

The Great Eminence of
Sayyiduna رَضِيَ اللهُ تَعَالَى عَنْهُ
'Usman-e-Ghani

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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 أَلِكْ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Allah Almighty stated: O Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) 'مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ' i.e. I will send Durood

upon the one who sends Salam upon you, and I will send Salam upon the one who sends Salam upon you. *(Musnad Imam Ahmad, vol. 1, pp. 407, Hadees 1664)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ 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. When I hear صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
4. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! All the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ are among the best of people. Whenever we speak of them, it is Fard (obligatory) upon us to speak of them with goodness. Disrespecting any companion is a heretical approach, misguidance, and an action that makes one deserving of the Hellfire, as having malice against them is in fact having malice against the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. All blessed companions, whether superior or inferior (and none of them are inferior), are dwellers of Paradise. They will not even get to hear the slightest bit of noise of Hell and will always remain surrounded with their desired blessings. (*Bahar-e-Shari'at*, vol. 1, pp. 254)

Books fully mention the excellence, praise, noble character, righteous mannerism and firm belief of these sacred people. Moreover, they had been given the glad tiding of forgiveness, eternal rewards of the Hereafter, and pleasure of Allah Almighty within this world. Therefore, it is stated in part 11, Surah At-Taubah, Ayah no 100:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Translation from Kanz-ul-Iman: Allah is pleased with them and they are pleased with Him.

18th Zul-Hijjah is the day of martyrdom of a great personality among the blessed companions, the third caliph, Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Today, in the Bayan of the weekly Sunnah-inspiring Ijtima, we will hear about his honour and dignity. Let's listen to a parable regarding his virtues.

An unrivalled parable

It is reported that Ameer-ul-Mu`mineen Sayyiduna 'Umar Bin Khattab and Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا were busy doing some work ordered by the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, in the meanwhile Salat-ul-'Asr drew near. Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ to lead the Salah. Upon this, Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'You are more deserving than me for this, as the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has given you preference over others and

praised you.' Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'I will not surpass you because I have heard the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'How great is 'Usman! He is my son-in-law and the husband of my two daughters. Allah عَزَّوَجَلَّ has gathered my Noor (illumination) in him.'

Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I will not surpass you at all because I have heard the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Allah عَزَّوَجَلَّ has completed Islam through 'Umar.' Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I will not surpass you because I have heard the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Even angels feel shy of 'Usman.' Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ then stated, 'I will not surpass you because I have heard the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Allah عَزَّوَجَلَّ has made the Deen complete through 'Umar and honoured Muslims.' Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I will not surpass you because I have heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Usman will gather the Glorious Quran and he is the beloved of the Lord Almighty (عَزَّوَجَلَّ).'

Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I will not surpass you because I have heard the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'How great is 'Umar! He looks after widows and orphans, and brings food for them at the time when people are asleep.' Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I will not surpass you because I have heard the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Allah عَزَّوَجَلَّ has granted forgiveness to 'Usman who prepared the army of Jaysh-ul-'Usra (Battle of Tabook).' Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I will not surpass you because I have heard the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicating in this manner, 'O Allah عَزَّوَجَلَّ! Grant Islam dignity through 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ.' Moreover, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ named you Farooq and Allah عَزَّوَجَلَّ has distinguished between truth and falsehood through you.'

When the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to know of this incident, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for both of them and praised their courtesy and excellence of manners. (Ar-Raud-ul-Faiiq, pp. 313)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Through this parable, not only do we come to know about the deep passion of reverence and devotion of the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ had for each other, but we also come to know about the highly exalted rank and status of Sayyiduna 'Umar Farooq-e-A'zam and Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا. Furthermore, we also obtain this great Madani pearl that when the blessed companions show respect and reverence towards one another's rank, then we should also abundantly propagate the glory and eminence of the blessed Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ; and not only should we have love for them in our hearts, but should also teach the respect and love for the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to our children as well. One great way of this is to relay the parables and stories of the blessed Sahabah رَضِيَ اللَّهُ 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 اللَّهُ تَعَالَى عَنْهُمْ.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Maktaba-tul-Madinah (the publishing department of Dawat-e-Islami) is privileged to publish a 695-page book '*Allah Walon ki Baatayn (volume 1)*.' This remarkable book contains brief biographies of 97 blessed Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ along with innumerable fragrant Madani pearls. Purchase this book from Maktaba-tul-Madinah. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ through it, we will try to follow in the footsteps of our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى by learning about their blessed character. Similarly, another beautiful publication of Maktaba-tul-Madinah is '*Karamaat-e-Sahabah*'. Read this remarkable book too. Likewise, there is another great book of Maktaba-tul-Madina, namely '*Khulafa-e-Rashideen*', on the Seerah of the blessed companions.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The ranks of the Khulafa-e-Rashideen

Dear Islamic brothers! The way in which the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior among all the blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, similarly, the rank of the companions of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior among the companions of all the other blessed Ambiya. And among the blessed companions, the Khulafa-e-Rashideen (i.e. Ameer-ul-Mu'mineen

Sayyiduna Abu Bakr, Ameer-ul-Mu’mineen Sayyiduna ‘Umar Farooq, Ameer-ul-Mu’mineen Sayyiduna ‘Usman-e-Ghani and Ameer-ul-Mu’mineen Sayyiduna ‘Ali-ul-Murtada (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) are the most superior. (*Riyad-un-Nadarah, vol. 2 pp. 5*)

The superiority of his lineage

Sayyiduna ‘Usman-e-Ghani (رَضِيَ اللهُ تَعَالَى عَنْهُ) is honoured to trace his lineage back to the Holy Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) with the 5th descendant at Sayyiduna ‘Abd-e-Manaaf (رَضِيَ اللهُ تَعَالَى عَنْهُ). Thus, after Ameer-ul-Mu’mineen Sayyiduna Maula ‘Ali Shayr-e-Khuda (كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ), the lineage of Sayyiduna ‘Usman-e-Ghani (رَضِيَ اللهُ تَعَالَى عَنْهُ) is traced back to the Beloved Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) with the least number of descents, which is only five. (*Riyad-un-Nadarah, vol. 2 pp. 5*)

His blessed name and Kunyah (patronymic appellation)

In both eras, the pre-Islamic period (the age of ignorance) and the Islamic age, his name remained as ‘Usman’. (*Riyad-un-Nadarah, vol. 2, pp. 5*)

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 Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), Sayyidatuna Ruqayyah (رَضِيَ اللهُ تَعَالَى عَنْهَا), and Allah (عَزَّوَجَلَّ) blessed them with a luminous son, namely ‘Sayyiduna ‘Abdullah (رَضِيَ اللهُ تَعَالَى عَنْهُ), then Sayyiduna ‘Usman-e-Ghani (رَضِيَ اللهُ تَعَالَى عَنْهُ) kept the Kunyah ‘Abu ‘Abdullah’, after the name of his beloved son. Then another son, Sayyiduna ‘Amr (رَضِيَ اللهُ تَعَالَى عَنْهُ), was born and he kept his Kunyah after his name; ‘Abu ‘Amr’. Both Konyahs are famous but ‘Abu ‘Amr’ is more famous.

(*At-Tabqat-ul-Kubra, vol. 3, pp. 39; Riyad-un-Nadarah, vol. 2, pp. 6*)

The era of ignorance and excellences of Sayyiduna ‘Usman-e-Ghani

Sayyiduna ‘Usman-e-Ghani (رَضِيَ اللهُ تَعَالَى عَنْهُ) was regarded amongst the noble and honoured figures of his tribe, even in the era of ignorance. His grace overcame his wrath. It was for this reason that he would converse very politely and was an extremely kind and affectionate person. Despite having an awe-inspiring personality and being extremely rich, he was an embodiment of modesty. His

blessed personality was free from all evil practices; in fact, even in the age of ignorance, he رَضِيَ اللهُ تَعَالَى عَنْهُ was endowed with such great virtues and characteristics that even the people of Quraysh used to love him immensely. Therefore, this devotional love of the Quraysh developed and grew to such an extent that it became exemplary, and in order to express their love, mothers used to say to their children while making them go to sleep, 'أُحِبُّكَ وَالرَّحْمَنُ حُبَّ قُرَيْشٍ عُمَانَ' i.e. 'My Rab عَزَّوَجَلَّ and I love you like the people of Quraysh love (Sayyiduna) 'Usman-e-Ghani (رَضِيَ اللهُ تَعَالَى عَنْهُ).'

(Tareekh Ibn 'Asakir, vol. 39, pp. 251)

صَلِّ اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

His blessed appearance

Ameer-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was a man of an extremely graceful appearance and had an immensely awe-inspiring personality. He رَضِيَ اللهُ تَعَالَى عَنْهُ was neither too short nor too tall; rather he had a medium height. He رَضِيَ اللهُ تَعَالَى عَنْهُ had a very handsome face with a pinkish complexion. He رَضِيَ اللهُ تَعَالَى عَنْهُ had large cheeks, long ears, beaming and beautiful teeth, a broad chest, wide shoulders, strong calves, whereas the blessed arms were long. Curly long hair on his blessed head were in conformity with the Sunnah style that would fall below the ears. The blessed beard of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was also thick like the blessed beards of Sayyiduna 'Umar Farooq-e-A'zam and Sayyiduna Maula 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُمَا. He had thin skin which was covered with golden hair. Despite having such a handsome and awe-inspiring personality, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was still an embodiment of modesty. *(At-Tabqat-ul-Kubra, vol. 3, pp. 42; Al-Isaabah, vol. 4, pp. 377; Riyad-un-Nadawah, vol. 2, pp. 6)*

Despite being extremely rich, he رَضِيَ اللهُ تَعَالَى عَنْهُ would follow the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in wearing clothes rather than wearing lavish clothes. Moreover, love and devotion also demands one to adopt the Sunnahs of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in one's appearance too.

Following the Sunnah in clothing as well

Sayyiduna Salamah Bin Akwa' رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, 'The Tahband (a large piece of cloth wrapped around the waist) of Ameer-ul-Mu'mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ would come to the middle of his calves and he رَضِيَ اللهُ تَعَالَى عَنْهُ would mention the reason for it that 'هَكَذَا كَانَتْ إِزْرُهُ صَاحِبِي' i.e. *The Tahband of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also be like this (i.e. until the middle of his calves).*' (Ash-Shumaail-ul-Muhammadiyah, pp. 85)

Dear Islamic brothers! How excellent was the passion of Ameer-ul-Mu'mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ for following the Sunnah that he would even follow the blessed Sunnah of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in clothing as well. We should also wear clothes according to the Sunnah, an 'Imamah (Turban) and keep Zulfayn (hair according to the Sunnah), grow a fistful beard according to Shari'ah, apply kohl in the eyes and oil on the head according to the Sunnah, and thus become a practical example of the Sunnah. Moreover, not only should we avoid fashionable tight clothing, but we should also persuade others kindly and affectionately towards acting upon the Sunnahs.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let us listen to some titles of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ along with the reasons for those titles.

First title; Zun-Nurayn

He رَضِيَ اللهُ تَعَالَى عَنْهُ is also famously known as Zun-Nurayn (i.e. the possessor of the two Noors). The famous reason for this title is that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave two of his honourable and blessed daughters' hands, Sayyidatuna Ruqayyah رَضِيَ اللهُ تَعَالَى عَنْهَا and Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا, in marriage one after the other to 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ. It is for this reason that he رَضِيَ اللهُ تَعَالَى عَنْهُ is called Zun-Nurayn. (Tahzeeb-ul-Asma, pp. 453)

Second title; Jami’-ul-Quran (the gatherer of the Holy Quran)

One of his titles is also ‘Jami’-ul-Quran’. Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ, with the suggestion of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ, collected the manuscripts of the Glorious Quran from different places during the period of his own caliphate. However, there were still three tasks left to be completed. First of all, copying all the text from all the gathered copies to be copied into one manuscript, then sending copies of the same manuscript to all the big cities of the Islamic countries and lastly, to instruct everyone to recite it in the dialect of the Quraysh. Allah عَزَّ وَجَلَّ chose Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ to carry out these three blessed tasks. It is for this reason that Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ is called ‘Jami’-ul-Quran’ (the gatherer of the Holy Quran). (*Fatawa Razawiyyah, vol. 26, pp. 452*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Third title; ‘مُجَهِّزُ جَيْشِ الْعُسْرَةِ’

One of the titles of Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ is also ‘مُجَهِّزُ جَيْشِ الْعُسْرَةِ’. It means the helper of the army of lesser means. The Islamic army which was prepared on the occasion of the expedition of Tabook is called ‘Jaysh-ul-Usra’; this is because this battle took place at an extremely difficult location and during the hard times of searing heat of the scorching summer season.

Sayyiduna ‘Abdur Rahman Bin Khabbaab رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I was present in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who was motivating the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ for ‘Jaysh-e-‘Usrah’ [i.e. 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 Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then resumed his motivational efforts

once again. Ameer-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.' Upon hearing this, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became extremely happy. That is why, he رَضِيَ اللهُ تَعَالَى عَنْهُ is referred to as 'مُجَبِّرُ جَيْشِ الْعُسْرَةِ' i.e. the helper of the army of lesser means. (*Sunan-ut-Tirmizi, vol. 5, pp. 391, Hadees 3720*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى 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 handing over the money as per their commitment, they find it extremely difficult to meet their commitment. Some do not even give the amount that they committed to. May we be sacrificed upon the generosity of the Holy Rasool's beloved, 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ, who donated more than what he رَضِيَ اللهُ تَعَالَى عَنْهُ announced.

Commenting on the above-mentioned Hadees, Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ 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.'

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has further stated, 'Note that he رَضِيَ اللهُ تَعَالَى عَنْهُ initially committed 100 camels, then 200 more and then an additional 300 camels, i.e. 600 camels in total.'

(*Mirat-ul Manajih, vol. 8, pp. 395*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Fourth title, 'Sahib-ul-Hijratayn'

Dear Islamic brothers! The way Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ used to spend his wealth abundantly for the propagation of Islam, similarly, he never lagged behind to present himself for religious services. He رَضِيَ اللهُ تَعَالَى عَنْهُ is among those few companions who migrated in the path of Allah Almighty twice; once towards Abyssinia and the second time towards Madinah Munawwarah. That's why he is also called 'Sahib-ul-Hijratayn', meaning the one who migrated twice.

(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! Did you see! 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. Undoubtedly, the more excellent characteristics one possesses, the more titles are granted to you and you are also remembered in a more graceful manner accordingly. Having been bestowed with so many titles is also a sign of the dignity and eminence of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ.

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

Dear Islamic brothers! It is normally observed that a bondsman remains occupied in praising and glorifying his owner or master due to his bestowments, but how great and marvellous is it when an owner also praises the qualities and virtues of his bondsman and expresses the devotional relationship that he has established with him! Ameer-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ is also regarded amongst those fortunate companions who had been conveyed with glad tidings by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on various occasions. At times, he رَضِيَ اللهُ تَعَالَى عَنْهُ received the glad tidings of Paradise from the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and at times, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared him to be his companion of Paradise. At times, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him the title of a perfect

modest person and at times, the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ announced that his (i.e. Usman-e-Ghani’s رَضِيَ اللهُ تَعَالَى عَنْهُ) intercession will bless people with Jannah. Let us listen to four blessed sayings of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to the excellences of Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ:

1. ‘Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ) is from me and I am from ‘Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ). *(Tareekh-e-Dimashq, vol. 39, pp. 102)*
2. Every Nabi will have a companion in Paradise and my companion will be ‘Usman Bin ‘Affaan (رَضِيَ اللهُ تَعَالَى عَنْهُ). *(Tareekh-e-Dimashq, vol. 39, pp. 104)*
3. By the intercession of ‘Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ), 70,000 such people will enter Jannah without accountability upon whom Hell would have become Wajib. *(Tareekh-e-Dimashq, vol. 39, pp. 122)*
4. Modesty is from Iman and the most modest one from my Ummah is ‘Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ). *(Tareekh-e-Dimashq, vol. 39, pp.92)*

Dear Islamic brothers! What can be said about the modesty of Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ, that even the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would feel shy (حييا) in front of Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ was a man of distinctive characteristics, to the extent that he رَضِيَ اللهُ تَعَالَى عَنْهُ remained far away from various evils, even during the pre-Islamic period of ignorance.

Commenting on some of his own qualities, Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ relates, ‘I have neither sung any useless poetry and nor wished ever to do so. I never drank alcohol during the pre-Islamic era of ignorance and neither after embracing Islam. Moreover, since I have taken Bay‘at (pledge) at the blessed hands of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have not touched my private parts with that hand since then.’

(Tareekh Ibn ‘Asakir, vol. 39, pp. 225)

He رَضِيَ اللهُ تَعَالَى عَنْهُ further states, ‘I take a ritual bath in an enclosed room and fold my hands and limbs due to having humility from Allah عَزَّوَجَلَّ.

(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 such that some people watch obscene scenes with keen interest, be in seclusion or with the whole family. Moreover, now مَعَاصِيَ اللَّهِ عَظِيمًا sins have become so common that various sins are committed easily through the means of mobile phones and the internet. Many people waste their precious 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.

Most houses depict the picture of cinemas and concerts; ignoring modesty completely, unveiled women are seen roaming around stores where men also let go of modesty completely and stare at them as if it is their right to do so. In short, our society is quickly submerging into the blaze of obscenity, vulgarity and immodesty, and especially pushing our new generation into moral and ethical decline and evil practices! Due to the absence of modesty and moral values in our society, we do not hesitate in committing impermissible actions and an abundance of sins openly, even in broad daylight. Swearing, slandering, having ill opinions, backbiting, tale-telling, lying, unlawful possession of someone else's wealth, murder, calling Muslims bad names, alcohol, gambling, theft, robbery, the giving and taking of interest and bribes, disobeying parents, breaches of trust, arrogance and pride, jealousy and ostentation, love for fame, stinginess and vanity etc. are being committed fearlessly in our society today. It seems that modesty has nothing to do with us.

Associate yourselves with the Madani environment

Dear Islamic brothers! In order to instil the fear of Allah عَزَّوَجَلَّ in your hearts and adopt modesty, associate yourselves with the Madani environment of Dawat-e-Islami. Travel with the Madani Qafilahs of the devotees of the Rasool in order to learn Sunnahs and fill out the Madani In'amaat booklet while performing 'Fikr-e-Madinah' to improve your Hereafter and lead a successful life.

In one Madani Muzakarah, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** stated a Madani pearl in relation to submitting the Madani In'amaat booklet, 'Fill the boxes of the Madani In'amaat booklet while performing Fikr-e-Madinah and submit it to the responsible Islamic brother on the first of the new Madani [Islamic] month; do not wait for the 10th.' Attend the weekly Sunnah-inspiring Ijtima and watch the highly acclaimed 100% Islamic channel, 'Madani Channel' of Dawat e Islami yourself as well as persuading others to do so too.

Chowk Dars; one Madani activity out of the 12 Madani activities

Other than that, actively participate in the 12 Madani activities by associating yourselves with the Madani environment of Dawat-e-Islami. One Madani activity out of the twelve Madani activities of Zayli Halqah is Chowk Dars.

- With the blessings of Chowk Dars, one attains the reward of presenting the invitation towards righteousness to Muslims.
- With the blessings of Chowk Dars, one attains the pleasure of Allah Almighty and His Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.
- Chowk Dars becomes a means of drawing people closer to Sunnahs.
- With the blessings of Chowk Dars, one succeeds in turning people who do not offer Salah into people who offer Salah.
- With the blessings of Chowk Dars, one develops the yearning to learn about Deen.
- Chowk Dars becomes a means to gain the Du'as of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه**, because those who give Dars, Ameer-e-Ahl-e-Sunnat blesses them with the following Du'as:

Jo day rauz dau Dars-e-Faizan-e-Sunnat

Mayn dayta hoon us ko Du'a-e-Madinah

The one who gives two Dars of Faizan-e-Sunnat daily

I give him Du'a-e-Madinah

For persuasion, listen to a Madani parable of Chowk Dars and sway out of joy.

Why did I shut the video centre?

Outside a video centre situated in an area where an Islamic brother used to live in Landhi (Bab-ul-Madinah, Karachi, Pakistan), an Islamic brother used to give Chowk Dars with steadfastness without caring about the scorching heat of summer or the severity of the cold in winter. The Islamic brother used to also invite the owner of the video centre to the Dars but he would refuse everyday saying that he is busy. One day, he eventually attended the Chowk Dars. When the preacher of Dawat-e-Islami started the Dars, his words, full of the fear of Allah Almighty and love of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, had a great effect on his heart; the veil of ignorance was removed from his eyes. With the blessings of the Chowk Dars, contemplation of the Hereafter overcame him. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, within a short span of time, positive changes started to occur within himself. He repented from all his previous sins and left the occupation that makes one indulge in sins (i.e. a video centre). Thereafter, he started the occupation of threads etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyiduna 'Usman-e-Ghani buying water for Muslims

It is reported that when the Muhajireen migrated to Madina-tul-Munawwarah, the salty water there did not suit the Muslims. There was a spring of sweet water called 'Roomah' which was the property of a person from the tribe of Bani Ghaffar. He used to sell one full leather sack of water for one 'Mud' (an old type of measurement in weight). The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, 'Sell this spring to me in exchange of a heavenly spring.' He humbly said, 'O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! This is the only source of livelihood for me and my children. I cannot afford to do so.'

When Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ heard this news, he رَضِيَ اللهُ تَعَالَى عَنْهُ purchased that spring from its owner for 35,000 Dirhams. Then he رَضِيَ اللهُ تَعَالَى عَنْهُ approached the blessed court of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and

humbly said, *يَا رَسُولَ اللَّهِ اجْعَلْ لِي مِثْلَ الَّذِي جَعَلْتَهُ لَكَ عَيْنًا فِي الْجَنَّةِ إِنْ اشْتَرَيْتُهَا؟* i.e. *Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! As you were blessing that person with a heavenly spring, if I buy this spring, will you bless me with a heavenly spring?* The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied 'Yes'. Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ humbly stated, 'I bought this spring and donated it to the Muslims.' (*Al-Mu'jam-ul-Kabeer, vol. 2, pp. 41*)

Dear Islamic brothers! Did you see that Ameer-ul-Mu'mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ donated the entire spring 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, supports the poor & destitute, sympathises and removes the distress of the grief-stricken people. Because the one who shows mercy to the creation [of Allah عَزَّوَجَلَّ], Allah عَزَّوَجَلَّ also showers the rain of His mercy and blessing upon him which makes his life colourful, prosperous and full of happiness. Let us listen to two blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to this:

1. Whoever removes a worldly troubles of a believer, Allah عَزَّوَجَلَّ will remove one of his troubles on the Day of Judgement; whoever grants ease to a needy person in this world, Allah Almighty will grant him much ease in this world and the Hereafter; whoever conceals the secret of a Muslim in this world, Allah عَزَّوَجَلَّ will keep his secrets concealed in this world and the 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 strives to fulfil the need of his brother, this action 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 places three trenches between him and Hell; and the distance between two trenches is greater than the distance between the East and the West.

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

May Allah ﷺ enable us also to look after our Muslim brothers and remove their difficulties!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Noble Rasool ﷺ quenched the thirst (of others)

Dear Islamic brothers! Whoever fulfils the needs of his Muslim brother becomes the beloved bondsman of Allah Almighty and Allah ﷺ fulfils his needs from the unseen. As Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ devoted all his life in helping the poor, fulfilling their needs and removing their difficulties, therefore, when he faced trials & tribulations and water was denied to him, then the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself came and quenched the thirst of Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

Sayyiduna 'Abdullah Bin Salam رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that during the days when the rebels had laid siege to the blessed house of 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ, they had cut off the water supply to his blessed house, leaving him without even a single drop of water. Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ would suffer from intense thirst. I went to see him. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ looked at me and said, 'مَرْحَبًا يَا أَخِي' i.e. *O my brother! Welcome*. Then he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'O Abdullah Bin Salam! I saw the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ through this window last night.' The Most Merciful Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said in a very sympathetic manner, 'O 'Usman (رَضِيَ اللَّهُ تَعَالَى عَنْهُ)! Have these people imprisoned and subjected you to the pangs of thirst by denying you water?' I humbly answered, 'Yes'. Upon that, the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately lowered a bucket towards me filled with water. I started drinking from it to the extent that 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 Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to me, 'إِنْ شِئْتَ نُصِرْتَ عَلَيْهِمْ وَإِنْ شِئْتَ أَفْطَرْتُ عِنْدَنَا' i.e. *'If you wish, I will help you against these people; and if you like, you may come to me and open your*

Sawm in my company.’ I preferred to open my Sawm in the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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

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

‘Allamah Jalaluddin Suyuti Shaafi’i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has narrated that, ‘According to what ‘Allamah Ibn-e-Baatees رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, the incident of beholding the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not take place in Sayyiduna ‘Usman-e-Ghani’s dream; rather it took place while he was awake.’

(Al-Haawi lil Fatawa Iis-Suyuti, vol. 2, pp. 315)

Supporter of the helpless; our Nabi

Dear Islamic brothers! We come to know through this parable that all the circumstances of Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ were apparent upon the Most Dignified Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by the divine bestowal of Allah عَزَّوَجَلَّ.

We also come to know that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also helps those who are helpless; it is for this reason he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, *‘إِنْ شِئْتَ نُصِرْتَ عَلَيْهِمْ’* i.e. *If you wish, shall I help you against these people?*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Informed about the place of his burial

Dear Islamic brothers! Just how Allah Almighty grants power to his chosen servants to help people, similarly, He Almighty bestows the knowledge of the unseen among those righteous personalities to whomsoever He Almighty wills. It is narrated that Sayyiduna Imam Maalik 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 of Madina-tul-Munawwarah, which is known as ‘Hash-e-Kawkab’ (i.e. the place of the garden of an Ansari

person). He رَضِيَ اللهُ تَعَالَى عَنْهُ stood over there at a spot and said, 'Soon, a righteous person will be buried here.'

Therefore, sometime later, he رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred and the rebels created such a clamour and disagreement at his funeral that he رَضِيَ اللهُ تَعَالَى عَنْهُ could not be buried near the blessed Raudah (of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and nor in that part of the cemetery of Jannat-ul-Baqi' which was the graveyard of other illustrious Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ; instead, he رَضِيَ اللهُ تَعَالَى عَنْهُ was buried at a place that is situated afar and is known as 'Hash-e-Kawkab.' It was such a place that no one could even imagine about burying anyone over there as no grave was present in that area until that time.

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

Knowledge of the unseen and Awliya of Allah

Dear Islamic brothers! Through the above-mentioned narration, we have learnt that Allah عَزَّوَجَلَّ bestows the Awliya with the knowledge about the facts like when and where will they pass away and where their graves will be. Knowledge regarding the outcome of any activity and knowing future happenings is called the Knowledge of the Unseen. It happened exactly as Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ stated. Now ponder! When a blessed companion of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is giving information of the knowledge of the unseen with divine bestowal, then imagine the amount of knowledge of the unseen Allah Almighty would have blessed His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with. Therefore, it is stated in the Glorious Quran:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

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

From the above-mentioned blessed Ayah, we have come to know that the Rasool of Rahmah, Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reveals the news of the unseen to people, and it is obvious that only such a person can state and share things who knows it himself as well. *(Khofnak Jadugar, pp. 13)*

Imam 'Allamah Ahmad Bin Muhammad Khateeb Qastalani Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of the knowledge of the unseen. This fact was very famous amongst the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and everyone used to talk about it. (*Al-Mawahib-ul-Laduniyyah, vol. 3, pp. 91*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction of Majlis Al-Madinah Library

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the Madani movement of the devotees of the Rasool, Dawat-e-Islami, is doing Madani work in more or less 104 departments to serve the Sunnahs. In order to widely spread religious knowledge in an easier way and making people aware of Islamic teachings, one department out of those 104 is 'Majlis Al-Madinah Library'.

In this department, a pleasant environment for studying, computer systems for listening to the audio/video Bayanaat and watching Madani Muzakarah and Madani Channel have been provided. In this department, one is persuaded to place books, booklets, CDs and VCDs of Ameer-e-Ahl-e-Sunnat, 'Ulama of Ahl-e-Sunnat and Al-Madina-tul-'Ilmiyyah in this library, according to the rules prescribed by the Majlis. 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

Sunan and manners of Miswak

Dear Islamic brothers! Let's listen to the Madani pearls of using a Miswak, from the booklet namely, '163 Madani Pearls', written by Ameer-e-Ahl-e-Sunnat. First of all, two sayings of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

- Two Rak'aat offered after using Miswak are better than 70 Rak'aat offered without [using] Miswak. (*Attargheeb Wattarheeb, vol. 1, pp. 102, Hadees 18*)
- Make use of the Miswak necessary upon yourselves, because in this lies the cleanliness of the mouth and a cause for (attaining) the pleasure of Allah ﷻ. (*Musnad Imam Ahmad, vol. 2, pp. 438, Hadees 5869*)
- Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that Miswak has 10 qualities: (Some of them are that) It cleans the mouth, strengthens the gums, strengthens the eyesight, removes phlegm, removes bad smell of the mouth, it is in accordance with the Sunnah, the angels become happy and Allah ﷻ is pleased. (*Jam'-ul-Jawami', vol. 5, pp. 249, Hadees 14867*)

Announcement

The remaining Madani pearls regarding 'Sunan and manners of Miswak' will be mentioned in Tarbiyyati Halqahs, therefore, do attend Tarbiyyati Halqahs to learn about these Madani pearls.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The 6 Salawaat-'Alan-Nabi and 2 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 Rasool 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 Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'A'la 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 Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ الْوَهَّابِيُّ 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. (*Afdal-us-Salawat 'A'la Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool 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 وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib 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 رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, 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 عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.

The Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 30 August 2018

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Sunan and manners of Miswak

- Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'Four things increase intelligence: Abstaining from useless talks, the use of Miswak, the company of pious people and acting upon the knowledge one possesses. (*Ihya-ul-'Uloom, vol. 3, pp. 27*)
- On page 288 of the first volume of the book *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned that the honourable scholars have said, 'Whoever routinely uses Miswak will be blessed with the good fortune of reciting the Kalimah (fundamental declaration of faith) at the time of death, and whoever consumes drugs will not be blessed with the Kalimah at the time of death.
- A Miswak should be from Peelu, Zaytoon (olive), or Neem tree having a bitter taste.
- The thickness of a Miswak should be equal to that of the little finger.
- A Miswak should not be longer than one hand span. Otherwise, Satan sits on it.
- The strands of a Miswak should be soft. Otherwise they cause space between teeth and gums.
- If a Miswak is fresh, then excellent. Otherwise soak it in a glass of water to make it soft.

- It is appropriate to trim the strands of Miswak every day because they are beneficial for as long as they have some bitterness.
- Brush your teeth horizontally with Miswak.
- Whenever you use Miswak, use it three times.
- And rinse it after each time.
- Hold a Miswak in the right hand in such a manner that the little finger remains at the bottom, the middle three fingers remain on top of it while the thumb remains at the top (near the soft strands that are used to brush the teeth).
- First brush (with a Miswak) the upper teeth of the right side and then the left. Thereafter, clean the lower teeth starting from the right side and then the left.
- Using a Miswak whilst holding it in the fist poses the risk of piles.
- Miswak is a Sunnah to be performed before Wudu, but if one has a foul smell in the mouth, then using Miswak becomes Sunnat-ul-Muakkadah.
(Derived from: Fatawa Razawiyyah, vol. 1, pp. 623)
- Do not throw away a used Miswak as it is an instrument used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into the sea after tying it to a stone or something heavy, etc.

For further details about the excellence and benefits of using Miswak, please study the booklet 'Fazaail-e-Miswak' written by Ameer-e-Ahl-e-Sunnat.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'a for the occasion of wearing new clothes

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a for 'wearing new clothes' will be memorised as per schedule. The Du'a is as follows:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَلُ بِهِ فِي حَيَاتِي

Translation: Thanks to Allah ﷺ who has granted me these clothes by which I conceal my body and attain adornment in this life.

(Sunan-ut-Tirmizi, vol. 5, pp. 327, Hadees 3571)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The method of collective Fikr-e-Madinah (72 Madani In'amaat)

A saying of the Beloved Rasool ﷺ, 'Pondering (over the Hereafter) for a moment is better than the worship of 60 years.'

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make 'good intentions' before filling in the Madani In'amaat booklet:

1. To please Allah ﷺ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah ﷺ for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah ﷺ forbid, if I have not acted on any such Madani In'amaat which saves a person from sins, I will make a firm intention of not committing sin in the future, along with repenting and Istighfar.

5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. I will act upon the Madani In'amaat which can be practised afterwards later on or tomorrow (for example, one did not recite Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, divine fear, piety, correcting manners, progress in Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality, rather I will fill in the Madani In'amaat booklet while contemplating.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlash after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat 'Alan Nabi 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words 'Aap' and 'Jee'?

8. Said 'إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qul-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?

31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufi-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Quf-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Quf-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! Please do not give death to the person until he recites Kalimah who acts upon the Madani In'amaat with the sincerity of the heart, fills in the booklet through Fikr-e-Madinah daily and submits it to his responsible Islamic person on the 1st of every Madani month.

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ