

"Special web
edition"

The Third Caliph of Islam

Translated by:
Translation Department
(Dawat-e-Islami)

‘U Generosity of Sayyiduna Usman-e-Ghani

رضى الله
تعالى عنه

Illuminated stars

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The generous person is near Allah عَزَّوَجَلَّ, near Jannah, near people [and] far from Hell whereas the miserly person is far from Allah عَزَّوَجَلَّ, far from Jannah, far from people and near Hell. A generous person who is ignorant is dearer to Allah عَزَّوَجَلَّ than a miser worshipper. (Sunan-ut-Tirmizi, vol. 3, pp. 387, Hadees 1968)

S a y y i d u n a
'Abdullah Bin
'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا said:
During the rule
of Sayyiduna
Abu Bakr
Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ, a famine
struck the land.



People came in the court of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ and humbly said, 'There is no rain from the heavens, no vegetation on the earth and people are suffering acutely.' Khalifah-e-Rasool, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Go and have patience. The Most Gracious, Allah عَزَّوَجَلَّ will remove your poverty before evening.' So, shortly afterwards, there was a shouting, 'A mercantile caravan of 'Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ) has arrived from Syria.'

There were 100 camels loaded with food

supplies. People gathered at the door of Sayyiduna 'Usman رَضِيَ اللهُ تَعَالَى عَنْهُ and knocked at the door. He رَضِيَ اللهُ تَعَالَى عَنْهُ came out and asked, 'What do you want?' People said, 'We are living from hand to mouth, there is no rain from the heavens, no vegetation on the earth and people are suffering acutely. Sell us your mercantile provision so that we distribute it

amongst the needy Muslims and provide them comfort.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'You may enter by all means and buy it.' The traders came inside, food supplies were available

there. Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'How much profit will you give me against the price I have purchased from Syria?' The traders said, 'We will pay 12 in return for 10.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I have an offer which is more than this.' The traders said, 'We will pay 15 in return for 10.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'That offer is even more than this.' Greatly surprised, the traders said, 'O Abu 'Amr! There is no trader in Madinah except us. Who is offering you more?' Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'My Rab عَزَّوَجَلَّ

is offering me more by giving 10 in return for one. Can you offer more than this?' The traders said, 'By Allah عَزَّوَجَلَّ! We cannot give more than this.' Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I make Allah عَزَّوَجَلَّ witness, I have given all these food supplies to the needy Muslims as a Sadaqah.' (*Ar-Riqqah wal-Buka li Ibn Qudamah, pp. 92*)

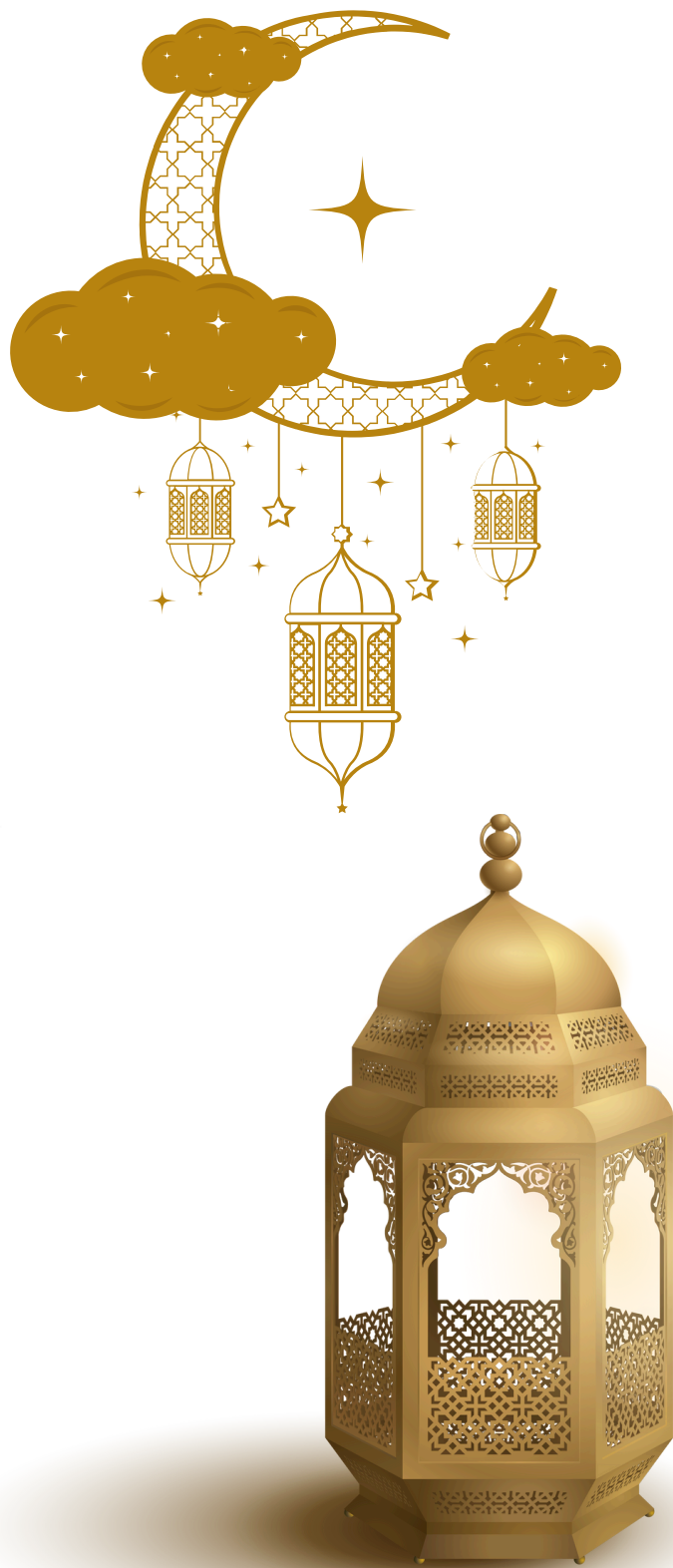
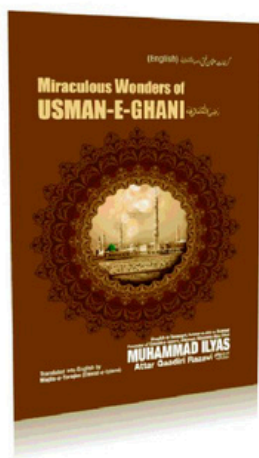
Bought Jannah 2 times

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said: Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ bought Jannah from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ twice, once he رَضِيَ اللهُ تَعَالَى عَنْهُ purchased the 'well of Roomah' and dedicated it to the Muslims and the second time when he provided supplies of Jihad for Ghazwah Tabook. (*Hilya-tul-Awliya, vol. 1, pp. 96, Raqm 171*)

After being cruelly attacked, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ embraced martyrdom at the age of around 82 on Friday, 18th of Zul-Hijja-til-Haraam, 35th AH, in the state of Sawm. (*Al-Isaabah, vol. 4, pp. 379*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Priceless sayings of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ

The third caliph, Ameer-ul-Mu'mineen, Sayyiduna Zun-Nurayn 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ possessed the beautiful attributes of modesty, simplicity and humility. He رَضِيَ اللهُ عَنْهُ possessed the heart filled with Divine fear and the yearning for following Sunnah. He رَضِيَ اللهُ عَنْهُ embraced martyrdom on 18 Zul-Hijjah 35 Hijri on Friday after 'Asr Salah. (*Mu'rifat-is-Sahabah, vol. 1, pp. 85; Al-Mu'jam-ul-Kabeer, vol. 1, pp. 77*)

After becoming the caliph, along with making outstanding efforts for improving the worldly life and afterlife of the Muslim Ummah and for the betterment and benefit of all common people, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ also provided guidance. Some of those points are:

- O people! You live in a temporary house and are spending the remaining part of your life. Therefore, quickly carry out as many good deeds as possible till death. Whether you enter into morning or evening, remember that the world is engulfed in deception. Therefore, the worldly life should not deceive you at all and the highly deceptive Satan should not deceive you at all by making you think of Allah تَعَالَى being Most Forbearing.



- Wealth and sons are the liveliness of worldly life; and in the sight of your Rab تَعَالَى, good things which remain alive are better in relation to Sawab [reward] and better in relation to hope. (*Part 15, Surah Al-Kahf, Ayah 45, 46; Tareekh Tabari, vol. 2, pp. 589*)

- (Giving instructions to rulers, he رَضِيَ اللهُ عَنْهُ has stated:) I fear that you people will get engaged in filling treasure, and not fulfil the obligation of protecting the Ummah. If you do so, remember that modesty, Amanat [trust], and loyalty will die out (from the society). Listen! The best justice is that contemplate the matters of the benefit and betterment of Muslims; what their right is,

do give them, and what right they need to fulfil, do take it. (*Tareekh Tabari, vol. 2, pp. 590*)

- Amanat is (the name of) honesty.

Stay firm on it, and do not become the first amongst treacherous people, otherwise, whosoever amongst the people coming afterwards will commit treachery, you will become a partner with him (in the sin). Well-wishing is to fulfil complete right. Do not oppress orphans and those who make contract



as the one who has oppressed them will have to be answerable in the court of Allah ﷻ on the Day of Judgement. (*Tareekh Tabari, vol. 2, pp. 591*)

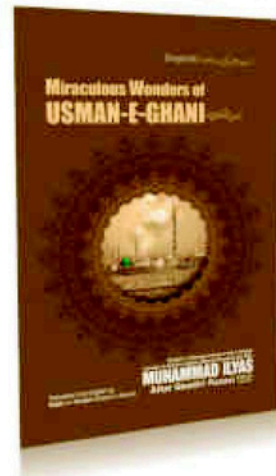
became brothers with each other. (*Shu'ab-ul-Iman, vol. 7, pp. 369*)



- (Advising common people, he رضى الله عنه has stated:) You have been commanded to obey and follow; therefore, do not become interested in the world at all in your matters. (*Tareekh Tabari, vol. 2, pp. 591*)
- O people! Certainly, Allah ﷻ has granted you this world so that you prepare for the Hereafter through it. He ﷻ has not granted you this world for the purpose that you become interested in it... (He رضى الله عنه further stated:) Keep fearing Allah ﷻ because the fear of Allah ﷻ is a safeguard against torment and also a Wasilah (medium) in the court of Allah ﷻ. Fear Allah ﷻ regarding the matter of "rights of people"; live while being a single group and do not split into different groups. Remember Allah's favours on you; when you were the enemies of each other, He inspired love in your hearts. Thus by His favour, you

May Allah ﷻ bless us with the ability of acting upon these sayings of Ameer-ul-Mu'mineen رضى الله عنه.

أَمِيرِنَ بَجَاوِ النَّبِيِّ الْأَمِيرِينَ مِنْ أَمْرِ اللَّهِ عَلَيْهِ وَسَلَّمَ



Purchaser of Paradise: Sayyiduna 'Uthman Ibn Affan رَضِيَ اللهُ عَنْهُ

Although all of the Companions will be granted Paradise, many of them individually received the glad tidings of Paradise from the blessed tongue of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; with the 'Asharah Mubashsharah' being at the top of this list. From these ten Companions is the third Caliph of Islām: Zun-Nūrayn Sayyiduna 'Uthmān رَضِيَ اللهُ عَنْهُ who himself states: I purchased Paradise in exchange for ten thousand Dirhams. (*Tārīkh Ibn 'Asākir*, vol. 39, p. 172) Let us read some of the blessed words that were said by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in which Sayyiduna 'Uthmān رَضِيَ اللهُ عَنْهُ is given the glad tidings of Paradise or in which there is mention of the great bounties and high stations that he shall receive therein.

Friendship with the Beloved Prophet ﷺ

On one occasion, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidatuna 'Ā'ishah Siddiqah رَضِيَ اللهُ عَنْهَا 'Shall I not give you glad tidings?' She replied, 'Why not, O

Messenger of Allah?' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Your father (Abū Bakr) is from the people of Paradise and Sayyiduna Ibrāhīm عَلَيْهِ السَّلَام will be his companion in Paradise. 'Umar is also from the people of Paradise and Sayyiduna Nūh عَلَيْهِ السَّلَام will be his companion in Paradise. 'Uthmān is from the people of Paradise and I myself am his companion. 'Alī is from the people of Paradise and his companion will be Sayyiduna Yahyā Ibn Zakariyyā عَلَيْهِمَا السَّلَام. (*al-Riyād al-Nadīrah*, vol. 1, p. 35)

Companion in Paradise

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ, 'O Talhah! In Paradise, every Prophet has a companion from his nation, and 'Uthmān Ibn 'Affān will be my close friend and companion in Paradise.' (*Kanz al-'Ummāl*, vol. 6, p. 273, part 11, Hadīth 32854)



The branch of a Heavenly tree

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said, 'Generosity is a tree of Paradise and Sayyiduna 'Uthmān is a branch from its branches.' (Kanz al-'Ummāl, vol. 6, p. 273, part 11, Hadīth 32849)

Glad tidings of Paradise

Sayyiduna Abū Mūsā Ash'ari رَضِيَ اللهُ عَنْهُ states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once reclining in a garden of Madīnah. Someone knocked on the door and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Open the door and give the glad tidings of Paradise to the one who has arrived. When the door was opened, it was Sayyiduna Abū Bakr Siddīq رَضِيَ اللهُ عَنْهُ. Someone knocked on the door again and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Open the door and give the glad tidings of Paradise to the one who has arrived. When it was opened, it was Sayyiduna 'Umar Fārūq رَضِيَ اللهُ عَنْهُ. Someone knocked on the door again and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Open the door and give the glad tidings of Paradise to the one who has arrived, and also inform them that they will be tested with trials and tribulations. When it was opened, it was Sayyiduna 'Uthmān-e-Ghanī رَضِيَ اللهُ عَنْهُ. (Muslim, p. 1004, Hadīth 6212, summarised)

Marriage to a Hūr (Heavenly maiden)

Once, during the caliphate of Sayyiduna Abū Bakr رَضِيَ اللهُ عَنْهُ a severe drought struck the people. Sayyiduna 'Uthmān-e-Ghanī رَضِيَ اللهُ عَنْهُ arrived in Madīnah with a thousand camels that were laden with food and supplies. Sayyiduna 'Uthmān رَضِيَ اللهُ عَنْهُ said to the traders of Madīnah: O assembly of traders! Bear witness that I have given all of these supplies away in charity to the needy people of Madīnah. Sayyiduna 'Abdullāh Ibn'Abbās رَضِيَ اللهُ عَنْهُمَا states: When I went to sleep at night, I saw the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was wearing a blessed shawl of light, in his blessed hands was an illuminated stick and the blessed laces of his sacred sandals were also shining. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: I am in a hurry; 'Uthmān has given 1000

camel-loads of flour and other supplies in charity. Allah Almighty has accepted this action of 'Uthmān and married him to a Hūr (Heavenly maiden) of Paradise. (al-Riyād al-Nadīrah, vol. 2, p. 43, summarised)

A man of Paradise

A man once came to the blessed court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shook hands with him and did not pull his hand away until the other person let go. That person asked: O Messenger of Allah! How is Sayyiduna 'Uthmān? The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: He is a man amongst the men of Paradise. (Mu'jam Kabīr, vol. 12, p. 405, Hadīth no. 13495)

A Heavenly maiden

The Prophet of Mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said: I entered Paradise and an apple was placed in my hand, I was turning it around when it burst open and a Hūr (Heavenly maiden) came out from it whose eyebrows were like that of a vulture's wings. I asked: Who do you belong to? She replied: I am for the one who will be killed unjustly: Sayyiduna 'Uthmān Ibn 'Affān. (Kanz al-'Ummāl, vol. 7, p. 29, part 13, Hadīth 36257)

A Heavenly Palace

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I entered Paradise and I saw a palace made of gold, pearls and rubies. I asked: Who is this for? It was said: It is for the Caliph who will be killed unjustly after you: Sayyiduna 'Uthmān Ibn 'Affān رَضِيَ اللهُ عَنْهُ. (Tā'rikh Ibn 'Asākir, vol. 39, p. 109)

The Confirmation of Heavenly Glad Tidings

When the Khawārij had forcefully confined Amīr al-Mu'mīnīn Sayyiduna 'Uthmān-e-Ghanī رَضِيَ اللهُ عَنْهُ to his home, Sayyiduna 'Uthmān-e-Ghanī رَضِيَ اللهُ عَنْهُ called the other Companions رَضِيَ اللهُ عَنْهُمْ and made them testify to those occurrences in which the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had given him the glad tidings of Paradise.



Expansion of the Masjid and Paradise

Sayyiduna 'Uthmān رَضِيَ اللهُ عَنْهُ said: Is there anyone from amongst you who has heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: Whoever purchases this area (which was used for confining camels) and extends our Masjid, he shall be given Paradise and his reward in this world is that as long as the Masjid remains, his rank shall continue to rise. So, I purchased that area for twenty thousand Dirhams and endowed it for the Masjid.

Assisting the army and Paradise

He then said: Is there anyone who has heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: The one who will provide this distressed army (an army without any supplies or necessities) with its necessary supplies shall have Paradise. So, I equipped that army with the necessary supplies and goods.

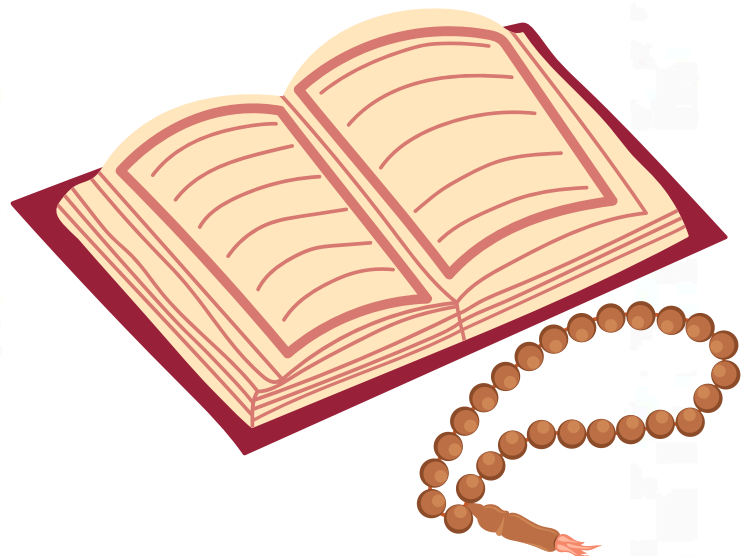
Paradise in exchange for a well

He then said: Is there anyone who has heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: The one who purchases the well of Rūmah shall be given Paradise. I purchased it and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: Give it away to the poor, you shall receive reward for it and be granted Paradise also. After hearing the words of Sayyiduna 'Uthmān, the Companions رَضِيَ اللهُ عَنْهُمْ said: Yes! This is what we heard. However, the Khawārij said: They are speaking the truth but you have changed.

(Kanz al-'Ummāl, vol. 7, p. 44, part 13, Hadīth 36332)

Date of Martyrdom

The words of Sayyiduna 'Uthmān-e-Ghanī had no effect on the insensitive Khawārij. Eventually, after making false accusations against him, they martyred him whilst he was in the state of fasting on the day of Friday, 18th Zul-Hijjah 35 AH. His resting place is in Jannah al-Baqī'. *(Ma'rifaḥ al-Sahābah, vol. 1, pp. 264, 271; al-Isābah, vol. 4, p. 379)*





The Impact of Sayyidunā 'Uthmān's Martyrdom

Our master and the Commander of the Faithful, 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ was martyred during a cruel attack by some dissidents on 18 Dhu al-Hijjah, 35 AH. The heinous attack on his house shook the Companions and sent tremors of sorrow through the Islamic world. Here is what some of the leading Companions said about the incident.

Our Master, 'Alī ibn Abī Ṭālib

"Dear Allah! I am neither happy with the martyrdom of 'Uthmān nor did I command it."¹

"Now, there is nothing but destruction for you (the people) until the end of time."²

The Mother of the Faithful, Sayyidatuna 'Ā'isha al-Ṣiddīqa

"You have left 'Uthmān as pure as cloth after it is washed of impurities.³ You then martyred him."

"You have made 'Uthmān as immaculately clean as a bowl after it is washed. You then martyred him."⁴

Sayyidunā Sa'd ibn Abī Waqqāṣ

After the martyrdom of Sayyidunā 'Uthmān,

Sayyidunā Sa'd went into seclusion, leaving public life and having limited contact with the affairs of people.⁵

Sayyidunā 'Abd al-Raḥmān ibn 'Awf

"The thought of remaining alive whilst 'Uthmān becomes a martyr had never occurred to me."⁶

Sayyidunā 'Abd Allah ibn Salām

"Today!" he exclaimed in tears, "the people of Arabia are destroyed."⁷

"By martyring 'Uthmān, the people have opened such a door of tribulation which will remain open until the Day of Judgement."⁸

Sayyidunā Ḥudhayfa

Whilst in Midian, he asked, "What has happened with 'Uthmān?" It was said, "It seems as though miscreants have martyred him." Hearing this, he answered, "If this is the case, 'Uthmān is in Paradise, and the miscreants are in the Fire."⁹

In another narration, when he heard the sorrowful news of Sayyidunā 'Uthmān's martyrdom, he made

1 *Tareekh Ibn Asakir*, vol. 39, p. 369

2 *Ansab al-Ashraf*, vol. 6, p. 224

3 *I.e., his book of deeds is full of good deeds.*

4 *Tabaqat Ibn Sa'd*, vol. 3, p. 60

5 *Mu'jam Ma'a Isti'jam*, p. 1093

6 *Musannaf Ibn Abi Shaiba*, vol. 21, p. 348

7 *Musannaf Ibn Abi Shaiba*, vol. 21, p. 308

8 *Riyad ul Nadira*, vol. 2, p. 81

9 *Riyad ul Nadira*, vol. 2, p. 80

the following supplication: “Dear Allah! You know I am free from being involved in Sayyidunā ‘Uthmān’s martyrdom. Even if those who did this are correct, I still have nothing to do with them. If those who martyred him are sinful, You know I am free from any form of link with them.”¹

He was also reported to have said, “By Allah! Those who martyred Sayyidunā ‘Uthmān will not find anyone better to replace him.”²

Sayyidunā Ḥudhayfa further commented:

The first tribulation was the martyrdom of ‘Uthmān, and the last will be the arrival of Dajjal. I take an oath by that Being in Whose control is my soul! Whoever has even an atom’s worth of love for those who martyred ‘Uthmān, he will follow Dajjal when he arrives, and he will die in this state. If such a person does not encounter Dajjal, he will believe in him in his grave.³

Sayyidunā Abū Mūsā al-Ash‘arī

“If the martyrdom of ‘Uthmān was right, the people of Arabia would extract milk from their cattle. However, this martyrdom was driven by misguidance, and so they are to now extract blood.”⁴

Sayyidunā Abū Hurayra

On the day of this event, Sayyidunā Abū Hurayra held two locks of his blessed hair and said, “Also behead me! By Allah, ‘Uthmān has been wrongfully martyred.”⁵

When this incident would be mentioned before him, he would begin to cry.⁶

The Prophet’s Grandson, Sayyidunā Ḥasan ibn ‘Alī

“May Allah curse those who martyred ‘Uthmān.”⁷

Sayyidunā ‘Abd Allah ibn ‘Abbās

Acting as a deputy of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, Sayyidunā ‘Abd Allah ibn ‘Abbās رَضِيَ اللهُ عَنْهُ was performing the obligations of Hajj that year. When news of the tragic event reached him in Makka, he said, “By Allah! ‘Uthmān was from those who upheld justice and integrity. If only I too were martyred on that day.”⁸

“If everyone was involved in the martyrdom of ‘Uthmān, they would all have been subject to stoning in the same manner as the nation of Lūṭ.”⁹

Sayyidunā ‘Abd Allah ibn Zubayr

“The murderers attacked ‘Uthmān the way thieves attack the blind-side of a town. May Allah ruin them all.”¹⁰

Sayyidunā Zayd ibn Thābit

He would cry upon the besieging of Sayyidunā ‘Uthmān’s house.¹¹

Sayyidunā Salama ibn Akwa‘

After this event took place, he left Madina for Rabza, where he remained for a long time. A few days before his passing away, he returned to Madina.¹²

Sayyidunā Thumāma ibn ‘Adī

Whilst in Yemen delivering a sermon, he received news of this sorrowful event. He began to cry in deep sadness, and when he was able to speak, he said, “Today, the vicegerency of Prophetic blessings has been taken away from the Prophet’s Ummah.”¹³

Sayyidunā Samura ibn Jundub

“Without doubt! Islam was in an unassailable and invincible fortress. By martyring ‘Uthmān, insurrectionists have brought a fissure into it. This space will not be filled by

1 *Riyad ul Nadira*, vol. 2, p. 80

2 *Tareekh al-Madina*, p. 1249

3 *Riyad ul Nadira*, vol. 2, p. 80

4 *Tareekh Ibn Asakir*, vol. 39, p. 480

5 *Tareekh al-Madina*, p. 1246

6 *Tabaqat Ibn Sa’d*, vol. 3, p. 59

7 *Riyad ul Nadira*, vol. 2, p. 80

8 *Tareekh Ibn Asakir*, vol. 39, p. 219

9 *Riyad ul Nadira*, vol. 2, p. 81

10 *Zad al-Maseer*, vol. 8, p. 121

11 *Tabaqat Ibn Sa’d*, vol. 3, p. 59

12 *Bukhari*, vol. 4, p. 439, *Hadith* 7087

13 *al-Mujam al-Kabeer*, vol. 2, p. 90, *Tabaqat Ibn Sa’d*, vol. 3, p. 59

the people until the Day of Judgement.”¹

The blind Companion, Sayyidunā Abū Usayd

“I thank Allah for granting me vision during the Prophetic era, bestowing me the honour of seeing the Messenger of Allah ﷺ, and I thank Him for taking my vision away during this time of tribulation.”²

Sayyidunā Abū Bakr al-Saqafī

“I would rather be cast onto the earth from the sky than be involved in the murder of Sayyidunā ‘Uthmān.”³

Sayyidunā Abū Ḥamīd al-Sā‘idi

“Dear Allah! I shall neither perform such-and-such action for Your sake, nor shall I smile until I meet Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ.”⁴

The following statement is attributed to either Sayyidatunā Umm Ḥabība or Sayyidatunā Ṣafīyya, who are both wives of the Holy Prophet ﷺ and mothers of the faithful:

“Allah and His Messenger are displeased with those who have taken varying paths in their religion and became many factions.”⁵

Sayyidunā ‘Abd Allah ibn ‘Amr

“‘Uthmān, the possessor of two lights, was martyred most unjustly, and for this, he was given two shares of reward.”⁶

Sayyidunā Ḥassān ibn Thābit

He mentions this incident in his poetry, by writing:

You have murdered a friend of Allah in his own home, bringing misguidance and injustice into the fray. Whichever nation aided in martyring ‘Uthmān, it will never achieve success, as he was rightly guided and walked upon the correct path.⁷

Sayyidunā Ka‘b ibn Mālik

He also penned poetry describing this event: “You have seen how goodness turned its back to the people, with the same speed as an ostrich turns and runs away, after ‘Uthmān has now left.”⁸

Sayyidunā Walid ibn ‘Uqba

He is another Companion who expressed his emotions regarding this incident in poetic form, saying: “If only I were subject to destruction before this took place, as my body is now sick and my heart suffering from panic.”⁹

Sayyidatunā Zaynab bint ‘Awwām

She said in a poem, “You made ‘Uthmān thirsty in his own home, yet quenched your own the way a severely thirsty camel drinks from gushing water.”¹⁰

Other Companions

Our masters ‘Alī, Ṭalḥa, Zubayr, Sa‘d and others رَضِيَ اللهُ عَنْهُمْ in Madina fell unconscious when they learned of Sayyidunā ‘Uthmān’s martyrdom.¹¹

When this event took place, many of the mothers of the believers said, “Calamities have taken over, and Islam has come under their effect.”¹²

After this tragic incident, many Companions رَضِيَ اللهُ عَنْهُمْ who had partaken in the Expedition of Badr left public life and remained in their homes, leaving only on their funeral biers.¹³

May Allah Almighty have mercy upon them, and for their sake, may He forgive us without accountability.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1 Tareekh Ibn Asakir, vol. 39, p. 483

2 Tareekh Ibn Asakir, vol. 39, p. 482

3 Tareekh Ibn Asakir, vol. 39, p. 483

4 Tabaqat Ibn Sa‘d, vol. 3, p. 59

5 Tareekh Madina, p. 1314

6 al-Mujam al-Kabeer, vol. 1, p. 89

7 al-Isti‘aab, vol. 3, p. 163

8 Tareekh Ibn Asakir, vol. 39, p. 537

9 Tareekh Ibn Asakir, vol. 63, p.249

10 al-Istiaab, vol. 3, p. 162

11 Tareekh Ibn Asakir, vol. 39, p. 419

12 Tareekh Ibn Asakir, vol. 39, p. 528

13 al-Bidaya wa al-Nihaya, vol. 5, p. 351