

Martyrdom of Aggrieved Caliph: A Descriptive Study

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Abstract:

Hazrat Uthman (r) became the third caliph after the death of Umar (r). The historians call his martyr the beginning of the 'First Fitna' in Islamic history. After his martyrdom, the days of the reign of Ali (r) were the days of civil war in the Islamic nation. The last years of Uthman (r) were criticized by some historians and some others criticized the dealing of the next caliph Ali (r), and how he dealt with the political dilemma after the martyr of the aggrieved leader of believers.

This article had a descriptive study about the third caliph Uthman (r), aiming to trace out the political situation and reasons behind his martyrdom. The study explored and did find out that there were no hands of Ali bin Abi Talib (r) in the blood of Uthman(r), as some opportunist historians opined. Some rebels against Uthman (r) created a kind of political quagmire, and Ali (r) subjugated them to an extent.

Keywords:

Dun-nurain, aggrieved caliph, Bani Umayyad, Fitna, Bin Abi Sarh, expedition to Cyprus, besiege.

Uthman bin Affan (r)

Uthman bin Affan (r) took charge of the third Caliph on the third day after the death of Umar bin Khattab (r). He was titled Al-Gani (the rich), Dhun-Nurain (possessor of two lights) and Jami'ul Quran (compiler of the Quran). Uthman (r) was born in CE 579, which was the 6th year as per the Elephant year¹ in Taif. He was one of the first strippers to Islam and one of the ten who got glad tiding with Paradise. "Bin Is-haq said: He was the first to accept Islam after Abu Bakr, 'Ali and Zaid bin Harithah."²

He is the only one who participated with family in both migrations: first to Abyssinia and secondly to Madinah. In Makkah, the Prophet (s) gave him his second daughter Ruqayyah bint Muhammad (s) and she died with him during the days of Battle of Badr. He couldn't attend the battle of Badr personally because he was held back to look after his sick wife. After the death of the first wife Ruqayyah, the Prophet (s) gave him his divorcee daughter, Umm Kulthum. In the 9th Hijri year, she also died. So, he was called Dhun-Nurain because he was the husband of two daughters of the Holy Prophet (s).

He was appointed by the Messenger of Allah (s) as deputy in charge of the administration of Al Madinah during the military expedition to Dhat Al-Riqaa' (628/7H). Anas (r) said: "When the Messenger of Allah (s) ordered the pledge of Allegiance of Ridwan (at Hudaibiyyah) Uthman bin Affan was the messenger of the Prophet (s) to the people of Makkah. Ibn Umar (r) reported: 'Come, so I can clarify to you what you have asked about. As for his fleeing on the day of (the battle of) Uhud, then I bear witness that Allah has pardoned him and forgiven him. As for his being absent on the Day of (the battle of) Badr, then he was married to the daughter of the Messenger of Allah (s). So, the Messenger of Allah (s) said to him: You have the reward of a man who participated in (the battle of) Badr, and his share (spoils of war). [And he ordered him to stay behind with her, as she was ill]. As for his being absent from the Pledge of Ar-Ridwan, then if there was anyone more revered in Makkah than 'Uthman, the Messenger of Allah (s) would have sent him instead of 'Uthman. The Messenger of Allah (s) sent 'Uthman (to Makkah), and the Pledge of Ar-Ridwan was after Uthman had departed for Makkah. He said: So, the Messenger of Allah (s) said with his right hand: This is the hand of Uthman, and he put

1 - Elephant year: عام الفيل / year in which Abraham Al Ashram came to attack Ka'aba (CE 570) from Yemen.

2 - Al-Sirah al-Nabawiyah fi daw' al-Qur'an wa-al-Sunnah, Muhammad ibn Muhammad Abu Shuhbah: 1/286

it upon his hand and said: This is for Uthman. He said to him: Go now, and take this (clarification) with you."¹

Reign:

In CE 644 /23H, Uthman (r) took charge of the third caliph on the 3rd day of the death of Umar (r). Abdur Rahman bin Awf (r) pledged allegiance to him as the next caliph from six-member council designated by Umar (r): Uthman bin Affan (r), Ali bin Abi Talib (r), Abdur Rahman bin Awf (r), Saad bin Abi Waqqas (r), Zubair bn Awwam (r) and Talhat bin Ubaidillah (r).

Abdur Rahman bin Awf (r) had several negotiations with most of the companions regarding this matter. All of them agreed upon either Uthman (r) or Ali (r), and most of them opined that Uthman (r) was the next caliph.

Reported by Ibn Saa'd that the companion Anas (r) said: "Umar sent for Abu Talhah Al Ansari an hour before he died and said, 'You be among fifty of the Ansar along with this group, the companions of the council, as I believe, will gather in a house. Stand at that door with your companions, allow no one to enter, and do not leave them to allow the third day to pass without their appointing one of themselves to the command."²

Imam Ahmed reported in his Musnad that Abu Wael said: "I said to Abdur Rahman bin Awf (r), 'How could you have sworn allegiance to Uthman and neglected Ali (r)?' He said, 'Where was my wrong action? I started with Ali (r) and I said, Shall I swear allegiance to you according to the Book of Allah, the Sunnah of His Messenger and the conduct of Abu Bakr (r) and Umar (r)? He said, 'In what I am able'. Then I offered the same to Uthman and he said: Yes."³

In the year Uthman (r) took charge, he changed governor of Kufa, Mughirat bin Shua'bah (r) and appointed Sa'ad bin Abi Waqqas (r). In CE646/25H, Uthman removed Sa'ad from Kufa and appointed his brother from his mother's side Al-Walid bin Uqbah bin Abi Mu'ayt, and that caused the dislike of people in appointing his relatives to the authority posts.

1 - Tirmidhi, Chapters of Virtues: 3706

2 - Kanzul Ummal, Ibn Saad: 14253

3 - Musnad Ahmed: 557

In the year CE647/26 H, Uthman made an alteration and development in the buildings of Masjid ul Haram and extended it. For that development, he bought surrounding and adjoining sites. In the 29th year of Hijrah, (CE 650) he extended Masjid Al-Nabawi, by building sculpted stone pillars and a teakwood roof. He lengthened the mosque to one hundred and sixty cubits with one hundred and fifty cubits breadth.

In the year CE 649/ 28 AH, Muawiyah (r) initiated a military expedition to Cyprus by the order of Caliph Uthman (r). The expedition to Cyprus was planned by Muawiyah (r) in the time of Umar (r), but caliph Umar (r) didn't permit him to proceed at that time. In that expedition, Ubadah bin As-Samit (r) and his wife Umm Haram bint Milhan (r) also participated. During the expedition, Umm Haram fell from her animal and died there as a martyr. This was an example of the prophecy of the Prophet (s) that she would be in this army.¹ The holy prophet (s) had supplicated for her that she should be among the expedition. She was one among the martyrs, buried in Cyprus.

In his period, the Muslim army conquered many lands west and east of Madinah, like Istakhr² (a city in ancient Persia near the capital of the Achaemenid dynasty), lands of Khurasaan (northern Iran) and Naysabur (a city northeast of Iran). This increased the flow of revenue to the treasury.

Many prominent companions of the Prophet (s) died in these days, like Abu Sufyan bin Harb and Al-Hakam bin Abil-Aas in 31H. Abbas bin Abd al-Muttalib, Abdul Rahman bin Awf, Abdullah bin Masud, Abud-Dardaa and Abu Dharr Al-Ghifari died in the 32nd year of Hijrah. When Miqdad bin Al-Aswad died in Al-Jurf in the 33rd year of Hijrah, his body was carried to Madinah for burial.

When the people of Kura ejected Saad bin Abi Waqqas from Kufa in 34H, Uthman (r) appointed Abu Musa Al-Ash'ari for them.

1 - Sahih Al-Bukhari: 2878: Anas (r) narrated:

Allah's Messenger (ﷺ) went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Messenger (ﷺ)! What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on, she married 'Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling.

2 - Istakhar: اصطرخر/استخر

Uthman (r) replaced Amr bin Al-Aas from Egypt with Abdullah bin Saad bin Abi Sarh. He led an expedition against northern Africa, Andalusia and Abyssinia.

Az-Zuhri said: "Uthman (r) ruled the for twelve years as Ali (r) ph. First six years people didn't criticize him. The Quraysh preferred him as a ruler after Umar ibn al-Khattab, because Umar was severe against them, but when Uthman (r) ruled over them he was gentle with them and made his connections close with them. Then later he flagged in their affair, and appointed his relatives and family in the last six (years of his rule)."¹

Favour to the relatives:

Uthman (r) favoured his family and relatives with financial help, as kinship ties as he allocated for Marwan bin Hakam the fifth share of the booty which the caliph got from North Africa. "When he was asked about this, he interpreted it as 'making close connections with family' which Allah has ordered. He said, Abu Bakr and Umar gave up and abandoned what of that was theirs by right, and I preferred to share it with my relatives. But the people rejected and denounced it from him."² Most of his appointments of officials were from Bani Umayyad who were not among the companions of the Prophet (s). Some emirs used to disobey him and the companions would repudiate it. The Caliph will advise them with fear of Allah and the people to have goodwill.

Bin Abi Sarh

One among such emirs was Abdullah bin Abi Sarh, sent by Uthman (r) to Egypt. The service of Bin Abi Sarh was not so satisfactory, but he remained there for years. 'Some people of Egypt came to Uthman (r) complaining about the emir Bin Abi Sarh, then the caliph wrote to him a letter advising and threatening. But Bin Abi Sarh had no change in his attitude and refused to comply with what was commanded by Uthman (r). Later, he punished and killed one of those who raised the complaint against him.

This event resulted in the furiousness of the people against him, henceforth, seven hundred Egyptians departed from Egypt towards Madinah and dwelt in the mosque of Madinah. They consulted the elder Companions at the times of the prayers and complained about the atrocities of Bin Abi Sarh. "When Talhah bin Ubaidillah (r) heard this, he stood and

1 - Kanzul Ummal: 5/14

2 - Ibnul Atheer : 3/38

addressed Uthman (r) very severely. A'isha (r) sent to Uthman (r) saying: 'The Companions of Muhammad (s) came to you and they asked you to remove this man and you refused? He has killed a man from among them, so treat them with justice (in their complaint) against your governor.' Ali ibn Abi Talib (r) came to him and said, "They are only asking you for a man in place of (in retaliation for) a man and they have claimed from him (retaliation for the spilling of) blood. Remove him from over them and give a (just) decision between them. If there is anything due against him, be just to them."¹

The caliph asked the Egyptians, 'to propose one person whom he could appoint in the place of Bin Abi Sarh.' They opined Muhammad bin Abi Bakr to be sent as Amir. Then Uthman (r) wrote his covenant and appointed him as the new Amir.

Mohamed bin Abi Bakr to Egypt

When Mohamed bin Abi Bakr started to depart for Egypt, a group of the 'emigrants and helpers' (Muhajirs & Ansars) followed Muhammad on the journey to enquire about the condition in Egypt and the problem with the Amir Bin Abi Sarh. When they were about three days' journey from Madinah they came upon a black slave on a camel beating the camel so much that it was as if he was pursuing or being pursued.

The Companions chased him and inquired, "It is as if you were fleeing or pursuing someone?" He replied to them, "I am the slave of the Amir al-Mu'minin and he has directed me to the governor of Egypt." One of them said, "This Muhammad is the governor of Egypt." Then he replied, "It is not this one I want."

Then he was taken to Muhammad bin Abi Bakr to enquire about his intention and mission. "Muhammed bin Abi Bakr asked him 'Boy, who are you?' Once he said, 'I am the slave of the Amir Al-Mua'minin' and another time he said that he was a slave of Marwan'. After further inquiry, it was recognized that he was the slave of caliph Uthman (r). Muhammad bin Abi Bakr again asked him: 'To whom are you sent?' He replied, 'To the governor of Egypt.' He said, 'With what?' He said, 'With a message.' He said, 'Do you have a letter with you?' He said, 'No.' They searched for him and didn't find a letter with him. He had with him an ewer that was dry, which

1 - Ibn Hajar Al Haithami, Al Sawaiq Al Muhriqa : 1/342

was something that moved about, so they moved it about to bring it out but it didn't come out. They broke the ewer and there was a letter in it from Uthman to Bin Abi Sarh."¹

Muhammad gathered the companions of the Prophet (s) with him, and then he opened the letter in their presence. "There was in it, 'When Muhammad, so-and-so, and so-and-so come to you, then find a way to kill them and declare his letter to be false. Consider yourself confirmed in your governorship until my advice on it comes to you, and imprison whoever tries to come to me to accuse you of wrongdoing. My advice on that will certainly come to you if Allah wills.'"²

The companions were terrified when they read this and resolved. So, they returned to Madinah. Muhammad bin Abi Bakr sealed the letter and entrusted it to a trustworthy man who was with them. When they reached Madinah, they gathered Talhah bin Ubaidillah, Zubayr bin Awwam, Ali bin Abi Talib, Sa'ad bin Abi Waqqas, and whoever there was of the companions of the Prophet (s).

Mohammad opened the letter in their presence, read out the letter to them and explained the story of the slave. There was none from the people of Madinah but enraged at Uthman. The Companions rose and went to their houses confused and incoherent. They couldn't understand what was behind this letter. It was in the year 35H.

Besiege by Egyptians

The people from Egypt besieged Uthman (r) and Muhammad bin Abi Bakr also supported them, because the letter was an order to kill him. When Ali bin Abi Talib saw this, he called the participants of Badr (Badriyyeen) like Talhah bin Ubaidillah, Zubair bin Awwam, Sa'ad bin Abi Waqqas, Ammar bin Yasir and went into Uthman (r) with the slave, the camel and the letter. "Ali asked him, 'This slave is your slave?' He said, 'Yes.' He said, 'And the camel is your camel?' He said, 'Yes.' He said, 'Then you wrote this letter?' He said, 'No' and he swore an oath, 'By Allah, I did not write this letter, I did not order it, and I had no knowledge of it.' Ali said, 'The seal is your seal?' He said, 'Yes.' He said, 'How does your slave go out on your camel, with a letter

1 - Seerah Ibn Hibban : 1/512

2 - Al Tabri, Al Riyadh Al-Nadhirah: 3/64

upon which is your seal, and you know nothing about it?' He swore again, 'By Allah, I did not write this letter, I didn't order it, and I never directed this slave to go to Egypt.'"¹

After enquiry, the handwriting was recognized that it was that of Marwan, and they just doubted Uthman (r). The people demanded from Uthman (r) to give them Marwan, because Marwan was with him in the house. Uthman (r) feared that if he handed over Marwan to them; the besiegers would kill Marwan. Uthman (r) didn't want to pave the way to bloodshed there. "The companions of the Prophet (s) knew that Uthman would not swear a false oath, but people said, 'Uthman will never be free of guilt in our hearts unless he hands Marwan over to us for questioning so that we know the situation of the letter, and how he could order the killing of a man of the companions of the Prophet (s) without right. If Uthman wrote it, we will remove him from office. If Marwan wrote it as if it had been written by Uthman, then we will have to look seriously at what we shall do in the case of Marwan.' They stuck to their places, and Uthman refused to send Marwan out to them, for he feared that he would be killed."²

The siege continued days and nights till they were denied water from Uthman (r). Uthman (r) looked at the people and asked: 'Is there Ali among you?' They replied: 'No.' Then he asked: 'Is Sa'ad with you?' Again, the reply was 'No'. So, he kept silent for a while and said: 'Will no one reach Ali and ask him to get us water to drink?' This pathetic news reached Ali (r), so he sent him three water skins full of water. But unfortunately, most of the water didn't reach him.

When Ali (r) realises the anger of sieging people, and they are about to kill even Uthman (r), he says: "We only want Marwan from him, for enquiry. As for the killing of Uthman, no!" Then Ali (r) called Hasan bin Ali (r) and al-Hussein (r) and said: "Take with you your swords and stand at the door of Uthman (r), and don't allow anyone to reach him any harm.' Then Zubair bin Awwam (r) sent his son Abdullah bin Zubair (r), and Talhat bin Ubaidillah (r) sent his son, Muhammad bin Talha and many more companions for the protection of Uthman (r). So, the children of the companions of Prophet (s) became guards for Uthman (r). When people saw this new development, they started to shoot arrows against the door of Uthman (r), which wounded and reddened Hasan bin Ali (r). Besides Hasan (r), Muhammad bin Talhah and Qanbar Salve of Ali (r) were also wounded.

1 - Al Suyuti, Tarikh Al Khulafa: 1/125

2 - Seerah Ibn Hibban : 1/512

Martyr of Uthman (r)

When Muhammad bin Abi Bakr saw Hasan bin Ali (r) with blood at the door, he thought that the scenario would provoke Banu Hashim and the plan would collapse and provoke a tumult. Then he said to two persons among them, "If Banu Hashim come and see blood on the face of al-Hasan they will remove these people from around Uthman and what we wanted will be rendered useless. Let us go and scale the wall of the house and kill him, without anyone knowing about it."¹ After that, Muhammed and the two persons entered the house climbing over the wall, while everyone with Uthman (r) was at the roof of the house. They didn't know about the plan and movement. Uthman (r) was alone with his wife reading the Quran. Muhammad ordered the two of them to stay at the door and he entered to look at the situation. If the situation is safe let them come in.

Muhammad entered first the room and got a hold of the beard of Uthman (r). Then Uthman(r) said to him, "By Allah if your father could see you, your behaviour towards me would cause him great distress."² When Muhammad heard this he repented and held back his hands. Soon after, two men hurried to Uthman (r) struck with their swords and killed him. *إنا لله وإنا إليه راجعون*

His wife cried out and the three of them escaped through the way that they had come in. But her cry didn't reach anyone. His wife went up to the roof and screamed: Leader of believers has been killed!

The people entered the house and they found Uthman (r) was murdered. Marwan and his son escaped in that confused situation. The news reached Ali (r), he was out of Madinah in his garden. He hurried to Uthman (r) and found the pathetic situation, then he caught his two sons and asked 'How was the Amir al-Muminin killed while you two were at the door?' He raised his hand and slapped al-Hasan, struck the chest of al-Hussein, and abused Muhammad bin Talhah and Abdullah bin Zubair.

"The people came rushing to him, and said 'We will pledge allegiance to you, so stretch out your hand, for there must be an amir.' Ali (r) said 'That is not your business. It only belongs to the people of Badr. Whoever the people of Badr are pleased with is the Khalifah. Not one of the people of Badr remained without coming to Ali (r) and they said to him, 'We see no one who

1 - Al Suyuti, Tarikh Al Khulafa: 1/127

2 - Ibn Asakir, Tarikh Dimishq: 39/418

has more right to it than you. Stretch out your hand and we will pledge allegiance to you.' They pledged allegiance to him." ¹

Hearing the news, Ali (r) rushed to the house of Uthman and asked his wife: 'Who killed Uthman?' She said that she didn't know, but she continued that two men came along with Muhammed bin Abi Bakr. Then she explained to Ali (r) about what Muhammed bin Abi Bakr and the two did.

Then, Ali (r) enquired Muhammad bin Abi Bakr about her statement. Muhammad replied that what she said was not a lie, and he came to Uthman (r) to catch him, but Uthman (r) reminded me of my father (Abu Bakr), so I stood back repenting to Allah. By Allah, I didn't kill him and didn't hold him to kill. Then Uthman's wife said: 'He has told the truth. But he brought the two men inside.'

Ahmad narrated: "Al-Mughirah ibn Shua'bah said that he entered upon Uthman while he was besieged and said, 'You are the imam of the people, and what you see has happened to you. I offer you three courses; one of them is that you come out and fight them, for there are numbers (of men) and strength with you; you are in the right and they are in the wrong; or we should cut a door for you other than the door over which they stand guard, then sit on your mount and take yourself to Makkah, for they will not consider it lawful to kill you when you are there; or else you should take yourself to Syria, for they are the people of Syria and among them is Muawiyah. Uthman (r) said, 'As for me going out and fighting, I will not be the first Khalifah of the Messenger of Allah (s) in his Ummah to spill (their) blood; and as for me going to Makkah, I heard the Messenger of Allah (s) saying, 'A man of Quraysh will wrangle and dispute in Makkah; there will be upon him half the punishment of the world,' and I shall not be him; and as for me taking myself to Syria, then I will never separate myself from the abode of the Hijrah and the neighbourhood of Messenger of Allah (s).'" ²

Burial

1 - Thiqat, Ibn Hibban: 2/264

2 - Musnad Ahmed: 482

Uthman (r) was killed on the day of Jumu'ah, the 18th of Dhu'l-Hijjah. "He was buried on the night before Saturday, between the sunset and night prayers, in Hassh Kawkab¹ in al-Baqi'a (the cemetery of Madinah) and he was the first to be buried in it (Hassh Kawkab)."²

Qatadah narrated: "Az-Zubayr prayed the funeral prayer over him (Uthman) and buried him and he had requested him to do that."³

Eminent reactions to the martyr

Hudhayfah (r) said: "The first of the trials was the killing of Uthman (r), and the last of the trials is the emergence of the Dajjal. By the One in Whose hand is me, a man will not die, in whose heart there is the weight of a grain of love for the killing of 'Uthman (r), but that he will follow the Dajjal if he reached him (his time), and if he did not reach him he would affirm him in his grave."⁴

Al-Hasan bin Ali (r) said: "Uthman (r) was killed while Ali(r) was away on some land he owned. When it reached him he said, 'O Allah, I did not approve (of it) and I did not abet (it).'⁵

Al-Hakim narrated that Qais bin Abbad said: "I heard Ali (r) on the day of the (battle of the) Camel saying, 'O Allah I am clear before You of having taken part in the (shedding of the) blood of Uthman (r). My intellect was shaken on the day of Uthman's (r) killing, my soul was repulsed, and they came to me to pledge allegiance to me and I said, 'By Allah, I am ashamed to take the allegiance of a people who killed Uthman (r), and I am ashamed before Allah to be sworn allegiance while Uthman (r) is not yet buried,' so they went away. When the people returned and asked me to accept their allegiance, I said, 'O Allah, I am afraid of what I am proceeding to do.' Then the determination (of the people) came, I was sworn allegiance, they said, 'Amir al-Muaminin and it was as if my heart was rent asunder. I said, 'O Allah, take from me for the sake of Uthman (r) until You are contented.'"⁶

1 - Hassh Kawkab: حنن كوكب / name of a garden near to al-Baqi'a, Uthman (r) bought it and annexed it to Al-Baqi'a.

2 - Al Suyuti, Tarikh Al Khulafa: 127

3 - Musnad Ahmed: 549

4 - Ibn Kathir, Al Bidaya Wannihaya: 7/214

5 - Al Suyuti, Tarikh Al Khulafa: 131

6 - Al Dhahabi, Tarikh Al Islam: 3/486

Ibn Asakir narrated that Abu Khaldah Al-Hanafi said: "I heard Ali saying 'Banu Umayyah claim that I killed Uthman (r). No, by Allah Whom there is no god but He! I did not kill him, I did not abet it, I forbade it but they disobeyed me.'"¹

Ibn Asakir narrated that "Abu Thawr al-Fahmi said: I entered upon Uthman while he was besieged and he said, 'I have hidden ten (things) with my Lord: (1) I was the fourth of four in Islam; (2) I equipped the Army of Difficulty; (3) the Messenger of Allah (s) married me his daughter and then later she died, and (4) he married me his other daughter, and (5) I did not court (her) and I didn't wish (for it); (6) I have never placed my right hand upon my private parts since I pledged allegiance with it to the Messenger of Allah (s); and (7) no Jumu'ah has passed me by since I accepted Islam without my freeing a slave unless there was something with me (of debt), then I would free him (or her) after that; and (8) I never committed adultery in Jahiliyyah or Islam, and (9) I never stole in Jahiliyyah or Islam, and (10) I memorized the entire Qur'an in the time of the Messenger of Allah (s)."²

Abd-Rahman bin Mahdi said: "There were two qualities that Uthman (r) had which neither Abu Bakr (r) nor Umar (r) had: his self-collectedness until he was killed, and his uniting the people upon a single Mushaf (written copy of the Q Qur'an)."³

Conclusion

After ten years of justice and selfless reign by Umar bin Khattab (r) the Muslim Ummah pledged their support to Uthman bin Affan (r). The first six years of his twelve-year-long tenure were peaceful. In the second phase of his tenure, a minority from different parts of the Islamic country started to raise their head against the rule, because of the diversity of cultures and approaches. The appointment of 'Bin Sarh' in Egypt provoked the Egyptians, and they urged from the caliph to replace the governor. Saving the blood of Marwan from the hands of besiegers led to the martyr of Uthman (r).

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10. *Ibn Saad, Kanzul Ummal*
11. *Ibn Sa'd, Kitab Tabaqat Al-Kubra*
12. *Ibn Al Atheer, Al Kamil Fil Tarikh*
13. *Ibn Hajar, Al Mataalib Al Aalia*
14. *Ibn Hajar Al Haithami, Al Sawaiq Al Muhriqa*
15. *Ibn Asakir, Tarikh Madinat Dimishq*
16. *Ibn Kathir, Al Bidaya Wannihaya*
17. *Al Dhahabi, Tarikh Al Islam*