

Seerah of Sayyiduna
Usman-e-Ghani

22-August-2019 رَضِيَ اللهُ عَنْهُ

Thought-provoking speech of weekly
sunnah-inspiring ijtima



(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
مَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Seerah of Sayyiduna Usman-e-Ghani رضى الله عنه

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)

Excellence of reciting Durood

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said,

'يِنَّهُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

(*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

Madani pearl

The more righteous intentions one makes the greater reward she will attain.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear **رُؤِبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ**, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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

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

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

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

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

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

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

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

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

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

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

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

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

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

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

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

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

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

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

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

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

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

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

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

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

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

No matter how hard times we face in today's sinful era, but will not be like those which the blessed Sahabah عَلَيْهِمُ الرِّضْوَانُ faced. Just the thought of those hardships and calamities is enough to make our souls tremble. No matter how hard time we face may we never leave the fold of Islam.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

I can leave this world, but not Iman

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

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you see that how much oppression did the uncle of Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ inflicted upon him after he رَضِيَ اللَّهُ عَنْهُ

embraced Islam? But he رَضِيَ اللهُ عَنْهُ remained steadfast upon Iman while tolerating all the oppressions.

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

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

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

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

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

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

So continue serving the Sunnahs and remain firmly attached with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

that person who worships the entire night and completes the entire Quran in one Rak'at. (*Az-Zuhd Lil Imam Ahmad, pp. 153, Hadees 673*)

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

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

On the other hand, we lose most of our time in useless activities. Days and nights are spent in heedlessness. We neither have time to worship nor to recite the Holy Quran. Yet we have ample time for worldly matters. We waste our precious time using social media (needlessly) and playing games on mobile phones.

Many of them would be such who مَعَاذَ اللهِ would fall asleep at the time of Fajr Salah. Some ignorant people fall into using mobile phone or internet so deeply that they don't even get to know about time. Alas! Extreme level of heedlessness and laziness is shown when it comes to offering Faraaid and Wajibat, Nawafil, Salah and reciting the Holy Quran.

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

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

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

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

He رَضِيَ اللهُ عَنْهُ was a true devotee of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in fact had reached a very high status in being the devotee of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It was as if the true purpose of his life was to live and die only in the love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sweetness of the love of Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had embedded into his veins to such an extent that there was nothing more beloved to him than the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Let’s listen to a faith-enlightening parable of Ameer-ul-Mu`mineen Sayyiduna Usman-e-Ghani’s devotion to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

I will not perform Tawaf before my master ﷺ

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

When the blessed companions عَلَيْهِمُ الرِّضْوَانُ expressed their envious emotions in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'I am sure that until we are in captivity, Sayyiduna Usman (رَضِيَ اللهُ عَنْهُ) will not perform Tawaf.'

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

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

Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ replied: 'You have misjudged me.' Thereafter, the words that he رَضِيَ اللهُ عَنْهُ spoke, contain many important points for us. He رَضِيَ اللهُ عَنْهُ said: 'I swear by the One Who has power over my life! Even if I had to stay in Makkah for the whole year, I still wouldn't perform Tawaf without the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; whereas, the Quraysh did not hinder in any way for me to perform the Tawaf of the Holy Ka'bah.' (*Dalaail-un-Nubuwwah lil-Bayhaqi, vol. 4, pp. 133-134*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Just imagine! Are we punctual in offering Salah? What kind of love and devotion is it that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ emphasizes to keep the fasts of Ramadan-ul-Mubarak, but we displease the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by ignoring this blessed command!

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

Few glimpses of the Seerah of 'Sadr-ul-Afadil'

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

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

Circumstances at the time of demise

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

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

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

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

Religious services of Sadr-ul-Afadil رَحْمَةُ اللهِ عَلَيْهِ

❖ Sadr-ul-Afadil, ‘Allamah Maulana Sayyid Mufti Muhammad Na’emuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ started teaching after completing his Dars-e-Nizami (Islamic scholar course) and prepared many renowned scholars and blessed Muftis to serve Islam. ❖ He رَحْمَةُ اللهِ عَلَيْهِ also remained associated with the field of medicine and authoring books and booklets. At the age of 20 when he رَحْمَةُ اللهِ عَلَيْهِ was still a student, he رَحْمَةُ اللهِ عَلَيْهِ wrote a well-evidenced book proving Elm-e-Ghayb (the knowledge of unseen) of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَحْمَةُ اللهِ عَلَيْهِ also remained associated with Dar-ul-Ifta and wrote answers to many questions as well. ❖ He رَحْمَةُ اللهِ عَلَيْهِ used to answer the questions without looking at the books. His biggest achievement is the ‘**Tafseer Khaza’in-ul-‘Irfan**’. (*Tazkirah Sadr-ul-Afadil*, pp. 8 to 13; summarised)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Sunnahs and manners regarding Miswak

O the devotees of Rasool! Let's listen to some Sunnahs and manners regarding Miswak from the booklet '163 Madani Phool', written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**:

Firstly, two blessed sayings of the Holy Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** are presented below:

- Two Rak'at offered after performing Miswak are better than 70 Rak'at offered without Miswak. (*Attargheeb Wattarheeb, vol. 1, pp. 102, Hadees 18*)
- Make it obligatory for yourself to use Miswak because it is the cause for the cleanliness of mouth and pleasure of Allah **عَزَّوَجَلَّ**. (*Musnad Imam Ahmad, vol. 2, pp. 438, Hadees 5869*)
- Sayyiduna Ibn 'Abbas **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** has narrated that Miswak has ten qualities: It cleans the mouth, strengthens the gums, improves the eyesight, eliminates phlegm, eliminates bad breath, it is the observance of the Sunnah, angels become happy, Allah **عَزَّوَجَلَّ** is pleased, it increases good deeds and improves the functioning of the stomach. (*Jam'ul-Jawami', vol. 5, pp. 249, Hadees 14867*)
- Miswak should be from Peelu, Zaytoon, or Neem tree having bitter taste.
- Thickness of Miswak should be equal to that of the little finger.
- Miswak should not be longer than one hand span. Otherwise, Satan sits on it.
- The strands of the Miswak should be soft. Otherwise they cause space between teeth and gums.
- If Miswak is fresh, then it is excellent. Otherwise soak it in a glass of water to make it soft.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ