

# Ruḥamā' Baynahum

**VOLUME 3**  
UTHMĀNĪ SECTION

By:

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## Transliteration key

أ - 'ā	د - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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بسم الله الرحمن الرحيم

الحمد لله رب العلمين الرحمن الرحيم و الصلوة و السلام على سيد الأولين و الآخرين إمام الرسل و خاتم النبيين و على آله الطيبين و بناته الأربعة الطاهرات و أزواجه المطهرات و أصحابه المزكين المتسخين و على سائر أتباعه بإحسان إلى يوم الدين و على جميع عباد الله الصالحين رضوان الله عليهم أجمعين

All praise belongs to Allah, the Lord of the worlds, the Most Compassionate, Most Merciful. Salutations and peace be upon the leader of the former and later generations; the leader of the Messengers and seal of the Prophets, his pure family, his four chaste daughters, his noble and chosen Companions, all his followers with goodness until the Day of Recompense, and all Allah's righteous servants. May Allah's pleasure be upon them all.

After the masnūn khuṭbah, this humble servant, Muḥammad Nāfi' ibn Moulānā 'Abd al-Ghafūr ibn Moulānā 'Abd al-Raḥmān (may Allah forgive them) living in Muḥammadī Village (adjacent to Jāmi'ah Muḥammadī Sharīf), Jhang District, Western Punjab, Pakistan, submits that the third section of *Ruḥamā' Baynahum* ('Uthmānī) is being presented to the esteemed readers. This section will cover the harmonious relationship and mutual respect between the third khalīfah of Islam Sayyidunā 'Uthmān رضي الله عنه and Sayyidunā 'Alī رضي الله عنه and his family. Moreover, due to the pressing need of the current times, some allegations against Sayyidunā 'Uthmān رضي الله عنه (i.e. *Mas'alah Aqribā' Nawāzī*) have been answered which will be presented as a separate treatise, Allah willing.

This section has been divided into five chapters just as the previous sections (Ṣiddīqī and Fārūqī). Those who love the number five will be delighted with this selection.

We have clarified aforetime that the purpose of this book is not to challenge, nor do we anticipate an answer to it. We only wish to present their mutual closeness and connection as confirmed in the Book of Allah.

Presently, there is extremism in religious matters. We live in an era where radicalism abounds. It is a vital necessity of this time that the correct status

of the noble Ṣaḥābah رضي الله عنهم is preserved according to the method of the pious predecessors. Moreover, their emulation should be determined as the purpose of life in the light of the Qur’ān and Sunnah. This will secure salvation in the Hereafter.

We implore the respected readers to read each incident of this book and contemplate:

- What was the relationship between Sayyidunā ‘Uthmān ibn ‘Affān and Sayyidunā ‘Alī رضي الله عنه?
- What regard did they have of one another?
- How did they behave towards each other?
- What was their methodology in their practical life?
- What do their social dealings from the beginning to end teach us?

Bearing these points in mind, one should study this book. The doubts and misgivings fabricated about these august personalities will disappear, Allah willing.

### Brief Introductory Points

1. Our fundamental proof for the correctness of their congenial relationship is found in the glorious Qur’ān. The Qur’ān emphatically announced that a relationship of religious brotherhood always existed between the noble Companions of Rasūlullāh صلى الله عليه وسلم. The narrations and historical reports, etc., all what we will quote in this chapter, only serve as corroborations for the Qur’ānic declaration.
2. When the fundamental proof for this fact is the Book of Allah, then only those narrations may be relied upon which are not contrary to the Qur’ān and authentic Sunnah. Those reports which paint a picture of dispute and disagreement between these personalities will not prove beneficial as counter-proofs. Using them as proof will be incorrect.

## Some Significant Rules of the Ahl al-Sunnah for the Acceptance of a Narration

1. In this regard, Khaṭīb al-Baghdādī has reported a ḥadīth in *al-Kifāyah fī 'Ilm al-Riwāyah* via his chain which leads up to Sayyidunā Abū Hurayrah رضي الله عنه:

عن أبي هريرة عن النبي صلى الله عليه و سلم أنه قال سيأتيكم عني أحاديث مختلفة فما جاءكم موافقا لكتاب الله و سنتي فهو مني و ما جاءكم مخالفا لكتاب الله و سنتي فليس مني

Abū Hurayrah reports that Rasūlullāh صلى الله عليه وسلم declared:

Scores of contradictory narrations will soon come to you from me. Whatever conforms to the Book of Allah and my Sunnah is from me and whatever contradicts the Book of Allah and my Sunnah is not from me.<sup>1</sup>

This ḥadīth makes it crystal clear that all those narrations found in aḥādīth books, or history books, or books dealing with virtues and merits which are contrary to the Qur'ān and Sunnah are not worthy of consideration.

2. The masters of ḥadīth observe the following rule which has been documented by Ḥāfiẓ al-Dhahabī in *Tadhkirat al-Ḥuffāz*. While discussing Sayyidunā 'Alī رضي الله عنه, he quotes his statement and then presents a goodwill commentary from his side. He writes:

عن أبي الطفيل عن علي قال حدثوا الناس بما يعرفون و دعوا ما ينكرون أتحبون أن يكذب الله و رسوله قال الذهبي فقد زجر الإمام علي عن رواية المنكر و حث على التحديث بالمشهور و هذا أصل كبير في الكف عن بث الأشياء الواهية و المنكرة من الأحاديث في الفضائل و العقائد و الرقائق

From Abū al-Ṭufayl—from 'Alī who said:

Relate to people what they are familiar with and avoid what they are unfamiliar with. Do you want Allah and His Messenger to be belied?

Al-Dhahabī comments, “Imām 'Alī has warned against strange reports and encouraged reporting well-known issues. This is a core essential in

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1 *Al-Kifāyah fī 'Ilm al-Riwāyah*, pg. 430.

avoiding the spread of weak and munkar reports regarding virtues, beliefs, and heartfelt advices.”<sup>1</sup>

## The Rules of the Shī‘ī Scholars for the Acceptance of a Narration

1. Imām Muḥammad al-Bāqir while citing the prophetic final sermon mentioned that Rasūlullāh ﷺ announced:

فإذا أتاكم الحديث فأعرضوه على كتاب الله عز وجل و سنتي فما وافق كتاب الله و سنتي فخذوا به و ما خالف كتاب الله و سنتي فلا تأخذوا به

When a narration reaches you, then examine it in the light of the Book of Allah—the Mighty and Majestic—and my Sunnah. Take what is in harmony with Allah’s Book and my Sunnah and discard what contradicts them.<sup>2</sup>

2. Mughīrah ibn Sa‘īd was an extremely cunning man. He would disseminate numerous fabricated narrations in the name of Imām al-Bāqir. Imām Ja‘far al-Ṣādiq would caution people to be wary of the shrewdness and concoctions of Mughīrah ibn Sa‘īd and would apprise them of a blanket ruling:

فاتقوا الله و لا تقبلوا علينا ما خالف قول ربنا تعالى و سنة نبينا محمد صلى الله عليه و سلم

Fear Allah and do not accept in our name anything that contradicts the declaration of our Rabb, the Exalted, and the Sunnah of our Nabī Muḥammad ﷺ.<sup>3</sup>

**Note:** More details of these rules were included in the introduction to the Ṣiddīqī and Fārūqī sections. It was briefly mentioned here.

Now the main section of the book will begin. Chapter one contains links through kinship.

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1 *Tadhkirat al-Ḥuffāz*, vol. 1 pg. 12; *Kanz al-‘Ummāl*, vol. 5 pg. 242, book of knowledge, etiquettes of knowledge, with reference to Khaṭīb, first print.

2 *Ihtijāj al-Ṭabarsī*, pg. 229, old print, Iran.

3 *Rijāl Kashī*, pg. 146, discussion on Mughīrah ibn Sa‘īd, old Mumbai print; pg. 195, new Tehran print; *Tuḥfat al-Aḥbāb fī Nawādir Āthār al-Aṣḥāb*, pg. 373, under Mughīrah ibn Sa‘īd.

## The Intermarriages between the Banū Hāshim and Family of ‘Uthmān at a glance

1. Sayyidah Arwā bint Kurayz bint Umm Ḥakīm al-Bayḍā’ bint ‘Abd al-Muṭṭalib ibn Hāshim رضي الله عنها
  - » Sayyidunā ‘Alī’s رضي الله عنه paternal cousin.
  - » Sayyidunā ‘Uthmān’s رضي الله عنه mother.
2. Sayyidah Ruqayyah رضي الله عنها
  - » Rasūlullāh’s صلى الله عليه وسلم daughter.
  - » Sayyidunā ‘Uthmān’s رضي الله عنه wife.
3. Sayyidah Umm Kulthūm رضي الله عنها
  - » Rasūlullāh’s صلى الله عليه وسلم daughter.
  - » Sayyidunā ‘Uthmān’s رضي الله عنه wife.
4. Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far al-Ṭayyār
  - » Granddaughter of Sayyidunā ‘Alī.<sup>1</sup>
  - » The wife of Abān, Sayyidunā ‘Uthmān’s رضي الله عنه son.
5. Sukaynah bint al-Ḥusayn
  - » Granddaughter of Sayyidunā ‘Alī.
  - » Wife of Zayd ibn ‘Umar, Sayyidunā ‘Uthmān’s رضي الله عنه grandson.

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1 ‘Abd Allāh ibn Ja‘far is the nephew of Sayyidunā ‘Alī رضي الله عنه, and to whom Sayyidunā ‘Alī wed his beloved daughter Zaynab, the daughter of Sayyidah Fāṭimah and the granddaughter of Nabī صلى الله عليه وسلم. Thus Umm Kulthūm is the granddaughter of Sayyidunā ‘Alī and Sayyidah Fāṭimah رضي الله عنها. She was married to Abān, the son of Sayyidunā ‘Uthmān ibn ‘Affān. [translator]

6. Fāṭimah bint al-Ḥusayn

- » Granddaughter of Sayyidunā ‘Alī.
- » Wife of ‘Abd Allāh ibn ‘Umar, Sayyidunā ‘Uthmān’s ﷺ grandson.

7. Umm al-Qāsim bint al-Ḥasan al-Muthannā

- » Sayyidunā Ḥasan ibn ‘Alī’s ﷺ granddaughter
- » Wife of Marwān ibn Abān, Sayyidunā ‘Uthmān’s ﷺ grandson.

**Note:** Details of this may be found in chapter one.

## Chapter One

### Ties of Kinship and Marriage

In social life, the strongest bond is accepted to be that of family. A family contracting a relationship with another family is understood as a strong expression of goodness and intermarriage between tribes is considered a sign of unity. Family rituals always remain among tribes, by virtue of which one tribe draws closer to another and is considered compatible to the other. These are natural laws of social life which every sensible and experienced man understands as correct. Keeping this in mind, some of the connections between the blessed families of Sayyidunā ‘Uthmān ibn ‘Affān ibn Abī al-‘Āṣ ibn Umayyah and Sayyidunā ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib ibn Hāshim ﷺ will be mentioned below. It will be introduced by Sayyidunā ‘Alī’s ﷺ statement recorded in Shīṭ books like *Nahj al-Balāghah* which he made addressing Sayyidunā Mu‘āwiyah ﷺ. Sayyidunā ‘Alī ﷺ, in this statement, acknowledges the intermarriages between these two families and attests to their compatibility with each other, although there exists variation of ranks in reality. He states:

لم يمتعنا قديم عزنا و لا عادي طولنا على قومك أن خلطناكم بأنفسنا فنكحنا و أنكحنا فعل الأكفاء

Our ancient glory and age-old subjugation over your tribe did not prevent us from joining you with ourselves. We married into your tribe and got our daughters married to your boys, just as compatible tribes do.<sup>1</sup>

The famous Shīṭ scholar Sayyid ‘Alī Naqī titled *Fayḍ al-Islām* translated this statement into Persian in the following words:

شرف کهن و بزرگی دیرین مارا با خویشاوندان تو منع نه کرد از اینکه شمارا باخود خلط نموده بیا میختمیم و از شمازن گرفتیم و بشمازن وانیم چنانکه اقران و ماند این انجام می دهند<sup>2</sup>

1 *Nahj al-Balāghah*, vol. 2 pg. 32, from his letters to Mu‘āwiyah, one of the finest letters, Egypt print.

2 *Tarjamah wa Sharḥ Fārisī Fayḍ al-Islām*, vol. 5 pg. 888.

Ibn Abī al-Ḥadīd commentator of *Nahj al-Balāghah* has mentioned 6 links between the Banū ‘Abd Shams and Banū Hāshim after quoting this statement. Those who wish to see the details may refer to his book.

The family links and intermarriages shared by the families of Sayyidunā ‘Uthmān and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُمَا found in historical reports will now be mentioned in sequence. It is hoped that the readers after studying the historical realities will not find difficulty in reaching sensible conclusions.

### 1. ‘Uthmān’s Mother, Arwā bint Kurayz

Sayyidunā ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ family tree goes as follows: Abū ‘Abd Allāh ‘Uthmān Dhū al-Nūrayn ibn ‘Affān ibn Abī al-‘Āṣ ibn Umayyah ibn ‘Abd Shams ibn ‘Abd Manāf. His mother is Sayyidah Arwā bint Kurayz رَضِيَ اللَّهُ عَنْهَا. Her mother’s (‘Uthmān’s maternal grandmother) name is Umm Ḥakīm al-Bayḍā’ bint ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf.

The texts of the genealogists and famous historians will now be presented.

#### 1. Ibn Sa’d mentions under Arwā:

أروى بنت كريز بن ربيعة بن حبيب بن عبد شمس بن عبد مناف بن قصي و أمها أم حكيم البيضاء بنت عبد المطلب بن هاشم بن عبد مناف بن قصي تزوجها عفان بن أبي العاص بن أمية فولدت له عثمان و أمته ابني عفان ... و أسلمت أروى بنت كريز و هاجرت إلى المدينة بعد ابنتها أم كلثوم بنت عقبة و بايعت رسول الله صلى الله عليه و سلم و لم تزل بالمدينة حتى ماتت في خلافة عثمان بن عفان

Arwā bint Kurayz ibn Rabī’ah ibn Ḥabīb ibn ‘Abd Shams ibn ‘Abd Manāf ibn Quṣayy. Her mother is Umm Ḥakīm al-Bayḍā’ bint ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf ibn Quṣayy. ‘Affān ibn Abī al-‘Āṣ ibn Umayyah married her and she gave birth to two of his children, ‘Uthmān and Āminah. Arwā bint Kurayz embraced Islam and emigrated to Madīnah after her daughter Umm Kulthūm bint ‘Uqbah where she pledged allegiance to Rasūlullāh رَضِيَ اللَّهُ عَنْهُ. She remained in Madīnah until she passed away in the khilāfah of ‘Uthmān ibn ‘Affān.<sup>1</sup>

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1 *Ṭabaqāt Ibn Sa’d*, vol. 8 pg. 166, discussion on Arwā, Leiden print; *Tārīkh Khalīfah ibn Khayyāt*, vol. 1 pg. 131, Najaf Ashraf print, Iraq; *Ansāb al-Ashraf*, vol. 5 pg. 1, Baghdād print, discussion on Uthmān ibn ‘Affān; *Kitāb al-Muḥabbar*, pg. 407, Hyderabad Dakkan print.

2. *Usd al-Ghābah* of Ibn Athīr and *al-Mustadrak* of al-Hakim mention the lineage as follows:

أروى بنت كرز بن ربيعة بن حبيب بن عبد شمس وهو أم عثمان بن عفان رضي الله عنه و أمها أم حكيم و هي البيضاء بنت عبد المطلب عممة النبي صلى الله عليه و سلم ماتت في خلافة عثمان

Arwā bint Kurayz ibn Rabī'ah ibn Ḥabīb ibn 'Abd Shams. She is the mother of 'Uthmān ibn 'Affān رضي الله عنه. Her mother is Umm Ḥakīm al-Bayḍā' bint 'Abd al-Muṭṭalib, the paternal aunt of Rasūlullāh صلى الله عليه وسلم. She passed away during the khilāfah of 'Uthmān.<sup>1</sup>

The readers should be cognisant of the fact that Sayyidunā 'Uthmān's رضي الله عنه maternal grandmother Umm Ḥakīm al-Bayḍā' bint 'Abd al-Muṭṭalib, who is Rasūlullāh's صلى الله عليه وسلم paternal aunt is the twin of Rasūlullāh's صلى الله عليه وسلم father 'Abd Allāh. This elucidation appears in *al-Istī'āb*<sup>2</sup>. The lovers of research may refer to it.

This is a historical fact, documented in books of history and genealogy. All scholars, whether they be Shī'ī, Sunnī, or anyone else, accept this. Ibn Abī al-Ḥadīd writes in the commentary of *Nahj al-Balāghah* at many places that Sayyidunā 'Alī رضي الله عنه would address Sayyidunā 'Uthmān as *Ibn khālī* (son of my maternal uncle). Those who read the book will be aware of this.

The Shī'ī mujtahid and scholar of the 14th century, 'Abbās Qummī has written about this in *Muntahā al-Āmāl* in the following words:

و اما ام حكيم بنت عبد المطلب پس او زوجهء كرز بن ربيعة بن عبد شمس بن عبد مناف بود

Umm Ḥakīm ibn 'Abd al-Muṭṭalib was the consort of Kurayz ibn Rabī'ah ibn Ḥabīb ibn 'Abd Shams ibn 'Abd Manāf.<sup>3</sup>

1 *Al-Mustadrak*, vol. 3 pg. 96, Dakkan print; *Usd al-Ghābah*, vol. 5 pg. 191, chapter on women.

2 *Al-Istī'āb*, vol. 4, discussion on Umm Ḥakīm bint 'Abd al-Muṭṭalib.

3 *Muntahā al-Āmāl*, vol. 1, section 9, chapter on the condition of the relatives of Rasūlullāh صلى الله عليه وسلم.

In short, both Shī'ī and Sunnī scholars accept this relationship between Sayyidunā 'Alī and Sayyidunā 'Uthmān رضي الله عنه. The family links established between Sayyidunā 'Alī and Sayyidunā 'Uthmān رضي الله عنه as a result of this relationship will now be presented.

### Family Links

- Umm Ḥakīm al-Bayḍā' bint 'Abd al-Muṭṭalib ibn Hāshim is Rasūlullāh's صلى الله عليه وسلم father's twin and his paternal aunt as well as 'Alī's paternal aunt. She is 'Uthmān's maternal grandmother and 'Uthmān is her grandson.
- 'Uthmān is Ṣafīyyah bint 'Abd al-Muṭṭalib's niece's son. Ṣafīyyah is the maternal aunt of 'Uthmān's mother.
- 'Alī's father, Abu Ṭālib, is the maternal uncle of 'Uthmān's mother. 'Uthmān's mother, Arwā, is his niece.
- 'Alī and 'Uthmān's mother were cousins. Similarly, Ja'far al-Ṭayyār and 'Aqīl are cousins of 'Uthmān's mother.
- 'Uthmān and the children of 'Alī, Ja'far, and 'Aqīl are cousins.
- 'Uthmān's mother is the niece of Sayyid al-Shuhadā' Ḥamzah and 'Abbās ibn 'Abd al-Muṭṭalib.
- Ḥamzah and 'Abbās are the maternal uncles of Arwā, 'Uthmān's mother.

In short, Sayyidunā 'Uthmān's رضي الله عنه mother is the grandchild of the Banū Hāshim, i.e. the Banū Hāshim are her maternal family. Due to this, Sayyidunā 'Uthmān and Sayyidunā 'Alī رضي الله عنه are related. Other aspects which are worthy to mention will appear shortly. Hopefully you will be delighted to witness the realisation of *but those of [blood] relationship are more entitled*.<sup>1</sup>

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1 Sūrah al-Anfāl: 75.

## 2. The Marriage of Ruqayyah bint Rasūlillāh ﷺ to ‘Uthmān

Two daughters of Rasūlullāh ﷺ, viz. Sayyidah Ruqayyah and Sayyidah Umm Kulthūm (whose mother is Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا) came into the marriage of Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ one after the other. Owing to this double link, the ummah remembered him with the title *Dhū al-Nūrayn* (The Possessor of the Two Lights).

‘Allāmah Jalāl al-Dīn al-Suyūṭī affirms in *Tārīkh al-Khulafā’* and Ibn Ḥajar Makkī concurs in *al-Ṣawā’iq al-Muḥriqah* that besides Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ, there is no human from the sons of Ādam to enjoy the honour of marrying two daughters of a nabī.

قال العلماء ولا يعرف أحد تزوج بنتي نبي غيره ولذلك سمي ذا النورين

The ‘Ulamā’ declare: No one is known to have married two daughters of a nabī besides him. Owing to this, he was named Dhū al-Nūrayn.<sup>1</sup>

The connection enjoyed by Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ with the family of the Banū Hāshim due to these blessed unions is independent of a reference. The Dhū al-Nūrayn link is accepted by both sects. Nonetheless, a few references will be presented for the benefit of the masses.

### 1. Ibn Sa’d writes in the biography of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا:

رقية بنت رسول الله صلى الله عليه وسلم وأمها خديجة بنت خويلد ... كان تزوجها عتبة بن أبي لهب بن عبد المطلب قبل النبوة فلما بعث رسول الله وأنزل الله تبت يدا أبي لهب وتب فقال له أبو لهب ... ففارقها ولم يكن دخل بها وأسلمت حين أسلمت أمها خديجة بنت خويلد وبايعت رسول الله صلى الله عليه وسلم هي وأخواتها حين بايعه النساء وتزوجها عثمان بن عفان وهاجرت معه إلى أرض الحبشة ... قال رسول الله صلى الله عليه وسلم إنهما لأول من هاجر إلى الله تبارك وتعالى بعد لوط ... ولدت له بعد ذلك ابنا سماه عبد الله وكان عثمان يكنى به في الإسلام وبلغ ست سنين ... فمات ولم تلد له شيئا

1 *Tārīkh al-Khulafā’*, pg. 105, chapter on mention of ‘Uthmān ibn ‘Affān, Mujtabā’ī print, Delhi; *al-Ṣawā’iq al-Muḥriqah*, pg. 107, chapter 7, section 1; *Kanz al-Ummāl*, vol. 6, pg. 371, virtues of Dhū al-Nūrayn ‘Uthmān; *Kanz al-Ummāl*, vol. 6 pg. 275, with reference to Ibn ‘Asākir.

بعد ذلك و مرضت و رسول الله يتجهز إلى بدر فخلف عليها رسول الله عثمان بن عفان فتوفيت و رسول الله صلى الله عليه و سلم يبدر في شهر رمضان ... و قدم زيد بن حارثة من بدر بشيرا فدخل المدينة حين سوى التراب على رقية بنت رسول الله صلى الله عليه و سلم و ضرب رسول الله صلى الله عليه و سلم لعثمان و سهمه و أجره لا خلاف بين أهل السير في ذلك

Ruqayyah bint Rasūlillāh ﷺ. Her mother is Khadījah bint Khuwaylid. ‘Utbah ibn Abī Lahab ibn ‘Abd al-Muṭṭalib married her prior to Nubuwwah. When Rasūlullāh ﷺ was appointed a nabī and Allah revealed, *May the hands of Abu Lahab be ruined, and ruined is he*<sup>1</sup>, Abū Lahab told him to divorce her. Accordingly, he divorced her prior to consummation of the marriage.

She embraced Islam when her mother Khadījah bint Khuwaylid embraced Islam and pledged allegiance to Rasūlullāh ﷺ with her sisters when the women pledged allegiance to him. ‘Uthmān ibn ‘Affān married her and she immigrated with him to Abyssinia. Rasūlullāh ﷺ stated, “Indeed, they were the first couple to emigrate towards Allah ﷻ after Lūṭ.” Thereafter, she bore a son for him and named him ‘Abd Allāh. ‘Uthmān was given the agnomen Abū ‘Abd Allāh in Islam. The boy reached the age of six and passed away. She did not bear any other children for him thereafter.

She fell ill when Rasūlullāh ﷺ was preparing for Badr. So Rasūlullāh ﷺ left ‘Uthmān ibn ‘Affān behind (to look after her). She passed away while Rasūlullāh ﷺ was at Badr during the month of Ramaḍān. Zayd ibn Ḥārithah came from Badr to sound glad tidings of the victory and entered Madīnah just as they had filled Ruqayyah’s grave with sand. Rasūlullāh ﷺ apportioned a share of the booty to ‘Uthmān and guaranteed him the reward. There exists no dispute among the historians in this matter.<sup>2</sup>

## Corroboration from Shī‘ī Books

2. The renowned Shī‘ī historian al-Mas‘ūdī (d. 345 A.H.) supports this union in his book *al-Tanbīh wa al-Ashrāf*. He writes:

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1 Sūrah Lahab: 1.

2 *Usd al-Ghābah*, vol. 5 pg. 456, discussion on Ruqayyah; *Usd al-Ghābah*, vol. 3 pg. 377, discussion on ‘Uthmān ibn ‘Affān.

وكان له من البنين تسعة عبد الله الأكبر توفي وله من العمر ست سنين أمه رقية بنت رسول الله صلى الله عليه وسلم على ما قدمنا

‘Uthmān had 9 sons, viz. ‘Abd Allāh al-Akbar: he lived to the age of six. His mother is Ruqayyah, the daughter of Rasūlullāh ﷺ, as we mentioned previously.<sup>1</sup>

### ‘Uthmān’s Inclusion in the Booty and Reward of the Battle of Badr

Rasūlullāh ﷺ included Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ with the other mujāhidīn in the booty and rewards of the Battle of Badr. Details of this appear in the books of ḥadīth and history. Study the following references for satisfaction:

1. *Usd al-Ghābah*, vol. 5 pg. 456, mention of Ruqayyah.
2. *Usd al-Ghābah*, vol. 3 pg. 377, mention of ‘Uthmān.
3. *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 523, chapter on the merits of ‘Uthmān ibn ‘Affān (Nūr Muḥammadī print, Delhi).

### Corroboration from Shī‘ī Books

The leading Shī‘ī authorities have supported this. They concur that Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ could not participate in the epic battle due to tending to Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا. Despite this, Rasūlullāh ﷺ apportioned for him a share from the booty of Badr and affirmed his partnership in the rewards as well. Al-Mas‘ūdī documents this in *al-Tanbīh wa al-Ashrāf*:

عثمان بن عفان تخلف عن بدر لمرض رقية بنت رسول الله صلى الله عليه وسلم فضرب له بسهمه فقال يا رسول الله وأجرى قال وأجرى إلخ

‘Uthmān ibn ‘Affān stayed behind from Badr due to Ruqayyah bint Rasūlullāh’s ﷺ sickness. Rasūlullāh ﷺ apportioned for him his share. He submitted, “O Messenger of Allah, what about my reward?”

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1 *Al-Tanbīh wa al-Ashrāf*, pg. 255, mention of ‘Uthmān’s khilāfah.

Rasūlullāh ﷺ affirmed, “And you receive your reward too.”<sup>1</sup>

### Removal of a Misconception

Since Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ stayed in Madīnah to nurse Rasūlullāh’s ﷺ daughter in compliance to Rasūlullāh’s ﷺ instruction, he did not in any way act contrary to any Islamic directive.

Similar was the case of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ who did not participate in the Battle of Tabūk in obedience to Rasūlullāh’s ﷺ orders. The same thing happened here, i.e. he did not participate due to Rasūlullāh’s ﷺ command. Coupled with this is that Allah’s honoured Messenger ﷺ was pleased with Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ in this matter. Awarding him a share of the booty and affirming his inclusion in the reward is an explicit evidence of Rasūlullāh’s ﷺ pleasure.

### 3. The Marriage of Umm Kulthūm bint Rasūlillāh ﷺ to ‘Uthmān

It appears in *Ṭabaqāt Ibn Sa’d* in the biography of Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا:

Umm Kulthūm is Rasūlullāh’s ﷺ daughter. Her honoured mother’s name is Khadījah al-Kubrā bint Khuwaylid. Prior to Rasūlullāh’s ﷺ Nubuwwah, she was married to ‘Utaybah ibn Abī Lahab ibn ‘Abd al-Muṭṭalib ibn Hāshim. However, she had not begun living with him yet. When Rasūlullāh ﷺ was appointed as a Nabī and the glorious Qur’ān was revealed humiliating the kuffār, Abū Lahab and his wife, Umm Jamīl, forced their son ‘Utaybah to divorce her.

She then remained with her father in Makkah. She embraced Islam when her mother embraced Islam and she pledged allegiance to him with her sisters when the women pledged allegiance. She then made hijrah to Madīnah with Rasūlullāh’s ﷺ family.

When Ruqayyah (‘Uthmān’s wife) passed away, Rasūlullāh ﷺ married Umm Kulthūm to him. The nikāḥ was contracted in Rabī al-Awwal 3

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1 *Al-Tanbīh wa al-Ashrāf*, pg. 205, under the second year, Cairo print, Egypt.

A.H. and she began living with him in Jumādā al-Ukhrā of the same year. She remained with ‘Uthmān until her demise. She had no children with ‘Uthmān. She passed away in Sha‘bān 9 A.H.<sup>1</sup>

### Some Added Virtues

It is explicitly mentioned in the books of history and ḥadīth that Sayyidunā ‘Uthmān رضي الله عنه was grief stricken at the loss of Sayyidah Ruqayyah رضي الله عنها. He passed his days in a realm of sorrow and mourning. Once, he voiced his grief to Rasūlullāh صلى الله عليه وسلم who stated:

يا عثمان هذا جبريل عليه السلام يأمرني عن الله عز وجل أن أزوجك أختها أم كلثوم على مثل صداقتها و  
على مثل عشرتها فوجه إياها أخرجها الثلاثة (ابن مندة و أبو نعيم و ابن عبد البر)

O ‘Uthmān! Here is Jibrīl عليه السلام informing me that Allah has commanded me to give her sister Umm Kulthūm to you in marriage. The same dowry stipulated for Ruqayyah will be binding for Umm Kulthūm and she will be treated and looked after just as her.”<sup>2</sup>

A similar narration is quoted by al-Bukhārī in *al-Tārīkh al-Kabīr* which also appears in *Kanz al-‘Ummāl* and *Tārīkh Baghdād*:

عن ام عياش و كانت امة لرقية بنت رسول الله صلى الله عليه و سلم قالت قال رسول الله صلى الله عليه  
و سلم ما زوجت ام كلثوم من عثمان الا بوحى من السماء

Umm ‘Ayyāsh, who was the slave girl of Ruqayyah bint Rasūlillāh صلى الله عليه وسلم, relates that Rasūlullāh صلى الله عليه وسلم mentioned “I got Umm Kulthūm married to ‘Uthmān in compliance with divine revelation.”<sup>3</sup>

1 *Ṭabaqāt Ibn Sa‘d*, vol. 8 pg. 25, biography of Umm Kulthūm bint Rasūlillāh صلى الله عليه وسلم, Leiden print; *al-Istī‘āb* with *al-Iṣṣābah*, vol. 4 pg. 463, 463, biography of Umm Kulthūm, Egypt print; *Usd al-Ghābah*, vol. 5, pg. 612, biography of Umm Kulthūm, Tehran print.

2 *Usd al-Ghābah*, vol. 5 pg. 613, biography of Umm Kulthūm bint al-Nabī صلى الله عليه وسلم; *al-Mustadrak*, vol. 4 pg. 49.

3 *Al-Tārīkh al-Kabīr*, vol. 2 pg. 281 section 1, chapter concerning the soul; *Kanz al-‘Ummāl*, vol. 6 pg. 148, 149, 150, the virtues of Dhū al-Nūrayn; *Tārīkh Baghdād*, vol. 12 pg. 364, the virtue of Ibn Ja‘far ibn ‘Abd Allāh; *Majma‘ al-Zawā‘id*, vol. 9 pg. 83.

When Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا passed away in 9 A.H. Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was devastated. It was in this period that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a declaration highlighting the lofty virtue and honour Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ enjoys. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is responsible for transmitting this prophetic declaration to the ummah.

Muḥaddith Ibn Mandah reported this with his sanad and Ibn Athīr al-Jazarī reported it from him in *Usd al-Ghābah*. Ḥāfiẓ Ibn ‘Asākir reported it via his sanad from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. Thereafter, al-Suyūṭī documented it in *Tārīkh al-Khulafā’* in the biography of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and Ibn Ḥajar Makkī recorded it in *al-Ṣawā’iq al-Muḥriqah* with reference to Ibn ‘Asākir.

There are a number of narrations of this kind in the books of ḥadīth. However, we have sufficed on transmitting Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ report. It appears in *Usd al-Ghābah*:

عقبة بن علقمة قال سمعت علي بن أبي طالب يقول سمعت رسول الله صلى الله عليه وسلم يقول لو أن لي أربعين بنتا زوجت عثمان واحدة بعد واحدة حتى لا يبقى منهن واحدة

‘Uqbah ibn ‘Alqamah says—I heard ‘Alī ibn Abī Ṭālib saying—I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring:

Had I had 40 daughters, I would have married them to ‘Uthmān one after the other, to the very last of them.<sup>1</sup>

Thirdly, when Sayyidah Umm Kulthūm passed away, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself led the Ṣalāt al-Janāzah. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ descended into the grave together with Faḍl ibn ‘Abbās ibn ‘Abd al-Muṭṭalib and Usāmah ibn Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ to lay his sister-in-law to rest.

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1 *Usd al-Ghābah*, vol. 3 pg. 376, biography of ‘Uthmān; *Tārīkh al-Khulafā’*, pg. 108, section on the aḥādīth in his virtue besides what has passed, Mujtabā’ī print, Delhi; *al-Ṣawā’iq al-Muḥriqah*, pg. 110, section on the merits of ‘Uthmān, second edition, Egypt.

و توفيت في تسع من الهجرة و صلى عليها أبوها رسول الله صلى الله عليه و سلم و نزل في حفرتها علي  
و الفضل و أسامة بن زيد

She passed away in 9 A.H. Her father Rasūlullāh ﷺ led her Ṣalāt al-Janāzah. ‘Alī, Faḍl ibn ‘Abbās, and Usāmah ibn Zayd descended into her grave.<sup>1</sup>

### Corroboration from Shī‘ī Books

We have presented a couple of texts from our books to prove this union for the benefit of the unaware. Majority were already aware of this marriage. I feel it appropriate to prove this union from Shī‘ī books.

This marriage has been documented in their ancient and modern books and their scholars are well informed of it. However, as per their despicable habit, they label this blessed union with nasty labels and document it in a negative way.<sup>2</sup> They only wish to blemish the lofty image of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ and paint him in a bad light. At the same time, the lofty station of Rasūlullāh’s ﷺ is discredited and Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ high status is tarnished, but they do not care of this. May Allah forbid! Our complaint is to Allah and guidance is from Him only.

Nonetheless, we only wish to display to the masses corroboration from their books. The correctness of the primary issue will be clear to those of understanding and insight and the truth will be manifest. Those given to impartiality readily accept the truth. And Allah guides to the truth. And the truth is more deserving to be followed.

The esteemed readers should be cognisant of the fact that former and latter books of the Shī‘ah have documented this marriage. Only a few references will be reproduced hereunder. The object is not to gather them all.

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1 *Ṭabaqāt Ibn Sa‘d*, vol. 8 pg. 26, Leiden print; *al-Istī‘āb*, vol. 4 pg. 264, Egypt print; *Usd al-Ghābah*, vol. 5 pg. 612, Tehran print.

2 *Ḥayāt al-Qulūb*, vol. 2 pg. 718 – 723, section one, chapter 51, Nawl Kashawr print, Lucknow.

After presenting the snippets from the books with their translations, deductions and points obtained from them will then be listed, Allah willing.

## Mention of Rasūlullāh's ﷺ Daughters and 'Uthmān's Link

1. Al-Mas'ūdī, the famous Shī'ī scholar, lists the children of Rasūlullāh ﷺ in his book *Murūj al-Dhahab*:

كل أولاده صلى الله عليه وسلم من خديجة خلا إبراهيم ولد له صلى الله عليه وسلم القاسم و به كان يكنى و كان أكبر بنيه سنا و رقية و أم كلثوم و كانتا تحت عتبة و عتيبة ابني أبي لهب عمه فطلقاهما لخبر يطول ذكره فتزوجهما عثمان ابن عفان واحدة بعد واحدة الخ

All the children of Rasūlullāh ﷺ save Ibrāhīm are from Khadījah. Qāsim was born to him with whose name he was designated an agnomen (i.e. Abū al-Qāsim). He was the eldest child. Ruqayyah and Umm Kulthūm were then born, who were married to 'Utbah and 'Utaybah—the sons of his uncle Abū Lahab. They divorced them due to a lengthy incident. Thereafter 'Uthmān ibn 'Affān married them one after the other.<sup>1</sup>

2. Mullā Bāqir Majlisī writes in *Ḥayāt al-Qulūb*:

ابن بابويه بسند معتبر إحد حضرت روایت کرده است کہ از برائے حضرت رسول متولد شد از خدیجہ قاسم و طاہر و نام طاہر عبد اللہ بود و ام کلثوم و رقیہ و زینب و فاطمہ و حضرت امیر المؤمنین فاطمہ را تزویج نمود و تزویج نمود زینب را ابو العاص بن ربیع و او مردے بود از بنو امیہ و عثمان بن عفان ام کلثوم را تزویج نمود و پیش از آن کہ نجانہ اور برود برحمت الہی واصل شد پس چون بجنگ بدر رفتند حضرت رسول رقیہ را باو تزویج نمود

Ibn Bābuwayh al-Qummī relates with an authentic chain from Imām Ja'far al-Šādiq that these children of Rasūlullāh ﷺ were born from Khadījah: Qāsim, Ṭāhir whose name was 'Abd Allāh, Umm Kulthūm, Ruqayyah, Zaynab, and Fāṭimah. 'Alī married Fāṭimah and Abū al-'Āṣ—who was from the Banū Umayyah—married Zaynab. 'Uthmān ibn 'Affān married Umm Kulthūm. Before she could go to his house, she reached the mercy of Allah (i.e. she passed away). Thereafter, when Rasūlullāh ﷺ went to Badr, he married Ruqayyah to 'Uthmān.<sup>2</sup>

1 *Murūj al-Dhahab*, vol. 2 pg. 298, fifth edition, 1387 A.H./1967 print.

2 *Ḥayāt al-Qulūb*, vol. 2 pg. 718, chapter 51, Nawl Kashawr print, Lucknow.

3. ‘Abbās al-Qummī writes in *Muntahā al-Āmāl* while discussing the children of Rasūlullāh ﷺ:

در قرب الاسناد از حضرت صادق علیه السلام روایت شده است از برائے رسول خدا صلی الله علیه و سلم از خدیجه متولد شدند طاہر و قاسم و فاطمہ و ام کلثوم و رقیہ و زینب و تزویج نمود فاطمہ را بحضرت امیر المؤمنین علیہ السلام و زینب را بابی العاص بن ربیع از بنی امیہ بود و ام کلثوم را بعثمان بن عفان پیش از آنکہ بخانہ عثمان برود رحمت الہی و اصل شد و بعد از و حضرت رقیہ را با و تزویج نمود

In *Qurb al-Isnād*, al-Ṣādiq عليه السلام reports that the children of Rasūlullāh ﷺ born from Khadījah are Ṭāhir, Qāsim, Fāṭimah, Umm Kulthūm, Ruqayyah and Zaynab. Fāṭimah was married to ‘Alī; Zaynab was married to Abū al-‘Āṣ ibn Rabī from the Banū Umayyah, and Umm Kulthūm was married to ‘Uthmān ibn ‘Affān. When she passed away, Ruqayyah was then married to him.<sup>1</sup>

The readers should be cognisant of the fact that there exists difference of opinion among the Shī‘ī scholars as to whether Sayyidah Ruqayyah or Sayyidah Umm Kulthūm was married to Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه first. However, there is no dispute among them that he did in fact marry both of them. This is an undisputed fact. These texts from *Ḥayāt al-Qulūb* and *Muntahā al-Āmāl* are in conformity to one opinion. Nevertheless, they support and corroborate the matter under discussion which is desired.

#### ‘Alī’s Statement as Support

4. The following statement of Sayyidunā ‘Alī رضي الله عنه is documented in the renowned Shī‘ī book, *Nahj al-Balāghah*. When the rebels surrounded the house of Sayyidunā ‘Uthmān رضي الله عنه and tightened their grip, Sayyidunā ‘Alī رضي الله عنه came to him and spoke to him. He expresses these words during his dialogue with Sayyidunā ‘Uthmān رضي الله عنه:

<sup>1</sup> *Muntahā al-Āmāl*, vol. 1 pg. 108, section 8, while mentioning the biographies of the children; *Tanqīh al-Maqāl fī ‘Ilm al-Rijāl*, vol. 3 pg. 73, 74, from the section on women.

و الله ما أدري ما أقول لك ما أعرف شيئاً تجهله و لا أدلك على أمر لا تعرفه ما سبقناك إلى شيء فنخبرك عنه و لا خلونا بشيء فنبلغك و قد رأيت كما رأينا و سمعت كما سمعنا و صحبت رسول الله صلى الله عليه و آله كما صحبتنا و ما ابن أبي قحافة و لا ابن الخطاب أولى بعمل الحق منك و أنت أقرب إلى رسول الله صلى الله عليه و آله و سلم و شبيعة رحم منهما و نلت من صهره ما لم يتالا

By Allah, I do not know what to say to you. I do not know anything you are ignorant of, nor can I notify you of something you are unaware of. We have not surpassed you in anything that we may inform you of, nor are we the sole recipients of any information we may pass on to you. You have seen what we have seen, you heard what we heard, and you sat in Rasūlullāh's ﷺ company just as we did. Neither is Ibn Abī Quḥāfah nor Ibn al-Khaṭṭāb more entitled to practicing on the truth than you. You have a closer family connection to Rasūlullāh ﷺ and you have secured a link through marriage to him which they have not.<sup>1</sup>

5. Sayyid ‘Alī Naqī Fayḍ al-Islām writes in the Persian commentary of this text of *Nahj al-Balāghah*:

تو از جهت خویشی برسول خدا صلى الله عليه و إله غز انپا نزدیک تری یعنی خویشاوندی عثمان از ابو بکر و عمر به پیغمبر اکرم نزدیک تر است و بدامادی پیغمبر مرتبه یافتی که ابو بکر و عمر نیافتند

You have a closer family link to Rasūlullāh ﷺ than them (i.e. ‘Uthmān’s link to Rasūlullāh ﷺ is closer than Abū Bakr’s and ‘Umar’s) and you are the son in law of Rasūlullāh ﷺ, a connection they have not secured.<sup>2</sup>

## Beneficial Points

After mentioning the merit of Dhū al-Nūrayn, it is important to clarify few aspects.

- After studying all the above quotations from Sunnī and Shī‘ī sources, it becomes clearer than the sun in broad daylight that Rasūlullāh ﷺ

1 *Nahj al-Balāghah*, vol. 1 pg. 303, 322, Egypt print.

2 *Sharḥ Nahj al-Balāghah* Fārisī, vol. 3 pg. 519, Tehran print.

had four biological daughters. Allah ﷻ declares in the 22nd Juz' of the glorious Qur'ān, towards the end of Sūrah al-Aḥzāb, when sounding the command of ḥijāb:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

*Prophet, tell your wives, **your daughters**, and the women of the believers to bring down over themselves [part] of their outer garments.*<sup>1</sup>

Historical Islamic reports of the Sunnī and Shī'ah bear testimony to the fact that all of Rasūlullāh's ﷺ children, besides Ibrāhīm عليه السلام, were from Sayyidah Khadījah عليها السلام. The names of the blessed daughters are: Sayyidah Zaynab, Sayyidah Ruqayyah, Sayyidah Umm Kulthūm, and Sayyidah Fāṭimah عليها السلام. These four are biological true sisters.

In front of the testimony of the Book of Allah (which is the weightiest) and the attestation of all reliable Islamic historical reports, the claim—due to any corrupt motive or hidden malice—that Rasūlullāh ﷺ had only one biological daughter is totally false and is a grave slander against the pure lineage of Rasūlullāh ﷺ and is a denial of historical facts. May Allah guide everyone to the truth.

- Secondly, it is imperative to clarify that some ill-informed people insist that these daughters were from the previous husbands of Sayyidah Khadījah عليها السلام or were her nieces, and were not the biological daughters of Rasūlullāh ﷺ.

This is a distortion and misrepresentation of facts. The reality is something else. It is in direct conflict to what the books of history, biography, and genealogy have asserted. The Muslims know very well that all four girls are the biological daughters of Rasūlullāh ﷺ from the chaste Sayyidah Khadījah عليها السلام.

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1 Sūrah al-Aḥzāb: 59.

To claim that they are the daughters of her previous husband or her nieces has been debunked by Shīʿī scholars and mujtahidīn themselves. Accordingly, Mullā Bāqir Majlisī—a mujtahid of the 11th century—refutes both these lies in his book *Ḥayāt al-Qulūb* in the following words:

بر نفی این هر دو قول روایات معتبره دلالت می کند

Reliable and authentic narrations refute both these views.<sup>1</sup>

In conclusion, these false views that are being disseminated and are opposed to what is correct and accurate are not worthy of consideration or acceptance. It will be appropriate to mention for the benefit of those that are into research that just as Mullā Bāqir Majlisī, ‘Abd Allāh al-Māmaqānī has written a detailed response to the misconception of these three girls being Rasūlullāh’s ﷺ step-daughters or Sayyidah Khadījah’s ﷺ nieces while speaking about them in his book *Tanqīḥ al-Maqāl*<sup>2</sup>. If only a pinch of impartiality is added, there will be no need for a further response.

- The references of both the sects affirm that two lights of Rasūlullāh ﷺ, viz. Ruqayyah and Umm Kulthūm, were wedded to Sayyidunā ‘Uthmān ﷺ one after the other and he was awarded the fortune of being the son-in-law of Rasūlullāh ﷺ twice. Owing to this, the ummah awarded him the noble title *Dhū al-Nūrāyn* (which no one else achieved). At the same time, he attained the honour of being the brother-in-law of Sayyidunā ‘Alī ﷺ. By securing these honours, he is unique in his fortune.
- It is worthy to note that Sayyidunā ‘Uthmān ﷺ obtained this honour by the command of Allah ﷻ, as confirmed by prophetic traditions, just as Sayyidunā ‘Alī ﷺ secured the honour of being Rasūlullāh’s ﷺ son-in-law by divine permission. Both have been favoured with a

1 *Ḥayāt al-Qulūb*, vol. 2 pg. 719, chapter 51, Nawl Kashawr print, Lucknow.

2 *Tanqīḥ al-Maqāl*, vol. 3 pg., 73, 77, 78, 79, section 4, biographies of his wives.

link to Rasūlullāh's ﷺ family by divine leave. This is due to the fact that Rasūlullāh's ﷺ tongue is under divine command. The glorious Qur'ān announces:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

*Nor does he speak from [his own] inclination. It is not but a revelation revealed.*<sup>1</sup>

## Fallacy

To blemish the image of Sayyidunā 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ, some have broadcasted a story of him torturing the first daughter of Rasūlullāh ﷺ and breaking her ribs which led to her martyrdom. Thereafter, he treated the second daughter in a very nasty manner, beat her, and harmed her in horrifying ways which proved fatal. Due to this, Rasūlullāh ﷺ was extremely angry at Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ. Many of their books have documented these types of fallacies with great detail. *Ḥayāt al-Qulūb*<sup>2</sup> of Mullā Bāqir Majlisī bears testimony to this.

## Removal of this Fallacy

It is appropriate to mention on the onset that the narrations of the martyrdom of these daughters rests upon one narrator, Yūnus ibn Khabbāb al-Kūfī. The masters of rijāl have condemned this man using the following words:

### Yūnus ibn Khabbāb al-Kūfī

- An evil man.
- He condemns 'Uthmān.
- He verbally abused 'Uthmān.
- He claims that 'Uthmān killed the two daughters of Rasūlullāh ﷺ.<sup>3</sup>

1 Sūrah al-Najm: 3, 4.

2 *Ḥayāt al-Qulūb*, vol. 2, pg. 720 – 723, chapter 51.

3 Yaḥyā ibn Ma'tīn: *al-Tārīkh*, vol. 2 pg. 687, 688.

Ibn ‘Adī writes in *al-Kāmil*:

**Yūnus ibn Khabbāb al-Kūfi**

- He had rāfiqī ideologies.
- An evil man. He would swear ‘Uthmān ibn ‘Affān.
- A great liar and fabricator.
- One of the fanatics in Tashayyu’.<sup>1</sup>

Secondly, if hypothetically these stories are true, then the following objections will be raised against Rasūlullāh ﷺ and Sayyidunā ‘Alī رضي الله عنه, Allah forbid!

- Why did Rasūlullāh ﷺ give him a share of the booty of Badr and why did he include him in the reward?
- When the first daughter suffered immensely at his hands, how could the second daughter be wedded to such a ruthless bully?
- How were the following verses forgotten and discarded?

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.*<sup>2</sup>

وَلَا تَزْكُرُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

*And do not incline toward those who do wrong, lest you be touched by the Fire.*<sup>3</sup>

وَاسْتَقِيمْ كَمَا أَمَرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

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1 *Al-Kāmil*, vol. 7 pg. 2629, 2630, 2631.

2 Sūrah al-Mā'idah: 2.

3 Sūrah Hūd: 113.

And remain on a right course as you are commanded and do not follow their inclinations.<sup>1</sup>

If any ordinary man's daughter is put through such oppression and tyranny which finally proves fatal, will he ever consider handing over another daughter's hand in marriage to such a tyrant and continue living normally with him? This defies intellect and morality. No intelligent, sound, sensible man of dignity will do this. Rasūlullāh ﷺ is free from every blemish and ignominy. It is unfathomable for him to commit this.

Moreover, every honourable family and noble tribe honours and respects their sons-in-law. Therefore, whoever respects the son-in-law of Rasūlullāh ﷺ and the brother-in-law of Sayyidunā 'Alī رضي الله عنه will deem all these accusations as false and worthless.

The statement of Sayyidunā 'Alī رضي الله عنه documented in *Nahj al-Balāghah* which we quoted above clarifies many aspects, for example:

- There existed no religious difference between Sayyidunā 'Uthmān and Sayyidunā 'Alī رضي الله عنه. They adhered to the same religion and remained unified on the same till their end.
- Sayyidunā 'Alī considered Sayyidunā 'Uthmān رضي الله عنه his equal in knowledge and intelligence.
- He did not consider himself to enjoy precedence towards good actions over Sayyidunā 'Uthmān رضي الله عنه.
- Raising Sayyidunā 'Uthmān رضي الله عنه to his own pedestal in obtaining the honour of seeing Rasūlullāh ﷺ and sitting in his company is a strong proof and weighty testimony for Sayyidunā 'Uthmān's رضي الله عنه perfect imān and righteous practices.

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1 Sūrah al-Shūrā: 15.

- Sayyidunā ‘Alī confirmed Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُمَا being the son-in-law of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his own brother-in-law. Sayyidah Fāṭimah, Sayyidah Ruqayyah, and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهُم are full sisters and the biological daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا.

In short, after Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ acknowledgement of this family connection, there remains no need for any reference or proof since the opposition believe firmly that the truth flows on the tongue of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.

#### 4. The Marriage of Umm Kulthūm to ‘Uthmān’s son, Abān

Sayyidunā Ja‘far is Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُم full brother. His eldest son is Sayyidunā ‘Abd Allāh ibn Ja‘far رَضِيَ اللَّهُ عَنْهُ whose daughter is Umm Kulthūm. Umm Kulthūm was married to Abān ibn ‘Uthmān.

Ibn Qutaybah al-Dīnawarī (d. 276 A.H.) has mentioned this union twice in his book *al-Ma‘ārif*; first in the biography of Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ and second when discussing Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. Have a look at his words which are quoted verbatim below.

He says while discussing Abān ibn ‘Uthmān:

كانت عنده أم كلثوم بنت عبد الله بن جعفر الخ

Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far was in his nikāḥ.<sup>1</sup>

He mentions while discussing the children of ‘Abd Allāh ibn Ja‘far رَضِيَ اللَّهُ عَنْهُم:

فأما أم كلثوم فكانت عند القاسم بن محمد بن جعفر بن أبي طالب ... ثم تزوجها أبان بن عثمان بن عفان الخ

<sup>1</sup> *Al-Ma‘ārif*, pg. 86.

Umm Kulthūm was first married to Qāsim ibn Muḥammad ibn Ja'far ibn Abī Ṭālib. Thereafter, Abān ibn 'Uthmān ibn 'Affān married her.<sup>1</sup>

## 5. The Marriage of Sukaynah bint al-Ḥusayn to Zayd ibn 'Amr ibn 'Uthmān

Sayyidunā Ḥusayn ibn 'Alī's رَضِيَ اللهُ عَنْهُ daughter, Sukaynah, was in the wedlock of Sayyidunā 'Uthmān's رَضِيَ اللهُ عَنْهُ grandson, Zayd ibn 'Amr ibn 'Uthmān.

The books of genealogy speak about this union in Sukaynah's biography:

تزوجها مصعب بن الزبير بن العوام ابتكرها فولدت له فاطمة ثم قتل عنها فخلف عليها عبد الله بن عثمان بن عبد الله بن حكيم بن حزام ... فولدت له عثمان الذي يقال له قرين و حكيمًا و ربيعة فهلك عنها فخلف عليها زيد بن عمرو بن عثمان بن عفان

First, Muṣ'ab ibn al-Zubayr ibn al-'Awwām married her, and she bore Fāṭimah for him. He was then martyred. 'Abd Allāh ibn 'Uthmān ibn 'Abd Allāh ibn Ḥakīm ibn Ḥizām then married her. She gave birth to 'Uthmān—who is called Qarīn, Ḥakīm, and Rabīḥah. After he passed away, Zayd ibn 'Amr ibn 'Uthmān ibn 'Affān married her.<sup>2</sup>

و زيد بن عمرو بن عثمان بن عفان هذا هو الذي كانت عنده سكينه بنت حسين فهلك عنها فورثته

Zayd ibn 'Amr ibn 'Uthmān ibn 'Affān is the one in whose wedlock Sukaynah bint Ḥusayn was. He passed away before her so she inherited from him.<sup>3</sup>

## 6. The Marriage of Fāṭimah bint al-Ḥusayn to 'Abd Allāh ibn 'Amr ibn 'Uthmān

This union is recorded by Ibn Sa'd:

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1 *Al-Ma'ārif*, pg. 90, Egypt print.

2 *Ṭabaqāt Ibn Sa'd*, vol. 8, pg. 346, Leiden print; *Nasab Quraysh*, vol. 2 pg. 59, Egypt print.

3 *Nasab Quraysh*, vol. 4 pg. 120; *al-Ma'ārif*, pg. 94, 187, Egypt print; *Jamharat Ansāb al-'Arab*, vol. 1 pg. 86, latest edition.

تزوجها (فاطمة) ابن عمها حسن بن حسن بن علي بن أبي طالب فولدت له عبد الله (المحض) وإبراهيم وحسنا و زينب ثم مات عنها فخلف عليها عبد الله بن عمرو بن عثمان بن عفان زوجها إياه ابنها عبد الله بن حسن بأمرها فولدت له القاسم و محمد و هو الديباج سمي بذلك لجماله و رقية بنتي عبد الله بن عمرو

Fāṭimah's paternal cousin Ḥasan ibn Ḥasan ibn 'Alī ibn Abī Ṭālib married her. She gave birth to his children 'Abd Allāh (al-Maḥḍ), Ibrāhīm, Ḥasan, and Zaynab. He then passed away. Subsequently, 'Abd Allāh ibn 'Amr ibn 'Uthmān ibn 'Affān married her. Her son, 'Abd Allāh ibn Ḥasan, gave her to him in marriage by her leave. She gave birth to his children, Qāsim, Muḥammad—who was titled *al-Dībāj* (lit. silk) due to his handsomeness, and Ruqayyah.<sup>1</sup>

Remember that Fāṭimah bint al-Ḥusayn's mother is Umm Ishāq bint Ṭalḥah ibn 'Ubayd Allāh.

The Shī'ī scholars have mentioned this union in the following places.

1. Abū al-Farj al-Aṣbahānī writes in the biography of Muḥammad ibn 'Abd Allāh ibn 'Amr ibn 'Uthmān ibn 'Affān in his book *Maqātil al-Ṭālibiyīn*:

و أمه فاطمة بنت الحسين كان عبد الله بن عمرو بن عثمان بن عفان تزوجها بعد وفات الحسن بن الحسن بن علي بن أبي طالب

His mother is Fāṭimah bint al-Ḥusayn. 'Abd Allāh ibn 'Amr ibn 'Uthmān ibn 'Affān married her after the demise of (her first husband) Ḥasan ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib.<sup>2</sup>

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1 *Ṭabaqāt Ibn Sa'd*, vol. 8, pg. 347, 348, Leiden print; *Nasab Quraysh*, vol. 4 pg. 114; *Kitāb al-Muḥabbar*, pg. 404, Hyderabad Dakkan print; *Kitāb al-Jarḥ wa al-Ta'dīl*, vol. 3 pg. 301, section 2, Hyderabad Dakkan print; *al-Ma'ārif*, pg. 93, Egypt print.

2 *Maqātil al-Ṭālibiyīn*, pg. 76, Iran print; *al-Tanbīh wa al-Ashrāf*, pg. 255, mention of the khilāfah of 'Uthmān ibn 'Affān; *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 675; footnotes of *'Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib*, second objective regarding the progeny of Ḥasan al-Muthannā.

## 2. It appears in *Nāsikh al-Tawārīkh*:

و بعد از حسن مثنی فاطمة بحالهء نکاح عبد الله بن عمرو بن عثمان بن عفان در آمد

After Ḥasan al-Muthannā, Fāṭimah came into the wedlock of ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān.<sup>1</sup>

Hopefully, this amount of references from the books of both sects will be considered sufficient.

## 7. The marriage of Umm al-Qāsim to Marwān ibn Abān

Umm al-Qāsim is the granddaughter of Sayyidunā Ḥasan رضي الله عنه and Marwān is the grandson of Sayyidunā ‘Uthmān رضي الله عنه.

Muṣ‘ab al-Zubayrī has spoken about this marriage in *Nasab Quraysh*. Ibn Ḥazm and Abū Ja‘far al-Baghdādī concurred.

كانت أم القاسم بنت الحسن بن الحسن عند مروان بن أبان بن عثمان بن عفان فولدت له محمد بن مروان  
ثم خلف عليها حسين بن عبد الله بن عبيد الله بن العباس بن عبد المطلب فتوفيت عنده و ليس لها منه  
ولد

Umm al-Qāsim bint al-Ḥusayn ibn al-Ḥasan was in the marriage of Marwān ibn Abān ibn ‘Uthmān ibn ‘Affān. She gave birth to his son Muḥammad ibn Marwān. After his demise, Ḥusayn ibn ‘Abd Allāh ibn ‘Ubayd Allāh ibn al-‘Abbās ibn ‘Abd al-Muṭṭalib married her. She passed away in his wedlock. He had no children from her.<sup>2</sup>

## Exploration of Family Links

The Banū Umayyah and Banū Hāshim enjoy many family links as documented in Islamic history. Some links were there before Islam while some were after Islam.

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1 *Nāsikh al-Tawārīkh*, vol. 6 pg. 534, book 2, old print.

2 *Nasab Quraysh*, pg. 53, section 2; *Jamharat Ansāb al-‘Arab*, vol. 1 pg. 85; *Kitāb al-Muḥabbar*, pg. 438.

Our goal is not to gather them all, however, we have mentioned but a few wherein Sayyidunā ‘Uthmān’s ﷺ is directly related. All these marriages were contracted happily by the Banū Hāshim and gladly accepted by Sayyidunā ‘Uthmān’s ﷺ family. There exists neither force nor coercion in any. Besides Umm Ḥakīm Bayḍā’ bint ‘Abd al-Muṭṭalib’s link, all the other relationships mentioned above were contracted after Islam.

Those with sound temperaments and impartial minds will now be able to determine using their intuition and answer the following questions:

- Is Sayyidunā ‘Uthmān’s ﷺ family a noble tribe?
- Are they good people or wicked?
- Is the tribe worthy of admiration and praise or deserving of hatred and disgrace?
- Does Sayyidunā ‘Uthmān ﷺ enjoy a family link to Rasūlullāh ﷺ and Sayyidunā ‘Alī ﷺ? Or is he totally alienated?
- Did there exist enmity and dispute between Sayyidunā ‘Alī and Sayyidunā ‘Uthmān ﷺ over the khilāfah and related issues? Or unity and harmony?

If, hypothetically, it is accepted that Sayyidunā ‘Uthmān ﷺ and his family were wicked and deserving of hatred and humiliation and he was alienated from Rasūlullāh ﷺ and Sayyidunā ‘Alī ﷺ, and there existed enmity between them over the matter of khilāfah, then the questions that beg answers are: Why did Sayyidunā ‘Alī’s ﷺ family and his offspring terminate all these family feuds and ancestry disputes? How did they totally forget about their forefather’s disagreements? And how did they tolerate marrying their daughters into such a family?

What we wish to point out is that the Hāshimī, ‘Alawī, Ḥasanī, and Ḥusaynī families giving their daughters to the ‘Uthmānī kinfolk pronounces emphatically that

there existed absolutely no hostility, aversion, disputes, family feuds, or ancestral quarrels between their seniors. They all enjoyed mutual unity, compassion, and mercy.

However, cunning narrators—to dramatise the story—concocted different types of tales and broadcasted these fabrications to cause disunity and division among the Muslims, so that family feuds become apparent and eyes of aggression be directed towards these families.

We have presented a glimpse of the family links these tribes enjoyed for people of understanding and contemplation and encouraged them to ponder and reflect deeply. There will be no barrier now for the balanced to reach sound conclusions, Allah willing.



## Chapter Two

### The Aspect of Bay‘ah

In this chapter, the aspect of Sayyidunā ‘Alī رضي الله عنه pledging allegiance to Sayyidunā ‘Uthmān رضي الله عنه will be discussed.

Just as Sayyidunā ‘Alī رضي الله عنه swore allegiance to Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما, happily and willingly, in the very beginning, similarly he pledged allegiance to Sayyidunā ‘Uthmān رضي الله عنه without force and compulsion.

Incidents of this bay‘ah have been reported by the muḥaddithīn and historians. They report that during his final days, Sayyidunā ‘Umar al-Fārūq رضي الله عنه selected six men from the Ṣaḥābah رضي الله عنهم, viz. Sayyidunā ‘Uthmān, Sayyidunā ‘Alī ibn Abī Ṭālib, Sayyidunā Ṭalḥah, Sayyidunā Zubayr, Sayyidunā Sa‘d ibn Abī Waqqāṣ, and Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه; and determined that whichever of these men are unanimously accepted will become the khalīfah of the Muslims.

Sayyidunā Ṭalḥah handed over his right to Sayyidunā ‘Uthmān; Sayyidunā Zubayr gave his right to Sayyidunā ‘Alī, and Sayyidunā Sa‘d ibn Abī Waqqāṣ gave his choice to Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه. Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf declared that he did not desire khilāfah for himself, so they should allow him to choose. The decision now rested between Sayyidunā ‘Uthmān and Sayyidunā ‘Alī رضي الله عنهما.

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه made necessary investigations and contemplated deeply and discussed privately with both these seniors. Finally, he delivered an inspiring sermon in front of the Ṣaḥābah رضي الله عنهم and general Muslim masses in Masjid al-Nabawī, whereafter he caught hold of the hand of Sayyidunā ‘Uthmān رضي الله عنه and pledged allegiance to him. Immediately after him, Sayyidunā ‘Alī رضي الله عنه gave his bay‘ah which was followed by the bay‘ah of all those present. Without any dispute, this significant station was passed.

Scores of scholars have documented this incident. A few references will be presented to the readers.

1. Ibn Sa'd writes:

عن سلمة بن أبي سلمة بن عبد الرحمن عن أبيه قال أول من بايع لعثمان عبد الرحمن بن عوف ثم علي بن أبي طالب

Salamah ibn Abī Salamah ibn 'Abd al-Raḥmān reports from his father who said:

The first to pledge allegiance to 'Uthmān was 'Abd al-Raḥmān ibn 'Awf, followed by 'Alī ibn Abī Ṭālib.<sup>1</sup>

2. 'Abd al-Razzāq records the incident with the following words:

يمسح على يده فبايعه ثم بايعه الناس ثم بايعه علي

He passed his hand over his and pledged allegiance to him. Thereafter the people pledged their allegiance to him and then 'Alī pledged allegiance.<sup>2</sup>

3. Ibn Sa'd and Muḥammad ibn Yaḥyā al-Andalusī report:

حدثني عمر بن عميرة بن هنيء مولى عمر بن الخطاب عن أبيه عن جده قال أنا رأيت عليا بايع عثمان أول الناس ثم تتابع الناس فبايعوا

'Umar ibn 'Umayrah ibn Hanī', the freed slave of 'Umar ibn al-Khaṭṭāb, narrated to me—from his father—from his grandfather who said:

I saw 'Alī pledging allegiance to 'Uthmān first. The people followed suit and pledged allegiance.<sup>3</sup>

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1 *Ṭabaqāt Ibn Sa'd*, vol. 3 pg. 42, the bay'ah of 'Uthmān, Leiden print.

2 *Muṣannaf 'Abd al-Razzāq*, vol. 5 pg. 478, first Beirut print.

3 *Ṭabaqāt Ibn Sa'd*, vol. 3 pg. 43, the bay'ah of 'Uthmān; *Ṭabaqāt Ibn Sa'd*, vol. 3 pg. 245, Leiden print, *Kitāb al-Tamhīd wa al-Bayān*, pg. 11, chapter 3, Beirut print, Lebanon.

4. The narration of *Ṣaḥīḥ al-Bukhārī* goes as follows:

فلما أخذ الميثاق قال ارفع يدك يا عثمان فبايعه فبايع له علي و ولج أهل الدار فبايعوه

After taking a solemn promise, he (‘Abd al-Raḥmān ibn ‘Awf) said, “Raise your hand, O ‘Uthmān!” He then pledged allegiance to him. ‘Alī then pledged allegiance to him. Then, the people of the house entered and pledged allegiance.<sup>1</sup>

5. Al-Bayhaqī reports in *al-Sunan al-Kubrā* in the chapter of fighting the rebels:

فلما أخذ الميثاق قال ارفع يدك يا عثمان فبايعه فبايع له علي رضي الله عنه و ولج أهل الدار فبايعوه

After taking a solemn promise, he (‘Abd al-Raḥmān ibn ‘Awf) said, “Raise your hand, O ‘Uthmān!” He then pledged allegiance to him. ‘Alī then pledged allegiance to him. Then, the people of the house entered and pledged allegiance.<sup>2</sup>

6. Ḥāfiẓ Ibn Kathīr relates the incident under the events of the year 24 A.H.:

و جاء إليه الناس يبائعونه و بايعه علي بن أبي طالب أولا و يقال آخره

People came to him to give him bay‘ah. ‘Alī ibn Abī Ṭālib pledged allegiance first. And it is said: at the end.<sup>3</sup>

Although there exists some difference in the narrations as to whether he pledged allegiance first or last, there is unanimity on the fact that Sayyidunā ‘Alī رضي الله عنه did in fact pledge allegiance in that very gathering just like everyone else.

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1 *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 525, chapter on the incident of bay‘ah and unanimity on ‘Uthmān ibn ‘Affān.

2 *Al-Sunan al-Kubrā*, vol. 8 pg. 150, 151, Hyderabad Dakkan print, chapter on the one who leaves the matter (of khilāfah) to a council of those worthy of the post.

3 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 147.

7. In *Minhāj al-Sunnah*, Ibn Taymiyyah al-Ḥarrānī has quoted the declaration of Imām Aḥmad ibn Ḥambal concerning this matter, which we reproduce to increase the knowledge of the readers:

قال الإمام أحمد بن حنبل لم يتفق الناس على بيعة كما اتفقوا على بيعة عثمان ولاة المسلمون بعد تشاورهم ثلاثة أيام و هو مؤتلفون متحابون متوادون معتصمون بحبل الله جميعا ... فلم يعدلوا بعثمان غيره كما أخبر بذلك عبد الرحمن بن عوف إلخ

Imām Aḥmad ibn Ḥambal says, “People did not concur on a bay‘ah the way they concurred on the bay‘ah of ‘Uthmān. The Muslims appointed him as leader after discussing the matter for three days. They were united, unanimous, mutually affectionate, mutually compassionate, and holding firmly to the Rope of Allah altogether. They never equated anyone to ‘Uthmān as noted by ‘Abd al-Raḥmān ibn ‘Awf (in his decision).<sup>1</sup>

8. Ḥāfiẓ Ibn Ḥajar as well as Ibn Athīr al-Jazarī have documented Sayyidunā ‘Alī’s bay‘ah to Sayyidunā ‘Uthmān رضي الله عنه under the biography of Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه.<sup>2</sup> The references may be referred to. We have not quoted the texts for brevity.

### Corroboration from Shī‘ī Books

Senior Shī‘ī scholars have acknowledged this bay‘ah. This is an accepted fact among them, with no difference of opinion. However, they believe that the bay‘ah was taken under coercion just as his bay‘ah to Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنه. This is their ancient worn out trick, to colour every action of Sayyidunā ‘Alī رضي الله عنه, the fierce Lion of Allah, with the colour of compulsion and force. They fabricate such narrations for this purpose which depicts the helplessness and hopelessness of the Lion of Allah. I am not simply making this claim from my own side. Anyone who has studied the books of the Shī‘ah will be cognisant of this fact. Anyways,

1 *Minhāj al-Sunnah*, vol. 3 pg. 233, 234, the eighth difference regarding the matter of consultation.

2 *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*, *Usd al-Ghābah fī Ma‘rifat al-Ṣaḥābah*.

the fact remains that all the Shīṭ senior scholars have acknowledged this bay‘ah.

We will now present a few quotations from their books which clearly mention Sayyidunā ‘Alī’s bay‘ah to Sayyidunā ‘Uthmān رضي الله عنه.

9. Abū Ja‘far al-Ṭūsī (d. 460 A.H.) speaks about the bay‘ah in his widely accepted book in the Shīṭ world, *al-Amālī*. Sayyidunā ‘Alī رضي الله عنه reports:

لم قتل جعلني سادس ستة فدخلت حيث أدخلني وكرهت أن أفرق جماعة المسلمين و أشق عصاهم  
فبايعتم عثمان فبايعته إلخ

When ‘Umar was killed, he appointed me as one of six. So I entered where he entered me and I disliked disuniting the Muslims and causing dissension among them. So when you pledged allegiance to ‘Uthmān, I pledged allegiance too.<sup>1</sup>

10. Ibn Abī al-Ḥadīd records the incident as follows in his commentary on *Nahj al-Balāghah*, in his personal fraudulent manner:

قال عبد الرحمن بن عوف لعلي بايع إذن و إلا كنت متبعا غير سبيل المؤمنين و أنفذنا فيك ما أمرنا به فقال  
لقد علمتم أنني أحق بها من غيره ... ثم مد يده فبايع

‘Abd al-Rahmān ibn ‘Awf said to ‘Alī, “Pledge allegiance then. Otherwise, you will be following a path other than the path of the Muslims and we will execute upon you what we have been commanded to.”

‘Alī said, “You know fully well that I am most deserving of this post than everyone else.” He then stretched out his hand and pledged allegiance.<sup>2</sup>

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1 *Al-Amālī*, vol. 2 pg. 121, section 18, al-Nu‘mān publishers, Najaf Ashraf, Iraq, 1384 A.H./1964 edition.

2 *Sharḥ Nahj al-Balāghah*, vol. 2 pg. 97, under his statement: When they determined to pledge allegiance to ‘Uthmān, Beirut print; *Nāsikh al-Tawārīkh*, vol. 2 pg. 449, book 2, discussion on the bay‘ah to ‘Uthmān ibn ‘Affān, old Iran print.

The above author at another juncture in his book discusses this issue at length under the heading: from his statements at the time of consultation; under the text: no one before me hastened towards the true call and maintaining family ties.

11. He presents it using his favoured technique:

فقاموا إلى علي فقالوا قم فبايع عثمان قال فإن لم أفعل قالوا نجاهدك قال فمشى إلى عثمان حتى بايعه

They approached ‘Alī and said, “Stand up and pledge allegiance to ‘Uthmān.”

“And if I do not?” he remonstrated.

“We will wage war against you,” they warned.

Hearing this, he proceeded to ‘Uthmān and pledged allegiance.<sup>1</sup>

## Another Angle

According to the Shī‘ah, Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه determined the regulation and procedure of choosing the khalīfah and Imām of the Muslims. This is recorded in *Nahj al-Balāghah*. Even when taking this into consideration, the appointment of Sayyidunā ‘Uthmān رضي الله عنه as khalīfah is totally correct. Sayyidunā ‘Alī رضي الله عنه states:

إنما الشورى للمهاجرين والأنصار فإن اجتمعوا على رجل و سموه إماما كان ذلك لله رضى

Consultation is the right of the Muhājirīn and Anṣār. Hence, if they unanimously agree on a man and appoint him the Imām, this is a sign of Allah’s pleasure.<sup>2</sup>

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1 *Sharḥ Nahj al-Balāghah*, vol. 2 pg. 617, discussion on the manner of consultation and his bay‘ah to ‘Uthmān, Beirut print.

2 *Nahj al-Balāghah*, vol. 2 pg. 7, Egypt print.

It becomes manifest from the above that:

- Sayyidunā ‘Alī did in fact give bay‘ah at the hands of Sayyidunā ‘Uthmān رضي الله عنه together with the Muhājirīn, Anṣār, and the rest of the Muslims.
- This bay‘ah was correct. It was in accordance to the procedure and regulation of appointing a khalīfah. The selection was in the hands of the senior Muhājirīn and Anṣār. They selected Sayyidunā ‘Uthmān رضي الله عنه and Sayyidunā ‘Alī رضي الله عنه agreed. Therefore, there remains no doubt on the correctness and acceptability of the ‘Uthmānī khilāfah.
- The statement of Sayyidunā ‘Alī رضي الله عنه makes it crystal clear that the selection of the khulafā’ took place through mutual consultation, and not divine appointment.

### This Statement is Not *Ilzāmī*

The readers should remember that this statement of Sayyidunā ‘Alī رضي الله عنه wherein he outlines the procedure and regulation of appointing a khalīfah was addressed to Sayyidunā Mu‘āwiyah رضي الله عنه. This is an emphatic address. There is no word suggesting it being *ilzāmī* (to silence the opponent) like: according to you, in your opinion, etc. Instead, the very opposite exists. The word *innamā* (only) is a strong suggestion proving its definiteness.

To join it with a text from another alien book and consequently establish that it was only pronounced hypothetically is nothing more than dissimulation, and interpreting a statement to something other than what the person who made the statement intends. It is unnecessary alteration to Sayyidunā ‘Alī’s رضي الله عنه statement and contrary to the demands of confidence and trust.

### Removing a Misconception

Some historians who gather all sorts of narrations, authentic and fabrications, have attributed some nasty statements to Sayyidunā ‘Alī رضي الله عنه which he allegedly

uttered at the juncture of the bay‘ah which create negative thoughts and mistrust about these noble personalities (Sayyidunā ‘Alī, Sayyidunā ‘Uthmān, and Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُم). In fact, they paint a picture of conflict between them. They mention that Sayyidunā ‘Alī addressed Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ with harshness and labelled him a deceit and imposter, etc. To briefly clarify this we present the following:

1. Ḥāfiẓ Ibn Kathīr has suitably criticised all the inauthentic narrations while discussing the events of the year 24 A.H. He says that these type of narrations have been narrated by men who are unknown, i.e. their biographies are not found in the books of rijāl and it is unknown what type of people they were. He writes at the end of this discussion:

الأخبار المخالفة لما ثبت في الصحاح فهي مردودة على قائلها و ناقلها

Reports which contradict established narrations in the authentic books are rejected and thrown back at their narrators and reporters. (They carry no weight.)<sup>1</sup>

2. After the demise of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُ especially the six men committee had many discussions and held a number of meetings at different times to discuss the issue of khilāfah which has been transmitted by senior authorities. These narrations totally debunk and refute reports of conflict. Therefore, such narrations which are filled with dispute and quarrels (and are labelled *munkar*) will be declared unreliable. The narrations that are well-known and founded will be declared *ma‘rūf* (reliable). We will present one such narration which ‘Allāmah al-Safārīnī quoted in ‘*Aqīdat al-Safārīnī* while reviewing this aspect and the renowned historian Ibn Khaldūn included in the discussion of the bay‘ah.

و كانت مبايعته بعد موت عمر بثلاث ليال و كان عبد الرحمن بن عوف قبل أن يتخلى عنها أحد قد خلا بعثمان فقال له فإن لم نبايعك فمن تشير علي قال علي و قال لعلي إن لم نبايعك فمن تشير علي قال عثمان ثم دعا الزبير فقال إن لم نبايعك فمن تشير علي قال علي أو عثمان إلخ

1 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 147.

He (‘Uthmān) was given bay‘ah three nights after ‘Umar’s demise. ‘Abd al-Raḥmān ibn ‘Awf, prior to appointing anyone, sat in seclusion with ‘Uthmān and asked, “If we do not give bay‘ah to you, then who do you suggest?”

“Alī,” he suggested.

He asked ‘Alī, “If we do not give bay‘ah to you, then who do you suggest?”

“‘Uthmān,” he answered.

He then called Zubayr and asked, “If we do not give bay‘ah to you, then who do you suggest?”

He proposed, “Either ‘Alī or ‘Uthmān.”<sup>1</sup>

## Conclusion

- It is proven from the books of both sects that the matter of khilāfah between Sayyidunā ‘Alī and Sayyidunā ‘Uthmān رضي الله عنه was decided in a pleasant manner. There was no conflict, no quarrel, no fitnah, and no discord.
- To discuss matters and present various opinions is not condemnable according to those of understanding. It is not a crime to express your view according to the intellectual. To the contrary, it is praiseworthy. This is exactly what transpired and in the confines of these boundaries was the decision to give bay‘ah to Sayyidunā ‘Uthmān رضي الله عنه reached.
- Sayyidunā ‘Alī رضي الله عنه found not the slightest of reservation in his heart regarding the matter of khilāfah nor did he turn away. Just as these luminaries were united prior to this incident, their relationship remained healthy after it. During the entire duration of Sayyidunā ‘Uthmān’s رضي الله عنه khilāfah (which is 12 days less 12 years), Sayyidunā ‘Alī رضي الله عنه always

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1 *Tārīkh Ibn Khaldūn*, vol. 2 pg. 996, discussion on the martyrdom of ‘Umar, the consultation, and the bay‘ah of ‘Uthmān, Beirut print; *Lawā’ih al-Anwār al-Bahiyah*, commonly known as *Aqīdat al-Safārīnī*, vol. 2 pg. 317, same discussion, Egypt print, 1323/1324 A.H. edition.

remained his assistant and supporter. All of this indicates that Sayyidunā ‘Alī عليه السلام gave bay‘ah to Sayyidunā ‘Uthmān عليه السلام with complete acceptance, not under compulsion or duress.

- All of the above proves beyond doubt that there existed absolutely no family feuds or ancestral quarrels between Sayyidunā ‘Alī and Sayyidah ‘Uthmān عليها السلام. Moreover, these matters were not reached in view of tribal fanaticism.

## Chapter Three

In this chapter, the relationship they shared as well as the virtues and merits of Sayyidunā ‘Uthmān Dhū al-Nūrayn رضي الله عنه reported by Sayyidunā ‘Alī رضي الله عنه and the Banū Hāshim will be mentioned. At the end, some of the excellences of Sayyidunā ‘Uthmān رضي الله عنه documented in Shī‘ī books regarded reliable by them will be listed.

Every virtue mentioned below deserves a separate heading. Furthermore, there is a need to ponder over the high regard Sayyidunā ‘Alī رضي الله عنه had for Dhū al-Nūrayn رضي الله عنه and the lofty position he deemed him stationed on. The faith and reliance they had on one another and the compassion and love they cherished will also be highlighted. All of the above are found in the upcoming narrations. Only a little of impartiality needs to be exercised. The facts appear as incidents. Kindly ponder over them.

Instead of listing conclusions after every virtue, all the deductions will be mentioned at the end which are very attractive, and contemplating over them will prove very beneficial.

### 1. ‘Uthmān’s Sincere Assistance in ‘Alī’s Marriage

The details of Sayyidunā ‘Alī’s marriage to Sayyidah Fāṭimah رضي الله عنها have been included in the Ṣiddīqī section of this book. We wish to highlight here that all the monetary demands to buy things for the marriage and to make other necessary arrangements were met by Sayyidunā ‘Uthmān رضي الله عنه. He gifted Sayyidunā ‘Alī رضي الله عنه a sum of money which the latter gladly accepted. When news of this gift reached Rasūlullāh صلى الله عليه وسلم, he favoured Sayyidunā ‘Uthmān رضي الله عنه with his prayers. This incident may be studied in both Sunnī and Shī‘ī books. We will quote a few narrations here for brevity.

## 1. *Sharḥ Mawāhib al-Ladunniyyah*

It appears in *Sharḥ Mawāhib al-Ladunniyyah* of al-Zarqānī that Rasūlullāh ﷺ advised Sayyidunā ‘Alī رضي الله عنه to sell his armour to make necessary preparations for his marriage. The narration mentions:

فبعها (الدرع) فبعتها من عثمان بن عفان بأربعمائة وثمانين درهما ثم أن عثمان رد الدرع إلى علي فجاء بالدرع و الدراهم إلى المصطفى صلى الله عليه و سلم فدعا لعثمان بدعوات

Rasūlullāh ﷺ commanded, “Sell the armour.”

Accordingly, ‘Alī sold it to ‘Uthmān ibn ‘Affān for 480 dirhams. Thereafter ‘Uthmān returned the armour back to ‘Alī who came to Rasūlullāh ﷺ with the armour and the dirhams. Rasūlullāh ﷺ supplicated abundantly for ‘Uthmān.<sup>1</sup>

## 2. *Kashf al-Ghummah fī Ma‘rifat al-A‘immah* and *Bihār al-Anwār*

‘Alī ibn ‘Isā al-Arbilī, a Shī‘ī scholar of the seventh century, in *Kashf al-Ghummah* as well as Majlisī in *Bihār al-Anwār* report this incident in great detail in their works. Rasūlullāh ﷺ instructed Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه to sell his armour.

قال علي فانطلقت و بعته بأربع مائة دراهم (سود هجرية) من عثمان بن عفان فلما قبضت الدراهم منه و قبض الدرع مني قال يا أبا الحسن ألسنت أولى بالدرع منك و أنت أولى بالدراهم مني فقلت بلى قال فإن الدرع هدية مني إليك فأخذت الدراهم و الدرع و أقبلت إلى رسول الله صلى الله عليه و سلم فطرح الدرع و الدراهم بين يديه و أخبرته بما كان من أمر عثمان فدعا له بالخير

‘Alī continues:

So I went and sold it for 400 dirhams (black hijriyyah ones) to ‘Uthmān ibn ‘Affān. After I took possession of the dirhams and he took possession of the armour, he said, “O Abū al-Ḥasan! Am I not more worthy of the armour than you and are you not more worthy of the dirhams than me?”

I replied in the affirmative.

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1 *Sharḥ Zarqānī*, vol. 2 pg. 3, discussion on ‘Alī’s marriage to Fāṭimah, first print, 1325 edition, Egypt.

He re-joined, “The armour is a gift to you from me.”

So I took the dirhams and the armour and went straight to Rasūlullāh ﷺ. I placed them in front of him and informed him of ‘Uthmān’s conduct. He prayed for goodness for him.<sup>1</sup>

## 2. ‘Uthmān serves as a Witness to ‘Alī’s Marriage

Sayyidunā ‘Uthmān ﷺ was invited along with other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to be present at the nikāḥ proceedings of Sayyidunā ‘Alī ﷺ and a witness to the same. This incident is documented in books of both sects.

1. Muḥibb al-Ṭabarī documents this in *al-Riyāḍ al-Naḍīrah* as well as *Dhakhā’ir al-Uqbā’*:

Rasūlullāh ﷺ instructed Sayyidunā Anas ﷺ:

اخرج ادع لي أبا بكر وعمر وعثمان وعبد الرحمن بن عوف وسعد بن أبي وقاص وطلحة والزبير وبعده من الأنصار قال فدعوتهم فلما اجتمعوا عنده كلهم وأخذوا مجالسهم ... ثم قال النبي صلى الله عليه و سلم إن الله تعالى أمرني أن أزوج فاطمة من علي بن أبي طالب فاشهدوا أنني قد زوجته

Go out and call for me Abū Bakr, ‘Umar, ‘Uthmān, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, Ṭalḥah, Zubayr, and a group of Anṣār.

Anas says, “Accordingly, I called them. When they all gathered by him and sat down, the Nabī ﷺ said, ‘Surely, Allah ﷻ instructed me to marry Fāṭimah to ‘Alī ibn Abī Ṭālib. Bear witness that I have married her to him.’”<sup>2</sup>

2. The Shī’ī scholars have also reported this incident in books they consider authentic. Few portions of relevant texts will be quoted below.

‘Alī ibn ‘Īsā al-Arbilī says:

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1 *Kashf al-Ghummah fī Ma’rifat al-A’immah*, vol. 1 pg. 485, with *Tarjamat al-Manāqib Fārisī*, ‘Alī’s marriage to Fāṭimah, new print, Tehran; *Biḥār al-Anwār*, vol. 10 pg. 39, 40, chapter on Fāṭimah’s marriage to ‘Alī.

2 *Al-Riyāḍ al-Naḍīrah*, vol. 2 pg. 241, chapter on Fāṭimah’s marriage to ‘Alī; *Dhakhā’ir al-Uqbā’ fī Manāqib Dhawī al-Qurbā*, pg. 30, chapter on Fāṭimah’s marriage.

عن أنس قال كنت عند النبي صلى الله عليه و سلم ... قال فانطلق فادع لي أبا بكر و عمر و عثمان و عليا و طلحة و الزبير و بعدهم من الأنصار قال فانطلقت فدعوتهم له فلما أن أخذوا مجالسهم قال رسول الله صلى الله عليه و سلم ثم إنني أشهدكم أنني قد زوجت فاطمة من علي على أربع مائة مثقال فضة إلخ

Anas reports:

I was by the Nabī ﷺ. He commanded me, “Go and call Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, Zubayr and a like number of Anṣār.”

In compliance, I went and called them for him. When they took their seats, Rasūlullāh ﷺ announced: “I make you witness that I have married Fāṭimah to ‘Alī for 400 mithqāl of silver.”<sup>1</sup>

### 3. ‘Alī’s Testimony of ‘Uthmān being a Mu’min, Ṣāliḥ, Muttaqī, and Muḥsin

During his khilāfah, once a person questioned Sayyidunā ‘Alī ﷺ as to what response he should give when people ask him his opinion of Amīr al-Mu’minīn Sayyidunā ‘Uthmān ﷺ. Sayyidunā ‘Alī ﷺ told him:

أخبرهم أن قولِي في عثمان أحسن القول إن عثمان كان من الذين آمنوا وعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا  
ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Inform them that I have the best opinion of ‘Uthmān. Indeed, ‘Uthmān was from those who believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.*<sup>2,3</sup>

1 *Kashf al-Ghummah*, vol. 1 pg. 471, 472, with *Tarjamat al-Manāqib Fārisī*, chapter on Fāṭimah’s marriage, new print, Tehran; *al-Manāqib*, pg. 242, 252, 253, chapter on Fāṭimah’s marriage, section 20, Ḥaydariyyah publishers, Najaf Ashraf, Iraq, 1385 A.H./1965 edition; *Biḥār al-Anwār*, vol. 10 pg. 37, 38, chapter on Fāṭimah’s marriage, Iran print.

2 Sūrah al-Mā’idah: 93.

3 *Muṣannaf Ibn Abī Shaybah*, vol. 4 pg. 1011, line 7, chapter on Jamal, Pīr Chandā, Sindh; *Ansāb al-Ashraf*, vol. 5 pg. 8, chapter on the matter of ‘Uthmān ibn ‘Affān, new print, Jerusalem; *al-Mustadrak*, vol. 3 pg. 104, book on recognising the Ṣaḥābah, chapter on ‘Uthmān’s murder, first print, Dakkan; *al-Istī’āb* with *al-Iṣābah*, vol. 3 pg. 72, biography of ‘Uthmān, Egypt print; *Kanz al-Ummāl*, vol. 6 pg. 379, Ḥadīth: 5879, with reference to Ibn Mardawayh and Ibn ‘Asākir, chapter on the virtues of Dhū al-Nūrayn ‘Uthmān ibn ‘Affān, first print.

Ḥāfiẓ Ibn Kathīr has mentioned another declaration of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ regarding Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ which highlights more of his amazing qualities. He writes:

و في رواية أنه قال كان عثمان رضي الله عنه خيرنا و أوصلنا للرحم و أشدنا حياء و أحسننا طهورا و أتقانا للرب عز و جل و في الإصابة قال علي كان عثمان أوصلنا للرحم إلخ

A report records that he said, “‘Uthmān رَضِيَ اللهُ عَنْهُ was the best of us, maintained family ties the most, had the highest level of modesty, the neatest and tidiest of us, and feared Allah—the Mighty and Majestic—the most.”

It appears in *al-Iṣābah* that ‘Alī declared, “‘Uthmān maintained ties of kinship the best from us.”<sup>1</sup>

This declaration is supported by another report recorded by Abū al-Qāsim al-Sahmī (d. 427 A.H.) in *Tārīkh Jurjān*:

فقال له علي بأبي أنت و أمي يا رسول الله قد كنا عندك جماعة فما غطيتها و جاء عثمان فغطيتها فقال إني أستحيي ممن استحييت منه الملائكة

‘Alī said to him, “May my parents be sacrificed for you, O Messenger of Allah. A group of us were by you but you did not cover your shin. But as soon as ‘Uthmān came, you covered it?”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I certainly show modesty to whom the angels show modesty.”<sup>2</sup>

#### 4. ‘Uthmān’s title Dhū al-Nūrayn in the light of ‘Alī’s statement coupled with other virtues

To prove this point, a few narrations are mentioned hereunder. One is from Nazāl ibn Saburah which plenty ‘Ulamā’ have recorded. The second is from Kathīr ibn Murrah.

1 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 194, biography of ‘Uthmān; *al-Iṣābah* with *al-Istī‘āb*, vol. 2 pg. 455, biography of ‘Uthmān.

2 *Tārīkh Jurjān*, pg. 327, Dā’irat al-Ma’ārif print, Hyderabad, Dakkan.

## First Narration

روى أبو الخيثة في فضائل الصحابة من طريق الضحاك عن الزال بن سبرة قلنا لعلي حدثنا عن عثمان قال ذلك امرء يدعى في الملاء الأعلى ذا النورين

Abū al-Khaythamah reports in *Faḍā'il al-Ṣaḥābah*—from the chain of Ḍaḥḥāk—from Nazāl ibn Saburah who reports:

We said to 'Alī, “Tell us about 'Uthmān.”

He replied, “That is a man who is called Dhū al-Nūrayn in the High Assembly.”<sup>1</sup>

وأخرج أبو الخيثة في فضائل الصحابة و ابن عساكر عن علي بن أبي طالب أنه سئل عن عثمان فقال ذلك امرأ يدعى في الملاء الأعلى ذا النورين كان ختن رسول الله صلى الله عليه وسلم على ابنتيه

Abū al-Khaythamah documents in *Faḍā'il al-Ṣaḥābah* and Ibn 'Asākir that 'Alī ibn Abī Ṭālib was questioned about 'Uthmān to which he replied:

That is a gentleman who is called *Dhū al-Nūrayn* in the High Assembly. He was the son-in-law of Rasūlullāh ﷺ through two of his daughters.<sup>2</sup>

## Second Narration

'Alī Muttaqī al-Hindī records it in *Kanz al-'Ummāl* with reference to Ibn 'Asākir:

عن كثير بن مرة قال سئل علي بن أبي طالب عن عثمان قال نعم يسمى في السماء الرابعة ذا النورين و زوجه رسول الله صلى الله عليه وسلم واحدة بعد واحدة ثم قال رسول الله صلى الله عليه وسلم من يشتري بيتا يزيد في المسجد غفر الله له فاشترى عثمان فزاده في المسجد فقال رسول الله صلى الله عليه وسلم من يبتاع مرید بني فلان فيجعل صدقة للمسلمين غفر الله له فاشترى عثمان فبجعله صدقة على المسلمين فقال رسول الله صلى الله عليه وسلم من يجهز هذا الجيش يعني جيش العسرة غفر الله له فجهزهم عثمان حتى لم يفقدوا عقالا

1 *Al-Iṣābah* with *al-Istī'āb*, vol. 2 pg. 455, biography of 'Uthmān.

2 *Tārīkh al-Khulafā'*, pg. 105, biography of 'Uthmān ibn 'Affān, Mujtabā'ī Publishers, Delhi.

Kathīr ibn Murrah reports that ‘Alī ibn Abī Ṭālib was questioned about ‘Uthmān and he replied:

Yes. He is called Dhū al-Nūrayn in the fourth heaven. Rasūlullāh ﷺ married two of his daughters to him, one after the other.

Rasūlullāh ﷺ announced, “Who will buy a house to extend the Masjid and secure Allah’s forgiveness?” ‘Uthmān bought it and added it to the Masjid.

Rasūlullāh ﷺ announced, “Who will purchase the animal enclosure of a certain tribe and give it as charity for the Muslims and obtain Allah’s pardon?” ‘Uthmān purchased it and gave it as charity to the Muslims.

Rasūlullāh ﷺ announced, “Who will equip this army, i.e. the army of difficulty and is guaranteed Allah’s forgiveness?” ‘Uthmān equipped the army to such an extent that they were not short of a cord (used for hobbling the feet of a camel).”<sup>1</sup>

### A statement of the ‘Ulamā’

‘Allāmah al-Suyūṭī has quoted a statement of the ‘Ulamā’ while discussing the merits of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ which we would like to reproduce here. In the first chapter, a portion of it was quoted.

و قال العلماء و لا يعرف أحد تزوج بنتي نبي غيره و لذلك سمي ذا النورين فهو من السابقين الأولين و أول المهاجرين و أحد العشرة المشهود لهم بالجنة و أحد الستة الذين توفي رسول الله صلى الله عليه و سلم و هو عنهم راض و أحد الصحابة الذين جمعوا القرآن إلخ

The ‘Ulamā’ have stated: No one is known to have the privilege of marrying two daughters of a nabī besides him. Owing to this, he was titled Dhū al-Nūrayn. Coupled with this, he is from the *al-sābiqīn al-awwalīn* (first forerunners), the first to make hijrah, one of the ten who have been

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1 *Kanz al-Ummāl*, vol. 6 pg. 379, Ḥadīth: 5875, chapter on the virtues of Dhū al-Nūrayn ‘Uthmān, first print, Dakkan.

guaranteed Jannah, one of the six whom Rasūlullāh ﷺ was pleased with at his demise, and one of the Ṣaḥābah instrumental in compiling the Qur’ān.<sup>1</sup>

## 5. The Status of ‘Uthmān in the Ummah from the Tongue of ‘Alī

Once, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ delivered a sermon during his khilāfah wherein he dealt with this topic. Abū Bakr ‘Abd Allāh ibn Abī Dāwūd ibn Sulaymān ibn Ash’ath al-Sijistānī (d. 316 A.H.) quoted it in *Kitāb al-Maṣāḥif* via his sanad.

عن عبد خير قال خطب علي رضي الله عنه فقال أفضل الناس بعد النبي صلى الله عليه و سلم أبو بكر و أفضلهم بعد أبي بكر عمر و لو شئت أن أسمى الثالث لسميته قال فوقع في نفسه من قوله أن اسمي الثالث لسميته فأثيت الحسين بن علي فقلت إن أمير المؤمنين خطب فقال إن أفضل الناس بعد النبي صلى الله عليه و سلم أبو بكر و أفضلهم بعد أبي بكر عمر و لو شئت أن أسمى الثالث لسميته فوقع في نفسه فقال الحسين فقد وقع في نفسي كما وقع في نفسك فسألته فقلت يا أمير المؤمنين من الذي لو شئت أن تسميه لسميته قال المذبوح كما تذبح البقرة

‘Abd Khayr relates:

‘Alī delivered a sermon and declared, “The most superior of people after the Nabī ﷺ is Abū Bakr. And the best of them after Abū Bakr is ‘Umar. And if I wanted to name the third, I would have.”

I was preoccupied over his statement, “if I wanted to name the third, I would have.” So I approached Ḥusayn ibn ‘Alī and said, “Amīr al-Mu’minīn delivered a lecture and said, “The most superior of people after the Nabī ﷺ is Abū Bakr. And the best of them after Abū Bakr is ‘Umar. And if I wanted to name the third, I would have.’ I am perturbed by this.”

Ḥusayn said, “I am also perturbed by this just as you are.”

So I asked him saying, “O Amīr al-Mu’minīn, who is the one, if you wished you would have named him?”

He replied, “The one who was slaughtered like a cow (i.e. ‘Uthmān).”<sup>2</sup>

1 *Tārīkh al-Khulafā’*, pg. 105, Mujtabā’I print, Delhi.

2 *Al-Maṣāḥif*, pg. 35, 36, under the heading: the maṣāḥif that ‘Uthmān wrote, Egypt print.

This narration proves that Sayyidunā ‘Alī رضي الله عنه considered Sayyidunā ‘Uthmān رضي الله عنه the third best of the entire ummah.

## 6. The Position of ‘Uthmān’s Dīn in the Sight of ‘Alī

We now wish to mention the significance of Sayyidunā ‘Uthmān’s dīn in the heart of Sayyidunā ‘Alī رضي الله عنه and how weighty he deemed the man.

Ibn ‘Abd al-Barr quotes the following statement of Sayyidunā ‘Alī رضي الله عنه in *al-Istī‘āb fī Asmā’ al-Aṣḥāb* in the biography of Sayyidunā ‘Uthmān رضي الله عنه:

قال علي رضي الله عنه من تبرأ من دين عثمان فقد تبرأ من الإيمان

Sayyidunā ‘Alī رضي الله عنه declared: “Whoever washes his hands from ‘Uthmān’s religion, has washed his hands from imān.”<sup>1</sup>

Sayyidunā ‘Alī رضي الله عنه has passed judgment that whoever considers Sayyidunā ‘Uthmān رضي الله عنه irreligious is himself irreligious. Whoever is exempt from Sayyidunā ‘Uthmān رضي الله عنه is exempt from Islam.

## 7. ‘Alī’s Testimony of ‘Uthmān being a Forerunner to Goodness, a Dweller of Jannah, and not Being Punished

The upcoming declarations of Sayyidunā ‘Alī رضي الله عنه contain the above.

1. Al-Balādhurī reports through his chain in his famous book *Ansāb al-Ashrāf*:

عن أبي سعيد أخي محمد بن زياد قال قال علي أنا والله على أثر الذي أتى به عثمان لقد سبقت له في الله سوابق لا يعذبها بعدها أبدا

Abū Sa‘īd, the brother of Muḥammad ibn Ziyād reports that ‘Alī stated:

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1 *Al-Istī‘āb with al-Iṣābah*, vol. 3 pg. 76.

By Allah, I am treading the path ‘Uthmān treaded. He has to his name plenty achievements in the dīn of Allah. Allah will never punish him after them.<sup>1</sup>

2. ‘Alī Muttaqī al-Hindī reports the following statement of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ in *Kanz al-‘Ummāl* from a number of reliable ‘Ulamā’:

عن أبي سعيد مولى قدامة بن مظعون قال قال علي و ذكر عثمان أما والله لقد سبقت له سوابق لا يعده الله بعدها أبدا

Abū Sa‘īd, the freed slave of Qudāmah ibn Maẓ‘ūn relates that ‘Alī stated while speaking about ‘Uthmān:

By Allah, he has to his credit many accomplishments after which Allah will never punish him.<sup>2</sup>

3. Al-Balādhurī reports yet another narration:

عن يوسف بن سعيد مولى حاطب عن محمد بن حاطب و كان قدم البصرة مع علي أن عليا ذكر عثمان فقال و معه عود ينكت به إنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ أُولَٰئِكَ عِثْمَانُ وَأَصْحَابُ عِثْمَانَ

Yūsuf ibn Sa‘īd, the freed slave of Ḥāṭib—*from Muḥammad ibn Ḥāṭib*, who arrived in Baṣrah with ‘Alī:

‘Alī spoke about ‘Uthmān and recited, while he had a stick in his hand which he was poking in the ground, “*Indeed, those for whom the best [reward] has preceded from Us - they are from it (Jahannam) far removed.*”<sup>3</sup> They are ‘Uthmān and his companions.<sup>4</sup>

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1 *Ansāb al-Ashrāf*, vol. 5 pg. 9, Jerusalem print.

2 *Kanz al-‘Ummāl*, vol. 6 pg. 373, Ḥadīth: 5807, with reference to Ibn Abī al-Dunyā, al-Ḥākīm in *al-Kunā*, and Ibn ‘Asākir; *Kanz al-‘Ummāl*, vol. 6 pg. 379, Ḥadīth: 5878, with reference to Ibn ‘Asākir.

3 *Sūrah al-Ambiyā’*: 101.

4 *Ansāb al-Ashrāf*, vol. 5 pg. 10, chapter on ‘Uthmān ibn ‘Affān’s matter, new Jerusalem print.

## 8. ‘Alī recites Qur’ān during the Khilāfah of ‘Uthmān

Recitation of the Qur’ān in optional prayer was always a practice in the era of the Ṣaḥābah رضي الله عنهم and would take place in congregation at times. This blessed practice was in particular held in Masjid al-Nabawī during the month of Ramaḍān. During the ‘Uthmānī khilāfah, Sayyidunā ‘Alī رضي الله عنه would at times lead the congregation which indicates to his harmonious relationship with the khalīfah of the time. The muḥaddithīn have recorded such occurrences:

قتادة عن الحسن أمنا علي بن أبي طالب في زمن عثمان عشرين ليلة ثم احتبس فقال بعضهم قد تفرغ لنفسه ثم أمهم أبو حلیمة معاذ القارئ فكان يقنت

Qatādah narrates—from Ḥasan:

‘Alī ibn Abī Ṭālib led us in Ṣalāh al-Tarāwīḥ during the era of ‘Uthmān for 20 nights. Thereafter, he stopped coming. Some people said, “Probably, he is immersed in personal worship.” Thereafter, Abū Ḥalīmah Mu‘ādh the Qāri’ led them and he would recite the qunūt.

## 9. ‘Alī listens to ‘Uthmān’s Recitation

Muḥaddith ‘Abd al-Razzāq has reported this incident in his *al-Muṣannaḥ*:

عبد الرزاق عن ابن عيينة عن مسعر عن الحسن بن سعد عن أبيه قال أقبلت مع علي بن أبي طالب من ينبع قال فصام علي و كان علي راكبا و أفطرت لأنني كنت ماشيا حتى قدمنا المدينة ليلا فمررنا بدار عثمان بن عفان فإذا هو يقرأ قال فوقف علي يستمع قرأته ثم قال علي إنه يقرأ و هو في سورة أو قال في سورة النحل قال أبو بكر (عبد الرزاق) أخبرت أن بين ينبع و بين المدينة أربعة أيام

‘Abd al-Razzāq—from Ibn ‘Uyaynah—from Mis‘ar—from Ḥasan ibn Sa‘d—  
—from his father who recalls:

I travelled with ‘Alī ibn Abī Ṭālib from Yanbu’. ‘Alī was fasting and he was mounted and I was not fasting since I was walking. We entered Madīnah at night and passed the house of ‘Uthmān ibn ‘Affān who was reciting Qur’ān. ‘Alī paused to listen to his recitation. ‘Alī commented, “He is reciting Sūrah al-Naḥl.”

Abū Bakr (‘Abd al-Razzāq) says, “I was informed that Yanbu‘ to Madīnah is a four day journey.”<sup>1</sup>

### Note:

The readers should be aware that Sayyidunā ‘Alī رضي الله عنه owned a cultivated land in Yanbu‘ which Sayyidunā ‘Umar رضي الله عنه allotted to him during his khilāfah. He would go there at times to oversee it. This was revealed in the Fārūqī section at the end of chapter two.

## 10. ‘Uthmān gifts ‘Alī a Conveyance

Ḥāfiẓ Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Aṣbahānī (d. 430 A.H.) has recorded this incident in his magnum opus *Akhbār Aṣbahān* or *Tārīkh Aṣbahān* in the biography of Muḥammad ibn Muḥammad ibn Yūsuf al-Makkī al-Jurjānī. All the narrations of his book are backed with sanads. He writes:

عن أنس قال جاء علي رضي الله عنه إلى النبي صلى الله عليه وسلم و معه ناقة فقال رسول الله صلى الله عليه وسلم ما هذه الناقة قال حملني عليها عثمان فقال النبي عليه السلام يا علي اتق الدنيا فإن من كثير نشبه كثير شغله و من كثير شغله اشتد حرصه و من اشتد حرصه كثير همه و نسي ربه فما ظنك يا علي بمن نسي ربه

Anas reports:

‘Alī رضي الله عنه came to the Nabī صلى الله عليه وسلم with a camel.

Rasūlullāh صلى الله عليه وسلم asked him, “Whose camel is this?”

“‘Uthmān gave it to me to ride,” he replied.

The Nabī صلى الله عليه وسلم said, “O ‘Alī, be careful of the world! Whoever’s possessions increase becomes more occupied. And whoever is more occupied becomes greedier. And whoever’s greed intensifies, his worries increase and he forgets his Rabb. And what do you think of a person who has forgotten Allah, O ‘Alī?”<sup>2</sup>

1 *Muṣannaf ‘Abd al-Razzāq*, vol. 2 pg. 570, Beirut print, from Majlis ‘Ilmī Karachi, Dabhel.

2 *Akhbār Aṣbahān*, vol. 2 pg. 289.

## 11. ‘Uthmān invites ‘Alī for a Meal

This incident is recorded in *Sunan Abī Dāwūd*:

و كان الحارث خليفة عثمان رضي الله تعالى عنه على الطائف فصنع لعثمان طعاما فيه من الحجل و  
اليعاقب و لحم الوحش فبعث إلى علي رضي الله عنه فجاءه الرسول و هو يخبط لأباعر له فجاء و هو  
ينفض الخبط عن يده فقالوا له فقال أطعموه قوما حلالا فأنا حرم

Ḥārith was ‘Uthmān’s رضي الله عنه governor over Ṭā’if. He prepared some food for ‘Uthmān which contained the meat of partridge, mountain quails, and game. ‘Uthmān sent someone to invite ‘Alī رضي الله عنه to join him. The messenger came to ‘Alī who was dusting his hands from the leaves he just broke from the trees for his camels. The messenger invited him to come for the meal. He excused himself saying, “Feed it to people not in iḥrām. I am in iḥrām.”<sup>1</sup>

## The Declarations of the Hāshimīs in Favour of ‘Uthmān

Above, mainly the statements of Sayyidunā ‘Alī رضي الله عنه in favour of Sayyidah ‘Uthmān رضي الله عنها were quoted. Now, the statements of Sayyidunā ‘Alī’s رضي الله عنه children and nephews will be quoted which highlight the virtue, honour, and worth of Sayyidunā ‘Uthmān Dhū al-Nūrayn رضي الله عنه.

## 12. The Statement of ‘Abd Allāh ibn ‘Abbās

Muḥammad ibn Yaḥyā ibn Abī Bakr al-Andalusī (d. 741 A.H.) has reported the narration of Ibn ‘Abbās in his book *Kitāb al-Tamhīd wa al-Bayān fī Maqatal al-Shahīd ‘Uthmān* with reference to *Kitāb al-Sharīah* which has also been documented by Muḥibb al-Ṭabarī in *al-Riyāḍ al-Naḍīrah* and Shāh Walī Allah in *Izālat al-Khafā’*:

روى الأجرى في كتاب الشريعة بإسناده عن ميمون بن مهران عن عبد الله بن عباس رضي الله عنهما قال  
قحط المطر (على عهد أبي بكر الصديق) فاجتمع الناس إلى أبي بكر فقالوا السماء لم تمطر و الأرض لم

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1 *Sunan Abī Dāwūd*, vol. 1 pg. 263, book on Ḥajj, chapter on the meat of game for a muḥrim, Mujtabā’ī print, Delhi.

تنبت و الناس في شدة شديدة فقال أبو بكر الصديق انصرفوا و اصبروا فإنكم لا تمسون حتى يفرج الله الكريم عنكم فما لبثنا إلا قليلا أن جاء أجراء عثمان من الشام فجاءته مائة راحلة برا أو قال طعاما فاجتمع الناس إلى باب عثمان فقرعوا عليه الباب فخرج إليهم عثمان في ملاء من الناس فقال ما تشاؤون قالوا الزمان قد قحط السماء لم تمطر و الأرض لم تنبت و الناس في شدة شديدة و قد بلغنا أن عندك طعاما فبعناه حتى نوسع على فقراء المسلمين فقال عثمان حبا و كرامة ادخلوا فاشترؤا فدخل التجار فإذا الطعام موضوع في دار عثمان فقال معشر التجار كم تريحوني على شرائي من الشام قالوا للعشرة اثنا عشر قال عثمان زادوني قالوا للعشرة أربعة عشر قال عثمان قد زادوني قالوا للعشرة خمسة عشر قال عثمان قد زادوني قال التجار يا أبا عمرو ما بقي في المدينة تجار غيرنا فمن الذي زادك قال زادني الله عز و جل بكل درهم عشرة أعتدكم زيادة قالوا اللهم لا قال فإني أشهد الله أنني قد جعلت هذا الطعام صدقة على فقراء المسلمين قال ابن عباس فرأيت من ليلتي رسول الله صلى الله عليه و سلم يعني في المنام و هو على برذون أبلق عليه حلة من نور و هو مستعجل فقلت يا رسول الله فقد اشتد شوقي إليك و إلى كلامك فأين تبادر فقال يا ابن عباس إن عثمان بن عفان قد تصدق بصدقة و إن الله عز و جل قد قبلها منه و زوجه بها عروسا في الجنة و قد دعينا إلى عرسه إلخ

Al-Ājurrī narrates in *Kitāb al-Sharīah* with his isnād—from Maymūn ibn Mahrān—from ‘Abd Allāh ibn ‘Abbās رضي الله عنه who reports:

There was a drought (during the era of Abū Bakr al-Ṣiddīq) so the people gathered by Abū Bakr and submitted, “No rain has fallen from the sky and the earth has not produced any plants. At the same time, people are suffering greatly.”

Abū Bakr al-Ṣiddīq said, “Go back and observe patience, for before evening, Allah the Generous will make an opening for you.”

Not after long, the employees of ‘Uthmān arrived from Shām with 100 camels of wheat—or food. Subsequently, the traders gathered at ‘Uthmān’s door and knocked the door. ‘Uthmān came out to the group of them and enquired, “What do you want?”

They explained, “Drought has gripped the people. No rain has fallen from the sky and the earth has not produced any plants. At the same time, people are suffering greatly. We have received information that you have some food. So sell it to us so that we may enrich the needy Muslims.”

‘Uthmān said, “By all means, enter with love and honour, and buy.”

The traders thus entered. The food was packed in ‘Uthmān’s house. He asked, “Gathering of traders, how much profit will you give me on my merchandise from Shām?”

They said, “12 for every 10.”

‘Uthmān said, “I can obtain more profit.”

The traders re-joined, “14 for every 10.”

‘Uthmān said, “Indeed, they offered me more.”

They said, “15 for every 10.”

‘Uthmān said, “Indeed, they offered me more.”

They submitted, “O Abū ‘Amr, there are no traders in Madīnah besides us. So who offered you more?”

“Allah—The Mighty and Majestic—did,” he countered, “10 for every dirham. Do you have more to offer.”

They said, “No, by Allah.”

He announced, “I make Allah witness that I have given this food as charity to the needy Muslims.”

Ibn ‘Abbās continues, “I saw Rasūlullāh ﷺ in my dream that night. He was speeding off on a piebald Turkish steed, wearing a garment of light. I submitted, ‘O Messenger of Allah, I am deeply enthusiastic to be in your company and converse with you. Where are you rushing to?’ He said, ‘O Ibn ‘Abbās! Surely, ‘Uthmān ibn ‘Affān has given out charity and Allah the Mighty and Majestic has accepted it from him and married him to a damsel in Jannah and I have been invited to his wedding.’”<sup>1</sup>

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1 *Kitāb al-Tamhīd wa al-Bayān*, pg. 242, 243, Beirut print; *al-Riyāḍ al-Naḍīrah*, vol. 2 pg. 145, 146, mention of his alms; *Izālat al-Khafā’*, pg. 224, objective 2, ‘Uthmān’s acts of kindness, old Bareilī print.

### 13. The Statement of Ḥasan ibn ‘Alī ibn Abī Ṭālib

The senior ‘Ulamā’ have cited a statement of Sayyidunā Ḥasan رضي الله عنه in favour of ‘Uthmān رضي الله عنه which we wish to present to the readers. This report is recorded by Ḥāfiẓ Ibn Kathīr with reference to Abū Ya‘lā in al-Bidāyah, al-Haythamī in *Majma‘ al-Zawā‘id*, and Shāh Walī Allah in *Izālat al-Khafā’*. The wording of *Izālat al-Khafā’* is reproduced hereunder. The conclusion and deductions of these statements will appear at the end of this discussion, Allah willing.

قال (رضيع الجارود) كنت بالكوفة فقام الحسن بن علي خطيبا فقال يا أيها الناس رأيت البارحة في منامي عجا رأيت الرب تعالى فوق عرشه فجاء رسول الله صلى الله عليه وسلم حتى قام عند قائمة من قوائم العرش فجاء أبو بكر فوضع يده على منكب رسول الله صلى الله عليه وسلم ثم جاء عمر فوضع يده على منكب أبي بكر ثم جاء عثمان فكان بيده رأسه فقال رب سل عبادك فيم قتلوني قال فانبعث من السماء ميزابان من دم في الأرض قال فقبل لعلي ألا ترى ما يحدث به الحسن قال يحدث بما رأى

Raḍī al-Jārūd reports:

I was in Kūfah when Ḥasan ibn ‘Alī stood up to deliver a sermon. He said, “O people! I saw something extraordinary in my dream last night. I saw Allah عز وجل above His throne (as befits His Majesty). Rasūlullāh صلى الله عليه وسلم came and stood at one of the legs of the Throne. Then Abū Bakr came and placed his hand on Rasūlullāh’s صلى الله عليه وسلم shoulder. He was followed by ‘Umar who placed his hand on Abū Bakr’s shoulder. Thereafter, ‘Uthmān came with his head in his hand. He submitted, ‘O my Rabb! Ask Your bondsmen why they killed me.’ Just then, two gutters of blood flowed onto the earth from the sky. (It was said that this is ‘Uthmān’s blood which will be demanded.)”

‘Alī was told, “Do you not see what Ḥasan is narrating?”

He countered, “He is only narrating what he saw.”<sup>1</sup>

A report with the same subject matter from Sayyidunā Ḥasan ibn ‘Alī رضي الله عنه has been reported with great detail in *Kitāb al-Tamhīd wa al-Bayān fī Maqṭal al-Shahīd*

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1 *Izālat al-Khafā’*, vol. 1 pg. 107, Bareilī print; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 194, 195, biography of Sayyidunā ‘Uthmān ibn ‘Affān; *Majma‘ al-Zawā‘id*, vol. 9 pg. 96, chapter on the demise of Sayyidunā ‘Uthmān.

‘*Uthmān* together with other virtues of Sayyidunā ‘*Uthmān* رَضِيَ اللَّهُ عَنْهُ. The narration is reproduced below for those with passion. The author of *Kitāb al-Tamhīd* is Muḥammad ibn Yaḥyā ibn Abī Bakr (d. 741 A.H.), one of the renowned scholars of Andalus.

و في رواية عن عبد العزيز بن الوليد بن سليمان بن أبي السائب قال سمعت أبي يذكر عن الحسن بن علي رضي الله عنه أنه سمع أعمى يذكر عثمان و يتناوله فقال الحسن العثمان يقولون لقد قتل رحمه الله و ما على الأرض أفضل منه و ما على الأرض من المسلمين أعظم حرمة منه ... لو لم يكن إلا ما رأيت في منامي لكفاني فإني رأيت السماء انشقت فإذا أنا برسول الله صلى الله عليه و سلم و أبو بكر عن يمينه و عمر عن يساره و السماء تمطر دما فقلت ما هذا فقيل هذا دم عثمان قتل مظلوما

In another narration from ‘Abd al-‘Azīz ibn al-Walīd ibn Sulaymān ibn Abī al-Sā’ib who reports:

I heard my father reporting about Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ that once he heard a blind man speaking ill of ‘*Uthmān* so Ḥasan said, “Are they speaking about ‘*Uthmān*? Indeed, he was killed, may Allah have mercy upon him, and there was none on the earth superior to him and no Muslim had greater honour than him. Had it only been for the dream I saw, it would have been sufficient. For surely I saw the sky splitting asunder. Suddenly, I was in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with Abū Bakr to his right and ‘Umar to his left. The sky was raining blood. So I enquired, “What is this?” “This is the blood of ‘*Uthmān* who was killed unjustly,” came the reply.<sup>1</sup>

#### 14. The Statement of Zayn al-‘Ābidīn ibn Ḥusayn

This report of Zayn al-‘Ābidīn has been documented by Abū Nu‘aym al-Aṣbahānī in *Ḥilyat al-Awliyā’* as well as the renowned Shī‘ī scholar ‘Alī ibn ‘Īsā al-Arbilī (d. 687 A.H.) in *Kashf al-Ghummaḥ*. The text of *Kashf al-Ghummaḥ* is quoted below so that it brings greater satisfaction to the hearts of the Shī‘ī readers.

قدم عليه نفر من أهل العراق فقالوا في أبي بكر و عمر و عثمان رضي الله عنهم فلما فرغوا من كلامهم قال لهم ألا تخبروني أنتم المهاجرين الذين أخرجوا من ديارهم و أموالهم يتبعون فضلا من الله و رضوانا

1 *Kitāb al-Tamhīd wa al-Bayān fī Maqatal ‘Uthmān*, pg. 235, Beirut print.

وَيَبْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ قَالُوا لَا قَالَ فَأَنْتُمْ الَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ قَالُوا لَا قَالَ أَمَا أَنْتُمْ قَدْ تَبَرَأْتُمْ أَنْ تَكُونُوا مِنْ أَحَدِ هَذَيْنِ الْفَرِيقَيْنِ وَأَنَا أَشْهَدُ أَنْكُمْ لَسْتُمْ مِنَ الَّذِينَ قَالَ اللَّهُ فِيهِمْ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا اخْرُجُوا عَنِّي فَعَلَّ اللَّهُ بِكُمْ

A group of people from Iraq came to him and uttered some disparaging remarks about Abū Bakr, ‘Umar, and ‘Uthmān رضي الله عنهم. When they completed what they had to say, he said to them, “Are you from those described by the verse:

*The Muhājirīn who were expelled from their homes and their properties, seeking bounty from Allah and (His) approval and supporting Allah and His Messenger. Those are the truthful ones.*<sup>1</sup>

The group from Iraq replied, “No!”

Zayn al-‘Ābidīn then asked, “Are you then from those described by the verse:

*And (also for) those who were settled in the abode (i.e. Madīnah) and adopted the faith before them. They love those who emigrated to them and find not any want in their breasts of what they (i.e. the Muhājirīn) were given but give them preference over themselves, even though they are in privation.*<sup>2</sup>

The group from Iraq replied, “No!”

Zayn al-‘Ābidīn then said, “As for you, you have absolved yourselves from being from these two groups, and I testify that you are not from those regarding whom Allah سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ says:

*And those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed.”*<sup>3</sup>

1 Surah al Ḥashr: 8.

2 Surah al Ḥashr: 9.

3 Surah al Ḥashr: 10.

Zayn al-‘Ābidīn then yelled, “Get away from me! Allah will do with you what He wills!”<sup>1</sup>

## 15. The Statement of Ja‘far al-Ṣādiq ibn Muḥammad al-Bāqir

Ibn Sa‘d has given a detailed biography of Sayyidunā ‘Uthmān رضي الله عنه in his magnum opus *Ṭabaqāt Ibn Sa‘d* where he gives a description of his clothes as well. He relates from Ja‘far al-Ṣādiq رضي الله عنه regarding Sayyidunā ‘Uthmān ibn ‘Affān’s رضي الله عنه ring:

عن جعفر بن محمد عن أبيه أن عثمان تختم في اليسار

Ja‘far ibn Muḥammad—from his father:

‘Uthmān would wear a ring on his left hand.<sup>2</sup>

We learn from here that the offspring of Sayyidunā ‘Alī رضي الله عنه and the noble A‘immah did not only think good of Sayyidunā ‘Uthmān رضي الله عنه. Rather, they regarded his personality worthy of emulation in religious matters and cited his actions as proof for the same.

## Deductions and Points

Many aspects related to Sayyidunā ‘Uthmān رضي الله عنه have been gathered in chapter three. At the end, we present the summary of them for the benefit of the readers. All of these points are established in light of the statements of Sayyidunā ‘Alī رضي الله عنه and other Hāshimīs.

- When Sayyidunā ‘Alī married Sayyidah Fāṭimah رضي الله عنها, Sayyidunā ‘Uthmān رضي الله عنه favoured him with 400 dirhams as an act of goodwill and kindness which covered all the expenses of the marriage.

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1 *Kashf al-Ghummah*, vol. 2, p. 267, biography of Zayn al-‘Ābidīn, with *Tarjamat al-Manāqib Fārisī*, Tehran print; *Ḥilyat al-Awliyā’*, vol. 3 pg. 137, biography of Zayn al-‘Ābidīn, Egypt print.

2 *Ṭabaqāt Ibn Sa‘d*, vol. 3 pg. 40, the clothing of ‘Uthmān, Leiden print.

- Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه is a perfect believer, Allah-conscious, righteous, magnanimous, modest, maintainer of family ties, pious and abstinent, and fearful of Allah سبحانه وتعالى.
- He is honoured with the title *Dhū al-Nūrayn* i.e. being the son-in-law of Rasūlullāh صلى الله عليه وسلم twice. He is unique in this nobility and prestige. No one from the progeny of Sayyidunā Ādam عليه السلام enjoys this distinction. Moreover, he generously assisted the Muslims constantly in arduous times.
- He holds the third highest position in the ummah of Rasūlullāh صلى الله عليه وسلم after Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما. Just as he is the third khalīfah, he is the third most superior of the ummah. The rebels and oppressors wrongfully martyred him. Definitely, he is a martyr in the path of Allah.
- He hastened to carry out good deeds and has many achievements to his credit. Owing to this, he will not be punished. He will be favoured with Jannah and remain far from Jahannam
- Sayyidunā ‘Alī and Sayyidunā ‘Uthmān رضي الله عنهما enjoyed a congruous relationship. The former led the ṣalāh in the khilāfah of the latter, they prepared conveyances for one another, and the latter invited the former for meals.
- Ibn ‘Abbās رضي الله عنه confirms that Sayyidunā ‘Uthmān رضي الله عنه openheartedly assisted the Muslims especially the Muslims of Madīnah in times of dire need and famine which was accepted in the court of Allah سبحانه وتعالى. Upon this, he was blessed with amazing glad tidings which are signs of his success in the Hereafter.
- Many aspects are established by Sayyidunā Ḥasan ibn ‘Alī’s رضي الله عنه statement. Firstly, the khilāfah of Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ‘Umar al-Fārūq, and Sayyidunā ‘Uthmān رضي الله عنهم were entirely correct in this sequence. There exists no form of usurpation, rebellion, or enmity in

their successive khilāfahs, nor is there any trace of forceful appropriation. Sayyidunā ‘Uthmān رضي الله عنه holds the third loftiest position in the ummah. Both in khilāfah and virtue, this sequence is correct. The killing of Sayyidunā ‘Uthmān رضي الله عنه was unjust. He was martyred wrongfully and his killers will be taken to task. Sayyidunā ‘Alī رضي الله عنه did not reject this statement of Sayyidunā Ḥasan رضي الله عنه, but supported it instead. Therefore, the Hāshimite’s statement is all the more weighty.

- The following is manifest by Zayn al-‘Ābidīn’s incident: All the offspring of Sayyidunā ‘Alī رضي الله عنه held positive feelings towards Sayyidunā ‘Uthmān رضي الله عنه. Just as they would not tolerate anyone speaking negatively of Sayyidunā Abū Bakr and Sayyidunā ‘Umar, they detested hearing nasty remarks about Sayyidunā ‘Uthmān رضي الله عنه and abhorred objections.
- Those who dissociate themselves from the three khulafā’, the offspring of Sayyidunā ‘Alī رضي الله عنه dissociate from them.
- They expelled those who opposed and criticised the three khulafā’. This is a beautiful sign of the Hāshimīs reliance and faith on them and a practical demonstration of dissociating from their opposition.
- Sayyidunā Ja‘far al-Ṣādiq’s رضي الله عنه report makes it clear that Sayyidunā ‘Uthmān’s رضي الله عنه personality is worthy of being cited as proof for religious matters and his example is accepted and worthy of emulation.

## The Status of ‘Uthmān on the Tongues of the Senior Hāshimīs with reference to Shīī books

The Shīī scholars and mujtahidīn have attested to the virtues and excellence of Sayyidunā ‘Uthmān رضي الله عنه in their books they consider reliable. Few samples from their books will be reproduced hereunder for the benefit of our esteemed readers. After studying these quotations and contemplating over them, the merit of Sayyidunā ‘Uthmān رضي الله عنه will become manifest. Also one will realise the high regard the Hāshimīs had for Sayyidunā ‘Uthmān رضي الله عنه and the faith they pinned in him.

### 1. Ḥasan ibn ‘Alī ibn Abī Ṭālib’s Declaration

Ibn Bābawayh al-Qummī quotes a marfū‘ narration from Sayyidunā Ḥasan رضي الله عنه in his *Ma‘ānī al-Akhbār* in which he focuses on the status of the three khulafā’:

عن الحسن بن علي قال قال رسول الله صلى الله عليه و سلم إن أبا بكر مني بمنزلة السمع و إن عمر مني بمنزلة البصر و إن عثمان مني بمنزلة الفؤاد إلخ

Ḥasan ibn ‘Alī reports that Rasūlullāh صلى الله عليه وسلم declared:

Certainly, Abū Bakr holds the position of hearing in relation to me; ‘Umar holds the position of seeing, and ‘Uthmān holds the position of the heart.<sup>1</sup>

### 2. ‘Uthmān’s Excellence on the Tongue of Ja‘far al-Ṣādiq

According to the Shī‘ah, a few signs will appear in the period of Imām Mahdī’s emergence close to Qiyāmah. One of these signs is that a voice will be heard from the sky (from the side of Allah سُبْحَانَهُ وَتَعَالَى) at the beginning and end of the day:

قال الصادق ينادي من السماء أول النهار ألا إن عليا صلوات الله عليه و شيعته هم الفائزون قال و ينادي مناد آخر النهار إلا إن عثمان و شيعته هو الفائزون

1 *Ma‘ānī al-Akhbār*, pg. 110, Iran print, old print. It appears like this in *Tafsīr al-Ḥasan al-‘Askarī*.

Al-Ṣādiq stated, “(During the era of Imām Mahdī) a caller will announce from the sky at the beginning of the day: ‘Indeed, ‘Alī—may Allah’s salutations be upon him—and his partisans are successful.’ And a caller will announce at the end of the day, ‘Indeed, ‘Uthmān and his partisans are successful.’”<sup>1</sup>

### 3. Another Statement of Imām Ja‘far al-Ṣādiq

Al-Kulaynī al-Rāzī has reported a lengthy narration from Imām Ja‘far al-Ṣādiq in *Furū‘ al-Kāfi* via a sanad in which he speaks about the great services rendered by Sayyidunā ‘Uthmān رضي الله عنه at the juncture of the reconciliation at Ḥudaybiyyah.

قال أبو عبد الله فأرسل إليه عثمان بن عفان رسول الله صلى الله عليه وآله فقال انطلق إلى قومك من المؤمنين فيبشروهم بما وعدني ربي من فتح مكة فلما انطلق عثمان لقي أبان بن سعيد فتأخر عن السرج فتحمل عثمان بين يديه و دخل عثمان فأعلمهم وكانت المناوشة فجلس سهيل بن عمرو عند رسول الله صلى الله عليه وآله و جلس عثمان في عسكر المشركين و بايع رسول الله صلى الله عليه وآله المسلمين و ضرب بإحدى يديه على الأخرى لعثمان و قال المسلمون طوبى لعثمان قد طاف بالبيت و سعى بين الصفا و المروة و أحل فقال رسول الله صلى الله عليه وآله ما كان ليفعل فلما جاء عثمان قال له رسول الله صلى الله عليه وآله أطفئت بالبيت فقال ما كنت لأطوف بالبيت و رسول الله صلى الله عليه وآله لم يطف

Abū ‘Abd Allāh reports:

Rasūlullāh صلى الله عليه وآله وسلم summoned ‘Uthmān ibn ‘Affān and ordered, “Go to the believers among your people and convey to them glad tidings of the conquest of Makkah which my Rabb has promised me.”

When ‘Uthmān left, he met Abān ibn Sa‘īd who moved back from the saddle and mounted ‘Uthmān in front of him. ‘Uthmān entered (Makkah) and conveyed to them (the glad tidings).

They (the disbelievers) were prepared for war. On one hand, Suhayl ibn ‘Amr sat by Rasūlullāh صلى الله عليه وآله وسلم and on the other hand, ‘Uthmān sat in the

1 *Furū‘ al-Kāfi*, 3rd part, Kitāb al-Rawḍah, pg. 146, Nawl Kashawr print, Lucknow; *Kitāb al-Rawḍah min al-Kāfi* with Persian translation, vol. 2 pg. 209, signs of the appearance of the Imām Qā‘im, new Tehran print.

midst of the army of polytheists. Rasūlullāh ﷺ took bay'ah from the Muslims and placed one hand on the other for 'Uthmān.

The Muslims commented, "How lucky is 'Uthmān! He has made ṭawāf of the House and ran between Ṣafā and Marwah, and has come out of iḥrām."

Hearing this, Rasūlullāh ﷺ said, "He would not do that."

When 'Uthmān returned, Rasūlullāh ﷺ asked him, "Did you make ṭawāf of the House?"

"It is not appropriate for me to make ṭawāf of the House when the Messenger of Allah ﷺ has not had the opportunity," he replied.<sup>1</sup>

While discussing the events of Ḥudaybiyyah, Mullā Bāqir Majlisī relates the above incident in *Ḥayāt al-Qulūb* in the following words:

کلینی بسند حسن کا صحیح از حضرت صادق علیہ السلام روایت کرده است چون حضرت رسول بغزوہ حدیبیہ در ماہ ذیقعدہ بیرون رفت ... پس حضرت رسول کریم بنزد عثمان فرستاد کہ برو بسوئے قوم خود از مومنان و بشارت ده ایشانرا یانچہ وعده داده است مرا خدا از فتح مکہ چون عثمان روانہ شد ایان بن سعید را در راہ دید پس ابا از زین برجست و در عقب زین نشست و اورا بر روئے زین دار کرد پس عثمان داخل شد و رسالہ حضرت را رسانید و ایشان مہبانے جنگ بودند پس سپہل نزد حضرت رسول نشست و عثمان نزد مشرکان و حضرت دران وقت از مسلمانان بیعت رضوان گرفت و بروایت شیخ طبرسی چو مشرکان عثمان را حبس کردند و خبر بحضرت رسید کہ اورا کشتند حضرت فرمود کہ ازین جا حرکت نہی کنم تا بایشان قتال کنم و مردم را بسوئے بیعت دعوت نہائیم و برخاست و پشت مبارک بدرخت داد تکیہ کرد و صحابہ یانحضرت بیعت کردند کہ با مشرکان جہاد کند و نگریزند و بروایت کلینی حضرت یكدست خودرا بر دست دیگر زد و برائے عثمان بیعت گرفت ... پس مسلمانان گفتند کہ خوشاحال عثمان کہ طواف کعبہ کرد و سعی میان صفا و مروہ کرد و محل شد حضرت فرمود کہ بخوابد کرد چون عثمان امد حضرت پرسید کہ طواف کردی گفت چون تو طواف نہ کرده بودی من نہ کردم

Abū 'Abd Allāh reports:

Rasūlullāh ﷺ summoned him ('Uthmān ibn 'Affān) and said, "Proceed to the believers among your people and convey to them glad tidings of the conquest of Makkah which my Rabb has promised me. When 'Uthmān left,

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1 *Furū' al-Kāfi*, vol. 3 pg. 151, 3rd part, Kitāb al-Rawḍah, Nawl Kashawr print, Lucknow, happenings of the expedition of Ḥudaybiyyah; vol. 2 pg. 238, new Tehran print.

he met Abān ibn Sa‘īd who (out of honour of ‘Uthmān) moved back from the saddle and allowed ‘Uthmān to mount and sit in front of him. ‘Uthmān entered (Makkah) and conveyed Rasūlullāh’s ﷺ message. They were ready for war.

Suhayl ibn ‘Amr sat by Rasūlullāh ﷺ while ‘Uthmān sat in the midst of the army of polytheists.

(Al-Ṭabarsī adds: During this time, the Muslims heard that the polytheists had murdered ‘Uthmān. Rasūlullāh ﷺ declared, “We will not move from this place until we do not fight and take revenge.” He sat leaning against a tree and all the Ṣaḥābah gave bay‘ah upon this.)

Rasūlullāh ﷺ took bay‘ah from the Muslims. Rasūlullāh ﷺ placed one of his hands on the other for ‘Uthmān.

(After it was ascertained that ‘Uthmān was not killed and is still alive) the Muslims commented, “How lucky is ‘Uthmān! He has made ṭawāf of the House and ran between Ṣafā and Marwah, and has come out of iḥrām.” Hearing this, Rasūlullāh ﷺ said, “He would not do that.”

When ‘Uthmān returned, Rasūlullāh ﷺ asked him, “Did you make ṭawāf of the House?”

“It is not appropriate for me to make ṭawāf of the House when the Messenger of Allah ﷺ has not had the opportunity.”<sup>1</sup>

## Noteworthy Points

1. Rasūlullāh ﷺ selecting Sayyidunā ‘Uthmān رضي الله عنه and sending him to convey his message and glad tidings to the people of Makkah highlights his acceptance and honour.
2. For negotiations and dialogues at the time of war, those individuals are chosen from both parties who are trusted by both parties. This shows that

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1 *Ḥayāt al-Qulūb*, vol. 2 pg. 489, 490, chapter 38, Nawl Kashawr print, Lucknow.

Rasūlullāh ﷺ had full conviction in the dependability, credibility, and accurate speech of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ.

3. The lofty status of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is clearly evident from the bay‘ah taken to avenge his death after receiving news of his assassination. This is known as *Bay‘at al-Riḍwān*.
4. Despite finding out of his well-being and safety, Rasūlullāh ﷺ continued the Bay‘at al-Riḍwān and included him in its rewards by declaring his one hand as the hand of ‘Uthmān and taking bay‘ah on his behalf. This privilege is enjoyed by no one besides him.
5. Due to hindrances and obstacles, Rasūlullāh ﷺ was unable to perform ṭawāf and make saī between Ṣafā and Marwah. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, without these stoppages in his way, chose not to carry out these acts. This is clear evidence of his perfect love and complete obedience to Rasūlullāh ﷺ.

In short, Sayyidunā Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ listed all these virtues and excellences of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, thus manifesting his love and loyalty and making it clear that the Banū Hāshim have full confidence and faith in Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ and harbour absolutely no aversion, hatred, or alienation from him.

#### 4. The Statement of ‘Abd Allāh ibn ‘Abbās

Once, Sayyidunā ‘Abd Allāh ibn ‘Abbās went to Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ where other Quraysh dignitaries were present. Sayyidunā Mu‘āwiyah asked Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ few questions, *inter alia*, what his thoughts were about Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. In response to this, Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ listed his following qualities most eloquently:

قال (ابن عباس) رحم الله أبا عمرو كان والله أكرم الحفدة و أفضل البررة هجارا بالأسحار كثير الديموع عند ذكر النار نهاضا عند كل مكرومة سباقا إلى كل منحة حيا أبا دنيا صاحب جيش العسرة ختن رسول الله صلى الله عليه و سلم آله فأصتب الله على من يلعنه لعنة اللاعنين إلى يوم الدين

May Allah shower mercy upon Abū ‘Amr! By Allah, he was compassionate to his slaves and servants and the most superior of the righteous. Spending his early mornings in worship and shedding tears in abundance when remembering Hell. Active in every good work and a forerunner in every charitable deed. Full of modesty, rejecter of evil, loyal. Mobiliser of the army of difficulty. And finally, the beloved son-in-law of Rasūlullāh ﷺ. May Allah continuously rain down upon the one who curses him the curse of all those who curse till the Day of Recompense.<sup>1</sup>

Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ listed 11 virtues of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. They are self-evident and need no commentary or elucidation. The readers should remember that it is documented in books the Shī‘ah regard reliable and authentic that Sayyidunā Ibn ‘Abbās received his knowledge from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ who received it from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who in turn acquired it from Allah ﷻ. سُبْحَانَكَ وَبِحَمْدِكَ.

فقال ابن عباس علي علمني و كان علمه من رسول الله صلى الله عليه وآله و رسول الله علمه الله من فوق  
عرشه فعلم النبي صلى الله عليه و آله من الله و علم علي من النبي و علمي من علم علي

Ibn ‘Abbās stated:

‘Alī taught me and his knowledge was from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. And Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was taught by Allah from above His ‘Arsh. So the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knowledge is from Allah and ‘Alī’s knowledge is from the Nabī and my knowledge is from ‘Alī.<sup>2</sup>

Friends! Realise that the above narration is part of the knowledge possessed by Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ in which he highlights the virtues and excellences of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ in a marvellous manner.

1 *Tārīkh al-Mas‘ūdī*, vol. 3 pg. 60, new Egypt print, 1930 edition; *Nāsikh al-Tawārīkh*, vol. 5 pg. 144, old Tehran print.

2 *Kashf al-Ghummah* with Persian translation of *al-Manāqib*, vol. 5 pg. 507, new Tehran print; *al-Amālī*, vol. 1 pg. 11, Najaf Ashraf print, Iraq.

## Announcement

1. If any of the Shī'ah have misgivings about the historian al-Mas'ūdī's being Shī'ah, he should take out some time to study the biography of 'Alī ibn al-Ḥusayn ibn 'Alī al-Mas'ūdī in *Tanqīḥ al-Maqāl fī Aḥwāl al-Rijāl*<sup>1</sup> of 'Abd Allāh al-Māmaqānī and his heart and mind will be put to rest. We have made this humble request before. We mentioned it here just as a reminder.
2. 'Abbās al-Qummī writes in *Tuḥfat al-Aḥbāb* while discussing 'Alī ibn al-Ḥusayn ibn 'Alī al-Hudhalī known as al-Mas'ūdī:

این شیخ جلیل از اجله امامیه است و بر بعضی از علماء اشتباه شده و اینجناب را از علماء عامه محسوب نموده اند

He is one of the renowned scholars of the Imāmiyyah. Some scholars who were unaware of this reality counted him among the Sunnī scholars.<sup>2</sup>

In conclusion, senior Shī'ī scholars and historians have documented this report of Sayyidunā Ibn 'Abbās رضی اللہ عنہما who is among the senior 'Ulamā' of the Banū Hāshim and spent his entire life supporting and assisting Sayyidunā 'Alī رضی اللہ عنہ.

We have quoted his words from the books of the Shī'ah. Hopefully, this quotation will prove sufficient to realise the position Sayyidunā 'Uthmān رضی اللہ عنہ holds in the sight of the Hāshimīs.

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1 *Tanqīḥ al-Maqāl fī Aḥwāl al-Rijāl*, vol. 2 pg. 283.

2 *Tuḥfat al-Aḥbāb*, pg. 227.

## Chapter Four

Various interactions between Sayyidunā ‘Uthmān رضي الله عنه and the Hāshimīs, Sayyidunā ‘Alī رضي الله عنه in particular, will be discussed in this chapter including:

- Implementation of Shar‘ī rulings after mutual consultation. The punishments meted out to various crimes including drinking and adultery.
- Hāshimīs appointed to significant posts during the ‘Uthmānī khilāfah.
- Hāshimīs going to ‘Uthmānī courts and reaching resolutions after consultation.
- Sayyidunā ‘Uthmān رضي الله عنه leading the Ṣalāt al-Janāzah of Hāshimīs.
- Taking care of the monetary rights of Rasūlullāh’s صلى الله عليه وسلم relatives and Sayyidunā ‘Alī’s رضي الله عنه offspring.

The deductions and points drawn from all the forthcoming incidents—which are signs of the love and compassion they enjoyed and the absence of family rivalry—will be listed at the end to keep things brief.

### 1. ‘Uthmān and ‘Alī’s Mutual Assistance in Implementation of *Aḥkām* (Decrees)

Previously, it was clarified that Sayyidunā ‘Alī رضي الله عنه was appointed judge during the reigns of Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ‘Umar al-Fārūq رضي الله عنه. Many a time, Sayyidunā ‘Alī رضي الله عنه would supervise the implementation of legal punishments. In a similar way, Sayyidunā ‘Alī رضي الله عنه was tasked with passing judgements and enforcing laws. If any legal punishments were to be carried out, Sayyidunā ‘Uthmān would at many times give the responsibility of this to Sayyidunā ‘Alī رضي الله عنه.

For the khilāfah of the Muslims to fulfil all tasks by himself at one and the same time is a formidable task, nay impossible. Bearing this in mind, for the smooth

running of state affairs, Sayyidunā ‘Alī رضي الله عنه would be tasked with some of these aspects and he would fulfil them in a superb manner.

### a. Including ‘Alī in Consultations over Judgements

‘Allāmah al-Bayhaqī has explained the methodology followed in settling court cases during the ‘Uthmānī khilāfah in the following manner. He writes via his sanad:

عن عمر بن عثمان بن عبد الله بن سعيد وكان اسمه الصرم فسماه رسول الله صلى الله عليه وسلم سعيدا قال حدثني جدي قال كان عثمان رضي الله عنه إذا جلس على المقاعد جاءه الخصمان فقال لأحدهما اذهب ادع عليا وقال للآخر اذهب فادع طلحة والزبير ونفرا من أصحاب النبي صلى الله عليه وسلم ثم يقول لهما تكلما ثم يقبل على القوم فيقول ما تقولون فإن قالوا ما يوافق رأيه مضاه وإلا نظر فيه بعد فيقومان وقد سلما

‘Umar ibn ‘Uthmān ibn ‘Abd Allāh ibn Sa‘īd (whose name was Ṣarm (lit. severance, forsake) and Rasūlullāh صلى الله عليه وسلم named him Sa‘īd (fortunate)) says—my grandfather narrated to me:

When ‘Uthmān would sit to settle disputes, the two adversaries would approach him. He would order the one to call ‘Alī and the other to call Ṭalḥah, Zubayr, and a group of Ṣaḥābah رضي الله عنهم of the Nabī صلى الله عليه وسلم. He would then tell them to present their case. Thereafter, he would look at the seniors and enquire, “What do you say?” If their opinion conformed to his, he would pass it. Otherwise, he would reflect over the matter afterwards. The parties would leave pleased with the judgement.<sup>1</sup>

Shī‘ scholars have acknowledged that meting out legal punishments during the era of the three khulafā’ was the job of Sayyidunā ‘Alī رضي الله عنه. This narration appears with a sanad in *Qurb al-Isnād* from Imām Ja‘far:

جعفر بن محمد عن آبائه أن أبا بكر وعمر وعثمان كانوا يرفعون الحدود إلى علي بن أبي طالب إلخ

1 *Al-Sunan al-Kubrā*, vol. 10 pg. 112, book on the protocol of the judge, chapter on the one who consults.

Ja'far ibn Muḥammad narrates from his forefathers that Abū Bakr, 'Umar, and 'Uthmān would hand over the meting out of legal punishments to 'Alī ibn Abī Ṭālib.<sup>1</sup>

Religious interactions between them was stable by mutual participation and mutual assistance. Some incidents will be mentioned below.

## b. The Punishment for Drinking Alcohol: the Incident of Walīd ibn 'Uqbah

عن حصين بن ساسان الرقاشي قال عثمان بن عفان وأتى بالوليد بن عقبة قد شرب الخمر و شهد عليه حمران بن أبان و رجل آخر فقال عثمان لعلي أقم عليه الحد فأمر علي عبد الله بن جعفر أن يجلدته فأخذ في جلده و علي يعد حتى جلد أربعين ثم قال له أمسك قال جلد رسول الله صلى الله عليه و سلم أربعين و جلد أبو بكر أربعين و عمر صدرا من خلافته ثم أتمها عمر ثمانين و كل سنة و هذا أحب إلي

Ḥuṣayn ibn Sāsān al-Raqqāshī narrates:

I was present in the company of 'Uthmān ibn 'Affān when Walīd ibn 'Uqbah, who had just consumed liquor, was brought and Ḥumrān ibn Abān and another man had testified against him. 'Uthmān told 'Alī, "Implement the legal punishment on him." In compliance, 'Alī ordered 'Abd Allāh ibn Ja'far to flog him. He began lashing him while 'Alī counted. As soon as he reached forty, 'Alī told him, "Stop!" He then recalled, "Rasūlullāh ﷺ gave forty lashes. Abū Bakr gave forty and 'Umar did the same during the initial years of his khilāfah. 'Umar thereafter increased it to eighty. All are Sunnah and this is the most pleasing to me."<sup>2</sup>

This incident briefly appears in *Ṣaḥīḥ al-Bukhārī* in the following words:

إن عثمان دعا عليا فأمره أن يجلدته فجلده ثمانين

'Uthmān summoned 'Alī and ordered him to lash Walīd. Accordingly, he lashed him with 80 lashes.<sup>3</sup>

1 *Qurb al-Isnād*, pg. 133, chapter on the blood money of a Hāshimī woman and others, Tehran print.

2 *Kanz al-'Ummāl*, vol. 3 pg. 7102, Ḥadīth: 1875, first print, Dakkan

3 *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 522, chapter on the merits of 'Uthmān.

This incident is corroborated by reports in books regarded authentic by the Shī'ah. Al-Kulaynī in *Furū' al-Kāfi*, Ibn Shahrāshūb in *al-Manāqib*, and Ibn Abī al-Ḥadīd in *Sharḥ Nahj al-Balāghah* have related this incident:

قال سمعت أبا جعفر عليه السلام يقول إن الوليد بن عقبة حين شهد عليه يشرب الخمر قال عثمان لعلي صلوات الله اقض بينه وبين هؤلاء الذين يزعمون أنه شرب الخمر فأمر علي فجلد بسوط له شعبتان أربعين جلدة

I heard Abū Ja'far عليه السلام saying:

After testimony was given against Walīd ibn 'Uqbah for drinking liquor, 'Uthmān told 'Alī عليه السلام, "Pass verdict between him and these men who claim that he drank liquor." Accordingly, 'Alī instructed that he be whipped 40 lashes with a whip that contained two branches and this was carried out.<sup>1</sup>

## Clarification

The increase Amīr al-Mu'minīn Sayyidunā 'Umar ibn al-Khaṭṭāb عليه السلام made to the punishment of drinking liquor to 80 lashes was due to the circumstances at the time, for there was a need for a more stern admonishment and rebuke. Moreover, this was decided upon in the presence and with the consent of the senior Ṣaḥābah عليهم السلام. An indication to this is that this practice continued during the khilāfah of Sayyidunā 'Uthmān عليه السلام and Sayyidunā 'Alī عليه السلام supported it through his statement and action. He declared, "Both are sunnah." No Ṣaḥābī (whether Hāshimī or non-Hāshimī) labelled this addition as a contradiction to the Sunnah.

For further satisfaction of the readers, we submit that if increase in punishment in times of need is labelled a *bid'ah* (innovation) (which was practiced by Sayyidunā 'Umar عليه السلام), then:

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1 *Furū' al-Kāfi*, vol. 3 pg. 117, chapter on the compulsory punishment for drinking, Nawl Kashawr print, Lucknow; *al-Manāqib*, vol. 2 pg. 120, section on his readiness with determination and abandonment of leniency, India print; *Sharḥ Nahj al-Balāghah*, vol. 4 pg. 267, mention of Walīd' actions making him deserving of punishment and banishment. Beirut print; *Tārīkh Ya'qūbī*, vol. 2 pg. 165, Beirut print.

این گناهیست که در شهر شما نیز کنند

This sin is also prevalent in your city.

The infallible Imāms have determined the punishment of consuming liquor to be 80 lashes. Study the following text from the Shīī book *Furū' al-Kāfi*:

عن إسحق بن عمار قال سألت أبا عبد الله عليه السلام عن رجل شرب حسرة خمر قال يجدل ثمانين  
جلدة قليلها و كثيرها حرام

Ishāq ibn 'Ammār reports:

I asked Abū 'Abd Allāh عليه السلام about a person who drinks a sip of wine. He replied, "He will be lashed 80 times. A little quantity and a large quantity of it are impermissible."<sup>1</sup>

Another narration reads:

أبو عبد الله عليه السلام يقول إن في كتاب علي صلوات الله عليه يضرب شارب الخمر ثمانين و شارب  
النبيذ ثمانين

Abū 'Abd Allāh عليه السلام says, "It appears in the book of 'Alī عليه السلام: The consumer of wine will be lashed 80 times and the consumer of nabīdh will be lashed 80 times."<sup>2</sup>

We learn from the above statement of Ja'far al-Ṣādiq that the addition to the punishment of consuming liquor in times of need is not an innovation at all.

**NB:** The discussion on Walīd ibn 'Uqbah's drinking wine and his subsequent punishment will, Allah willing, appear in section 2<sup>3</sup> [volume 4]. The answers to

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1 *Furū' al-Kāfi*, vol. 3 pg. 117, chapter on the compulsory punishment for drinking, Nawl Kashawr print, Lucknow.

2 Ibid.

3 Answers to the criticisms against Sayyidunā 'Uthmān عليه السلام.

the allegations raised against Walīd ibn ‘Uqbah will appear in detail and you will be able to study the rest of this discussion there.

### c. The Punishment for Adultery

The following incident appears in *Musnad Aḥmad* under the narrations of ‘Alī رَضِيَ اللَّهُ عَنْهُ:

عن الحسن بن سعد عن أبيه أن يحنس و صفية كانا من سبي الخمس فزنت صفية برجل من الخمس فولدت غلاما فادعاه الزاني و يحنس فاخصما إلى عثمان فرفعهما إلى علي بن أبي طالب فقال علي أفضي فيهما بقضاء رسول الله صلى الله عليه و سلم الولد للفراش و للعاهر الحجر و جلدهما خمسين خمسين

Ḥasan ibn Sa’d reports from his father:

Yaḥnus and Ṣafīyyah were from the prisoners of the khums. Ṣafīyyah committed adultery with another prisoner from the khums and subsequently gave birth to a boy. The fornicator as well as Yaḥnus claimed to be the father of the child. So they took their dispute to ‘Uthmān who referred them to ‘Alī ibn Abī Ṭālib. ‘Alī stated, “I will pass between them the judgement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ‘The child belongs to the husband and the fornicator receives stoning.’ He then whipped them both 50 times each.<sup>1</sup>

### d. The Punishment for Homosexuality

In this incident, Sayyidunā ‘Uthmān and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُمَا discussed the matter and then the criminal was punished.

عن سالم بن عبد الله و أبان بن عثمان و زيد بن حسن أن عثمان بن عفان أتى برجل قد فجر بغلام من قريش فقال أحصن قالوا قد تزوج بامرأة و لم يدخل بها بعد فقال علي لعثمان لو دخل بها لحل عليه الرجم فأما إذا لم يدخل بها فاجلده الحد فقال أبو أيوب أشهد أنني سمعت رسول الله صلى الله عليه و سلم يقول الذي ذكر أبو الحسن فأمر به عثمان فجلد مائة

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1 *Musnad Aḥmad* with selections of *Kanz al-‘Ummāl*, vol. 1 pg. 104, the musnadāt of ‘Alī, Egypt print.

Sālim ibn ‘Abd Allāh, Abān ibn ‘Uthmān, and Zayd ibn Ḥasan report that a man who sodomised a lad from Quraysh was brought to ‘Uthmān ibn ‘Affān. ‘Uthmān enquired, “Is he *muḥṣan* (married)?”

They replied, “He did marry a girl but he has not consummated the marriage (he is not living with her yet).”

‘Alī told ‘Uthmān, “Had he consummated the marriage, he would have been stoned. But now that he has not, enforce the punishment (lashing) on him.”

Hearing this, Abū Ayyūb said, “I testify that I heard Rasūlullāh ﷺ say what Abū al-Ḥasan has mentioned.”

‘Uthmān thus commanded that he be lashed and he was lashed 100 times.<sup>1</sup>

### e. A Case regarding Loss of Eyesight

The Shī‘ī scholars report this incident in *Furū‘ al-Kāfī* from Imām Ja‘far al-Ṣādiq:

عن أبي عبد الله عليه السلام قال إن عثمان أناه رجل من قيس بمولى له لطم عينه فأنزل الماء فيها و هي قائمة ليس يبصر بها شيئا فقال له أعطيك الدية فأبى قال فأرسل بهما إلى علي عليه السلام و قال احكم بين هذين فأعطاه الدية فأبى قال فلم يزالوا يعطونه حتى أعطو ديتين قال فقال ليس أريد إلا القصاص إلخ

Abū ‘Abd Allāh ﷺ reports:

A man from Qays came to ‘Uthmān with his master who slapped him and (poked his eye) which resulted in the eye losing its water. The eye was still intact, but he could not see a thing. (To reach a compromise) ‘Uthmān said [to the victim], “I will give you blood money.” But he refused. He sent them to ‘Alī ﷺ and instructed him to pass judgement between them. ‘Alī also presented blood money to him but he refused to accept it. They continued

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1 *Majma‘ al-Zawā‘id*, vol. 6 pg. 272, with reference to al-Ṭabarānī, chapter on the reports on homosexuality; *Kanz al-Ummāl*, vol. 3 pg. 99, Ḥadīth: 1830, with reference to al-Ṭabarānī, old print, first edition.

persuading him to accept the blood money and even offered him double the amount but he refused and said, “I do not want anything besides qīṣāṣ (legal retribution).”<sup>1</sup>

From the above incidents we learn that Sayyidunā ‘Alī رضي الله عنه worked as a right hand man for Sayyidunā ‘Uthmān رضي الله عنه during his khilāfah in implementing *hudūd* (legal punishments) and *aḥkām* (decrees).

## 2. Hāshimī Positions and Stations during the ‘Uthmānī khilāfah

During the ‘Uthmānī khilāfah, other members of the Hāshimī family (who are cousins to Sayyidunā ‘Alī رضي الله عنه and Rasūlullāh صلى الله عليه وسلم) were appointed as judges and they gladly accepted these posts and aided in the management of the affairs of state. Moreover, some Hāshimī youngsters were appointed as governors over significant areas. They assumed high positions of the state and participated in management of the state so it may run smoothly. Their objective was the establishment and management of the Islamic government, which they worked towards diligently, and the revival and survival of the religious administration, which they upheld on a lofty standard.

Tribal segregation, specialities of lineage, and family feuds were unknown to them. These are ideologies which were created many years later. Let the readers make a special note of this assertion.

A handful of incidents will be displayed to the readers to prove these points. Hopefully, they will prove satisfactory.

### a. Judiciary Post

The grandson of Abū Ṭālib’s brother, Ḥārith ibn ‘Abd al-Muṭṭalib; Mughīrah ibn Nawfal ibn Ḥārith al-Qurashī al-Hāshimī was born in Makkah Mukarramah

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1 *Furū’ al-Kāfi*, vol. 3 pg. 175, chapter regarding and for wounds is legal retribution, Nawl Kashawr print, Lucknow.

prior to the hijrah during the days of Rasūlullāh ﷺ. He was a lad with superb intelligence, courage, and thought. After the demise of Sayyidunā ‘Alī رضي الله عنه, he married Rasūlullāh’s ﷺ granddaughter Umāmah bint Abī al-‘Āṣ رضي الله عنها. Umāmah’s mother is Sayyidah Zaynab رضي الله عنها, the daughter of Rasūlullāh ﷺ.

It is written about Mughīrah ibn Nawfal in the books of biographies:

و كان المغيرة بن نوفل قاضيا في خلافة عثمان

Mughīrah ibn Nawfal was a judge during the khilāfah of ‘Uthmān.<sup>1</sup>

## b. Governor

The great grandson of Abū Ṭālib’s brother, Ḥārith ibn ‘Abd al-Muṭṭalib, is ‘Abd Allāh ibn al-Ḥārith ibn Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib al-Qurashī al-Hāshimī. His mother is Sayyidah Hind bint Abī Sufyān رضي الله عنها. ‘Abd Allāh was born during the lifetime of Rasūlullāh ﷺ and his mother Hind brought him to her sister Sayyidah Umm Ḥabībah رضي الله عنها, Rasūlullāh’s ﷺ wife. When Rasūlullāh ﷺ came home, he enquired as to who the child was. “He is the child of your paternal cousin (Abū Sufyān) and my sister,” she replied. Rasūlullāh ﷺ thereafter placed his blessed saliva in the infant’s mouth and supplicated in his favour.

It is recorded about him:

أنه كان على مكة زمن عثمان

He was the governor of Makkah during ‘Uthmān’s reign.<sup>2</sup>

1 *Al-Istī‘āb* with *al-Iṣābah*, vol. 3 pg. 366, the biography of Mughīrah ibn Nawfal al-Qurashī al-Hāshimī; *Usd al-Ghābah*, vol. 4 pg. 408, the biography of Mughīrah ibn Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib ibn Hāshim; *al-Iṣābah* with *al-Istī‘āb*, vol. 3 pg. 433, the biography of Mughīrah ibn Nawfal ibn al-Ḥārith.

2 *Ṭabaqāt Ibn Sa’d*, vol. 5 pg. 15, ‘Abd Allāh ibn al-Ḥārith ibn Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib ibn Hāshim; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 15, ‘Abd Allāh ibn al-Ḥārith.

### c. Appointment over Significant Activities in Makkah

The authors of the biographies of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ affirm that ‘Abd Allāh’s father, Sayyidunā Ḥārith ibn Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib al-Hāshimī رَضِيَ اللهُ عَنْهُ, was a Ṣaḥābī and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appointed him over significant affairs in Makkah. He remained in this position during the Ṣiddīqī and Fārūqī reigns and this was maintained during the ‘Uthmānī khilāfah as well. Thereafter, he relocated to Baṣrah and passed away there towards the end of the ‘Uthmānī khilāfah.

The following texts sum it up:

واستعمل رسول الله صلى الله عليه وسلم سلم الحارث بن نوفل على بعض أعمال مكة ثم واه أبو بكر و  
عمر و عثمان مكة إلخ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appointed Ḥārith ibn Nawfal to oversee few aspects of Makkah. Thereafter, Abū Bakr, ‘Umar, and ‘Uthmān appointed him as governor of Makkah.<sup>1</sup>

فاستعمله على بعض عمله بمكة و أقره أبو بكر و عمر و عثمان ثم انتقل إلى البصرة و مات بها في آخر  
خلافة عثمان

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ designated to him some of the state affairs in Makkah. Abū Bakr, ‘Umar, and ‘Uthmān maintained this. He then relocated to Baṣrah and passed away there towards the ending of ‘Uthmān’s khilāfah.<sup>2</sup>

### 3. Hāshimīs resorting to ‘Uthmānī courts for Settlement of Disputes, Reaching Decision through Mutual Consultation, and Supporting ‘Uthmān’s Judgements

Reports from ḥadīth compilations will now be reproduced to prove the above headings. People with sound natures will ponder deeply over these matters and very easily realise the correctness and worthiness of the ‘Uthmānī khilāfah.

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1 *Ṭabaqāt Ibn Sa’d*, vol. 4 pg. 39, section 1, Ḥārith ibn Nawfal ibn al-Ḥārith.

2 *Al-Iṣābah*, vol. 1 pg. 292, Ḥārith ibn Nawfal ibn al-Ḥārith.

- a. ‘Abd al-Razzāq in *al-Muṣannaḥ* and al-Bayhaqī and *al-Sunan al-Kubrā* report this incident:

هشام بن عروة يحدث عن أبيه قال أتى عبد الله بن جعفر الزبير فقال إني ابتعت بيعة بكذا وكذا وإن عليا يريد أن يأتي عثمان فيسأله أن يحجر علي فقال له الزبير فأنا شريك في البيع فأتى علي عثمان فقال له إن ابن جعفر ابتاع كذا وكذا فاحجر عليه فقال الزبير أنا شريكه في البيع فقال عثمان كيف أحجر على رجل في بيع شريكه الزبير

Hishām ibn ‘Urwah narrates—from his father who says:

‘Abd Allāh ibn Ja‘far approached Zubayr and said, “I made a purchase for so much. ‘Alī now wants to go to ‘Uthmān and ask him to declare me legally incompetent.”

Zubayr said to him, “I am a partner in the deal.”

‘Alī approached ‘Uthmān and told him, “Ja‘far’s son made a deal for so much, so put restrictions on him.”

Zubayr said, “I am his partner in the deal.”

‘Uthmān submitted, “How can I put restrictions on the deal of a man whose partner is Zubayr?”<sup>1</sup>

- b. The second incident is recorded in Imām Mālik’s magnum opus *al-Muwatṭa’*. Ibn Abī Shaybah and Sa‘īd ibn Mansur have also recorded it:

عن محمد بن يحيى بن حبان قال كانت عند جدي حبان امرأتان هاشمية و أنصارية فطلق الأنصارية و هي ترضع فمرت بها سنة ثم هلك و لم يحض فقالت أنا أرثه لم أحض فاختصما إلى عثمان بن عفان ففضى لها بالميراث فلامت الهاشمية عثمان فقال هذا عمل ابن عمك هو أشار علينا بهذا يعني علي بن أبي طالب

Muḥammad ibn Yaḥyā ibn Ḥibbān reports:

My grandfather, Ḥibbān, had two wives, a Hāshimī woman and an Anṣārī woman. The latter would breastfeed infants. He divorced her, and passed

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1 *Muṣannaḥ ‘Abd al-Razzāq*, vol. 8 pg. 267, 268, chapter on the insolvent and restrictions on him; *al-Sunan al-Kubrā*, vol. 6 pg. 61, same chapter.

away after a year. She did not yet get her menstrual periods so she claimed, “I inherit from him as I did not yet get my menstrual periods.”

They took their dispute to ‘Uthmān ibn ‘Affān who passed judgement in her favour that she will inherit. The Hāshimī woman criticised ‘Uthmān for this who responded, “This is the practice of your paternal cousin (i.e. ‘Alī ibn Abī Ṭālib.) He instructed us to pass this verdict.”<sup>1</sup>

**Note:** The name of this Hāshimī woman is Hind bint Rabī‘ah ibn al-Hārith ibn ‘Abd al-Muṭṭalib. Her biography appears in *al-Istī‘āb* and *al-Iṣābah*. This incident appears there as well. It also appears in *Usd al-Ghābah* in the biography of Hind ibn Rabī‘ah ibn ‘Abd al-Muṭṭalib.

The Shī‘ī scholars have also mentioned this incident in their books after editing it to suit their fancy. Have a look at *al-Manāqib*<sup>2</sup>.

- c. Once, a dispute broke out between Sayyidunā ‘Aqīl ibn Abī Ṭālib رضي الله عنه and his wife Fāṭimah bint ‘Utbah. She became upset with her husband and took her complaint to Sayyidunā ‘Uthmān رضي الله عنه. It appears in the narration:

فشدت عليها ثيابها فجاءت عثمان فذكرت ذلك له فضحك فأرسل إلى ابن عباس و معاوية فقال ابن عباس لأفرق بينهما فقال معاوية ما كنت لأفرق بين شيخين من بني عبد مناف فأتيا فوجداهما قد أغلقا عليهما أبويهما و أصلحا أمرهما فرجعا

She covered herself with her ḥijāb and at once resorted to ‘Uthmān and explained to him her grievance. He laughed and referred the case to Ibn ‘Abbās and Mu‘āwiyah. Ibn ‘Abbās said, “I will definitely separate them.”

Mu‘āwiyah on the other hand said, “It is not appropriate for me to separate two elderly people from the Banū ‘Abd Manāf.”

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1 Muwaṭṭa’ Mālik, pg. 208, chapter of the divorce of the ill, Mujtabā’ī print, Delhi; *Muṣannaf Ibn Abī Shaybah*, vol. 5 pg. 210, chapter on the verdict given regarding a man who divorces his wife and then her ḥayḍ stops, Hyderabad print, Dakkan; *Kitāb al-Sunan*, pg. 308, first section of volume 3, Majlis ‘Ilmī, Dabhel; *Mu‘aṭṭa’ Muḥammad*, pg. 269, old Muṣṭafā’ī print.

2 *Al-Manāqib*, vol. 3 pg. 13, ‘Alī’s judgements in the third era, India print.

The two men came to their house but found that husband and wife had locked their doors and reached a compromise. They thus returned.<sup>1</sup>

d. The following incident appears in *Muṣannaf ‘Abd al-Razzāq* in the chapters of divorce:

عن أيوب قال كتب الوليد إلى الحجاج أن سل من قبلك عن المفقود إذا جاء و قد تزوجت امرأته فسأل الحجاج أبا مليح بن أسامة فقال أبو مليح حدثني بنهمة بنت عمر الشيبانية أنها فقدت زوجها في غزوة غزاهم فلم تدر أهلك أم لا فتربصت أربع سنين ثم تزوجت فجاء زوجها الأول و قد تزوجت قالت فركب زوجاي إلى عثمان فوجداه محصورا فسألاه و ذكر له أمرهما فقال عثمان أعلى هذا الحال قالا قد وقع و لا بد قال فخير الأول بين امرأته و بين صداقها قال فلم يلبث أن قتل عثمان فركبا بعد حتى أتيا عليا بالكوفة فسألاه فقال أعلى هذه الحال قالا قد كان ما ترى و لا بد من القول فيه قالت و أخبراه بقضاء عثمان فقال ما أرى لهما إلا ما قال عثمان فاختر الأول الصداق قالت فأعنت زوجي الآخر بألفين كان الصداق أربعة آلاف

Ayyūb relates:

Walīd wrote to Ḥajjāj to ask those around him about a person who went missing and subsequently returns only to find that his wife has remarried. Ḥajjāj asked Abū Malīḥ ibn Usāmah.

Abū Malīḥ said, “Bunayhamah bint ‘Umar al-Shaybāniyyah narrated to me that she lost her husband in a battle he joined. She was unaware whether he died or not. She waited for four years and then remarried. Thereafter, her first husband returned.

She related, “My husband rode to ‘Uthmān and found him besieged. They explained to him their situation and asked his verdict.

‘Uthmān asked, “In this state?”

They submitted, “This is what really happened and a decision is necessary.”

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1 *Muṣannaf ‘Abd al-Razzāq*, vol. 6 pg. 513, Majlis ‘ilmī print; *al-Iṣābah*, vol. 4 pg. 372, Fāṭimah bint ‘Utbah.

He told the first husband to choose between his wife and her dowry. It was not long before ‘Uthmān was martyred. They thus rode to ‘Alī in Kūfah and asked him.

He said, “In this state?”

They submitted, “What you heard has actually transpired and a decision is necessary.” They also informed him of ‘Uthmān’s decision.

He said, “I pass the same judgement as ‘Uthmān.”

The first husband chose the dowry.

She says, “I assisted my second husband with 2000. The dowry was 4000 in total.”<sup>1</sup>

#### 4. ‘Uthmān’s reverence for the Hāshimīs and leading their Ṣalāt al-Janāzah

A few aspects will be mentioned under this heading. The friendly interactions and amicable relationship between Sayyidunā ‘Uthmān Dhū al-Nūrayn رضي الله عنه and the senior Hāshimī gentlemen will be discussed.

##### a. Veneration for ‘Abbās ibn ‘Abd al-Muṭṭalib

Just as Sayyidunā ‘Abbās رضي الله عنه is the paternal uncle of Sayyidunā ‘Alī رضي الله عنه, he is the paternal uncle of Rasūlullāh صلى الله عليه وسلم. He is one of the most senior personalities of the Banū Hāshim. Rasūlullāh صلى الله عليه وسلم revered him to the highest degree and was ever conscious of his status. It appears in the books of ḥadīth:

و قد كان رسول الله يجله و يعظمه و ينزله منزلة الوالد من الولد و يقول هذا بقية آبائي

Rasūlullāh صلى الله عليه وسلم would revere and venerate him and hold him in the position of a father. He would say, “This is the remainder of my forefathers.”<sup>2</sup>

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1 *Muṣannaḥ ‘Abd al-Razzāq*, vol. 7 pg. 88, 89, chapter on the wife who is not sure of her husband’s demise.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 161, mention of ‘Abbās ibn ‘Abd al-Muṭṭalib, year 32 A.H.

In emulation of Rasūlullāh ﷺ, the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ also respected and held Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ in high esteem.

It is reported about Sayyidunā ‘Umar and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُمَا:

إن عمر بن الخطاب رضي الله عنه و عثمان بن عفان كانا إذا مر بالعباس و هما راكبان ترجلا إكراما له

When ‘Umar ibn al-Khaṭṭāb or ‘Uthmān ibn ‘Affān would pass by ‘Abbās ibn ‘Abd al-Muṭṭalib while they were mounted, they would alight and begin to walk out of honour for him.”<sup>1</sup>

Once during the khilāfah of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, a person humiliated Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ‘Uthmān had him punished for this despicable act. The incident appears in *Tārīkh al-Ṭabarī* and *Kanz al-Ummāl*:

عن القاسم بن محمد قال كان مما أحدث عثمان فرضي به منه أنه ضرب رجلا في منازعة استخف فيها بالعباس بن عبد المطلب فقيل له فقال أيفخهم رسول الله صلى الله عليه وسلم عمه و أرحص في الاستخفاف به لقد خالف رسول الله صلى الله عليه وسلم من رضي فعل ذلك فرضي به منه

Qāsim ibn Muḥammad says:

One of the revolutions of ‘Uthmān which was authorised is that he whipped a man who disrespected ‘Abbās ibn ‘Abd al-Muṭṭalib in an argument. ‘Uthmān was asked as to why he acted in such a way. He answered, “Rasūlullāh ﷺ on one hand has extreme veneration for his paternal uncle and me on the other hand show leniency when he is disrespected? Whoever is pleased with this action has acted contrary to Rasūlullāh ﷺ.” This action of ‘Uthmān was endorsed.<sup>2</sup>

1 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 162, mention of ‘Abbās ibn ‘Abd al-Muṭṭalib, year 32 A.H.; *al-Istī‘āb* with *al-Iṣābah*, vol. 3 pg. 98, biography of ‘Abbās ibn ‘Abd al-Muṭṭalib; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 123, same chapter.

2 *Tārīkh al-Ṭabarī*, vol. 5 pg. 136, mention of some of characteristics of ‘Uthmān; *Kitāb al-Tamhīd wa al-Bayān fī Maqālat al-Shahīd ‘Uthmān*, pg. 85, 86; *Kanz al-Ummāl*, vol. 7 pg. 69, book on virtues, mention of ‘Abbās ibn ‘Abd al-Muṭṭalib, first edition.

## b. ‘Uthmān Led the Ṣalāt al-Janāzah of ‘Abbās

Ibn ‘Abd al-Barr in *al-Istī‘āb* and Ibn Kathīr in *Al-Bidāyah wa al-Nihāyah* record this event:

توفي العباس بالمدينة يوم الجمعة لاثنتي عشرة ليلة خلت من رجب وقيل بل من رمضان سنة اثنتين و  
ثلاثين قبل قتل عثمان رضي الله عنه بستين و صلى عليه عثمان رضي الله عنه و دفن بالقيع و هو ابن  
ثمان و ثمانين سنة

‘Abbās passed away in Madīnah on Friday, the 12th of Rajab—It is said: Ramaḍān—32 A.H. two years prior to the martyrdom of ‘Uthmān رضي الله عنه. ‘Uthmān performed Ṣalāt al-Janāzah upon him and he was buried in al-Baqī‘. He passed away at the age of 88.<sup>1</sup>

## c. Abān ibn ‘Uthmān led the Ṣalāt al-Janāzah of Muḥammad ibn al-Ḥanafīyyah, ‘Alī’s son

Muḥammad ibn al-Ḥanafīyyah’s mother, Khawlā bint Ja‘far ibn Qays, was from the Banū Ḥanīfah tribe. She was amongst the captives of the Battle of Yamāmah who were sent to Madīnah. Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه gifted her to Sayyidunā ‘Alī رضي الله عنه.

Muḥammad ibn al-Ḥanafīyyah passed away in the beginning of Muharram 81 A.H. at the age of 65. The khalīfah at the time was ‘Abd al-Malik ibn Marwān and his governor over Madīnah was Abān ibn ‘Uthmān ibn ‘Affān. When his bier was brought, Abān ibn ‘Uthmān arrived. Muḥammad’s sons, Abū Hāshim, ‘Abd Allāh, and others who were present, addressed him:

نحن نعلم أن الإمام أولى بالصلوة و لولا ذلك ما قدمناك فقال زيد بن السائب هكذا سمعت أبا هاشم  
يقول فتقدم فصلى عليه

We know that the Imām is more deserving to lead the ṣalāh. Had this not been the case, we would not have put you forward.

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1 *Al-Istī‘āb*, vol. 3 pg. 100, biography of ‘Abbās ibn ‘Abd al-Muṭṭalib; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 162, mention of ‘Abbās, year 32 A.H.

Zayd ibn al-Sā'ib says, "This is what I heard Abū Hāshim say."

Accordingly, Abān went forward and led the Ṣalāt al-Janāzah.<sup>1</sup>

## Reminder

We feel it appropriate to remind the readers at this juncture of a ruling discussed previously. In Islam, the Amīr al-Mu'minīn or the ruler of the time has the right to lead the Ṣalāt al-Janāzah just as 'Alī's grandson, the son of Muḥammad ibn al-Ḥanafīyyah, has confirmed here. Alternatively, that person may lead the Ṣalāt al-Janāzah who has been given permission by the ruler. In compliance to this shar'ī ruling, Sayyidunā Abū Bakr al-Ṣiddīq—and no one else—offered the Ṣalāt al-Janāzah for Sayyidah Fāṭimah al-Zahrā' عليها السلام. Wherever the contrary appears, it is only the speculation of the narrator which is rejected in the presence of this shar'ī ruling unanimously accepted by both sects. A detailed discussion of this issue appeared previously in the Ṣiddīqī section of this book while discussing Sayyidah Fāṭimah's عليها السلام janāzah. Kindly refer to it.

### d. Abān ibn 'Uthmān leads the Ṣalāt al-Janāzah of 'Abd Allāh ibn Ja'far al-Ṭayyār

Sayyidunā 'Abd Allāh ibn Ja'far ibn Abī Ṭālib عليه السلام is the nephew of Sayyidunā 'Alī عليه السلام as well as his son-in-law. He is one of the renowned figures of the Banū Hāshim and a man of righteousness. Majority of historians agree that he passed away in Madīnah in 80 A.H. The governor over Madīnah at the time from the side of the khalīfah 'Abd al-Malik was Abān ibn 'Uthmān ibn 'Affān. When 'Abd Allāh passed away, Abān ibn 'Uthmān led his Ṣalāt al-Janāzah. This happened the same year Makkah was struck with a huge flood which washed away camels laden with goods. It is called the year of *al-Jahāf* (ruin).<sup>2</sup>

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1 *Ṭabaqāt Ibn Sa'd*, vol. 5 pg. 86, biography of Muḥammad ibn al-Ḥanafīyyah, Leiden print.

2 *Al-Istī'āb* with *al-Iṣābah*, vol. 2 pg. 267, biography of 'Abd Allāh ibn Ja'far; *Usd al-Ghābah*, vol. 3 pg. 135, biography of 'Abd Allāh; *al-Iṣābah* with *al-Istī'āb*, vol. 2 pg. 281, biography of 'Abd Allāh ibn Ja'far al-Ṭayyār.

## 5. Hāshimī Participation in Jihād during the ‘Uthmānī khilāfah

Like the other Ṣaḥābah رضي الله عنهم, the Hāshimīs supported Sayyidunā ‘Uthmān رضي الله عنه at every step of his khilāfah. They assisted and backed one another at every juncture. There was no trace of tribal prejudice or mutual bias among them. A few incidents will now be reproduced which prove the participation of Sayyidunā ‘Alī’s رضي الله عنه sons (Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما) as well as his nephews and cousins and other Hāshimīs in Jihād expeditions.

### a. The Battle of Tripoli and Africa (26 A.H.)

فاستشار عثمان من عنده من الصحابة فأشار أكثرهم بذلك فجهز إليه العساكر من المدينة وفيهم جماعة من أعيان الصحابة منهم عبد الله بن العباس وغيره فسار بهم عبد الله بن سعد إلى أفريقيا فلما وصلوا إلى برقة لقيهم عقبة بن نافع فيمن معه من المسلمين

‘Uthmān consulted the Ṣaḥābah who were by him [regarding attacking Tripoli and North West Africa]. Majority of them gave him the go ahead. As a result, he mobilised forces from Madīnah for the mission. A group of distinguished Ṣaḥābah, *inter alia*, ‘Abd Allāh ibn ‘Abbās, etc. were in the forces. ‘Abd Allāh ibn Sa’d travelled with them to Africa. When they reached Barqah, ‘Uqbah ibn Nāfi‘ and the Muslims with him met them.<sup>1</sup>

ثم لما ولي عبد الله بن أبي سرح استأذن عثمان في ذلك واستمده فاستشار عثمان الصحابة فأشاروا به فجهز العساكر من المدينة وفيهم جماعة من الصحابة منهم ابن عباس وابن عمر وابن عمرو بن العاص وابن جعفر والحسن والحسين وابن الزبير وساروا مع عبد الله بن أبي سرح سنة ست وعشرين ولقيهم عقبة بن نافع فيمن معه من المسلمين ببرقة ثم ساروا إلى طرابلس فتهيأ الروم عندها ثم ساروا إلى أفريقية وبثوا السرايا كل ناحية

When ‘Abd Allāh (ibn Sa’d) ibn Abī Sarḥ was appointed as the governor of Egypt, he requested ‘Uthmān permission to send troops [towards Tripoli and the other parts of North West Africa.] ‘Uthmān in turn consulted with the senior Ṣaḥābah, who forwarded their opinion that they should be given permission to go ahead.

1 *Al-Kāmil*, vol. 3 pg. 45, year 26 A.H., Egypt print.

An army was prepared in Madīnah which comprised of a group of Ṣaḥābah, *inter alia*, ‘Abd Allāh ibn ‘Abbās, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, ‘Abd Allāh ibn Ja‘far, Ḥasan, Ḥusayn, and ‘Abd Allāh ibn Zubayr.

This army, under the leadership of ‘Abd Allāh (ibn Sa‘d) ibn Abī Sarḥ, set out in 26 A.H and met up with ‘Uqbah ibn Nāfi‘ and his group of Muslims at a place called Barqah. They all proceeded towards Tripoli and engaged with the Romans there. Thereafter, they proceeded to [North West] Africa and sent detachments in every direction.<sup>1</sup>

**Note:** Some historians have recorded this under the events of the year 27 A.H. Khalīfah ibn Khayyāṭ has done the same.<sup>2</sup>

### **b. The Expedition of Khurāsān, Ṭabristān, and Jurjān (30 A.H.)**

After a few years, the Muslim army advanced from Kūfah under the leadership of Sa‘īd ibn al-‘Āṣ al-Umawī in the year 30 A.H. to Khurāsān, Ṭabristān, and Jurjān. Senior Hāshimīs participated in these expeditions and remained in Jihād for a long period. They conquered territory after territory, took their share from the booty, and returned safely.

Ibn Jarīr al-Ṭabarī, Ibn Athīr al-Jazarī, Ibn Kathīr, and Ibn Khaldūn have recorded these happenings in their books with their respective wordings.

عن حنش بن مالك قال غزا سعيد بن العاص من الكوفة سنة ٣٠ يريد خراسان و معه حذيفة بن اليمان و ناس من أصحاب رسول الله و معه الحسن و الحسين و عبد الله بن العباس و عبد الله بن عمر و عبد الله بن عمرو بن العاص و عبد الله بن الزبير

Ḥanash ibn Mālik reports:

Sa‘īd ibn al-‘Āṣ advanced from Kūfah in the year 30 A.H. towards Khurāsān. Ḥudhayfah ibn al-Yamān and other Companions of Rasūlullāh ﷺ were

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1 *Tārīkh Ibn Khaldūn*, vol. 2 pg. 1003, under the heading leadership of ‘Abd Allāh ibn Abī Sarḥ over Egypt and the conquest of Africa.

2 *Tārīkh Khalīfah ibn Khayyāṭ*, vol. 1 pg. 134, events of the year 27 A.H.

with him. Ḥasan, Ḥusayn, ‘Abd Allāh ibn ‘Abbās, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, and ‘Abd Allāh ibn al-Zubayr accompanied him.<sup>1</sup>

فإن سعيدا غزاها من الكوفة سنة ثلاثين و معه الحسن و الحسين و ابن عباس و ابن عمر بن الخطاب و عبد الله بن عمرو بن العاص و حذيفة بن اليمان و ابن الزبير و ناس من أصحاب رسول الله صلى الله عليه و سلم

Sa‘īd attacked it from Kūfah the year 30 A.H. Ḥasan, Ḥusayn, Ibn ‘Abbās, Ibn ‘Umar ibn al-Khaṭṭāb, ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, Ḥudhayfah ibn al-Yamān, Ibn Zubayr, and a number of other Companions of Rasūlullāh ﷺ joined him.<sup>2</sup>

ذكر المادائني أن سعيد بن العاص ركب في جيش فيه الحسن والحسين والعبادة الأربعة وحذيفة بن اليمان في خلق من الصحابة و سار بهم فمر على بلدان شتى يصلحونه على أموال جزيلة حتى انتهى إلى بلد معاملة جرجان فقاتلوه حتى احتاجوا إلى صلوة الخوف

Al-Madā‘inī records that Sa‘īd ibn al-‘Āṣ al-Umawī (who at that time was the governor of Kūfah appointed by Sayyidunā ‘Uthmān رضي الله عنه), proceeded with an army which comprised of Ḥasan, Ḥusayn, ‘Abd Allāh ibn ‘Abbās, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, ‘Abd Allāh ibn Zubayr, Ḥudhayfah ibn al-Yamān, and scores of other Ṣaḥābah. They passed many territories and cities where peace treaties were signed in lieu of a handsome amount of wealth, until they finally reached Jurjān. At Jurjān a fierce battle ensued in which they were compelled to perform *Ṣalāt al-Khawf*.<sup>3</sup>

### c. Participation in Jihād in 32 A.H.

In the year 32 A.H. during the ‘Uthmānī khilāfah, Sa‘īd ibn al-‘Āṣ al-Umawī led the Muslim army to Balanjar. The inhabitants of Balanjar coupled with the Turks attacked the Muslim forces with full fury and the battle raged. Ibn Kathīr continues:

1 *Tārīkh al-Umam wa al-Mulūk*, vol. 5 pg. 57, events of the year 30 A.H., old Egypt print.

2 *Al-Kāmil*, vol. 3 pg. 54, the Battle of Ṭabristān.

3 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 154, year 30 A.H.; *Tārīkh Ibn Khaldūn*, vol. 2 pg. 1018, Battle of Ṭabristān, Beirut print.

فقتل يومئذ عبد الرحمن بن ربيعة كان يقال له ذو النور و انهزم المسلمون فافترقوا فرقتين ففرقة ذهبت إلى بلاد الخزر و فرقة سلكوا ناحية جيلان و جرجان و في هؤلاء أبو هريرة و سلمان الفارسي رضي الله عنهما

‘Abd al-Raḥmān ibn Rabī‘ah (a distinguished Muslim) was martyred on that day. He was called *Dhū al-Nūr* (full of light). The Muslims faced a (temporary) defeat. So they separated into two groups. One group went to the land of Khazr while the other group took the road to Jīlān and Jurjān. Abū Hurayrah and Salmān al-Fārisī رضي الله عنه were in the second group.<sup>1</sup>

The books of history are replete with incidents of this nature of participation in jihād. Senior and prominent Ṣaḥābah رضي الله عنهم continued to participate in expeditions during the ‘Uthmānī khilāfah. In the above incident, popular personalities like Sayyidunā Abū Hurayrah and Sayyidunā Salmān al-Fārisī رضي الله عنه participated.

Sayyidunā Salmān al-Fārisī رضي الله عنه is that individual who in the light of Shī‘ī traditions always acted in accordance to the desire and pleasure of Sayyidunā ‘Alī رضي الله عنه. He never conducted a practical program without his consultation. He was from the special devotees of Sayyidunā ‘Alī رضي الله عنه.

What we wish to indicate is that just as Hāshimīs participated in the jihad expedition during the ‘Uthmānī khilāfah, their partisans also put their shoulders to the wheel by practically participating in jihād, understanding it to be a noble act of worship.

#### **d. Ma‘bad ibn al-‘Abbās’s Martyrdom in 35 A.H.**

One of Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib’s رضي الله عنه sons is Ma‘bad ibn al-‘Abbās. The scholars write:

معد بن العباس بن عبد المطلب بن هاشم القرشي الهاشمي يكنى أبا العباس ولد على عهد رسول الله صلى الله عليه وسلم ولم يحفظ عنه قتل بأفريقية شهيدا سنة خمس و ثلاثين في زمن عثمان رضي الله

1 *Tārīkh al-Ṭabarī*, vol. 5 pg. 78, year 32 A.H., old Egypt print; *al-Kāmil*, vol. 3 pg. 66, year 32 A.H., Egypt print; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 160, year 32 A.H., Egypt print.

عنه و كان قد غزاها مع ابن أبي سرح و أمه أم الفضل لبابة بنت الحارث أخت ميمونة زوج النبي صلى الله عليه و سلم

Ma'bad ibn al-'Abbās ibn 'Abd al-Muṭṭalib ibn Hāshim al-Qurashī al-Hāshimī. His agnomen is Abū al-'Abbās. He was born during the lifetime of Rasūlullāh ﷺ but did not memorise any ḥadīth from him. He was killed as a martyr in Africa in 35 A.H during the reign of 'Uthmān رَضِيَ اللهُ عَنْهُ. He attacked it with Ibn Abī Sarḥ. His mother is Umm al-Faḍl Lubābah bint al-Ḥārith, the sister of Maymūnah, Rasūlullāh's ﷺ wife.<sup>1</sup>

**Note:** Other historians like al-Balādhurī in *Futūḥ al-Buldān* say it took place prior to the year 35 A.H.

Beloved readers, these historical facts have revealed that during the 'Uthmānī reign, there existed no tribal racism between the Hāshimīs and Umawīs. Tribal worship and family distinction was not their concern. They worked together with unity so that the word of Allah may reign supreme and participated in jihād to spread Islam.

## 6. The Monetary Rights of the Relatives of Rasūlullāh ﷺ

The monetary rights of the family of Rasūlullāh ﷺ were taken care of during his blessed era from the khums, produce of Fadak, booty from other conquests, and stipends. Thereafter, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ looked after their well-being according to the prophetic system and so did Sayyidunā 'Umar al-Fārūq رَضِيَ اللهُ عَنْهُ during their respective eras. We have provided sufficient evidence from books of both sects for the above in the Ṣiddīqī and Fārūqī sections of this book.

Now comes the 'Uthmānī khilāfah. We felt it appropriate to discuss the fulfilment of their monetary rights during it so that the respected readers are rest assured

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1 *Al-Istī'āb*, vol. 3 pg. 436, 437, Ma'bad ibn al-'Abbās; *al-Iṣābah*, vol. 3 pg. 457, Ma'bad ibn al-'Abbās; *Usd al-Ghābah*, vol. 4 pg. 392, Ma'bad ibn al-'Abbās; *Futūḥ al-Buldān*, pg. 234, conquest of Africa, first edition, Egypt.

that Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ also fulfilled their rights in the correct prophetic manner. None of the three khulafā’ usurped or trampled their rights. Rather, they continued giving them stipends and allowances from the captured booty.

The Muslims are unanimous upon the fact that the three khulafā’ were just and impartial, not usurpers or oppressors. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ did not allow oppression on any individual. Fairness was his salient quality. He regarded fulfilling the rights of those deserving his responsibility. Allah سُبْحَانَهُ وَتَعَالَىٰ admires this quality of the Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the glorious Qur’ān:

يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

*Seeking bounty from Allah and [His] approval.*<sup>1</sup>

These personalities carried out those acts which earned Allah’s سُبْحَانَهُ وَتَعَالَىٰ pleasure and remained distant from those actions that incurred His wrath. After the emphatic words of the Qur’ān have been presented, we now wish to display some texts established on the pages of Islamic history which support the primary subject under discussion. Firstly, relevant texts from our books will be presented to the readers followed by snippets from Shī‘ī books for corroboration.

## Gifts for ‘Alī

1. Sa‘īd ibn al-‘Āṣ was appointed governor over Kūfah by Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. The incident then continues:

قدم سعيد بن العاص المدينة وافدا على عثمان فبعث إلى وجوه المهاجرين والأنصار بصلات و كسى و  
بعث إلى علي بن أبي طالب أيضا فقبل ما بعث إليه

Sa‘īd ibn al-‘Āṣ came to Madīnah to meet ‘Uthmān. He sent gifts and garments to the distinguished Muhājirīn and Anṣār. He also sent gifts for ‘Alī ibn Abī Ṭālib who accepted what was sent to him.<sup>2</sup>

1 Sūrah al-Ḥaṣhr: 8.

2 *Ṭabaqāt Ibn Sa‘d*, vol. 5 pg. 21, Sa‘īd ibn al-‘Āṣ.

2. In 30 A.H., cities like Khurāsān, Āmil, Marw, etc., were conquered under the supervision of ‘Abd Allāh ibn ‘Āmir. After completing these significant tasks, ‘Abd Allāh ibn ‘Āmir returned to Madīnah and went to visit Amīr al-Mu’minīn Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. He then began bestowing gifts to the inhabitants of Madīnah. He sent 3000 dirhams to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. The narration continues:

فقال (عثمان) لابن عامر قبح الله رأيك أترسل إلى علي بثلاثة آلاف درهم قال كرهت أن أغرق و لم أدر ما رأيك قال فأغرق قال فبعث إليه بعشرين ألف درهم و ما يتبعها قال فراح علي إلى المسجد فانتهى إلى حلقته و هم يتذاكرون صلوات ابن عامر هذا الحي من قريش فقال علي هو سيد فتيان قريش غير مدافع

‘Uthmān told Ibn ‘Āmir, “Your view was dishonourable! You sent only 3000 dirhams to ‘Alī?”

He submitted, “I disliked favouring one above another and I was unaware of your opinion.”

‘Uthmān commanded, “Give more to him.”

Accordingly, he sent 20 000 dirhams to ‘Alī coupled with other presents.

Thereafter ‘Alī came to the Masjid and approached a circle who were speaking about the gifts of Ibn ‘Āmir to the Quraysh tribe. ‘Alī announced, “He is the leader of the youth of the Quraysh, without dispute.”<sup>1</sup>

### 3. Special Consideration for Muṭṭalibī Hāshimī

عن سحيم بن حفص قال كان ربيعة بن الحارث بن عبد المطلب شريك عثمان في الجاهلية فقال العباس بن ربيعة لعثمان اكتب لي ابن عامر يسلفني مائة ألف فكتب فأعطاه مائة ألف و صله بها و اقطعه داره دار العباس بن ربيعة اليوم

Suḥaym ibn Ḥafṣ relates:

Rabī‘ah ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib was ‘Uthmān’s business partner in the time of jāhiliyyah. ‘Abbās ibn Rabī‘ah (his son) submitted before

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1 *Ṭabaqāt Ibn Sa’d*, vol. 5 pg. 33, ‘Abd Allāh ibn ‘Āmir, Leiden print.

‘Uthmān, “Write to Ibn ‘Āmir (governor of Baṣrah) to lend me 100 000 dirhams. Moreover, I need a house to stay in.” Accordingly, ‘Uthmān wrote to Ibn ‘Āmir who gave ‘Abbās 100 000 dirhams and allocated a land to him which is known right up to today as the house of ‘Abbās ibn Rabī‘ah.<sup>1</sup>

## Fulfilment of Monetary Rights (from the books of the Shī‘ah)

Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ maternal cousin ‘Abd Allāh ibn ‘Āmir ibn Kurayz was one of the main strategisers in the conquest of Khurāsān. He conquered the area and obtained a handsome booty. Two daughters of the king of that area Yazdegerd were taken as captive as part of the spoils of war. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ gifted them to Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا. This entire incident has been reported by Shī‘ī scholars from the tongue of Imam ‘Alī al-Riḍā رَضِيَ اللهُ عَنْهُ. We will now quote some supporting texts from their books considered reliable by them which corroborates the focus of our discussion.

The Shī‘ī scholar, ‘Abd Allāh al-Māmaqānī, writes in his book, *Tanqīḥ al-Maqāl*:

عن سهل بن القاسم البوشنجاني قال قال لي الرضا بخراسان إن بيننا وبينكم نسبا قلت ما هو أيها الأمير قال إن عبد الله بن عامر بن كريز لما افتتح خراسان أصاب ابنتين ليزدجرد بن شهريار ملك الأعاجم فبعث بهما إلى عثمان بن عفان فوهب إحداهما للحسن والأخرى للحسين فماتتا عندهما نفساوين و كانت صاحبة الحسين نفست بعلي بن الحسين عليهما السلام

Sahl ibn al-Qāsīm al-Būshanjānī narrates, “Alī al-Riḍā told me once while we were in Khurāsān that we are relatives to each other. I asked him, ‘How is that so?’

‘Alī al-Riḍā replied, ‘When ‘Abd Allāh ibn ‘Āmir (Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ cousin) conquered Khurāsān, two daughters of the king, Yazdegerd ibn Shahriyār, fell into the Muslim hands as booty. He sent them to ‘Uthmān, who gifted one to Ḥasan and the other to Ḥusayn. Both of them bore children for Ḥasan and Ḥusayn and passed away while being married to

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1 *Tārīkh al-Ṭabarī*, vol. 5 pg. 138, 139, 35 A.H., list of some of the characteristics of ‘Uthmān ibn ‘Affān, Egypt print.

them. The girl who was the wife<sup>1</sup> of Ḥusayn gave birth to ‘Alī ibn al-Ḥusayn (Zayn al ‘Ābidīn).”<sup>2</sup>

In *Sharḥ Nahj al-Balāghah*, Ibn Maytham al-Baḥrānī has brought a lengthy discussion under the text:

بلى كانت في أيدينا فداك

Definitely, Fadak was is our possession.

He enumerates 18 themes. Under theme 8, he reports this incident which discusses the dialogue between Sayyidah Fāṭimah and Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه over Fadak:

كان رسول الله صلى الله عليه وسلم يأخذ من فداك قوتكم و يقسم الباقي يحمل منه في سبيل الله و لك على الله أن أصنع بها كما كان يصنع فرضيت بذلك و أخذت العهد عليه به و كان يأخذ غلتها فيدفع إليهم منها ما يكتفيهم ثم فعلت الخلفاء بعده كذلك

Abū Bakr explained, “رسول الله صلى الله عليه وسلم would take your expenses from Fadak and distribute and spend the rest in the path of Allah. You have my word in Allah’s name that I will do just as your father did.”

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1 It may be objected that this incident of Shahrbanū has been mentioned in the Fārūqī section of this book while discussing the conquests and booty of Sayyidunā ‘Umar رضي الله عنه. Its mention here in the conquests of Sayyidunā ‘Uthmān رضي الله عنه seems to be a contradiction. It is sufficient to mention at this juncture that we have only quoted the statements of Shīṭ scholars as proof against them. If this is a contradiction, then the onus rests upon their scholars to explain. We are only transmitters. These are the statements of their infallible Imāms. If they deem it appropriate, they should clarify the matter. It does not change our proof against them. If the incident of Shahrbanū took place during the Fārūqī khilāfah, then it is okay. If it occurred during the ‘Uthmānī khilāfah, then it is also fine. Our object is simple, to prove that the second and third khalīfah fulfilled the monetary rights of the Banū Hāshim from the booty and did not usurp their rights and that they enjoyed an amicable relationship. This is our purpose.

2 *Tanqīḥ al-Maqāl fi ‘Ilm al-Rijāl*, vol. 3 pg. 80, section of women, chapter on Sīn and Shīn, Shahrbanū, Tehran print.

She was pleased with this and took a covenant from him upon it. He would take its produce and give them what was sufficient for them. Thereafter, the khulafā' after him acted in the very same way.<sup>1</sup>

After presenting texts from two books the Shī'ah consider reliable, I felt it necessary to present another Shī'ī reference since in this text, Ibn Abī al-Ḥadīd Shī'ī listed the khulafā' by name. He acknowledges:

كان أبو بكر يأخذ غلتها و يدفع إليهم منها ما يكفيهم و يقسم الباقي و كان عمر كذلك ثم كان عثمان كذلك  
ثم كان علي كذلك

Abū Bakr would take its produce and give them what was sufficient for them and distribute the rest (among the needy). 'Umar did the same. Thereafter, 'Uthmān did the same. And thereafter, 'Alī did the same.<sup>2</sup>

Sayyid 'Alī Naqī Fayḍ al-Islām—the renowned Shī'ī scholar of the 14th century—has mentioned the above in his Persian commentary of *Nahj al-Balāghah* in the following words:

خلاصه ابو بكر غله و سوداى گرفته بقدر كفايت بابل بيت عليهم السلام ميداد و خلفاء بعد از و هم بران اسلوب رفتار نمودند

Abū Bakr would give a sufficient amount of the produce of Fadak to the Ahl al-Bayt عليه السلام and the khulafā' after him maintained this practice.<sup>3</sup>

## Significant Points and Deductions

All the incidents in chapter four are glimpses of the friendly interactions and amicable relationship between Sayyidunā 'Uthmān عليه السلام and Sayyidunā 'Alī and the Hāshimīs عليهم السلام. The following points are established:

- 1 *Sharḥ Nahj al-Balāghah*, vol. 5 pg. 107, theme 8, mention of Fadak, new Tehran print; *al-Durrah al-Najfiyyah*, pg. 332, mention of Fadak, old Iran print.
- 2 *Sharḥ Nahj al-Balāghah*, vol. 4 pg. 111, chapter on what Abū Bakr did with Fadak and what he said about it, Beirut print.
- 3 *Tarjamah wa Sharḥ Fārisī Nahj al-Balāghah*, vol. 5 pg. 960, under the text: definitely, Fadak was in our possession from all the sky covers, Tehran print.

1. Mutual consultation took place between Sayyidunā ‘Uthmān and Sayyidunā ‘Alī رضي الله عنه in implementation and enforcement of divine laws. They would practically implement the official punishments of Allah in partnership. They would aid and support one another in the enforcement of Islamic rulings. There existed no rancour between them. Most importantly, there existed no dispute in matters of the khilāfah and in implementation of legal proceedings. Rather, they practically assisted one another.
2. Hāshimīs were awarded positions of honour during the ‘Uthmānī khilāfah just as the Banū Umayyah and other tribes were. The Hāshimīs were neither side-lined nor treated with family prejudice.
3. Hāshimīs would refer their disputes to the ‘Uthmānī court to plead for settlement. These incidents prove that the ‘Uthmānī khilāfah was correct according to the Banū Hāshim and his judiciary system was in order and his decisions were according to the dictates of Sharī‘ah. This also clarifies that the ‘Uthmānī khilāfah was not a produce of usurpation or rebellion, but rather it was just and fair. His judgements were not contrary to the Sharī‘ah. To declare his khilāfah and judiciary system non-Islamic and oppose to Islamic fundamentals is denial of facts and destruction of equity.
4. Sayyidunā ‘Uthmān رضي الله عنه displayed the highest of esteem and respect for Hāshimī seniors like Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib رضي الله عنه. He treated him with veneration due to his kinship with Rasūlullāh صلى الله عليه وسلم. When a Hāshimī passed away, Amīr al-Mu‘minīn Sayyidunā ‘Uthmān رضي الله عنه or his governor would fulfil their duty of offering the Ṣalāt al-Janāzah. The khalīfah has the right to perform the Ṣalāt al-Janāzah and this practice was upheld. In short, during those days, the Ṣalāt al-Janāzah of Hāshimīs was not led by Hāshimīs but rather by ‘Umaywīs which is manifest evidence of their unity in faith and unanimity is methodology.
5. The Hāshimīs (Sayyidunā ‘Alī’s رضي الله عنه children and others) would participate in the jihād expeditions against the kuffār during the khilāfah

of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. With hand in hand, they fought the enemies at strategic places and took their shares from the booty. The booty during that era was distributed strictly according to the rules laid down in Islam. The Hāshimīs had no objection to the manner of distribution. Their participation in expedition after expedition is a beautiful and strong support for the correctness of this matter. The accusation of the critics of the mishandling of the booty of Africa and its incorrect distribution is erroneous. Furthermore, just as their participation indicates to the unity they enjoyed, at the same time it is testimony to the correctness of the ‘Uthmānī khilāfah. The Hāshimīs had not the slightest of doubt that Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was the rightful khalīfah of the time. All the Hāshimīs supported Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ in matters of the state. There was absolutely no trace whatsoever of tribalism and nationalism and family feuds were non-existent. These are fictions concocted many years later.

6. It has been emphasized that during the khilāfah of all four khulafā’, viz. Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā ‘Umar al-Fārūq, Sayyidunā ‘Uthmān, and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, there was no difference in the manner the khums and produce of Fadak was distributed. The needs of the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the children of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ were taken care of from the produce of Fadak. No khalīfah, including Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, trampled or usurped the monetary rights of the relatives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The propaganda of the usurpation of their rights is only to spread a negative picture and evil thoughts about the noble Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. But it is in total polarity to reality.

فاروق ظل جاه و جلال محمد است	صدیق عکس حسن کمال محمد است
حیدر بہار باغ خصال محمد است	عثمان ضیاء شمع جمال محمد است
بو بکر و عمر عثمان و علی	ہمیں کرنیں ایک ہی مشعل کی
کچھ فرق نہیں ان چاروں میں	ہم مشرب ہمیں یاران نبی

*Ṣiddīq is the reflection of Muḥammad’s superb excellence.*

*Fārūq is the shadow of Muḥammad’s awe and glory.*

*‘Uthmān is the shining light of Muḥammad’s beauty.*

*Ḥaydar is the blooming garden of Muḥammad’s characteristics.*

*They are rays of the same light.*

*Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī.*

*The friends of the Nabī are from the same fountain.*

*There is no difference in these four.*

## Chapter Five

### Points Regarding the Siege of ‘Uthmān

1. Prior to the assassination of Amīr al-Mu‘minīn Sayyidunā ‘Uthmān Dhū al-Nūrayn رضي الله عنه all the Muslims were united. There was no rancour between them. They were diligently occupied in putting an end to the forces of kufr. After this incident, differences between the Muslims cropped up. The united force and power of the Muslims that was directed at termination of Islamic enemies was now being utilised in mutual skirmishes and clashes. The door for infighting opened. The blessings of Nubuwwah that were previously present among the Muslims no more endured after this incident, and slowly faded away.
2. During the final days of Sayyidunā ‘Uthmān’s رضي الله عنه khilāfah, some people had few objections against the management of state by a couple of Sayyidunā ‘Uthmān’s رضي الله عنه representatives. Evil conspirators led by ‘Abd Allāh ibn Saba’—a Jewish hypocrite hiding in the garb of a new Muslim—added fuel to these objections and turned them into allegations and accusations. Slowly but surely, these criminal activities took the colour of a rebellion<sup>1</sup>. The primary objective of these conspirators was to attack the headquarters of Islam thus causing a division among the Muslims which they fulfilled by spilling the blood of the noble khalīfah of Islam. To reach their goal, they attacked the capital of Islam, Madīnah Munawwarah, and laid siege to the house of the khalīfah. The siege lasted for few days. On the 18th of Dhū al-Ḥijjah 35 A.H. they oppressively martyred the third khalīfah Sayyidunā ‘Uthmān رضي الله عنه in cold blood. Further details of this incident may be studied in *Tārīkh al-Kāmil*<sup>2</sup> of Ibn Athīr al-Jazarī.

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1 What were the reasons for objections against the government turning into a rebellion? Who were the conspirators and plotters? Did the dwellers of Madīnah support the khalīfah of the time or oppose him during the siege? All these aspects need clarification and elucidation. However, these are matters out of the ambit of our primary object and core discussion. Therefore, we intentionally left them out in this book.

2 *Tārīkh al-Kāmil*, vol. 3 pg. 77, under mention of the journey of those who travelled to besiege ‘Uthmān.

3. The assistance and support the Hāshimīs awarded Sayyidunā ‘Uthmān رضي الله عنه during these trying times which attests to their sincere friendship and loyalty will be mentioned here in chapter five under various headings so that the readers become cognisant of incidents highlighting the friendship and unity they enjoyed to the very last day Sayyidunā ‘Uthmān رضي الله عنه lived in this temporary abode. It should be pronounced boldly that there existed unity and harmony between Sayyidunā ‘Uthmān and Sayyidunā ‘Alī رضي الله عنهما up to his last breath. There was absolutely no hatred between them for a split second their entire lives. Family feuds and tribal clashes were totally non-existent between them. Segregation due to lineage and family was never in their minds. All these evils were born later on. The following events are testimony to these facts.

### 1. Representative for Ḥajj and the Selection of Ibn ‘Abbās

The rebels surrounded Madīnah and besieged the dwelling of Sayyidunā ‘Uthmān رضي الله عنه, restricting his movements. Going to Masjid al-Nabawī, a few paces from his house, was impossible. The season of Ḥajj was in and the days of Ḥajj were about to begin.

Among those who shielded the door of Sayyidunā ‘Uthmān’s رضي الله عنه house to protect it from the rebels were some Hāshimīs (details are coming). Special mention is made of Sayyidunā ‘Alī’s beloved cousin, Sayyidunā ‘Abd Allāh ibn ‘Abbās, son of the beloved uncle or Rasūlullāh صلى الله عليه وسلم, Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib رضي الله عنه. He sternly prohibited the insurgents from acts of rebellion to the best of his ability and meticulously guarded the house. Sayyidunā Ibn ‘Umar رضي الله عنهما relates:

ما زال ابن عباس ينهى عن قتل عثمان و يعظم شأنه

Ibn ‘Abbās continued prohibiting ‘Uthmān’s killing and continued announcing his honour and glory.<sup>1</sup>

1 *Ansāb al-Ashrāf*, vol. 5 pg. 101.

One day during this chaos, Sayyidunā ‘Uthmān رضي الله عنه climbed the roof of his house and summoned Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه. He addressed him thus, “The days of Ḥajj have come close. Be the leader of Ḥajj on my behalf and go to supervise the smooth running of the Ḥajj.” Sayyidunā Ibn ‘Abbās رضي الله عنه submitted, “By Allah, to clash with these rebels is more pleasing to me than making Ḥajj to the House of Allah.” Sayyidah ‘Uthmān رضي الله عنه swore upon oath in Allah’s name that he will definitely go. In compliance, Sayyidunā Ibn ‘Abbās رضي الله عنه became the Amīr of Ḥajj in the year 35 A.H and proceeded to fulfil the responsibilities as leader on behalf of Sayyidunā ‘Uthmān رضي الله عنه. The authors have recorded this incident in their books with their own words. Only the text of *Tārīkh al-Ṭabarī* will be quoted for brevity. References to other books have been presented and deemed adequate:

فأشرف عثمان على الناس فقال يا عبد الله بن عباس فدعي له فقال اذهب فأنت على الموسم و كان ممن  
لزم الباب فقال والله يا أمير المؤمنين لجهاد هؤلاء أحب إلي من الحج فأقسم عليه لينطلقن فانطلق ابن  
عباس على الموسم تلك السنة

‘Uthmān stood above the people and yelled, “O ‘Abd Allāh ibn ‘Abbās.” He was called. ‘Uthmān instructed, “Leave, for you are the leader of the Ḥajj season.”

He was among those who diligently defended the door so he submitted, “By Allah, O Amīr al-Mu’minīn! Fighting these rebels is more pleasing to me than Ḥajj!”

‘Uthmān swore on oath that he will proceed, so Ibn ‘Abbās proceeded as the leader of Ḥajj that year (35 A.H.).<sup>1</sup>

عن ابن عباس قال دعاني عثمان فاستعملني على الحج فخرجت إلى مكة فأقمت للناس الحج و قرأت  
عليهم كتاب عثمان إليهم ثم قدمت المدينة قد بويع لعلي إلخ

Ibn ‘Abbās narrates:

1 *Tārīkh al-Ṭabarī*, vol. 5 pg. 127, Egypt print.

‘Uthmān summoned me and appointed me as leader of the Ḥajj. I left towards Makkah and carried out the rituals of Ḥajj for the people and read ‘Uthmān’s letter to them. I then rushed back to Madīnah only to find that bay‘ah had already been given to ‘Alī.<sup>1</sup>

### Corroboration by Shī‘ī Historians

The famous Shī‘ī historian Ya‘qūbī writes that during the siege of Sayyidunā ‘Uthmān رضي الله عنه, Sayyidunā ‘Abd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib رضي الله عنه led the people in Ḥajj. His text reads:

و السنة التي قتل فيها فإنه حج بالناس عبد الله بن عباس وهو سنة ٣٥

The year he was killed was the same year ‘Abd Allāh ibn ‘Abbās led the people in Ḥajj. It is the year 35 A.H.<sup>2</sup>

Sayyidunā Ibn ‘Abbās رضي الله عنه was reluctant to travel and leave Sayyidunā ‘Uthmān رضي الله عنه in a realm of worry and anxiety. However, he regarded obedience to the rightful khalīfah of the time paramount and travelled to Makkah as the representative of the Khalīfah to perform Ḥajj. During these days, the rebels oppressively killed Sayyidunā ‘Uthmān رضي الله عنه.

When the news of Sayyidunā ‘Uthmān’s رضي الله عنه martyrdom reached him, he was utterly devastated and expressed his emotions in the following words:

لو أن الناس أجمعوا على قتل عثمان لرموا بالحجارة كما رمي قوم لوط

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1 *Tārīkh al-Ṭabarī*, vol. 5 pg. 159, events of the year 35 A.H.; *Ansāb al-Ashraf*, vol. 5 pg. 23, 24, new print; *al-Kāmil*, vol. 3 pg. 87, the martyrdom of ‘Uthmān; *Kitāb al-Tamhīd wa al-Bayān fī Maqtal al-Shahīd ‘Uthmān*, pg. 124, mention of preventing water from ‘Uthmān, Beirut print; *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 187, the killing of ‘Uthmān; *Tārīkh Ibn Khaldūn*, vol. 2 pg. 1025, discussion on siege of ‘Uthmān and his killing; *Usd al-Ghābah*, vol. 3 pg. 195, biography of ‘Abd Allāh ibn ‘Abbās; *al-Muḥabbar*, pg. 358, Hyderabad print, Dakkan.

2 *Tārīkh Ya‘qūbī*, vol. 2 pg. 167, discussion on the final days of ‘Uthmān ibn ‘Affān, Beirut print.

Had all the people united to kill ‘Uthmān, they would have all being pelted with stones like the nation of Lūṭ.<sup>1</sup>

## 2. The Efforts of ‘Alī and His Children to Protect ‘Uthmān

Efforts were made time and again to repel the rebels during the siege. The noble Ṣaḥābah رضي الله عنهم tried their level best to remove this evil. Sayyidunā ‘Alī رضي الله عنه and his offspring exhausted their efforts in trying to repulse this evil. However, Sayyidunā ‘Uthmān رضي الله عنه did not allow anyone to raise his hand against the rebels.

- a. ‘Abd Allāh ibn Rabāḥ speaks about the efforts of Sayyidunā Ḥasan ibn ‘Alī رضي الله عنه. He mentions:

فلقيت الحسن بن علي رضي الله عنه داخلا عليه فرجعنا معه نسمع ما يقول قال أنا هذا يا أمير المؤمنين فأمرني بأمرك قال اجلس يا ابن أخي حتى يأتي الله بأمره فإنه لا حاجة لي في الدنيا أو قال في القتال

I met Ḥasan ibn ‘Alī as he was on his way to ‘Uthmān during the siege. We returned with him to listen to their conversation. Ḥasan told ‘Uthmān, “Here I am, O Amīr al-Mu’minīn! Whatever command you give me, I will carry it out.”

‘Uthmān رضي الله عنه replied: “O my nephew! Wait till the decree of Allah comes to pass. I do not have any need for this world—or he said, I do not have any need to fight.”<sup>2</sup>

- b. Nafī, the slave and student of Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنهما, relates about him:

عن عبيد الله عن نافع عن ابن عمر أقبل هو و الحسن بن علي يوم قتل عثمان فقالا لو أمرنا لقاتلنا و لكنه قال كفوا

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1 *Ṭabaqāt Ibn Sa’d*, vol. 3 pg. 56, biography of ‘Uthmān ibn ‘Affān, Leiden print; *Ansāb al-Ashraf*, vol. 5 pg. 101, new print; *Kitāb al-Tamhīd wa al-Bayān*, pg. 234, Beirut print.

2 *Muṣannaf ‘Abd al-Razzāq*, vol. 11 pg. 447, Majlis ‘ilmī print.

From ‘Ubayd Allah—from Nāfi’:

Ibn ‘Umar and Ḥasan ibn ‘Alī came forward the day ‘Uthmān was martyred and said: “If ‘Uthmān had commanded us, we would have fought (and repelled these rebels), but he commanded that everyone should hold back their hands (and not take up arms).”<sup>1</sup>

- c. Shaykh Sayyid ‘Alī al-Ḥajwīrī Lāhorī has also written in his famous Persian book *Kashf al-Mahjūb* about Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ and his efforts to defend Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ:

چوں حسن اندر آمد و سلام گفت و ویرا بدان بلیت تعزیت کرد و گفت یا امیر المؤمنین من بے فرمان تو شمشیر بر مسلمانان نتوانم کشید و تو امام بر حق مرا فرمان ده تا بلائے این قوم از تو دفع کنم عثمان ویرا گفت یا ابن اخی ارجع و اجلس فی بیتک حتی یاتی الله بامره فلا حاجة لنا فی إبراق الدماء ای برادر زاده من بازگرد و اندر خانه خود بنشین تا فرمان خداوند تعالی و تقدیریوی چه باشد که مارا بخون ریختن مسلمانان حاجت نیست

Ḥasan رَضِيَ اللهُ عَنْهُ entered, greeted, and consoled ‘Uthmān رَضِيَ اللهُ عَنْهُ on the difficulties facing him, and then said, “O Amīr al-Mu‘minīn! Without your permission I do not want to unsheathe my sword. You are the rightful Imām and leader. If you permit me, I will repel this calamity which has befallen you.”

‘Uthmān رَضِيَ اللهُ عَنْهُ replied, “O my nephew! Return to your home and wait till the decree of Allah comes to pass. We do not want the blood of Muslims to be shed.”<sup>2</sup>

- d. The famous historian, Khalīfah ibn Khayyāṭ (d. 240 A.H.) has recorded with his chain of narrators from Muḥammad ibn Sīrīn رَضِيَ اللهُ عَنْهُ, that Sayyidunā Ḥusayn ibn ‘Alī, and other Ṣaḥābah and Tābi‘īn accompanied Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ to protect the Khilāfah. He writes:

عن يحيى بن عتيق عن محمد بن سيرين قال انطلق الحسن والحسين و ابن عمر و ابن الزبير و مروان كلهم شك في السلاح حتى دخلوا الدار فقال عثمان اعزم عليكم لما رجعتم فوضعتم أسلحتكم و لزمتم بيوتكم

1 *Akhbār Aṣbahān*, vol. 2 pg. 139, Leiden print.

2 *Kashf al-Mahjūb*, vol. 7 pg. 86, their A‘immah from the Ṣaḥābah, Samarqand print, pg. 53, Lahore print.

From Yaḥyā ibn ‘Atīq—from Muḥammad ibn Sīrīn who reports:

Ḥasan, Ḥusayn, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn Zubayr, and Marwān came to the house of ‘Uthmān, armed with their weapons to defend him. ‘Uthmān told them, “I entreat you on oath to return, lay down your weapons, and remain in your homes.”<sup>1</sup>

- e. After relating all of the above, we finally quote the report of Ḥāfiẓ Ibn Kathīr which has a little more detail. He declares:

كذلك كان عثمان بن عفان يكرم الحسن والحسين ويحبهما

‘Uthmān would honour and treat Ḥasan and Ḥusayn with kindness and he loved them dearly.

He then states:

و قد كان الحسن بن علي يوم الدار و عثمان بن عفان محصور عنده و معه السيف متقلدا به يحاجف به عثمان فنخشي عثمان عليه فأقسم عليه ليرجعن إلى منزلهم تطيبيا لقلب علي و خوفا عليه رضي الله عنهم

When ‘Uthmān was besieged, Ḥasan ibn ‘Alī was at his side (defending him). He had a sword hanging from his neck and he stood as a shield in front of ‘Uthmān. ‘Uthmān feared that he might be injured so he swore on oath that they will return to their homes, to soothe the heart of ‘Alī and remove his concern.

- f. Ibn Kathīr expounds further on the circumstances of this event:

كان الحصار مستمرا من أواخر ذي القعدة إلى يوم الجمعة الثامن عشر ذي الحجة سنة ٣٥هـ للذين عنده في الدار من المهاجرين و الانصار ... فيهم عبد الله بن عمر و عبد الله بن الزبير و الحسن و الحسين و مروان و أبو هريرة و خلق من مواليه و لو تركهم لمنعه فقال لهم أقسم على من لي عليه حق أن يكف يده و أن ينطلق إلى منزله و عنده من أعيان الصحابة و أبناءهم جم غفير و قال لرفيقه من أعمد سيفه فهو حر

The siege lasted from the end of Dhū al-Qa‘dah till Friday the 18 of Dhū al-Ḥijjah 35 A.H. The Muhājirīn and Anṣār were at the home of ‘Uthmān

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1 *Tārīkh Khalīfah ibn Khayyāf*, vol. 1 pg. 151, 152, Iraq print.

(to defend him). Amongst them were ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn Zubayr, Ḥasan, Ḥusayn, Marwān, Abū Hurayrah, and a number of his servants and slaves. If ‘Uthmān did not prevent them, they would have stopped the rebels. However, ‘Uthmān implored them on oath to hold back their hands and return home, although the senior Ṣaḥābah and their sons were present in large numbers. In fact, ‘Uthmān told his own slaves, “Whoever will put down his weapons is free!”<sup>1</sup>

### More quotations on Incidents during the Siege in Sequence

Dhū al-Nūrayn Sayyidunā ‘Uthmān رضي الله عنه prevented all the people, Hāshimīs and non-Hāshimīs, from any form of attack (against the rebels) for his sake as mentioned above. Nonetheless, out of concern and goodwill, these men exhausted their efforts to repel the insurgents and protect Sayyidunā ‘Uthmān رضي الله عنه.

The siege lasted for a good couple of days. Many attempts to drive them away were made. Sayyidunā ‘Alī رضي الله عنه continued sending his close and dear ones and went himself on many occasions to ward off the evil doers.

Some of the Hāshimīs were even wounded. And if there was a shortage of water, Sayyidunā ‘Alī رضي الله عنه made a resolute effort to arrange water to be transported to Sayyidunā ‘Uthmān’s رضي الله عنه house, even though the Hāshimī servants were injured in the process.

The rebels and insurgents finally found an opening and martyred Sayyidunā ‘Uthmān رضي الله عنه. This devastating news propelled shockwaves through the hearts of the Ṣaḥābah رضي الله عنهم. Sayyidunā ‘Alī with other Ṣaḥābah رضي الله عنهم, with regret and remorse, rushed to the house of Sayyidunā ‘Uthmān رضي الله عنه. They severely rebuked their dear ones, whom they had appointed to guard the door of Sayyidunā ‘Uthmān رضي الله عنه, for failing in their duty and were extremely sorrowful.

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1 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 181, the year 35 A.H.

All these occurrences will be presented briefly in sequence from the books of the Ahl al-Sunnah and Shī'ah. A clear picture of the compassion and love these two personalities shared will come to the fore.

1. Al-Balādhurī has recorded the following in *Ansāb al-Ashrāf*:

وقال للحسن والحسين اذهبا بسيوفكما حتى تقوما على باب عثمان فلا تدعا احدا يصل اليه وبعث الزبير ابنه عبد الله وبعث طلحة ابنه ... وبعث عدة من اصحاب النبي صلى الله عليه وسلم ابناهم ليمنعوا الناس الدخول على عثمان

‘Alī instructed Ḥasan and Ḥusayn, “Go with your swords and stand at the door of ‘Uthmān allowing no one to get to him.”

Similarly, Zubayr sent his son ‘Abd Allāh, Ṭalḥah sent his son, and many other Ṣaḥābah also sent their sons to prevent the rebels from entering ‘Uthmān’s home.”<sup>1</sup>

و سار إليه جماعة من أبناء الصحابة عن أمر آبائهم منهم الحسن والحسين و عبد الله بن الزبير ... و عبد الله بن عمر و صاروا يحاجون عنه و يناضلون دونه أن يصل إليه أحد منهم

A party of the Ṣaḥābah’s sons rushed to him on their father’s orders. Among them were Ḥasan, Ḥusayn, ‘Abd Allāh ibn al-Zubayr, and ‘Abd Allāh ibn ‘Umar. They began reasoning on his behalf and defending him all round so that none of the rebels reach him.<sup>2</sup>

### Corroboration from the Shī'ah

The topic of defending Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه during the siege has been written by Shī'ī scholars and mujtahidīn in their own cunning way. Nonetheless, they also acknowledge that Sayyidunā ‘Alī رضي الله عنه, his sons,

1 *Ansāb al-Ashrāf*, vol. 5 pg. 68, 69, chapter on the people of the cities rushing to ‘Uthmān, new print.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 176, the siege of Amīr al-Mu'minīn ‘Uthmān; *al-Kāmil*, vol. 3 pg. 87, the killing of ‘Uthmān; *Kitāb al-Tamhīd wa al-Bayān*, pg. 175, Beirut print; *Kitāb al-Tamhīd* of Abū al-Shakūr al-Sālimī, pg. 164, discussion on the fourth stance on the khilāfah of ‘Uthmān, Lahore print.

and his dear ones fulfilled their duty in defending the Khalīfah from the rebels during the siege thereby displaying their compassion and goodwill. They defended with force and pleaded with the rebels, but it all fell on deaf ears. The rebels were hell-bent on achieving their nefarious goal.

Ibn Abī al-Ḥadīd has spoken about this in many places of *Sharḥ Nahj al-Balāghah*. Have a look at some snippets from his book:

و مانعهم الحسن بن علي و عبد الله بن الزبير و محمد بن طلحة و مروان و سعيد بن العاص و جماعة معهم من أبناء الأنصار فزجرهم عثمان و قال أنتم في حل من نصرتي فأبوا و لم يرجعوا

Ḥasan ibn ‘Alī, ‘Abd Allāh ibn al-Zubayr, Muḥammad ibn Ṭalḥah, Marwān, and Sa‘īd ibn al-‘Āṣ together with a crew of the Anṣār’s children prevented them (the rebels). ‘Uthmān stopped them saying, “You are free not to help me.” But they refused and did not return.<sup>1</sup>

فقد حضر هو بنفسه مرارا و طرد الناس عنه و أنفذ إليه ولديه و ابن اخيه عبد الله

‘Alī himself presented himself to ‘Uthmān on many occasions. He chased the people away from him. He also sent his sons and nephew, ‘Abd Allāh (ibn Ja‘far), to assist him.<sup>2</sup>

و قد نهى علي أهل مصر و غيرهم عن قتل عثمان قبل قتله مرارا نابذهم بيده و لسانه و بأولاده فلم يغن شيئا و تقاوم الأمر حتى قتل

‘Alī prohibited the people of Egypt and others from killing ‘Uthmān plenty times before he was killed. He repelled them with his hands, tongue, and his children but to no avail. Matters reached alarming proportions until he was finally killed.<sup>3</sup>

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1 *Sharḥ Nahj al-Balāghah*, vol. 1 pg. 197, siege of ‘Uthmān and preventing him from water, Beirut print.

2 *Sharḥ Nahj al-Balāghah*, vol. 10 pg. 581, old Iran print.

3 *Sharḥ Nahj al-Balāghah*, vol. 14 pg. 161, old Iran print, vol. 3 pg. 449, Beirut print, under the text: the same people pledged allegiance to me who gave bay‘ah to Abū Bakr.

Ibn Maytham al-Baḥrānī also speaks about this in *Sharḥ Nahj al-Balāghah*:

لم ينقل عن علي في أمر عثمان إلا أنه لزم بيته و انعزل عنه بعد أن دافع عنه طويلا بيده و لسانه فلم يمكن  
الدفع إلخ

It is not reported from ‘Alī regarding ‘Uthmān’s affair except that he stuck to his house and remained aloof after defending him for a long period with his hand and tongue, but was unable to repel (the rebels).<sup>1</sup>

The above texts of Shī‘ī scholars have substantiated our claim. We have presented these texts to corroborate our claim for the ease of the noble readers.

2. The siege lasted for a long time. At some times, the situation grew intense and stones were thrown. Sayyidunā ‘Uthmān’s son, Abān, went to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُمَا to inform him of the situation. The incident is recorded as follows:

عن إسحاق بن راشد عن أبي جعفر أنبأنا أبان بن عثمان بن عفان قال كثر علينا الرمي بالحجارة أتيت عليا  
فقلت يا عم قد كثرت علينا الحجارة فمشى معي فرماهم حتى فطرت يده ثم قال يا ابن أخي اجمع مواليكم  
و من كان منكم بسبيل ثم لتكن هذه حالكم

Iṣḥāq ibn Rāshid—from Abū Ja’far—Abān ibn ‘Uthmān ibn ‘Affān informed us:

We were being pelted with an abundance of stones, so I approached ‘Alī and submitted, “O uncle, stones are raining heavily upon us.”

He came with me and began to pelt them until his hand became languid. He then said, “O nephew, gather your freed slaves and those you can reach (who will support you) and continue pelting them in this manner.”<sup>2</sup>

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1 *Sharḥ Nahj al-Balāghah*, vol. 31 pg. 483, old Iran print, vol. 4 pg. 354, Tehran print, under the text of Nahj: O Mu’āwiyah, if you looked intellectually rather than emotionally.

2 *Ansāb al-Ashrāf*, vol. 5 pg. 78, new print.

The author of *Kanz al-‘Ummāl* has also recorded Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ assistance during the siege.<sup>1</sup> Have a look at the reference.

### 3. Ḥasan gets Injured

While trying to arrange for the protection of the Khalīfah during the siege, Sayyidunā Ḥasan ibn ‘Alī رَضِيَ اللهُ عَنْهُمَا was injured. Al-Balādhurī and Ibn Kathīr record this happening:

و قد رمى الناس عثمان بالسهم حتى خضب الحسن بالدماء على بابه ... و شج قبر مولى علي

People shot arrows at ‘Uthmān until they covered Ḥasan with blood, at his door. Qanbar, ‘Alī’s slave, had a gash in the head.

عن سعدان ابن بشر الجهني عن أبي محمد الأنصاري قال شهدت عثمان في الدار و الحسن بن علي يضارب عنه فجرح الحسن فكنت فيمن حمله جريحا

From Sa‘dān ibn Bishr al-Juhanī—from Abū Muḥammad al-Anṣārī who said:

I was present when ‘Uthmān was besieged and killed in his house. Ḥasan ibn ‘Alī was defending him and was injured as a result. I was among those who carried him away in this state.<sup>2</sup>

و جرح عبد الله بن الزبير جراحات كثيرة و كذلك جرح حسن بن علي و مروان بن الحكم

‘Abd Allāh ibn Zubayr was wounded multiple times. Similarly, Ḥasan ibn ‘Alī was injured as well as Marwān ibn al-Ḥakam.<sup>3</sup>

### 4. There was a shortage of water in Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ house on few occasions. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was informed of the water shortage and

1 *Kanz al-‘Ummāl*, vol. 6 pg. 386, Ḥadīth: 5937, first print.

2 *Ansāb al-Ashrāf*, vol. 5 pg. 69, 95, new print.

3 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 188; *Ansāb al-Ashrāf* vol. 5 pg. 68, 69.

the difficulty he was facing. He immediately made arrangements for water to be transported despite the danger. The Hāshimī servants were injured. Nonetheless, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ did not waiver in his determination to transport water.

The text of al-Balādhurī is quoted here and al-Ṭabarī’s reference is presented as well:

قال جبير بن مطعم حصر عثمان حتى كان لا يشرب إلا من فقير في داره فدخلت على علي فقلت أرضيت بهذا أن يحصر ابن عمك حتى والله ما يشرب إلا من فقير في داره فقال سبحان الله أو قد بلغوا به هذه الحال قلت نعم فعمد إلى روايا ماء فأدخلها إليه فسقاه

Jubayr ibn Muṭ‘im reports:

‘Uthmān was blockaded so severely that he could not drink water except from a pauper in his house. I entered ‘Alī’s presence and said, “Are you pleased with this? Your cousin is blockaded to the extent that, by Allah, he cannot drink water except from a pauper in his house?”

He said, “Glorified is Allah! Has his condition reached this limit?” I replied in the affirmative.

At once, he arranged for waterskins to be transported to him.<sup>1</sup>

At another place, al-Balādhurī adds:

فبلغ ذلك عليا فبعث إليه بثلاث قرب مملوءة ماء فما كادت تصل إليه و جرح بسببها عدة من موالي بني هاشم و بني أمية حتى وصلت إلخ

News of this reached ‘Alī so he sent to him three waterskins filled with water. It was very difficult to transport the water to him and many slaves of the Banū Hāshim and Banū Umayyah were wounded in the process. However, finally the water reached him.<sup>2</sup>

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1 *Ansāb al-Ashrāf*, vol. 5 pg. 77, the matter with ‘Amr ibn al-‘Āṣ and others.

2 *Ansāb al-Ashrāf*, vol. 5 pg. 68, 69, chapter on the people of the cities rushing to ‘Uthmān.

The incident of transportation of water appears in *Tārīkh al-Ṭabarī* and *Tārīkh Ibn Athīr* as well.<sup>1</sup>

### Corroboration from Shīī books

Famous Shīī historian Mirzā Muḥammad Taqī Lisān al-Mulk writes about this in *Nāsikh al-Tawārīkh* in the following manner:

نگذاشتند که کس آب بسراے او برد عثمان بر بام سراے امد ندارد داد که ایا علی بن ابی طالب در میان شما جائے دارد گفتند نیست عثمان خاموش شد و از بام فرود امد این خبر بعلی علیه السلام بردند علی غلام خویش قنبر را بد و فرستاد و پیام داد که شنیدم مرا ندا کرده ای بگو حاجت چیست گفت این قوم آب از من باز گرفته اند و گروهی از فرزندان و عزیزان من تشنه اند اگر توانی مرا آب فرست علی علیه السلام این جماعت را خطاب کرد فقال ایها الناس ان الذی تفعلون لا یشبه امر المؤمنین و لا امر الکافرین ان الفارس و الروم لتأسر فتطعم فتسقی فوالله لا تقطعوا الماء عن الرجل فرمود که اے مردم کردار شما نه با مسلمانان مانده ست و نه با کافران بهمانا کافران فارس و روم را اسیر میکند لیکن آب و نان می دیند و آب را ازین مردم بازنگیرید قوم ابا داشتند و رضانی دادند لا جرم علی علیه السلام ۳ مشک آب بدست چند تن از بنی ہاشم بدو فرستاد و تاہمگاہ بخوردند و سیراب شدند

The rebels refused to allow ‘Uthmān ibn ‘Affān water. Once, ‘Uthmān climbed on his house and shouted, “Is ‘Alī ibn Abī Ṭālib present?”

Those who were present replied in the negative. ‘Uthmān kept silent and descended. Someone went to inform ‘Alī of this. Immediately, ‘Alī sent his slave Qanbar to ‘Uthmān with a message asking him the reason for calling him and that if there was any need, he should mention. ‘Uthmān submitted, “The enemy has stopped our water supply. My son and other family members are thirsty. Thirst has overwhelmed us. If possible, please send some water.”

Upon receiving the message, ‘Alī ibn Abī Ṭālib reprimanded the rebels, “O people, your behaviour is neither the behaviour of Muslims nor disbelievers. The Persians and Romans give their prisoner food to eat and water to drink. I beseech you in Allah’s name not to stop his water.”

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1 *Tārīkh al-Ṭabarī*, vol. 5 pg. 127, the year 35 A.H., Egypt print; *al-Kāmil*, vol. 3 pg. 87, ‘Uthmān’s assassination, Egypt print.

However, the rebels refused to listen and were not happy. Nevertheless, ‘Alī ibn Abī Ṭālib sent 3 waterskins of water with some members of the Banū Hāshim to ‘Uthmān. Then they were all satiated.<sup>1</sup>

‘Abbās al-Qummī has reported this event briefly in the footnotes of *Muntahā al-Āmāl* in the following words:

مكشوف باد كه عثمان بن عفان را مصرى در مدينه محاصره كردند و منع اب ازوے نمودند خبر با امير المومنين عليه السلام رسيد انجناب متغير شدند و از برائے او اب فرستادند و شرح قضيه او در تواريخ مسطور ست

When the Egyptians and others besieged ‘Uthmān in Madīnah and stopped his water supply, ‘Alī came to learn of this and changed colour out of fury. He sent water for ‘Uthmān. Details of this incident are written in *Tawārīkh*.<sup>2</sup>

5. Attempts to safeguard him failed. Finally, the insurgents fulfilled their mission after a long siege, i.e. they murdered Sayyidunā ‘Uthmān رضي الله عنه in cold blood. When this disturbing news spread through Madīnah, all the Ṣaḥābah (who were in Madīnah) were devastated and hurried to Sayyidunā ‘Uthmān’s رضي الله عنه house. Sayyidunā ‘Alī رضي الله عنه in a fit of rage began beating his own sons and scolding them for failing to protect the Khalīfah. Sayyidunā ‘Alī رضي الله عنه cried uncontrollably. This hurtful incident appears in the following books.

Al-Balādhurī writes in *Ansāb al-Ashrāf*:

و سعدت امرأته إلى الناس فقالت إن أمير المؤمنين قد قتل فدخل الحسن والحسين ومن كان معهما فوجدوا عثمان مذبحاً فانكبوا عليه يبكون و خرجوا و دخل الناس فوجدوه مذبحاً و بلغ الخبر علياً و طلحة و الزبير و سعداً و من كان بالمدينة فخرجوا و قد ذهب عقولهم للخبر الذي أتاهم حتى دخلوا على عثمان فوجدوه مقتولاً فاسترجعوا و قال علي لابنائه كيف قتل أمير المؤمنين و أتت علي الباب و رفع

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1 *Nāsikh al-Tawārīkh*, vol. 2 pg. 531, old Tehran print.

2 Footnotes of *Muntahā al-Āmāl*, vol. 1 pg. 335, under maqṣad 3, section 1, while discussing Ḥusayn’s arrival at Karbalā’ and his conversation with ‘Umar ibn Sa’d, Iran print; *Fawā’id al-Raḍwiyyah*, vol. 2 pg. 437, Iran print.

يده فلطم الحسن و ضرب صدر الحسين و شتم محمد بن طلحة و عبد الله بن الزبير و خرج على و هو غضبان حتى أتى منزله

His wife climbed up, faced the people, and shouted, “Indeed, the Amīr al-Mu’minīn has been killed.” Ḥasan, Ḥusayn, and those with them entered the house and found ‘Uthmān slain. They hugged him and cried profusely, then left. People entered and found him murdered. The news reached ‘Alī, Ṭalḥah, Zubayr, Sa’d, and others who were in Madīnah. They left their homes in utter bewilderment and denial of the news that reached them. They entered ‘Uthmān’s home and found him slayed upon which they recited, “To Allah we belong and to Him is our return.” ‘Alī rebuked his sons, “How was Amīr al-Mu’minīn killed when you were at the door?” He lifted his hand and slapped Ḥasan and punched Ḥusayn in the chest. He reproached Muḥammad ibn Ṭalḥah and ‘Abd Allāh ibn al-Zubayr. He then left the house in a fit of rage and went home.<sup>1</sup>

### Another Narration of this Occasion

Relating the incidents of this calamity, the historians write that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ out of excessive weeping fell over ‘Uthmān رَضِيَ اللَّهُ عَنْهُ:

روى الربيع بن بدر عن سيار بن سلامة عن أبي العالية أن عليا دخل على عثمان فوق عليه و جعل يبكي حتى ظنوا أنه سيلحق به

Rabī ibn Badr—from Sayyār ibn Salāmah—from Abū al-‘Āliyah:

‘Alī entered the home of ‘Uthmān and fell down over him and began crying uncontrollably until they thought that he will join him (i.e. he will also pass away).<sup>2</sup>

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1 *Ansāb al-Ashrāf*, vol. 5 pg. 69, 70, Jerusalem print; *Tārīkh al-Islām*, vol. 2 pg. 139, the siege of ‘Uthmān, 35 A.H.; *Tārīkh al-Khulafā’*, pg. 113, with reference to Ibn ‘Asākir, section on ‘Uthmān’s khilāfah, Delhi print; *Aqīdat al-Safārīnī*, vol. 2 pg. 326, Egypt print.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 193, the conditions surrounding ‘Uthmān’s martyrdom.

6. After this catastrophe, the house of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was filled with tears, mourning over Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, which gives an idea of how painful and devastating Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ ruthless murder was to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and his family wept over his oppressive killing.

Al-Balādhurī relates via his sanad:

عن سلمة بن عثمان عن علي بن زيد عن الحسن قال دخل علي يوما على بناته و هن يمسحن عيونهن فقال  
 ما لكن تبكين قلن نبكي على عثمان فبكي و قال ابكين

Salamah ibn ‘Uthmān—from ‘Alī ibn Zayd—from Ḥasan who said:

One day, ‘Alī entered the presence of his daughters who were wiping tears from their eyes. He enquired, “What is the matter? Why are you crying?”

They replied, “We are crying over ‘Uthmān.”

He began crying and told them to cry.<sup>1</sup>

## 7. ‘Alī and his Offspring’s Participation in ‘Uthmān’s Janāzah and Burial

Allah’s سُبْحَانَهُ وَتَعَالَى decree overpowers and subdues everything. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was martyred under His wisdom and power. Yet, the fire of enmity of the anarchic rebels was not extinguished. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ shrouding, janāzah, and burial to take place with peace was distasteful to them. Despite the adverse conditions, the noble Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ took up great courage and fulfilled his last rights with full vigour. Among them were Sayyidunā ‘Alī and Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُمَا.

The historians have according to their style of writing gathered all types of narrations, authentic and non-authentic. Nonetheless, they have recorded that Sayyidunā ‘Alī and Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُمَا participated

<sup>1</sup> *Ansāb al-Ashraf*, vol. 5 pg. 103, ‘Uthmān’s dream and martyrdom.

in the final rights of Sayyidunā ‘Uthmān رضي الله عنه and fulfilled the right of companionship.

After deep reflection and pondering—with impartiality—the mind demands that despite the long siege and adverse conditions, when these personalities continued supporting and assisting Sayyidunā ‘Uthmān رضي الله عنه (as mentioned in great detail above) then they definitely carried out the required injunctions like janāzah and burial. Narrations which are indicative to this will be presented below. Have a look at them.

It appears in *Tārīkh al-Ṭabarī*:

خرج مروان حتى أتى دار عثمان فأثاه زيد بن ثابت و طلحة بن عبيد الله و علي و الحسن و كعب بن مالك و عامة من ثم من أصحابه فتوافى إلى موضع الجنائز صبيان و نساء فأخرجوا عثمان فصلى عليه مروان ثم خرجوا به حتى انتهوا إلى البقيع فدفنوه فيه مما يلي حش كوكب

Marwān went out until he reached ‘Uthmān’s house. Zayd ibn Thābit, Ṭalḥah ibn ‘Ubayd Allah, ‘Alī, Ḥasan, Ka’b ibn Mālik, and his general companions that were there came to him. Some youngsters and women proceeded with them to the place of janāzah. They took ‘Uthmān out [of his house] and Marwān performed his Ṣalāt al-Janāzah. Thereafter, they proceeded with him until they reached al-Baqī’ and buried him there, near Ḥash Kawkab.<sup>1</sup>

It appears in *Kitāb al-Tamhīd wa al-Bayān* with reference to Imām Aḥmad:

و خرج به ناس يسير من أهله و الزبير و الحسن بن علي و أبو جهم و مروان بن الحكم بين العشاءين فأثوا به حائطا من حيطان المدينة يقال له حش كوكب خارج البقيع فصلى عليه جبير بن مطعم و قبل حكم بن حزام و قبل مروان و قبل صلى عليه الزبير كذا ذكره الإمام أحمد في المسند

Some members of his household, together with a few others, like Zubayr ibn al-‘Awwām, Ḥasan ibn ‘Alī, Abū Jahm, Marwān ibn al-Ḥakam, etc., took

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1 *Al-Fitnah wa Waq’at al-Jamal*, pg. 84, burial of ‘Uthmān; *Tārīkh al-Ṭabarī*, vol. 5 pg. 144, mention of the narration on the place ‘Uthmān was buried at.

the body of ‘Uthmān out of the house between Maghrib and ‘Ishā’ and went to a garden outside al-Baqī known as *Ḥash Kawkab*. The Ṣalāt al-Janāzah was led by Jubayr ibn Muṭ‘im, Ḥākīm ibn Ḥizām, Marwān, or Zubayr ibn al-‘Awwām (as per the various narrations) and he was thereafter buried in that garden.

Imām Aḥmad has reported this in *al-Musnad*.<sup>1</sup>

Ibn Kathīr relates in *Al-Bidāyah wa al-Nihāyah*:

قيل بل دفن من ليلته ثم كان دفنه ما بين المغرب والعشاء خفية من الخوارج وقيل بل استودن في ذلك بعض رؤسائهم فخرجوا به في نفر قليل من الصحابة فيهم حكيم بن حزام وحويطب بن عبد العزى وأبو الجهم بن حذيفة ونيار بن مكرم الأسلمي وجبير بن مطعم وزيد بن ثابت وكعب بن مالك وطلحة والزبير وعلي بن أبي طالب وجماعة من أصحابه ونسائه منهن امرأتاه نائلة بنت الفرافصة وأم البنين بنت عبد الله بن حصين وصبيان... وجماعة من خدمه حملوه على باب بعد ما غسلوه وكفنوه وزعم بعضهم أنه لم يغسل ولم يكفن والصحيح الأول

It is said: Instead, he was buried that very night. His burial took place between Maghrib and ‘Ishā’ in secret from the Khawārij. It is said: They asked some of their leaders for permission and then took him with a small group of Ṣaḥābah among whom were Ḥākīm ibn Ḥizām, Ḥuwayṭib ibn ‘Abd al-‘Uzzā, Abū al-Jahm ibn Ḥudhayfah, Nayyār ibn Mukarram al-Aslamī, Jubayr ibn Muṭ‘im, Zayd ibn Thābit, Ka‘b ibn Mālik, Ṭalḥah, Zubayr, and ‘Alī ibn Abī Ṭālib and a group of his companions and women folk among whom were his two wives Nā‘ilah bint al-Farāfiṣah and Umm al-Banīn bint ‘Abd Allāh ibn Ḥuṣayn and some youngsters and a group of his servant. They carried him on a door after washing him and shrouding him.

Some think that he was not washed or shrouded. However, the first opinion is correct.<sup>2</sup>

1 *Kitāb al-Tamhīd wa al-Bayān fī Maqāl al-Shahīd ‘Uthmān*, pg. 142, Beirut print; *al-Kāmil*, vol. 3 pg. 91, mention of the place he was buried and who performed ṣalāt al-janāzah upon him; *Tārīkh Ibn Khaldūn*, vol. 2 pg. 1053, discussion on the siege of ‘Uthmān and his killing, new Beirut print.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 111.

## Corroboration from the Shī'ah

Ibn Abī al-Ḥadīd has reported this incident as follows in *Sharḥ Nahj al-Balāghah*:

وخرج به ناس يسير من أهله و معهم الحسن بن علي و ابن الزبير و أبو جهم بن حذيفة بين المغرب و العشاء فأتوا به حانطا من حيطان المدينة يعرف بحش كوكب و هو خارج البقيع فصلوا عليه

A few members of his household, coupled with Ḥasan ibn 'Alī, Ibn al-Zubayr, and Abū Jahm ibn Ḥudhayfah took him between Maghrib and 'Ishā' and went to a garden of Madīnah known as *Ḥash Kawkab* situated outside al-Baqī' and performed Ṣalāt al-Janāzah over him.<sup>1</sup>

## Conclusion of the Siege Discussion

All the above incidents tell us of the great services Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and his children rendered in this painful catastrophe and how they upheld the rights of love and brotherly relationship. In the final days of Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ exhausted all his efforts to chase away the rebels. He responded to their stone throwing by throwing stones. His sons were injured while warding off and fighting the rebels. He sent water to Sayyidunā 'Uthmān's رَضِيَ اللَّهُ عَنْهُ house, despite the carriers of water being wounded. After all these stages, when finally the insurgents were successful in their sinister plan, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was utterly devastated and sorrowful and he reproached his dear ones and beat them. Then finally, he participated in the last stage, i.e. the janāzah and burial of Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ. All of these are manifest proofs to the continual love and compassion Sayyidunā 'Uthmān and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُمَا shared which lasted to the very end.

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1 *Sharḥ Nahj al-Balāghah*, vol. 1 pg. 97, old Iran print, vol. 1 pg. 198, Beirut print, under the text: from his sermon about the killing of 'Uthmān ibn 'Affān.

## The Name of ‘Uthmān was prevalent in the Children of ‘Alī

It is only natural for a person to exercise prudence when naming his children. He gives those names to his sons and daughters which will be a source of honour and pride for them for their entire lives. His selection of names gives an idea to his understanding, preferences, and natural inclinations. Generally, names of honourable, respected, and distinguished individuals are favoured with whom one has compatibility and loves and who are regarded as blessed and great. Those for whom rancour is harboured in the heart or are the targets of one’s anger and wrath or whom one despises; one does not name his children after them.

When we look at Sayyidunā ‘Alī عليه السلام in the light of these natural tendencies and inclinations, we come to learn that the blessed names of Sayyidunā Abū Bakr, Sayyidunā ‘Umar, and Sayyidunā ‘Uthmān عليه السلام were prevalent among his offspring which clearly proves that Sayyidunā ‘Alī عليه السلام held no grudges and harboured no rancour in any corner of his heart for the three khulafā’. To the contrary, he revered and respected them and held them in high esteem. That is why he allowed the custom of these names being among his children.

In the first (Ṣiddīqī) and second (Fārūqī) section of this book, we quoted texts from famous reliable and authentic books of both the Shī’ah and Ahl al-Sunnah and established that the names Abū Bakr and ‘Umar were found in the progeny of Sayyidunā ‘Alī عليه السلام and other Hāshimīs. In the third (‘Uthmānī) section, we wish to highlight the presence of the name ‘Uthmān among Sayyidunā ‘Alī’s عليه السلام children. This will confirm beyond doubt that they had faith and reliance in Sayyidunā ‘Uthmān عليه السلام and regarded his name blessed and sacred.

A few quotations will be reproduced below as evidence. Firstly, we will present from our books followed by corroboration from Shī’ī books.

1. Abū ‘Abd Allāh al-Muṣ‘ab ibn ‘Abd Allāh al-Zubayrī (d. 236 A.H.) enumerates the offspring of Sayyidunā ‘Alī عليه السلام in *Nasab Quraysh*. He says:

عمر بن علي و رقية و هما توأم أمهما الصهباء من سبي خالد بن الوليد و كان عمر آخر ولد علي بن أبي طالب ... العباس بن علي ... إخوته لأبيه و أمه بنو علي و هم عثمان و جعفر و عبد الله فقتل قبله

‘Umar ibn ‘Alī and Ruqayyah were twins. Their mother was al-Ṣahbā’ from the captives of Khālīd ibn al-Walīd. ‘Umar was the last son of ‘Alī bin Abī Ṭālib.

‘Abbās ibn ‘Alī: His full brothers are ‘Uthmān, Ja‘far, and ‘Abd Allāh who was killed (on the plains of Karbalā’) before him.<sup>1</sup>

2. Abū Muḥammad ‘Alī ibn Aḥmad ibn Sa‘d ibn Ḥazm al-Andalusī (d. 456 A.H.) writes in his renowned book *Jamharat Ansāb al-‘Arab*:

و العباس و أبو بكر و عثمان و جعفر و قتل أبو بكر و جعفر و عثمان و العباس مع أخيهم الحسين

6. ‘Abbās 7. Abū Bakr 8. ‘Uthmān 9. Ja‘far.

Abū Bakr, Ja‘far, ‘Uthmān, and ‘Abbās were killed with their brother Ḥusayn.<sup>2</sup>

3. It appears in *Ṭabaqāt Ibn Sa‘d* in the biography of Sayyidunā ‘Alī عليه السلام:

و أبو بكر بن علي قتل مع الحسين ... و العباس الأكبر بن علي و عثمان و جعفر الأكبر و عبد الله قتلوا مع الحسين بن علي إلخ

Abū Bakr ibn ‘Alī: He was killed with Ḥusayn. ‘Abbās al-Akbar ibn ‘Alī, ‘Uthmān, Ja‘far al-Akbar, and ‘Abd Allāh—all of them were martyred with Ḥusayn ibn ‘Alī.<sup>3</sup>

4. It is written in *Tārīkh Khalīfah ibn Khayyāṭ* in the events of the year 61 A.H. while discussing the martyrs of Karbalā’:

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1 *Nasab Quraysh*, pg. 43, list of the children of ‘Alī ibn Abī Ṭālib, Egypt print.

2 *Jamharat Ansāb al-‘Arab*, vol. 1 pg. 37, 38, list of the children of Amīr al-Mu‘minīn, new Egypt print.

3 *Ṭabaqāt Ibn Sa‘d*, vol. 3 pg. 11, 12, biography of ‘Alī ibn Abī Ṭālib, Leiden print.

قال أبو الحسن و قتل معه عثمان بن علي أمه أم البنين أيضا

Abū al-Ḥasan said: ‘Uthmān ibn ‘Alī was killed with him. His mother is Umm al-Banīn as well.<sup>1</sup>

### ‘Uthmān’s name in ‘Alī’s Offspring From Shī‘ī books

5. Aḥmad ibn Ya‘qūb in his famous *Tārīkh Ya‘qūbī* lists 24 of Sayyidunā ‘Alī’s ﷺ children. He lists the name ‘Uthmān twice:

و العباس و جعفر قتلا بالطف و عثمان و عبد الله أمهم أم البنين بنت حزام الكلابية ... و عثمان الأصغر و يحيى و أمهما أسماء بنت عميس الخثعمية

‘Abbās and Ja‘far—who were killed at Ṭaff (Karbālā’)—as well as ‘Uthmān and ‘Abd Allāh. Their mother is Umm al-Banīn bint Ḥizām al-Kilābiyyah. ‘Uthmān al-Aṣghar and Yaḥyā. Their mother is Asmā’ bint ‘Umays al-Khath‘amiyyah.<sup>2</sup>

6. Abū al-Farj al-Aṣbahānī in *Maqātil al-Ṭālibiyīn* has listed the names of Sayyidunā Ḥusayn’s ﷺ brothers martyred at Karbalā’ separately. ‘Uthmān ibn ‘Alī’s name features there. Here is the text:

و عثمان بن علي بن أبي طالب عليهم السلام و أمه أم البنين ... قتل عثمان بن علي و هو ابن إحدى و عشرين سنة

‘Uthmān ibn ‘Alī ibn Abī Ṭālib ﷺ. His mother is Umm al-Banīn. ‘Uthmān ibn ‘Alī was killed at the age of 21.<sup>3</sup>

7. Al-Mas‘ūdī while discussing the khilāfah of Sayyidunā ‘Alī ﷺ lists his children in *al-Tanbīh wa al-Ashrāf*. He names 11 of his sons and ‘Uthmān features at number 8.<sup>4</sup>

1 *Tārīkh Khalīfah ibn Khayyāt*, pg. 224, year 61 A.H. the martyrdom of Ḥusayn and his partisans, Najaf Ashraf print, Iraq.

2 *Tārīkh Ya‘qūbī*, vol. 2 pg. 213, ‘Alī’s children, Beirut print.

3 *Maqātil al-Ṭālibiyīn*, pg. 33, list of the martyrs of Karbalā’, old Iran print.

4 *Al-Tanbīh wa al-Ashrāf*, pg. 258, the khilāfah of ‘Alī ibn Abī Ṭālib, 1357 A.H., 1938 edition.

8. Al-Mas'ūdī enumerates the names of the martyrs of Karbalā' under the heading: the days of Yazīd ibn Mu'āwiyah. 'Uthmān ibn 'Alī's name features at number 3 on the list:

و قتل معه من ولد أبيه ستة وهم العباس و جعفر و عثمان و محمد الأصغر و عبد الله و أبو بكر

Six of his consanguine brothers were killed with him, viz. 'Abbās, Ja'far, 'Uthmān, Muḥammad al-Aṣghar, 'Abd Allāh, and Abū Bakr.<sup>1</sup>

9. Al-Mufīd writes the names of Sayyidunā 'Alī's رَضِيَ اللَّهُ عَنْهُ children in *al-Irshād*:

و عثمان و عبد الله الشهداء مع أخيهم حسين بطف أمهم أم البنين

'Uthmān and 'Abd Allāh were martyred with their brother Ḥusayn at Ṭaff (Karbalā'). Their mother is Umm al-Banīn.<sup>2</sup>

10. 'Alī bin 'Īsā al-Arbilī lists 14 of Sayyidunā 'Alī's رَضِيَ اللَّهُ عَنْهُ male issue. 'Uthmān ibn 'Alī comes number 7 on the list.<sup>3</sup>

11. Jamāl al-Dīn Aḥmad ibn 'Alī, more commonly known as Ibn 'Inabah, speaks of the sons of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ in section four and five of his book *'Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib*:

أمه (أم عباس) و أم أخوته عثمان و جعفر و عبد الله أم البنين فاطمة بنت حزام ابن خالد

His ('Abbās's) mother and the mother of his brothers, 'Uthmān, Ja'far, and 'Abd Allāh, is Umm al-Banīn Fāṭimah bint Ḥizām ibn Khālīd.<sup>4</sup>

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1 *Al-Tanbīh wa al-Ashrāf*, pg. 263, the martyrs of Karbalā'.

2 *Al-Irshād*, pg. 167, 168, the children of Amīr al-Mu'minīn, new Tehran print.

3 *Kashf al-Ghummah fī Ma'rīfat al-A'imma*, vol. 1 pg. 590, the children of Amīr al-Mu'minīn, new Iran print.

4 *'Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib*, pg. 356, section four: mention of the offspring of 'Abbās ibn Amīr al-Mu'minīn, Najaf Ashraf print, Iraq.

12. Mullā Bāqir Majlisī—the Shīṭī mujtahid of the eleventh century—lists the names of the Ahl al-Bayt martyred on the Day of ‘Āshūrā’ in his book *Jalā’ al-‘Uyūn*:

نو نفر از فرزندان امیر المومنین علیه السلام حضرت سید الشهداء و عباس و پسر او محمد و عمر و عثمان و جعفر و ابراهیم و عبد الله الاصغر و محمد الاصغر الخ

Nine of the offspring of Amīr al-Mu’minīn ﷺ, viz. Sayyid al-Shuhadā’ (Ḥusayn), ‘Abbās, and his son Muḥammad, ‘Umar, ‘Uthmān, Ja’far, Ibrāhīm, ‘Abd Allāh al-Aṣghar, and Muḥammad al-Aṣghar.<sup>1</sup>

In short, Sayyidah ‘Uthmān’s ﷺ blessed name features in the children of Sayyidunā ‘Alī ﷺ and is recorded by Sunnī and Shīṭī scholars and historians in many books, some of which we have quoted above. The quotations are verbatim. Those who are interested may refer to the original books.

Scores of authors have mentioned this point in their books. To quote from all the books is difficult. We felt it sufficient to suffice on 12 quotations from Sunnī and Shīṭī sources. The number 12 is also very blessed to the Shī’ah, hence they will also be delighted with this. It was one of the accepted facts that Sayyidunā ‘Alī ﷺ named one of his sons ‘Uthmān. Just as he named two of his sons Abū Bakr and ‘Umar respectively, he chose the name ‘Uthmān for his offspring.

Sayyidunā ‘Alī ﷺ choosing these names for his children is a manifest evidence for the love and respect he had for the three khulafā’ and the harmonious relationship they shared. To reject all of these clear proofs and still to have false conviction that there existed enmity and hatred between them coupled with tribalism and family distinction, and they just kept these names like that, is an injustice to justice and synonymous to denial of the sun in broad daylight. In fact, it is denial of facts which is unbecoming of a man with intelligence.

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1 *Jalā’ al-‘Uyūn*, pg. 464, list of the martyrs of Karbalā’ from ‘Alī’s offspring, Tehran print.

## Conclusion

Now we come to the end of the third section (‘Uthmānī) of *Ruḥamā’ Baynahum*, and all praise belongs to Allah ﷻ, after the Ṣiddīqī and Fārūqī sections.

After studying all the three sections of the book, it becomes apparent that between the three khulafā’ and Sayyidunā ‘Alī رضي الله عنه and his family, there survived religious brotherhood and Islamic love. There was no form of enmity or rancour between them, neither in the aspects of khilāfah nor anything besides it.

Moreover, the prime object of their lives was to establish and maintain Islam. Family distinction, family feuds, tribal prejudice, and authority, etc., such base ideologies, were never their aims and objectives.

The Book of Allah is sufficient testimony to this and every portion of each section of this book is adequate substantiation.

Those who strive to create a picture of tribal conflict in the best era of Islam have distorted the facts with the misuse of their pens and have fabricated history to suite their fancy, and desire to make everyone believe them. May Allah ﷻ guide them and cure them of their disease.

Innumerable volumes of thanks and gratitude belong to Allah ﷻ the Benevolent Master who bestowed upon His worthless servant the ability to gather aspects on the lives of the Khulafā’ Rāshidīn highlighting their interactions and relationships in an amazing sequence. May Allah ﷻ allow the Muslims to benefit tremendously from this book. May Allah grant all the Muslims the ability to love and obey Rasūlullāh صلى الله عليه وسلم, his Ahl al-Bayt, and his noble Ṣaḥābah رضي الله عنهم; and have good thoughts about them. May he grant us beautiful deaths with īmān and favour us with their intercession and company in the Hereafter and Jannah. Āmīn. We hope that our friends who benefit from this book will not forget to supplicate for our forgiveness.

بر کربان کاربا دشوار نیست

The fulfilment of a request by the benevolent is a piece of cake.

و آخر دعوانا أن الحمد لله رب العالمين و صلى الله تعالى على خير خلقه و حبيبه و خليفه و على آله و أصحابه و أتباعه بإحسان إلى يوم الدين برحمتك يا أرحم الراحمين

Our final call is that all praise belongs solely to Allah, the Sustainer of the worlds. May Allah ﷺ send His choicest salutations upon the cream of His creation, His beloved and His close friend, and upon his family, companions, and followers with goodness until the Day of Recompense. By Your mercy, O the Most Merciful of those who show mercy.

Rabī al-Awwal 1398 A.H.

March 1978

*Muhammad Nāfi' (May Allah forgive him)*

Jāmi'ah Muḥammadi

Jhang District

Pakistan

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#	Name of Book	Name of Author	Year of Demise (A.H.)
1	<i>Muwatta'</i>	Imām Malik	179
2	<i>Al-Muṣannaf</i>	ʿAbd al-Razzāq Ṣanʿānī	211
3	<i>Al-Sunan</i>	Saʿīd ibn Manṣūr	227
4	<i>Al-Ṭabaqāt</i>	Muḥammad ibn Saʿd	230/235
5	<i>Al-Muṣannaf</i>	Abū Bakr ʿAbd Allāh ibn Muḥammad ibn Abī Shaybah	235
6	<i>Nasab Quraysh</i>	Abū ʿAbd Allāh al-Muṣʿab ibn ʿAbd Allāh ibn Muṣʿab al-Zubayrī	236
7	<i>Tārīkh Khalīfah ibn Khayyāt</i>	Khalīfah ibn Khayyāt, Abū ʿAmr	240
8	<i>Al-Musnad with selections from Kanz al-ʿUmmāl</i>	Imām Aḥmad ibn Ḥambal	241
9	<i>Kitāb al-Muḥabbar</i>	Abū Jaʿfar Muḥammad ibn Ḥabīb ibn Umayyah al-Baghdādī	245
10	<i>Al-Ṣaḥīḥ</i>	Imām Muḥammad ibn Ismāʿīl al-Bukhārī	256
11	<i>Al-Tārīkh al-Kabīr</i>	Imām Muḥammad ibn Ismāʿīl al-Bukhārī	256
12	<i>Sunan Abī Dāwūd</i>	Abū Dāwūd Sulaymān ibn Ashʿath al-Sijistānī	275
13	<i>Al-Maʿārif</i>	Ibn Qutaybah, Abū Muḥammad ʿAbd Allāh ibn Muslim ibn Qutaybah al-Kātib al-Dīnawarī	276
14	<i>Ansāb al-Ashrāf</i>	Al-Balādhurī (from Aḥmad ibn Yaḥyā)	277/279
15	<i>Futūḥ al-Buldān</i>	Ibn Qutaybah, Abū Muḥammad ʿAbd Allāh ibn Muslim ibn Qutaybah al-Kātib al-Dīnawarī	276/277

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