Miraculous Wonders of USMAN-E-GHANI

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Karāmat-e-‘Ušmān-e-Ghanī

MIRACULOUS WONDERS OF

‘UṣMAN-E-GHANI

(Including Some Parables)

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ʿAllāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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Du’ā for Reading the Book

Read the following Du’ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study,

الْحَنَّاءِ لِلْهُوَرِّ الْعَلِيمِينِ وَالْعَلِيمَةِ وَالْسَّلَامُ عَلَى سَيِّيْدِيْ الْمُسْتَلِمِينَ

أَمَّا بِعَدُّ فَأَعْوِدَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجْمِ يَسُرُّ اللَّهُ الرَّحْمَنَ الرَّحِيمَ

Translation

Yā Allah! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaţraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du’ā.
The Noble Prophet has said: 'بيَّةُ الْمُؤْمِنِ حَبْرٌ مِّن عَمَلِهِمْ i.e. a Muslim’s intention values more than his deed.’

(Al-Mu’jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīth 5942)

Two Madanī pearls

Without a good intention, no reward is granted for a righteous deed.

The more righteous intentions, the greater reward

14 Intentions for reading this book

1-4 Every time I read this book, I will start by reciting Ḥamād¹, Ṣalāt², Ta’awwūz³ and Tasmīyāh⁴. (By reading the Arabic lines given at the top of this page, these four intentions will get acted upon.)

5. I will look at the Quranic verses,
6. and the blessed Aḥādiš.

7. I will read this book from beginning to end for the pleasure of Allah عَزَّوَﺟَﻞَّ.

8. To the best of my ability, I will read it whilst in the state of Wuḍū and facing the Qiblah.

9. (Whilst reading the book) Whenever I read the name of Allah, I will say عَزَّوَﺟَﻞَّ.

10. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read صلِّ الله تَعَالَى عَلَيْهِ وَآيَاتِهِ وَسَلَّمَ.

11. (On my personal copy of this book) I will underline the essential and important points if it is necessary.

12. I will persuade others to read this book.

13. With the intention of acting upon the Ḥadīth ‘Give gifts to each other, it will enhance affection amongst you,’ (Muwatāʾ Imam Mālik, vol. 2, pp. 407, Ḥadīth 1731) I shall buy this book (one, or as many as I can afford) and will gift it to others.

14. If I find any Shar’ī mistake in composing etc., I will inform the publisher in writing. (Verbal information to the writer or publisher about mistakes is usually ineffective)
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No matter how hard Satan tries to prevent you from reading this booklet, please read it completely; the greatness of the blessed companions of the Holy Prophet will electrify you.

Excellence of Ṣalāt-ʿAlan-Nabī

The Beloved and Blessed Prophet has stated, ‘O People! Indeed, the person to get instant relief from the horrors and accountability on the Day of Judgment [Qiyāmaḥ] will be the one amongst you who would have recited Ṣalāt abundantly upon me in the world.’ (Firdaus bimā’ Šaur-ul-Khiṭāb, vol.5, pp. 277, Ḥadīş 8175)
Mysterious crippled man

Sayyidunā Abū Qilābaḫ has related: In Syria, I came across a man who was saying repeatedly, ‘What a pity! I am destined to Hell.’ I approached the man. Upon reaching him, I was terribly surprised to see that both of his hands and his feet had been severed; and he was blind.

He was lying flat on his front on the ground, repeating the same sentence over and over again, ‘What a pity! I am destined to Hell.’ I asked him, ‘O man! Why and for what reason are you saying so?’ When he heard me, he replied, ‘O person! Do not ask about me. I am from those ill-fated people who had entered the home of Amīr-ul-Mu`minīn, Sayyidunā ‘Ušmān-e-Ghanī in order to assassinate him.

When I reached near (‘Ušmān-e-Ghani) with my sword, his respectable wife began to shout at me. Filled with anger, I slapped the Honourable Lady. Seeing this, Amīr-ul-Mu`minīn Sayyidunā ‘Ušmān-e-Ghanī made the following Du’ā to put a curse upon me, ‘May Allah cut off both your hands and both your feet, make you blind and throw you into Hell.’ O person! As I saw the furious expression on the face of Sayyidunā ‘Ušmān-e-Ghanī and heard his cursing upon me, I began to tremble from head to toe and fled from there in panic. Until now, I have suffered with three out of the four parts of the curse that Sayyidunā ‘Ušmān-e-Ghanī put up on
me. You can see that both of my hands and feet have been severed and I have become blind too. Alas! Now the fourth part of his curse is yet to befall me i.e. being thrown into Hell.’

(‘Ar-Riyāḍ-ul-Naḍaraĥ fi-Munaqib-il-‘Asharaĥ, vol. 3, pp. 41)

Do jahān mayn dushman-e-‘Ušmān, žalīl-o-khuwār ḥay
Ba’d marnay kay ‘ażāb-e-nār kā ḥaqdār ḥay

Sordid and wretched is ‘Ušmān’s enemy
Of the torment on the Day of Judgment, he is worthy

Patronymic and titles

Dear Islamic brothers! On the 18th of Žul Ḥijja-tul-Ḥarām, 35th year of the Ḥijraĥ, the companion of our Beloved and Blessed Rasūl, Sayyidunā ‘Ušmān-e-Ghanī was ruthlessly martyred. He was the third Khalifah (caliph) amongst those known as the Khulafāĥ-ur-Rāshidīn¹. His patronymic (Kunyaĥ) is Abū ‘Amr. He is also known as Žun-Nūraīn (i.e. Possessor of two Nūrs), because the Noble Prophet gave two of his honourable daughters’ hands in marriage one after the other to the Honourable ‘Ušmān-e-Ghanī.

Miraculous Wonders of 'Usman-e-Ghani

Nūr kī sarkār say pāyā dau shālahā nūr kā Ḥo Mubārak tum ko Żun-Nūraīn jauřā nūr kā

From the one so resplendent, you received two shawls of Nūr Congratulations to you O Żun-Nūraīn! A pair of Nūrs (Ḥadāiq-e-Bakhshish)

Chulwā 'alā al-ḥāib Chulwā 'alā al-ḥāib

He embraced Islam at the very advent [of Islam]. He is also known as ‘Ṣāḥib-ul-Ḥijrataīn’ (the one who migrated twice) because firstly he migrated to Ḥabshā (Ethiopia) and then to Madīna-tul-Munawwarāh.

Purchased Paradise twice

Amīr-ul-Muʾminīn Sayyidunā ‘Ušmān-e-Ghanī’s rank is very high indeed. In his life, he purchased Paradise twice from the Merciful Prophet. The first time, he purchased a well called ‘Bīr-e-Rūmah’ from a Jew and endowed it for the Muslims to drink from it. The second time was during the Battle of ‘Usrat. The event is narrated in Sunan-e-Tirmiẓī as follows:

Sayyidunā ‘Abdur Raḥmān Bin Khabbāb has narrated, ‘I was present in the blessed court of the Noble Prophet who was motivating [the Ṣaḥāḥāb] for the battle of Tabūk. Sayyidunā ‘Ušmān Bin ‘Affān has said...”
stood up and said, ‘Yā Rasūlallāh صلّى الله تعالى عليه وسلم! I take it upon myself to donate 100 camels along with saddles and other related provisions.’

The Beloved and Blessed Rasūl صلّى الله تعالى عليه وسلم then resumed his inspirational efforts. Sayyidunā ‘Ušmān Bin ‘Affān صلّى الله تعالى عليه وسلم stood up again and said, ‘Yā Rasūlallāh صلّى الله تعالى عليه وسلم! I bear the responsibility of contributing 200 camels with all the provisions.’ The Most Dignified Prophet صلّى الله تعالى عليه وسلم then resumed his motivational efforts once again. Amīr-ul-Mu`minīn Sayyidunā ‘Ušmān-e-Ghanī صلّى الله تعالى عليه وسلم stood up once again and said, ‘Yā Rasūlallāh صلّى الله تعالى عليه وسلم! I take the responsibility of [donating] 300 camels with all the provisions.’

The narrator has further reported: I saw that when Muṣṭafā صلّى الله تعالى عليه وسلم heard this, he صلّى الله تعالى عليه وسلم came down from his refulgent pulpit and declared twice, ‘From today, whatever ‘Ušmān صلّى الله تعالى عليه وسلم (does, he will not be held accountable.’ (Tirmiżī, vol. 5, pp. 391, Ḥadīš 3720)

Kar do ‘aṭā jażbah sakhāwat kā!
Nikal jāye ġamāray dil say ḥub-bay-dawlat-e-fānī

O our Chief in Generosity! Grant us the spirit of generosity
Eliminate from our heart, the love of the things worldly

صُلِّيَ عَلَى الْخَيْبِب صُلِّيَ عَلَى الْمُحْمَد
**950 Camels and 50 Horses**

**Dear Islamic brothers!** These days we see some people only promise to donate when they see others spending in the path of Allah ﷺ. However, when the time comes for delivering the money as per their commitment, they find it extremely difficult to follow through. Some do not even give the amount they committed. See the generosity of the Holy Prophet’s beloved, ‘Ušmān-e-Ghani核桃 who donated more than what he announced.

Commenting on the above mentioned ḇadīʿ, ḇakīm-ul-Ummah Muftī Aḥmad Yār Khān核桃 has stated, ‘Bear in mind that this was (only) his announcement but when the time of delivering came, he gave 950 camels, 50 horses and 1000 Ashrafīs (gold coins). Later on, he donated another 10,000 Ashrafīs.’

Ḥakīm-ul-Ummah Muftī Aḥmad Yār Khān核桃 has further stated, ‘Note that he initially committed a 100, then 200 and then 300 i.e. 600 camels in all.’ *(Mirāt-ul Manājīḥ, vol. 8, pp. 395)*

*Mujḥay gar mil gayā bahr-e-sakhā kā aik bḥī qaṭraḥ*  
Mayray āgay zamānay bhar kī ḫogī ḫīch sulṭānī

*If I get just one drop from the river of generosity  
Worthless will be, for all the time to come, the reign and sovereignty  
صلُوا عَلَى الْحُبِيبِ صَلَالِهُ تَعَالَ عَلَيْ مُحَمَّدٍ*
It is Sunnah to raise charitable donations for a virtuous cause

Dear Islamic brothers! Some unwise people consider asking donations for religious affairs a bad act and prevent others [from doing so]. Remember! It is impermissible to prevent [someone] from this righteous act unless justified by the Shari’ah. On page 127 of *Fatāwa Razāwīyyah*, Volume 23, replying to a religious query, Imām Aḥmad Razā Khān has stated, ‘To collect donations from Muslims for a virtuous cause is not a Bid’ah (innovation); instead, it is proven from the Sunnah. Those who prevent [others] from doing so are addressed in the following Quranic verse:

\[
\text{One who excessively forbids the good, transgressor, sinner.}
\]

*(Kanz-ul-Īmān [translation of Quran]) (Part 29, Al-Qalam, Verse 12)*

Sayyidunā Jarir has stated, ‘Some people who were barefoot, partly dressed, wearing just a piece of a blanket slit from the middle slide over the neck, once came to the Beloved Prophet صل الله علیه وآله وسلم. He looked at their destitution and the colour of his refulgent face changed. He then ordered Sayyidunā Bilāl to call out Aẓān. After Ṣalāḥ, he صل الله علیه وآله وسلم delivered a sermon in which, after the recitation of an Ayah, he صل الله علیه وآله وسلم said, ‘Some of you should donate Ṣadaqah (charity) with their Ashrafis, some with dinar, some with their clothes, some with
a small amount of their wheat and some with their dry dates.’ He said up to the extent, ‘Even if it is half a date.’

Listening to the Prophet’s announcement, one Anṣārī brought a bag of dinars which was so heavy that his hand got tired due to carrying it. Then, one after the other, people began to bring Ṣadaqā and two piles of food and clothes were stocked. I saw that Rasūlullāh’s resplendent face was glittering like pure gold because of happiness! And he said, ‘Who ever originates a good path in Islam, for him there is its reward (Ṣawāb); and the reward of all those who follow that path afterwards is for him (the originator of that path) without any reduction in there ward of the people (acting upon that path).’ (Sahih Muslim, pp. 508, Ḥadīš 1017)

To get more information about charitable donations, please read the book ‘Chanday kay bāray mayn Suwāl Jawāb’ comprising of 107 pages, published by Maktaba-tul-Madinah.

Commendable compliance of the Sunnah

Amīr-ul-Mu`minin, Sayyidunā `Ušmān-e-Ghani was an ardent follower of the Beloved Prophet. He was, in fact, the embodiment of love of the Holy Prophet. Absolute submission to the Sunnah manifests in his words and deeds.
One day Sayyidunā ‘Ušmān-e-Ghanī sat by the entrance of the Masjid and asked for the meat of the limb of a goat and consumed it. He, then, offered Šalāh without redoing the Wuḍū and explained that the Noble Prophet also consumed the same [whilst] sitting at the same place, and did so in the same way. *(Musnad Imām Aḥmad bin Ḥanbal, vol. 1, pp. 137, Ḥadīš 441)*

Once Sayyidunā ‘Ušmān-e-Ghanī smiled whilst performing Wuḍū. The people asked the reason, to which he replied, ‘Once I saw that the Holy Prophet smiled having performed Wuḍū at this very place.’ *(Musnad Imām Aḥmad bin Ḥanbal, vol. 1, pp. 130, Ḥadīš 415)*

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**Wuḍū kar kay khandān ĥūye Shāĥ-e-‘Ušmān
Kahā kyūn tabassum bhalā kar rahā hun?
Jawāb-e-suwał-e-mukhāťab diyā phir
Kisī kī ādā ko ādā kar rahā hun

صلْوَا عَلَى الْحَمَّامَ ّصَلَّ اللهِ تَعَالَ عَلَى تَحْمَدَّ**

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**Exceptional simplicity in having food**

Sayyidunā Shuraḥbīl Bin Muslim has reported, ‘Amīr-ul-Mu`minin, Sayyidunā ‘Ušmān-e-Ghanī would feed the people with lavish food, and he himself would go home and remain contented with vinegar and olive only.’ *(Az-Zuḥd lil Imām Ahmad, pp. 155, Ḥadīš 684)*
Miraculous Wonders of ‘Usman-e-Ghani

Never touched genital organ with right hand

‘Amīr-ul-Mu`minīn, Sayyidunā ‘Ušmān-e-Ghanī has said, ‘The hand by which I committed Bai’aḥ (pledge of allegiance) in the blessed hands of the Most Noble Prophet صلى الله عليه وسلم, I have never touched my genital organ with that (i.e. the right hand) thereafter.’ (Ibn-e-Mājah, vol. 1, pp. 198, Ḥadīš 311)

Sayyidunā ‘Ušmān-e-Ghanī has said, ‘I swear by Allah وَﻟَّهُ ﺃَﻟْمِﻦْ! I never committed fornication during the pre-Islamic era of ignorance nor have I committed it after embracing Islam.’ (Ḥilyat-ul-Auliyā, vol. 1, pp. 99)

Strange level of modesty even in privacy

Sayyidunā Ḥasan Baṣrī has mentioned explaining the extreme modesty of ‘Amīr-ul-Mu`minīn, Sayyidunā ‘Ušmān-e-Ghanī, ‘If he had been in some room with the door properly shut, even then he would not put off his clothes for taking the bath nor would he straighten his back out of modesty.’ (Ḥilyat-ul-Auliyā, vol. 1, pp. 94, Ḥadīš 159)

He would always observe fasts

‘Amīr-ul-Mu`minīn, Sayyidunā ‘Ušmān-e-Ghanī would always observe Nafl (supererogatory) Fasts. Having taken rest during the initial part of the night, he would stand vigil (for worship) for the rest of the night. (Muṣannaf Ibn Abī Shaybah, vol. 2, pp. 173)
He would never bother his servant

He was humble to the extent that whenever he would wake up for Ṣalāḥ of Tāhajjud at night, he would himself arrange water for [performing] Wuḍū if no one was awake. He would never disturb anyone’s sleep for his personal cause.

Therefore, whenever ‘Amīr-ul-Mu`minīn, Sayyidunā ‘Ušmān-e-Ghanī would get up for offering the Ṣalāḥ of Tāḥajjudat night, he would himself arrange water for performing the Wuḍū. When it was asked, ‘Why do you bother yourself; let your servant do it for you’, he replied, ‘No, the night is theirs; it is for their rest.’ (Ibn-e-Asākir, vol. 39, pp. 236)

He carried a pile of wood

Once ‘Amīr-ul-Mu`minīn, Sayyidunā ‘Ušmān-e-Ghanī was coming from his orchard carrying a pile of wood over his head, even though many of his servants were present and available. Someone said, ‘Why did you not let your servant carry this pile?’ He said, ‘I could have done so, but I am putting my Nafs into trial whether it can carry it or dislike carrying it.’ (Al-Lum’a, pp. 177)

I had twisted your ear

Sayyidunā ‘Ušmān-e-Ghanī said to one of his servants, ‘I had once twisted your ear, so you avenge me for that.’ (Ar-Riyāḍ-un-Naḍaraĥ, vol. 3, pp. 45)
Tears would swell up upon seeing graves

Despite the fact that Amīr-ul-Mu`minīn, the Compiler of the Holy Quran, Sayyidunā Usman Bin ‘Affān َِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَ was undoubtedly destined to Paradise, yet he would remain unable to control the tears upon seeing graves. It is mentioned on page 139 of the book, Allah Wālon kī Bātayn [the 695-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], ‘Whenever ‘Amīr-ul-Mu`minin, Sayyidunā ‘Ušmān-e-Ghani َِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَ would stand near some grave, he would weep so much that his beard would get drenched with tears.’ (Tirmižī, vol. 4, pp. 138, Ḥadīš 2315)

صلّو على الحبيب صلّى الله تعلّى على مَجْنُود

...so I shall prefer to turn to ashes

Sayyidunā ‘Ušmān-e-Ghani َِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَ has stated, ‘If I am made to stand between Hell and Paradise, and I do not know which way I will be commanded to move towards, then I would prefer to turn to ashes before I am commanded to go towards one of the paths.’ (Az-Zuḥd ilīm Aḥmad, pp. 155, Ḥadīš 686)

Despite the fact that he was undoubtedly destined to Paradise, yet he said so out of the fear of Allah َۡاﷲُۡ قَلِيلَ. His saying is expressing the fear of the hidden plan of Allah َۡاﷲُۡ قَلِيلَ ‘lest I be given order to move towards Hell instead of Paradise’!
Therefore, he expressed a fervent wish to turn to ashes due to the fear of the torment of Hell.

*Kāsh! Aysā ḥō jātā khāk ban kay Ṭaybah kī Muṣṭafā kay qadmaun say mayn lipāt gayā ḥotā*

(Wasāil-e-Bakhshish, pp. 257)

* صلى الله تعالى على الحبيب صلى الله تعالى على الحمد*

**Worrying about the Hereafter produces Nūr (light) in the heart**

Sayyidunā ‘Uşmān-e-Ghanī has said, ‘Worrying about worldliness brings darkness in the heart, whereas (worrying) about the Hereafter produces Nūr (light) in the heart.’

(Al-Munabbiḥāt, pp. 4)

**Compassion towards ‘Uşmān-e-Ghanī**

Dear Islamic brothers! How kind was Mustafa towards the Compiler of the Holy Quran, Sayyidunā ‘Uşmān Ibn ‘Affān! Here is a parable in this context. Sayyidunā ‘Abdullāh Bin Salām has stated: When the rebels had laid siege to the sanctified house of ‘Uşmān-e-Ghanī, even a single drop of water was not allowed to supply his blessed home. Sayyidunā ‘Uşmān-e-Ghanī would feel restless due to severe thirst.
He was observing fast during the day and I went to see him. He looked at me and said, ‘O 'Abdullāĥ bin Salām, I saw the Noble Prophet through this skylight.

The Most Merciful Prophet said in a very sympathetic manner, ‘O ‘Ušmān! These people have made you restless due to thirst by blocking the water?’ I respectfully replied, ‘Yes.’ So, the Noble Prophet immediately lowered a bucket towards me that was filled with water. I quenched my thirst.

I can still feel the soothing effect of that water between both of my breasts and both of my shoulders. The Noble Prophet then said to me,

\[
\text{إنّ شَمَتُ نُصْرَتُ عَلَيْهِمْ وَإِنّ شَمَتُ أَفْطَرَتْ عَنْدَكَ}
\]

i.e. if you wish, I’ll help you against these people; or if you like you may come to me and break your fast in my company. I respectfully replied, ‘Yā Rasūlallāĥ; breaking my fast in your graceful court is dearer to me.’

Sayyidunā ‘Abdullāĥ bin Salām stated that he returned that day and Sayyidunā ‘Ušmān was martyred on that same day by the rebels. \((Kitāb-ul-Manāmāt, vol. 3, pp. 74, Ḥadīš 109)\)
Shaykh Jalāluddīn Suyūṭī has narrated that Shaykh Ibn Bāṭish (died in 655 A.H.) deduced that this event (of the sighting of the Noble Prophet صلى الله عليه وآله وسلم) was not a dream, rather it took place whilst awake. (Al-Ḥawī lil Fatāwā lis-Suyūṭī, vol. 2, pp. 315)

Kayī din tak raĥay maḥṣūr in par band īṭā pānī

Shahādat Ḥaḍrat ‘Ušmān رضی الله تعالى علیه kī bayshak īhay lāšānī

He remained in siege for many days, and was prevented from water

The martyrdom of ‘Ušmān-e-Ghanī is undoubtedly matchless

 صلى الله تعالى علیوُحَمَد

The Holy Prophet صلى الله عليه وآله وسلم helps the helpless

Dear Islamic brothers! We came to know from this parable that the circumstances of Sayyidunā ‘Ušmān-e-Ghanī رضی الله تعالى علیه were well known to the Most Dignified Prophet صلى الله عليه وآله وسلم by the grant of Allah عزّ وجل. We also came to know that the Noble Prophet صلى الله عليه وآله وسلم helps the helpless; that is why, he said, ‘إن شئت نصرت عليهم’ i.e. if you wish, I will help you against these people.

Ghamzado ko Razā muxdah dī jiye kay ī hay

Bay kaso kā sahārā āmārā Nabī

(Ḥadāiq-e-Bakhshish)
Bloodshed is unacceptable

Dear Islamic brothers! You have witnessed the unmatched patience and endurance of ‘Ušmān-e-Ghanī; he embraced martyrdom but disliked bloodshed in the holy city of Madīnāḥ. His splendid house was cordoned off and even the water supply was blocked. His devotees accessed his house and asked permission to fight against the rebels but Sayyidunā ‘Ušmān-e-Ghanī refused.

When his slaves armed with weapons asked for permission [to fight for him], he ordered, ‘If you wish to please me then disarm yourselves and listen that whoever amongst the slaves disarms, I set him free. I swear by Almighty Allah! My death before any bloodshed is dearer to me compared to being killed after the bloodshed that is my martyrdom has already been inscribed [by the Holy Pen] and Sayyid-ul-Mursalīn has informed me of this glad tiding.’ Sayyidunā ‘Ušmān-e-Ghanī further informed his slaves, ‘Even if you make war, my martyrdom will not be averted.’

(Tuhfat-u-Išnā ‘Ashariyyah, pp. 327)

Jo dil ko ḍiyā day jo muqaddar ko jilā day
Woḥ jalwah dīdār ĥay ‘Ušmān-e-Ghanī kā

Which enlightens the heart and brightens destiny
It is the radiant sight of ‘Ušmān-e-Ghanī
Hasnaīn served as security guards

Sayyidunā ‘Ali had ardent love for Sayyidunā ‘Usmān-e-Ghanī. Because of the critical circumstances, he asked his beloved sons Imām Ḥasan and Imām Ḥusain, ‘Both of you with your swords, ride to the gate [of the house] of Sayyidunā ‘Usmān-e-Ghanī and guard [the premises].’ When Allah’s will overcame and the martyrdom of Sayyidunā ‘Usmān-e-Ghanī came to pass, Sayyidunā ‘Ali went into a deep state of sorrow and he recited

Khudā bhi aur Nabī bhi khud ‘Alī bhi us say ĥayn nārāz
‘Adū un kā uḥāye gā Qiyāmat mayn parayshānī
(Wasāil-e-Bakhshish, pp. 497)

A blasphemer turned into a monkey

Dear Islamic brothers! Bearing any grudge and hostility against the Honourable Ṣaḥābah is a cause of total loss and destruction in both the worlds.

Shaykh Nūruddin ‘Abdur Raḥmān Jāmī has mentioned in his famous book ‘Shawāhid-un-Nubūwwah’:
‘Three people set out on a journey to Yemen. One of them was from Kufa and he was sacrilegious of Sayyidunā Abū Bakr and
Sayyidunā ‘Umar; he was warned to refrain but he did not. When they reached near Yemen, they camped at a place and went to sleep. When it was time to leave, two of them rose and performed Wuḍū and then woke that insolent person up. The insolent got up and said, ‘Alas! I have been left behind in this journey; you woke me up at a point when the Beloved Prophet was informing me, ‘O sinner! Allah ruins and abases a sinner. Your face will morph during this journey.’

When that disrespectful person started performing Wuḍū, his toes began to transform, then his feet began to resemble those of a monkey. Then [his legs up to the] knees changed into those of a monkey; hence, his whole body became like that of a monkey. Then, his companions bound that monkey-like insolent person to the saddle of the camel and resumed their journey.

At sunset, they reached a forest where some monkeys were gathered, when he saw them, he became restless and broke away to join them. Then all the monkeys came near both of his companions, they feared them but the monkeys did not harm them and that monkey-like person sat beside his companions and started shedding tears. After an hour when all monkeys went away from that place, he too left with them. *(Shawāhid-un-Nubūwah, pp. 203)*
We shall remember and commemorate him till Judgement
Even if the foes of ‘Uśmān turn to dust with their envy and resentment
(Wasāil-e-Bakhshish, pp. 498)

Dear Islamic brothers! You read that the one who was disrespectful of the Honourable Shaikāīn became a monkey. Some people are punished in this manner in this world and are made examples for others so that the others fear and refrain from sins and insolence. May Allah keep us among those who love the blessed Ṣaḥābah and the Aḥl-e-Bayt.

Ham ko Aṣḥāb-e-Nabī say piyār Ĥay
Anšāa-āl-lah Ĥażâl
Ham ko Aḥl-e-Bayt say bĥī piyār Ĥay
Anšāa-āl-lah Ĥażâl

Ṣaḥābah of the Nabi, we love them all
Enšāa-āl-lah Ĥażâl, we will not fall
Aḥl-e-Bayt, we love them all
Enšāa-āl-lah Ĥażâl, we will not fall

Ṣallū ūl-l-lah Ta’alā ʿal-l-ḥabīb
Ṣallū ūl-l-lah Ta’alā ʿal-l-ḥabīb

Demise on true faith
Sayyidunā ‘Abdullāh bin ‘Umar has reported that the Blessed & Beloved Prophet prophesized a
heretical event and informed Sayyidunā ‘Ušmān-e-Ghanī َِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَﻨْﻪُ that he will be wickedly martyred in that. (Tirmiżī, vol. 5, pp. 395, Ḥadīş 3728)

Regarding this Ḥadīš, the renowned exegetist of the Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān َِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَﻨْﻪُ has commented, ‘There are a few prophecies in this narration: the time of demise of Sayyidunā ‘Ušmān-e-Ghanī َِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَﻨْﻪُ, his place of demise, the way he will die i.e. by martyrdom, his demise on true beliefs (of Islam) as for martyrdom, death with pure Islamic beliefs is a requirement. This is exposing his knowledge of the unseen.’ (Extracted from Mirāĥ, vol. 8, pp. 403)

Jis āyīnay mayn Nūr-e-Ilāĥī naẓar āye
Woh āyīnāĥ rukhsār Ĥay ‘Ušmān-e-Ghanī kā

The mirror in which one can see the reflection of the light of Allah,
That mirror is the bright jowl of ‘Ušmān-e-Ghani

(Ẓauq-e-Na’at)

‘Ušmān-e-Ghani َِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَﻨْﻪُ had spiritual insight

Shaykh Tājuddīn Subkī َِ اﷲُ ﺗَﻌَﺎﱃٰ ﻋَﻨْﻪُ has mentioned in his book, ‘Ṭabqāt’ that a man intentionally saw a woman lustfully
on a public street. When he came to Sayyidunā ‘Ušmān-e-Ghani, he said in an extreme anger, ‘You people come before me in such a state that your eyes exhibit the signs off fornication.’ Filled with rage, the man replied, ‘After Rasūlullāh صلى الله عليه وسلم, has the revelation [Waḥī] started to descend upon you? How did you come to know that there are effects of fornication in my eyes?’ Amir-ul-Mu`minīn, Sayyidunā ‘Ušmān-e-Ghani صلى الله عليه وسلم replied, ‘Revelation does not descend upon me but what I have said is true. Allah عزَّوجَلَّ has bestowed me with such vision (spiritual insight) that I get to know the inner state and thoughts of the people.’ (Ṭabaqāt-ush-Shāfi`īyah-tul-Kubra lis-Subkī, vol. 2, pp. 327, etc)

Molten lead into the eyes

Dear Islamic brothers! Sayyidunā ‘Ušmān-e-Ghani صلى الله عليه وسلم was a man with spiritual insight, hence he discovered by his miraculous vision the sin of that man which was committed by his eyes, and called his eyes a ‘fornicator’. Indeed, to see a Na-Mahram woman i.e. a woman with whom marriage is not Ḥarām forever, is a grave violation unless allowed by the Sharī’ah.

It is reported, ‘He who looks lustfully at the beauty of any woman; molten lead will be poured into his eyes on the Day of Judgment.’ (Ḥidāyah, vol. 4, pp. 368)
Fornication by various organs

The Holy Prophet has said: ‘Fornication by eyes is to see, fornication by ears is to hear, fornication by tongue is to speak, fornication by hands is to hold and fornication by foot is to go.’ (Ṣaḥīḥ Muslim, pp. 1428, Ḥadīṣ 212657)

Elaborating on the above Ḥadīṣ, Shaykh ‘Abdul Ḥaq Muḥaddīṣ Diḥlvi has stated: Fornication by eyes is to see Ḥarām things. Fornication by ears is to listen to Ḥarām and profane things. Fornication by tongue is to speak Ḥarām and foul conversation, fornication by hands is to touch a Na-Maḥāram woman, and fornication by foot is to step forward towards evil things. (Ashī’at-ul-Lam’āt, vol. 1, pp. 100)

Eyes will be filled with fire

It is very important to refrain from casting sinful gazes. By Allah, the torment will be unbearable. It is reported, ‘Whoever fills his eyes with Ḥarām sight; his eyes will be filled with fire on the Day of Judgment.’ (Mukāshafa-tul-Qulūb, pp. 10)

An applicator of fire

Here is an incident to reflect upon, for those who watch movies and television shows, and cast lustful gazes on Na-Maḥāram women and young attractive boys. Listen! Shaykh Ibn Jauzī has stated: To see the beauty of a woman is
one of the arrows of Iblīs among his many arrows loaded with poison. Whosoever does not protect his eyes from [the sight of] a Na-Mahram; an applicator made of fire will be applied to his eyes on the Day of Judgment. (*Bahr-ud-Dumû’, pp. 171*)

**Sight breeds lust in the heart**

Dear Islamic brothers! Protect your gaze at all times. Do not let it freely wander off or else it will cast you in the deep pit of annihilation. Sayyidunā ‘Īsā Rūḥullāḥ has stated: ‘Take care of your sight as it breeds the seeds of lust in the heart and it is sufficient to invoke tumult [Fitnah].’ (*Iḥyā-ul-‘Ulūm, pp. 126, vol. 3*) Sayyidunā Yaḥyā bin Zakarīyyā was asked as to what triggered fornication, he replied, ‘To see and to desire.’ (*ibid*)

Allah has commanded in Holy Quran in Part 18, Sūrah Nūr, verse 30:

[Quranic verse]

*Command the Muslim men to keep their gaze a bit low and to protect their private organs; that is much purer for them; indeed Allah is Aware of their deeds.*

*[Kanz-ul-Īmān (Translation of Quran) (Part 18, Sūrah Nūr, verse 30)]*
Definition of Karāmah (Marvel)

Dear Islamic brothers! It is now clear that Amir-ul-Mu`minin Sayyidunā ‘Ušmān-e-Ghanī was a man by virtue of whom Karāmah (marvel) would manifest; which is why he warned that person about his lustful gaze.

Let us understand what Karāmah is. We will also see the definitions of Irḥāṣ, Maʿūnat, Istdrāj and Īhānat. These terms are defined on page 58 of the book, Bahār-e-Shari’at, Volume 1 published by Maktaba-tul-Madīnah.

Irḥāṣ is the occurrence of a wonder unusual to norms through a Prophet before [the declaration of] his Prophet hood. If a similar unusual wonder occurs through a Walī, then it is called Karāmah. It is called Maʿūnat if exhibited by a believer. If such a wonder happens in favour of a Kāfir (unbeliever) or an open sinner, then it is termed as Istdrāj and if it is against him, then it is known as Īhānat.

_U’lū-e-shān kā kyūn kar bayān ĥo aye mayray piyāray_

_Hayā kartī ĥay tayrī to Shawā Makhlūq-e-Nūrānī_

_How is it possible to express his dignity,_
_Even angels shy from him due to his modesty_

Disclosed where abouts of his burial

Sayyidunā Imām Mālik has stated: Amir-ul-Mu`minin
Sayyidunā ‘Ušmān-e-Ghanī once visited that part of ‘Jannat-ul-Baqī’, the holy graveyard in Madīna-tul-Munawwarah which is known as ‘Ḥash-e-Kaūkab.’ He stood over there at a spot and said, ‘A person will be buried here soon.’

Sometime later, he was martyred and the rebels created such a clamour and discord at his funeral that he could not be buried near the Grand Green Mausoleum (of the Holy Prophet) nor in the cemetery of Jannat-ul-Baqī where the other Ṣaḥābah were buried; instead, he was buried at a place that lies afar and is known as ‘Ḥash-e-Kaūkab.’

No one could even imagine [that he would be buried there] as no graves were present in that area [at that time]. (Karāmat-e-Ṣaḥābah, pp. 96; Ar-Riyāḍ-un-Nadaraḥ, vol. 3, pp. 41)

Allah say kyā piyār Ḥay ‘Ušmān-e-Ghanī kā
Maḥbūb-e-Khudā yār Ḥay ‘Ušmān-e-Ghanī kā

Unknown voice after martyrdom

Sayyidunā‘Adī bin Ḥātim has stated that on the day when Sayyidunā ‘Ušmān-e-Ghanī was martyred, I heard with my ears that someone was saying aloud,
Miraculous Wonders of ‘Usman-e-Ghani

آبَشِرْ أبَنَ عَفَّانَ بِرَوْج
وَرَبِّحَانُوْبَرْبِ عَفِيرَ عَضُبانٍ أَبَشِرْ أبَنَ عَفَّانَ بِغُفْرَانٍ وَرِضْوَانٍ

i.e. give ‘Ušmān-e-Ghanī the glad tidings of comfort and fragrance; tell him the delightful news about meeting with Rab Who is not displeased; also give him the glad tidings of forgiveness and the pleasure of his Rab.

Shaykh ‘Adī bin Ḥātim has further stated that he looked around, but he did not see anyone. (Ibn-e-Asākir, vol. 39, pp. 442; Shawāhid-un-Nabīwäh, pp. 209)

Allah-o-Ghanī ḥad naĥī in’ām-o-‘aṭā kī
Woh faīḍ paĥ darbār ĥay ‘Ušmān-e-Ghanī kā

*Allah* is Munificent and there are no limits to His gifts aplenty

‘Ušmān-e-Ghanī’s court is the recipient of His bounty

(Żauq-e-Na’at)

صَلُّوا عَلَى الحُجَّيْبَ صَلِّي الله تَعَالَ عَلَى تَحْمَد

Crowd of angels during burial

It has been reported that some of the close companions of ‘Ušmān-e-Ghani took his body to Jannat-ul-Baqī’ at night taking advantage of the darkness. They were digging the
Miraculous Wonders of ‘Usman-e-Ghani

grave when suddenly a large number of riders entered Jannat-ul-Baqqī. The devotees got frightened. The riders said loudly, ‘Do not fear; we are here to take part in his burial.’ Hearing this, people’s fear abated and Sayyidunā ‘Uśmān-e-Ghanī was buried in peace. After returning from the graveyard the Ṣaḥābah (ra) swore to the people that the riders were in fact angels. *(Karāmat-e-Ṣaḥābah, pp. 99; Shawāhid-un-Nubūwwah, pp. 209)*

Ruk jāyaīn mayray kām Ḥasan ĥo naĥī saktā
Faizān madadgār ĥay ‘Uśmān-e-Ghanī kā
*(Ẓauq-e-Na’at)*

صلیًا عَلَی الحَبِيِب صلی اللَّه تعالى عَلی مُحَتَّد

**Beast mauled a blasphemer**

It is reported that a caravan of pilgrims reached Madīnah. All pilgrims went to visit the holy tomb of ‘Uśmān-e-Ghanī except an impudent who did not visit due to his hatred and insolence. He gave a lame excuse that the shrine was far away.

On the return of the caravan, a wild beast growlingly attacked that impudent wretch and tore him into pieces. Witnessing this brutal and terrifying scene, all the travellers said with one voice that this is the consequence of disrespect towards Sayyidunā ‘Uśmān-e-Ghanī. *(Shawāhid-un-Nubūwwah, pp. 210)*

*Bīmār ĥay jis ko naĥī āzār-e-maḥabbat
Achā ĥay jo bīmār ĥay ‘Uśmān-e-Ghanī kā*
Miraculous Wonders of ‘Usman-e-Ghani

Dear Islamic brothers! Have you noticed! Sayyidunā ‘Ušmān-e-Ghanī is the Prophet’s companion bearing a very high rank. One should not harbour any misconception that the person was killed because he did not pay a visit to the sacred tomb. Contrarily, it happened so because he was a blasphemer of Sayyidunā ‘Ušmān-e-Ghanī and he did not pay a visit due to his grudge against Sayyidunā ‘Ušmān-e-Ghanī.

Sayyidunā Abū Bakr Ṣiddīq did a Madani surgery

Dear Islamic brothers! In order to seek love and affection for Allah, His Beloved Rasūl, Ṣaḥābah, and Aḥl-e-Bayt, keep yourself attached to the righteous Madani environment of Dawat-e-Islami, the global and non-political religious movement for the preaching of the Holy Quran and Sunnah. Attend the weekly Sunnah-inspiring Ijtima on a regular basis. Carrying out Fikr-e-Madīnah daily, fill in the Madani In’amāt booklet and submit it to the representative of Dawat-e-Islami. Furthermore, travel in the Sunnah-inspiring Madani Qāfilah of Dawat-e-Islami, with the devotees of the Beloved Rasūl, at least three days a month for propagating the Sunnahs, and for the acceptance of supplications (Du’ās). Engage in individual efforts upon other Islamic brothers and persuade them to also travel with the Madani Qāfilah.

In this context, please read the following Madani parable.
‘Our Qāfilaḥ was in ‘Naka Khari’ (Baluchistan, Pakistan) for the propagation of the Sunnah. One of the travellers had four small swelled lumps in his head that caused him severe migraine headaches. Whenever pain struck, the affected side of his face turned blue and he tossed about his head restlessly so much so that it would become unbearable to see him in pain.

One night he had severe pain. We gave him his medicine and put him to sleep. He was ecstatic the next morning. He said that he had been blessed by Allah عزّ وجلّ. The Noble Prophet ﷺ with his Four Caliphs blessed him by visiting in his dream. The Prophet of Rahmah, the Intercessor of the Ummah ﷺ said to Sayyidunā Abū Bakr ﺑِ ﻧَاءَنَّ اﷲُ ﺗَﻌَلّﻰ ﻟِﻪِ وَﺳَلّ while pointing at me, ‘Soothe his pain.’

Thus, the Companion of the Cave & the Shrine, Abū Bakr Ṣiddīq ﷺ performed my Madani surgery in such a way that he split open my head and took out the four black swelled lumps from my head and said, ‘Son, you will feel trouble no more.’ The narrator has said that the Islamic brother was healed completely.

After the journey, he got [his condition] examined again and the doctor astonishingly said, ‘Brother, it is a miracle that the lumps in your head have vanished.’ Upon this, he sentimentally mentioned the details of the Madani Qāfilaḥ and the blessed dream. This had a profound impact on the doctor. Twelve people, including doctors of that hospital made an intention to
Miraculous Wonders of ‘Usman-e-Ghani

travel in a Madanī Qāfilaḥ for 12 days. Some of the doctors also made an intention to adorn their face with the beard, the symbol of love of the Beloved Prophet ﷺ.

َۡاﷲُ ﺗَﻌَﺎﱃٰ ﻭَاٰﻟِﻪٖ وَﺳَّلَّم

The Prophet’s sight is on the travellers of Qāfilaḥ
Let’s all move; travel in Qāfilaḥ
To learn Sunnah, travel in Qāfilaḥ
To receive blessings, travel in Qāfilaḥ

(Faīzān-e-Sunnat (Part 1), pp. 45, vol. 1)

Dear Islamic brothers! In concluding my speech, I would like to have the honour of mentioning the excellence of the Sunnah as well as some Sunan and Islamic manners. The Prophet of Raḥmaḥ, the Intercessor of the Ummaḥ, the Owner of Jannah ﷺ said, ‘He who loved my Sunnah loved me and he who loved me will be with me in Paradise.’ (Ibn-e-Asākir, vol. 9, pp. 343)

صَلَّوا عَلَيْنَ الحَبِيبَ صَلَّى اللهُ تَعَالَ عَلَيْهِ مَلَكَمَ

14 Madanī pearls regarding handshake

1. It is a Sunnah for two Muslims who greet each other to do handshake using both the hands.
2. Make Salām before the handshake.

3. Also make Salām when you depart and handshake is also permissible.

4. The Most Dignified Prophet ﷺ has stated, ‘When two Muslims shake hands while greeting with each other and ask about each other’s well-being, then Allah ﷺ sends down hundred blessings between both of them, out of which, ninety nine blessings are [descended] for the one who greets more cheerfully and asks about the well-being of his brother more courteously. (Al Mu’jam-ul-Awsaṣ, vol. 5, pp. 380, Ḥadīṣ 7672)

5. Recite Ṣalāt-‘Alan-Nabi during the handshake, the sins of the future and the past will be forgiven before the hands separate, إِنْ شَاءَ اللَّهُ عَزَّوَ جَلَّ.

6. If possible recite the following supplication also during the handshake having recited Ṣalāt-‘Alan-Nabi: يُغْفِرْلَهُ اللَّهُ أَنَا وَلَسْتُمْ عَذَّرُوجَلَ، i.e. May Allah ﷺ forgive me and you!

7. The supplication that two Muslims make during the handshake will be answered إِنْ شَاءَ اللَّهُ عَزَّوَ جَلَّ and they will be blessed with forgiveness before the hands separate, إِنْ شَاءَ اللَّهُ عَزَّوَ جَلَّ.

8. To shake the hands with each other eliminates enmity.
9. To make Salām, to do handshake and to look at a Muslim brother out of affection are acts of Sawāb (reward). It is mentioned in a Ḥadīš, ‘Any Muslim who looks at his Muslim brother out of affection, and he has no envy for him, then the past sins of both of them will be forgiven before his sight is over.’ *(Bahār-e-Shari‘at, vol. 3, pp. 472)*

10. One can shake the hands no matter how many times he meets [with the other].

11. Now a days, some people do handshake using one hand only, or by just touching the fingers; all this is contrary to the Sunnah.

12. It is Makruĥ to kiss one’s own hand after the handshake. *(Al-Mu’jam-ul-Awsat, vol. 6, pp. 131, Ḥadīš 8251)* (Islamic brothers should abstain from kissing their own palms after the handshake.) However, if one kisses his hand for the sake of getting blessings after the handshake with some saintly person, then it is not Makruĥ. Ala Haḍrat رَحمَةُ اللَّهِ عَلَيْهِ has stated: If one shakes hands with some person and kisses his own hand after the handshake for the sake of blessings, then it is not prohibited provided that the concerned person is amongst those dignitaries, from whom the blessings are expected. *(Jad-dul-Mumtār, saying 4551)*

13. If a handshake with an Amrad (an attractive lad) or with any person breeds lust, then it is not permissible to shake
hands with him. If the sight also breeds lust, then looking at him is also a sin. *(Bahār-e-Sharī'at, vol. 3, pp. 471)*

14. The proper Sunnah method of hand shaking is that there should be no hindrance of a handkerchief etc. in between; both hands should be bare and the palm of one should make contact with that of the other. *(Dur-re-Mukhtār, vol. 2, pp. 98)*

In order to learn thousands of Sunan, go through the books: (i) *Bahār-e-Sharī'at*, the 312-page publication, and (ii) *Sunnatayn aur Ādāb*, the 120-page publication, published by Maktaba-tul-Madinah. One of the effective ways of learning the Sunnah is to travel in the Sunnah-inspiring Madani Qāfilahs with devotees of Rasūlallah ﷺ.  

*Lūtnay raḥmatayn Qāfilay mayn chalo*  
*Sīkhnay summatayn Qāfilay mayn chalo*  
*Ĥaun gīḥal mushkilayn Qāfilay mayn chalo*  
*Khatmhaunshāmatayn Qāfilay mayn chalo.*
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By the grace of Allah , Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtimai’, taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah  with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qasilahs with the devotees of Rasul, to fill out the Madani In’amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith.

Every Islamic brother should develop the Madani mindset that ‘I must strive to reform myself and people of the entire world,

In order to reform ourselves, we must act upon Madani In’amat and to strive to reform people of the entire world we must travel with Madani Qasilahs,