



# JUMU'AH LECTURE:

## THE MARTYRDOM OF

### SAYYIDUNĀ 'UTHMĀN



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## The Martyrdom of Sayyidunā ‘Uthmān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَسَيَكُونُ كُفْرُهُمُ اللَّهُ وَهُوَ السَّوْمِيُّ الْعَلِيمُ

السلام عليكم ورحمة الله وبركاته

The month of Dhū al-Ḥijjah is indeed a blessed month of the Islamic calendar. It is the month in which the sacred pilgrimage takes place and in it is—the day of ‘Arafah—one of the most auspicious days of the year. While many aspects relating to Ḥajj, its virtues and rites, are often discussed, other important historical events which occurred in this month are often glossed over, and understandably so, considering the auspiciousness of the act of Ḥajj. A few historical important events that took place in this month:

- Ḥamzah رضي الله عنه became a Muslim in the 6th year of Prophethood.
- ‘Umar رضي الله عنه became a Muslim in the 6th year of Prophethood.
- The Second Pledge of ‘Aqabah took place in the 13th year of Prophethood.
- ‘Umar رضي الله عنه was martyred in 23 AH.
- and ‘Uthmān رضي الله عنه was martyred in 35 AH.

Today we are going to spend a few moments to discuss the Martyrdom of Sayyidunā ‘Uthmān رضي الله عنه.

Sayyidunā ‘Uthmān رضي الله عنه was the third Khalīfah of Islam, and during his rule conquests spread east and west, and wealth poured into the Bayt al-Māl, leaving people’s hands filled with all kinds of provisions. These blessings from the conquests, however, also had a negative impact on society, resulting in greed and avarice, among those whose faith was not strong; such as the desert Arabs, those who converted after the conquests, and members of prosperous nations who entered Islam at a superficial level. It was not long before these people started to criticize and find fault with their Khalīfah on the most mundane issues.

The expansion of the Islamic empire also brought with it different races, cultures, customs, ideas, beliefs, and other aspects of life, especially in the large provinces. Most of the inhabitants of these large provinces were those who had taken part in the Islamic conquests later on, then settled in those regions, and most of them came from Arab tribes from the south, north, and east of Arabia. They were not, in most cases, from among the Ṣaḥābah, or more precisely, they were not among those who had been taught and disciplined by the Messenger of Allah صلى الله عليه وسلم or by the first generation of the Ṣaḥābah. Thus, there were many changes in the structure of this human society which consisted of the early generation of Muslims and others. Society now comprised of a number of groups:

- (a) Those who remained of the early generation of the Ṣaḥābah and those who had learned to some extent from the Ṣaḥābah. They were the minority
- (b) The original inhabitants of the conquered regions.
- (c) The Bedouins
- (d) Those who had previously apostatized.
- (e) The Jews and Christians.

(f) Emergence of a new generation: A new generation of people who started to take up positions in society. They were different from the generation of the Ṣaḥābah, living in a different era and with different characteristics. This is a generation which in general is regarded as being of a lesser quality than the first generation that had borne on its shoulders the burden of building and establishing the state. The new generation did not accept the way of the previous generation, and were accustomed to a different way. Thus, a new mentality and a new outlook on life emerged, which was a concept that drifted away from the outlook that had prevailed at the time of the first two Rightly Guided Khalīfahs.

The influx of wealth and successful conquests created many ambitious people in society who regarded themselves as qualified to rule and for leadership, but they found that the way to that was blocked. Usually when there are ambitious people who cannot find a way to fulfil their ambitions, they get involved in any movement that is aimed at changing the status quo.

It was in this climate that in the last years of ‘Uthmān’s Khilāfah, when signs of trouble in the Muslim society began to loom on the horizon, due to the changes that we have mentioned, some of the Jews seized this opportunity to stir up trouble by pretending to be Muslim and using the tactic of *Taqiyyah* (dissimulation). Among them was ‘Abd Allāh ibn Saba’. Ibn Saba’ now began to spread views and beliefs which he fabricated, that reflected his hateful nature, namely introducing new things into the Muslim society to destroy its unity and stir up fitnah. So, he planted seeds of division among the people. That was one of several factors that led to the murder of the Khalīfah ‘Uthmān رضي الله عنه and the division of the Ummah.

‘Abd Allāh ibn Saba’ is commonly referred to as *Ibn al-Sawdā’* and descends from the Yemeni Tribe of Saba’. His creed was Judaism amalgamated with Christianity. He had outwardly accepted Islam in order to bring about disunity in the ranks of the Muslims. Ibn Saba’ started his journey to create disunity among the Muslims in Ḥijāz in the year 30 AH. However, there is no mention of him having any influence there. From Ḥijāz he journeyed to Baṣrah, where after 3 years of the governorship of ‘Abd Allāh ibn ‘Āmir رضي الله عنه he was discovered and eventually expelled when Ibn ‘Āmir discerned evil in him in 33 AH. He, however, managed to build a followership before his expulsion. He then continued his journey to Kūfah. He was expelled therefrom but had succeeded in attracting a few people. Thereafter he travelled to Syria where Mu‘āwiyah رضي الله عنه was the governor. Without much success there in his evil endeavours he had been expelled from there as well.

The final halt that he made on the journey was Egypt. He entered it in 34 AH and found therein fertile ground and attentive ears. His fitnah, thus, gained much traction in Egypt. After gaining a followership in Egypt he took the following measures:

1. Inciting people against ‘Amr ibn al-‘Āṣ رضي الله عنه who was a potential threat to his mission,
2. Inducing his cohorts to outwardly express motives of instructing virtue and prohibiting evil thereby ensnaring the people into their false agendas.

After accomplishing this step, he started spreading his false beliefs among his followers. He told the people, “If ‘Īsā ibn Maryam will return to this world then why won’t Muḥammad return? He is more rightful of coming back than ‘Īsā ibn Maryam.” likewise he would say, “There were a thousand prophets and each prophet had an heir who inherited him. The heir of Muḥammad is ‘Alī. Can there be a greater oppressor than the one who snatched the right of the heir of Rasūlullāh. ‘Uthmān is the illegitimate ruler, hence, take action and start by finding fault with your governors and display innocent endeavours of enjoining good and preventing evil.”

He remained in continuous contact with his cohorts from Baṣrah and Kūfah. They would write letters to one another regarding the ‘faults’ of the rulers and each party would read the letter of the other to the people of its city. They overtly

expressed their concerns of reform to the people but covertly had malicious intentions of destroying the Khilāfah.

Complaints increased and the discontent reached its zenith, until finally they marched on Madīnah, dead set on removing Sayyidunā ‘Uthmān from the seat of Khilāfah. The letters that were circulated in the various regions were falsely ascribed to a few of the eminent Companions, who were most surprised when this mob arrived in Madīnah. These rebels thought they were acting on their orders, only to discover that the sternest defenders of Sayyidunā ‘Uthmān رضي الله عنه were these very Ṣaḥābah: Sayyidunā ‘Ālī, Sayyidunā Ṭalḥah, and Sayyidunā Zubayr رضي الله عنه. They made a number of allegations against Sayyidunā ‘Uthmān رضي الله عنه and raised a number of grievances against him. Sayyidunā ‘Uthmān رضي الله عنه answered all of them fittingly, leaving them with no excuse to continue with their insurrection. Amongst their many requests which Sayyidunā ‘Uthmān رضي الله عنه acceded to was to have the governor of Egypt changed, Muḥammad ibn Abī Bakr appointed in his stead. All were forced to leave for their respective regions.

While all assumed the unrest was now at an end, to their surprise the rebels returned the next day. The Ṣaḥābah were alarmed to hear yelling and protests in the streets once more. When they were asked why they had returned, they claimed that they had been deceived and that on their journey back home, the Egyptians, spotted a rider who at times would be in sight and times would disappear, they suspected him and subsequently found him to be the ‘messenger’ of ‘Uthmān رضي الله عنه to the governor of Egypt carrying a letter entailing an order of their execution. Hence, they immediately returned to Madīnah. Surprisingly though, their allies from Baṣrah and Kūfah also returned at the same time. Sayyidunā ‘Ālī رضي الله عنه was first to question the veracity of their claim, saying to them, “Each group was returning home and the routes are far apart. How did you all arrive in Madīnah at exactly the same time? This is something you have plotted by night.”<sup>1</sup> ‘Uthmān رضي الله عنه denied writing such a letter as well, saying, “A letter can be forged and so can a stamp or signature against anyone. Furnish evidence.” The rebels, however, insisted, “We don’t care! We don’t want this man, ‘Uthmān.”<sup>2</sup>

They laid siege to Madīnah for approximately 25 days, during which Sayyidunā ‘Uthmān رضي الله عنه was prevented from leaving his house, going to the Masjid, and even having water from the well of Rūmah—the very well he had purchased and donated for the use of all Muslims when they entered Madīnah. The rebels could not reach Sayyidunā ‘Uthmān رضي الله عنه because of a number of Ṣaḥābah defending him.

‘Ālī رضي الله عنه sent word to ‘Uthmān رضي الله عنه saying, “I have five hundred men with shields; give me permission to protect you against the people, for you have not done anything that would make it permissible to shed your blood.” ‘Uthmān رضي الله عنه replied, “May you be rewarded with good; I do not want blood to be shed for my sake.”<sup>3</sup>

It was narrated that Abū Ḥabībah—the freed slave of Zubayr رضي الله عنه—said, “Zubayr sent me to ‘Uthmān when he was being besieged and I entered upon him on a summer day. He was sitting on a chair and Ḥasan ibn ‘Ālī, Abū Hurayrah, ‘Abd Allāh ibn ‘Umar, and ‘Abd Allāh ibn Zubayr were with him. I said: ‘Zubayr ibn al-‘Awwām has sent me to you. He sends greetings of salām to you and says to you: I am still loyal to you and I have not changed or retracted. If you wish, I will join you in your house, and will be one of the people there, or if you wish, I will stay where I am, because Banū ‘Amr ibn ‘Awf have promised to come to my place, then they will follow whatever instructions I give them.’ When ‘Uthmān heard the message, he said, ‘Allāh Akbar! Praise be to Allah Who has protected my brother. Convey salāms to him and tell him, “I appreciate what you said; may Allah ward off harm from me by you.”’ When Abū Hurayrah read the message, he stood up and said, “Shall I not tell you what my ears heard from the Rasūl of Allah صلى الله عليه وسلم?” They said, “Yes.” He said, “I bear witness that I heard the Rasūl of Allah صلى الله عليه وسلم say, ‘After I am gone there will be turmoil and other things.’ We said, ‘Where should we turn to for safety, O Rasūl of Allah?’ He said, ‘To *al-Amīn* (the trustworthy one) and his group,’ and he pointed to ‘Uthmān ibn ‘Affān.” The people stood up and said, “Now we know what we should do. Give us permission to

1 *Tārīkh al-Tabarī*, 4/351.

2 *Ibid.*

3 *Tārīkh Dimashq*, p. 403

fight in jihād. But ‘Uthmān رضي الله عنه said, “I urge anyone who is supposed to obey me not to fight.”<sup>1</sup>

Ka’b ibn Mālik رضي الله عنه urged the Anṣār to support ‘Uthmān رضي الله عنه and said to them: “O Anṣār, be supporters of Allah twice. So, the Anṣār came to ‘Uthmān رضي الله عنه and stood at his door, and Zayd ibn Thābit رضي الله عنه entered and said to him, “The Anṣār are at your door; if you wish we will be supporters of Allah twice.”<sup>2</sup> But ‘Uthmān رضي الله عنه refused to fight and said, “There is no need for that; do not do it.”<sup>3</sup>

‘Uthmān رضي الله عنه following the advice of the Rasūl of Allah صلى الله عليه وسلم which he told him in secret and which ‘Uthmān رضي الله عنه announced on the day of the siege, which is a promise that he made to him, that he would bear it with patience.<sup>4</sup> Which is shared in the following words of his, “I will never be the first of the successors of the Rasūl of Allah صلى الله عليه وسلم to shed blood among his Ummah.”<sup>5</sup> He did not want to be the first of the successors of the Rasūl of Allah صلى الله عليه وسلم to shed the blood of the Muslims. He knew that the rebels were not after anyone else, and he did not want to use the believers as a shield to protect himself, rather he wanted to be a shield to protect them.<sup>6</sup> He knew that this turmoil would involve him being killed, from what the Rasūl of Allah صلى الله عليه وسلم had told him when he gave him the glad tidings of Paradise for a calamity that would befall him, and that he would be killed when adhering patiently to the truth. The evidence indicated that the time for that had come, and that was supported by a dream which he saw the night before he was killed.

From the above we can see how calm ‘Uthmān رضي الله عنه was in his thinking, for the severity of the calamity did not prevent him from thinking clearly and taking the right decisions. So many reasons came together to make him take a peaceful position with regard to fighting those who had rebelled against him. Undoubtedly, he was in the right in all his stances that he took, because it was narrated in sound reports that the Rasūl of Allah صلى الله عليه وسلم had referred to this turmoil, and had testified that ‘Uthmān رضي الله عنه and his companions would be in the right.<sup>7</sup>

The governors of the other regions later learnt about what was transpiring in Madīnah and began preparing armies to be sent to Madīnah to aid the Khalīfah. In addition to the armies coming from the regions to support the khalīfah, the days of Ḥajj had ended and scores of pilgrims were now marching towards Madīnah to support the khalīfah too, especially since ‘Abd Allāh ibn ‘Abbās, ‘Ā’ishah رضي الله عنها, and others were coming to defend ‘Uthmān رضي الله عنه. News reached the rebels that the pilgrims wanted to come to support ‘Uthmān رضي الله عنه. When they heard that news, along with news of the hatred that the people of the regions felt towards them, one of them said, “Nothing can save us from what we have let ourselves in for but killing this man, and that will distract the people from us.”<sup>8</sup>

On the last day of the siege — which is the day on which he was martyred — ‘Uthmān رضي الله عنه fell asleep and that morning he told the people, “They are going to kill me today.”<sup>9</sup> Then he said, “I saw the Rasūl صلى الله عليه وسلم in my dream. Abū Bakr and ‘Umar were with him, and the Rasūl صلى الله عليه وسلم said, “O ‘Uthmān, break your fast with us.” He was fasting, and he was killed that day.<sup>10</sup>

The rebels attacked the house and were confronted by Ḥasan ibn ‘Alī, ‘Abd Allāh ibn Zubayr, Muḥammad ibn Ṭalḥah,

1 *Faḍā’il al-Ṣaḥābah*, 1/511,512. Its isnād is ṣaḥīḥ.

2 *Ṭabaqāt Ibn Sa’d*, 3/70; *Fitnat Maqṭal ‘Uthmān*, 1/162

3 *Fitnat Maqṭal ‘Uthmān*, 11162

4 *Faḍā’il al-Ṣaḥābah*, 1/605; its isnād is ṣaḥīḥ.

5 *Fitnat Maqṭal ‘Uthmān*, 1/167; *al-Musnad*, (1/396), Aḥmad Shākir.

6 *Fitnat Maqṭal ‘Uthmān*; there is some weakness in the report.

7 *Fitnat Maqṭal ‘Uthmān*, 1/168;

8 *Tārīkh al-Ṭabarī* 5/402

9 *Al-Ṭabaqāt* by Ibn Sa’d, 3/75; *Fitnat Maqṭal ‘Uthmān*, 1/172

10 *Al-Ṭabaqāt*, 3/75. The report is ḥasan because of corroborating evidence. *Fitnat Maqṭal ‘Uthmān*, 1/175

Marwān ibn Ḥakam and Sa‘īd ibn al-‘Ās, and other sons of the Ṣaḥābah رضي الله عنهم who stayed with them. The rebels came and wanted to burn down the door and portico, but the people in the house leapt up to stop them, whilst ‘Uthmān رضي الله عنه was praying. On that day, four young men of Quraysh were injured: Ḥasan ibn ‘Alī, ‘Abd Allāh ibn Zubayr, Muḥammad ibn Ḥāṭib, and Marwān ibn al-Ḥakam.<sup>1</sup> Mughīrah ibn al-Akhnas, Niyār ibn ‘Abd Allāh al-Aslamī and Ziyād al-Fihri were killed.<sup>2</sup>

‘Uthmān رضي الله عنه spread the Muṣḥaf before him and began to read from it, and at that time he was fasting. Then one of the besiegers, whose name is not mentioned in the reports, entered upon him. When ‘Uthmān رضي الله عنه saw him, he said to him: “Between me and you there is the Book of Allah.”<sup>3</sup> So the man went out and left him alone. But no sooner had he left but another one came in. He was a man from Banū Sadūs who was called *al-Mawt al-Aswad* (the Black Death). He strangled him before striking him with the sword. He said, “By Allah, I never saw anything more soft when strangling. I strangled him until I felt that his soul was moving in his body like a jinn.”<sup>4</sup> Then he struck him with his sword, and ‘Uthmān رضي الله عنه tried to protect himself with his hand, but he cut his hand off. ‘Uthmān رضي الله عنه said, “By Allah, it was the first hand to write al-Mufaṣṣal.”<sup>5</sup> ‘Uthmān رضي الله عنه was one of the scribes who would record the waḥī, and he had been the first one to write the Muṣḥaf as dictated by the Rasūl of Allah صلى الله عليه وسلم.

‘Uthmān رضي الله عنه was killed when the Muṣḥaf was in front of him, and when his hand was cut off, the blood spilled onto the Muṣḥaf that was in front of him, and it fell upon the verse:

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

*So, Allah will suffice for you against them, And He is the All-Hearer, the All-Knower.*<sup>6</sup>

When they surrounded him, his wife Nā‘ilah bint al-Farāfisah said:

Whether you kill him or spare him, he used to stay up all night, reciting the entire Qur’ān in a single rak‘ah.<sup>7</sup>

Nā‘ilah defended her husband ‘Uthmān رضي الله عنه and shielded him, and she received several blows of the sword on her hands. Sawdān ibn Ḥamrān went to her and struck her fingers, and cut them off. She turned away and he poked her in the hips.<sup>8</sup> When one of the slaves of ‘Uthmān رضي الله عنه, whose name was Nujayh, saw what was happening, he was distressed by the killing of ‘Uthmān رضي الله عنه. Nujayh attacked Sawdān ibn Ḥamrān and killed him, and when Qutayrah ibn Fulān al-Sakūnī saw that Nujayh had killed Sawdān, he attacked Nujayh and martyred him. Another slave of ‘Uthmān رضي الله عنه, whose name was Subayh, then attacked Qutayrah ibn Fulān and killed him. So, there were four who were killed in the house, two martyrs and two criminals. The martyrs were ‘Uthmān and his slave Nujayh, and the criminals were Sawdān and Qutayrah, who were both from the tribe of Sakūn. When ‘Uthmān رضي الله عنه was martyred, a caller from among the Saba’iyyah cried out:

It cannot be the case that the man’s blood is permissible for us and his property is forbidden for us; his property is permissible for us too.

<sup>1</sup> *Fitnat Maqṭal ‘Uthmān*, 1/169; *Tārīkh al-Ṭabarī*, 5/404. A ṣaḥīḥ report.

<sup>2</sup> *Al-Khulafā’ al-Rāshidīn* by al-Khālīdī, p. 184,185; *Al-Bidāyah wa al-Nihāyah*, 7/196

<sup>3</sup> *Tārīkh al-Ṭabarī*, 5/405,406

<sup>4</sup> *Tārīkh Ibn Khayyāt*, p. 174,175. Its isnād is ṣaḥīḥ or ḥasan.

<sup>5</sup> *Tārīkh al-Ṭabarī*, 5/398

<sup>6</sup> *Sūrah al-Baqarah*: 137, op. cit., 5/398. The report has numerous isnāds, which when taken together bring it to the level of ḥasan due to corroborating evidence.

<sup>7</sup> *Al-Ṭabaqāt*, 3/76; *Fitnat Maqṭal ‘Uthmān*, 1/191

<sup>8</sup> *Tārīkh al-Ṭabarī*, 5/406, 407

So, they ransacked the house, and the Saba'iyyah thugs did a lot of mischief in the house. They ransacked everything, even taking the jewellery that the women were wearing. After the Saba'iyyah had finished ransacking the house of 'Uthmān رضي الله عنه, they called out, "Let us go and raid the Bayt al-Māl before anyone else gets there, and take whatever is in it."<sup>1</sup>

The righteous people in Madīnah were grieved by the murder of their khalīfah, and they began to say, "Truly, to Allah we belong and truly, to Him we shall return", and wept. But what could they do when the rebel Saba'iyyah armies were occupying Madīnah and spreading mischief and preventing its people from doing anything?

When 'Alī ibn Abī Ṭālib رضي الله عنه learned of the murder of 'Uthmān رضي الله عنه, he said, "May Allah have mercy on 'Uthmān رضي الله عنه. Truly, to Allah we belong and truly, to Him we shall return. It was said to him, "The people are regretting it." He recited the verse:

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ ۖ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۗ وَ  
ذَلِكَ جَزَاءُ الظَّالِمِينَ

[Their allies deceived them] like shayṭān, when he says to man: "Disbelieve in Allah", but when [man] disbelieves in Allah, shayṭān says: "I am free of you, I fear Allah, the Rabb of the 'Ālamīn [mankind, jinn and all that exists]!" So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the zālimīn.<sup>2</sup>

### His funeral and burial

On the day that he was killed, a number of the Ṣaḥābah washed him, shrouded him and carried him, including Ḥakīm ibn Ḥizām, Ḥuwayṭib ibn 'Abd al-'Uzzā, Abū al-Jahm ibn Ḥudhayfah, Niyyār ibn Makram al-Aslamī, Jubayr ibn Muṭ'im, Zubayr ibn al-'Awwām, 'Alī ibn Abī Ṭālib رضي الله عنه, and a number of his companions and womenfolk, including his two wives Nā'ilah and Umm al-Banīn bint 'Utbah ibn Ḥusayn, and two boys. Jubayr ibn Muṭ'im offered the funeral prayer for him, or it was said that this was done by Zubayr ibn al-'Awwām, Ḥakīm ibn Ḥizām, Marwān ibn al-Ḥakam or al-Miswar ibn Makhramah رضي الله عنه.<sup>3</sup> What seems most likely is that the one who offered the funeral prayer for him was Zubayr ibn al-'Awwām رضي الله عنه, because of the report narrated by Imām Aḥmad in his *Musnad*. This report states that Zubayr ibn al-'Awwām رضي الله عنه offered the funeral prayer for 'Uthmān رضي الله عنه and buried him, and that was in accordance with 'Uthmān's رضي الله عنه wishes.<sup>4</sup> He was buried at night; this is supported by the report narrated by Ibn Sa'd and al-Dhahabī, as they said that he was buried between Maghrib and 'Ishā'.<sup>5</sup>

May Allah سبحانه وتعالى shower His endless blessings upon Sayyidunā 'Uthmān رضي الله عنه, the fourth man to embrace Islam, the only man in history to ever marry two daughters of a Nabī, and that too the daughters of the final Messenger Muḥammad صلى الله عليه وسلم, the one who extended for the Muslims al-Masjid al-Nabawī thus securing for himself a house in Jannah, the one who purchased the well of Rūmah and donated it to the Muslims thus securing for himself a garden in Jannah, the one who equipped one third of the Army of Tabūk thus earning the guarantee of the Prophet صلى الله عليه وسلم, "Nothing can harm 'Uthmān after this day.", and the one who was called a *Shahīd* (martyr) by none other than the Prophet صلى الله عليه وسلم. It is the saying of the Prophet صلى الله عليه وسلم that the place upon which the blood of the martyr falls will testify for him on the Day of Qiyāmah; thus, for some the plains of Badr and Uḥud will testify. For others, the soil of Makkah and Madīnah, for 'Umar رضي الله عنه it will be the Musallā of the Prophet صلى الله عليه وسلم, while for 'Uthmān رضي الله عنه it will be the noble Qur'ān itself that will

1 ibid

2 Sūrah al-Ḥashar: 16, 17

3 *Al-Bidāyah wa al-Nihāyah*, 7/199

4 *Al-Mawsū'ah al-Ḥadīthiyyah, Musnad al-Imām Aḥmad*, 1/555.

5 *Ṭabaqāt*, 3/78; *Tārīkh al-Islām (Aḥd al-Khulufā)*, p. 481

testify for him, the very verses upon which his blood fell:

فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

*So, Allah will suffice for you against them, And He is the All-Hearer, the All-Knower.*<sup>1</sup>

May Allah have mercy upon ‘Uthmān رضي الله عنه and instil within us, love for this noble Companion of the Prophet صلى الله عليه وسلم and unite us with him in the everlasting gardens of Paradise.

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<sup>1</sup> Sūrah al-Baqarah: 137, op. cit., 5/398. The report has numerous isnāds, which when taken together bring it to the level of ḥasan due to corroborating evidence.