

Seerah of Sayyiduna
Usman-e-Ghani

22-August-2019 رَضِيَ اللهُ عَنْهُ

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

Seerah of Sayyiduna Usman-e-Ghani رضي الله عنه

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا حَيِّبَ اللَّهِ
وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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 I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of reciting Duood

The Beloved Rasool ﷺ has said:

مَنْ صَلَّى عَلَيَّ بِلُغْتِي صَلَاتَهُ، وَصَلَّيْتُ عَلَيْهِ، وَكُتِبَتْ لَهُ سِوَى ذَلِكَ عَشْرٌ حَسَنَاتٍ

i.e. The one who recites Durood upon me, his Durood reaches me. I do Istighfar for him and in addition to this, ten virtuous deeds are written down for him. (*Mu'jam-e-Awsat, vol. 1, pp. 446, Hadees 1642*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

Important point

For righteous and permissible work the more we make good intentions, the more we attain reward.

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall, etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, تُؤْتُوا إِلَى اللَّهِ, أُذْكَرُوا اللَّهَ, صَلُّوا عَلَى الْحَبِيبِ, etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Today, **إِنْ شَاءَ اللَّهُ** we will be privileged to listen to some faith-enlightening parables of the blessed Seerah of the third Caliph, Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ**. Let's first listen to a faith-enlightening parable.

Generosity of Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ**

Sayyiduna Abdur Rahman Bin Khabbaab **رَضِيَ اللَّهُ عَنْهُ** narrates that I was present in the court of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was persuading the blessed companions **عَلَيْهِمُ الرِّضْوَان** to prepare for 'Jaysh-e-Usrat', i.e. the battle of Tabook. Sayyiduna Usman Bin 'Affaan **رَضِيَ اللَّهُ عَنْهُ** got up and humbly said: 'Ya Rasoolallah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Along with the packsaddle and other relevant provisions, hundred camels are upon me."

The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** persuaded the blessed companions **عَلَيْهِمُ الرِّضْوَان** again. Upon this, Ameer-ul-Mu`mineen Sayyiduna Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ** stood up again and humbly said: 'Ya Rasoolallah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! I take the responsibility of presenting two hundred camels along with all the provisions."

The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** persuaded the blessed companions **عَلَيْهِمُ الرِّضْوَان** again. Upon this, Ameer-ul-Mu`mineen Sayyiduna Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ** humbly said: 'Ya Rasoolallah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! I accept the responsibility of three hundred camels along with provisions."

The narrator narrates: 'I saw that listening to this, the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** came down the pulpit and said the following two times: 'No matter what Usman **رَضِيَ اللَّهُ عَنْهُ** does from today, there is no accountability for him.'

(Tirmizi, Kitab-ul-Manaqib, Manaqib Usman Bin 'Affaan, vol. 5, pp. 391, Hadees 3720)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Some people normally, looking at others, do get their names written down to donate charity, but when it comes to give the donation, then it becomes difficult for them. To the extent that some don't even give. However, may our lives be sacrificed! Ameer-ul-Mu`mineen,

Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ donated a lot more in the path of Allah Almighty than what he actually announced.

The renowned commentator of the Holy Quran, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ writes under this blessed Hadees: 'Be mindful of the fact that this was just his announcement. When it was the time to give, he presented 950 camels, 50 horses and 1,000 gold coins. Later on, he presented further 10,000 gold coins.'

Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ further states: 'Be mindful that he رَضِيَ اللهُ عَنْهُ announced to present one hundred (100) camels the first time, additional two hundred (200) camels the second time and a further three hundred (300) camels the third time; totalling up to 600 camels. (*Mirat-ul-Manajeer*, vol. 8, pp. 395)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

Let's now listen to the brief introduction of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ.

Brief introduction of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ

The name of Ameer-ul-Mu'mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ is 'Usman' and his Kunya is 'Abu 'Amr'. Following are his famous titles:

- ❖ Ameer-ul-Mu'mineen
- ❖ Zun-Noorayn (i.e. possessor of two Noors)
- ❖ Accomplished in modesty and Iman
- ❖ Jami'-ul-Quran (i.e. the gatherer of Quran)
- ❖ Sayyid-ul-Askhiya (i.e. the leader of the generous ones)
- ❖ Usman-e-Baa 'Haya. (*Karamaat-e-Usman-e-Ghani*, pp. 3, 5, 11)

Out of all his titles, 'Zun-Noorayn' (i.e. possessor of two Noors) is more famous. The famous reason for this title is that he رَضِيَ اللهُ عَنْهُ married two daughters of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Ruqayyah and Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهُمَا, one after the other. Due to this very reason, he رَضِيَ اللهُ عَنْهُ is called 'Zun-Noorayn' (i.e. possessor of two Noors).

(*Tahzeeb-ul-Asma*, vol. 1, pp. 297)

He رَضِيَ اللهُ عَنْهُ is the third caliph among Khulafa-e-Rashideen. (*Jannati Zaywar, pp. 182; summarised*)

He رَضِيَ اللهُ عَنْهُ embraced Islam by the efforts of Ameer-ul-Mu`mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. Moreover, he رَضِيَ اللهُ عَنْهُ is fourth among those who accepted Islam. As he رَضِيَ اللهُ عَنْهُ himself says: "إِنِّي لَرَابِعُ أَرْبَعَةٍ فِي الْإِسْلَامِ" i.e. I am fourth among the 4 people who embraced Islam. (*Mu'jam Kabeer, vol. 1, pp. 85, Hadees 124*) (*Usud-ul-Ghaabah, vol. 3, pp. 606*)

Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was martyred on Friday during the month of Hajj in 35 Hijri. Sayyiduna Jubayr Bin Mut'im رَضِيَ اللهُ عَنْهُ led his funeral Salah and he رَضِيَ اللهُ عَنْهُ was laid to rest in Jannat-ul-Baqi'. (*Usud-ul-Ghaabah, Usman Bin 'Affan, vol. 3, pp. 614-616*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ is among those companions عَلَيْهِمُ الرِّضْوَانُ who were severely oppressed and tortured after embracing Islam. They were oppressed in different ways. They were treated dreadfully. But may we be sacrificed upon the firm determination of this great companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ameer-ul-Mu`mineen Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, who remained determined in front of the disbelievers despite enduring so many oppressions and did not agree to move even an inch away from Islam.

It is stated on page no. 4 of **Mahnamah Faizan-e-Madinah**, July/August 2018 edition: 'To remain determined upon Iman, virtuous deeds and refraining from sins is called steadfastness. We can also say that steadfastness means that Iman shall not be wasted; virtuous deeds such as offering Salah, performing Hajj, observing fast, paying Zakah, recitation of the Holy Quran, Zikr, Durood, Tasbihat and Azkaar (invocations), charity, looking after others etc. are always performed; and one develops a firm habit of refraining from all the sins. All these things are included in steadfastness.

However, ruling for every type of steadfastness is different. Such as staying firm on correct beliefs is the biggest Fard. Being punctual on Faraaid is also

Fard. It is also mandatory to keep refraining from sins and being punctual upon Mustahabbat is also a Mustahab act of the highest rank. So based on this, steadfastness is of three types:

1. **Steadfastness on Iman** → The likes of Sayyiduna Bilal, Sayyiduna Abu Zar Ghifari and various other blessed companions عَلَيْهِمُ الرِّضْوَانُ who had to go through severe tests after embracing Iman but they remained determined on Iman. And as soon as we talk about steadfastness on Iman today, names of these noble personalities come to our minds.
2. **Steadfastness on Fard acts** → Steadfastness on Fard acts means that they shall never be missed, such as offering Salah.
3. **Steadfastness on Mustahabbat** → Steadfastness on Mustahab actions means that they shall always be performed. Such as reciting the Holy Quran, Zikr, Durood, Sadaqah, good mannerism, politeness, offering Tahajjud, etc. Allah Almighty also loves this type of steadfastness.

O devotees of Rasool! We hear and read the word ‘steadfastness’ many times but we need to ponder upon ourselves as well whether we are steadfast in performing virtuous actions and refraining from sins? Being overtaken with emotions, we temporarily start offering Nawafil, reciting the Holy Quran, doing Zikr, reciting Durood, delivering Dars and studying (religious) books, but within a few days, all our emotions fade away and actions come to an end.

Similarly, we make a firm intention in the month of Ramadan, in Ijtima or while becoming a disciple to abandon sins and also succeed in it for a few days, but few days later, same sins are committed at their peak and we indulge ourselves in sins.

Dear Islamic brothers! Specially the responsible Islamic brothers of Dawat-e-Islami and in general all devotees of the Prophet who try to spread call towards righteousness but get disappointed very quickly due to lack of support and abandon it. They give up and deprive themselves from the reward of the great Madani activity “inviting towards the good”.

No matter how hard times we face in today's sinful era, but will not be like those which the blessed Sahabah عَلَيْهِمُ الرِّضْوَانُ faced. Just the thought of those hardships and calamities is enough to make our souls tremble. No matter how hard time we face may we never leave the fold of Islam. May we not stay behind from sacrificing our lives if required to spread the call towards righteousness. Aameen.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

O the devotees of Prophet! In order to keep Masajid filled, 'inviting towards righteousness' and forbidding from evil is very important. For this, we need to keep our heads high and develop a mindset from beforehand that calamities do come in the path of Deen. I am not to back off due to them, rather, I am to continue towards my destination with steadfastness. For persuasion, let's listen to a thought-provoking parable regarding steadfastness of Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ on Iman.

I can leave this world, but not Iman

When Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ embraced Islam, then not only his household but the entire family severely opposed him. He رَضِيَ اللهُ عَنْهُ was beaten, to the extent that his uncle, Hakam Bin Abi Al-'Aas became so angry with him that he tied Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ with a rope and said: 'You have adopted another religion leaving that of your forefathers. We will not free you until you leave your new religion. We will keep you tied up like this.' Listening to this, Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ said: 'By Allah عَزَّوَجَلَّ! I can never leave Islam.' When Hakam Bin Abi Al-'Aas saw such determination of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, then he was compelled to free him up from the captivity. (*Tareekh-e-Madinah Dimashq, Usman Bin 'Affaan, vol. 39, pp. 26*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see that how much oppression did the uncle of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ inflicted upon him after he رَضِيَ اللهُ عَنْهُ embraced Islam? But he رَضِيَ اللهُ عَنْهُ remained steadfast upon Iman while tolerating all the oppressions.

This parable contains a great lesson for those who do enter the fold of Islam being impressed with the Islamic teachings but the truthfulness of Islam has yet not been revealed upon their family members. Hence, they oppress them so that they مَعَادُ اللهِ leave Islam somehow.

But remember! Protecting your faith in every state is very important. No matter how big a calamity inflicts upon you, you should not leave the treasure of Iman, rather, you should keep supplicating in the court of Allah Almighty for the protection of faith.

There is a beautiful Wazifah written in **Shajarah-e-Qadiriyyah, Razawiyyah, Ziyaiyyah, Attariyyah** to meet end on Iman. Whoever invokes it **three times in the day and three times in the evening**, إِنَّ نَبَأَ اللَّهِ the reciter will meet his **end on Iman**. That beautiful Wazifah is written on **page no. 15** of **Shajarah Shareef**. Let's listen to that Wazifah:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِبِأَلَا نَعْلَمُهُ ط

(Translation: O Allah Almighty! We seek Your refuge from the fact that we associate something with You knowingly, and we seek forgiveness from You (for that shirk) that we do not know).

Dear Islamic brothers! Seerah of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ also contains so many Madani pearls for those who are teased in different ways by their households or family members due to serving Sunnahs. So they lose courage and deprive themselves from the blessings of the Madani environment. They shall not get dispirited due to such hurdles; rather, they shall keep in view the calamities that were inflicted upon the blessed Prophets عَلَيْهِمُ السَّلَام, righteous predecessors رَضِيَ اللهُ تَعَالَى عَنْهُمْ, especially the Martyrs of Karbala رَضِيَ اللهُ تَعَالَى عَنْهُمْ, and how steadfast they remained upon them.

So continue serving the Sunnahs and remain firmly attached with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Prophet, because staying associated with a good environment is also a great means of obtaining **steadfastness** on Iman. May Allah Almighty bless us with steadfastness on Iman and pious deeds. Moreover, may Allah Almighty also bless us with the obedience to Dawat-e-Islami and Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Another bright aspect of the Seerah of Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ** is also that he **رَضِيَ اللَّهُ عَنْهُ** would spend the entire night worshipping the Lord Almighty. He would fear the Hereafter and keep a hope on the mercy of Allah Almighty. His days would pass in the state of him spending in the path of Allah Almighty and fasting, and nights while prostrating and worshipping the Lord Almighty. Let's listen to four narrations based upon the passion of worship and recitation of the Holy Quran he **رَضِيَ اللَّهُ عَنْهُ** possessed and learn a lesson from it.

Passion of Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ** for worship and reciting the Holy Quran

1. Sayyiduna Zubayr Bin 'Abdullah **رَضِيَ اللَّهُ عَنْهُ** narrates that 'Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ** would always fast. Moreover, he **رَضِيَ اللَّهُ عَنْهُ** would rest a little in the early part of the night and then spend the entire night in worship.' (*Musannaf Ibn Abi Shaybah, vol. 2, pp. 173, Hadees 6*)
2. Sayyiduna Masrooq **رَضِيَ اللَّهُ عَنْهُ** met Ashtar (i.e. the one who martyred Sayyiduna Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ**) and asked: 'Did you martyr Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani **رَضِيَ اللَّهُ عَنْهُ**?' He replied: 'Yes.' So he **رَضِيَ اللَّهُ عَنْهُ** said: 'By Allah Almighty! You have martyred a fast observing person and a worshipper.' (*Mu'jam Kabeer, vol. 1, pp. 81, Hadees 114*)

3. When Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was martyred, then his wife said to the assassiators: 'You have martyred that person who worships the entire night and completes the entire Quran in one Rak'at. (Az-Zuhd Lil Imam Ahmad, pp. 153, Hadees 673)
4. Abdur Rahman Taymi رَحِمَهُ اللهُ عَلَيْهِ states: 'Once, I was at Maqam-e-Ibraheem and the night fell. I went to Maqam-e-Ibraheem after offering Isha Salah, to the extent that when I stood there, a person placed his hand between my shoulders in the meanwhile. When I looked behind, he was Ameer-ul-Mu`mineen Sayyiduna Usman Bin 'Affaan رَضِيَ اللهُ عَنْهُ. A little while later, he رَضِيَ اللهُ عَنْهُ started reciting the Holy Quran from Surah e Fatihah, to the extent that he رَضِيَ اللهُ عَنْهُ completed the entire Quran. (Az-Zuhd Li-Ibn-ul-Mubarak, pp. 452, Hadees 1276)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Just imagine that the companion who was blessed to marry two daughters of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ one after the other, the one who was given the **glad tidings of Paradise** by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the state of his love for worship and devotion for reciting the Holy Quran was such that his day and night would be spent in worshipping and reciting the Holy Quran.

On the other hand, we have people who waste most of their time in useless activities. Their days and nights are spent in heedlessness. They neither have time to worship nor to recite the Holy Quran. Yet they have ample time for worldly matters. Their precious moments are spent in reading newspapers or watching news.

Countless people have developed the habit of staying out till late night. May Allah save us, you will find various such places now where youth will stay till late and hang around. People waste their precious time using social media (needlessly) and playing games on mobile phones.

Many of them would be such who مَعَاذَ اللهِ would fall asleep at the time of Fajr Salah. Some ignorant people fall into using mobile phone or internet so

deeply that they don't even get to know about time. Forget about these people taking a day off from work, they don't even go to work few minutes late. Alas! Extreme level of heedlessness and laziness is shown when it comes to offering Faraaid and Wajibat, Nawafil, Salah with Jama'at and reciting the Holy Quran.

In order to develop the passion and yearning for worship and recitation of the Holy Quran, let's listen to two blessed sayings of the Holy Prophet ﷺ and develop a habit for these.

1. He ﷺ has stated: Allah Almighty states: 'O person! Be free for My worship, I will fill your chest with richness and shut the door of your poverty. If you do not do so, then I will fill both your hands with commitments and will not shut the door of your poverty.' (Tirmizi, vol. 4, pp. 211, Hadees 2474)
2. He ﷺ has stated: 'Indeed, some people are Allah loving among people.' The blessed Sahabah عَلَيْهِ الرضوان asked: 'Ya Rasoolallah ﷺ! Who are those people?' He ﷺ replied: 'Those who recite the Holy Quran, as they are the ones who are included among Allah-loving and especial people. (Ibn-e-Majah, Kitab-us-Sunnah, vol. 1, Hadees 215)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sayyiduna Usman-e-Ghani's devotion to the Holy Prophet ﷺ

Dear Islamic brothers! Devotion to the Holy Prophet ﷺ is such a treasure that whoever attains it has his fortune shone. If we study the blessed Seerah of Ameer-ul-Mu`mineen Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ, then this fact becomes apparent upon us that the great companion of the Holy Prophet ﷺ, Ameer-ul-Mu`mineen Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ was also blessed with this great treasure.

He رَضِيَ اللَّهُ عَنْهُ was a true devotee of the Holy Prophet ﷺ, in fact had reached a very high status in being the devotee of the Holy Prophet ﷺ.

It was as if the true purpose of his life was to live and die only in the love of the Holy Prophet ﷺ. Sweetness of the love of Holy Prophet ﷺ had embedded into his veins to such an extent that there was nothing more beloved to him than the Holy Prophet ﷺ.

Let's listen to a faith-enlightening parable of Ameer-ul-Mu`mineen Sayyiduna Usman-e-Ghani's devotion to the Holy Prophet ﷺ.

I will not perform Tawaf before my master ﷺ

Upon the suggestion of Ameer-ul-Mu`mineen Sayyiduna Farooq-e-A'zam رضى الله عنه, when the Holy Prophet ﷺ sent Sayyiduna Usman-e-Ghani رضى الله عنه to the tribe of Quraysh in Makkah-e-Mukarramah with the message of the treaty of Hudaibiyah, then many companions عَلَيْهِمُ الرِّضْوَان were envying the fact that Sayyiduna Usman-e-Ghani رضى الله عنه attained the privilege of going to Makkah. Now, he رضى الله عنه will behold Baytullah Shareef and perform the Tawaf of Ka'bah.

When the blessed companions عَلَيْهِمُ الرِّضْوَان expressed their envious emotions in the court of the Holy Prophet ﷺ, then the Holy Prophet ﷺ said: 'I am sure that until we are in captivity, Sayyiduna Usman (رضى الله عنه) will not perform Tawaf.'

The blessed companions عَلَيْهِمُ الرِّضْوَان humbly said: 'Ya Rasoolallah ﷺ! He did not have to face any obstacle in this regard. Then what exactly would stop Ameer-ul-Mu`mineen Sayyiduna Usman-e-Ghani رضى الله عنه from performing the Tawaf of Ka'bah?' To remove the curiosity of the blessed companions عَلَيْهِمُ الرِّضْوَان, the Holy Prophet ﷺ said: '**I am sure that he will not perform the Tawaf of Ka'bah without us.**'

When Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani رضى الله عنه returned, then the blessed Sahabah عَلَيْهِمُ الرِّضْوَان asked him: 'O Abu Abdullah! You must be feeling relaxed after performing the Tawaf of Ka'bah?'

Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani رضى الله عنه replied: 'You have misjudged me.' Thereafter, the words that he رضى الله عنه spoke contain many important points for people like us who claim to possess the love of the Holy

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ said: 'I swear by the One Who has power over my life! Even if I had to stay in Makkah for the whole year, I still wouldn't perform Tawaf without the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; whereas, the Quraysh did not hinder in any way for me to perform the Tawaf of the Holy Ka'bah.' (*Dalaail-un-Nubuwwah lil-Bayhaqi, vol. 4, pp. 133-134*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see that what a great ardent devotee Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Every action of his reflected the love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. But alas! Today's Muslim also claims to love the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but feels embarrassed in performing those actions that would please the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "جَعَلْتُ قُرَّةَ عَيْنِي فِي الصَّلَاةِ" i.e. coolness of my eyes lies in Salah. (*Mu'jam Kabeer, vol. 20, pp. 420, Hadees 1012*)

Just imagine! What kind of Prophet's devotee is he who becomes a means of harm for the blessed heart of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by avoiding Salah and missing it deliberately!

What kind of love and devotion is it that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ emphasizes to keep the fasts of Ramadan-ul-Mubarak, but self-proclaiming devotees of Prophet displease the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by ignoring this blessed command!

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Trim moustaches immensely and grow beards.' (*Sharh Ma'ani Al-Aasaar lit-Tahtawi, vol. 28, pp. 6422 Hadees 4*) But so called devotees who claim to possess the love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and followers of (immoral) fashions turn their faces like the enemies of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

Is this the love of Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Definitely not. Not at all.

‘Sada-e-Madinah, one of the 12 Madani activities

O devotees of Prophet! Sacrifice your lives upon the blessed sayings of the Holy Prophet ﷺ. Fall in love with Sunnahs. Be averted to immoral fashions. Travel in Qafilahs and act upon the methods of becoming pious. Make your face like the devotees of the Holy Prophet ﷺ, i.e. adorn a fistful beard on your face. Instead of keeping immoral hairstyles, keep locks according to Sunnah; and instead of roaming around bareheaded, adorn your head with the crown of ‘Imamah Shareef [blessed turban]. May all our activities; getting up, sitting down, walking, eating drinking, sleeping, waking up, giving and taking, etc.; become like that of the Sunnahs of the Holy Prophet ﷺ.

In order to increase the passion of acting upon the Sunnahs, associate yourselves with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Prophet. Moreover, try to give some time in the 12 Madani activities of Zayli Halqah.

Calling out ‘**Sada-e-Madinah**’ is also one of the 12 Madani activities. In the Madani environment of Dawat-e-Islami, waking up Muslims for Fajr Salah is called calling out ‘**Sada-e-Madinah**’. Booklet of this Madani activity has been published with the name of ‘**Sada-e-Madinah**’. Spread this Madani activity across following the method prescribed in it. ❖ **اَلْحَمْدُ لِلّٰهِ**, by virtue of ‘**Sada-e-Madinah**’, one can attain the privilege of offering Tahajjud Salah. ❖ By the virtue of ‘**Sada-e-Madinah**’, one’s Salah gets protected. ❖ By the virtue of ‘**Sada-e-Madinah**’, one can offer Fajr Salah in the first row of Masjid with Takbeer-e-Aula. ❖ By the virtue of ‘**Sada-e-Madinah**’, one can also earn the reward of ‘**calling towards righteousness**’. ❖ By the virtue of ‘**Sada-e-Madinah**’, Dawat-e-Islami will get publicised and acclaimed. ❖ The caller of ‘**Sada-e-Madinah**’ gives Muslims the Du’as of Hajj and beholding sacred Madinah again and again. If Allah Almighty wills, these Du’as will also be accepted in his favour too. ❖ Whilst calling out ‘**Sada-e-Madinah**’, one’s health also remains good by the virtue of walking. ❖ Calling out ‘**Sada-e-Madinah**’ is waking Muslims up for Fajr Salah; and doing so is the Sunnah of the Holy Prophet ﷺ, doing so is the Sunnah of Sayyiduna Dawood عَلَيْهِ السَّلَام, doing so is the Sunnah of Sayyiduna Ali-ul-Murtada and Sayyiduna Farooq-e-A’zam رَضِيَ اللهُ عَنْهُمَا.

Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ used to wake people up for Fajr Salah whilst going to the Masjid.

(Tabqat-e-Kubra, vol. 3, pp. 263, summarised account)

Let’s listen to a faith-enlightening parable regarding calling out Sada-e-Madinah and rejoice.

Land was given by virtue of Sada-e-Madinah

One Islamic brother went to a city with the Qafilah of Dawat-e-Islami, the Madani movement of the devotees of Prophet. After the Fajr Azan, he was calling out Sada-e-Madina when all of a sudden, a modern young man came out of one of the houses and joined them. He offered Fajr Salah in the Masjid with Jama’at. Thereafter, his father came to meet the devotees of Prophet travelling in the Qafilah. He was an influential person. He told them that by the virtue of Sada-e-Madina, their modern non-Salah offering son has started offering five daily Salahs. Being impressed, the father of that modern young man رَضِيَ اللهُ عَنْهُ presented land in that city as a gift for a Madani Markaz, Faizan-e-Madinah.

صَلُّوْا عَلَی الْحَبِیْبِ! صَلَّى اللهُ عَلَی مُحَمَّدٍ

Dar-ul-Ifta Ahl-e-Sunnat

O devotees of Prophet! رَضِيَ اللهُ عَنْهُ, Dawat-e-Islami, the Madani movement of the devotees of Prophet, is engaged in serving Islam all across the world in more or less 107 departments. One of them is ‘**Dar-ul-Ifta Ahl-e-Sunnat**’. Up to now, many ‘**Dar-ul-Ifta Ahl-e-Sunnat**’ have been opened in different areas of Karachi and different cities of Pakistan. In these ‘**Dar-ul-Ifta Ahl-e-Sunnat**’, the blessed Muftis are engaged in providing Shar’i guidance to the **Muslim Ummah**.

Other than this, the blessed Muftis tell the solutions to the issues asked by the Muslims from across the world over the phone and email. Questions can be asked from anywhere in the world on the following e-mail address, darulifta@dawateislami.net, رَضِيَ اللهُ عَنْهُ, a highly acclaimed and very informative

program with the name of **‘Dar-ul-Ifta Ahl-e-Sunnat’** also gets broadcast on Madani Channel. It is aired four times a week, at 10 pm on Monday and Tuesday, 8:15 am on Wednesday and around 6:30 pm (after Asr Salah) on Thursday. In order to acquire Shar’i guidance from all over the world, following telephone number can also be used:

03117864100

اَلْحَمْدُ لِلّٰهِ, in order to spread the radiance of Islamic knowledge, **‘Dar-ul-Ifta Ahl-e-Sunnat’** mobile application has also been launched with the collaboration of the IT Majlis. Moreover, efforts are being made to achieve further success.

You can contact on the above number from 10:00 am to 4:00 pm Pakistan time. 1 pm to 2 pm is the break time and Friday is off. May Allah Almighty bless **‘Dar-ul-Ifta Ahl-e-Sunnat’** with further success.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Few glimpses of the Seerah of ‘Sadr-ul-Afadil’

Sadr-ul-Afadil, ‘Allamah Maulana Sayyid Mufti Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ was born on 21st Safar-ul-Muzaffar 1300 AH, corresponding to 1st January 1883, on Monday in **‘Muradabad, India’**. His name was kept **‘Muhammad Na’eemuddin’**. His father, Maulana Sayyid Muhammad Mu’eenuddin Nuzhat and grandfather Maulana Sayyid Ameen-ud-Deen Raasikh were renowned teachers of Urdu and Persian of their times.

He رَحْمَةُ اللَّهِ عَلَيْهِ completed his Islamic studies (Dars-e-Nizami) in 1320 AH, corresponding to 1902 AD, at the age of twenty. Finally, he رَحْمَةُ اللَّهِ عَلَيْهِ departed this mortal world on 19th Zul-Hijjah 1367 AH. His final resting place (place of burial) is situated on the left side corner of the Masjid of Jami’ah Na’eemiyyah (Muradabad, Hind).

Circumstances at the time of demise

Successor of Sadr-ul-Afadil, Maulana Mufti Sayyid Ghulam Mu'eenuddin Na'eemi رَحْمَةُ اللهِ عَلَيْهِ narrates: 'It was 11 o'clock. Sadr-ul-Afadil got all three doors of his room shut. There was no one inside the room except for me and him. He رَحْمَةُ اللهِ عَلَيْهِ conversed with me for a little while and then became silent.

Around half past eleven, he رَحْمَةُ اللهِ عَلَيْهِ said, 'turn the fan on.' I turned the fan on. Then, he رَحْمَةُ اللهِ عَلَيْهِ said: 'Turn the fan low.' I did so. Then, he رَحْمَةُ اللهِ عَلَيْهِ said: 'Turn it further low.' I turned it further low. After a little while, he رَحْمَةُ اللهِ عَلَيْهِ said: 'Turn it further low.' Now, I turned the fan towards the wall so that the air could reach him after indirectly from the wall.

After a short while, he رَحْمَةُ اللهِ عَلَيْهِ said: 'Turn it off.' After this, he رَحْمَةُ اللهِ عَلَيْهِ said: 'Knead my arm.' Therefore, I sat by the right side of his bed and started kneading his arm and back. I saw that he رَحْمَةُ اللهِ عَلَيْهِ is saying something from his tongue and his blessed face is sweating immensely. I dried the sweat off his face with the handkerchief. He رَحْمَةُ اللهِ عَلَيْهِ raised his blessed gaze and looked at me. Then, he رَحْمَةُ اللهِ عَلَيْهِ started reciting Kalimah-e-Pak **لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُ اللهِ** loudly. The voice started dipping down. Exactly at 12:25, I felt his lungs stopped functioning. He رَحْمَةُ اللهِ عَلَيْهِ turned towards Qiblah himself and straightened his hands and feet. This way, he رَحْمَةُ اللهِ عَلَيْهِ passed away on 19th Zul-Hijjah 1367 AH while reciting the blessed Kalimah. *(Tazkirah-e-Sadr-ul-Afadil, pp. 23)*

In the light of the booklet '**Tazkirah-e-Sadr-ul-Afadil**', published by Maktabatul-Madina, the publishing department of Dawat-e-Islami, let's hear about the Islamic services of Sadr-ul-Afadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ.

Religious services of Sadr-ul-Afadil رَحْمَةُ اللهِ عَلَيْهِ

❖ Sadr-ul-Afadil, 'Allamah Maulana Sayyid Mufti Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ started teaching after completing his Dars-e-Nizami (Islamic scholar course) and prepared many renowned scholars and blessed Muftis to serve Islam. ❖ He رَحْمَةُ اللهِ عَلَيْهِ also remained associated with the field of medicine and authoring books and booklets. At the age of 20 when he

ﷺ was still a student, he ﷺ wrote a well-evidenced book proving Elm-e-Ghayb (the knowledge of unseen) of the Holy Prophet ﷺ. He ﷺ also remained associated with Dar-ul-Ifta and wrote answers to many questions as well. ❖ He ﷺ used to answer the questions without looking at the books. His biggest achievement is the ‘Tafseer Khaza’in-ul-‘Irfan’. (*Tazkirah Sadr-ul-Afadil, pp. 8 to 13; summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnahs and manners regarding Miswak

O the devotees of Rasool! Let’s listen to some Sunnahs and manners regarding Miswak from the booklet ‘163 Madani Phool’, written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا:

Firstly, two sayings of the Holy Rasool ﷺ are presented below:

- Two Rak’aat offered after performing Miswak are better than 70 Rak’aat offered without Miswak. (*Attargheeb Wattarheeb, vol. 1, pp. 102, Hadees 18*)
- Make it obligatory for yourself to use Miswak because it is the cause for the cleanliness of mouth and pleasure of Allah عَزَّوَجَلَّ. (*Musnad Imam Ahmad, vol. 2, pp. 438, Hadees 5869*)
- Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that Miswak has ten qualities: It cleans the mouth, strengthens the gums, improves the eyesight, eliminates phlegm, eliminates bad breath, it is the observance of the Sunnah, angels become happy, Allah عَزَّوَجَلَّ is pleased, it increases good deeds and improves the functioning of the stomach. (*Jam’-ul-Jawami’, vol. 5, pp. 249, Hadees 14867*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Announcement

Remaining *Sunnahs and manners regarding Miswak* will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Durood 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 Durood 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 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdalus-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 Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood 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 Durood, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Durood upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Durood 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 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.

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 22 August 2019

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**

Remaining Sunnahs and manners regarding Miswak

- Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Four things enhance intellect: abstaining from useless conversation, use of Miswak, company of pious people and acting upon your [religious] knowledge.' (*Ihya-ul-Uloom, vol. 3, pp. 27*)
- On page 288 of the first volume of *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 عَلَيْهِ has mentioned: The reverent scholars say that the one who uses Miswak regularly, will be blessed with the recitation of Kalimah at the time of his death, and the one who consumes opium will not be blessed with the recitation of Kalimah at the time of his death.
- Miswak should be from Peelu, Zaytoon, or Neem tree having bitter taste.
- Thickness of Miswak should be equal to that of the little finger.
- Miswak should not be longer than one hand span. Otherwise, Satan sits on it.
- The strands of the Miswak should be soft. Otherwise they cause space between teeth and gums.
- If Miswak is fresh, then it is excellent. Otherwise soak it in a glass of water to make it soft.
- Brush your teeth horizontally with Miswak.
- Whenever you use Miswak, use it three times.

- And rinse it after each time.
- Hold 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 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 Miswak holding in fist poses risk of piles.
- Miswak is a Sunnah to be performed before Wudu, but if one has 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 sea after tying it to stone or something heavy etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a for turning difficult task into ease

In the Madani Halqahs of the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami today, the 'Du'a for turning difficult task into ease' will be taught as per the schedule. The Du'a is as follows:

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

Indeed my Lord may make easy whatever He desires, undoubtedly He is The All-Knowing, The Wise.

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Yusuf, Ayah 100)

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

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 ﷻ, 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 ﷻ 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 ﷻ forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance 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 afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi ﷺ 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 the 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 but fill in the Madani In'amaat booklet while pondering.

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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words “Aap” and “Jee”?
8. Said ‘إِنْ شَاءَ اللَّهُ’ 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 Qufi-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 Qufl-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?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-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**! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ