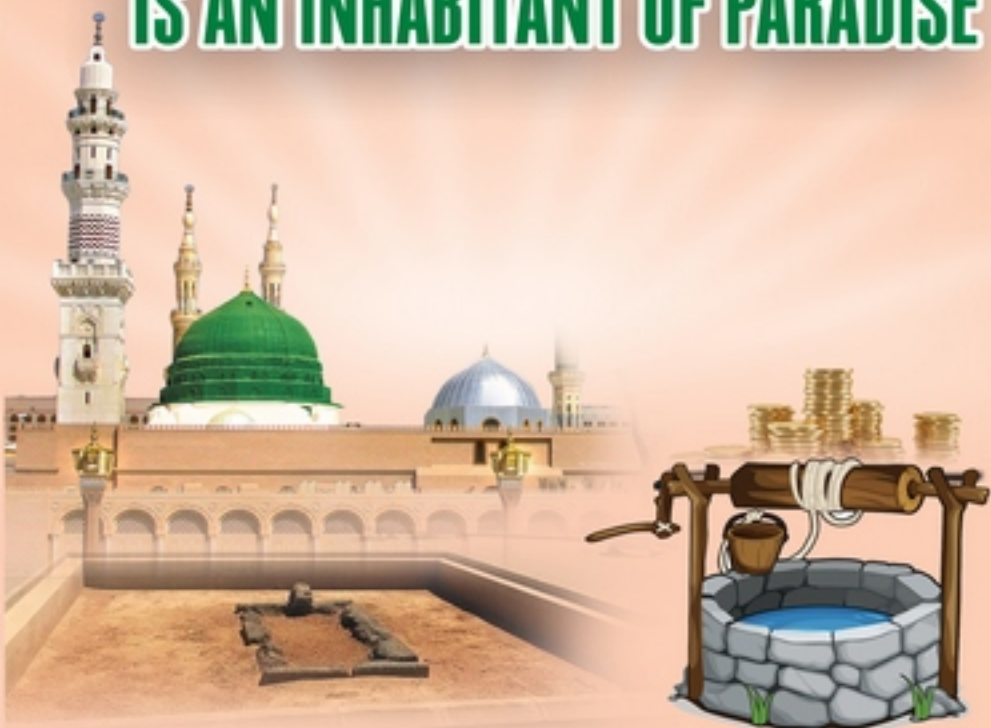




SAYYIDUNA USMAN IS AN INHABITANT OF PARADISE



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

حضرتِ عثمان بھی جنتی جنتی

Hazrat-e-Usman bhi Jannati Jannati

SAYYIDUNA USMAN IS AN INHABITANT OF PARADISE

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Sayyiduna Usman is an inhabitant of Paradise

An English translation of 'Hazrat-e-Usman bhi Jannati Jannati'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (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

O 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 Durood upon the Beloved Rasool ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Sayyiduna Usman is an inhabitant of paradise

The supplication of Attar

O Lord of Al-Mustafa! Whoever reads or listens to the booklet ‘Sayyiduna Usman is an inhabitant of Paradise’, grant him or her a part of the generosity and modesty of the beloved Prophetic Companion, Sayyiduna Usman رَضِيَ اللَّهُ عَنْهُ; and entry into Jannah Al-Firdaus without accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Salat upon the Prophet ﷺ

The remover of difficulties, Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ has said: ‘The supplication of every individual remains veiled until he expresses a prayer of blessings for Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the family of Muhammad.’

(Mu’jam Awsat, vol. 1, p 211, Hadith 721)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The well of Paradise

When the Companions رَضِيَ اللهُ عَنْهُمْ of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated from the Holy city of Makkah to the blessed city of Madinah, there was a shortage of water due to the great number of migrants. A man from the Bani Ghifar owned a well named 'Roomah'; he would sell a single (leather) bag or container of water for one mud¹. The owner of Paradise, the essence of mercy, Al-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Sell this to me in exchange of a spring in Paradise.' 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this is the sole means of income for me and my children and so I cannot afford to do this.' Replied the man.

When news of this reached the possessor of two lights, Sayyiduna Usman رَضِيَ اللهُ عَنْهُ he bought the well for 35,000 dirhams and entered the Prophetic Court, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ if I buy that well will you treat me in the same way (accept it from me in exchange of the spring in Paradise)?' Asked Sayyiduna Usman رَضِيَ اللهُ عَنْهُ. 'Of course,' replied the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ I have bought the well and given it in charity for the use of all Muslims.' Said Sayyiduna Usman رَضِيَ اللهُ عَنْهُ. (Mu'jam Kabeer, vol. 2, p. 41, Hadith 1226)

According to another narration cited by Shaykh Abdul Haq Muhaddis Dihlvi رَحِمَهُ اللهُ عَلَيْهِ with reference to Allamah Abdul

¹ Mud is a unit of weight equal to 787.32g

Sayyiduna Usman is an inhabitant of Paradise

Barr رَحْمَةُ اللَّهِ عَلَيْهِ this well belonged to a Jew who used to sell its water to the Muslims. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged the purchase of this well so Sayyiduna Usman رَضِيَ اللَّهُ عَنْهُ bought half (the ownership of) the well from the Jewish man for 12,000 dirhams; thereafter, when the Jew struggled to make a profit he purchased the other half for 8,000 dirhams (and gave it in charity for the Muslims).

(Tareekh-e-Madinah, Urdu, 205)

May Almighty Allah bestow His mercy upon him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O devotees of the Prophet, a thousand salutations for the greatness of this sacred well as it is established that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drank from this well too. Once the noble Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was passing by and the people expressed to him that Sayyiduna Usman رَضِيَ اللَّهُ عَنْهُ had bought this well and given it in charity. So he supplicated: ‘O Lord, make Paradise necessary for Usman.’

He then drank some water from it and said, ‘Soon there shall be many springs in this valley which will be exceedingly sweet but the Muzni (Roomah) well shall be the sweetest.’

(Subul-ul-Huda-war-Rashad, vol. 7, p. 227)

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The Prophetic supplication for Sayyiduna Usman

The merciful Messenger of Allah ﷺ expressed the following supplication about the purchase of this well: 'Whoever buys the Roomah well shall be satiated in Paradise.'

(Tareekh-ul-Madinah Li Ibn Shaybah, vol. 1, p. 154)

'Roomah' was the name of the individual who owned the well; Sayyiduna Usman purchased the well from him. This well is present towards the northern side of Masjid Qiblatayn; its water is exceedingly sweet, appetising and quickly digested. Now this well is called 'Bi`r-e-Usman' (the well of Usman) and 'Bi`r-e-Jannah' (the well of Paradise) as Sayyiduna Usman رَضِيَ اللهُ عَنْهُ was promised Paradise after he bought this well.

(Mirat-ul-Manajih, vol. 8, p. 398)

Allah say kiya Piyar hay Usman-e-Gani ka

Mehboob-e-Khuda yaar hay Usman-e-Gani ka

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The introduction of Sayyiduna Usman ﷺ

O devotees of the Prophetic Companions and the Prophetic Household! The compiler of the Quran, the 3rd Caliph, Sayyiduna Usman رَضِيَ اللهُ عَنْهُ was born 6 years after the event of the Elephants in the Holy City of Makkah; his lineage merges

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with that of the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after 5 generations. (*Tareekh-ul-Khulafa*, p. 118)

He رَضِيَ اللهُ عَنْهُ embraced faith during the early days of Islam, his Kunyah (patronymic) is ‘Abu ‘Amr’ and epithet is ‘Jami’ Al-Quran’ (compiler of the Quran) and ‘Sahib Al-Hijratayn’ (one who performed two migrations) as he first migrated to Abyssinia and then to Madinah. (*Karamat-e-Usman-e-Gani*, pp. 3, 4)

Sayyiduna Usman’s unique attribute

O devotees of the Prophetic Companions and Prophetic Household! What greatness Sayyiduna Usman رَضِيَ اللهُ عَنْهُ possesses! As the son-in-law of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyiduna Usman رَضِيَ اللهُ عَنْهُ has a unique quality which no one in creation possesses; from the time of the Prophet Adam عَلَيْهِ السَّلَام to the era of the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ no one married two daughters of a Prophet except for him. Due to the fact that he married two daughters, one after the other, of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ his title became ‘Zun-Nurayn’ (possessor of two lights). Almighty Allah’s Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Even if I had 10 daughters, I would give them to you in marriage (one after the other).

(*Mu’jam Kabeer*, vol. 22, p. 436, Hadith 1061)

The sorrow of Sayyiduna Usman

When the beloved daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,

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Ruqayyah رَضِيَ اللهُ عَنْهَا passed away, Sayyiduna Usman (her husband) cried a lot. ‘Why do you cry Usman?’ asked the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. ‘I am now deprived of my [familial] tie with you through marriage,’ expressed Sayyiduna Usman رَضِيَ اللهُ عَنْهُ. After hearing this the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Jibreel informed me that I am to give my other daughter, Umm Kulsoom to you in marriage with the command of Allah provided that the Mahr (bridal fee) is the same as that which was given to Ruqayyah and you treat her just as you had treated Ruqayyah’; hence his marriage was conducted with Umm Kulsoom رَضِيَ اللهُ عَنْهَا.’ There is no one in the world who has married two daughters of a Prophet and so he (Sayyiduna Usman) is called ‘Zun-Nurayn’ i.e. possessor of two lights.

This reiterates the point that the Beloved Prophet is (in essence) Nur (light) and so too are his children.

(Mirqat, vol. 10, p. 445, under verse 6080, Mirat-ul-Manajih, vol. 8, p. 405)

The great Imam, A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ refers to this beautiful bond in one of his couplets:

*Noor ki Sarkar say Paya do shalah noor ka
Ho Mubarak tum ko Zun-Nurayn jaura noor ka
(Hadaiq-e-Bakhshish, p. 246)*

Another reason for being called the possessor of two lights

Allamah Abdur Ra’oof Manaawi رَحْمَةُ اللهِ عَلَيْهِ writes: ‘Sayyiduna

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Usman رَضِيَ اللهُ عَنْهُ is called 'Zun-Nurayn' as he will go from one palace in Paradise to another and thus Noor (light) shall shine upon him twice.' (Fayd-ul-Qadeer, vol. 4, p. 399, under Hadith 5379)

*Noor-e-Dil-o-'ayn hayn Sahib-e-Noorayn hayn
Sab kay dil kay Chain hayn Momino ki jaan hayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sayyiduna Ali's admiration for Sayyiduna Usman

The 4th Caliph of Muslims, the noble Prophetic companion Sayyiduna Ali رَضِيَ اللهُ عَنْهُ was asked about Sayyiduna Usman رَضِيَ اللهُ عَنْهُ and so he said, 'This is the person who is called 'Zun-Nurayn' among the angels of the sky.' (Tareekh-ul-Khulafa, p. 119)

My Shaykh and guide, the Ameer of Ahl-e-Sunnah writes a couplet in praise of Sayyiduna Usman رَضِيَ اللهُ عَنْهُ in his compilation of Na'at called 'Wasail e Bakhshish':

*Nabi kay noor do lay kar wo Zun-Nurayn kehla`ay
Unhayn Haasil huyi yun Qurbat-e-Mahboob-e-Rahmani
(Wasail-e-Bakhshish, p. 584)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Purchased paradise twice

O devotees of the Prophetic Companions and Prophetic Household! The greatness of my pious and modest master, Sayyiduna Usman رَضِيَ اللَّهُ عَنْهُ is most elevated. He purchased Paradise twice, during his life, from the owner of Paradise, distributor of blessings, the embodiment of mercy Al-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: once when he bought ‘Bi`r-e-Roomah’ and gave it in charity for the use of Muslims, the second occasion was the Battle of Tabuk; on seeing the lack of provisions among the Muslims for this battle he promised to give 100 camels, then 200 and on the third instance 300. Sayyiduna Abdur Rahman Ibn Khabbaab has reported that after witnessing this the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came down from his Mimbir and said the following twice: ‘From today, whatever Usman does there shall be no accountability upon him.’

(Tirmizi, vol. 5, p. 391, Hadith 3720, summarised)

In the commentary of ‘From today, whatever Usman does there shall be no accountability upon him’ in the above-mentioned Hadith, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ عَلَيْهِ writes: ‘Meaning, from now on whatever deed Usman does shall not incur loss for him. This declaration does not mean that Sayyiduna Usman was given permission to sin; rather it is like clipping the wings of a bird then telling it to fly, how will it fly now? Similarly, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed hand upon his heart so how can a thought of sin now enter the heart of (Sayyiduna) Usman.’ *(Mirat-ul-Manajih, vol. 8, p. 395)*

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Mujhay apni sakhawat kay Samundar say koi qatrah

'Ata kar do nahin Darkar mujh ko Taj-e-Sultani

(Wasail-e-Bakhshish, p. 585)

The last Battle of the Beloved Prophet ﷺ

Dear Islamic brothers! 'Ghazwah-e-'Usrat' is the name of the Battle of Tabuk, and those who set off for this battle are described as 'Jaysh-e-'Usrat'; this is because the Muslims faced severe shortage and an apparent lack of provisions in this battle. It was extremely hot and Tabuk was a distance of 660km from Madinah. The Beloved Prophet ﷺ commanded the people to donate for this cause. The Battle of Tabuk, in 9AH, was the last battle of the Noble Prophet ﷺ as he did not participate in any battle thereafter. The army of Islam was great in number for this battle. During the Battle of Badr there were 313 Muslims, 700 in the Battle of Uhud, 1500 people in Hdaybiyah, 10,000 during the conquest of Makkah, 12,000 during the Battle of Hunayn, between 40,000 and 70,000 at Tabuk. The Beloved Prophet ﷺ expressed the appeal for donation thrice, on every occasion Sayyiduna Usman رضى الله عنه pledged 100, 200 and 300 camels with provisions respectively; he did not give anyone else a chance to speak announcing 600 camels with provisions and 1000 gold coins. It is noteworthy that despite his

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announcement, when the time came he actually gave 950 camels, 50 horses and 1000 gold coins, thereafter he gave 10,000 gold coins. (*Mirat-ul-Manajih, vol. 8, pp. 394-395, selected*)

*Dast-e-‘Ata khul gaya dekha jo yeh majra
Gaziyan-e-Mustafa bay sar-o-saaman hayn*

The greatness of Sayyiduna Usman according to Sayyiduna Ali

The 3rd Caliph of Islam, Sayyiduna Usman رَضِيَ اللَّهُ عَنْهُ was once mentioned and the grandson of the Prophet Imam Hasan رَضِيَ اللَّهُ عَنْهُ said: ‘Now the Leader of the Muslims shall arrive.’ Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ came and said: ‘Sayyiduna Usman رَضِيَ اللَّهُ عَنْهُ is among those blessed people about whom the following was revealed in the Quran:

أَمِنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَأَمِنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ

يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

Provided that they fear and continue to believe and do good deeds, then again fear and continue to believe, and then again fear and remain virtuous; and Allah loves the virtuous.

[*Kanz-ul-Iman (translation of Quran)*] (Part 7, Surah Al-Ma'idah, Verse 93)

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Khuda bhi Aur Nabi bhi khud Ali bhi is say hayn naraz

'Adu un ka utha`ay ga qiyamat mayn pareeshani

(Wasail-e-Bakhshish, p. 584)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

5 Prophetic sayings about the greatness of Sayyiduna

Usman

1. Generosity is a tree of Paradise and Usman is one of its branches. *(Kanz-ul-'Ummal, Juz 11, vol. 6, p. 273, Hadith 32849)*
2. Once a man came to the Prophetic Court and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shook his hand whilst not leaving the hand of the person until he did not let go of the Prophetic hand. 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ how is Usman?' the man asked. 'He is one of the inhabitants of Paradise.' Replied the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. *(Mu'jam Kabeer, vol. 12, p. 309, Hadith 13495)*

Allahu Ghani Had nahin in'aam-o-'Ata ki

Woh fayz peh darbar hay Usman-e-Ghani ka

A beautiful Sunnah of the Beloved Prophet ﷺ

O devotees of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You read how the Beloved Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not

separate his blessed hand from the hand of the individual who greeted him until the man himself withdrew his hand. Whenever the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shook the hand of any man he would not be the first to withdraw his hand; this is a beautiful Sunnah of our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If only we too become true adherents of the Prophetic way by virtue of Sayyiduna Usman رَضِيَ اللهُ عَنْهُ, the third Caliph of Islam; if only every action of ours is in accordance with the Sunnah of Al-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Following the Prophetic Sunnah is a most rewarding deed as expressed by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Whosoever loved my Sunnah, loved me; and whosoever loved me shall accompany me in Paradise.’ (*Tareekh Ibn ‘Asakir, vol. 9, p. 343*)

*Teri Sunnaton peh chal kar mayri ruh jab nikal kar
Chalay tou galay laga kar Madani Madinay walay*

Maiden of Paradise

3. ‘I entered Paradise and an apple was placed upon [the palm of] my hand; I was observing it when it suddenly opened and a Hoor (heavenly maiden) emerged from it. ‘To whom do you belong?’ I asked. ‘(Sayyiduna) Usman Ibn ‘Affaan who shall be oppressively martyred.’ She replied. (*Kanz-ul-‘Ummal, Juz 13, vol. 7, p. 29, Hadith 36257*)

*Jis Ayinah mayn noor-e-Ilahi nazar Aa’ay
Woh Ayinah Ruksaar hay Usman-e-Gani ka*

Companion of Paradise

4. ‘Every Prophet has a companion; my companion (in Paradise) is Usman.’ (*Tirmizi, vol. 5, p. 390, Hadith 3718*)
Hakeem-ul-Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes in the commentary of the aforementioned Hadith: My special companion will be Usman as generally many fortunate people shall also be (Prophetic) companions. Some narrations mention the noble Abu Bakr and Umar رَضِيَ اللَّهُ عَنْهُمَا as special friends.

(*Mirat-ul-Manajih, vol. 8, p. 393, Mirqat, vol. 10, p. 432, under Hadith 6070*)

Rightly guided

5. Sayyiduna Murrah Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ has reported that I heard from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when he mentioned trials and their imminence; and (then) a man wrapped in a shawl passed by after which he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘On that day this man will be rightly guided.’ I got up and approached that man, it was Usman Ibn ‘Affaan. Sayyiduna Murrah Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ has said: ‘I made him (Usman) face the Prophet and asked, ‘Him?, ‘Yes,’ was the reply.

(*Tirmizi, vol. 5, p. 393, Hadith 3724, Ibn Majah, vol. 1, p. 79, Hadith 111*)

*Jo dil ko ziya day jo Muqaddar ko jila day
Woh jalwah-e-didaar hay Usman-e-Ghani ka*

The four Prophetic Companions of Paradise

Sayyiduna Nazzal Bin Sabrah رَضِيَ اللهُ عَلَيْهِ has reported that once we found the Leader of the Muslims, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ in a joyous state and said, 'O Leader of the Muslims, relate to us the condition of your friends.' 'All the companions of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are my friends.' He replied. It was asked, 'Tell us something about your special friends.' He replied, 'There is not a single Prophetic Companion who is not my friend.' We said, 'Relate to us the condition of (Sayyiduna) Abu Bakr Siddiqueen رَضِيَ اللهُ عَنْهُ.'

He (Sayyiduna Ali) replied, 'He is the one who was named 'Siddeeq' (exceptionally truthful) by Almighty Allah through the blessed tongues of Jibraeel and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; He was the Caliph of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ preferred by him to lead in the religion. And so we preferred him in our worldly life too.' We asked, 'Relate to us the condition of (Sayyiduna) Umar Ibn Khattab رَضِيَ اللهُ عَنْهُ.' He replied, 'He is the one who was named 'Al-Farooq' by Almighty Allah; he differentiated between truth and falsehood. I heard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicating, 'O my Lord, grant Islam honour through Umar Ibn Khattab رَضِيَ اللهُ عَنْهُ.' We said, 'Tell us something about (Sayyiduna) Usman رَضِيَ اللهُ عَنْهُ.' The lion of Allah, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ replied, 'He is the one who is called 'Zun-Nurayn' (possessor of two lights) among the angels; the husband of two daughters of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. And the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna Usman is an inhabitant of Paradise

gave him the guarantee of a house in Paradise.’ (*Kanz-ul-‘Ummal, Juz 13, vol. 7, p. 101, Hadith 36694*)

(*Fatawa Razawiyyah, vol. 30, p. 630*)

Rahmatayn hon har Sahabi par mu-dam

Aur khususan char yaron ko salaam

What is Bay’at-e-Ridwan?

Dear Islamic brothers, Allah’s truthful Prophet ﷺ arrived in Makkah from Madinah during 6 AH with the intention of ‘Umrah. When he reached Hudaibiyah with his companions, the Quraysh panicked. The Beloved Prophet ﷺ sent Sayyiduna Usman رضى الله عنه to Makkah with the message that he had arrived with the intention of performing Umrah, not declaring war; he was also instructed to assure the weak Muslims (residing in Makkah) that soon this Holy city shall be conquered by the Muslims and Allah will grant His religion supremacy. Sayyiduna Usman رضى الله عنه was chosen for this task as in the past he had done favours for the non-Muslims and they respected him; he approached the chiefs of Quraysh and delivered the message. They responded by expressing that the noble Prophet ﷺ should not visit the Holy city this year and if Sayyiduna Usman رضى الله عنه wished, he could perform Tawaf (circumambulation) of the sacred Ka’bah.

Sayyiduna Usman is an inhabitant of Paradise

‘It is not possible that I perform Tawaf without the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,’ said Sayyiduna Usman رَضِيَ اللهُ عَنْهُ.

Meanwhile, at Hudaibiyah the Prophetic Companions رَضِيَ اللهُ عَنْهُمْ expressed how fortunate Sayyiduna Usman رَضِيَ اللهُ عَنْهُ was as he must have reached the Holy Ka’bah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and performed Tawaf.

‘I know that he will not perform Tawaf without us,’ expressed the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Thereafter, a rumour spread that Sayyiduna Usman رَضِيَ اللهُ عَنْهُ had been martyred so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sought a pledge of steadfastness against the enemy from the companions under a large, thorny tree referred to as ‘سَبْرًا’ among the Arabs.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed left hand upon his right and said:

‘This is Usman’s pledge,’ then he supplicated: ‘O Allah, Usman رَضِيَ اللهُ عَنْهُ is engaged in a matter related to You and Your Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

This was called Bay’at Al-Ridwan (Pledge of contentment) as Allah عَزَّوَجَلَّ stated in the Holy Quran, Surah Al-Fath, verse 18:

لَقَدَرَضِيَ اللهُ عَنِ الْمُؤْمِنِينَ إِذْ بَايَعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

Indeed, Allah became pleased with the believers when they pledged allegiance to you beneath that tree (at Hudaibiyyah), so He knew what was in their hearts. He therefore sent down tranquillity upon them, and rewarded them with a near forthcoming victory.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Al-Fath, Verse 18)

(Madarij-ul-Nubuwwah, vol. 2, p. 209, Summarised)

Evidence of Bay'at

O devotees of the Prophetic Companions and the Prophetic Household, from the aforementioned account it is evident that the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted knowledge of the unseen by Almighty Allah related to the condition of Sayyiduna Usman رَضِيَ اللهُ عَنْهُ. The narration also shows Sayyiduna Usman's great admiration for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as he refused to perform Tawaf without his noble Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ writes:

'This pledge was a means of attaining the pleasure of Allah عَزَّوَجَلَّ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted pledges related

to adhering to Islam, righteous deeds, refraining from sin, not asking others for objects and other specific actions; these pledges act as the origin (Asl) of the Bay'at (pledge of allegiance) performed under the supervision of the Awliya (saints of Allah رَحْمَةُ اللَّهِ).’ (*Mirat-ul-Manajih, vol. 8, p. 397*)

The blessings of a spiritual affiliation with Ameer-e-Ahl-e-Sunnah

Dear Islamic brothers, the Bay'at has been the way of the righteous and saintly figures from the advent of Islam. اَلْحَمْدُ لِلّٰهِ, it is our good fortune that in this era of sin, we were granted the company of Prophetic devotees in the form of Dawat e Islami with the mercy of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The founder of Dawat e Islami, Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَاعِيَتُ بَرَكَاتِهِمُ الْعَالِيَةِ is a spiritual guide of the Shari'ah as well as the leading light of his organisation; اَلْحَمْدُ لِلّٰهِ, he has permissions of Bay'at and authority from Scholars of the famous four branches of Tariqah (Qadiriyyah, Chishtiyyah, Suharwerdiyyah and Naqshbandiyyah) and various others too. However, the Shaykh chooses to introduce others to the way of Sayyidi Ghaus-ul-Saqalayn, Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ. Just as Ghaus-e-A'zam is the guide of guides, his Tareeqah (spiritual way) has excellence over other ways too. It is my humble advice to the devotees of the Saints - who have not yet pledged allegiance to any scholarly, spiritual guide (who fulfils the

criteria of such leadership) – to become disciples of the leader of Saints, Sayyidi Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ through Ameer-e-Ahl-e-Sunnah and become affiliated with Dawat e Islami. To encourage you regarding the blessings attained through a spiritual affiliation with Ameer-e-Ahl-e-Sunnah I will now share an inspiring account:

An Islamic sister from Naya-abad, Karachi (Pakistan) relates that a sum of money belonging to her could not be attained which affected the maintenance of her household. Covering expenses became difficult and she eventually faced poverty; as she had no money left basic provisions could not be bought. After a prolonged struggle with poverty she sold her house. The sister said that she prayed in the Court of Allah عَزَّوَجَلَّ for salvation during this calamitous phase, اَلْحَمْدُ لِلَّهِ, sorrows lessened and the efficacy of supplications became apparent. She became a disciple of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ through the great saintly figure, Ameer-e-Ahl-e-Sunnah thus joining the Attariyyah way. She experienced the spiritual blessings of the grand Shaykh, Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ through her routine reading of the Shajarah Attariyyah Qadiriyyah as gradually her problems were solved and she regained possession of her money (which was previously unattainable). She enrolled in a class of Madrasa-tul-Madinah for women and learnt how to recite the Holy Quran with correct pronunciation.

(Ada kari ka shoq kaisay khatam huwa. p. 27)

Sayyiduna Usman is an inhabitant of Paradise

May Almighty Allah bestow His mercy upon Ameer Ahl-e-Sunnah and may we be forgiven for his sake without accountability.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Departure from this world

Sayyiduna Usman رَضِيَ اللهُ عَنْهُ was oppressively martyred after 12 years of leadership (as Caliph) at the age of 82 on Friday 18 Zul Hijjah 35 AH while he was fasting. After his martyrdom, Sayyiduna Abdullah Ibn Abbas رَضِيَ اللهُ عَنْهُ saw the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream saying, ‘Indeed Usman has been made an exceptional groom in Paradise.’ (*Riyad-un-Nadarah, vol. 3, pp. 73-76*)

May Allah عَزَّوَجَلَّ bestow His mercy upon all of them and forgive us for their sake without accountability.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mili Taqdeer say mujh ko Sahabah ki sana Khuwani

Mila hay fayz-e-USmani Mila hay fayz-e-USmani

No accountability

It is stated in a narration that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna Usman is an inhabitant of Paradise

prayed to his Lord: ‘O Lord, my Usman is very shy, let him not face accountability on the Day of Judgement as due to his modesty he will not be able to stand in Your Court for accountability.’ (*Mirat-ul-Manajih*, vol. 8, p. 393 | *Mirqat*, vol. 10, p. 432, under the Hadith 6070, Summarised)

Bila Hisab ho Jannat mayn dakhilah ya Rab

Paros Khuld mayn Sarwar ka ho ata Ya Rab

(*Wasail-e-Bakhshish*, p. 82)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Note: To find out more about the life of Sayyiduna Usman رَضِيَ اللَّهُ عَنْهُ read the booklet of Ameer Ahl-e-Sunnah entitled ‘Karamat of Usman-e-Ghani’ رَضِيَ اللَّهُ عَنْهُ, this booklet can be downloaded for free from the Dawat-e-Islami website.

Rahmatayn hon Mud dam Aur khususan char yaron ko salaam

Har Sahabi-e-Nabi.....	Jannati Jannati
Sab Sahabiyyat bhi.....	Jannati Jannati
Char yaran-e-Nabi.....	Jannati Jannati
Hazrat Siddeeq bhi.....	Jannati Jannati
Aur 'Umar-e-Farooq bhi.....	Jannati Jannati
'Usman-e-Ghani.....	Jannati Jannati
Fatimah aur Ali.....	Jannati Jannati
Hayn Hasan-o-Husain bhi.....	Jannati Jannati
Har Roja'h Nabi.....	Jannati Jannati
Hayn Mu'awiyah bhi.....	Jannati Jannati
Aur Abu Sufiya bhi.....	Jannati Jannati
Waldayn-e-Nabi.....	Jannati Jannati



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