

The great eminence of Sayyiduna

رَضِيَ اللهُ تَعَالَى عَنْهُ

'Usman-e-Ghani'



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

THE GREAT EMINENCE OF SAYYIDUNA 'USMAN-E-GHANI 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'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat- 'Alan-Nabi ﷺ

Sayyiduna Shaykh Abul Hasan Bistami رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said: I prayed to Allah عَزَّ وَجَلَّ to see Sayyiduna Abu Saalih Muazzin in my dream. My prayer was answered and I saw him in my dream in a very good condition. I inquired him, 'O Abu Saalih! Tell me something about you?' He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, 'I would have been destroyed if I had not recited Salat upon the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance. (Al-Qawl-ul-Badi', pp. 260)

میرے اعمال کا بدلہ تو جہنم ہی تھا میں تو جاتا مجھے سرکار نے جانے نہ دیا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

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

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

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

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

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

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. 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.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In'amaat and to join the 'Ilaqa'i Daura for Nayki ki Da'wat' (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Now let's listen to some renowned titles and appellation of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ along with descriptions following them.

Unrivalled parable

It is reported that Sayyiduna 'Umar Bin Khattab and Ameer-ul-Mu'mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُمَا were busy doing some work instructed by the most Renowned and Revered Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, in the meanwhile Salat-ul-'Asr drew near. Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ asked Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ to lead the Salah, upon that, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'You are more deserving than me and the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has given you preference over others and appreciated you.' Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'I would not lead because I have heard the Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'How excellent 'Usman is! He is my son-in-law and husband of my two daughters, Allah عَزَّوَجَلَّ has gathered my Noor (light) in him.' Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I would not lead because I have heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Allah عَزَّوَجَلَّ has completed Islam with 'Umar.' Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I would not lead because I have heard the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Even the angels feel shy before 'Usman'. Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ then stated, 'I would not lead because I have heard the Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Allah عَزَّوَجَلَّ has accomplished Deen by 'Umar and honoured the Muslims.' Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I would not lead because I have heard the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Usman will collect the Glorious Quran and he is the beloved of Rahman (عَزَّوَجَلَّ).' Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I would not lead because I have heard the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'How excellent 'Umar is! He looks after widows and orphans, and feeds them when people are asleep'. Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I would not lead because I have heard the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Allah عَزَّوَجَلَّ has granted forgiveness to 'Usman who prepared the army of Jaysh-ul-'Usra (Ghazwah Tabook).' Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I would not lead because I have heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicating in this way, 'O Allah عَزَّوَجَلَّ grant us dignity by 'Umar Bin Khattab (رَضِيَ اللهُ تَعَالَى عَنْهُ) and the Beloved and

Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ named you Farooq and Allah عَزَّوَجَلَّ has distinguished between truth and falsehood by you.'

When the Prophet of creation, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard about this conversation, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for both of them and appreciated their courtesy and excellence of manners. (*Ar-Raud-ul-Faa'iq*, pp. 313)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Through this impressive and beautiful parable we have learnt the deep passion of mutual respect and reverence, we have also come to know the highly exalted rank and status of Sayyiduna 'Umar Farooq-e-A'zam and Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُمَا; furthermore, we have also obtained this great Madani pearl that when the blessed companions show respect and reverence towards one another's rank then we should also propagate the glory and eminence of the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ; not only must we show our devotional love towards them in our hearts but also teach this to our children the manners and love for them. One of the best sources of this is to tell the parables and stories of the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ to our children and tell them about their life-history, biography and character as well as persuade them to follow the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Maktaba-tul-Madinah (the publishing department of Dawat-e-Islami) is privileged to publish a 695-page book '*Allah Walon ki Batayn (volume 1)*'. This remarkable book contains brief biographies of 97 blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ along with innumerable Madani pearls. Obtain this book from Maktaba-tul-Madinah, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ through it we will try to follow in the footsteps of our pious predecessors رَضِيَ اللهُ تَعَالَى عَنْهُمْ by learning about their blessed character and conduct; similarly, another beautiful publication of Maktaba-tul-Madinah is '*Karamaat-e-Sahabah*', read this remarkable book, similarly there is another impressive book '*Khulafa-e-Rashideen*'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The blessed name

Dear Islamic brothers! As the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior and the most virtuous Prophet of all, similarly, the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are the most superior of all the companions belonging to all other blessed Prophets عَلَيْهِ السَّلَام. Similarly, the blessed Khulafa-e-Rashideen (the rightly guided successors) are the most superior of all blessed companions as well as amongst all four Khulafa-e-Rashideen (the rightly guided successors), Ameer-ul-Mu`mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ is the most superior, thereafter Sayyiduna 'Umar Farooq-e-A'zam then Sayyiduna 'Usman-e-Ghani and then Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Today, we will listen to about the eminence and dignity of the caliph, Ameer-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ. In both times, the pre-Islamic period (the age of ignorance) and the Islamic age, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was known as 'Usman'.

(Riyad-un-Nadarah, vol. 2, pp. 5)

Excellence of lineage

Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ is honoured to trace his lineage back to the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the 5th descent by Sayyiduna 'Abd-e-Manaaf رَضِيَ اللهُ تَعَالَى عَنْهُ. Thus, after Ameer-ul-Mu`mineen Sayyiduna Maula 'Ali Shayr-e-Khuda كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ traces his lineage back to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by just five descents.

(Riyad-un-Nadarah, vol. 2, pp. 5)

Kunyah (patronymic appellation) of Sayyiduna 'Usman-e-Ghani

In the pre-Islamic era of ignorance, the Kunyah (patronymic appellation) of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was 'Abu 'Amr' and later on when he رَضِيَ اللهُ تَعَالَى عَنْهُ got married to the beloved and blessed daughter of the Holy Prophet Sayyidatuna Ruqayyah رَضِيَ اللهُ تَعَالَى عَنْهَا and Allah عَزَّوَجَلَّ blessed them with a luminous son namely 'Sayyiduna 'Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ', thus Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ had the Kunyah 'Abu 'Abdullah' after the name of his beloved son. Both Patronymic appellations are famous but 'Abu 'Amr' is mostly known. *(At-Tabqat-ul-Kubra, vol. 3, pp. 39; Riyad-un-Nadarah, vol. 2, pp. 6)*

Age of ignorance and excellence of Sayyiduna Usman-e-Ghani

In the age of ignorance as well, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was regarded amongst the noble and honoured figures of his tribe. Everyone had always been fully overwhelmed by his great & powerful disposition, character and mannerism as well as by his grace and majestic eminence. It is for this reason, he رَضِيَ اللهُ تَعَالَى عَنْهُ was a soft natured and kind hearted person. Although he رَضِيَ اللهُ تَعَالَى عَنْهُ was extremely rich, his lifestyle was very simple and he was a true example of modesty & shyness; even in the age of ignorance his blessed personality was free from all evil practices rather he رَضِيَ اللهُ تَعَالَى عَنْهُ was endowed with all great virtues and characteristics that the people of Quraysh themselves used to show their deep devotion and attachment towards him. So, this devotional love developed and grew to such an extent that mothers used to say while making their children sleep: 'أَحِبِّكَ وَالرَّحْمَنُ حُبَّ فُرَيْشِ عُمَانَ' i.e., 'My Rab رَضِيَ اللهُ تَعَالَى عَنْهُ and I love you likewise the people of Quraysh loved (Sayyiduna) 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ.' (Tarikh Ibn 'Asakir, vol. 39, pp.251)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessed appearance

Ameer-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was a man of the most graceful appearance and had an awe-inspiring personality. His height was medium and he had a lovely & handsome face with a pinkish white glowing complexion. He had large cheeks, long ears, beaming and bright teeth, a broad chest, wide shoulders with a distance between shoulders, strong and impressive calves, rather long arms, curly long hair on his blessed head in conformity with Sunnah style hanging below the ears. The blessed beard of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was thick like the blessed beard of Sayyiduna 'Umar Farooq-e-A'zam and Sayyiduna Maula 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُمَا and thin skin covered with golden hair. Having such a handsome and awe-inspiring personality, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was a man of modesty and shyness. (At-Tabqat-ul-Kubra, vol. 3, pp. 42; Al-Asabah, vol. 4, pp. 377; Riyad-un-Nadarah, vol. 2, pp. 6)

Adhering to the Sunnah in clothing

Sayyiduna Salamah Bin Akwa' رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The Tahband (the large piece of cloth wrapped around the waist) of Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ would come to mid-calf and he رَضِيَ اللهُ تَعَالَى عَنْهُ used to describe its reason that 'هُكَذَا كَانَتْ إِزْرَةُ صَاحِبِي' i.e., *The Tahband of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also hang in the same way (i.e., by mid-calf).*'

(Ash-Shumaail-ul-Muhammadiyah, pp. 85)

Dear Islamic brothers! How excellent is the passion of following the Sunnah; even Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ used to follow the blessed Sunnah of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in clothes. We should also wear white clothing, a green 'Imamah (Turban) keeping long hair (Zulfayn) according to the Sunnah, growing a fistful beard, apply kohl in the eyes and applying oil on the head according to the Sunnah and thus becoming a practical example of the Sunnah as well as avoid fashionable tight clothing but also forbid others persuading them towards acting upon the Sunnah with great affection.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let's listen to some titles of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ along with its background description.

First title, Zun-Nurayn

He رَضِيَ اللهُ تَعَالَى عَنْهُ is also known as Zun-Nurayn (i.e. possessor of two Noors), because the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave two of his honourable and blessed daughters' hands in marriage one after the other to the honourable 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyidatuna Ruqayyah رَضِيَ اللهُ تَعَالَى عَنْهَا and Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا. It is for this reason that he رَضِيَ اللهُ تَعَالَى عَنْهُ is called Zun-Nurayn. (Tahzeeb-ul-Asma, pp. 453) A'la Hadrat Imam Ahmad Raza Khan رَضِيَ اللهُ تَعَالَى عَنْهُ states, pointing to this fact:

نور کی سرکار سے پایا دوشالہ نور کا بو مبارک تم کو ذوالنورین جوڑا نور کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Second title, Jami'-ul-Quran (the compiler of the Holy Quran)

One of the remarkable titles against the magnificent service of compiling and safeguarding the Glorious Quran is 'Jami'-ul-Quran' Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ, with the consultation of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ had collected the manuscripts of the Glorious from various places during his period of ruling, but still three types of activities were left to be carried out. First of all, all the texts to be copied into one manuscript then sending copies of the same manuscript to all the big cities of the Islamic countries and lastly was to instruct all to recite in the accent of the Quraysh. Allah عَزَّ وَجَلَّ chose Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ to carry out these blessed actions and the compilation of the Glorious Quran was accomplished according to the Divine pledge, it is for this reason that Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ is called as 'Jami'-ul-Quran' (the compiler of the Holy Quran).

(Fatawa Razawiyyah, vol. 26, pp. 452)

تمہیں کو جامع قرآن کا حق نے دیا منصب
عطا قرآن کو کر کے جمع کی اُمت کو آسانی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Third title, 'مُجَهِّزُ جَيْشِ الْعُسْرَةِ'

The third great title of Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ is 'مُجَهِّزُ جَيْشِ الْعُسْرَةِ'. It refers to the helper of the army of meagre means. The Islamic army which was prepared on the occasion of the expedition of Tabook is called 'Jaysh-ul-Usra' because the army set out during the hard time of searing heat of the scorching summer season of Arabia and the location was also miles away.

Sayyiduna 'Abdur Rahman Bin Khabbaab رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I was present in the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who was motivating [the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ] for the battle of Tabook. Sayyiduna 'Usman Bin 'Affaan رَضِيَ اللهُ تَعَالَى عَنْهُ stood up and said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I take it upon myself to donate 100 camels along with saddles and other related provisions.' The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then resumed his inspirational efforts. Sayyiduna 'Usman Bin 'Affaan رَضِيَ اللهُ تَعَالَى عَنْهُ stood up again and said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I bear the responsibility of contributing 200 camels with all the provisions.' The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then resumed his motivational efforts once again. Amir-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ stood up once again and said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I take the responsibility of [donating] 300 camels with all the provisions.'

The narrator has further reported: I saw that when Beloved and Blessed Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this, he came down from his refulgent pulpit and declared twice, 'From today, whatever 'Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ) does, he will not be held accountable.' (*Sunan-ut-Tirmizi, vol. 5, pp. 391, Hadees 3720*)

إِمَامُ الْأَسْخِيَاءِ! كَرِ دُو عَطَا حَصَّه سَخَاوَتِ كَا

قَنَاعَتِ بُو عِنَايَتِ، دِيْنِ نَه دَوْلَتِ كِي قَرَاوَانِي

صَلُّوْا عَلَي الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Dear Islamic brothers! These days we see some people showing their intention to donate when they see others spending in the path of Allah عَزَّوَجَلَّ. However, when the time comes for delivering the money as per their commitment, they find it extremely difficult to meet their commitment. Some do not even give the amount they committed. See the generosity of the Holy Prophet's beloved, 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ who donated more than what he announced.

Commenting on the abovementioned Hadees, Hakim-ul-Ummat Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْحَقَّانِ has stated, 'Bear in mind that this was (only) his announcement but when the time of delivering came, he رَضِيَ اللهُ تَعَالَى عَنْهُ gave 950 camels, 50 horses and 1000 Ashrafis (gold coins). Later on, he رَضِيَ اللهُ تَعَالَى عَنْهُ donated another 10,000 Ashrafis.' Hakim-ul-Ummat Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْحَقَّانِ has further stated, 'Note that he رَضِيَ اللهُ تَعَالَى عَنْهُ initially committed a 100, then 200 and then 300 i.e. 600 camels in all.' (*Mirat-ul-Manajih, vol. 8, pp. 395*)

مجھے اپنی سخاوت کے سَمندر سے کوئی قطرہ

عطا کر دو نہیں دَرکار مجھ کو تاجِ سُلطانی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Fourth title, 'Sahib-ul-Hijratayn'

Dear Islamic brothers! Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ used to spend abundance of his wealth for the propagation of Deen-e-Islam, similarly he never lagged behind to present himself for Deeni services. He رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam in its early days. He رَضِيَ اللهُ تَعَالَى عَنْهُ is also known as 'Sahib-ul-Hijratayn' (the one who migrated twice) because firstly he migrated to Habshah (Ethiopia) and then to Madina-tul-Munawwarah.

(*At-Tabqat-ul-Kubra, vol. 3, pp. 40; Asad-ul-Ghaabah, vol. 1, pp. 749*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen! Ameer-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ has been bestowed with such great titles in view of his distinguished and distinctive personality and incredibly remarkable services rendered by him for Deen-e-Islam. Undoubtedly, the more excellent characteristics one owns, the more titles are conferred upon him and he is also remembered in a more graceful manner. Having been bestowed with

plenty of titles is also a sign of dignity and eminence of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ.

Sayyiduna 'Usman-e-Ghani in the light of blessed Ahadees

As it is normally observed that a bondsman remains occupied in praising and glorifying his owner or master but how great and marvellous it is when an owner also expresses praises the qualities and virtues of his bondsman and shows his deep appreciation for him. Ameer-ul-Mu'mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ is also regarded amongst those fortunate people, who had been conveyed with glad tidings by the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and sometimes the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called him to be his heavenly companion, sometimes the Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ conferred upon him the title of a perfect modest person and sometimes the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ announced that his intercession will bless people with Jannah. Let's listen to four blessed sayings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. 'Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ) is from me and I am from 'Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ).
(Tareekh-e-Damishq, vol. 39, pp. 102)
2. Every Prophet has a companion and my companion in Jannah is 'Usman Bin 'Affaan (رَضِيَ اللهُ تَعَالَى عَنْهُ). (Tareekh-e-Damishq, vol. 39, pp. 104)
3. By the intercession of 'Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ), 70000 people will enter Jannah without accountability, upon whom Hell would have been binding.
(Tareekh-e-Damishq, vol. 39, pp. 122)
4. Modesty is from Iman and the most genuinely modest one from my Ummah is 'Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ). (Tareekh-e-Damishq, vol. 39, pp.92)

Dear Islamic brothers! The foundation of modesty on which Iman is based upon was laid by the Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ and even the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to feel shy of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ was a man of distinctive characteristics, he was even far away from the evils during the pre-Islamic period of ignorance.

Commenting on his own incredible qualities, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ relates: I have neither sung any useless poetry and nor wished ever to do so during the pre-Islamic era of ignorance and neither after embracing Islam. The (right) hand by which I took Bay'at (pledge) in the blessed hands of the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have never touched my private area with that hand. *(Tareekh Ibn 'Asakir, vol. 39, pp. 225)*

He رَضِيَ اللهُ تَعَالَى عَنْهُ further states: I fold my hands and limbs due to being shy of Allah عَزَّوَجَلَّ when I take a ritual bath in the enclosed room.

(Mirqat-ul-Mafatih, Hadees 5071)

Dear Islamic brothers! This was the modesty of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ whereas the miserable state of our immodesty and shamelessness is that sometimes people watch obscene scenes with keen interest when alone or with the whole family; since mobile phones and the internet has become prevalent, unimaginable sins are committing, that have become quite easy مَحَاذَ اللّٰهِ عَزَّوَجَلَّ; many people would be squandering their time by drowning themselves into the ocean of sins through social media in search of progress and worldly information thinking to keep themselves up to date all the time. At marriage ceremonies and other occasions immoral activities take place in which there is mixing of men and women and people celebrate such events with great fun and festivities. On such events, mostly houses depict the picture of cinema houses and concert avenues; unveiled women are seen roaming around men who stare at them as if it is their right to do so.

In short! Our society is quickly submerging into the marsh of obscenity, vulgarity and lewdness and especially pushing our new generation into moral & ethical decline and evil-practices. In absence of modesty and moral values in our society, we do not hesitate to commit an abundance of sins in broad daylight. Unfortunately, the flood of sins has destroyed the lives of Muslims. Lying, backbiting, tale-telling, theft, murder, gambling, bribery, giving and taking interest, adultery, breach of trust, disobedience to parents, hurting Muslims without a Shar'i reason, malice and spite, arrogance, jealousy, etc. are being frequently committed in our societies today. It seems that modesty has nothing to do with us.

دن لہو میں کھونا تجھے، شب صبح تک سونا تجھے
شرم نبی، خوفِ خدا، یہ بھی نہیں وہ بھی نہیں

Associate yourselves with Madani environment

Dear Islamic brothers! For instilling the fear of Allah ﷻ in our hearts and adopting modesty, associate yourselves with the Madani environment of Dawat-e-Islami. Travel with a Madani Qafilah for the attainment of training of the Sunnah and fill out the Madani In'amaat booklet for improving your Hereafter and for leading a successful life.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

It is reported that when the Muhajireen migrated to Madina-tul-Munawwarah, Muslims had to face great difficulty to get drinking water. There was no well surrounding the Muslims population except the well of 'Roomah' which was the property of a person from Bani Ghaffar and he used to sell water at a very high cost. Muslims were not able to purchase so expensive water. The Noblest Prophet ﷺ said to them, 'Sell this well to me in exchange of a heavenly well.' They humbly said, 'O Beloved Prophet ﷺ it is the only source of livelihood for me and my children. I have no ability to do so.'

When Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ heard this news, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ approached the blessed court of the Noblest Prophet ﷺ and humbly said, 'يَا رَسُولَ اللَّهِ أَتَجْعَلُ لِي مِثْلَ الَّذِي جَعَلْتَهُ لَهُ عَيْنًا فِي الْجَنَّةِ إِنْ اشْتَرَيْتُهَا؟' i.e., *As you were blessing that person with a heavenly well, if I buy this well, will you bless me with a heavenly well?* The Prophet of Rahmah ﷺ replied in the affirmative. Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ bought this well for 35000 dirhams and donated it free amongst the Muslims.

(Al-Mu'jam-ul-Kabeer, vol. 2, pp. 41)

سرکار سے پائیں گے مُرادوں پہ مُرادیں دربار پہ دُربار بے عُثمانِ غنی کا

Dear Islamic brothers! Have you seen! Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ donated the well in the path of Allah at the time when the Muslims were suffering extreme shortage of water. If we see a Muslim in trouble or difficulty and we are capable of fulfilling his needs and extending a helping hand towards him, we should endeavour to do so. Very fortunate is the person who helps the needy, support the poor & destitute, sympathizes and removes the distress of people with grief. Because the one who shows mercy to the creature [of Allah عَزَّوَجَلَّ], Allah عَزَّوَجَلَّ also showers upon him the rain of His mercy and blessing that his life becomes colourful, prosperous and full of happiness. Let's listen to two blessed sayings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Whoever removes one of the troubles of a true Muslim, Allah عَزَّوَجَلَّ will remove one of his troubles on the Day of Judgement, whoever alleviates the poverty of a penniless person, whoever provides the poor with comfort in the world, Allah عَزَّوَجَلَّ will provide him with ease in the world and Hereafter, whoever keeps the secret of a Muslim in the world, Allah عَزَّوَجَلَّ will keep his secret in the world and Hereafter, and Allah عَزَّوَجَلَّ continues to help His bondsman as long as the bondsman continues to help his brother. *(Sahih Muslim, Kitab-uz-Zikr, pp. 1447, Raqm 2699)*
2. Whoever walks to fulfil the needs of his brother, this is better for him than performing I'tikaf for ten years. And whoever performs I'tikaf for one day, seeking Allah's pleasure, Allah عَزَّوَجَلَّ separates him from Hell with three ditches and the distance between two ditches out of them is greater than that between the East and the West.

(Attargheeb Wattarheeb, vol. 3, pp. 263, Raqm 8)

May Allah عَزَّوَجَلَّ privilege us too to look after our Muslim brothers and remove their difficulties.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Noblest Prophet ﷺ and the satiation of thirst

Dear Islamic brothers! Whoever fulfils the needs of his Muslim brother becomes the beloved bondsman of Allah and Allah ﷻ fulfils his needs from the unseen. Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ devoted all over his life in helping the poor, fulfilling their needs and removing their difficulties, therefore, when he faced trials & tribulations and the water was denied to him, the most Renowned and Revered Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself came and satiated the thirst of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyiduna 'Abdullah Bin Salam رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that during the days when the rebels had laid siege to the house of 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ, cut off water supply to his blessed house, leaving him without even a single drop of water. Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ would suffer from intense thirst. I went to see him. He رَضِيَ اللهُ تَعَالَى عَنْهُ looked at me and said, 'مَرْحَبًا يَا أُخِي' i.e., *O my brother! Welcome.* Then he رَضِيَ اللهُ تَعَالَى عَنْهُ said, O Abdullah Bin Salam! I saw the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ through this ventilator last night. The Most Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said in a very sympathetic manner, 'O 'Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ)! Have these people subjected you to pangs of thirst by denying you water' I humbly answered in affirmative. Upon that, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately lowered a bucket towards me filled with water. My thirst was quenched with that water. I can still feel the soothing effect and coolness of that water in my chest and between both of my shoulders. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to me, 'إِنْ شِئْتَ نُصِرْتَ عَلَيْهِمْ وَإِنْ شِئْتَ أَفْطَرْتُ عِنْدَنَا' i.e. *if you wish, I'll help you against these people; or if you like you may come to me and break your fast in my company.* I preferred to break my fast in the blessed court of Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Sayyiduna 'Abdullah Bin Salam رَضِيَ اللهُ تَعَالَى عَنْهُ has said, after this [conversation] I departed from there) and exactly on the same day, Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred by the rebels.

(Kitab-ul-Manamat, vol. 3, pp. 74, Hadees 109)

'Allamah Jalaluddin Suyuti Shafi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated that: According to what 'Allamah Ibn-e-Baatees عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, the incident of beholding the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not occur to Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ in a dream rather it occurred while he was awake.

(Al-Hawi lil Fatawa lis-Suyuti, vol. 2, pp. 315)

رکھا محصور ان کو، بند ان پر کر دیا پانی
شہادت حضرت عثمان کی بے شک بے لاثانی

Supporter of the helpless

Dear Islamic brothers! We came to know through this parable that the circumstances of Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ were well known to the Most Dignified Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by the permission of Allah عَزَّوَجَلَّ. We also came to know that the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ helps those who are helpless; it is for this reason he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'إِنْ شِئْتَ نُصِرْتَ عَلَيْهِمْ' i.e. *if you wish, I will help you against these people.*

Satanic whispering

Having listened to the above-mentioned narration, one may come across an evil doubt of Satan, that what is the need of seeking help from others if the Supreme Being, Allah عَزَّوَجَلَّ exists? If he listens to his bondsmen and helps them then why should we not seek help only from Allah عَزَّوَجَلَّ?

Answer

Dear Islamic brothers! Remember! This is a vicious attack of Satan, people who speak like that sometimes show disrespect towards the blessed Prophets عَلَيْهِمُ السَّلَامُ and saints رَحِمَهُمُ اللَّهُ تَعَالَى and they commit blasphemy, they fall into the curse of disbelief. Therefore, we should refrain from the company of such kinds of people; not only should we protect ourselves but also try to save others.

Seeking help from other than Allah

Remember there is a cure to this satanic whispering! In fact, all help is ultimately sought from Allah عَزَّوَجَلَّ and the real Helper is only the Supreme Being, Allah عَزَّوَجَلَّ. Nothing can happen without His will, and not even the like of a weight of an atom can benefit anyone without the bestowal of Allah عَزَّوَجَلَّ. Help offered by the blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and saints رَحْمَتُهُمُ اللَّهُ تَعَالَى is only by the will of Allah عَزَّوَجَلَّ, if an individual seeks help from the blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ or saints رَحْمَتُهُمُ اللَّهُ تَعَالَى with the intention that they are only a means of achieving help then the person asking is definitely not committing shirk. To illustrate this point, take the example of a factory and employees working there, the owner of the factory appoints a supervisor and informs all to receive their salaries from him, now if anybody objects by saying, 'What is the need of a supervisor in the presence of the owner?' Certainly, such an employee will be considered foolish and against the owner because receiving the salary from the supervisor is in fact receiving it from the owner, the supervisor is merely appointed as a Wasilah (means); similarly, granting assistance by the blessed and pious predecessors is actually from Allah عَزَّوَجَلَّ. Indeed, it is a great blessing from Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has given the blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, saints رَحْمَتُهُمُ اللَّهُ تَعَالَى the ability to help those seeking help. The reason why Allah عَزَّوَجَلَّ has given this ability to the pious is to show their status of purity amongst the people, and it shows their relationship with their Creator. The Glorious Quran itself motivates us to seek help from other than Allah عَزَّوَجَلَّ as Allah عَزَّوَجَلَّ says:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ط

Translation from Kanz-ul-Iman: And Seek help from patience and prayer.

(Part 1, Surah Al-Baqarah, verse 45)

Dear Islamic brothers! Ponder seriously! Allah عَزَّوَجَلَّ commands us to seek help from patience and Salah. If seeking help from other than Allah عَزَّوَجَلَّ would not be permissible then why would Allah عَزَّوَجَلَّ command in the Glorious

Quran to seek help from patience and Salah! Because patience and Salah are not god but are other than Allah عَزَّوَجَلَّ; similarly, it is stated in Surah An-Nisa:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا

اللَّهِ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

Translation from Kanz-ul-Iman: And if they, when they have wronged their own souls, come humbly to you (O dear Prophet Muhammad) and seek forgiveness from Allah, and the Noble Messenger intercedes for them, they will certainly find Allah as the Most Accepting of Repentance, the Most Merciful. *(Part 5, Surah An-Nisa, verse 64)*

Commenting on the abovementioned blessed verse, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: Could Allah عَزَّوَجَلَّ Himself not be sufficient to forgive the sins of the Ummah of His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? Why did He عَزَّوَجَلَّ say: O the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! When they humbly approach you and you seek forgiveness from Allah عَزَّوَجَلَّ for them, they will certainly find Allah عَزَّوَجَلَّ as Most Accepting of repentance, the Most Merciful. And making the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ their intercessor is seeking help from other than Allah عَزَّوَجَلَّ and it is our purpose what the Glorious Quran evidently describes. *(Fatawa Razawiyyah, vol. 21, pp. 305)*

It is stated on page 92 of the 274-page book 'Sahabah-e-Kiram ka 'Ishq-e-Rasool' a publication of Maktaba-tul-Madinah (the publishing department of Dawat-e-Islami): Sayyiduna Rabi'ah Bin Ka'b Aslami رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, I used to reside with the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I used to bring water for his Wudu (ablution) and carry out some other activities.

One day, the Greatest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: 'سَلْ رَيْبِعَةً!' Ask (anything you like). I said: 'أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ' I ask your company in Jannah.

The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'أَوْ غَيْرَ ذَلِكَ؟' Or anything else

besides this. I said: That is all my purpose and aim (i.e., your companionship in Jannah is enough for me). The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *عِيَّتِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ* 'Then help me to achieve this for you by devoting yourself often to prostration (i.e., elevate your spiritual status, do not become negligent of abundance of worship over my bestowal with pride).

(Sahih Muslim, pp. 252, Hadees 489)

بندہ ترے نثار آقا!	غم ہوگئے بے شمار آقا!
آقا! آقا! سنوار آقا!	بگڑا جاتا ہے کھیل میرا
تم کو تو بے اختیار آقا!	مجبور ہیں ہم تو کیا فکر ہے
سُن لو میری پُکار آقا!	میں دُور ہوں تم تو ہو مرے پاس

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Disclosed whereabouts of his burial

Sayyiduna Imam Malik رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Ameer-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ once visited that part of 'Jannat-ul-Baqi', the holy graveyard in Madina-tul-Munawwarah which is known as 'Hash-e-Kaukab.' He رَضِيَ اللهُ تَعَالَى عَنْهُ stood over there at a spot and said, 'A person will be buried here soon.'

Sometime later, he رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred and the rebels created such a clamour and discord at his funeral that he رَضِيَ اللهُ تَعَالَى عَنْهُ could not be buried near the Grand Green Mausoleum (of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) nor in the cemetery of Jannat-ul-Baqi' where the other Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ were buried; instead, he رَضِيَ اللهُ تَعَالَى عَنْهُ was buried at a place that lies afar and is known as 'Hash-e-Kaukab.' No one could even imagine [that he رَضِيَ اللهُ تَعَالَى عَنْهُ would be buried there] as no grave was present in that area [at that time].

(Karamaat-e-Sahabah, pp. 96; Ar-Riyad-un-Nadarah, vol. 3, pp. 41)

Hidden knowledge and the blessed saints

Dear Islamic brothers! Through the above-mentioned narration, we have learnt that Allah ﷻ bestows the saints with knowledge about these things that when and where they will pass away and where will be their graves? Knowledge regarding the outcome of any activity and knowing future happenings is called knowledge of the hidden or knowledge of the unseen. Everything transpired exactly as Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ had already stated. Now ponder over this! When a blessed companion of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is giving information of hidden knowledge with Divine bestowal then what will be the exalted status about the knowledge of the Hidden of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as it is stated in the Glorious Quran:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

Translation from Kanz-ul-Iman: And this Prophet is not miserly upon the hidden. *(Part 30, Surah At-Takweer, verse 24)*

Through the abovementioned blessed verse, we have come to know that the Prophet of Rahmah, Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gives knowledge of the hidden and it is obvious that only the knower can state and share things. Imam 'Allamah Ahmad Bin Muhammad Khateeb Qastalani Shafi'i رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses knowledge of the hidden; this fact of knowledge of the hidden of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was very popular amongst the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. *(Al-Mawahib-ul-Ladunniyyah, vol. 3, pp. 91)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of Bayan

Dear Islamic brothers! Today, we have heard about the eminence and dignity of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ.

- Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was a soft natured and kind hearted person. Although he رَضِيَ اللهُ تَعَالَى عَنْهُ was extremely rich, his living was very simple and he was the paradigm of modesty & shyness.
- Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was incredibly generous and never cared for his children, property and life whenever he رَضِيَ اللهُ تَعَالَى عَنْهُ came to sacrifice anything in the way of Allah عَزَّوَجَلَّ. He رَضِيَ اللهُ تَعَالَى عَنْهُ is also known as 'Sahib-ul-Hijratayn' (the one who migrated twice) because firstly he رَضِيَ اللهُ تَعَالَى عَنْهُ migrated to Habshah (Ethiopia) and then to Madina-tul-Munawwarah.
- His deep passion of following the Sunnah is highly appreciable and commendable.
- He is remembered with many blessed titles such as 'Zun-Noorayn' (i.e. possessor of two Noors), 'Jami'-ul-Quran' (the compiler of the Quran), 'Jaysh-ul-'Usrah' (helper of an army of meager means), 'Sahib-ul-Hijratayn' (the one who migrated twice).
- Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ bought a well for 35000 dirhams and donated in the way of Allah عَزَّوَجَلَّ by donating it for Muslims.

Dear Islamic brothers! We should also follow the footsteps of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ and become a model of tolerance, generosity, of a kind-hearted nature and humbleness. It will not only improve our character but also develop love for us in each other's hearts and calling towards righteousness will also become easier. May Allah عَزَّوَجَلَّ privilege us to become a true example of courtesy and excellence of manners by following in the footsteps of the blessed companions.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Introduction of Majlis Al-Madinah library

In today's predominantly evil and sinful era, over 97 departments, under Dawat-e-Islami, are actively serving in propagating the Sunan, the publication of 'Ilm-e-Deen and for calling towards righteousness. In order to disseminate Islamic teaching in a quick and easier way, another department 'Majlis Al-Madinah Library' has been set up where in a conducive environment, audio/video Bayanaat & Madani Muzakarah facilities, computer systems for Madani Channel have been provided. Besides this, Al-Madinah Library contains books and booklets on various topics and issues authored by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** and Sunni scholars. We can also benefit ourselves with the blessings of 'Ilm-e-Deen by taking advantage of this facility.

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 12 Madani activities

For serving Sunnah, take part in Madani activities of Dawat-e-Islami with commitment. 'Travelling with a Madani Qafilah' for three days each month is also one of the 12 Madani activities of Zayli Halqah.

Sayyiduna 'Umar Farooq-e-A'zam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has stated: My Ansari neighbour from Banu Umayyah Bin Zayd and I used to live in the locality of 'Banu Umayyah Bin Zayd' which was situated at a height and we used to go to the blessed court of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** by turns. He used to go one day and I another day and would bring the news of that day regarding the Divine Inspiration, and we would tell each other.

(Sahih Bukhari, vol. 1, pp. 50, Hadees 89)

Dear Islamic brothers! The deep passion of learning 'Ilm-e-Deen of the blessed companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** was highly appreciating and commendable.

We should also travel with a Madani Qafilah for three days. We would not only have opportunity to learn 'Ilm-e-Deen but also earn reward by calling towards righteousness. There are plenty of blessings of travelling with a Madani Qafilah. Let's listen to a parable for motivation:

Joint pains went away & found a job too

In order to rid yourself from the habit of hearing backbiting and to develop a habit of offering Salah and practicing the Sunnah, keep yourself attached to the righteous Madani environment of Dawat-e-Islami and travel in the Madani Qafilah with the lovers of the Beloved Prophet to learn the Sunan of the Holy Prophet ﷺ. Let me tell you the summary of an inspiring Madani incident of travelling with the Madani Qafilah, which an Islamic brother relayed to me. He narrated: I was unemployed and was also suffering from chronic joint pain. I was frustrated by the worries of my limited resources and troublesome joint pain. I tried to get some medical advice but was getting nowhere.

Inspired by an Islamic brother's invitation, I set out with the lovers of the Beloved Prophet in a Madani Qafilah to learn the Sunnah. By the blessings of the Sunnah-inspiring travel with the Madani Qafilah and the affectionate company of the lovers of the beloved Prophet ﷺ my long-term joint pain completely subsided. The very next day after returning from the Madani Qafilah, I met an Islamic brother who found a job for me. All that happened by the grace of Allah ﷻ! At the time of relaying this incident of travelling with a Madani Qafilah, one year has passed and I still have my job and the pain has never bothered me again.

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 ﷺ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.'

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

جنت میں پڑوسی مجھے تم اپنا بنانا

سینہ تری سنت کا مدینہ بنے آقا

Putting kohl: 4 Madani pearls

1. In *Sunan Ibn Majah*, there is a narration that, 'The best kohl (Surmah) among all is Ismid as it strengthens the eyesight and grows the eyelashes.'
(*Sunan Ibn-e-Majah*, p. 115 vol. 4, *Hadees 3497*)
2. Kohl powder made from other stones can also be used. It is, however, Makruh (disliked) for a man to use black kohl with the intention of makeup but if that is not the intention, it is not Makruh.
(*Fatawa 'Alamgiri*, pp. 359, vol. 5)
3. It is Sunnah to use antimony (kohl/Surmah) before sleeping.
(*Mira-tul Manajih*, p. 180, vol. 6)
4. Here is the summary of the three narrated methods of using kohl.
 - Apply thrice to each eye (put the kohl applier in the kohl bottle each time for a new application).
 - Apply thrice in the right eye and twice in the left.
 - Apply twice to each eye and on the last application, enter the applier into the container then use that same applier to equally put it in both eyes. (*Shu'abul Iman*, pp. 218-219 vol. 5)

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

سُنَّتُوں کی تَرْبِیَّت کے قافلے میں بار بار

مَجھ کو جَذْبہ دے سفر کرتا رہوں پَرَوَرِدِگَار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِیْبِ

The Salawaat-'Alan-Nabi and Du'as that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Dawat-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 'ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed 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 اللهُ عَلَى مُحَمَّدٍ

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

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

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

Shaykh Ahmad Sawi عليه رحمه الله الهادي 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)

5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رضي الله تعالى عنه. The respected companions رضي الله تعالى عنهم 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)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(*Attargheeb Wattarheeb*, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رضي الله تعالى عنهما that the Noble and Blessed Prophet صلى الله تعالى عليه وآله وسلم 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, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَدَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَدَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.