# The Biography of

# Hazrat Usman Ghani رض

## And

# His Caliphate

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**Publisher**
**Maktabah Payam-e-Amn**
**Nadwa road, Daliganj Lucknow-20 (U.P.) India**

| Name: E-6 | The Biography of Usman Ghani And His Caliphate |
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|---|---|
| **Writer:** | **Mufti Muhammad Sarwar Farooqui Nadwi** |
| **Publisher:** | **Maktabah Payam-e- Amn**<br>**Nadwa road, Daliganj Lucknow (U.P.) India** |
| **Website:** | **islamicjpamn.org** |
| **Quantity:** | **1000** |
| **Year:** | **2023** |
| **Copyright:** | **Maktabah Payam-e- Amn** |
| **Email:** | **jpa_lko@yahoo.com, ataullah2012@gmail.com** |
| **Mobile:** | **0091-9919042879, 9984490150** |
| **Price:** | **Rs./100** |


# Distributors

1. **Academy of Islamic Research & Publication, Nadwatul Ulama, P.O. Box- 119, Lucknow, U.P India (9889378176)**
2. **New Silver Book Agency, 14, Md Ali road, Bhindi Bazar, Mumbai**
3. **Al Furqan Book Depot, Nazirabad-31, Lucknow (9936635816)**
4. **Satya Foundation, 182 Green Land Campus, Pokharpur, Kanpur U.P. India (9935044343)**
5. **MaktabahShabab Jadeed, Nadwa Road, Lucknow (9198621671)**

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# Foreword

## Hazrat Maulana Saeedur Rahman Azmi Nadwi Hafizahullah

**Rector: Darul Uloom Nadwat Ulema and Editor: Al-Be'sat Al-Islami Nadwat Ulema Lucknow, India**

**بسم الله الرحمٰن الر حيم**

**In the name of Allah most Beneficent most Merciful**

**الحمد لله رب العالمين والصلا ة على سيد المر سلين،محمد وآله وصحبه اجمعين،اما بعد**

**Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the leader of the Prophets and Messengers, Muhammad (Sallallahu Alayhi wa sallam) and upon his family, companions, and those who followed them with kindness until the Day of Judgment.**

**Da'wah (Preaching) is an essential duty of the Ummah (community). This Ummah is the best among all the Ummahs. Allah has stated in the Qur'an that this community has been established for the guidance of all humanity. The first Da'ee (preacher) Prophet Muhammad (Sallallahu Alayhi wa sallam) and the followers he prepared (i.e. Sahaba) cared for the whole of humankind; that is why, in a short span of time, they spread all over the world and**

**became the source of guidance for millions of human beings. Allah accepted their efforts so that He made them a role model for everyone till the day of judgement.**

**After the Sahaba (RA), Taba'een (those who came after the Sahaba), Tabe Taba'een (those who came after the Taba'een) and the later generations were born in different nations with the same consideration. Hence, they became a source of guidance for the diverse elements of society. That is why this religion has reached us today, and we are aware of its teachings and perform our duties to some extent, according to the will of Allah Almighty.**

**New techniques have been adopted in every age to impart the teaching of religion. Primarily using speech and writing, this responsibility has been fulfilled. What is communicated through speech has an immediate and instant effect. But those who are not present there are deprived of it. However, whatever is transmitted by writing and preserved in books can benefit for many years. With the grace of Allah, the entire history of Islam testifies to it.**

**I am glad that Maulana Mufti Muhammad Sarwar Farooqi Nadwi (President of Jamiat Payaam Amn, Lucknow) has been doing remarkable work in the field of Da'wah and reformation for a long time.**

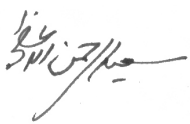
**He is crusading with both speech and pen. He deserves applause from the Nadwa community and the entire community of Ulama (scholars) as well. The main idea in the Da'wah is to master the language of the community. Mufti Sahab is Acharya in the Hindi language. He has set up a library of Islamic studies in Hindi.**

**Notably, he has written a voluminous exegesis of the Qur'an in Hindi, comprising seven volumes under the name**

**of Tafseer Farooqi, in Urdu, under the name of 'Ma'ani Al Qur'an Al Kareem- Lafzi Rawaan Tarjumah wa Mukhtasar Tafseer', which is widely accepted. In the last few months, he has worked on a word for word Hindi translation of the Qur'an, which is ready for printing. He has written many other books to date, including *The Biography of Usman Ghani and His Caliphate*, which is very useful for people of all walks.**

**May Allah Almighty give more strength and encouragement to Mufti Muhammad Sarwar Farooqi Nadwi, so that the series of the crusade with speech and pen will continue through him. And his grace, which is, in reality, the grace of Nadwatul Ulama, will continue.**

By



**Saeed-ur-Rahman Azmi Nadwi**
**Nadwatul Ulama, Lucknow**
**8 Shawwal 1441 AH (2 June 2020)**

# Introduction

بسم الله الرحمٰن الر حيم

**In The Name of Allah, The Most Gracious, The Most Merciful.**

الحمد لله رب العالمين والصلا ة على سيد المر سلين،محمد وآله وصحبہ اجمعين،اما بعد

**Hazrat Usman's (ra) family held a unique and prominent position during the days of ignorance. His great-grandfather, Umayyah bin Abdush Shams was one of the nobles of Quraish. The descendants of Abdush Shams are known as "Umawis" or "Umayyad". The national flag of Quraish was in possession of this family. Harb bin Umayyah, the famous leader of this family, was the commander-in-chief in the battle of Fujar. Uqba bin Abi Muait, a staunch enemy of Islam, was an Umayyad.**

**Similarly, Abu Sufyan bin Harb (ra), who before the acceptance of Islam led all the campaigns against the Prophet of Allah ﷺ after the battle of Badr, was a member of the same Umayyad family. Therefore, the family of Hazrat Usman (ra) was very distinguished in Arabia in terms of nobility, rule, and military campaigns. No other family except Banu Hashim could match them in this context.**

**Hazrat Usman (ra) proceeded in accepting Islam due to his natural chastity, wisdom and honesty. One day, as usual, he visited Hazrat Abu Bakr Siddiq (ra), and the two began discussing Islam. He was so impressed by the conversation with Hazrat Abu Bakr (ra) that he was ready to embrace Islam on the spot. Just when both elders were about to leave, the Apostle of Allah ﷺ came and saw Hazrat Usman (ra) and said: "Usman! Accept the paradise of Allah; I have been sent to guide you and all humanity." Hazrat Usman (ra) said that these simple and pure words of the Prophet ﷺ were so effective that he felt compelled to recite the Kalima**

**Shahadah (Declaration Of Faith) and placed his hand in the hand of the Messenger of Allah ﷺ instantly and accepted Islam.**

**He (ra) always preceded in following and obeying the Prophet ﷺ throughout his life, which is why the Prophet ﷺ said about Hazrat Usman (ra), "Should I not feel shy of whom the angels shy?""Every prophet has a friend; my friend is Usman." On one occasion, he ﷺ said, "Usman is the most humble person in my Ummah."**

**Because of his qualities, Prophet Muhammad ﷺ also gave Hazrat Usman (ra) a special status by marrying his two daughters, one after the other. He ﷺ also appointed Usman (ra) as an ambassador during the Treaty of Hudaibiyah.**

**Similarly, As a result of his virtues, Hazrat Usman (ra) also held a high status among the companions of the Prophet ﷺ and was chosen to assume the role of Caliph, which he discharged with great success. His gentleness with his servants and orderly manner of governance are unparalleled, which provide invaluable guidance to the ummah.**

**Alhamdulillah, there are many detailed books on this subject, but this book has been prepared for the English-speaking masses. Most of the parts are taken from the book of the late Maulana Moinuddin Nadwi (rh), "Siyar Al-Sahaba". Likewise, books like Tarikh al-Tabari, Ibn Athir, Ibn Khaldun and Tarikh al-Khulafa have also been used. Finally, we are grateful to Mr. Fauzan Mohtisham Sahib, who always encourage me. May Allah bless him with great rewards according to His stature.**

**Mufti Md, Sarwar Farooqui Nadwi**
**Darul Uloom Nadwatul Ulama, Lucknow**
**2 Ramadan 1441 -- 26-4-2020**

"In The Name of Allah, The Most Gracious, The Most Merciful."

# Introduction of the Commander of Faithful, Usman Ghani (ra)

**His name was Usman. Abu Abdullah and Abu Umar were his Kunyah (Teknonym), and ZunNoorain was his title. His father's name was Affan, and his mother was Arwa bint Kuriz. Hazrat Usman's (ra) lineage can be traced back to the Messenger of Allah ﷺ on Abd Manaf in the fifth generation. Hazrat Usman's (ra) maternal grandmother Ummul Hakeem was the sister of Abdullah bin Abdul Muttalib and the paternal aunt of Rasoolullah ﷺ. So he is a Quraishi relative of the Prophet ﷺ from her mother's side.**

***(Fathul Bari, Kitabul Manaqib)***

**He is known as "ZunNoorain" (possessor of two lights) as Prophet Muhammad ﷺ had married his two daughters to him, Ruqayyah (ra) and Umm Kulthum (ra), one after the other.**

**Hazrat Usman's (ra) family had a very important position in Arabia during the pre-Islamic period. His great-**

**grandfather, Umayya bin Abdush Shams was one of the most respected people in Quraish. This family was known as "Umawis" or "Umayyad", and they owned the national flag of Quraish.**

**Harb bin Umayyah was a leader in their family and was the commander-in-chief in the battle of Fujar. Uqba bin Muait was an Umayyad and was an enemy of Islam. Abu Sufyan bin Harb (ra), who fought against the Prophet of Allah ﷺ in all battles after the battle of Badr, was also a member of the Umayyad family. This family was very noble and powerful in Arabia, as no other family except Banu Hashim could match them.**

# His Birth

**Usman bin Affan (ra) was born in the 6th year of the Elephant or 47 years before the Hijrah of the Holy Prophet ﷺ. His childhood and youth are veiled in mystery; however, it is known from the evidences that he learned to read and write during the same period as against the common Arabs. At the beginning of his youth, he (ra) engaged in trade and gained fame for his honesty and uprightness. This resulted in an extraordinary rise in his fortunes.**

# His Acceptance of Islam

**It was the thirty-fourth year of Hazrat Usman (ra) that the voice of monotheism was raised in Makkah. This sound was unfamiliar to Hazrat Usman (ra) in terms of the country's customs and traditions and the religious views of the Arabs. However, he (ra) was ready to accept this claim due to his natural chastity, piety, honesty, and righteousness.**

**After accepting Islam, Hazrat Abu Bakr (ra) took upon himself the task of propagating and preaching the religion and started imparting the message to his circle of friends. During the days of Jahiliyyah (ignorance), he (ra) had a relationship with Hazrat Usman (ra), and they often had very sincere company.**

**On one fine day, Hazrat Usman (ra) visited Hazrat Abu Bakr Siddiq (ra), and both started conversing about Islam. Usman (ra) was so inspired by the discussion that he was ready to accept Islam right then and there. In the meantime, the Prophet Muhammad ﷺ passed by them and said to Hazrat Usman (ra): "Accept the paradise of Allah; I have been sent to guide you and all mankind." His words were so powerful that Hazrat Usman (ra) was immediately obliged to recite the Kalima Shahadah (Declaration Of Faith) and placed his hand in the hand of the Messenger of Allah ﷺ instantly and accepted Islam.**

# Umayyad dynasty and Banu Hashim

**Hazrat Usman (ra) belonged to the Umayyad family, which was a rival of Banu Hashim. The Messenger of Allah ﷺbelonged to Banu Hashim, so they looked at his ﷺsuccess with fear and envy. His success could snatch the kingdom of Arabia from them, and Banu Hashim would gain control.**

**This was why Uqba bin Abi Muait and Abu Sufyan (ra) were very active in suppressing this movement. However, Hazrat Usman's (ra) heart was free from family bias. Therefore, no feeling of this kind could affect his inner purity. He (ra) spoke with great freedom in support of the voice of truth against his family, while only thirty-five or thirty-six men and women had embraced Islam at that time.**

# Marriage of Usman Ghani (ra)

**After accepting Islam, Hazrat Usman (ra) received the honour, which is the most brilliant chapter of his virtue. That is, the Messenger of Allah ﷺ took him into his family. Ruqayyah (ra), the second daughter of the Prophet ﷺ, was previously married to Utbah, the son of Abu Lahab. But after the advent of Islam, Abu Lahab had so much hostility with the Messenger of Allah ﷺ that he pressurised his son to divorce her. Then the Messenger of Allah ﷺ married his daughter to Hazrat Usman (ra). There are some absurd and nonsensical traditions in the books about this marriage of Hazrat Usman (ra). But they are all false, and the Muhadditheen have counted them among the fabrications.**

# Migration to Ethiopia

**With the increasing progress of Islam in Makkah, the polytheists Quraish were getting increasingly enraged. Despite his position and family prominence, Hazrat Usman (ra) was also a target of persecution by tyrants, like the common folks. His own uncle beat him. His friends and relatives began to stand against him, and gradually their harshness and oppression increased. When it became beyond his tolerance, he (ra) migrated to Habsha (Ethiopia) with his wife after getting the nod from the Prophet ﷺ himself.**

**Therefore, it was the first caravan that left its homeland and relatives and went into exile for the love of truth and righteousness. After the migration, the Messenger of Allah ﷺ could not trace his whereabouts, so he ﷺ became worried. One day a woman reported that she had seen both of them. After knowing this, the Prophet ﷺ said, "Usman is**

**the first person in my Ummah who emigrated with his family and friends."**

**Hazrat Usman (ra) stayed in this country for a few years. Then some of the Companions (ra) returned to their homeland after receiving false news about Islam, and Hazrat Usman (ra) also followed them. After arriving in Makkah, they came to know that this news was false. Therefore, some of the Companions returned to Ethiopia, but Usman (ra) did not go.**

# Migration to Madinah

**Sometime later, the situation became conducive for migration to Madinah, and the Messenger of Allah ﷺ ordered all his Companions to migrate to Madinah. So Hazrat Usman (ra) also migrated to Madinah with his family and became the guest of Hazrat Aus bin Sabit (ra). The Prophet ﷺ established a brotherhood between them.**

**This brotherhood produced an immense amount of love and friendship between the two families. It can be gauged from the fact that Hazrat Hassan bin Sabit (ra) mourned the martyrdom of Hazrat Usman (ra) all his life and wrote a very painful obituary for him.**

# Purchase of Ber Rumah (Well)

**After coming to Madinah, the *Muhajireen* (emigrants) faced the problem of drinking water. Most of the wells in Madinah had a brackish water supply except one well, Ber Rumah. Its water was fit to drink, but its owner was a Jew who had made it a source of livelihood, and he did not allow free access to the Muslims.**

**Hazrat Usman (ra) wanted to repel this common problem by purchasing it. After some efforts, the Jew agreed to sell only half the right. Hazrat Usman (ra) bought half a well for twelve thousand dirhams. It was decided that one day it would be Hazrat Usman's (ra) turn, and the next day this well would be reserved for this Jew.**

**On the day when it was Hazrat Usman's (ra) turn, the Muslims used to fill the water so much that it would suffice them for two days. The Jew saw that he could no longer make any profit out of it, so he agreed to sell the remaining half as well. Hazrat Usman (ra) bought it for eight thousand dirhams and dedicated it to the common Muslims. Thus, this was the first manifestation of Hazrat Usman's (ra) grace in Islam, which quenched the thirsty lips of followers of monotheism.**

# Battle of Badr and the illness of Ruqayyah (ra)

**Hazrat Usman (ra) was forced to stay behind in the first battle between Islam and disbelief, known as the battle of Badr, due to an incidental issue. His wife and the daughter of the Prophet ﷺ, Ruqayyah (ra), became sick. Usman (ra) offered to join the battle. The Holy Prophet ﷺ asked Usman (ra) to stay in Madinah as his deputy and take care of ailing Ruqayyah (ra). He ﷺ assured Usman (ra) that he would receive the same rewards as if he had joined the battle and would receive a share in the spoils of war.**

# Ruqayyah's (ra) illness

**This illness of Hazrat Ruqayyah (ra) was actually a sign of death. The grief-stricken husband's zeal and diligence**

**could do everything, but how could he reject the divine decree? The illness increased day by day. She even died a few days later in the absence of the Prophet ﷺ.**

# Burial of Ruqayyah (ra)

**Hazrat Usman (ra) and Hazrat Usama bin Zaid (ra) were engaged in preparing the burial when they heard the slogan of Takbeer. Hazrat Zaid bin Harisa (ra) came on riding with the good news of the victory at Badr. The tragedy of the death of his beloved wife and Messenger of Allah's ﷺ daughter was not an ordinary tragedy. After this incident, Hazrat Usman (ra) would always remain depressed. This grief was aggravated by the deprivation in participating in Islam's first battle (i.e., Badr).**

**Once, Hazrat Umar (ra) expressed his sympathy to Hazrat Usman (ra), saying that what happened had been destined to occur. Now there is no use for so much grief. Hazrat Usman (ra) replied, Alas! How much I lament my poor fate is less. The Messenger of Allah ﷺ said that all kinship would be severed on the Day of Judgment except my kinship. Unfortunately, my relationship with the family has been broken.** ***(Kanzul Ummal 6/379)***

# Participation of Usman Ghani (ra) in the Battle of Uhud

**In Shawwal 3 AH, the battle of Uhud took place. The Muslims stood their ground against the Quraish's attack. They were able to counterattack, eventually causing the Quraish to retreat.**

**The Muslim archers were told to stay in their positions unless they received additional instructions. But the archers guarding the rear left their place and started collecting booty. The infidels took advantage of this blunder and launched a surprise attack from behind. The Muslims were unaware of this and, therefore, could not stop this sudden attack and dispersed in disorder.**

**At that time, a rumour spread that the Messenger of Allah ﷺ was martyred. This rumour made the warrior of Islam lose their senses even more. Everyone except a few men was completely dumbfounded.**

**Hazrat Usman (ra) was also among those people. The dispersion of the Companions in the Battle of Uhud was an accidental tragedy. It happened due to the mistake of the Muslim archers. However, the people were deeply saddened by it. Especially Hazrat Usman (ra) was very regretful. Since it was an accidental mistake, Allah promised forgiveness to those involved through revelation.**

**Translation: "Those of you who fled on the day when the two armies met [at Uhud], it was Satan who made them slip due to some of their misdeeds, but Allah has pardoned them, for Allah is All Forgiving, Most Forbearing."**

***(Surah Ale Imran, 3: 155)***

# Participation in other campaigns

**After the Battle of Uhud, the Battle of Zaat al-Riqa' took place in 4 AH. When the Messenger of Allah ﷺ went on this campaign, Hazrat Usman (ra) received the honour of acting on his behalf in Madinah.**

***(Tabaqat Ibn Saad, Type 1, Part III, p. 39)***

**Then the exile of Banu Nazir took place. After that, the Battle of Trench (Ghazwa Khandaq) took place in 5 AH. Hazrat Usman (ra) participated in all these campaigns. In 6 AH, the Messenger of Allah ﷺ intended to visit the Kaaba. On reaching Hudaibiyah, it became known that the polytheists of Makkah had other plans. Since the Messenger of Allah ﷺ did not intend to fight, Hazrat Usman (ra) was sent as an ambassador with the idea of reconciliation.**

# Diplomatic services of Usman (ra)

**Upon arriving in Makkah, Hazrat Usman (ra) was detained by the disbelievers of Quraish. He was placed under strict surveillance so that he could not return. The Muslims became greatly concerned as days passed, and no information was received about Hazrat Usman (ra). A rumour then circulated that he had been martyred.**

**Upon hearing this news, the Messenger of Allah ﷺ called on the 1400 Companions to seek revenge. The Prophet ﷺ sat under a tree, and all the Muslims in the camp took the pledge one by one. After all the Companions had taken the pledge, the Prophet ﷺ himself placed his right hand on his left hand and took the pledge on behalf of Usman (ra). This distinction is exclusive to Hazrat Usman (ra) and has never been given to anyone else in history. This pledge came to be known as 'Bait-ur-Rizwan'.**

**Once, a foreigner asked Hazrat Abdullah bin Umar (ra), 'Is it true that Hazrat Usman (ra) did not take the pledge of Rizwan?' He replied, 'Yes, Usman (ra) was not present at that time, but the hand that replaced him was the best of all hands.'** ***(Seerat Ibne Hisham 2/166)***

**But in fact, this pledge was taken to avenge the blood of Hazrat Usman (ra). What can be more honourable than that? In the end, the Quraish polytheists feared the zeal of the Muslims and reconciled and released Hazrat Usman (ra). The Messenger of Allah ﷺ returned to Madinah without performing Umrah that year.**

**The battle of Khyber took place in 7 AH. Then Madinah was conquered in 8 AH. In the same year, the Battle of Hawazin, known as the Battle of Hunain, took place. Hazrat Usman (ra) participated in all these battles.**

# The generosity of Hazrat Usman (ra) in the Battle of Tabuk

**In 9 AH, it was learned that the Caesar of Rome planned to attack Arabia. It was necessary to fix it, but this phase was very difficult and challenging. Therefore, the Messenger of Allah ﷺ was deeply concerned and encouraged the Companions to donate money and resources for the war equipment.**

**Many people made large financial contributions. Hazrat Usman (ra) was a wealthy businessman. At that time, his trade caravan had recently returned from Syria with considerable profits. Therefore, he alone financed one-third of the army's expenses.**

**According to the account of Ibn Saad, the campaign involved 30,000 infantry and 10,000 horsemen. Based on this information, it can be estimated that Hazrat Usman (ra) provided equipment for more than 10,000 soldiers. He covered all expenses, including even the purchase of**

**shoelaces. In addition, Hazrat Usman (ra) also offered 1,000 camels, 70 horses, and 1,000 dinars for other supplies.**

**The Holy Prophet ﷺ was so pleased with this generosity that he ﷺwould turn over dinar in his lap and say: "Whatever Usman does after today will not harm him."**

***(Tirmizi H# 3701)***

# Performing Hajj with the Prophet ﷺ

**In 10 AH, the Apostle of Allah ﷺ performed the last Hajj, known as *Hajjatul Wada* (the Farewell Hajj). Usman (ra), accompanied by his wife, also travelled with the caravan. After returning from Hajj, the Messenger of Allah ﷺ fell ill at the beginning of the month of Rabiul Awwal 11 AH. Subsequently, on the twelfth day of Rabiul Awwal, Monday, he ﷺ passed away.**

# Member of the advisory council during the Caliphate of Abu Bakr (ra)

**After the death of the Messenger of Allah ﷺ, allegiance to the Caliphate was given at the blessed hands of Hazrat Abu Bakr (ra) in Saqifa Bani Sa'idah. Hazrat Usman (ra) was a trusted advisory council member during the Siddiqi Caliphate. After the Caliphate of only two and a quarter years, Abu Bakr Siddiq (ra) also passed away.**

**By the will of Hazrat Abu Bakr (ra) and with the favour of common Muslims, Hazrat Umar (ra) became the Caliph. Hazrat Usman (ra) wrote the will of Hazrat Umar's (ra) Caliphate.**

**In this regard, it is worth considering that Hazrat Usman (ra) was called upon by Abu Bakr (ra) to write the will of Khilafah. While writing the initial words, Abu Bakr (ra) fainted. Upon seeing this, Hazrat Usman (ra) added the name of Hazrat Umar (ra) to the document. After regaining consciousness, Abu Bakr (ra) asked Hazrat Usman (ra) to read the document. Upon hearing the name of Umar (ra), Abu Bakr (ra) exclaimed, 'Allahu Akbar', and expressed appreciation for Usman (ra) for writing what was in his heart.**

## Hazrat Umar (ra) suggested some names for the Caliphate

**At the end of nearly a decade of leadership as Caliph, Hazrat Umar (ra) passed away in 23 AH. Before his death, he nominated six individuals at the insistence of the people so that a Caliph could be elected from among them. These candidates were Ali, Usman, Zubair, Talha, Saad bin Abi Waqqas, and Abdur Rahman bin Auf. May Allah be pleased with all of them. He emphasized that the selection should occur within three days following his death.**

***(Ibn Saad, Tazkirah Usman)***

## Caliphate of Hazrat Usman (ra)

**After the burial of Farooq Azam (ra), the issue of election arose and was discussed for two days, but no decision was reached. Finally, on the third day, Hazrat Abdur Rahman bin Auf (ra) said that according to the will, the Caliph was to be chosen from these six people, but now it should be limited to three people. And let everyone name whoever he thinks is deserving.**

**Hazrat Zubair (ra) gave an opinion about Hazrat Ali (ra). Hazrat Saad (ra) named of Hazrat Abdur Rahman bin Auf (ra). Hazrat Talha (ra) proposed the name of Hazrat Usman (ra). Hazrat Abdur Rahman bin Auf (ra) said I withdraw from my right. Therefore, this selection was narrowed down to only two men. It was decided that the allegiance would be given to the one who pledges to adhere to the Book of Allah, the Sunnah of the Messenger of Allah ﷺ and the Sunnah of the first two caliphs.**

**After that, he told Hazrat Ali (ra) and Hazrat Usman (ra) separately to leave the decision in his hands. After getting their consent, Abdur Rahman bin Auf (ra) and all the Companions (ra) gathered in the mosque.**

**After a short but effective speech, Hazrat Abdur Rahman bin Auf (ra) swore allegiance to Hazrat Usman (ra). After that, Hazrat Ali (ra) came forward to pledge allegiance. As soon as he took the pledge, all the Companions present there rushed for the oath of allegiance. Therefore, on the fourth Muharram, 24 AH, Monday, Hazrat Usman (ra) assumed the Caliphate by general consensus and took over the government of the Islamic world.**

# Conquests of Hazrat Usman (ra)

**Farooq Azam (ra) conquered Syria, Egypt and Iran and incorporated them into the Islamic empire. Also, a standard constitution was established for the country's organization and governance. Therefore, everything was all set for Hazrat Usman (ra). He made Abu Bakr's (ra) kindness and Umar's (ra) political acumen his slogan. He maintained the existing system of discipline and order for the first year of his rule.**

**However, according to the will of the former Caliph, He appointed Saad bin Abi Waqqas (ra) as the governor of Kufa in place of Mughira bin Shoaba (ra). (Ibn Athir c. 3: 61). This was Hazrat Usman's (ra) first appointment.**

**In 24 AH, a few minor incidents occurred, such as attacks on Azerbaijan and Armenia. The inhabitants there ceased to pay Kharaj (a type of agricultural tax) following Hazrat Umar's (ra) death. Additionally, upon hearing of the Romans' harassment, Hazrat Usman (ra) dispatched Salman bin Rabia (ra) from Kufa to Syria with a group of six thousand to assist Amir Muawiya (ra).**

**During the time of Umar (ra), Amr ibn Aas (ra) served as the governor of Egypt, while Abdullah bin Abi Sarh (ra) was appointed over a small region called Sa'idi. Complaints were raised about a decline in Kharaj from Egypt that had persisted since the era of Hazrat Umar (ra).**

**This is why Hazrat Usman (ra) demanded a higher Kharaj from Egypt. Amr ibn Aas (ra) responded that a camel could not produce more milk than that, meaning an increase in Kharaj was impossible. As a result, Hazrat Usman (ra) removed him from his post and appointed Abdullah bin Abi Sarh (ra) as the governor of Egypt. This caused the Egyptians to consider reclaiming their country since Amr ibn Aas (ra) had been a powerful figure in that region.**

**In 25 AH, the people of Alexandria rebelled. On the advice of the Egyptians, Hazrat Usman (ra) appointed Amr ibn Aas (ra) to suppress it. He effectively dealt with the rebellion. Subsequently, Hazrat Usman (ra) wanted to appoint Amr Ibn Aas (ra) as the army's commander and entrust Abdullah bin Abi Sarh (ra) with the treasury. But**

**Amr Ibn Aas (ra) did not accept it. Yaqubi, the historian, states that Amr ibn Aas (ra) had taken the families of the rebels as slaves. Hazrat Usman (ra) expressed his displeasure over it and freed all of them.** ***(Yaqubi 2/189)***

**After that, Amr ibn Aas (ra) remained in charge of the finance and Kharaj of Egypt for two years. In the same year, Abdullah bin Abi Sarh (ra) led an expedition to Iblis (Tripoli) in accordance with the Caliph's orders. Additionally, Amir Muawiya (ra) captured two Roman fortresses close to the Syrian frontier in Asia Minor.**

# Removal of Hazrat Saad bin Abi Waqqas (ra)

**The most important event in 26 AH is the removal of Hazrat Saad bin Abi Waqqas (ra). Hazrat Saad bin Abi Waqqas (ra) had borrowed a significant amount from the Baitul Mal (state treasury), whose in-charge was Hazrat Abdullah Ibn Masood (ra). When Hazrat Abdullah (ra) requested him to repay the debt, Saad (ra) gave the excuse of insolvency, and this case reached the court of the Caliphate.**

**This kind of disposition in the treasury was against integrity. Therefore, Hazrat Usman (ra) became very angry with Saad bin Abi Waqqas (ra), removed him from his position, and appointed Waleedbin Uqbah (ra) in his place. Hazrat Usman (ra) was also displeased with the oversight of Hazrat Abdullah bin Masood (ra). Still, since his mistake was deemed carelessness rather than malicious intent, he was not removed from his post.**

**In the year 27 AH, a dispute arose between two officers in Egypt, Abdullah bin Abi Sarh (ra) and Amr ibn**

**Aas (ra). They both made complaints about each other to the Caliphate's court. After investigating the matter, Hazrat Usman (ra) removed Amr ibn Aas (ra) from his position and appointed Abdullah bin Abi Sarh (ra) as the sole ruler of Egypt.** ***(Ibn Athir c. 2830)***

**Amr ibn Aas (ra) was displeased with this decision and went to Madinah. Under Amr ibn Aas (ra), the revenue from Kharaj (taxes) in Egypt was twenty lakhs. Abdullah ibn Abi Sarh managed to increase it to forty lakhs. Hazrat Usman (ra) bragged to Amr ibn Aas (ra), saying, "Look! The camel finally gave milk."Amr ibn Aas (ra) replied, "Yes, she gave milk, but the young ones had been starved."**

# Conquest of Tripoli

**The campaign to conquer Tripoli was organized in 25 AH, but the actual attack took place in 27 AH. Abdullah bin Abi Sarh (ra) was the governor of Egypt at the time. Hazrat Usman (ra) also sent a battalion to reinforce the army. Many notable figures, such as Abdullah bin Zubair (ra), Abdullah bin Amr ibn Aas (ra), and Abdur Rahman bin Abi Bakr (ra) were part of it.**

**The Islamic armies fought in the field of Tripoli for a period of time. The military of Tripoli was unable to withstand the courage, bravery, and steadfastness of the Muslims. Abdullah bin Abi Sarh (ra) divided his army into smaller units and deployed them throughout the region. When the nobles of Tripoli saw that they could not defeat the Muslims, they approached Abdullah bin Abi Sarh (ra) for the peace agreement and agreed to pay twenty-five lakh dinars.**

# The conquest of Africa, meaning Algeria and Morocco

**Africa, in this context, refers to the regions currently known as Algeria and Morocco. These countries were conquered in 26 AH by the courage, bravery, and good strategy of Abdullah bin Zubair (ra). The Islamic army fought several major battles and ultimately succeeded, adding these regions to the list of Islamic territories.**

# Conquest of Spain

**Following the conquest of Africa, the Islamic army turned its attention to Spain. In 27 AH, Hazrat Usman (ra) ordered an Islamic army to move forward. Abdullah bin Nafi bin Abd Qais and Abdullah bin Nafi bin Hussain were appointed to lead the campaign. They were able to win some battles, but the campaign was eventually stopped, and Abdullah bin Abi Sarh (ra) was sent back to Egypt. Abdullah bin Nafi bin Abd Qais was appointed as the governor of that region.**

# Reward to Abdullah bin Abi Sarh (ra)

**Hazrat Usman (ra) had promised Abdullah bin Abi Sarh (ra) that he would be rewarded with one-fifth of the spoils from the conquest of Africa. Therefore, Abdullah (ra) took his share according to this promise, but the common Muslims expressed their displeasure with Hazrat Usman's (ra) generosity. When Hazrat Usman (ra) became aware of this, he instructed Abdullah bin Abi Sarh (ra) to return the share. He (ra) stated that though he had made the promise, the Muslims refused to accept it, leaving him no choice but to take this action.** ***(Tabari pg. 2815)***

**Another tradition states that the Khums (one-fifth of the spoils of war) from Africa was sent to Madinah and sold to Marwan for five lakh dinars. According to the historian Ibn Athir, these two traditions can be reconciled by suggesting that Abdullah bin Abi Sarh (ra) was given a Khums of the booty of Tripoli during the first invasion of Africa, while the Khums of entire Africa was sold to Marwan.**

# Conquest of Cyprus

**Cyprus was a very fertile island in the Mediterranean Sea near Syria, and it was the gateway to the conquest of Egypt and Syria by Europe and Rome. However, Egypt and Syria could not be protected, nor the threat of Romans be dispelled until the Muslims had control of the naval blockade. This is why Amir Muawiya (ra) asked for permission to invade it during the Farooqi era. However, Umar (ra) was against the naval expedition, so he refused.**

**Later, in 28 AH, Amir Muawiya (ra) once again approached Hazrat Usman (ra), seeking permission to attack Cyprus. He assured the Caliph that the naval battle would not be as difficult as previously thought. Hazrat Usman (ra) then agreed to the attack but added that only those willing to participate should join the campaign.**

**With the permission granted, the Islamic fleet, led by Abdullah bin Qais Harisi, set off for an attack on Cyprus, arrived safely, and anchored. Sadly, Abdullah bin Qais, was martyred, but Sufyan bin Auf Azdi took over and defeated them. A reconciliation was reached on the following terms;**

**(1) Cyprus was to pay an annual Kharaj of 7000 dinars.**

**(2) The Muslims would not be responsible for the security of Cyprus.**

**(3) The Cypriots would inform the Muslims of any movements and actions of their enemies in naval battles.** ***(Ibn Athir 3/74, 75)***

**However, the Cypriots broke the agreement after a few days and aided the Roman ships. As a result, Amir Muawiya (ra) once again marched on Cyprus and, after conquering it, declared it as one of the restricted territories. He also issued an edict forbidding the inhabitants from having any relationships with the Romans.** ***(Ibn Athir 6/107)***

# Removal of the Wali (Governor) Basra

**Hazrat Abu Musa Ashari (ra) was appointed as the governor of Basra during the Farooqi era and remained in this position for six years under Hazrat Usman's (ra) rule. However, a significant group constantly opposed Hazrat Abu Musa (ra). They complained to Hazrat Umar (ra) frequently, but the awe of Umar (ra) kept the opposition suppressed.**

**During Hazrat Usman's (ra) reign, his opponents got the opportunity to spread a conspiracy against Abu Musa Ashari (ra). At the same time, the Kurds staged a revolt. Abu Musa Ashari (ra) delivered a sermon about the importance of Jihad in the mosque and emphasized the virtues of travelling on foot. This inspired many mujahideen (warriors) who had horses to be willing to go on foot. However, some people argued that they should not act hastily and wait for the governor's actions.**

**The following morning, mujahideen gathered near the governor's house. Abu Musa Ashari (ra) emerged riding a horse of Turkish breed and accompanied by forty mules carrying his equipment and goods. The people were taken aback by the contrast between his words and actions and asked, "How is this different from what you encourage others**

**to do?" He (ra) was unable to provide a satisfactory answer. A group of individuals then travelled to Madinah to file a complaint and call for the removal of Hazrat Abu Musa (ra). In 29 AH, Hazrat Usman (ra) removed Abu Musa Ashari (ra) from his position and appointed Abdullah bin Amir (ra).**

***(Tabari pg. 2928)***

# Miscellaneous Conquests

**During Hazrat Usman's (ra) reign, there were additional conquests apart from Cyprus, Tripoli, and Tabaristan. In 31 AH, Khabib bin Maslama Fahri captured Armenia and added it to the Islamic territories. In 32 AH, Amir Muawiya (ra) continued his advance towards the straits of Constantinople. In 33 AH, Amir Muawiya (ra) attacked the fort of Al-Maraa' in the Roman territory. Also, that year, the people of Khorasan rebelled, and Abdullah bin Amir (ra) sent Ahnaf bin Qais to Basra to quell the uprising. In 34 AH, the people of Tripoli broke the peace agreement. Abdullah bin Abi Sarh (ra) led a large military force and successfully suppressed the revolt.**

# The tragic event of Hazrat Usman's (ra) martyrdom

**During the first six years of Hazrat Usman's (ra) twelve-year reign as Caliph, there was peace and harmony throughout the land. The successful conquests, plentiful spoils of war, large pensions and stipends, thriving agriculture, and effective government administration led to a prosperous country filled with leisure and luxury. However, some of the Prophet's Companions (ra), who remembered the simpler days of the Prophet's time, were saddened to see the wealth and luxury of the Usmani era. This marked the**

**beginning of worldly jealousy and envy among Muslims, as prophesied by the Messenger of Allah ﷺ.**

**As a result, Hazrat Abu Dhār Ghaffari (ra), who was given the title of "Masih al-Islam" by the Messenger of Allah ﷺ, spoke out against this situation and declared it forbidden for a Muslim to accumulate excessive wealth. Syria, under the rule of Amir Muawiya (ra) and with a long history of Roman extravagance and oppression, was seen as the worst offender among the Muslim community.**

**Hazrat Abu Dhār (ra) was a renowned figure who would deliver sermons that challenged the wealthy and influential, causing tension with the ruling government. In response to a request from Amir Muawiya (ra), Hazrat Usman (ra) invited Abu Dhār (ra) to Madinah. However, upon arriving, Abu Dhār (ra) was saddened to discover that the city had been transformed, with imposing palaces constructed in line with foreign powers. As a result, he (ra) sought solace in *Ribzah* village.**

# Abundance of wealth

**The root cause of the chaos and disorder during the final days of Hazrat Usman's (ra) reign was the abundance of wealth that led to the development of negative traits among Muslims, as seen in any society facing similar circumstances. This ultimately results in their decline and weakness. This is why the Prophet Muhammad ﷺ used to caution Muslims about the dangers of worldly wealth, expressing his concern that it could lead to their downfall. He ﷺ would often say, "By Allah, it is not poverty I fear for you; rather, I fear you will be given the wealth of the world, just as it was given to those before you. You will compete for it**

**just as they competed for it, and it will ruin you just as it ruined them."** *(Sahih Bukhari H# 2988)*

**The outcome of excessive wealth and luxury is that each group and individual places their own interests ahead of the nation as a whole, leading to hatred and stubbornness. This results in the breaking of national unity and the start of degradation. However, additional factors also contributed to the rise of chaos and corruption during this time.**

## Some causes of turmoil

**(1) The first contributing factor was the passing of the generation of the Sahaba (ra) (Companions), who were directly blessed by the Prophet's ﷺ presence. The remaining Sahaba were ageing and being replaced by their offspring, who lacked the asceticism, piety, justice, and righteousness of their elders. Consequently, they failed to bring the same level of compassion and guidance to society as the previous generation.**

**(2) Following the advice of Hazrat Abu Bakr (ra) and the consensus of the Muslim community, leadership and the Caliphate was limited to the Quraish family. The majority of important positions were given to them. The young members of the Quraish saw this as their entitlement and began to treat other Arab tribes as inferior. The common Arab tribes argued that their swords also played a pivotal role in the conquests. Thus, there should be equal distribution of responsibilities, positions and privileges between the Quraish and them.**

**(3) At that time, hundreds of nations were residing within the Islamic empire, stretching from Kabul to Morocco. These**

**subjugated nations harboured feelings of resentment towards the Muslims but were powerless against their strength. As a result, they formed a network of conspiracies, with the Magi and Jews playing prominent roles.**

**(4) Hazrat Usman (ra) was kind, virtuous, and mild-mannered. He rarely treated others harshly, instead opting for patience and humility to resolve conflicts. This encouraged the troublemakers to take undue advantage.**

**(5) Hazrat Usman (ra) was from the Umayyad family, so it was natural for him to have a favourable attitude towards his relatives. He wanted to provide help for them and used his personal wealth to do so. However, the wicked portrayed his actions in a negative light, who claimed that Usman (ra) used the government's wealth to benefit his family.**

**(6) People from various subjugated nations desired to rebel, as it could improve their condition.**

**(7) Children of non-Muslim converts to Islam, non-Muslim women who married Muslims, and non-Muslim slaves created a significant disorder.**

**(8) Banu Hashim (Hashemites) held resentment towards the rise and prosperity of Banu Umaiyyah (Umayyads) and believed themselves to be more deserving of leadership positions.**

**(9) The Arab tribes also felt equal to the Quraish family in terms of entitlement to positions and property and therefore sought equal treatment from Quraish officials.**

**(10) The Magi aimed to cause a revolution resulting in the transfer of power to a common family, thereby granting them greater rights, privileges and equality with the Arabs.**

**(11) The Jews aimed to create division among the Muslims in order to weaken their power.**

## Outburst of conspiracies

**The goals varied among groups, and each was striving to achieve its own objective, leading to secret plans and the start of conspiracies against the *Ummal* (agents) and even against Amirul Mu'mineen.**

**Hazrat Usman attempted to suppress the disturbance but faced difficulty as the situation had escalated by that time. The mischief-makers continued to spread and formed a secret society with the goal of creating chaos and disruption. Notable rebel groups from Kufa included Malik Ashtar Nakhai, Ibn Zil Habkah, Jundub, Sa'sa, Ibn al-Kawar, Kameel, and Umair bin Dhabi.** ***(Ibn Athir 3/108)***

**These individuals believed that the Quraish should not have exclusive control over the emirate and kingdom. They felt that ordinary Muslims, who had conquered lands, also deserved it. This group held a particular grudge against Governor Saeed bin Aas (ra). Efforts were made daily to vilify him, and various resources were used to prepare the whole nation against the Quraish.**

**The people of Kufa had grown tired of these troublemakers and appealed to Amirul Mu'mineen to free Kufa from them. Hazrat Usman (ra) exiled ten of the leaders of the group to Syria.** ***(Ibn Athir 3/13)***

## Troublemakers group in Basra

**Similarly, a disruptive group emerged in Basra. Hazrat Usman (ra) tried to address the issue by expelling**

**some individuals, but the fire of dissent had spread so much that these actions only caused it to spread further.**

**Egypt was the primary centre of the conspiracy. The Jews, who were the greatest enemies of the Muslims, had a significant influence. Abdullah bin Saba, a Jew-born convert to Islam, used his conspiratorial skills to unite the various ideologues under one banner. He introduced unconventional beliefs into the religion and spread them secretly throughout the country, which later became the foundation of the Shia sect.**

## Eyeing various individuals related to the Caliphate

**Disruptive groups with diverse ambitions were present throughout the country, each with different opinions on who should be elected as the future Caliph. The Egyptians were loyal to Hazrat Ali (ra), the people of Basra supported Hazrat Talha (ra), the Kufans were fond of Hazrat Zubair (ra), and the Iraqis were hostile to all of the Quraish.**

**Another group was against the Arabs, but they all shared the common goal of overthrowing Hazrat Usman (ra) and banishing Banu Umaiyyah. Abdullah Bin Saba united these groups under a single goal of opposing Hazrat Usman (ra) by spreading his advocates and ambassadors throughout the country, inciting unrest and disorder. To achieve this objective, they were instructed to follow these methods;**

**1) Present themselves as devout and pious and gain people's trust by delivering sermons and teachings.**

**2) Slander the agents and try to tarnish their reputation through any means possible.**

**3) Spread tales of Hazrat Usman's (ra) nepotism and injustices.**

**These individuals worked diligently to publicize these stories. The allegation of alcohol consumption against the Governor of Kufah, Waleed bin Uqbah (ra), which resulted in *hadd* (a religious punishment), was actually part of a bigger conspiracy. Similarly, the removal of Hazrat Abu Musa Ashari (ra) as the Governor of Basra, which will be discussed later, resulted from this same plot.**

**In 31 AH, while the Roman army was attacking the Islamic coast with a powerful fleet of five hundred warships and the Muslims were filled with fear and anxiety, the rebels did not stop their mischiefs.**

**Muhammad bin Abi Huzaifa and Muhammad bin Abi Bakr, who had fallen into the trap of these troublemakers, constantly criticized the Amir al-Bahr (Naval officer) of the Islamic fleet, Abdullah bin Abi Sarh (ra). They would make loud takbeer in prayer and create confusion.**

**They openly criticized Abdullah bin Saad and told the Mujahideen to stop waging Jihad against the Romans, instead paying attention to the problems in Madinah. People were curious about what problems existed in Madinah, and the troublemakers would name Hazrat Usman (ra) and say that removing him from power would be the greatest service to Islam. They claimed that Hazrat Usman (ra) had deviated from the Sunnah of the two previous Caliphs (ra) and had appointed his family members and relatives to key positions, leading to corruption. They tried to influence the people with all sorts of lies and deceptions.**

**When the Islamic navy set off to battle the Romans, Muhammad bin Abi Huzaifa and Muhammad bin Abi Bakr followed on a separate boat. They shared their opinions wherever the main fleet stopped. Upon the Mujahideen's return from their victory against the Roman navy, some accused both of them of not participating in the Jihad. They said, "How can we participate in a Jihad organized by the leaders of Usman (ra) and led by Abdullah bin Saad?" Following this, they began a lengthy account of the flaws and wrongdoings of Hazrat Usman (ra).** ***(Ibn Athir 91-92)***

**When Abdullah bin Saad observed that Muhammad bin Abi Bakr and Muhammad bin Abi Huzaifa continued with their actions and their harmful ideas were spreading, he strictly prohibited them and warned, "By Allah, if I had no consideration about Amirul Mu'mineen (Commander of the Faithful), I would have dealt with you for your mischievous acts."**

# Rebels of Madinah

**Madinah was also not free from mischief-makers. Most of the Companions were with Hazrat Usman (ra), so this group had no impact there.**

**However, in 35 AH, the year when Hazrat Usman (ra) was martyred, the instigators in Madinah grew bold, and with the help of their allies, they dared to challenge even the Amirul Mu'mineen.**

**One Friday, Hazrat Usman (ra) was giving a sermon from the pulpit when a person stood up and said, "Usman (ra)! Make the Book of Allah your conduct." Hazrat Usman (ra), known for his patience and tolerance, gently asked the person to sit down, but the person repeated the sentence.**

**Hazrat Usman (ra) remained gentle, but the turmoil-makers had already planned their attack and pelted stones at Hazrat Usman (ra), causing him to fall from the pulpit to the floor. Despite this rude behaviour, Hazrat Usman (ra) remained a model of patience and forbearance and did not get angry.**

***(Ibn Athir 3/127)***

# Conspiracy to malign Usman (ra)

**Thus, different groups worked together to tarnish the reputation of Hazrat Usman (ra) through lies and false accusations. The opposition's false propaganda was so widespread that even today, many educated individuals who do not attempt to uncover the truth seem to be swayed by these untruths and deceptions. Hence, it would be fitting to address these objections and reveal the actual events. The objections raised against Hazrat Usman (ra) are detailed as follows:**

# Rioters' objections

**(1) Hazrat Usman (ra)removed several respected Companions, including Hazrat Abu Musa Ashari (ra), Mughira bin Shoaba (ra), Amr ibn Aas (ra), Ammar bin Yasir (ra), Abdullah bin Masood (ra), and Abdur Rahman bin Arqam (ra), and replaced them with inexperienced members of his family.**

**(2) He misappropriated state funds and showered excessive generosity on his relatives. For instance, he allowed Hakam bin Aas (ra), who was exiled by the Messenger of Allah ﷺ in Taif, to come back to Madinah and gave him one lakh dirhams from the state treasury. He also allowed Haris, Hakam's son, to collect the *Ushr* (tax on the harvests) on sales in the market for himself.**

**Marwan was given Khums of the booty of Africa. In the same way, Usman (ra) gave Abdullah Ibn Khalid a valuable donation of three lakh dirhams and gave precious jewels from the state treasury to his daughters. However, Farooq Azam (ra) strictly refrained from such actions.**

**Furthermore, Hazrat Usman (ra) constructed a magnificent palace for himself, charging the expenses to the state treasury. The treasury officials, Abdullah bin Arqam and Muaiqib, objected to this excessive spending and were thus removed from their positions. He then appointed Zaid bin Sabit (ra) as the new official. On one occasion, one lakh dirhams were left in the treasury after the distribution of benefits, and Hazrat Usman (ra) allowed Zaid bin Sabit (ra) to take this large amount without justification.**

**(3) He discontinued the stipends of Abdullah bin Masood (ra) and Ubai bin Kaab (ra).**

**(4) He declared the Baqi area near Madinah as official grazing land and prevented the public from using it.**

**(5) He reserved the sale and purchase of certain goods in the Madinah market for himself and prohibited others from purchasing palm kernels except for his appointed agent.**

**(6) He granted large portions of land to his relatives and neighbours, which had never been done before.**

**(7) Some of the prominent Sahaba were subjected to humiliation and banishment, including Abu Dhār Ghafari (ra), Ammar bin Yasir (ra), Jundub bin Junadah (ra), Abdullah bin Masood (ra), and Ubadah bin Sabit (ra).**

**(8) He burned all books except the one compiled by Zaid bin Sabit (ra).**

**(9) He neglected to carry out Hudood (sharai punishments).**

**(10) He acted upon "Shaz Riwayah" (odd accounts) regarding inheritance and other matters, whereas the previous two Caliphs only accepted traditions after thorough verification.**

**(11) He introduced new religious practices that were not well-received by many Sahaba, such as offering four rak'ah prayers in Mina during Hajj instead of the two that the Prophet ﷺ and the previous two Caliphs had performed.**

**(12) He caused mistrust in the Egyptian delegation, leading to his martyrdom.**

**These incidents are often portrayed as unethical and negative, but none of these accusations has been properly researched and verified. It's necessary to assess their validity and accuracy, as many of them may result from misinterpretations.**

# Answers to the objections

**Answer to Objection No. 1: The first complaint is a combination of various grievances, including:**

**(1) He removed trusted individuals from positions of power.**

**(2) He appointed inexperienced and unqualified individuals to positions of authority.**

**(3) He preferred his own family.**

**It's important to note that if this is a criticism, is it directed towards Farooq Azam (ra), whose fairness, justice,**

**and wisdom will be remembered in the Islamic world until the Day of Judgment? He dismissed Hazrat Khalid bin Waleed (ra), Mughira bin Shoaba (ra), and Saad bin Abi Waqqas (ra), the conqueror of Iran.**

**It's also worth considering whether Hazrat Ali (ra) is the target of this objection. He suspended all officials appointed during the Usmani era after taking control of the government, who played a crucial role in capturing Tripoli, Armenia, and Cyprus. The truth is that events can be viewed differently and either praised or criticized based on temporal factors without much thought given to research and analysis.**

## Deposing the Companions of the Prophet ﷺ

**The accounts of the removal of Amr ibn Aas (ra), Saad bin Abi Waqqas (ra), and Abu Musa Ashari (ra) by Hazrat Usman (ra), have already been discussed. It is evident that under the rule of Amr ibn Aas (ra), Egypt treated non-Muslims unjustly and reduced them to slavery in suppressing the rebellion in Alexandria. Despite opening new canals, the financial situation in Egypt did not improve until the appointment of Abdullah bin Abi Sarh (ra), when it saw a significant increase.**

## Hazrat Saad bin Abi Waqqas (ra)

**Saad bin Abi Waqqas (ra), the governor of Kufa, borrowed a large amount of money from the state treasury and repeatedly delayed paying it back. He also had a heated argument with Abdullah bin Masood (ra), who was in charge of the state treasury.** ***(Tabari pg. 2811)***

# Hazrat Abu Musa Ashari (ra)

**Abu Musa Ashari RA, the governor of Basra, was unable to properly care for the people of Basra, leading to his opposition. As a result, a delegation went to the court of Khilafah and demanded his removal.**

**Were these not valid reasons for their removal? Mughira bin Shoaba (ra) was falsely accused of bribery, but Hazrat Usman (ra) still removed him due to the will of Hazrat Umar (ra) that Saad bin Abi Waqqas (ra) should be appointed in his place.**

# Hazrat Ammar bin Yasir (ra)

**Ammar bin Yasir (ra) was not removed by Hazrat Usman but during the Caliphate of Umar RA. However, the removal of Abdullah bin Masood (ra) was unjustified, but public suspicion against Hazrat Usman (ra) made it necessary for him to be removed.**

**Regarding the removal of Abdullah bin Arqam (ra) and Muaiqib (ra), Hazrat Usman (ra) himself provided an explanation in a public meeting, stating;"O, people! Abdullah bin Arqam had been responsible for the distribution of wazaaif (stipends and pensions) since the time of Abu Bakr (ra) and Umar (ra), but due to his old age and weakness, the responsibility of distributing stipends has been entrusted to Zaid bin Sabit (ra)."**

**It's clear that managing property is both crucial and challenging. To address this, Hazrat Usman (ra) replaced elderly individuals who were unable to carry out their duties effectively due to their advanced age and physical limitations**

**with Zaid bin Sabit (ra), who was known for his proficiency in reading, writing, and bookkeeping. What mistake did he make?**

**Regarding the second objection, it is important to consider the validity of the claim that Hazrat Usman (ra) appointed inexperienced and unskilled individuals.**

**It's clear that Waleed bin Uqbah (ra), Saeed bin Aas (ra), Abdullah bin Abi Sarh (ra), and Abdullah bin Amir (ra) may not have possessed the same level of asceticism and piety as some other Companions of the Prophet ﷺ and the officials during Farooqi era. Nevertheless, their impressive administrative accomplishments and victories demonstrate their competence and proficiency. For example, Waleed bin Uqbah (ra) served as governor of an island during the time of Hazrat Umar (ra). (Tabari pg. 2813). Saeed bin Aas (ra)'s victory in Tabaristan and Armenia (Ibn Athir, Vol. 3, pg. 84) and Abdullah bin Abi Sarh (ra)'s success in Tripoli and Cyprus (Futoohul Buldan pg. 235) are evidence of their skill and experience.**

**Furthermore, Abdullah bin Amir was a young man when he was appointed as governor of Basra, but his age did not hinder his natural ability. He was responsible for making Kabul, Herat, Sijistan, and Nishapur part of the Islamic world. Therefore, the facts do not support the claim that Usman (ra) appointed incompetent and inexperienced individuals to positions of power.**

**Regarding the third objection, the accusation that Usman (ra) appointed family members to positions of responsibility is partially valid. It is true that previous Caliphs (ra) had been cautious and avoided any potential for conflict by keeping their close family members uninvolved in the affairs of the Caliphate.**

**However, Usman (ra) was a straightforward and virtuous person who believed it was his religious obligation to benefit his relatives through his authority. When the people publicly expressed their grievances, Usman (ra) gathered the Companions and asked if the Prophet ﷺ had not given priority to Quraish over all the Arabs and not shown more concern for Banu Hashim (Hashemite) among Quraish? The audience remained silent, and Usman (ra) declared that if he had the key to Paradise, he would fill it with Umayyad.**

***(Musnad Ahmad 1/22)***

**However, this was a personal opinion of the Caliph based on his own interpretation of religious law. While it may not have been widely accepted by the general public, it does not detract from the esteemed character and impeccable reputation of Usman (ra).**

**<u>Answer to Objection No. 2</u>: The second claim is of misappropriation of funds from the treasury; however, the evidence provided is either entirely false or has been distorted. We will present each occurrence in its authentic form, illuminating how the culprits tried to tarnish the reputation of Hazrat Usman (ra) by manipulating the facts.**

**Initially, it's crucial to examine Hazrat Usman's (ra) personal financial standing to determine if he was capable of being so generous and kind through his own wealth.**

**It's an undeniable historical fact that Hazrat Usman (ra) was one of the wealthiest Sahaba. Evidence of his wealth can be seen in the thousands of dirhams he spent on purchasing a well in Madinah, as well as his significant contributions towards the expansion of Masjid Nabawi and the purchase of arms and weapons for the battle.**

**The question then arises if a person who could afford to spend so much for the sake of Allah would not provide for his close relatives with his wealth. Hazrat Usman's (ra) speech on one occasion clarifies the falseness of this accusation. He said;**

**"People in Madinah say, that I love my family and I am generous towards them, but this doesn't mean I act unjustly. I fulfil only their rightful obligations. My spending is also limited to my own wealth, and I do not consider the wealth of Muslims to be lawful for me or anyone else. I have a history of donating a significant amount of my wealth during the time of the Prophet ﷺ, as well as during the reigns of Abu Bakr (ra) and Umar (ra). Despite my former miserliness and greed, I have now given all my wealth to my family and friends as I am in the later stage of life. However, some malicious individuals spread false claims. I swear by Allah that I have never imposed any taxes on any city, making such accusations baseless. Whatever is received is only used for their well-being. The only tax I receive is Khums (one-fifth of the spoils of war), but it is not permissible for me to take any of it. The Muslims spend it on the deserving without my influence. I ensure that not a single penny of Allah's wealth is misused. I even use my own wealth for my own sustenance."** ***(Tabari pg. 1953)***

**After the above clarification, let us now examine the events that led to the tarnishing of Caliph Usman's (ra) reputation.**

- **It is well known that Hakam bin Aas (ra) was exiled to Taif by the Prophet Muhammad ﷺ, but he was later permitted to return to Madinah under the recommendation of Usman (ra). Abu Bakr (ra) and Umar (ra) were not**

**personally aware of this, so they did not allow him to return. However, when Usman (ra) became the Caliph, he invited him back to Madinah as per his personal knowledge.**

***(Al Asaba and Usdul Ghaba under the description of Hakam)***

**•He married one of his daughters to Hakam's son Marwan and, as a gesture of kindness, gifted him one lakh dirhams from his personal funds. He also provided Marwan with a dowry of one lakh dirhams. This is the actual event that has been misrepresented by those who spread false rumours. The notion that Marwan received Khums from the spoils of Tripoli is baseless and defamatory. The truth is that Marwan had purchased it himself. Thus the historian Ibn Khaldun writes:**

**"Ibn Zubair (ra) dispatched the herald of victory and the fifth share to the state treasury, which Marwan purchased for five lakh dinars. Those who claim that it was given to Marwan are not accurate; rather, it was the Khums from the spoils of the first battle that was given to Ibn Abi Sarh (ra)."**

**The issue of giving a portion of war spoils to Ibn Abi Sarh (ra) still arises. The event in question is that before the battle of Tripoli, Hazrat Usman (ra) promised Ibn Abi Sarh(ra) that if he won the battle, he would receive one-fifth of the booty. After the victory, the promise was fulfilled, but this caused complaints among ordinary Muslims who expressed their grievances to Hazrat Usman(ra), leading to him retracting the gift.**

**Historian Tabari records the words of Hazrat Usman(ra) as saying: "If you are content with this, then it will stay with him. If it goes against your wishes, I will take it**

**back. People said we were not satisfied. He then instructed Abdullah to return the entire amount."**

## Grant to Hazrat Abdullah bin Khalid

**As for the grant of three lahks to Abdullah bin Khalid, Hazrat Usman(ra) stated to the Egyptian protesters that he had taken this sum as a loan from the Baitul Mal (state treasury). The claim that Haris bin Hakam was given authority to collect Ushr from the market of Madinah has no foundation. Similarly, the tale of Usman(ra) giving diamonds and jewels to his daughters, as narrated by Ibn Ishaq from Abu Musa Ashari(ra), lacks credibility due to the unknown status of one of the narrators.**

**Hazrat Usman (ra) was known for his generosity and philanthropy, as well as his aversion to taking his allotted stipend from the state treasury. How could he have utilized public resources for such purposes?**

## The incident of Zaid bin Sabit (ra)

**The claim that Hazrat Usman gave one lakh dirhams to Zaid bin Sabit(ra) is without merit. The actual event was that a sufficient amount was left in the treasury after the necessary expenses were paid. Hazrat Usman(ra) instructed Zaid bin Sabit(ra) to use it for a public benefit project. Zaid bin Sabit(ra) then utilized the funds to expand and construct a mosque. Further details of this event will be covered in the section regarding the construction of the mosque.**

**Answer to Objection No. 3: There is nothing objectionable about discontinuing the stipend of Hazrat Abdullah bin Masood(ra) and Hazrat Ubai bin Kaab(ra). The leader of the Muslims holds the authority to make such**

**decisions for political reasons. Hazrat Usman(ra) had a misperception regarding these two elders and temporarily suspended their stipend for a few days.**

**Therefore, upon the death of Abdullah bin Masood(ra), Hazrat Usman(ra) fairly compensated his heirs with the amount of stipend owed from the state treasury, estimated to be around 20,000 to 25,000.** ***(Ibn Saad Vol 3 Type first, description of Abdullah bin Masood)***

**Answer to Objection No. 4: The fourth objection is completely meaningless. Developing pastures for military horses and camels is a responsibility of the Caliphate. The Prophet ﷺ declared Baqi to be a pasture, and Hazrat Umar(ra) established extensive pastures throughout the country. During Hazrat Usman's(ra) era, the number of horses and camels rose dramatically, with one pasture alone accommodating 40,000 camels.**

***(Al Wafa Bi Akhbare Darul Mustafa, pg. 157)***

**Therefore, it was imperative to efficiently manage the government pastures, and since these pastures had been established using public funds, the general population had no entitlement to use them. However, suppose the accusation is that Hazrat Usman(ra) had reserved the Baqi pasture for his own horses and camels. In that case, his denial of the matter is sufficient to address this concern. He said;**

**"People claim that you created special pastures, but by Allah, I only designated the same pastures that had been set aside before me. By Allah, I asked those people to create similar special pastures that would be agreed upon by the people of Madinah. Afterwards, I allowed everyone to graze there and kept them for the benefit of Muslims. I made these pastures to avoid conflicts between charity officials and others, and I neither prohibited nor expelled anyone.**

**Currently, I only have two camels, and I don't own any other livestock. Although when I became the Caliph, I had the largest number of camels and goats in Arabia, now I don't even have one camel; only two are left for Hajj."**

**Answer to Objection No. 5: The story of reserving the buying and selling of certain items in the market is completely wrong. If this is accepted as correct, then there is no difference between the deputy of the Messenger of Allah ﷺ and a powerful king. Of course, arrangements were made to buy palm kernels to feed the Zakat camels, but no blame can be laid on this.**

**Answer to Objection No. 6: The true nature of the allegation of granting large portions of land to his relatives and neighbours is as follows:**

- **During the Usmani era, many Yemenis migrated to Madinah and left their homes and properties behind. To provide comfort and convenience to these people, Hazrat Usman (ra) swapped the government's land with their properties in Yemen. For instance, he gave a piece of land to Hazrat Talha (ra) and, in return, took possession of his property in Kanda. Such exchanges were necessary for administrative purposes.**

- **A vast area of previously uninhabited land in Iraq was made arable by people. Hazrat Usman (ra) applied the principle stated in the hadith "He who cultivates land that does not belong to anybody is more rightful (to own it)" (Sahih Bukhari H# 2335) and granted them ownership. By encouraging people to cultivate this type of land, he aimed to settle the country and promote prosperity, which was both permissible and necessary for the well-being of the nation.**

**Answer to Objection No. 7: Disciplining a Companion by Hazrat Usman (ra) for moral or political reasons does not imply any form of degradation. Hazrat Umar (ra) had previously taken similar disciplinary actions, such as whipping Ubai bin Kaab (ra), removing Ayaz bin Ghanam's shirt and making him graze goats, and punishing Saad bin Abi Waqqas (ra), but nobody considered theseas humiliation.**

**•It is inaccurate to say that Hazrat Usman (ra) exiled Abu Dhār (ra). Instead, he voluntarily renounced the world. When Hazrat Usman (ra) summoned Abu Dhār (ra) for an investigation, he appeared in the court of the Caliphate. Hazrat Usman (ra) offered to cover his expenses, but he declined, stating that he did not need his material support.**

***(Ibn Saad, description of Abu Dhār)***

**•In the same vein, there is no evidence of such incident with Ubadah bin Samit (ra). Despite the tradition of his banishment, there is a reliable account that he oversaw the distribution of war spoils in Syria until the end of the Caliphate of Hazrat Usman (ra). While some strict actions were taken against Ammar bin Yasir (ra), Jundub bin Junadah (ra), and Abdullah bin Masood (ra); however they were not subjected to humiliation.**

# The incident of Mushaf

**The allegation of burning all the Masaahif (copies of the Qur'an) except one can only be considered valid by those whose hearts are deprived of vision and whose eyes are deprived of sight. Hazrat Usman (ra) did not compile any scriptures himself. After the death of the Messenger of Allahﷺ, Hazrat Abu Bakr (ra) compiled the Qur'an. Usman (ra) sent copies of these Mushaf before the appearance of**

**Fitnah (turmoil) in different places. And all the Ummah agreed on its recognition. This is such an achievement of Usman (ra) that the Ummah can never forget.**

**Answer to Objection No. 9: There is no doubt that Hazrat Usman (ra) was known for his mercy and compassion, but he did not show leniency in implementing the Hudood (punishment prescribed in the Shari'a). The following are the incidents based on which he is accused of being lax in the enforcement of Hudood:**

**(1) The Qisas (retaliation in kind) for the murder of Harmuzan was not inflicted on Ubaidullah bin Umar (ra).**
**(2) The penalty for the crime of drinking alcohol committed by Waleed bin Uqbah (ra) was unduly postponed.**

**The incident of Harmuzan involved the murder of Caliph Umar (ra) by Abu Lulu, a Magian. Upon hearing the news of Farooq Azam's (ra) murder, Ubaidullah bin Umar (ra) became furious. He killed the daughter of the killer and Harmuzan, a newly converted Muslim from Iran, thinking they were involved in the conspiracy. When Hazrat Usman (ra) became the Caliph, this was the first case he faced.**

**Hazrat Usman (ra) sought the opinions of the Companions regarding the matter. Hazrat Ali (ra) advised that Ubaidullah should be subjected to Qisas and be killed. Some Muhajireen (emigrant Companions) argued that Umar (ra) had been killed the day before and his son would be killed the following day. Amr ibn Aas (ra) stated that if Hazrat Usman (ra) forgave Ubaidullah, he hoped that Allah would not hold him accountable.**

**As a result, most of the Sahaba (ra) opposed the killing of Ubaidullah. Hazrat Usman (ra) declared that since Harmuzan had no heirs, he, as the leader of the faithful,**

**would act as his guardian and opt for Diyah (blood money) instead of killing. He paid the blood money from his wealth.**

***(Ibn Athir 3/ 58-59)***

**Hazrat Usman's (ra) decision, in this case, was commendable as it prevented any potential unrest and conflict. The tribe of Adi would have been unhappy with the killing of Ubaidullah bin Umar, which could have led to further turmoil and disorder. Hazrat Usman's (ra) decision prevented such an outcome.**

**Hazrat Usman (ra) removed Waleed bin Uqba (ra) from his position as governor of Kufa after he was accused of drinking wine. The delay in issuing the punishment was due to a lack of satisfactory evidence, but as soon as enough evidence was gathered, the punishment was promptly carried out.**

**Answer to Objection No. 10: The notion that Hazrat Usman (ra) deviated from established practices and followed *Shaz* (unconventional) traditions is incorrect. There were differing opinions on matters of ijtihad (independent reasoning), and this is not limited to Hazrat Usman (ra) but is a common occurrence among all the Companions.**

**Answer to Objection No. 11: The idea that Hazrat Usman (ra) introduced new religious practices is completely baseless and untrue. His main objective was to always follow the Prophetic Sunnah. The act of praying four rak'ahs instead of two in Mina was based on a text from Shari'a. When some people criticized him for it and accused him of introducing Bid'ah (innovations), Hazrat Usman (ra) himself explained the reason behind praying four rak'ahs in a gathering;**

**"O people! Upon reaching Makkah, I intended to stay, and I heard the Prophet ﷺ saying that whoever intends to reside in a city should pray like the residents (meaning not to shorten the prayers)."**

**<u>Answer to Objection No. 12</u>: The incident involving the Egyptian delegation and the alleged mistrust that Hazrat Usman (ra) caused will be discussed in more detail under the topic of Hazrat Usman's (ra) martyrdom.**

# Fulfilling the desire of the Kufan troublemakers

**It has already been stated that the miscreants in Kufa had a strong hatred and opposition towards Saeed bin Aas (ra). As a result, when he participated in the advisory council, they made a mutual agreement to strongly oppose his arrival in Kufa.**

**When Saeed bin Aas (ra) arrived in Kufa, the troublemakers came out of the city and staged a resistance at a place called Jara'a, forcing him to return to Madinah. Consequently, Hazrat Usman (ra) replaced Saeed with Abu Musa Ashari (ra) in accordance with the rebels' demands. He also wrote a letter to them, stating that he had appointed someone according to their wishes and that he would continually strive for their reform and never give up his patience.** ***(Tabari pg. 2936)***

# Investigative delegations

**Hazrat Usman (ra) was concerned about reforming the country but lacked a suitable plan. Hazrat Talha suggested sending delegations to assess the conditions in various regions. Hazrat Usman (ra) approved of this suggestion. In 35 AH, he**

**dispatched Hazrat Muhammad bin Maslamah (ra) to Kufa, Usama bin Zaid (ra) to Basra, Ammar bin Yasir (ra) to Egypt, Abdullah bin Umar (ra) to Syria, and other Companions to other territories for inspection.** ***(Tabari pg. 2943)***

**Hazrat Usman (ra) issued a proclamation throughout the country that he would gather all appointed officials during the Hajj pilgrimage, where any grievances against them would be promptly investigated and resolved. Despite this, reports of some officials mistreating and oppressing people without cause were received. Hence, he declared that anyone with complaints against him or any of his agents should voice them during the Hajj, and he would ensure proper compensation and restore the rights of the oppressed.** ***(Ibn Athir 3/122)***

# An attempt to rebel

**While reform plans were being proposed within the Caliphate, a major uprising was also being planned. For instance, the troublemakers from Basra, Kufa, and Egypt conspired and travelled to Madinah disguised as pilgrims from their respective cities, with the intention of coercing Usman (ra) to accede to their demands.** ***(Ibn Athir 3/ 125)***

**Once they arrived in Madinah, they set up camp a few miles away from the city and sent a delegation of leaders to approach Hazrat Talha (ra), Hazrat Zubair (ra), Hazrat Saad bin Abi Waqqas (ra), and Hazrat Ali (ra) in an attempt to mediate the issue. However, all of them declined to become involved in the conflict.**

**However, Hazrat Usman (ra) was willing to quell any unrest and address the people's legitimate grievances. Upon learning of the gathering of the troublemakers, he instructed**

**Hazrat Ali (ra) to handle the situation and pacify the group, stating that he was ready to comply with valid demands. Through Hazrat Ali's mediation, the troublemakers were eventually pacified and returned.** ***(Ibn Athir 3/129)***

# Friday Sermon

**Afterwards, Hazrat Usman (ra) delivered a Friday sermon in the mosque, outlining his reform plans and future actions in detail. The public was pleased with the resolution of conflicts and the introduction of modern reforms, which were believed to weaken the power of Umayyad. At the same time, a new era of renewal and rejuvenation would emerge in the garden of Islam after being dulled by five consecutive years of turmoil, disorder, and conspiracy.**

**However, this hope was short-lived and withered before it could fully blossom. One day, the streets of Madinah were filled with the sounds of Takbeer (Allahu Akbar) and horses' hooves, causing the Sahaba (ra) to rush out of their homes in fear. They saw that the group of troublemakers had returned, and the cries of "Revenge! Revenge!" were growing louder.**

**Hazrat Ali (ra) asked for the reason behind their return. The Egyptians replied that they encountered a messenger from the Caliphate court on their journey who was rushing to Egypt. His suspicious behaviour led them to believe that orders were being sent to the governor of Egypt regarding them. Upon inspection, they found a decree directing their execution. Thus, they returned to seek revenge for this deceit and deception.**

# A demand to withdraw from the Caliphate

**When Hazrat Usman (ra) learned of this incident, he expressed surprise and swore that he had no knowledge of the letter. On Hazrat Usman's (ra) sworn denial, people suspected that it was Marwan's wrongdoing. The Egyptians declared, "Either way, if the Caliph is unaware of such significant events taking place under his rule, he is not fit to hold the Caliphate."**

**Then they demanded Hazrat Usman (ra) to step down from the office of Khilafah. Hazrat Usman (ra) refused to resign from the Caliphate and stated that he would not give up the position Allah gave him as long as he was alive and would remain patient until the end of his life as instructed by the Prophet ﷺ.** ***(Ibn Saad, description of Usman)***

# Siege of Hazrat Usman Ghani (ra)

**When Hazrat Usman declined (ra), the rebels surrounded the Caliphate for 40 days, making it extremely difficult to bring in supplies, including food and water. Hazrat Umme Habibah (ra), a wife of the Prophet Muhammad ﷺ, attempted to reach Hazrat Usman (ra) with provisions. However, the faithless and shameless rebels disregarded the sanctity of the Prophet's ﷺhousehold and rudely stopped her.** ***(Tabari pg. 210)***

**Occasionally, provisions and water were brought in from nearby houses. The misconduct of the rebels escalated to the point where even the most respected Sahaba (ra), such as Hazrat Abdullah bin Salam (ra), Abu Huraira (ra), Saad bin Abi Waqqas (ra), and Zaid bin Sabit (ra), were not heeded and subjected to insults. Hazrat Ali (ra) was prevented from entering when he attempted to respond to Hazrat Usman's**

**invitation. Hazrat Ali (ra) was forced to remove his black turban and send it as a message with a messenger to show the severity of the situation.** ***(Ibn Saad Vol 3 type 1)***

**During the chaos, many Companions (ra) had left Madinah. Hazrat Aisha (ra) decided to go on Hajj. Some senior Sahaba (ra) believed it was appropriate to remain neutral in the situation. At the time, there were three prominent Companions, Hazrat Ali (ra), Hazrat Talha (ra), and Hazrat Zubair (ra), who found themselves in a difficult position, unable to remain neutral or to effectively manage the situation.**

**The three Companions also tried to intervene, but their efforts were unsuccessful amidst the chaos. They thus remained practically uninvolved. However, they sent their family members to protect the Caliph. Hazrat Hasan (ra) was stationed at the door, and Hazrat Abdullah bin Zubair (ra) was tasked with overseeing the loyal supporters who were present in Hazrat Usman's (ra) house.**

## Hazrat Usman's (ra) attempt to convince the rebels

**Hazrat Usman (ra) repeatedly attempted to convince the rebels who surrounded his house through his speeches, but to no avail. Hazrat Ubai bin Kaab (ra) also delivered a speech, but the rebels were unresponsive. Finally, Hazrat Usman (ra) addressed the gathering from the roof and spoke;**

**"I adjure by Allah anyone who was present with the Messenger of Allah ﷺ on the day of Mountain Hira when the mountain shook beneath his feet; he kicked it with his foot and said: "Be still, Hira, there is no one on you, but a**

**Prophet, a Siddiq (truthful) or a martyr," and I was with him. And some men testified to what he said.**

**Then he said: I adjure by Allah anyone who was present with the Messenger of Allah ﷺ on the day of *Bait-ur-Rizwan* when he had sent me to the polytheist of Makkah; he said, "This is my hand, and this is the hand of Usman," and he swore allegiance on my behalf. And some men testified to what he said.**

**Then he said: l adjure by Allah anyone who was present when the Messenger of Allah ﷺ said: "Who will expand the mosque by incorporating this house into it, in return for a house in Paradise?" and I bought it with my wealth and expanded the mosque by incorporating it into it. And some men testified to what he said.**

**Then he said: I adjure by Allah anyone who saw the Messenger of Allah ﷺ on the day of the army of hardship (i.e., Tabuk) when he said: "Who will spend today a spending that Allah will accept?" and I equipped half of the army with my wealth. And some men testified to what he said,**

**Then he said: I adjure by Allah anyone who saw the water of Rumah (a well) being sold to wayfarers, then I bought it with my own wealth and gave it to wayfarers for free." And some men testified to what he said.** ***(Musnad Ahmad H# 420)***

**Ultimately, the rebels realized that the Hajj season was coming to a close and that soon people would return to Madinah, thus missing their chance to act. They began advocating for the assassination of Usman (ra), which he himself overheard. Usman (ra) then addressed the crowd;**

**"Why would they kill me? I heard the Messenger of Allah ﷺ say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, commits zina (illicit relation)after being married, or kills someone and is executed in return." By Allah, I have never wished to change my religion after Allah guided me; I never committed zina either during the Jahiliyyah (days of ignorance) or in Islam, and I have never killed anyone. So why would they kill me."** ***(Musnad Ahmad H# 437)*****. But none of these speeches was effective against the rebels.**

## Loyal's advice and seeking permission

**Some loyal of Usman (ra) gave different types of advice. Mughira bin Shoaba (ra) said: I am going to suggest to you three options; choose one of them. Either go out and fight them because you have numbers and strength, and you are in the right, and they are in the wrong, or we will make another door for you other than the door where they are, and then you can mount your animal and go to Makkah, for they will not try to kill you there; or go to Syria, for the people of Syria are good people and among them is Muawiya (ra).**

**Usman (ra) said: As for going out and fighting. I will never be the first successor of the Messenger of Allah ﷺ to shed blood among his Ummah; as for going out to Makkah because they will never try to kill me there, I heard the Messenger of Allah ﷺ say, "A man of Quraish will commit profanity in Makkah, and half the punishment of the world will be upon him, and I will never be that one; as for going to Syria, because they are the people of Syria and Muawiya (ra)**

**is among them, I shall never leave the land to which I migrated, where I am close to the Messenger of Allah ﷺ.**

***(Musnad Ahmad H# 482)***

**The residence of Hazrat Usman (ra) was spacious. A large gathering of companions and ordinary Muslims, estimated to be around seven hundred, had gathered at its entrance and inside.** ***(Ibn Saad 3/49)***

**Hazrat Abdullah bin Zubair (ra), the fearless son of Hazrat Zubair (ra), was leading them. He approached Hazrat Usman (ra) and declared, "Amirul Mu'mineen, there are a substantial number of individuals present in the house right now. If permitted, I am willing to confront the rebels in battle." However, Hazrat Usman (ra) responded, "If there is anyone who wishes to engage in combat, I implore them in the name of Allah not to risk their life for me."** ***(Ibn Saad 3/49)***

**At that moment, there were twenty slaves in the house. Hazrat Usman (ra) summoned them and set them free.** ***(Musnad Ahmad H# 526)***

**Hazrat Zaid bin Sabit (ra) arrived and informed Hazrat Usman (ra), "Amirul Mu'mineen! The Ansar (Madinite sahaba) are waiting outside for permission to demonstrate their loyalty once more." Hazrat Usman (ra) replied, "If violence is the intention, I will not permit it." Hazrat Usman (ra) stated, "At this moment, my greatest helper is someone who does not wield a sword in my defence."** ***(Ibn Saad 3/48)***

**Hazrat Abu Hurairah (ra) requested permission. Hazrat Usman (ra) asked, "O Abu Hurairah (ra), do you desire to kill the entire world along with me?" Abu Hurairah replied (ra), "No." Hazrat Usman (ra) said, "If you kill even**

**one person, it is as if you have killed all of humanity." (This is in reference to Surah Maaidah verse 6) Upon hearing this, Abu Hurairah (ra) returned.** *(Ibn Saad 3/48)*

# The preparation of Usman's (ra) martyrdom

**Hazrat Usman (ra) believed that his death as a martyr was predestined according to the prophecy of the Prophet ﷺ. (Musnad Ahmad 1/26). The Prophet ﷺ repeatedly warned Hazrat Usman (ra) about the tragedy and encouraged him to be patient and steadfast. Hazrat Usman (ra) remained resolute in his commitment. He was fasting on the day of his death, and it was Friday. He had a dream in which the Messenger of Allah ﷺ, Abu Bakr (ra), and Umar (ra) visited him and urged him to hasten, saying they were eager to break the fast with him.** *(Dalaailun Nubuwwah 7/48)*

**Upon waking, Hazrat Usman (ra) shared his dream with those present. He informed his wife that the time for his martyrdom had arrived and rebels would kill him. His wife protested, saying, "Amirul Mu'mineen! That can't be possible." Hazrat Usman (ra) responded, "I have seen this dream." He then ordered a pair of pyjamas he had never worn before and put them on.** *(Musnad Ahmad 1/26)*

# Martyrdom of Hazrat Usman (ra)

**The rebels launched an attack on Hazrat Usman's (ra) house. Hazrat Hasan (ra), stationed at the door, was injured while defending the entrance. Four rebels scaled the wall and climbed onto the roof, led by Muhammad bin Abi Bakr, the son of Hazrat Abu Bakr (ra) and raised by Hazrat Ali (ra).**

**Muhammad bin Abi Bakr aspired for a high position, but upon not achieving it, he became hostile towards Hazrat Usman (ra).**

**During the attack, he grabbed Hazrat Usman's(ra) beard and pulled it roughly, to which Hazrat Usman(ra) replied, "Nephew! If your father were alive, he would not have approved of this." This caused Muhammad to retreat shamefully. Another rebel, Kinana bin Bishr, stepped forward and struck Hazrat Usman's(ra) forehead with a metal rod so hard that he fell to the ground. Even at that moment, Hazrat Usman's(ra) last words were, '*Bismillahi Tawakkaltu 'Alallah'* (In the name of Allah, I trust in Allah).**

**Saudan Ibn Hamran dealt a blow to him, causing a gush of blood. The merciless Amr ibn Hamiq then mounted him and repeatedly thrust his weapon into his body. Hazrat Naila, his devoted wife who was seated nearby, tried to grab the attacker's hand and had her three fingers chopped off. In this manner, the life of *ZunNoorain* was brought to an end.**

**The world of possibility was sad about the death of this person. Both the earth and heaven were crying because of the unfair way he died. People who believe in Destiny and Judgment said that the cruel sword would not feel sorry until the end of the world and that the door to trouble and wrongdoing, which has been opened, would stay open until the end of time.**

**At the moment of his martyrdom, Hazrat Usman (ra) was reciting the Qur'an. The Qur'an was open in front of him. The unjust blood of Usman (ra) fell on the verse: "Allah is enough for you, He is the All-Hearing, the All-Knowing."**
***(Surah Baqarah, 2: 137)***

**The martyrdom occurred on a Friday afternoon. The Sahaba (ra) washed and shrouded his body and carried it for burial. Hazrat Zubair bin Awwam (ra) led the funeral prayer and buried him as per his instructions.** ***(Musnad Ahmad H# 549)*****. He was buried at *Hash Kaukab* behind Jannatul Baqi. Over time, the wall was broken, and the grave was incorporated into Jannat al-Baqi. Even today, his grave can be found at the end of Jannatul Baqi.**

# The condition of the Companions of the Prophet ﷺ

**The condition of the Sahaba upon the death of Hazrat Usman (ra) was one of shock and disbelief. Neither the esteemed Companions nor the general Muslim population was prepared to hear of this tragedy, and nobody thought that the perpetrators would go so far as to cause the death of the Imam and violate the sanctity of the Prophet ﷺ (i.e., Madinah). The news left everyone speechless.**

**Even those who criticized Hazrat Usman's (ra) leadership were deeply saddened by his death, which they saw as a tragedy for the oppressed. The news of his martyrdom stunned everyone, including the rebels responsible for his death. In hindsight, they regretted their actions, but it was too late. The enemies of Islam had succeeded in dividing the once-united community into various sects, such as Sunni, Shia, Kharijite, etc., and these divisions persist until today.**

**As Hazrat Ali (ra) was leaving the mosque and heading towards Hazrat Usman's (ra) home, he was informed of the latter's martyrdom. Upon receiving this**

**news, Hazrat Ali (ra) raised his hands and declared, "Lord! I am absolved of any responsibility for Usman's (ra) death."**

**Hazrat Umar's (ra) brother-in-law, Saeed bin Zaid (ra), declared, "O people! Even if the Mount Uhud were to collapse upon you due to this wrongdoing, it would still be just."**

**Hazrat Huzaifa (ra), known for his exceptional memory of the Prophet's ﷺ teachings, stated that the division within Islam caused by Usman's (ra) death would remain until the Day of Judgment.**

**Hazrat Ibn Abbas (ra) expressed that if all of creation had participated in the murder of Hazrat Usman (ra), they would have faced a similar fate as the people of Loot (Lot) (AS), with stones raining down upon them.**

**Upon receiving the news, Samama bin Adi (ra), who was the governor of Sana', Yemen, mourned that the succession of the Prophet ﷺ had come to an end.**

**Abu Humaid Saidi (ra) swore that he would never laugh again, and Abdullah bin Salam (ra) exclaimed that the power of the Arabs had come to a close.**

**Hazrat Aisha (ra) declared that Usman (ra) had been killed unjustly and that his record of deeds had become like a clean garment.**

**Hazrat Zaid bin Sabit (ra) had tears streaming down his face. Whenever the tragedy of Hazrat Usman's (ra) death was brought up, Hazrat Abu Hurairah (ra) would weep rigorously.**

*(These accounts can be found in Ibn Saad's writings, Volume 3, Type 1, pages 52-55. Saeed bin Zaid's statement can be found in Sahih Bukhari and Hazrat Ali's statement in Mustadrak Hakim)*

# Caliphate system of Hazrat Usman (ra)

**The Islamic government originated from Shura (Advisory). Hazrat Umar (ra) developed and organized the system further. At first, Hazrat Usman (ra) also upheld this system, but eventually, the influence of Banu Umaiyya caused disruption. Marwan bin Hakam took advantage of Hazrat Usman's (ra) trust and simplicity to gain control over the Caliphate.**

**Despite these challenges, Hazrat Usman (ra) always strived to rectify any issues brought to his attention. He was open to accepting good advice and took prompt action. For example, when he learned of Waleed bin Uqbah's (ra) drinking, he immediately removed him from his position after conducting an investigation and imposed Shariah punishment. He also promptly accepted Hazrat Talha's (ra) suggestion to send delegations for a general investigation in the country.**

**In a democratic system, individuals have the right to assert their rights and challenge the government's actions. Despite the fact that the established Majlis Shura (Advisory council) was disrupted during the later days of Hazrat Usman's (ra) reign, these rights were still upheld.**

**Additionally, at a general gathering, an individual vehemently opposed the appointment of agents from his own relatives. Hazrat Usman (ra) faced similar objections when he allocated one-fifth of the Khums from the spoils of Tripoli to Abdullah bin Abi Sarh (ra) (ra). When many people**

**objected to this decision, Hazrat Usman (ra) was forced to reverse it.**

## Advisory council of Agents

**In domestic and administrative matters, officials can form a relatively better and correct opinion compared to other irresponsible persons. Therefore, there is a council of officials and agents in all civilized governments today. Hazrat Usman (ra) realized this need fourteen hundred years ago and organized a majlis shura of agents. Written opinions were usually sought from the members of this Majlis.**

**Initially, as the situation in Kufa worsened with turmoil and disorder, opinions were solicited through written correspondence regarding dismissals. Periodic gatherings at Darul Khilafah were held, and a meeting in 34 AH to review reforms for the country was attended by people of opinion and the majority of the agents.** ***(Ibn Athir, 3/117)***

## Division of Provinces

**One of the crucial steps in establishing a functional government is effectively dividing the territories and districts. Hazrat Umar (ra) divided Syria into three distinct provinces: Damascus, Jordan, and Palestine. However, Hazrat Usman (ra) consolidated these provinces under a single governor, which proved to be advantageous as a well-informed and competent governor is more effective when overseeing a centralized administration rather than several smaller regions.**

# Distribution of Powers

**The allocation of responsibilities underwent a transformation due to Hazrat Usman (ra), who established a contemporary position for the army officer. Previously, the governor of a province would oversee both the administration of the area and the military. Therefore, when Ya'la bin Munabbah became the governor of Sana'a, Abdullah bin Rabia was designated as the army officer. Similarly, before being deposed, Amr ibn Aas (ra) controlled Egypt, and Abdullah bin Abi Sarh (ra) was at the helm of its military forces.**

# Supervision of authorities

**The primary responsibility of the Caliph was overseeing government officials and agents. Hazrat Usman (ra) was known for his gentle nature, but he was strict in his supervision and was characterized by his patience, tolerance, and forbearance.**

**For instance, when Saad bin Abi Waqqas (ra) took a large sum from the treasury and could not repay it, Hazrat Usman (ra) reprimanded and removed him from his position. Similarly, he dismissed Waleed bin Uqbah (ra) after he was found guilty of alcohol consumption and inflicted Hadd (sharai punishment). Abu Musa Ashari (ra) was removed for his luxurious lifestyle. In the case of Egypt, Amr ibn Aas (ra) was removed when he failed to increase Kharaj.**

**As a regular practice, he would dispatch investigative teams to inspect the situation in all the countries. The teams would evaluate the agents' performance and the people's well-being. The three individuals mentioned earlier were highly**

**respected among the Sahaba (ra) and were selected to assess the general state of the country in 35 AH.** ***(Tabari pg. 2943)***

**To stay informed about the state of the country, it was a common practice for Hazrat Usman (ra) to inquire about the news of the country before delivering his Friday sermon. He would listen attentively to the responses of the people.**

***(Musnad Ahmad 1/ 73)***

**It was widely announced throughout the country that anyone with a complaint against an individual should bring it forward during the Hajj pilgrimage. At this time, all agents were required to attend, and Hazrat Usman (ra) would publicly investigate and address the complaints.** ***(Tabari pg. 2944)***

# Manual of Civil Procedure

**Farooq Azam (ra) compiled the code of conduct for the country, which Hazrat Usman (ra) maintained, organized, and developed further. This discipline resulted in a remarkable growth in national wealth. During the era of Hazrat Umar (ra), the Kharaj from Egypt was twenty lakh dinars, but it increased to forty lahks during the Usmani era.**

***(Futoohul Buldan Balazuri pg. 223)***

# Baitul Mal and the system of stipend

**With the extraordinary growth of the country's revenue due to successful conquests, the expenses of Baitul Mal also grew, leading to an increase in the stipends of scholars by one hundred dirhams. Hazrat Umar (ra) would provide two dirhams to the mothers of the believers and one dirham to the people from Baitul Mal daily during Ramadan. Additionally, Hazrat Usman (ra) also regulated the food provision for the population.**

# Constructions

**Under Hazrat Usman's (ra) leadership, construction work expanded as the scope of the government increased. Buildings for various offices were established in all provinces, and public welfare was improved by constructing roads, bridges, mosques, and guest houses for travellers.**

**There was previously no guest house in Kufa, causing travellers difficulties. Upon learning of this, Hazrat Usman (ra) purchased the houses of Aqeel and Ibn Habbar and built a magnificent guest house. The aim was to make all roads of Darul Khilafah easy and comfortable for both the country's management and the subjects' comfort.**

**Hazrat Usman (ra) also established check posts, inns, and fountains along the way to Madinah. A fine inn was built 24 miles from Madinah on the way to Najd, along with a small market and a freshwater well known as Ber Alsaib.**

***(Futoohul Buldan pg. 217)***

# Flood protection measures

**Occasionally, highly dangerous floods would arise from the direction of Khaibar and cause significant harm to the inhabitants of Madinah. The Prophet's Mosque was at risk of being damaged as well. To mitigate this risk, Hazrat Uthman (ra) constructed a dam near Mudri, a short distance from Madinah, and created a canal to redirect the floodwaters to the opposite side. This dam, known as Mahzoor, is a noteworthy accomplishment of Usman (ra) in public welfare construction.** ***(Khulasatul Wafa 2/124)***

# Construction and expansion of the Prophet's Mosque

**Hazrat Usman (ra) played a significant role in the construction and expansion of Masjid Nabawi. During the Prophet's era, the mosque became too small for the growing number of Muslims. To address this, Hazrat Uthman (ra) purchased a piece of land adjacent to the mosque and presented it to the Prophet for expansion.**

**Later, during his own time as caliph, Hazrat Uthman (ra) constructed a large and impressive building to expand the mosque further. The initial plan was made in 24 AH. Still, the people who owned houses around the mosque were unwilling to give up their privileged location near the Prophet's Mosque, even with higher compensation. Despite various attempts to satisfy them, they remained dissatisfied for five years.**

**In 29 AH, after consulting with the companions, Hazrat Uthman (ra) delivered an impactful speech on Friday, highlighting the increasing number of worshippers and the mosque's narrowness. This speech inspired people to voluntarily give up their houses and allow the construction work to begin in earnest.**

**All the Ummal (agents) were appointed to oversee the project, and workers laboured day and night. After ten months of hard work, a beautiful and sturdy building made of brick, lime, and stone was completed. The expansion increased the length of the mosque by fifty yards, but the width remained unchanged.** ***(Khulasatul Wafa 2/124)***

# Military Administration

**During his rule, Hazrat Usman (ra) established a military system built upon the foundations of Hazrat Umar (ra). To recognize their military service, Hazrat Usman (ra) increased the stipend of appointees by one hundred dirhams. He separated the military from administrative duties and assigned permanent officers to oversee them in all capitals.**

**The effectiveness of the military system during this period is demonstrated by the fact that when Amir Muawiya (ra) required additional troops to fight the Romans on the borders of Syria, armies from Iran and Armenia arrived promptly. Similarly, when Abdullah bin Abi Sarh (ra) needed military support to quell a rebellion in Tripoli, reinforcements from Syria and Iraq arrived promptly.**

**When the Egyptian army failed to conquer Africa, reinforcements were dispatched from Madinah, led by Abdullah bin Zubair (ra), who won it successfully. In addition to the military centres established during the Farooqi era, the Usmani era also saw the establishment of military centres in Tripoli, Cyprus, Tabaristan, and Armenia. Cantonments, where a small army was stationed, were also set up in various districts.**

**Throughout the country, extensive pastures were established for the rearing of horses and camels. There were numerous pastures on the outskirts of DarulKhilafah, with the largest one in Ribzah, just four miles from Madinah. This pasture covered an area of ten miles in length and width. Another pasture, located twenty miles from Madinah, was in Naqi. There was also a pasture in Zarba, which measured six miles on each side.**

**Under the rule of Hazrat Usman (ra), as the population of horses and camels grew, the pastures were expanded, and springs were established in close proximity to each one. Additionally, Hazrat Usman (ra) personally funded the creation of a new fountain and houses for pasture management. The sheer number of camels and horses in the Usmani period can be gauged from the statistic that 40,000 camels were reared at the Zarba pasture alone.**

# Naval Administration

**The era of Hazrat Usman (ra) marks the inception of naval warfare and military operations in Islam. Despite the potential dangers associated with such undertakings, the exact details and arrangements are not well documented in history. However, it is recorded that under the insistence of Amir Muawiya (ra), the Caliphate court issued a directive to assemble a naval force, and Abdullah bin Qais Harisi (ra) was appointed as its leader, called Amirul Bahr.**

**The extent to which the naval power of the Muslims had grown is evident in their successful conquest of Cyprus and the decisive defeat of the Roman fleet, consisting of five hundred ships, which thereafter refrained from approaching Islamic territory.**

# Propagation and Preaching of Islam

**Hazrat Usman (ra), as the deputy of the Prophet ﷺ, considered it his most important duty to serve the religion and its publication and preaching. He tried to fulfil this duty by personally preaching Islam to war prisoners and inviting them to the faith. An example of this was when he visited a group of Roman women who were captured in a battle and spoke to them about the virtues of Islam, resulting in the two**

**women accepting Islam and confessing the oneness of Allah. (Adabul Mufrad, chapter of Khafzul Amra)**

# Qualities of Usman (ra)

**Hazrat Usman (ra) was highly literate and had writing and reading skills even before Islam's advent. These skills were further developed after he accepted Islam.**

# Scribe of Revelation

**As a result of these skills, the Holy Prophet ﷺ assigned Hazrat Usman (ra) with the important task of writing down the revelations. Whenever a verse was revealed, Hazrat Usman (ra) would write it down. Hazrat Ayesha (ra), the wife of the Holy Prophet ﷺ, narrates an incident where a verse was revealed at night, and Hazrat Usman (ra) was present. The Messenger of Allah ﷺ ordered him to write it down, and he obeyed the command immediately.** ***(Kanzul Ummal 6/377)***

# Writing style

**The writing style can be determined through the commandments and letters that have been recorded in books till now. Unfortunately, the beauty and enjoyment of the language cannot be maintained in translations. Here are a few lines from one of the various edicts dispatched to all nations after assuming the Caliphate:**

**"You have attained this position only through obedience and adherence. Hence, worldly pursuits should not distract you from your objective. When three factors are present in the community, the chain of bid'ah (innovations) will commence:** ***prosperity, the abundance of offspring from***

***female slaves*, and t*he Qur'an being read by both Arabs and non-Arabs*. The Prophet of Allah ﷺstated that non-Arabs are prone to disbelief, as they fabricate new things when they don't comprehend something."**

**In one of his directives, he addresses the agents: "It is likely that your leaders will become mere revenue collectors instead of protectors. When this occurs, modesty, trust, and loyalty will vanish. The best approach for you is to manage the financial interests of Muslims, ensure they receive their due rights and collect what is owed to them."**

# Art of Oratory

**He was not an expert in an impromptu speech. When he was first chosen as the Caliph and approached the pulpit to address the audience, he was tongue-tied. He acknowledged that his predecessors, Abu Bakr (ra) and Umar(ra), had always been well-prepared for their speeches and promised to do the same in the future. He emphasized that the community needed a practical and effective leader rather than one who was only skilled with words. His speeches were short but effective. The following is an example of how he began a sermon:**

**"People! Some greed and covetousness are mere needs, and some hopelessness is tantamount to indifference. You collect things you cannot enjoy and build hopes that cannot be fulfilled. You have been left in this house of deception for an appointed time."**

# Special Passion for the Qur'an

**Hazrat Usman (ra) narrates that the Prophet ﷺ said, "The best among you (Muslims) are those who learn the Qur'an and teach it."** ***(Sahih Bukhari H# 5027)***

**Possibly this is the reason for his particularly strong devotion to the Holy Qur'an. Like many other major Sahaba, he was a Hafiz (memorizer) of the Holy Qur'an. He had also served as a scribe of its revelations. As a result, he had a profound understanding of the circumstances of the revelation and its intended message. It's rumoured that he even prepared a copy of the Qur'an during the time of the Prophet.** ***(Nuzhatul Abrar Qalami, pg. 41)***

**He possessed a unique ability to derive rulings and solve issues through Qur'anic verses. Preserving the Qur'an from being distorted by the newly converted Muslim nations is one of his major accomplishments. The account of his martyrdom further highlights his exceptional qualities, as even in the face of death, he was steadfast in his recitation of the Qur'an.**

# Caution in Hadith Narration

**In terms of ahadith, very few of them are narrated from Hazrat Usman (ra) compared to other Companions (ra). His total number of narrations is 146. Three of them are *Muttafiq Alaih*, meaning they are present in both Bukhari and Muslim, eight are only in Bukhari, and five are only in Muslim. Thus he has a total of 16 ahadith in Sahihain.**

**The reason for the scarcity of his ahadith is that he was cautious in his narration. He used to say, "What prevented me**

**from narrating from Allah's Messenger ﷺ was not the fact that I was not the most knowledgeable of his Companions about what he ﷺ said. But, I bear witness that I heard him say: "Whoever says something about me that I did not say, let him take his place in Hell."** ***(Musnad Ahmad H# 469)***

**Therefore, he used to be very careful in the narration of ahadith. Abdur Rahman bin Hatib stated that he had not seen any Companion who spoke more completely than Hazrat Usman (ra), but he was afraid of narrating hadith.**

# Jurisprudence and Ijtihad

**Hazrat Usman (ra) was not among the senior Mujtahideen (jurists who can derive religious rulings) like Hazrat Abu Bakr (ra), Umar (ra), and Ali (ra). However, he was a mujtahid in Shariah and religious matters. Like other mujtahid Sahaba (ra), his ijtihad and decisions are recorded in books. People benefitted from his words and actions.**

***(Bukhari Kitabul Ghusl and Musnad Ahmad 1/60, 70)***

**Specifically, Hazrat Usman (ra) had a deep understanding of the rituals and matters related to Hajj. Hazrat Abdullah bin Umar (ra) was second to him in this knowledge. During the reigns of the first two Caliphs, Hazrat Usman (ra) was consulted for fatwas in intricate matters.**

**Once, Hazrat Umar (ra) visited Makkah and threw his cloak over someone standing in the Kaaba. Coincidentally, a pigeon landed on the cloak, and Hazrat Umar (ra), thinking the pigeon might soil the cloak, blew it away. The pigeon then landed in another place where it was bitten by a snake and died instantly. When this issue was brought to Hazrat Usman (ra), he issued a fatwa for**

**expiation, as Umar (ra) was responsible for bringing the pigeon from a safe place to an unsafe one.** ***(Daf'ee Tab' pg. 79)***

**Upon assuming the Caliphate, Hazrat Usman (ra) was presented with the case of Harmuzan's murder. Hazrat Ubaidullah bin Umar (ra) was the accused. The decision, in this case, is actually based on ijtihad. That is, if the deceased has no heir, then the ruler becomes his guardian. As there were no heirs to Harmuzan, Hazrat Usman (ra) became his guardian and chose to pay diyah (blood money) instead of qisas and personally financed it from his own wealth, which was then deposited into the state treasury.**

## A special focus on *Ilmul Faraaiz* (distribution in inheritance)

**Hazrat Usman's (ra) frequent involvement in commerce suggests that he was knowledgeable in mathematics and calculations. This is evident from his interest in property distribution, which involves significant calculation. Alongside Hazrat Zaid bin Sabit (ra), he played an essential role in the development and arrangement of this field of knowledge. The Holy Qur'an mentions DhulFaruz and some groups. Hazrat Usman (ra) and Hazrat Zaid (ra) established the current understanding of Ilmul Faraaiz.**

**They were considered experts in this field during their time. They were often called upon to settle inheritance disputes during the era of Siddiqui and Farooqi and to resolve complex contracts related to property distribution. Some of the Companions even feared that the knowledge of this field would be lost after their passing.** ***(Kanzul Ummal 6/ 372)***

# Fear of Allah

**Fear of Allah is the source of all virtues. A heart that does not tremble with the fear and glory of Allah cannot hope for any good. Hazrat Usman (ra) was often filled with fear of Allah. The idea of death, grave and destiny was always prevalent in his subconscious.**

**Whenever a funeral procession would pass, Usman ibn Affan (ra) would stand up, and tears would stream down his face. When he stood by a grave, he would weep until his beard became wet. It was said to him, "When you remember Paradise and Hell, you do not weep, but you weep because of this?" He said: "The Messenger of Allah ﷺ said: 'The grave is the first of the stages of the Hereafter; whoever is saved from it, what comes afterwards will be easier for him, but if he is not saved from it, what comes afterwards will be worse for him.' And the Messenger of Allah ﷺ said: "I have never seen any scene, but the grave is more frightening than it.**

***(Sunan Tirmizi H# 2308)***

# The love and Companionship of the Prophet ﷺ

**He accompanied the Messenger of Allah ﷺ in many battles and was willing to give his life for his cause. Usman (ra) had a profound love and reverence for the Messenger of Allah ﷺ and was deeply affected by the Prophet's ﷺ humble and ascetic lifestyle. Whenever possible, he would provide gifts and offerings in his service. Upon learning that the Prophet ﷺ had gone without food and drink for forty days, Usman (ra) was so moved by emotions that tears streamed down his face. He immediately brought**

**food and drink and three hundred dirhams to offer as a gift.** ***(Kanzul Ummal 6/ 376)***

## Respect for Allah's Messenger ﷺ

**He was so devoted to the politeness and respect of the Messenger of Allah ﷺ that the hand he took the pledge of allegiance with, would not permit it to be contaminated by any form of impurity.** ***(Kanzul Ummal 6/ 371)***

**He held a special place in his heart for Ahlul Bait and the righteous wives of the Prophet ﷺ, and during his Caliphate, he doubled the Ramadan rations for the wives of the Prophet ﷺ.**

## Following the Sunnah of the Prophet ﷺ

**Hazrat Usman's(ra) love and devotion to the Holy Prophet ﷺ were so strong that he tried to imitate the Prophet ﷺ in everything he did, including his movements, gestures and even his casual conversations.**

**♦On one occasion, he smiled while performing ablution, and people asked about it. He said he saw the Holy Prophet ﷺ smile similarly after performing ablution. (Tabari pg. 2804) Another instance was when a funeral passed in front of him, and he stood up, saying that the Holy Prophet ﷺ used to do the same thing.** ***(Musnad Ahmad H# 426)***

**♦Once, at the time of Asr, he performed ablution in front of everyone and showed that Allah's Messenger ﷺ used to perform ablution in the same way.** ***(Musnad Ahmad 1/ 68)***

**♦Hazrat Usman (ra) was once sitting at the second door of Masjid Nabawi. He called for a shoulder of a goat and ate its**

**meat, then got up and prayed without performing wudu. Then he said: I sat where the Prophet ﷺ sat, ate what the Prophet ﷺ ate, and did what the Prophet ﷺ did.** ***(Musnad Ahmad H# 441)***

**♦On the occasion of Hajj, he and a sahabi were doing Tawaf. He kissed *Rukn Yamani* in Tawaf, but Hazrat Usman (ra) didn't do that. So he held Usman's (ra) hand and tried to make him do that. Hazrat Usman (ra) said: What are you doing? Did you not do the Tawaf with the Messenger of Allah ﷺ? He said. Yes, indeed. Usman (ra) asked: Did you see the Prophet ﷺ doing it? He said no! Then Usman said: Don't you have a good example in him? He replied: Yes, indeed.**

***(Musnad Ahmad H# 512)***

# Modesty: Usman's (ra) special attribute

**Hazrat Usman (ra) was known for his modesty and shame, which were his defining character traits. As a result, historians have included a permanent section on modesty in portraying his personality and behaviour. The Holy Prophet ﷺ also held Usman's (ra) modesty in high regard and was mindful of it.**

**Once Prophet Muhammad ﷺ was sitting with his Companions when Abu Bakr (ra) and Umar (ra) visited the Prophet ﷺ while he was lying down with his shin uncovered. He ﷺ didn't feel the need to sit up or cover himself. However, when Usman (ra) entered the room, the Prophet ﷺ sat up and covered his shin, revealing his modesty towards Usman (ra). When Ayesha (ra) enquired about this behaviour, the Prophet's ﷺ responded, "Should I not feel shy of a man whom the angels feel shy of?"** ***(Sahih Muslim H# 2401)***

# The asceticism and piety of Usman Ghani(ra)

**Hazrat Usman (ra) was limited to a diet of light foods and soft clothing due to his delicate health and pampered upbringing. Unlike Farooq-e-Azam (ra), he was unable to tolerate harsh foods or rough garments. However, this should not be interpreted as a love for luxury, as despite his substantial wealth, he lived modestly and abstained from excessive extravagance.**

**The *Qaz* was a high-quality Roman cloth that became popular among nobles, the wealthy, and middle-class Arabs. However, Hazrat Usman (ra) never wore it and forbade his wives from doing so.**

# The humility of Hazrat Usman (ra)

**Hazrat Usman (ra) exemplified modesty and simplicity. Despite having numerousmale and female slaves in his household, he performed his own tasks and never mistreated anyone. When he would rise for Tahajjud prayers and find no one awake, he would perform ablution himself without disturbing others' sleep. He was known for his gentle demeanour and would respond softly even if someone spoke harshly.**

**Once, during a conversation, Amr ibn Aas (ra) said something about the nobility of Hazrat Usman's (ra) father. Hazrat Usman (ra) replied kindly by saying that those were references from the days of ignorance and had no place in the Islamic era.** ***(Tabari pg. 2966)***

**Similarly, during a Friday sermon, a person called out to Hazrat Usman (ra), saying, "Repent and stop your excesses." In response, Hazrat Usman (ra) raised his hand**

**towards the Qibla and prayed, "O Allah, I am the first to turn to you and seek forgiveness for my wrongdoings."**

## His Sacrifice or Selflessness

**Hazrat Usman (ra) devoted himself selflessly to the well-being of the Muslim community, and, as a result, he did not use any of the funds from the state treasury for personal expenses during his Caliphate.** ***(Tabari pg. 2953)***

**By declining to take his own salary, Hazrat Usman (ra) effectively gave the amount set aside for him to the larger Muslim community. The annual stipend of Hazrat Umar (ra) was five thousand dirhams. According to this calculation, throughout Usman's (ra) twelve-year rule, this added up to a substantial sum of sixty thousand dirhams. This act of selflessness and sacrifice set a shining example for others to follow.** **(Tabari pg. 2953)**

## His generosity

**Hazrat Usman (ra) was one of the wealthiest individuals in Arabia and was blessed with a generous nature by Allah. He used his wealth and generous heart to greatly benefit Islam when no one else in the community could match his generosity and charitable giving.**

**♦Hazrat Usman (ra) bought the well of Ber Rumah for twenty thousand dirhams and made it available for the use of the Muslims. It was the only well in Madinah that was not brackish and was owned by a Jew. He also spent a large amount of money to expand the Prophet's Mosque when the Muslim population increased, and worshippers faced space constraints.**

**♦Hazrat Usman's (ra) most remarkable act of generosity was his provision of weapons and other essential equipment for thousands of Mujahideen during the Battle of**

**Tabuk. This act of kindness came at a time when Muslims were facing difficulties and hardships and when the Prophet ﷺ himself was concerned about the war preparations of Caesar of Rome.**

**♦In addition to the previously mentioned acts of generosity, Hazrat Usman (ra) continued to give to charity on a daily basis. He freed a slave every Friday, perpetuating his practice of generosity.** ***(Nuzhatul Abrar pg. 41)***

# Caringfor widows and orphans

**Hazrat Usman (ra) was well-informed about the situation of widows and orphans, and their plight moved him deeply. During a Jihad, the faces of the Muslims were sad and filled with poverty, and the hypocrites were rejoicing. Usman (ra) loaded fourteen camels with food and drink and sent them to the Prophet to distribute among the Muslims.**

***(Kanzul Ummal 6/ 374)***

# His kindness to relatives and friends

**Hazrat Usman (ra) valued spending time with his loved ones and nurturing relationships. When his uncle Hakam bin Aas was exiled to Taif by the Prophet ﷺ, Hazrat Usman (ra) worked hard to get his uncle's sins forgiven. He invited him to Madinah during his Caliphate and gave his uncle's children one lakh dirhams from his own pocket.** ***(Tabari pg. 2954)***

**Hazrat Usman (ra) had close relatives, including Abdullah bin Amir (ra), Abdullah bin Abi Sarh (ra), Amr ibn Aas (ra), and Amir Muawiya (ra), whom he appointed to prominent positions during his reign. He also showed generosity to his friends by lending them large sums of money and sometimes even not asking for repayment. On one occasion, when Hazrat Talha (ra) came to repay a loan,**

**Hazrat Usman (ra) declined to take it back and credited it to Talha's kindness.** ***(Tabari pg. 3037)***

## The epitome of Patience and Endurance

**Hazrat Usman (ra) was known for his patience and endurance. He was able to handle hardships and pains with calmness and grace. His handling of the events that lasted for forty days leading to his martyrdom demonstrated his strength of character. Despite having hundreds of faithful followers and thousands of supporters ready to defend him, he chose to avoid bloodshed and showed restraint, ultimately departing from the world as a testament to his noble character.**

## His religious life

**In addition to his responsibilities as Caliph, Hazrat Usman (ra) dedicated much of his time to worship and spiritual practices. He was known to spend long hours in prayer and recitation of the Qur'an, often completing the entire book in a single night. (Ibn Saad)**

**He also regularly fasted, sometimes for a whole month, and would eat only enough at night to survive. He used to go for Hajj every year and perform the duties of Amir-e-Hajj, especially during the days of Khilafah. Despite the demands of his position, he never neglected his personal spiritual pursuits. Unfortunately, he could not go to Hajj in the year of his martyrdom due to the circumstances surrounding his death.**

## His Domestic conditions

**Upon migrating to Madinah, Hazrat Usman (ra) was the guest of Hazrat Aus bin Sabit (ra) and likely stayed in his home for an extended period. During his Caliphate, he**

**constructed a palace near the Prophet's Mosque that stood out in its grandeur compared to other buildings in Madinah. The location is still referred to as Sayyidina Usman (ra). It includes a Western Pilgrim's Corner and a library named Sayyidina Usman Library. Behind the Prophet's Mosque on the opposite street is a door with an inscription honouring Hazrat Usman as a martyr.**

## His Economic resources

**The main source of livelihood was trade. Hazrat Usman (ra) was considered the richest merchant in Arabia, earning him the title of Ghani.**

## His Financial status

**He received an estate from the Prophet ﷺ after the conquest of Khaibar. He had purchased properties in various locations. He also owned a large piece of land near Madinah at Baqi, which he dedicated to be used as a cemetery.**

## His Agriculture

**Hazrat Usman (ra) was known for not engaging in agriculture himself. Instead, he would allocate his land for planting crops. The agreement was that the farmer would receive two-thirds of the produce while the remaining one-third would be Hazrat Usman's (ra) share.**

## Simplicity and cleanliness in food

**Due to his old age and weak health, his diet was usually light and easy to digest. He was known to host gatherings of relatives and friends at his table, and he was**

**always well-groomed, taking a bath every day and wearing nice clothes with a touch of attar.** ***(Musnad Ahmad 1/67)***

# His Dress

**Ibn Saad has created a special title for his dress in his book, as if Usman (ra) used to wear nice clothes. But he was careful not to let it get in the way of his simplicity. He avoided wearing clothes that would bring about feelings of pride, arrogance, and selfishness. The type of cloth called *Naft* was a popular choice among Arab nobles, but Hazrat Usman (ra) never wore it and even prohibited his wives from wearing it.**

**Hazrat Usman (ra) did not wear pyjamas throughout his life. He only wore it during his martyrdom to cover the satar (the area from the navel to the knee). He would usually wear an apron. A taba'i (follower of sahabi) narrates that when he saw him on the pulpit on Friday, he was wearing a thick apron that did not cost more than five dirhams.**

***(Mustadrak Hakim 3/92)***

# His Appearance

**Hazrat Usman (ra) was of medium height and had an attractive appearance. He had a white complexion with a slight yellowish tint. He had smallpox scars on his face, which only enhanced his good looks. He had a thick beard, and his hair was thick and reached below his ears. Some reports suggest that he used to colour his hair. His teeth were exceptionally beautiful and were bound with gold wire to strengthen them.**

# Wives and Children

**Usman's (ra) first wife was Hazrat Ruqayyah (ra), the daughter of the Prophet of Allahﷺ. She lived for one year after the Hijrah and died in 2 AH. The couple had a son named Abdullah, who passed away in childhood. In 3 AH, Usman (ra) married Hazrat Umm Kulthum (ra), the younger daughter of the Prophet of Allah ﷺ. She passed away after six to seven years of marriage in 9 AH, and they did not have any children. After that, he went on to have several other marriages.**

- **Fakhitah bint Ghazwan: she bore him Abdullah, who also died in childhood.**
- **Umm Amr bint Jundub: she bore him Amr, Khalid, Aban, Umar and Maryam.**
- **Fatimah bint Waleed: she bore him Waleed, Saeed and Umm Saad.**
- **Ummul Baneen bint Uyainah: she bore him Abdul Malik.**
- **Ramlah bint Shaibah: she bore him Ayesha, Umm Aban and Umm Amr.**
- **Naila bint Farafisah: she was present at the time of Usman's martyrdom and bore him Maryam.**

**We pray that Allah Almighty may bless us with the humble and gentle nature of Hazrat Usman Ghani (ra). May He protect us from any false thoughts or beliefs about any of the Companions of the Prophet ﷺ. It is crucial to comprehend that numerous conflicts that emerged during the Caliphs' era resulted from hypocrites' plots. Therefore, criticizing the Caliphs or any of the Companions may result in losing our faith. Consequently, we seek Allah Almighty's guidance to**

**enable us to understand past events with a balanced perspective and derive lessons from the Ummah's experiences.**

**Wassalam**

**Muhammad Sarwar Farooqi Nadwi**
**Darul Uloom Nadwatul Ulama**
**Lucknow**
**28 Shaban 1441**
**5-2-2020**