



کرامات عثمان رضی اللہ تعالیٰ عنہ

Miraculous Wonders of USMAN-E-GHANI رَضِيَ اللهُ تَعَالَى عَنْهُ



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كراماتِ عثمانِ غَنِى

Karāmat-e-‘Ušmān-e-Ghani

MIRACULOUS WONDERS OF

‘USMAN-E-GHANI ﷺ

(Including Some Parables)

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم و العالیہ 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 [Ṣawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! 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-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabi ﷺ once before and after the Du'ā.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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14 Reading Intentions

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ
i.e. a Muslim's intention values more than his deed.'

(Al-Mu'jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīṣ 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 Ḥamd¹, Ṣalāt², Ta'awwūz³ and Tasmiyyah⁴. (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 Aḥādīš.
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 Qiblaḥ.
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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ 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 Ḥadīš تَهَادَوْا مَحَابِبُوا 'Give gifts to each other, it will enhance affection amongst you,' (Muwaṭṭā' Imām Mālik, vol. 2, pp. 407, Ḥadīš 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)

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه/ه/ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
چ	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	ومدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	امدہ	Ā/ā
ر	R/r	گ	G/g		

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MIRACULOUS WONDERS OF 'Usman-e-Ghani* ﷺ

No matter how hard Satan tries to prevent you from reading this booklet, please read it completely; the greatness of the blessed companions *عَلَيْهِمُ الرِّضْوَانُ* of the Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* will electrify you, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Beloved and Blessed Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated, ‘O People! Indeed, the person to get instant relief from the horrors and accountability on the Day of Judgment [Qiyāmah] 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, *Hadīš 8175*)

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

*Amīr-e-Ahl-e-Sunnat وائتد تبركاته العاليه delivered this speech in the weekly Sunnah-inspiring congregation of Dawat-e-Islami at its Global Madani Markaz Faizān-e-Madinah on 20th of Zul-Hajjah, 1429H (2008). It is being published with minor amendments. *Majlis-e-Maktaba-tul-Madinah*

Mysterious crippled man

Sayyidunā Abū Qilābah رَضِيَ اللهُ تَعَالَى عَنْهُ 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ in order to assassinate him.

When I reached near ('Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ) with my sword, his respectable wife رَضِيَ اللهُ تَعَالَى عَنْهَا began to shout at me. Filled with anger, I slapped the Honourable Lady رَضِيَ اللهُ تَعَالَى عَنْهَا. Seeing this, Amīr-ul-Mu`minīn Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ made the following Du`ā to put a curse upon me, 'May Allah عَزَّوَجَلَّ 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ 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-Naḍarāh fī-Munaqib-il-'Asharāh, vol. 3, pp. 41)

Do jahān mayn dushman-e-'Uṣmān, ḡalīl-o-khuwār ḥay

Ba'd marnay kay 'azāb-e-nār kā ḥaqdār ḥay

Sordid and wretched is 'Uṣmān's enemy

Of the torment on the Day of Judgment, he is worthy

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Patronymic and titles

Dear Islamic brothers! On the 18th of Żul Ḥijja-tul-Ḥarām, 35th year of the Ḥijrah, the companion of our Beloved and Blessed Rasūl رَضِيَ اللهُ تَعَالَى عَنْهُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ was ruthlessly martyred. He رَضِيَ اللهُ تَعَالَى عَنْهُ was the third Khalifāh (caliph) amongst those known as the Khulafāh-ur-Rāshidīn¹. His patronymic (Kunyaḥ) is Abū 'Amr. He رَضِيَ اللهُ تَعَالَى عَنْهُ is also known as Żun-Nūraīn (i.e. Possessor of two Nūrs), because the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave two of his honourable daughters' hands in marriage one after the other to the Honourable 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ.

¹ First four blessed companion caliphs are known as Khulafāh-ur-Rāshidīn, namely: Sayyidunā Abū Bakr Ṣiddīq, Sayyidunā 'Umar-e-Fārūq, Sayyidunā 'Uṣmān-e-Ghanī & Sayyidunā 'Alī-ul-Murtaḍā رَضُوا عَلَى اللهِ تَعَالَى تَطَهُرُوا بِهِمْ أَجْمَعِينَ.

*Nūr kī sarkār say pāyā dau shālah nūr kā
Ĥō Mubārak tum ko Żun-Nūraīn jauṛā nūr kā*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

He رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam at the very advent [of Islam]. He رَضِيَ اللهُ تَعَالَى عَنْهُ is also known as 'Şāhib-ul-Ĥijrataīn' (the one who migrated twice) because firstly he migrated to Ḥabshaḥ (Ethiopia) and then to Madīna-tul-Munawwarah.

Purchased Paradise twice

Amīr-ul-Mu`minīn Sayyidunā 'Uşmān-e-Ghanī's رَضِيَ اللهُ تَعَالَى عَنْهُ rank is very high indeed. In his life, he رَضِيَ اللهُ تَعَالَى عَنْهُ bought Paradise twice from the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The first time, he رَضِيَ اللهُ تَعَالَى عَنْهُ 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-Tirmizī as follows:

Sayyidunā 'Abdur Raḥmān Bin Khabbāb رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, 'I was present in the blessed court of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who was motivating [the Şaḥābah الرضوان] for the battle of Tabūk. Sayyidunā 'Uşmān Bin 'Affān رَضِيَ اللهُ تَعَالَى عَنْهُ

stood up and said, 'Yā Rasūlallāh 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 Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then resumed his inspirational efforts. Sayyidunā 'Uṣmān Bin 'Affān رَضِيَ اللهُ تَعَالَى عَنْهُ stood up again and said, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I bear the responsibility of contributing 200 camels with all the provisions.' The Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then resumed his motivational efforts once again. Amīr-ul-Mu`minīn Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ stood up once again and said, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I take the responsibility of [donating] 300 camels with all the provisions.'

The narrator has further reported: I saw that when Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came down from his refulgent pulpit and declared twice, 'From today, whatever 'Uṣmān (رَضِيَ اللهُ تَعَالَى عَنْهُ) does, he will not be held accountable.' (*Tirmidhī, vol. 5, pp. 391, Hadīṣ 3720*)

إِمَامُ الْأَسْخِيَاءِ! Kar do 'atā jazbahā sakhāwat kā!

Nikal jāye hāmāray 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*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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, 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ who donated more than what he رَضِيَ اللهُ تَعَالَى عَنْهُ announced.

Commenting on the above mentioned Ḥadiṣ, Ḥakīm-ul-Ummah Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَانِ 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.'

Ḥakīm-ul-Ummah Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَانِ has further stated, 'Note that he رَضِيَ اللهُ تَعَالَى عَنْهُ initially committed a 100, then 200 and then 300 i.e. 600 camels in all.' (*Mirāt-ul Manājīh*, vol. 8, pp. 395)

*Mujḥay gar mil gayā baḥr-e-sakhā kā aik bhī qatraḥ
Mayray āgay zamānay bhār kī hogī hīch 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*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى 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 Sharī'ah. On page 127 of *Fatāwa Razāwīyyah*, Volume 23, replying to a religious query, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ 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:

مَنْعًا لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ

One who excessively forbids the good, transgressor, sinner.

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

Sayyidunā Jarīr رَضِيَ اللهُ تَعَالَى عَنْهُ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ looked at their destitution and the colour of his refulgent face changed. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ to call out Azān. After Ṣalāh, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon in which, after the recitation of an Āyah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Some of you should donate Ṣadaqah (charity) with their Ashrafīs, some with dinar, some with their clothes, some with

a small amount of their wheat and some with their dry dates.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said up to the extent, 'Even if it is half a date.'

Listening to the Prophet's announcement, one Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُ 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 Ṣadaqāh and two piles of food and clothes were stocked. I saw that Rasūlullāh's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ resplendent face was glittering like pure gold because of happiness! And he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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).' (*Sahīh Muslim, pp. 508, Ḥadīṣ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Commendable compliance of the Sunnah

Amīr-ul-Mu`minīn, Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ was an ardent follower of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was, in fact, the embodiment of love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Absolute submission to the Sunnah manifests in his words and deeds.

One day Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ sat by the entrance of the Masjid and asked for the meat of the limb of a goat and consumed it. He, then, offered Ṣalāh without redoing the Wuḍū and explained that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 441*)

Once Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ smiled whilst performing Wuḍū. The people asked the reason, to which he replied, 'Once I saw that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled having performed Wuḍū at this very place.' (*Musnad Imām Aḥmad bin Ḥanbal, vol. 1, pp. 130, Ḥadīṣ 415*)

Wuḍū kar kay khandān ḥūye Shāh-e- 'Uṣmān
 Kaḥā kyūn tabassum bḥalā kar raḥā ḥun?
 Jawāb-e-suwāl-e-mukhāṭab diyā pḥir
 Kisī kī ādā ko ādā kar raḥā ḥun

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Exceptional simplicity in having food

Sayyidunā Shurahbīl Bin Muslim رَضِيَ اللهُ تَعَالَى عَنْهُ has reported, 'Amīr-ul-Mu`minīn, Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ 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 Aḥmad, pp. 155, Ḥadīṣ 684*)

Never touched genital organ with right hand

'Amīr-ul-Mu`minīn, Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ has said, 'The hand by which I committed Bai'āh (pledge of allegiance) in the blessed hands of the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have never touched my genital organ with that (i.e. the right hand) thereafter.' (*Ibn-e-Majāh, vol. 1, pp. 198, Hadīṣ 311*)

Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ has said, 'I swear by Allah عَزَّوَجَلَّ! I never committed fornication during the pre-Islamic era of ignorance nor have I committed it after embracing Islam.' (*Hilyat-ul-Auliya, vol. 1, pp. 99*)

Strange level of modesty even in privacy

Sayyidunā Ḥasan Baṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ has mentioned explaining the extreme modesty of 'Amīr-ul-Mu`minīn, Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ, 'If he رَضِيَ اللهُ تَعَالَى عَنْهُ 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.' (*Hilyat-ul-Auliya, vol. 1, pp. 94, Hadīṣ 159*)

He would always observe fasts

'Amīr-ul-Mu`minīn, Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ 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. (*Muṣannaḥ Ibn Abī Shaybah, vol. 2, pp. 173*)

He would never bother his servant

He رَضِيَ اللهُ تَعَالَى عَنْهُ was humble to the extent that whenever he would wake up for Ṣalāh of Taḥajjud 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ would get up for offering the Ṣalāh of Taḥajjudat 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ said to one of his servants, 'I had once twisted your ear, so you avenge me for that.' (*Ar-Riyāḍ-un-Naḍarāh, 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 رَضِيَ اللهُ تَعَالَى عَنْهُ 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`minīn, Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ would stand near some grave, he would weep so much that his beard would get drenched with tears.' (Tirmizī, vol. 4, pp. 138, Ḥadīṣ 2315)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

...so I shall prefer to turn to ashes

Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ 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 lil Imām Aḥmad, pp. 155, Ḥadīṣ 686)

Despite the fact that he was undoubtedly destined to Paradise, yet he said so out of the fear of Allah عَزَّوَجَلَّ. His saying is expressing the fear of the hidden plan of Allah عَزَّوَجَلَّ '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 ḥo jātā khāk ban kay Taybah kī
Muṣṭafā kay qadmaun say mayn lipat gayā hotā
(Wasāil-e-Bakhshish, pp. 257)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said, 'Worrying about worldliness brings darkness in the heart, whereas (worrying) about the Hereafter produces Nūr (light) in the heart.'
(*Al-Munabbihāt, pp. 4*)

Compassion towards 'Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ

Dear Islamic brothers! How kind was Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ towards the Compiler of the Holy Quran, Sayyidunā 'Uṣmān Ibn 'Affān رَضِيَ اللَّهُ تَعَالَى عَنْهُ! Here is a parable in this context. Sayyidunā 'Abdullāh Bin Salām رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: When the rebels had laid siege to the sanctified house of 'Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ, even a single drop of water was not allowed to supply his blessed home. Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ would feel restless due to severe thirst.

He رَضِيَ اللهُ تَعَالَى عَنْهُ was observing fast during the day and I went to see him. He رَضِيَ اللهُ تَعَالَى عَنْهُ looked at me and said, 'O 'Abdullāh bin Salām (رَضِيَ اللهُ تَعَالَى عَنْهُ), I saw the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ through this skylight.

The Most Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said in a very sympathetic manner, 'O 'Uṣmān (رَضِيَ اللهُ تَعَالَى عَنْهُ)! These people have made you restless due to thirst by blocking the water?' I respectfully replied, 'Yes.' So, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to me,

إِنْ شِئْتَ نُصِرْتَ عَلَيْهِمْ وَإِنْ شِئْتَ أَفْطَرْتَ عِنْدَنَا

i.e. if you wish, I'll help you against these people; or if you like you may come to me and break your fast in my company. I respectfully replied, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; breaking my fast in your graceful court is dearer to me.'

Sayyidunā 'Abdullāh bin Salām رَضِيَ اللهُ تَعَالَى عَنْهُ stated that he رَضِيَ اللهُ تَعَالَى عَنْهُ returned that day and Sayyidunā 'Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred on that same day by the rebels. (*Kitāb-ul-Manāmāt*, vol. 3, pp. 74, Ḥadīṣ 109)

Shaykh Jalāluddīn Suyūṭī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated that Shaykh Ibn Bāṭīsh (died in 655 A.H.) deduced that this event (of the sighting of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) was not a dream, rather it took place whilst awake. (*Al-Ḥāwī lil Fatāwā lis-Suyūṭī, vol. 2, pp. 315*)

Kayī din tak raḥay maḥṣūr in par band thā pānī

Shahādāt Ḥaḍrat 'Uṣmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ kī bayshak ḥay lāṣānī

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

The martyrdom of 'Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ is undoubtedly matchless

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Holy Prophet ﷺ helps the helpless

Dear Islamic brothers! We came to know from this parable that the circumstances of Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ were well known to the Most Dignified Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by the grant of Allah عَزَّ وَجَلَّ. We also came to know that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ helps the helpless; that is why, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'إِنْ شِئْتُمْ نُصَرِّتْ عَلَيْهِمْ' i.e. if you wish, I will help you against these people.

Ghamzado ko Razā muxdaḥ dī jiye kay ḥay

Bay kaso kā saḥārā ḥamārā Nabī

(Ḥadāiq-e-Bakhshish)

Bloodshed is unacceptable

Dear Islamic brothers! You have witnessed the unmatched patience and endurance of 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ; he رَضِيَ اللهُ تَعَالَى عَنْهُ embraced martyrdom but disliked bloodshed in the holy city of Madīnāh. 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ refused.

When his slaves armed with weapons asked for permission [to fight for him], he رَضِيَ اللهُ تَعَالَى عَنْهُ 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 عَزَّوَجَلَّ! 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has informed me of this glad tidings.' Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ further informed his slaves, 'Even if you make war, my martyrdom will not be averted.'
(*Tuḥfat-u-Iṣnā 'Ashariyyah, pp. 327*)

Jo dil ko diyā day jo muqaddar ko jilā day

Woh jalwah dīdār hay 'Uṣmān-e-Ghanī kā

Which enlightens the heart and brightens destiny

It is the radiant sight of 'Uṣmān-e-Ghanī

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ḥasnāin رَضِيَ اللهُ تَعَالَى عَنْهُمَا served as security guards

Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ had ardent love for Sayyidunā 'Uṣmān-e-Ghānī رَضِيَ اللهُ تَعَالَى عَنْهُ. Because of the critical circumstances, he رَضِيَ اللهُ تَعَالَى عَنْهُ asked his beloved sons Imām Ḥasan and Imām Ḥusāin رَضِيَ اللهُ تَعَالَى عَنْهُمَا, 'Both of you with your swords, ride to the gate [of the house] of Sayyidunā 'Uṣmān-e-Ghānī رَضِيَ اللهُ تَعَالَى عَنْهُ and guard [the premises].' When Allah's will overcame and the martyrdom of Sayyidunā 'Uṣmān-e-Ghānī رَضِيَ اللهُ تَعَالَى عَنْهُ came to pass, Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ went into a deep state of sorrow and he رَضِيَ اللهُ تَعَالَى عَنْهُ recited **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**.

Khudā bhī aur Nabī bhī khud 'Alī bhī us say hayn nārāz

'Adū un kā uñhāye gā Qiyāmat mayn parayshānī

(Wasāil-e-Bakhshish, pp. 497)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A blasphemer turned into a monkey

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

Shaykh Nūruddīn 'Abdur Raḥmān Jāmī قُدِّسَ سِرُّهُ السَّمَاوِي has mentioned in his famous book '*Shawāḥid-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 رَضِيَ اللهُ تَعَالَى عَنْهُمَا; 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was informing me, 'O sinner! Allah عَزَّوَجَلَّ 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-Nubūwwah*, pp. 203)

Īhum un kī yād mayn dĥūmayn machāyāin gay qiyāmat tak

Paṛay ĥo jāyāin jal kar khāk sab A'dā-e-'Ušmānī

*We shall remember and commemorate him till Judgement
Even if the foes of 'Ushmān 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 Shaikhaīn رَضِيَ اللهُ تَعَالَى عَنْهُمَا 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 عَزَّوَجَلَّ keep us among those who love the blessed Ṣaḥābaḥ and the Aḥl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ.

Ĥam ko Aṣḥāb-e-Nabī say piyār ḥay

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ apnā bayrā pār ḥay

Ĥam ko Aḥl-e-Bayt say bhī piyār ḥay

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ apnā bayrā pārḥay

Ṣaḥābaḥ of the Nabī, we love them all

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ, we will not fall

Aḥl-e-Bayt, we love them all

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ, we will not fall

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Demise on true faith

Sayyidunā 'Abdullāḥ bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has reported that the Blessed & Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prophesized a

heretical event and informed Sayyidunā ‘Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ that he will be wickedly martyred in that. (*Tirmizī, vol. 5, pp. 395, Ḥadīṣ 3728*)

Regarding this Ḥadīṣ, the renowned exegetist of the Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَكَّامِينَ has commented, ‘There are a few prophecies in this narration: the time of demise of Sayyidunā ‘Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى 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 Mirāḥ, vol. 8, pp. 403*)

Jis āyīnay mayn Nūr-e-Ilāhī naẓar āye

Woḥ āyināḥ rukhsār ḥay ‘Uṣmān-e-Ghanī kā

The mirror in which one can see the reflection of the light of

Allah,

That mirror is the bright jowl of ‘Uṣmān-e-Ghanī

(Ḥāuq-e-Na’at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

‘Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ had spiritual insight

Shaykh Tājuddīn Subkī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has mentioned in his book, ‘*Ṭabqāt*’ that a man intentionally saw a woman lustfully

on a public street. When he came to Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ, he رَضِيَ اللهُ تَعَالَى عَنْهُ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'Revelation does not descend upon me but what I have said is true. Allah عَزَّوَجَلَّ 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ was a man with spiritual insight, hence he رَضِيَ اللهُ تَعَالَى عَنْهُ 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-Maḥram 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.' (*Ĥidāyah, vol. 4, pp. 368*)

Fornication by various organs

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Ḥaḳ Muḥaddiṣ Dīhlvī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي 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-Maḥram woman, and fornication by foot is to step forward towards evil things. (*Ashi'at-ul-Lam'at, vol. 1, pp. 100*)

Eyes will be filled with fire

It is very important to refrain from casting sinful gazes. By Allah عَزَّوَجَلَّ, 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-Maḥram women and young attractive boys. Listen! Shaykh Ibn Jauzī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: To see the beauty of a woman is

one of the arrows of Iblis among his many arrows loaded with poison. Whosoever does not protect his eyes from [the sight of] a Na-Maḥram; an applicator made of fire will be applied to his eyes on the Day of Judgment. (*Baḥr-ud-Dumū', 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 Rūḥullāh عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ 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 Zakariyyā عَلَى نَبِيِّنَا وَعَلَيْهِمُ السَّلَامُ was asked as to what triggered fornication, he عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ replied, 'To see and to desire.' (*ibid*)

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

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاجَهُمْ^ط

ذَلِكَ أَرَادَ لِيْ لَهُمْ ۗ إِنَّ اللّٰهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ was a man by virtue of whom Karāmah (marvel) would manifest; which is why he رَضِيَ اللهُ تَعَالَى عَنْهُ warned that person about his lustful gaze.

Let us understand what Karāmah is. We will also see the definitions of Irhāṣ, Ma'ūnat, Istidrāj and Ihānat. These terms are defined on page 58 of the book, *Bahār-e-Sharī'at*, Volume 1 published by Maktaba-tul-Madīnah.

Irhāṣ 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 *Ma'ūnat* 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 *Istidrāj* and if it is against him, then it is known as *Ihānat*.

U'lū-e-shān kā kyūn kar bayān ho aye mayray piyāray

Hayā kartī hay tayrī to Shāhā Makhlūq-e-Nūrānī

*How is it possible to express his dignity,
Even angels shy from him due to his modesty*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Disclosed whereabouts of his burial

Sayyidunā Imām Mālik رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Amir-ul-Mu`minin

Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ once visited that part of 'Jannat-ul-Baqī', the holy graveyard in Madīna-tul-Munawwarah which is known as 'Hash-e-Kaūkab.' He رَضِيَ اللهُ تَعَالَى عَنْهُ stood over there at a spot and said, 'A person will be buried here soon.'

Sometime later, he رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred and the rebels created such a clamour and discord at his funeral that he could not be buried near the Grand Green Mausoleum (of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) nor in the cemetery of Jannat-ul-Baqī' where the other Ṣaḥābah عَلَيْهِمُ الرِّضْوَان were buried; instead, he رَضِيَ اللهُ تَعَالَى عَنْهُ 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-Naḍarāh*, vol. 3, pp. 41)

Allah عَزَّوَجَلَّ say kyā piyār ḥay 'Uṣmān-e-Ghanī kā
Maḥbūb-e-Khudā yār ḥay 'Uṣmān-e-Ghanī kā

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Unknown voice after martyrdom

Sayyidunā 'Adī bin Ḥātīm رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that on the day when Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred, I heard with my ears that someone was saying aloud,

أَبْشِرِ ابْنَ عَقَّانَ بِرَوْحِ
وَرِيحَانٍ وَرَبِّ غَيْرِ غَضْبَانٍ ط أَبْشِرِ ابْنَ عَقَّانَ بِغُفْرَانٍ وَرِضْوَانٍ

i.e. give 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ the glad tidings of comfort and fragrance; tell him the delightful news about meeting with Rab عَزَّوَجَلَّ Who is not displeased; also give him the glad tidings of forgiveness and the pleasure of his Rab عَزَّوَجَلَّ.

Shaykh 'Adī bin Ḥātim رَضِيَ اللهُ تَعَالَى عَنْهُ has further stated that he looked around, but he did not see anyone. (*Ibn-e-Asākir*, vol. 39, pp. 442; *Shawāḥid-un-Nubūwwah*, pp. 209)

Allah-o-Ghanī ḥad naḥī in 'ām-o-'aṭā kī
Woh faīḍ paḥ darbār ḥay 'Uṣmān-e-Ghanī kā

Allah عَزَّوَجَلَّ is Munificent and there are no limits to His gifts
aplenty
'Uṣmān-e-Ghanī's court is the recipient of His bounty
(*Zauq-e-Na'at*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Crowd of angels during burial

It has been reported that some of the close companions of 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ took his body to *Jannat-ul-Baqī'* at night taking advantage of the darkness. They were digging the

grave when suddenly a large number of riders entered *Jannat-ul-Baqi'*. 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ was buried in peace. After returning from the graveyard the Ṣaḥābah (عَلَيْهِمُ الرِّضْوَان) swore to the people that the riders were in fact angels. (*Karāmat-e-Ṣaḥābah*, pp. 99; *Shawāhid-un-Nubūwwah*, pp. 209)

Ruk jāyāin mayray kām Ḥasan ḥo nahī saktā
Faizān madadgār ḥay 'Uṣmān-e-Ghanī kā
(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Beast mauled a blasphemer

It is reported that a caravan of pilgrims reached Madīnah. All pilgrims went to visit the holy tomb of 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Shawāhid-un-Nubūwwah*, pp. 210)

Bīmār ḥay jis ko nahī āzār-e-maḥabbat
Achā ḥay jo bīmār ḥay 'Uṣmān-e-Ghanī kā

Dear Islamic brothers! Have you noticed! Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ 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 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ and he did not pay a visit due to his grudge against Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ.

Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ did a Madanī surgery

Dear Islamic brothers! In order to seek love and affection for Allah عَزَّوَجَلَّ, His Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ṣaḥābah, and Aḥl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ, keep yourself attached to the righteous Madanī 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-Madinaḥ daily, fill in the Madanī In'amāt booklet and submit it to the representative of Dawat-e-Islami. Furthermore, travel in the Sunnah-inspiring Madanī Qāfilaḥ of Dawat-e-Islami, with the devotees of the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 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 Madanī Qāfilaḥ. In this context, please read the following Madanī 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 ﷺ. The Noble Prophet ﷺ with his Four Caliphs blessed him by visiting in his dream. The Prophet of Raḥmah, the Intercessor of the Ummaḥ ﷺ said to Sayyidunā Abū Bakr رضى الله تعالى عنه while pointing at me, 'Soothe his pain.'

Thus, the Companion of the Cave & the Shrine, Abū Bakr Ṣiddīq رضى الله تعالى عنه performed my Madanī 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 Madanī Qāfilaḥ and the blessed dream. This had a profound impact on the doctor. Twelve people, including doctors of that hospital made an intention to

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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Ĥay Nabī kī naẓar Qāfilay wālon par
Āo sārāy chalayn Qāfilay mayn chalo
Stkḥnay Sunnatayn Qāfilay mayn chalo
Lūinay raḥmatayn Qāfilay mayn chalo*

*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
(Faṭzān-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 Raḥmah, the Intercessor of the Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When two Muslims shake hands while greeting with each other and ask about each other’s well-being, then Allah عَزَّوَجَلَّ 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-Awsaṭ*, vol. 5, pp. 380, *Hadīṣ* 7672)
5. Recite Ṣalāt-‘Alan-Nabi during the handshake, the sins of the future and the past will be forgiven before the hands separate, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.
6. If possible recite the following supplication also during the handshake having recited Ṣalāt-‘Alan-Nabi: يَغْفِرُ اللهُ لَنَا وَلَكُمْ i.e. May Allah عَزَّوَجَلَّ forgive me and you!
7. The supplication that two Muslims make during the handshake will be answered إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ and they will be blessed with forgiveness before the hands separate, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.
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 Ḥadīṣ, '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.' (*Baḥār-e-Sharī'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 Makruḥ to kiss one's own hand after the handshake. (*Al-Mu'jam-ul-Awsaṭ*, vol. 6, pp. 131, Ḥadīṣ 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 Makruḥ. Ala Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى 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. (*Baḥār-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) *Baḥār-e-Sharī'at*, the 312-page publication, and (ii) *Sunnatayn aur Ādāb*, the 120-page publication, published by Maktaba-tul-Madīnah. One of the effective ways of learning the Sunan is to travel in the Sunnah-inspiring Madanī Qāfilahs with devotees of Rasūlallah ﷺ.

Lūīnay raḥmatayn Qāfilay mayn chalo
Sīkhīnay sunnatayn Qāfilay mayn chalo
Ĥaun gīḥal mushkilayn Qāfilay mayn chalo
Khatmḥaunshāmatayn Qāfilay mayn chalo.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, 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 Ijtimas, taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilas 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, بِإِذْنِ اللَّهِ ﷻ.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, بِإِذْنِ اللَّهِ ﷻ**

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 Qafilas, بِإِذْنِ اللَّهِ ﷻ

