

An Act Of Devotion For The  
Two Realms In Mentioning  
The Virtues Of  
‘Uthmān Ibn ‘Affān

رَضِيَ اللهُ عَنْهُ

By:

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ibn Ismā‘īl ibn Yūsuf al-Ṭalqānī al-Qazwīnī رَضِيَ اللهُ عَنْهُ

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## Transliteration key

أ- 'a	ض - d
آ - ā	ط - ṭ
ب - b	ظ - ḏ
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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## Editor's Foreword

All praise to Allah. We praise Him, we seek his help, we beg His forgiveness, we believe in Him and we rely upon Him. We seek refuge in Allah from the evil within ourselves, and from the evils of our deeds. Whomsoever Allah has guided none can mislead, and whom He causes to go astray none can lead aright. We bear witness that none is worthy of worship save Allah; and we bear witness that Muḥammad is the servant and Messenger of Allah.

The envisaged portrait of the third Rightly Guided Khalīfah; the possessor of two lights, varies from Muslim to Muslim. To most he is a man of great modesty, immaculate piety, and other praiseworthy traits; which might seem antithetic to him being a wealthy businessman. It is as if opposite traits convened in the makeup of this great man. Perhaps the exceptionality of his visage stems from the convening of these traits in the *Amīr al-Muminīn* (Leader of the Believers), i.e. ‘Uthmān.

To most people he was a martyred Rightly Guided Khalīfah, a description to which the noble Prophet ﷺ bore testimony, while according to a small minority he is a usurper; as were those before him. These people; may Allah guide them, gravely erred in their reading of history; relying on fabrications and holding firm to its contents, thus going astray and deluding others as well. *And from Allah we seek guidance.*

Amidst the milieu of these differences, Imām Abū al-Khayr Ismāīl al-Ṭāḷqānī al-Qazwīnī authored this great treatise. Despite its concise nature, it effectively highlights the actual status of the Amīr al-Muminīn. He titled the treatise: *An act of devotion for the two realms in mentioning the virtues of ‘Uthmān Ibn ‘Affān, may Allah’s pleasure be upon him.*

It was by divine inspiration that I came across this unique copy found in the library of Shahīd ‘Alī Pāshā in Turkey. It was written in the sixth century by the

author's student رَحْمَةُ اللَّهِ. I undertook the task of transcribing it, editing it, and scrutinising the narrations found within the work.

May Allah shower peace and salutations upon our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, family, and Companions.



## Biography of Abū al-Khayr al-Ṭāliqānī

He is Aḥmad ibn Ismāʿīl ibn Yūsuf ibn Muḥammad ibn al-ʿAbbās Abū al-Khayr al-Ṭāliqānī al-Qazwīnī. Ṭāliqān is a district in Qazvīn found in modern day northern Iran; to this day it is known by this name.

His son, Abū al-Manāqib Muḥammad, states:

My father was born on the 27 Ramaḍān 511 A.H in Qazvīn.<sup>1</sup>

Al-Rāfiʿī states:

He grew up engrossed in the obedience of Allah, memorizing the Qurʾān at an early age... He was constantly occupied with the remembrance of Allah سبحانه وتعالى, reciting the Qurʾān whether setting out on a journey or returning, sitting or standing, and at all times. He was outstanding in his knowledge of *Tafsīr* (Qurʾān exegesis) and a profound memory in retaining the causes of revelations (*Asbāb al-Nuzūl*) as well as knowing views of the *Mufasirīn* (Qurʾān exegetists).

Those who attended his sittings would say:

His lips would constantly move—occupied with the remembrance of Allah—as was his state outside these sittings.<sup>2</sup>

Ibn Najār states:

He was the leader of the Shāfiʿī Juristic community, a paragon in his school of thought as well as issues of differences, exegesis, and Prophetic traditions. He left Qazvīn for Nīshāpūr, sojourning by the Jurist Muḥammad

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1 This was said by Abū al-Manāqib as mentioned in *Al-Mustafād min Dhayl Tārīkh Baghdād* of Ibn Dimyāṭī, pg. 34.

2 Al-Rāfiʿī: *Al-Tadwīn fī Akhbār Qazwīn*, 2/144.

ibn Yaḥyā. As a student he read to him and remained for a long period with him until he excelled in knowledge. He entered Baghdad establishing an oratory platform specifically to advise and admonish; thereby attracting the attention of the state. A group of fanatic loyalists soon established themselves around him. He would teach at the Nizāmiyah and the Jām'i Qasr. His sittings were attended by a large number of people. He was then formally appointed to teach at the Nizāmiyah in Rajab 569 A.H. After teaching for a period of time, he requested to return to his hometown and was permitted to do so. He returned to Qazvīn and remained there until his demise.

During his tenure in the Jām'i Qasr and the Nizāmiyah he conducted a number of sessions dictating Prophetic narrations. He lived a life filled with acts of obedience, constantly in remembrance of Allah ﷻ, praying, fasting, engaged in nocturnal prayers and abstaining from food. The latter had so much effect on him that the colour of his face changed. His tongue would not lax from the remembrance of Allah ﷻ no matter the situation or the occupation.<sup>1</sup>

Al-Dhahabī states:

Mahfūz ibn al-Bazūrī narrates in his *Tārīkh*, “Abū al-Khayr was the first to establish an oratory platform at the gate of Badr al-Sharif.” I say: This is perhaps the place where the Khalīfah Mustaqḍī' would attend his sermons behind a veil. These sermons would attract large crowds of people. He would alternate with Ibn al-Jawzī in lecturing the people.<sup>2</sup>

Al-Subkī said:

Abū Aḥmad ibn Sakīnah said, “When Ibn al-Ṣāḥib openly advocated *Rafḍ* (Shī'ism) in Baghdad, al-Qazwīnī visited me to give me his farewell.

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1 This was said by Ibn Najār as mentioned in *Al-Mustafād min Dhayl Tārīkh Baghdād* of Ibn Dimiyāṭī, pg. 34.

2 *Siyar A'lām al-Nubalā'*, 1/740.

He informed me of his intentions that he was planning to return to his homeland, I remarked, ‘You are of benefit to the people here,’ but he replied, ‘God forbid that I would live in a city, in which the Companions of the Prophet ﷺ are cursed.’ He left Bagdad for Qazwīn, never to return.”<sup>1</sup>

Al-Subkī transmits from the *Amālī* of al-Rāfi‘ī:

Al-Qazwīnī would conduct three public sittings for the masses in the week. The first of these sittings would be on the morning of Jumu‘ah. On the morning of the 12th of Muḥarram the year 590 A.H, he discussed the verse, “If they turn away from you, say: “Allah is sufficient for me. There is no god but Him.” Expounding upon the verse he mentioned that it was from the last verses revealed. Alongside the verse, “Today I have perfected your religion for you”, Sūrah al-Nasr (victory), and the verse, “Fear the day when you shall return to Allah”. After the latter was revealed the Prophet ﷺ only lived for seven days.

Al-Rāfi‘ī states, “When al-Qazwīnī ascended the pulpit he became feverish and passed on the next Friday, dying after seven days. (He remarks,) This was certainly an amazing coincidence.”<sup>2</sup>

## His works

- » *Kitāb al-Arba‘īn Fī al-Ajwibah al-Nabawiyyah ‘an al-Aswilah al-Zaynabiyyah*, I think it is found amongst the Yehuda collection in Princeton (64). Where it is recorded under the title: *Kitāb al-Arba‘īn Fī al-Ajwibah al-Nabawiyyah ‘an al-As‘ilah al-Dīniyyah*.
- » *Kitāb al-Arba‘īn Fī Mabānī al-Akḥbār al-Musnadah ‘an al-Nabī al-Muktār*. This work is lost.

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1 Al-Subkī: *Ṭabaqāt al-Shāfi‘īyyah al-Kubrā*, 3/303.

2 Ibid, 3/303-304.

- » A collection of forty narrations titled, *Al-Ṣādiq al-Maṣdūq fī Faḍā'il al-Ṣidīq wa al-Fārūq*. It is found in manuscript form in the library of Shahīd 'Alī Pāshā (539).
- » A collection of forty narrations on the virtues of 'Alī al-Murtaḍā رضي الله عنه. It is found in manuscript form in the library of Shahīd 'Alī Pāshā (539) and the Chester Beatty Library (3215).
- » A collection of forty narrations on the virtues of 'Uthmān ibn 'Affān entitled: *Kitāb al-Arba'īn al-Mukhamasāt fī Faḍā'il al-Imām Dhī al-Nūrayn 'Uthmān ibn 'Affan*. This is the book under study.
- » A collection of forty narrations titled, *Tuḥfat al-Akhyār fī Mu'asharāt al-Akhhbār*. This work is lost.
- » *Kitāb al-Arba'īn fī Bayān 'Adadayn:Khamsatah 'Asharah fī al-Musadasāt wa Khams wa 'Ishrīn fī al-Musabī'āt, al-Mushtamilah 'an khiṣāl al-Khayrāt, Musnadah ilā Sayid al Bariyyāt*. This work is lost.
- » A collection of forty narration regarding issues which the Prophet صلى الله عليه وسلم taught the Companions. This work is lost.
- » A collection of forty narrations entitled, *Al-Burḥān al-Anwār fī Faḍā'il al-Ṣiddīq al-Akbar*. It is found in manuscript form in the library of Shahīd 'Alī Pāshā (539).
- » A collection of forty narrations entitled, *Hadiyat Dhawī al-Albāb fī Faḍā'il 'Umar ibn al-Khaṭṭāb alayhi Riḍwān al-Karīm al-Wahāb*. It is found in manuscript form in the library of Shahīd 'Alī Pāshā (539).<sup>1</sup>
- » *Al-Tibyān Fī Masā'il al-Qur'ān fī al-Rad alā al-Ḥulūliyyah wa al-Jahmiyyah wa al-Qā'ilīn bi Khalq al-Qur'ān*. This work is lost.
- » *Ḥaḏā'ir al-Quds*. This work is lost.
- » *Khaṣā'iṣ al-Siwāk*. This work is lost.

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1 As mentioned by Sirāj al-Dīn al-Qazwīnī in his *Mashyakhah*, pg. 451.

- » *Mafātīḥ al-‘Atīyāt wa Maḡhālīq al-Baliyyāt fī al-Adhkār al-Da‘wāt*. The book was written in Persian and the current whereabouts of the book is unknown.<sup>1</sup>
- » *Sharḥ Ḥadīth Ḥawl Ziyārāt Jibrīl lī Ādam*. The book is preserved in the national Archives, London.
- » *Sharḥ Ḥadīth Ḥawl Qiyām Laylat al-Qadar*. The book is preserved in the national Archives, London.
- » *Ta‘rīf Aṣḡāb Sawā’ al-Sabīl ilā Asānīd al-Kutub al-Masmū‘ah wa al-Mustajāzah*. The book is preserved Chester Beatty’s library (3/3557).

## Demise

His son, Muḡammad Ibn Aḡmad ibn al-Qazwīnī states:

He passed on in Qazvīn on the day of Jumu‘ah, the 21st of Muḡarram 589 A.H.<sup>2</sup>

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1 As mentioned by Ismā‘īl Bāshā in *Hadiyat al-‘Ārifīn*, 5/88.

2 This was said by Abū al-Manāqīb as mentioned in *Al-Mustafād min Dhayl Tārikkh Baghdād* of Ibn Dimyāṭī, pg. 34.

## The importance of the book; its title and authenticating its attribution to the author

Hagiographies dedicated to the Companions are known and famous amongst the students of religious disciplines. The extensive list includes works such as; *Kitāb Faḍā'il al-Ṣaḥābah* of Imām Aḥmad, al-Dāraquṭnī's work, *Faḍā'il al-Khulafā' al-Arba'ah* of Abū Nu'aym, *Minhāj al-Qāṣidīn* of Ibn Qudāmah al-Maqdisī among others. It is clear from the titles of these works that it is dedicated to the Companions as a whole and not to a specific Companion. Nevertheless, they are comprehensive, mentioning almost all that was narrated with regards to 'Uthmān's virtues.

A hagiographical work dedicated to 'Uthmān رضي الله عنه has not reached us except for the work under study.<sup>1</sup> The Comprehensive nature of the work; collecting the authentic narrations that mention 'Uthmān's virtues, avails the reader from visiting long laborious compendiums and poorly structured works. The author collected these narrations from famous primary sources. Such as the *Ṣaḥīḥ* of Imām Muslim, *Sunan* of Ibn Mājah, *Faḍā'il al-Ṣaḥābah* of Imām Aḥmad, and works that are either completely lost or partially preserved; such as Ḥākim's *Tārīkh Nishāpūr* and the *Musnad* of Ishāq ibn Rāhūyah. In narrating from these works—which have been lost—the author preserved chains of narrations for famous traditions that are not found in surviving collections of Ḥadīth.

As for establishing the veracity of authorship for Abū Al-Khayr and the title of the treatise as mentioned, Sirāj al-Dīn al-Qazvīnī called the treatise : *Kitāb al-Arba'in al-Mukhamasāt fī Faḍā'il al-Imām Dhū al-Nūrayn 'Uthmān ibn 'Affān*, as mentioned above. Narrating the treatise from a number of scholars such as Dāwūd ibn Abī Naṣr, Muḥammad ibn 'Abd al-Muḥsin ibn Abī al-Ḥasan al-Wā'iz, 'Ā'ishah bint 'Abd al-Raḥīm; they all narrate from 'Alī ibn 'Abd al-Laṭīf ibn Yaḥyā al-Dīnawarī, who narrates the treatise from the author.

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1 Some might object saying that 'Abd Allāh ibn Aḥmad compiled a collection containing the virtues of 'Uthmān رضي الله عنه, and the book is published and in circulation; but what is clear after reading the book is that it is a piece of his father's collection on the virtues of the Companions.

The treatise was also mentioned by Muḥibb al-Ṭabarī, listing his references in the preface of his book *al-Riyāḍ al-Naḍirah*, which he named as *Arba‘ūn fī Faḍā’il ‘Uthmān*.<sup>1</sup>

The name attributed to the treatise is different from the one found on the manuscript. The name being *Qurbat al-Dārayn fī Manāqib Dhī al-Nūrayn*. This particular manuscript reached us via his student Abū ‘Abd Allāh Muḥammad ibn Maḥmūd ibn al-Ḥasan al-Ḥaḍīrī. On the last page of the manuscript he states:

This manuscript was recorded from the original document that was handwritten by the author رحمته الله on the seventieth of Muḥarram the year 599 A.H.

I depended on this copy in verifying the title of the treatise.

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1 *Mashyakhah Sirāj al-Dīn al-Qazwīnī*, pg. 451.

## Sources of the treatise

The author used a large number of works in compiling his treatise. Most of the sources are books authored in the third century. He would narrate the traditions found in these works with a complete chain –from himself until the Prophet-, if he narrates from the work for a second time he merely mentions the name of the author whose work he is narrating from. In narrating from the *Ṣaḥīḥ* of Imām Muslim, he mentions the entire chain of narration when narrating for the first time, when he narrates for a second or third time he suffices himself stating, “Muslim narrates...” This is done by the author to maintain brevity.

I will now mention the works the author used in this treatise, mentioning the number of narrations he takes from each and its sequence of appearance:

- » *Ṣaḥīḥ* of Imām Muslim, He narrates 4 narrations from his works (1-4).
- » *Sunan* of Ibn Mājah, He narrates 4 narrations from his work (6-9).
- » *Maʿrifat al-Ṣaḥābah* of Abū al Nuʿaym, He narrates 2 narrations from his work (15 and 16).
- » *Ḥilyah al-Awliyāʾ* of Abū al- Nuʿaym, he narrates 1 narration from this work (18).
- » *Faḍāʾil al-Ṣaḥābah* of Imām Aḥmad, he narrates 18 narrations from this work (28-38 and 42-59).
- » *ʾIṭlāl al-Qulūb* of al-Kharāʾiṭī, he narrates a single narrations from him (24).
- » *Juzʾ al-Ḥasan ibn ʿArfaḥ*, he narrates a single narration from the work (14).
- » *Musnad* of Ishāq ibn Rāhūyah<sup>1</sup>, he narrates 9 narrations from this work (10-13, 22,25,38-40).

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1 A large portion of this book is lost. The author narrates from ʿAbd Allāh ibn Muḥammad ibn ʿAbd al-Raḥmān ibn Shīrawayh and Aḥmad ibn Ibrāhīm ibn ʿAbd Allāh ibn Abī Naṣr. They are the two most prominent students of Ibn Rāhūyah who narrated the *Musnad*. Based on this, we can confidently assert that these narrations are found in the *Musnad*.



- » *Tārīkh Nīshāpūr*<sup>1</sup> of Ḥākīm, he narrates 5 narrations from this work (5, 18, 23, 26, 27).
- » *Juz' Muḥammad ibn Ya'qūb al-Aṣam*, he narrates a single narration from him (19).
- » *Musnad al-Ḥārith*, he narrates a single narration from him (20).
- » He narrates three narrations from Muḥammad ibn Abū al-Muẓaffar al-Sam'ānī (19-21). (I do not know which book he narrates from.)

I did not find narration 41 in the works that were at my disposal, nor do I know where the author sourced this narration from. In fact, some of the works used by the author in compiling the treatise are lost, a salient fact which is indicative of the works eminence.

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1 The author reported it from Zāhir ibn Ṭāhir from Abū 'Uthmān al-Ṣābūnī from al-Ḥākīm. In these narrations of al-Ḥākīm is great benefit, as he was well acquainted with Nīsābūr. For example he states, “And Bār is a town in Nīsābūr,” and in the twenty-seventh narration he says, “Abū Ya'qūb Ishāq ibn 'Īsā ibn Yūnus al-Jurjānī narrated to us in Nīsābūr.” Through this we are able to ascertain that his narrations from al-Ḥākīm are from his *Tārīkh*.

## Abū al-Khayr's Teachers

1. The author's father, Ismā'īl ibn Yūsuf ibn Muḥammad ibn al-‘Abbās Abū Sa‘d al-Ṭāḷqānī al-Qazwīnī. He was an ascetic, led a righteous life and was well versed in Jurisprudence and laws of inheritance.<sup>1</sup>

He narrates the book *Kitāb ‘Itilāl al-Qulūb* from al-Qāḍī Abū al-Maḥāsīn ‘Abd al-Wāḥid ibn Ismā‘īl al-Ṭabarī who narrates from — Abū al-Ḥasan al-Samarqandī al-Ḥusaynī who narrates from — ‘Abd al-Malik ibn Muḥammad al-‘Adal who narrates from — Aḥmad ibn Ibrāhīm al-Kindī who narrates from — Muḥammad ibn Ja‘far al-Kharā‘īṭī (the author of the book).

2. The great scholar of the Qur’ān, Ḥusayn ibn Aḥmad ibn al-Ḥasan Abū ‘Alī al-Ḥaddād. He was born 419 A.H and passed the year 515 A.H.<sup>2</sup>

He narrates *Ma‘rifat al-Ṣaḥābah* from its author Abū al-Nu‘aym.

3. Al-Muwafaq ibn Sa‘īd Abū Muḥammad al-Nīshāpūrī, I could not find a biography of him.

He narrates the *Musnad* of ‘Abd al-Razāq — from Abū ‘Alī al-Ṣafār who narrates from — Abū Sa‘d al-Naṣrawī who narrates from — Ibn Ziyād al-Samadī who narrates from — Ibn Shīrawayh and Aḥmad Ibn Ibrāhīm who narrate from — Ishāq ibn Rāhūyah, the author of the *Musnad* .

4. The great sage and long lived exceptional scholar of Ḥadīth and the sole authority on *Isnād* (chains of narrations) in Khorasan, Zāhir ibn Muḥammad ibn Muḥammad ibn Aḥmad Abū al-Qāsim al-Shaḥāmī al-Mustamlī al-Shurūṭī. He was born the year 446 A.H and passed away in 533 A.H.<sup>3</sup>

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1 *Al-Tadwīn fī Akbār Qazwīn*, 2/308.

2 *Ma‘rifat Qurā’ al-Kibār*, pg. 505.

3 *Siyar A‘lām al-Nubalā’*, 2/1707.

He narrates *Tārīkh Nīshāpūr* of al-Ḥākim from Abū ‘Uthmān al-Ṣābūnī.

5. The great scholar and Ḥadīth instructor, Shahardār ibn Shīrawayh ibn Shahardār Abū Manṣūr al-Hamadhānī al-Daylamī.<sup>1</sup>

He narrates *Faḍā’il al-Ṣaḥābah* of Imām Aḥmad from Mubārak ibn ‘Abd al-Jabbār who narrates from — Ibn al-‘Alāf who narrates from — al-Qaṭīṭī.

6. ‘Alī ibn al-Shāfi‘ī ibn Dāwūd Abū al-Ḥasan al-Faqīh al-Qazwīnī, otherwise known as al-Ustādh.

He would conduct classes and pass legal verdicts in Qazwīn. He passed on in the year 533 A.H.<sup>2</sup>

He narrated the *Sunan* of Ibn Mājah from Abū Manṣūr al-Maqūmī who narrates from — al-Qāsīm ibn Abī al-Mundhir al-Khaṭīb who narrates from — ‘Alī ibn Ibrāhīm ibn Salamah ibn Baḥr al-Qaṭān who narrated from the author of the *Sunan*.

7. Muḥammad ibn Aḥmad ibn Muḥammad Abū Bakr al-Bazāz al-Biṣṭāmī, I could not find a biography detailing his life.

He narrated from Fadhl ibn Abī al-Ḥarb al-Jurjānī.

8. Muḥammad ibn al-Faḍl ibn Aḥmad ibn Muḥammad ibn Abī al-‘Abbās Abū ‘Abd Allāh al-Ṣā‘idī al-Furāwī, commonly referred to as *Faqīh al-Ḥaram*. He was born approximately in the year 441 A.H and passed on the year 530 A.H.<sup>3</sup>

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1 *Siyar A’lām al-Nubalā’*, 2/1998.

2 *Tadwīn fī Akbār Qazwīn*, 3/364.

3 Al-Subkī: *Ṭabaqāt al-Shāfi‘iyyah al-Kubrā*, 3/400.

He narrates the *Ṣaḥīḥ* of Imām Muslim from ‘Abd al-Ghafār al-Fārisī who narrates from — al-Jalūdī who narrates from — Ibrāhīm ibn Muḥammad al-Faqīh who narrates from the author.

9. The great orator and preacher Muḥammad ibn Abī al-Fatḥ ibn ‘Abd al-Raḥmān al-Khaṭbī al-Kushmīhanī. He was born the year 493 A.H and passed in the year 578 A.H.<sup>1</sup>

He narrates from Abū Bakr Muḥammad ibn Abī al-Muẓafar al-Sam‘ānī.

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<sup>1</sup> *Siyar A‘lām al-Nubalā’*, 3/3665.

## Portraiture of the Manuscript

This manuscript; transcription of which was done by Abū ‘Abd Allāh Maḥmūd ibn al-Ḥasan al-Ḥaḍīrī, is a unique copy which is found in the collection of Shahīd Alī Pāshā in Istanbul, recorded under the number (539). Some of which is sixteen pages, I was guided to it by the distinguished scholar ‘Abd Allāh al-Atharī, may Allah divinely inspire him.

On the cover of the manuscript the name of the collection is written as: *Qurbat al-Dārayn fī Manāqib Dhī al-Nūrayn* (An act of devotion for the two realms in mentioning the virtues of ‘Uthmān ibn ‘Affān رضي الله عنه), under which the name of the author and his attributes are mentioned as follows:

Imām al-‘Allāmah Raḍī al-Dīn Ḥujat al-Islām Abū al-Khayr Aḥmad ibn Ismā‘īl ibn Yūsuf al-Ṭālqānī al-Qazwīnī.

On the last page the following appears:

The collection of forty narrations on the virtues of ‘Uthmān رضي الله عنه has concluded. It was written by the most insignificant servant of Allah, Abū ‘Abd Allāh Muḥammad ibn Maḥmūd ibn al-Ḥasan al-Ḥaḍīrī, may Allah grant him his wishes whatever they may be and avail him His blessings.

He then mentions the attendees as follows:

The entire collection of forty narrations on the virtues of ‘Uthmān رضي الله عنه was written by Abū ‘Abd Allāh Muḥammad ibn Maḥmūd ibn al-Ḥasan al-Ḥaḍīrī, may Allah grant him his wishes whatever they may be, and the attendees were: Fakhr al-Dīn Abū Bakr Muḥammad ibn Yūsuf ibn al-Ḥasan and the son of the great Imām, Raḍī al-Dīn Rafī‘ al-Islām Nāṣir al-Sunnah, Abū Bakr Muḥammad ibn al-Imām al-‘Allāmah Raḍī al-Dīn Abū al-Khayr Ahmad ibn

Ismā'īl ibn Yūsuf al-Qazwīnī;<sup>1</sup> may Allah bless the Ummah with his long life and be pleased with him. This was on Saturday, 23 Muḥarram 599 A.H.

At the bottom of the last page it reads:

The great scholar and ascetic—may Allah protect him from all calamities—read it to me and my hearing it is verified. This was written (by Muḥammad ibn Aḥmad ibn Ismā'īl)<sup>2</sup> on the date mentioned above (Saturday, 23 Muḥarram 599 A.H).

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1 This is the son of the author. Al-Rāfi'ī gave a detailed biography of him in his book *al-Tadwīn fī Tārīkh al-Qazwīn*, he states, “He was man of great repute, lofty aspirations, valour, and proficiency in oratory skills and enjoyed the acceptance of the Sulṭāns. He heard a lot of Prophetic traditions from his father and others in Baghdād, Qazwīn, and many other cities. He assumed judgeship in Roman territories for a period, retiring afterwards. The Sulṭān summoned him and passed on his way to meet him the year 614 A.H.

2 This has faded in the original document with few indications of it apparent only.

## Approach Adopted During Editing

The approach adopted by me during the editing of this book is as follows:

1. Copying the manuscript according to the dictations of the traditions.
2. Adjusted the text settings.
3. Explaining the ambiguous terms in the narrations and traditions.
4. Attributing the narrations to its published sources.
5. Extracting the narrations and grading them.

Finally, after praising Allah ﷻ, I cannot but express gratitude to everyone who offered their service to the book. Chief amongst them is Dr. Ibrāhīm Ḥasan Ṣabrī, who assisted me tremendously in reviewing my transcriptions, guiding me, and providing beneficial observations. May Allah ﷻ reward him greatly. I would like to also express my gratitude to my wife, Salmā Samīr al-Sha'arānī, for her grammatical review of the book as well as her enduring patience. May Allah ﷻ protect her and make her means of virtue.

Farīd Farīd al-Khājāh

2015CE/1436 A.H

Bahrain

قربة الازارن من مناقب ذى النورين عثمان عليه رضوان الرحمن  
نالها الحج الامام العلامة رضي الدين رحمه الاسلام اى الجيوس  
احمد اسمعيل بن يوسف الطالعاني القزويني رحمه الله عليه

قال رسول الله صلى الله عليه وسلم  
ليشجعن عثمان بن عفان  
رضي الله عنه في سبعين الف  
اعتق من اهل الكفار الكايد  
من قد استجب الثار حتى يظلم

حجته  
قال رسول الله صلى الله عليه وسلم  
المسي على العصي حذرتوا ضع  
ويكتب له بكل خطوة حسنة  
ويرفع له درجات

قال رسول الله صلى الله عليه وسلم  
المؤمن اذا دخل على اخطيه  
المؤمن فالتق لرواياته  
لطفابه وتغلبا حقه يغفر لها  
حين يستوى عليها جالسا

قال رسول الله صلى الله عليه وسلم  
من ترك ثلث حجرات  
مقوات اليات من غير هذار  
طبع الله تعالى على قلبه  
ومن يطعم الله تعالى على  
قلبه يجعله في اسفل جهنم

تزوج رسول الله صلى الله عليه وسلم ام المؤمنين  
خديجة رضي الله عنها لربع سنه ورسول الله  
صلى الله عليه وسلم (س) خمس وعشرون سنه  
وكانت معه خمساً وعشرين سنه وماتت  
ومررت بكتفي سنه



بسم الله الرحمن الرحيم ربنا رب السموات  
 والارض ربنا ربنا ربنا الى  
 الشان و مؤيد باي يلا وعمر الشجيرة وعين على الصبر من  
 صلى الله عليه وعلى آله وسلم فلكوا الملوك وبعد هذا كتاب  
 فيه اربعون حديثا واثران في فضائل ابي النور عثمان بن عفان  
 المصلي ابي القليل من اصحاب الله عليه وسلم سميت به الدار من  
 مناقب ابي النور والله كافي بها في الدار من الله  
 الا والله استحق المله الرحمن من حيا بعين عليه الرضوان  
 اخبرنا محمد بن الفضل القزويني انه عبد الغافر محمد القاركر  
 القمي عن ابي الجلودي ابا ابراهيم محمد العقدة عن مسلمان بن الحجاج  
 القشيري قال سمعت ابا اسمعيل بن ابي جعفر عن محمد بن ابي  
 حمزة عن علي بن عطاء وسلمان بن ابي سارة عن عبد الرحمن  
 عن عائشة قالت كان رسول الله صلى الله عليه وسلم في بيته  
 كاشفا عن نظره او ساقفه فاستاد ان اوبكر فلان له وهو  
 على ذلك الحال يحدث ثم استاد ان عمر فلان له وهو كذلك  
 لما حدثت عن استاد ان عثمان بن ابي ابي الله صلى الله عليه وسلم  
 وسوى شابه قال سمعته وهو ابن ابي حمزة قال اقول في ذلك يوم واحد  
 فحدث فلما خرج قالت عائشة دخل اوبكر فلم تجلس له ولم تلبس له  
 ثم دخل عمر فلم تجلس له ولم تلبس له ثم اظلمت عين عليت واسويت شامك  
 قال الا استحي من رجل يستحي منه الملائكة له الشان في  
 في اختتام النبي لعمر بن ابي طالب كان يحسن الاي كرا وعمر له احياء

كالمجرب احمد العاضى كالمجرب يحيى كالمجرب عبد الله بن داود التمار  
 الواشلى كالمجرب موسى عن الزينال بن عمرو عن ابي عبيد  
 قال قال رسول الله صلى الله عليه وسلم سألت ربي  
 كنهه فلعظايتها البنته ه ه ه

تم كتابه  
 في فضائل عشر رضوان الله عليه على يد  
 اصغر عباد الله ابي عبد الله محمد بن محمد بن  
 الحسن الحضري رفته الله طاب ثراه وبلغته  
 بركه وكتب من تحتها كاس خط المصنف  
 رحمه الله عليه في سابع عشر شهر ربيع  
 الثاني سنة ١١٠٠ هـ

جمع جمع الاربعين في فضائل عشر رضوان الله عليه بقراءة صاحب الكتاب  
 ابي عبد الله محمد بن محمد بن الحسن الحضري الكوفي ودفقه الله تعالى على جميل  
 ما سئناه من امور الدنيا والاخرة والا امامنا محمد بن ابي بكر محمد بن يوسف بن  
 علي الامام الكبري رضى الله عنه رضى الله عنه رضى الله عنه اي محمد بن الامام  
 العلامة رضى الله عنه كالمجرب احمد بن اسمعيل بن يوسف القرويني متبع الله الملك  
 بطول عمر ورضي عنه ولا كنهه روي استغنى الله عن شئ من شئ من ربه

في اهل البيت الامام العالم الزاهد حرسه الله  
 في جامعها  
 في النجف الاشرف

*In the name of Allah, the entirely merciful and the especially merciful*

*O Allah, we ask you to clear the way for us with your grace.*

All praise deservedly belongs to Allah, originator of the two fates and regulator of the two lifecycles. He who sent Muḥammad to the two worlds (the worlds of the Jinn and Man) and aided him with the two sages, Abū Bakr and ‘Umar as well as his two sons-in-law, ‘Uthmān and ‘Alī, may Allah shower salutations upon them as long as the cycles of day and night persist.

This is a collection of forty narrations and traditions which contain the virtues of *Dhī al-Nūrayn* (the possessor of the two lights) ‘Uthmān ibn ‘Affān رضي الله عنه, who prayed facing the two directions of worship (Jerusalem and later Makah). I titled it *An act of devotion for the two realms in mentioning the virtues of ‘Uthmān Ibn ‘Affān, may Allah’s pleasure be upon him*. Allah is sufficient in seeing to my wishes in this world and hereafter.

## 1. The Bashfulness of the Angels around ‘Uthmān رضي الله عنه

أَخْبَرَنَا مُحَمَّدُ بْنُ الْفَضْلِ الْفَرَاوِيُّ، أَخْبَرَنَا عَبْدُ الْغَافِرِ بْنُ مُحَمَّدٍ الْفَارِسِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَيْسَى الْجُلُودِيُّ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْفَقِيهِيُّ، أَخْبَرَنَا مُسْلِمُ بْنُ الْحَجَّاجِ الْقَسْبِيرِيُّ، أَخْبَرَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا إِسْمَاعِيلُ - هُوَ ابْنُ جَعْفَرٍ - عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ عَطَاءِ وَسُلَيْمَانَ ابْنَيْ يَسَارٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ فِي بَيْتِهِ كَاشِفًا عَنْ فخذَيْهِ أَوْ سَاقِيهِ، فَاسْتَأْذَنَ أَبُو بَكْرٍ، فَأَذَنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُمَرُ، فَأَذَنَ لَهُ، وَهُوَ كَذَلِكَ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُثْمَانُ، فَجَلَسَ رَسُولُ اللَّهِ وَسَوَّى ثِيَابَهُ، قَالَ مُحَمَّدٌ - وَهُوَ ابْنُ أَبِي حَرْمَلَةَ: وَلَا أَقُولُ ذَلِكَ فِي يَوْمٍ وَاحِدٍ، فَتَحَدَّثَ، فَلَمَّا خَرَجَ، قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ وَلَمْ تَحْتَشِمْ لَهُ وَلَمْ تُبَالِهْ، ثُمَّ دَخَلَ عُمَرُ، فَلَمْ تَحْتَشِمْ لَهُ وَلَمْ تُبَالِهْ، ثُمَّ دَخَلَ عُثْمَانُ، فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ، قَالَ: أَلَا اسْتَحْيَى مِنْ رَجُلٍ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ؟

1. Muḥammad ibn Faql al-Furāwī narrated to us—‘Abd al-Ghāfir ibn Muḥammad al-Fārisī narrated to us—Muḥammad ibn Ṭsā al-Julūdī narrated to us—Ibrāhīm ibn Muḥammad al-Faqīh narrated to us—Muslim ibn al-Ḥajjāj al-Qushayrī narrated to us—Yaḥyā ibn Yaḥyā narrated to us—Ismā‘īl, who is ibn Ja’far narrated to us—from Muḥammad ibn Abī Ḥarmalah—from ‘Aṭā ibn Yasār, Sulaymān ibn Yasār, and Abū Salamah ibn ‘Abd al-Raḥmān—from ‘Ā’ishah رضي الله عنها:

The Prophet صلى الله عليه وسلم was recumbent in his house with his thighs or calves uncovered. Abū Bakr رضي الله عنه requested entry and was permitted while the Prophet صلى الله عليه وسلم remained in his position. He then conversed with the Prophet صلى الله عليه وسلم. ‘Umar رضي الله عنه requested entry and was also permitted while the Prophet صلى الله عليه وسلم was in the same position. He also conversed with the Prophet صلى الله عليه وسلم. ‘Uthmān رضي الله عنه requested entry, upon his request, The Prophet صلى الله عليه وسلم sat up, straightened his clothing and permitted him to enter. (Muḥammad—the narrator—stated, “I do not say this happened in one day.”) He then entered and conversed with the Prophet صلى الله عليه وسلم.

After he left, ‘Ā’ishah رضي الله عنها remarked, “Abū Bakr رضي الله عنه entered and you did not shy away nor did you pay attention to the situation and ‘Umar رضي الله عنه entered and you did not shy away nor did you pay attention to the situation. When ‘Uthmān رضي الله عنه entered you sat up and straightened your clothing

The Prophet صلى الله عليه وسلم said, “Should I not be bashful of a man around whom the angels are bashful? <sup>1</sup>

1 *Ṣaḥīḥ Muslim*, (6159) via Yaḥyā ibn Sa’īd al-Nīshāpūrī.

## 2. The bashfulness of the Prophet ﷺ around ‘Uthmān رَضِيَ اللهُ عَنْهُ, more than what he was around Abū Bakr and ‘Umar, due to ‘Uthmān’s رَضِيَ اللهُ عَنْهُ shyness

وَبِهِ قَالَ مُسْلِمٌ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ بْنِ الْعَاصِ بْنِ سَعِيدِ بْنِ الْعَاصِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ وَعُثْمَانَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ، لَا يَسُ مِرْطَ عَائِشَةَ، فَأَذَنَ لِأَبِي بَكْرٍ وَهُوَ كَذَلِكَ، فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذَنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ، فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ، قَالَ عُثْمَانُ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ، وَقَالَ لِعَائِشَةَ: اجْمَعِي عَلَيَّ تِيَابِكَ، فَقَضَيْتُ إِلَيْهِ حَاجَتِي ثُمَّ انْصَرَفْتُ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، مَا لِي لَمْ أَرَكَ فَرَعْتُ لِأَبِي بَكْرٍ وَعَمَرَ كَمَا فَرَعْتَ لِعُثْمَانَ؟ قَالَ رَسُولُ اللَّهِ: إِنَّ عُثْمَانَ رَجُلٌ حَيِّيٌّ، وَإِنِّي خَشِيتُ أَنْ أَذْنَتْ لَهُ عَلَى تِلْكَ الْحَالِ أَنْ لَا يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ

2. Muslim states—‘Abd al-Malik ibn Shu‘ayb ibn al-Layth ibn Sa‘d narrated to us—my father narrated to me—from my grandfather—‘Uqayl ibn Khālid narrated to me—from Ibn Shihāb—from Yahyā ibn Sa‘īd ibn al-‘Āṣ—Sa‘īd ibn al-‘Āṣ informed him—‘Ā’ishah رَضِيَ اللهُ عَنْهَا, wife of the Prophet ﷺ, and ‘Uthmān رَضِيَ اللهُ عَنْهُ narrated to him:

Abū Bakr requested entry upon the Prophet ﷺ while the Prophet ﷺ was recumbent on his mattress, covered by Ā’ishah’s shawl. He was permitted entry while the Prophet ﷺ remained in his position. Abū Bakr addressed the matter he intended to discuss with the Prophet ﷺ and left. ‘Umar requested entry and was permitted while the Prophet ﷺ was in the same position. After addressing the matter he intended to discuss he left.

‘Uthmān رَضِيَ اللهُ عَنْهُ states, “Then I requested entry, upon my request the Prophet ﷺ sat up. He said to ‘Ā’ishah gather your clothes. I discussed what I intended to discuss with him and left.”

‘Ā’ishah said, ‘O Messenger of Allah, why were you conservative in dealing with ‘Uthmān more than what you were with Abū Bakr and ‘Umar?’

The Prophet ﷺ replied, “‘Uthmān is a shy person, had I met him in my previous condition he would have shied away from addressing his need.”<sup>1</sup>

1 Ṣaḥīḥ Muslim, (6160) via ‘Abd al-Malik ibn Shu‘ayb.

### 3. Glad tidings of the Prophet ﷺ to 'Uthmān together with a misfortune that shall afflict him

وَبِهِ قَالَ مُسْلِمٌ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْكِينِ الْيَمَامِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سَلِيمَانُ بْنُ بِلَالٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقَالَ: لَا لَزْمَ رَسُولِ اللَّهِ وَلَا كُونََ مَعَهُ يَوْمِي هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ، فَقَالُوا: خَرَجَ وَجْهَ هَاهُنَا، قَالَ: فَخَرَجْتُ عَلَى إِيْرِهِ أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بَيْرَ أَرِيْسٍ، قَالَ: فَجَلَسْتُ عِنْدَ الْبَابِ، وَبِأَيْهَا مِنْ جَرِيْدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بَيْرِ أَرِيْسٍ وَتَوَسَّطَ قَفْهًا وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبَيْرِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لَا كُونََنَّ بِوَابِ رَسُولِ اللَّهِ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، قَالَ: ثُمَّ دَهَيْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، قَالَ: فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ اللَّهِ يُبَشِّرُكَ بِالْجَنَّةِ، قَالَ: فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ مَعَهُ فِي الْغَفِّ وَدَلَّى رِجْلَيْهِ فِي الْبَيْرِ كَمَا صَنَعَ رَسُولُ اللَّهِ وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيُلْحِقُنِي، فَقُلْتُ: إِنْ يُرِدُ اللَّهُ بِنِفلَانٍ - يُرِيدُ أَحَاهُ - خَيْرًا يَأْتِي بِهِ، فَإِذَا إِنْسَانٌ يُحْرِكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ، وَقُلْتُ: هَذَا عُمَرُ يَسْتَأْذِنُ، فَقَالَ: ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، فَجِئْتُ عُمَرَ، فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ بِالْجَنَّةِ رَسُولُ اللَّهِ، قَالَ: فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ فِي الْغَفِّ عَنْ يَسَارِهِ وَدَلَّى رِجْلَيْهِ فِي الْبَيْرِ، ثُمَّ رَجَعْتُ، فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدُ اللَّهُ بِنِفلَانٍ خَيْرًا - يَعْنِي: أَحَاهُ - يَأْتِي بِهِ، فَجَاءَ إِنْسَانٌ، فَخَرَكَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ: عَلَى رِسْلِكَ، قَالَ: وَجِئْتُ النَّبِيَّ، فَأَخْبَرْتُهُ، فَقَالَ: ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، مَعَ بَلْوَى نُصِيْبِهِ، قَالَ: فَجِئْتُ، فَقُلْتُ: ادْخُلْ وَيُبَشِّرُكَ رَسُولُ اللَّهِ بِالْجَنَّةِ مَعَ بَلْوَى نُصِيْبِكَ، قَالَ: فَدَخَلَ فَوَجَدَ الْغَفَّ قَدْ مَلِئَ، فَجَلَسَ وَجَاهَهُمْ مِنَ الشَّقِّ الْآخِرِ.

3. Muslim states—Muḥammad ibn Miskīn al-Yamāmī narrated to us—Yahyā ibn Ḥassān narrated to us—Sulaymān ibn Bilāl—from Sharīk ibn Abī Namir—from Sa‘īd ibn al-Musayyab—Abū Mūsā al-Ash‘arī related to me:

One day he made his ablutions in his house and set forth with the determination that he would stick to the Prophet ﷺ and spend the day in his company. So he came to the Masjid and enquired about the whereabouts of the Prophet ﷺ. He was told that he headed in a certain direction.

He said, “I followed him, inquiring about him till he entered the area where the well of Arīs was.<sup>1</sup> I sat at the gate, which was made of strips of palm

1 Yāqūt al-Ḥamawī in *Mu‘jam al-Buldān* says, “*Bi‘r Arīs*: The name of a well in Madīnah, in Qubā’, in front of its Masjid.”

branches. I waited until the Prophet relieved himself and performed his ablution. I then went to him and saw he was seated on the platform of the well, having drawn up his loincloth to his knees and suspended his feet into the well.

I greeted him and said to myself, 'I shall be the Prophet's doorman today.'

Shortly thereafter Abū Bakr came and knocked on the door.

I said, 'Who is that?'

He said, 'Abū Bakr.'

I said, 'Wait a moment.'

Then I went to the Prophet ﷺ and said, 'O Messenger of Allah, Abū Bakr is at the door requesting entry.'

He said, 'Permit him and give him the glad tidings of Paradise.'

I returned and said to Abū Bakr, 'You may enter and the Prophet ﷺ gives you the glad tidings of Paradise.'

Abū Bakr entered and sat down on the right side of the Prophet ﷺ on the platform, suspending his feet into the well as the Prophet ﷺ had done. I then returned to the door and sat down. I had left my brother at home, making his ablution and intending to join me. I said to myself, 'If Allah desires good for him, He will bring him here.'

Someone knocked on the door and I said, 'Who is that?'

'Umar ibn al-Khaṭāb,' came the reply.

I said, 'Wait a moment.'

I went to the Prophet ﷺ and after greeting him said, “Umar is at the door requesting entry.’

He said, ‘Permit him to enter and give him the glad tidings of Paradise.’

I went back to ‘Umar and said to him, ‘You may enter and the Prophet ﷺ gives you the glad tidings of Paradise.’

He entered and sat down on the left of the Prophet ﷺ on the platform, suspending his feet into the well. I had returned to door, sat down and said to myself, ‘If Allah desires good for my brother he will bring him.’

Someone then knocked on the door and I said, ‘Who is that?’

“Uthmān,’ came the reply.

I went to the Prophet ﷺ and after greeting him said, “Uthmān is at the door requesting entry.’

He said, ‘Permit him to enter and give him the glad tidings of Paradise, together with a misfortune that shall afflict him.’

I went back to ‘Uthmān and said to him, ‘You may enter and the Prophet ﷺ gives you the glad tidings of Paradise together with a misfortune that shall afflict you.’

He entered and finding the platform full, sat down on the opposite side of the platform.”

Sharīk narrated that Sa‘īd ibn al-Musayyab said, “The order in which they sat down indicated the position of their graves.”<sup>1</sup>

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1 *Ṣaḥīḥ Muslim*, 6164 via Muḥammad ibn Miskīn al-Yamāmī, Ṣaḥīḥ al-Bukharī, 3695 via Abū Mūsā al-Ash‘arī.



(4) وَبِهِ قَالَ مُسْلِمٌ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ فِي حَائِطِ الْمَدِينَةِ وَهُوَ مُتَّكِيٌّ يَرُكِّزُ بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالطِّينِ إِذْ اسْتَفْتَحَ رَجُلٌ، فَقَالَ: افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ، قَالَ: فَإِذَا أَبُو بَكْرٍ، فَفَتَحْتُهُ وَبَشِّرْتُهُ بِالْجَنَّةِ، قَالَ: ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، فَقَالَ: افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ، قَالَ: فَذَهَبْتُ فَفَتَحْتُ لَهُ وَبَشِّرْتُهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ، قَالَ: فَجَلَسَ النَّبِيُّ، فَقَالَ: افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تَكُونُ، قَالَ: فَذَهَبْتُ فَإِذَا عُثْمَانُ بْنُ عَفَانَ، قَالَ: فَفَتَحْتُ فَبَشِّرْتُهُ بِالْجَنَّةِ، وَقُلْتُ الَّذِي قَالَ، فَقَالَ: اللَّهُمَّ صَبِرًا - أَم: وَاللَّهِ الْمُسْتَعَانَ

Muslim states—Muḥammad ibn al-Muthanā al-ʿAnazī narrated to us—Ibn Abī ʿAdī narrated to us—from ʿUthmān ibn Ghiyyāth—from Abū ʿUthmān al-Nahdī—from Abū Mūsa al-Ashʿarī:

The Prophet ﷺ was in an orchard of Madīnah, leaning and resting on a stick between clay and water, when someone requested entry.

He said, “Open the door for him and give him the glad tidings of Paradise.”

When I opened the door, it was Abū Bakr. I permitted him entry and gave him the glad tidings of Paradise.

Another person sought entrance, the Prophet ﷺ said, “Permit him in and give him glad tidings of Paradise.”

When I opened the door it was ʿUmar, I permitted entry and gave him glad tidings of Paradise.

Another person sought entrance; the Prophet ﷺ sat down and said, “Permit him entrance and give him glad tidings of Paradise with a calamity that will afflict him.”

I went and saw it was ʿUthmān رضي الله عنه. I opened the door, gave him the glad tidings of Paradise and informed him of what the Prophet ﷺ said.

ʿUthmān said, “We seek from Allah fortitude,” or he said, “We ask Allah for help.”<sup>1</sup>

1 *Ṣaḥīḥ Muslim*, (6162) via Muḥammad ibn al-Muthanā al-ʿAnazī; Ṣaḥīḥ al-Bukharī, (3695) with his chain to Abū ʿUthmān al-Nahdī.

#### 4. The Prophet ﷺ applauding ‘Uthmān for the firmness of his faith

أَخْبَرَنَا زَاهِرُ بْنُ طَاهِرٍ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ إِذْنَا، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي الْحُسَيْنِ الْحِيرِيُّ، أَخْبَرَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ نَصْرِ الْبَارِي - وَبَارَ قَرْتَبَةَ مِنْ قَرَى نَيْسَابُورَ، حَدَّثَنَا الْفَضْلُ بْنُ أَحْمَدَ الرَّازِيِّ، حَدَّثَنَا سُلَيْمَانُ بْنُ سَلَمَةَ الْحَمْصِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ الْجَهْمِ، حَدَّثَنِي عَمْرُو بْنُ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: عَطَسَ عُثْمَانُ بْنُ عَفَانَ عِنْدَ النَّبِيِّ ثَلَاثَ عَطَسَاتٍ مُتَوَالِيَاتٍ، فَقَالَ النَّبِيُّ: يَا عُثْمَانُ، أَلَا أُبَشِّرُكَ؟ قَالَ: بَلَى، يَا أَيْمَنُ أَنْتَ وَأُمِّي، فَقَالَ: هَذَا جِبْرِيلُ يُخْبِرُنِي عَنْ اللَّهِ عَزَّ وَجَلَّ أَنْ مَنْ عَطَسَ ثَلَاثَ عَطَسَاتٍ مُتَوَالِيَاتٍ إِلَّا كَانَ الْإِيمَانُ ثَابِتًا فِي قَلْبِهِ

قُلْتُ: إِنَّمَا أَرَادَ بِهِ مَنْ عَطَسَ هَكَذَا وَهُوَ عَلَى مِثْلِ مَقَامِ عُثْمَانَ بْنِ عَفَانَ فِي الْحَيَاءِ وَالْإِنْقَانِ

5. Zāhir ibn Ṭāhir informed us—Ismā‘īl ibn ‘Abd al-Raḥmān narrated to us in commission<sup>1</sup>—Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh narrated to us—Abū Bakr ibn Abī al-Ḥusayn al-Ḥīriyy narrated to us—Abū ‘Alī al-Ḥusayn ibn al-Naṣr al-Bārī (Bār is a district of Nīsābūr) narrated to us—Al-Faḍl ibn Aḥmad al-Rāzī narrated to us—**Sulaymān ibn Salamah al-Ḥimṣī** narrated to us—**Ya‘qūb ibn al-Jahm** narrated to us—**Amr ibn Jarīr** narrated to us—from ‘Abd Allāh ibn Ṣuḥayb—from Anas ibn Mālik:

‘Uthmān sneezed three consecutive times in the presence of the Prophet ﷺ.

The Prophet ﷺ then said, “O ‘Uthmān, should I not give you glad tidings?”

‘Uthmān said, “Certainly O Prophet ﷺ, may my parents be of sacrificed for you.”

The Prophet ﷺ said, “Jibrīl recently informed me that Allah ﷻ said, ‘An individual does not sneeze three consecutive times except faith is well rooted in his heart.’”<sup>2</sup>

1 The purport of the statement is the narration was carried via Ijāzah. See the *Muqaddimah Ibn Ṣalāh* pg. 96.

2 The isnād is *Matruk* (suspected of forgery), due to the unreliability of **Sulaymān ibn Salamah**, **‘Amr ibn Jarīr**, and **Ya‘qūb ibn al-Jahm**; they are all suspected of lying. *Lisān al-Mizān* 3/111, 4/313, and 6/375. I could not find this narration in the published works of al-Ḥākim, perhaps it is found in his lost work *Tārīkh Nīsābūr*. What is indicative of this is the chain of the author, wherein he explained the geographical positioning of the district Bār. This could very much be al-Ḥākim’s words under the biography of Ḥusayn ibn Naṣr in his *Tārīkh*. And Allah knows best.

The author notes that the purport of the narration is: If someone sneezes in this manner and is of the calibre of ‘Uthmān رضي الله عنه in modesty and conviction.

5. Allah ﷻ marrying Umm Kulthūm رَضِيَ اللهُ عَنْهَا; daughter of the Prophet ﷺ, to ‘Uthmān رَضِيَ اللهُ عَنْهُ with a dowry like that of Ruqayyah رَضِيَ اللهُ عَنْهَا

أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ الشَّافِعِيِّ بْنِ دَاوُدَ الْفَقِيهِيُّ، أَخْبَرَنَا أَبُو مَنْصُورٍ مُحَمَّدُ بْنُ الْحُسَيْنِ ابْنِ الْهَيْثَمِ الْمُقَوِّمِيُّ، أَخْبَرَنَا أَبُو طَلْحَةَ الْقَاسِمُ بْنُ أَبِي الْمُنْدَرِ الْخَطِيبُ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ سَلَمَةَ بْنِ بَحْرِ الْقَطَّانِ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَزِيدَ مَاجِهَ، حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا أَبِي: عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ، فَقَالَ: يَا عُثْمَانُ هَذَا جَبْرِيلُ أَخْبَرَنِي أَنَّ اللَّهَ قَدْ زَوَّجَكَ أُمَّ كَلْثُومٍ بِمِثْلِ صَدَاقِ دُفْقَةَ عَلَى مِثْلِ صُحْبَتِهَا

6. Abū al-Ḥusayn ‘Alī ibn al-Shāfi‘ī ibn Dāwūd al-Faqīh narrated to us—Abū Manṣūr Muḥammad ibn al-Ḥusayn ibn al-Haytham al-Muqawwamī narrated to us—Abū Ṭalḥah al-Qāsim ibn Abī al-Mundhir al-Khaṭīb narrated to us—Abū al-Ḥasan ‘Alī ibn Ibrāhīm ibn Salamah ibn Baḥr al-Qaṭṭān narrated to us—Abū ‘Abd Allāh Muḥammad ibn Yazīd ibn Mājah narrated to us—Abū Marwān Muḥammad ibn ‘Uthmān narrated to us—my father, ‘Uthmān ibn Khālīd narrated to us—from ‘Abd al-Raḥmān ibn Abī Zinād—from al-‘A‘raj—from Abū Hurayrah:

The Prophet ﷺ met with ‘Uthmān at the door of the Masjid and said, “O ‘Uthmān, Jibrīl has told me that Allah ﷻ married you to Umm Khulthūm for a dowry like that of Ruqayyah, provided you treat her as you treated Ruqayyah.”<sup>1</sup>

1 The isnād is *Matruk* (suspected of forgery). Ibn Mājah reported it in his *Sunan* (110) from the chain of Abū Marwān Muḥammad ibn ‘Uthmān, but in the published *Sunan* he narrated from ‘Abd al-Raḥmān ibn Abī Zinād—from his father—from al-‘A‘raj; the author omitted “from his father”. The published version is more accurate, Allah willing. This narration is reported by Imām Aḥmad in *Faḍā’il al-Ṣaḥābah*, (844), (858); Ibn Abī ‘Āṣim in *al-Āḥād* (pg. 591); Al-Ṭabarānī in *Mujam al-Kabīr* (15/5296); Al-Ājurī in *al-Sharīḥ* (pg.520). All of them narrated from Abū Marwān from ‘Uthmān ibn Khālīd. ‘Uthmān ibn Khālīd is suspected of lying. Al-Ḥākim and Abū Nu‘aym al-Asbahānī state, “He narrated from Mālik and others forged narrations.” *Tahdhīb al-Tahdhīb*, 3/59. There is a collaborating narration in *Mustadrak al-Ḥākim*, (6860), narrated by Abū Hurayrah رَضِيَ اللهُ عَنْهُ, but it is via ‘Abd Allāh ibn Ṣālīh al-Miṣrī—from Ibn Lahī‘ah; who are both weak narrators.

## 6. The Prophet prohibiting ‘Uthmān رضي الله عنه from taking off the garment that symbolizes his Khilāfah towards the end of his life. As well as establishing the legitimacy of his reign.

وَبِهِ قَالَ ابْنُ مَاجَهَ: حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا فَرَجُ بْنُ فَصَّالَةَ، عَنْ رَبِيعَةَ بْنِ زَيْدِ الدَّمَشْقِيِّ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ: يَا عُثْمَانُ إِنَّ وِلَاكَ اللَّهُ تَعَالَى هَذَا الْأَمْرَ يَوْمًا، فَأَرَادَكَ الْمُشْرِكُونَ أَنْ تَخْلَعَ قَمِيصَكَ الَّذِي قَمَصَكَ اللَّهُ تَعَالَى، فَلَا تَخْلَعْهُ، يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ، قَالَ التُّعْمَانُ: فَقُلْتُ لِعَائِشَةَ: مَا مَنَعَكَ أَنْ تُعَلِّمِي النَّاسَ بِهَذَا، قَالَتْ: أُنْسِيئُهُ وَاللَّهِ

7. Ibn Mājah states—‘Alī ibn Muḥammad<sup>1</sup> narrated to us—Abū Mu‘āwiyah narrated to us—**Faraj ibn Fuḍālah** narrated to us—from Rabī‘ah ibn Yazīd al-Dimashqī—from Nu‘mān ibn Bashīr—from ‘Ā’ishah:

The Prophet صلى الله عليه وسلم said, “O ‘Uthmān, if one day Allah سبحانه وتعالى places you in charge of this matter and a band of polytheist hypocrites want you to take off the garment that Allah سبحانه وتعالى has garbed you with, do not remove it.”

The Prophet صلى الله عليه وسلم said this three times.

Nu‘mān said, “I said to ‘Ā’ishah رضي الله عنها, ‘Why did you not inform the masses of this narration.’

She said, “By Allah I was made to forget.”<sup>2</sup>

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1 He is ‘Alī ibn Muḥammad ibn Ishāq al-Ṭanāfīsī, reliable, devout worshipper. *Taqrīb al-Tahdhīb*, pg. 472.

2 The isnād is ḍa‘īf. Ibn Mājah narrates it in his *Sunan* (112) from ‘Ālī ibn Muḥammad al-Ṭanāfīsī, in this chain is **Faraj ibn Fuḍālah** regarding whom there is a difference of opinion, but the majority of scholars, such as Yaḥyā ibn Ma‘īn, ‘Alī ibn al-Maḍīnī, al-Bukhārī, Muslim, al-Nasā‘ī, and others are of the opinion that he is weak. *Tahdhīb al-Tahdhīb*, 3/383. However, the narration itself is ṣaḥīḥ via other chains, as will become evident under narration 43 (pg. 87).

## 7. A similar narration

وَبِهِ قَالَ ابْنُ مَاجَهَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ فِي مَرَضِهِ: وَدِدْتُ أَنْ عِنْدِي بَعْضُ أَصْحَابِي، قُلْنَا: يَا رَسُولَ اللَّهِ أَلَا نَدْعُو لَكَ أَبَا بَكْرٍ؟ فَسَكَتَ، قُلْنَا: أَلَا نَدْعُو لَكَ عُثْمَانَ؟ قَالَ: نَعَمْ، فَجَاءَ عُثْمَانُ، فَخَلَا بِهِ، فَجَعَلَ النَّبِيُّ يَكَلِّمُهُ وَوَجْهَ عُثْمَانَ يَتَغَيَّرُ، وَيَكَلِّمُهُ وَوَجْهَ عُثْمَانَ يَتَغَيَّرُ.

قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ مَوْلَى عُثْمَانَ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللَّهِ عَهْدٌ إِلَيَّ عَهْدًا وَأَنَا صَائِرٌ إِلَيْهِ، وَقَالَ [عَلِيٌّ] فِي حَدِيثِهِ: وَأَنَا صَابِرٌ عَلَيْهِ.

قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذَلِكَ الْيَوْمَ

8. Ibn Mājah states—Muḥammad ibn ‘Abd Allāh ibn Numayr and ‘Alī ibn Muḥammad narrated to us—Wakī narrated to us—**Ismā‘īl ibn Abī Khālīd** narrated to us—from Qays ibn Abī Ḥāzim—from ‘Ā’ishah:

The Prophet ﷺ on his deathbed said, “I wish some of my companions were by my side.”

We said, “O Prophet of Allāh, should we call Abū Bakr?”

The Prophet ﷺ remained silent.

We said, “Should we call ‘Umar?”

The Prophet ﷺ remained silent.

We said, “Should we call ‘Uthmān?”

The Prophet ﷺ said, “Yes.”

‘Uthmān came and privately met with the Prophet ﷺ. The Prophet ﷺ began speaking to him and ‘Uthmān’s expression changed.

Qays said that Abū Sahlah—the freed slave of ‘Uthmān—informed him, “‘Uthmān رضي الله عنه said on the day he was besieged: The Prophet صلى الله عليه وسلم commissioned me with a commitment and now I am coming to it.”

In ‘Alī’s narration he said, “And I am going to bear it with patience.”<sup>1</sup>

Qays said, “They used to think that that was the Day (of the House).”<sup>2</sup>

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1 This is absent in the original manuscript, but it is found in the published Sunan Ibn Mājah.

2 The isnād is Ḍa‘īf. Ibn Mājah narrates it in his *Sunan* (113) from Muḥammad ibn ‘Abd Allāh ibn Numayr and ‘Alī ibn Muḥammad al-Ṭanāfīsī with this chain of narration. Imām Aḥmad also reports it in his *Musnad* (405, 25797), from Wakī with the same chain of transmission. However, he also reports from Yaḥyā ibn Sa‘īd al-Qaṭṭān—from Ismā‘īl—from Qays—from Abū Sahlah—from ‘Ā’ishah رضي الله عنها, (24253). He does not differentiate between the narrations of ‘Ā’ishah رضي الله عنها and Abū Sahlah. The issue is complicated further by the narrations of Ḥammād ibn Abī Usāmah narrating from Abū Sahlah with an unbroken chain to the Prophet صلى الله عليه وسلم in *Ṭabaqāt al-Kubrā* of Ibn Sa‘d (3/63) and *Muṣanaf Ibn Abī Shaybah* (32028). More confusion is caused by Abū Mu‘āwiyah Muḥammad ibn Khāzīm narrating the second part of the narration from Abū Sahlah—from ‘Ā’ishah رضي الله عنها. Ibn Abī ‘Āṣim: *Al-Sunnah*, (1176). The discrepancy in pinpointing the narrator is not the fault of any of these narrators but it seems that the confusion stems from **Ismā‘īl ibn Abī Khālid**. It is very unlikely that it may stem from Qays ibn Abī Ḥāzīm, due to him being closer to the actual incident than his student. As for Abū Sahlah—the freed slave of ‘Uthmān رضي الله عنه—no one deemed him reliable except Ibn Ḥibbān (4704), and al-‘Ijlī (1962). There is a strong collaborating narration that has been reported from other than the chain leading to Abū Sahlah, which will be expounded upon under narration 43(pg. 87).

## 8. The Prophet ﷺ informing ‘Uthmān at the time of civil strife he will be besieged while he is on the right path.

وَبِهِ قَالَ ابْنُ مَاجَهَ: حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَعْبِ بْنِ عَجْرَةَ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ فَتَنَهُ فَقَرَّبَهَا، فَمَرَّ رَجُلٌ مَنَّعَ رَأْسَهُ، فَقَالَ رَسُولُ اللَّهِ: هَذَا يَوْمٌ مَنَعَ عَلِيَّ الْهُدَى، فَوَثَبْتُ، فَأَخَذْتُ بِضَيْعِي عُثْمَانَ، ثُمَّ اسْتَقْبَلْتُ رَسُولَ اللَّهِ، فَقُلْتُ: هَذَا؟ قَالَ: هَذَا

9. Ibn Mājah states: ‘Alī ibn Muḥammad narrated to us—‘Abd Allāh ibn Idrīs narrated to us—from Hishām ibn Ḥassān—from Muḥammad ibn Sīrīn—from Ka’b ibn ‘Ujrah:

The Prophet ﷺ foretold of civil strife that will be in the near future. A veiled man passed by and the Prophet ﷺ said, “On that day, this one will be on the right path.”

I jumped upon the man and grabbed ‘Uthmān by his upper arm. I then faced the Prophet ﷺ and asked, “This one?”

The Prophet ﷺ said, “This one!”<sup>1</sup>

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1 This isnād is Ḍa’if, but the narration itself is Ṣaḥīḥ li Ghayriḥī, i.e. due authentic due to corroborating reports. Ibn Mājah narrates in his *Sunan* (111) from ‘Alī ibn Muḥammad al-Ṭanāfīsī and all the narrators are reliable except in the case of Muḥammad ibn Sīrīn narrating it from Ka’b ibn ‘Ujrah as *Mursal*. This was mentioned by Ibn Abī Ḥātim—from his father in *al-Marāsīl* (684). It has an alternate authentic chain of transmission recorded by Imām Aḥmad in *Faḍā’il al-Ṣaḥābah* (825) narrated by Ibrāhīm al-Jūzajānī—from Ḥajjāj ibn Minhāl—from Ḥammād ibn Salamah—from Sa’īd al-Jarṭī—from ‘Abd Allāh ibn Shaqīq ibn Ḥawālah. In this version there is the addition “On that day, he and whoever is with him are on the right path.” There is another collaboration narrated by Ka’b ibn Murrah or Murrah ibn Ka’b in *al-Musnad*. Imām Aḥmad narrates (18067) with an authentic chain from ‘Abd al-Raḥmān ibn Maḥdī—from Mu’āwiyah ibn Ṣāliḥ al-Ḥaḍaramī—from Salīm ibn ‘Āmir—from Jubayr ibn Nufayr—from Ka’b ibn Murrah that the Prophet ﷺ said, “Civil strife will sprout from under my feet—or under my legs—this one and whoever follows him will be safe from it.” Imām Aḥmad (18068) as well as al-Tirmidhī (3704) narrate with their chains of transmissions from Ayyūb al-Sakhtiyānī—from Abū Qilābah—from Abu al-Ash’ath Shuraḥbīl ibn Ādah—from Ka’b ibn Murrah, that the Prophet ﷺ said, “This one and his companions are on the right path.” Al-Tirmidhī commented, “This ḥadīth is Ḥasan Ṣaḥīḥ.”



## 9. ‘Uthmān رضي الله عنه, the upright legitimate leader endorsed by Allah on the day of the Fitnah (civil strife).

أَخْبَرَنَا الْمُؤَوَّقُ بْنُ سَعِيدٍ، أَخْبَرَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الصَّفَّارُ، أَخْبَرَنَا أَبُو سَعْدٍ عَبْدُ الرَّحْمَنِ بْنُ حَمْدَانَ النَّصْرَوِيُّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ زِيَادِ السِّمْدِيِّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ شَيْرَوَيْهِ وَجَدِّي لِأُمِّي أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي نَصْرٍ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ رَاهُوَيْهِ الْحَنْظَلِيُّ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، حَدَّثَنِي جَدِّي أَبُو أُمِّي أَبُو حَبِيبَةَ، سَمِعْتُ أَبَا هُرَيْرَةَ وَعُثْمَانَ مَحْضُورًا يَسْتَأْذِنُ فِي الْكَلَامِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّهَا تَكُونُ فِتْنَةٌ وَإِخْتِلَافٌ - أَوْ: إِخْتِلَافٌ وَفِتْنَةٌ، فُلْنَا: يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا؟ قَالَ: عَلَيْكُمْ بِالْأَمِينِ وَأَصْحَابِهِ، وَأَشَارَ إِلَى عُثْمَانَ بْنِ عَفَّانٍ.

10. Muwaffaq ibn Sa‘īd narrated to us—Abū ‘Alī al-Ḥasan ibn Muḥammad ibn al-Ṣaffār narrated to us—Abū Sa‘d ‘Abd al-Raḥmān ibn Ḥamdān al-Naṣrawī narrated to us—Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn Ziyād al-Simmidhī narrated to us—Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Raḥmān ibn Shīrawayh and my paternal grandfather, Aḥmad ibn ‘Abd Allāh ibn Abī al-Naṣr narrated to us—Ishāq ibn Ibrāhīm al-Ḥanzalī narrated to us—Makhzūmī<sup>1</sup> narrated to us—Wahīb<sup>2</sup> narrated to us—Mūsā ibn ‘Uqbah narrated to us—my paternal grandfather, **Abū Ḥabībah** narrated to us:

I heard Abū Hurayrah requesting permission to speak when ‘Uthmān was besieged.

He said, “I heard the Prophet ﷺ saying, ‘There shall be civil strife and differences—or differences and civil strife.’

We said, ‘O Rasūl of Allah, what do you command us to do?’

He said, ‘Stick with the trustworthy one and his companions.’

The Prophet ﷺ pointed to ‘Uthmān ibn ‘Affān while saying this.<sup>3</sup>

1 He is Mughīrah ibn Salamah al-Makhzūmī.

2 Wahīb ibn Khālīd al-‘Ijlān al-Baṣrī.

3 The chain of narration is weak. The author narrates from a lost portion of Ishāq ibn Rāhūyah’s Musnad. The narrators are all reliable except **Abū Ḥabībah**. No one considered him a reliable narrator besides al-‘Ijlī and Ibn Ḥibbān. Imām Aḥmad in his *Musnad* (8531) and Ibn Shabbah in *Tārīkh al-Madīnah* (1924) narrate from ‘Affān ibn Muslim from Wahīb.

## 10. Ibn 'Umar defending 'Uthmān from three accusations cast at him.

وَبِهِ قَالَ إِسْحَاقُ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، سَمِعْتُ كَلْبَ بْنَ وَائِلٍ يُحَدِّثُ عَنْ حَبِيبِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا أَتَاهُ، فَقَالَ لَهُ: أَشْهَدُ عُثْمَانَ بَيْعَةَ الرُّضْوَانَ؟ فَقَالَ: لَا، قَالَ: فَقَالَ: أَشْهَدُ بَدْرًا؟ قَالَ: لَا، قَالَ: فَكَانَ مِمَّنْ اسْتَزَلَّ الشَّيْطَانَ؟ فَقَالَ: نَعَمْ، فَقَامَ الرَّجُلُ، فَقَالُوا لابْنِ عُمَرَ: إِنَّ هَذَا يَقُولُ أَنَّكَ وَقَعْتَ فِي عُثْمَانَ، قَالَ: أَوْفَعَلْتُ ذَلِكَ؟ فَقَالُوا: إِنَّهُ يَقُولُ ذَلِكَ، فَقَالَ: رُدُّوهُ، فَرُدُّوهُ، فَقَالَ: أَعَقَلْتُ مَا قُلْتُ لَكَ؟ فَقَالَ: نَعَمْ، سَأَلْتُكَ أَشْهَدُ عُثْمَانَ بَيْعَةَ الرُّضْوَانَ، فَقُلْتُ: لَا، وَسَأَلْتُكَ أَكَانَ مِمَّنْ اسْتَزَلَّ الشَّيْطَانَ، فَقُلْتُ: نَعَمْ، فَقَالَ ابْنُ عُمَرَ: تَعَالَ أَخْبِرْكَ، أَمَا بَيْعَةُ الرُّضْوَانَ، فَإِنَّ رَسُولَ اللَّهِ قَالَ: إِنَّ عُثْمَانَ انْطَلَقَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ، وَإِنِّي أَبَايَ لَهُ، فَضْرَبَ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، وَأَمَا بَدْرٌ، فَإِنَّهُ تَخَلَّفَ عَلَى بِنْتِ رَسُولِ اللَّهِ بِمَرْضَاهَا فَضْرَبَ لَهُ بِسَهْمِهِ وَلَمْ يُضْرَبْ لِأَحَدٍ غَابَ عَنْهُ، وَأَمَا الَّذِينَ تَوَلَّوْا يَوْمَ التَّقَى الْجَمْعَانَ فَإِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بَعْضُ مَا كَسَبُوا، فَقَدْ عَفَى اللَّهُ عَنْهُمْ، فَاجْهَدْ عَلَيْهِ جَهْدَكَ

11. Ibn Ishāq states—Mu'tamir ibn Sulaymān narrated to us—Kulayb ibn Wā'il narrated to us—from Ḥabīb ibn Abī Mulaykah—from Ibn 'Umar رضي الله عنه:

A man came to him and asked, "Did 'Uthmān witness the pledge of Ridwān?"

Ibn 'Umar replied, "No."

The man asked, "Did 'Uthmān witness the Battle of Badr?"

Ibn 'Umar replied, "No."

The man then asked, "Was 'Uthmān from those who Shayṭān caused to slip?"

Ibn 'Umar replied, "Yes."

The man stood up and it was said to Ibn 'Umar that the inquirer is claiming that you criticised 'Uthmān رضي الله عنه. Ibn 'Umar رضي الله عنه asked, "Did I criticize 'Uthmān رضي الله عنه?"

They said, "He is claiming that you have."

Ibn ‘Umar said, “Bring him back,” and he was brought back.

Ibn ‘Umar said, “Did you understand the answers I provided to your questions?”

The man said, “Yes, I have. I asked you did ‘Uthmān attend the pledge of Riḍwān and you said that he did not. I also asked if ‘Uthmān witnessed the Battle of Badr and you said he did not. Finally, I asked if ‘Uthmān was from those Shayṭān caused to slip and you said that he was.”

Ibn ‘Umar رضي الله عنه said, “Come over here, I shall inform you [of its reality]. As for the pledge of Riḍwān, the Prophet صلى الله عليه وسلم said, “Uthmān is occupied with a task ordained by Allah and his Prophet and I shall be taking the pledge on his behalf.’ The Prophet صلى الله عليه وسلم then placed his other hand, to symbolize taking it on behalf of ‘Uthmān. As for the Battle of Badr, he stayed behind nursing the sick daughter of the Prophet صلى الله عليه وسلم and was given a share of the booty, while no other non-attende was given a share. As for those that turned their backs and ran on the day the two armies met [at Uḥud], it was Shayṭān who caused them to slip because of some blame they have earned. *Verily Allah has already forgiven them.* [Āl ‘Imrān: 155] [Go away] and do whatever you wish against him.”<sup>1</sup>

وَبِهِ قَالَ إِسْحَاقُ: أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالَ: قَدِمَ رَجُلٌ مِنْ أَهْلِ مِصْرَ فَرَأَى قَوْمًا جُلُوسًا فِيهِمْ ابْنُ عُمَرَ، فَقَالَ: أُنْشِدُكَ بِحُرْمَةِ هَذَا الْبَيْتِ، هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ

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1 The current isnād is ḍa‘īf. Abū Dāwūd narrates it in his *Sunan* (2726) from Māhbūb ibn Mūsā—from Abū Ishāq al Fizārī—from Kulayb ibn Wā’il—from **Hāni’ ibn Qays**—from Ḥabīb ibn Abī Mulaykah. This chain is weak due to the anonymity of Hāni’ ibn Qays, who was accredited only by Ibn Ḥibbān in his *Thiqāt* (5115). It is also narrated by al-Ṭabarānī in his *al-Awsaṭ* (8494). Commenting on it he states, “Those who narrate this narration did not place between Kulayb ibn Wā’il and Ḥabīb ibn Abī Mulaykah, Hāni’ ibn Qays except ‘Abd al-Wāḥid ibn Ziyād. Zā’idah and others narrate from Kulayb ibn Wā’il—from Ḥabīb ibn Abī Mulaykah—from Ibn ‘Umar.”

**Note:** Zā’idah’s narration is recorded by al-Ṭabarānī in his *al-Kabīr* (125) abridged. This statement of al-Ṭabarānī is contentious, considering the fact that Abū Ishāq collaborates ‘Abd al-Wāḥid ibn Ziyād’s narration by mentioning Hāni’ ibn Qays. **The Ḥadīth is Ṣaḥīḥ as will become evident.**

أُحِدٌ؟ فَقَالَ: نَعَمْ، فَقَالَ: فَهَلْ تَعْلَمُ أَنَّهُ تَعَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ؟ فَقَالَ: نَعَمْ، فَقَالَ: هَلْ تَعْلَمُ أَنَّهُ تَعَيَّبَ عَنْ بَيْعَةِ الرُّضْوَانِ؟ فَقَالَ: نَعَمْ، قَالَ: فَكَيْفَ الرَّجُلِ، فَقَالَ: تَعَالَى أُبَيِّنُ لَكَ مَا سَأَلْتَ عَنْهُ، أَمَّا مَا ذَكَرْتَ عَنْ بَدْرٍ، فَإِنَّ بِنْتَ رَسُولِ اللَّهِ كَانَتْ تَحْتَ عُثْمَانَ، فَمَرَّضَتْ، فَتَخَلَّفَ عُثْمَانُ، فَجَعَلَ لَهُ سَهْمَهُ وَأَجْرَهُ، وَأَمَّا فِرَازُهُ يَوْمَ أُحُدٍ، فَأَشْهَدُ أَنَّ اللَّهَ تَعَالَى قَدْ عَفَى عَنْهُ وَعَفَّرَ لَهُ، وَأَمَّا بَيْعَةُ الرُّضْوَانِ، فَإِنَّهُ لَوْ كَانَ بِمَكَّةَ أَحَدٌ أَعَزَّ مِنْهُ لَبِعَثَهُ رَسُولُ اللَّهِ، فَبِعَتْ عُثْمَانَ، وَكَانَتْ بَيْعَةُ الرُّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ بِيَدِهِ الْيَمِينِي، فَقَالَ: هَذِهِ يَدُ عُثْمَانَ، أَنْ يَضْرِبَ بِهَا عَلَيَّ يَدِهِ، فَقَالَ: هَذِهِ لِعُثْمَانَ، فَقَالَ الرَّجُلُ، فَقَالَ لَهُ ابْنُ عُمَرَ: اذْهَبْ بِهَذَا الْآنَ مَعَكَ

12. Ibn Ishāq states—Makhzūmi<sup>1</sup> narrated to us—Abū ‘Awānah narrated to us—from ‘Uthmān ibn ‘Abd Allāh<sup>2</sup> ibn Mawhab who narrated that a man came from Egypt and saw a group, amongst who was Ibn ‘Umar رضي الله عنه.

He said, “I implore you by the sanctity of this house; do you know that ‘Uthmān fled on day of Uḥud?”

Ibn ‘Umar said, “Yes he did.”

The man said, “Do you know that he was absent on the Day of Badr?”

Ibn ‘Umar said, “Yes he was.”

The man said, “Do you know he was absent on the day the pledge of Riḍwān was conducted?”

Ibn ‘Umar said, “Yes he was.”

The man made *Takbīr* (exclamation in glorifying Allah).

Ibn ‘Umar told him, “Come, so I can explain to you the inquiries you have brought. As for the Battle of Badr, ‘Uthmān was married to the daughter of the Prophet صلى الله عليه وسلم, she fell sick and ‘Uthmān stayed behind. The Prophet

1 Mughīrah ibn Salamah al-Makhzūmī

2 In the original copy, it was “from” and not “ibn” as mentioned. What we mentioned is more accurate, Allah willing.

ﷺ gave him a share of the booty and established for him the reward of attendance. As for him fleeing on the Day of Uḥud, I bear witness that Allah ﷻ has forgiven him. As for the pledge of Riḍwān, if there was a person more honourable than ‘Uthmān in Makkah, the Prophet ﷺ would have sent him. Since there was no one more honourable, he dispatched ‘Uthmān. The pledge of Riḍwān occurred after his departure for Makkah. The Prophet ﷺ lifted his right hand and then he said,<sup>1</sup> ‘This is the hand of ‘Uthmān ﷺ,’ and placed it in his other hand, saying this is for ‘Uthmān.<sup>2</sup>

The man then said<sup>3</sup> (something) and Ibn ‘Umar ﷺ said, “Go with this now.”<sup>4</sup>

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1 It appears in the original with he said appearing twice.

2 This is how it appears in the original, in *Ṣaḥīḥ al-Bukhārī* too it is reported, “Allah’s Messenger ﷺ held out his right hand saying, ‘This is ‘Uthmān’s hand,’ and he stroked his (other) hand with it.”

3 This is how it appears in the original.

4 The isnād is Ṣaḥīḥ. Al-Bukhārī narrates in his *Ṣaḥīḥ* from Mūsā ibn Ismā‘īl al-Minqarī—from Abū ‘Awānah—from Ibn Mawḥab (3699); and from ‘Abdān—who narrates from Abū Ḥamzah Muḥammad ibn Maymūn—who narrates from Ibn Mawḥab.

## 11. Establishing the legitimacy of ‘Uthmān رضي الله عنه Khilāfah based on the consensus of the Ummah and the equivalency of his deeds to that of the entire Ummah.

وَبِهِ قَالَ إِسْحَاقُ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ، حَدَّثَنَا عُمَرُ بْنُ عُثْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ مَرْوَانَ، عَنْ أَبِي عَائِشَةَ، عَنْ ابْنِ عُمَرَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ذَاتَ عَدَاةٍ، فَقَالَ: إِنِّي رَأَيْتُ قَبْلَ الْعَدَاةِ كَأَنِّي أُعْطِيتُ الْمَقَالِيدَ وَالْمَوَازِينَ، فَأَمَّا الْمَقَالِيدُ، فَهَذِهِ الْمَفَاتِيحُ، وَأَمَّا الْمَوَازِينُ فَهِيَ هَذِهِ الَّتِي تَرْتُونَ بِهَا، قَالَ: فَوَضَعْتُ فِي كِفَّةٍ، وَوَضَعْتُ أُمَّتِي فِي كِفَّةٍ، فَوَزَنْتُهُمْ، فَوَزَنْتُهُمْ، ثُمَّ جِيءَ بِأَبِي بَكْرٍ، فَوَزَنَ، فَوَزَنَهُمْ، ثُمَّ جِيءَ بِعُمَرَ، فَوَزَنَ، فَوَزَنَهُمْ، ثُمَّ جِيءَ بِعُثْمَانَ، فَوَزَنَ، فَوَزَنَهُمْ، ثُمَّ رُفِعَتْ، وَاسْتَيْقَظْتُ

قُلْتُ: وَقَوْلُهُ: ثُمَّ جِيءَ بِعُثْمَانَ، فَوَزَنَ، فَوَزَنَهُمْ، إِشَارَةٌ إِلَى أَنَّهُ يَكُونُ خَلِيفَةَ جَمِيعِ الْأُمَّةِ بِاتِّفَاقِهِمْ أَجْمَعٍ، فَحَظِي بِمِثْلِ ثَوَابِ خَيْرَاتِهِمْ لِكَوْنِهِ إِمَامًا عَدْلًا، نَحْوَ الْإِمَامَيْنِ الْعَدْلَيْنِ قَبْلَهُ أَبِي بَكْرٍ وَعُمَرُ، وَنَحْوَ عَلِيِّ الْمُرْتَضَى بَعْدَهُ رَضِيَ اللَّهُ عَنْهُمْ.

وَأَمَّا قَوْلُهُ: ثُمَّ رُفِعَتْ - يَعْنِي: بَعْدَ عُثْمَانَ لَا تَجْتَمِعُ الْأُمَّةُ أَجْمَعُ عَلَى مَنْ بَعْدَهُ، بَلْ يَفْعُ هَرَجٌ وَاجْتِلَافٌ وَفِتْنٌ.

13. Ibn Ishāq states—Abū Dāwūd al-Ḥafarī ‘Umar ibn Sa’d narrated to us—‘Umar’ ibn ‘Uthmān narrated to us—from **‘Ubayd al-Allāh ibn Marwān**—from Abū ‘Ā’ishah—from Ibn ‘Umar رضي الله عنه:

The Prophet صلى الله عليه وسلم came out one morning and said, “I saw before the break of dawn a dream in which I was given *maqālid* (reigns) and *Mawāzīn* (scales). As for the reigns they are these keys, and the scales are those which you weigh with. I was placed on one hand of the scale and my *Ummah* (nation) was placed on the other. I outweighed my nation. Then Abū Bakr was brought and weighed against the Ummah, and he too outweighed the Ummah. ‘Umar رضي الله عنه was brought and weighed against the Ummah, and he too outweighed the Ummah. ‘Uthmān رضي الله عنه was brought and weighed against the Ummah and he too outweighed them. Then the scale was lifted and I woke up.”<sup>2</sup>

1 This is how it appears in the original manuscript. The correct name is Badr ibn ‘Uthmān, Allah willing.

2 The isnād is Ḍa’īf. Imām Aḥmed narrates in his *Musnad* (5469) and Ibn Abī Shaybah in his *Muṣannaf* (31951) from Abū Dāwūd al-Ḥafarī. It is weak due to the anonymity of **‘Ubayd Allāh ibn Marwān** who was only accredited by Ibn Ḥibbān in his *Thiqāt*.

I [the author] say: The Prophet ﷺ statement, “‘Uthmān رضي الله عنه was brought and weighed against the Ummah and he too outweighed them,” is indicative of the fact that he is the Khalīfah of the entire Ummah, enjoying their consent. He amassed all of their meritorious deeds due to him being a just leader. As did the two just leaders before him, Abū Bakr and ‘Umar, and the just leader that was after him, ‘Alī, as well.

As for his statement, “Then the scale was lifted,” it foretells that the Ummah will never unanimously support a Khalīfah after ‘Uthmān.

## 12. The Prophet ﷺ asking forgiveness for all of 'Uthmān's sins

أُنْبَأَنَا مُحَمَّدُ بْنُ أَبِي الْفَتْحِ بْنِ عَبْدِ الرَّحْمَنِ الْخُطْبِيِّ، حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبِي الْمُظَفَّرِ السَّمْعَانِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْكَرِيمِ بْنِ خَشِيشٍ وَغَيْرُهُ، قَالُوا: أَخْبَرَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ إِبرَاهِيمَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ الصَّفَّارِ، حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيِّ، عَنْ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: غَفَرَ اللَّهُ لَكَ يَا عُثْمَانُ مَا قَدَّمْتَ وَمَا أَخَّرْتَ، وَمَا أَعْلَنْتَ وَمَا أَخْفَيْتَ وَمَا أَبْدَيْتَ، وَمَا كَانَ وَمَا هُوَ كَائِنًا إِلَى يَوْمِ الْقِيَامَةِ

14. Muḥammad ibn Abī al-Faṭḥ ibn 'Abd al-Raḥmān al-Khuṭabī narrated to us—Abū Bakr Muḥammad ibn Abī al-Muẓaffar al-Sam'ānī narrated to us—Muḥammad ibn 'Abd al-Karīm ibn al-Khushaysh and others narrated to us—Abū al-Ḥasan Muḥammad ibn Muḥammad ibn Ibrāhīm narrated to us—Ismā'īl ibn Muḥammad al-Ṣaffār narrated to us—Ḥasan ibn 'Arafah narrated to us—**Muḥammad ibn al-Qāsim al-Asadī** narrated to us—from Al-Awzā'ī—from Ḥasan ibn 'Aṭīyah:

The Prophet ﷺ said, “O 'Uthmān, May Allah forgive whatever you have done or might do; done publicly, privately or ostensibly and whatever was and will be until the Day of judgement.”<sup>1</sup>

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1 The isnād is *Matrūk* (suspected of being forged). Ḥasan ibn 'Arafah narrates it in his *Juz'* (47) from Muḥammad ibn al-Qāsim al-Asadī. Imām Ahmad narrates in *Faḍā'il al-Ṣaḥābah* (736) and Ibn Abī Shaybah in his *Muṣanaf* (32050) from Muḥammad ibn al-Qāsim al-Asadī.

**Muḥammad ibn al-Qāsim** was suspected of lying by Aḥmad, Abū Dāwūd, al-Dāraquṭnī; and many other scholars deemed him weak. *Tahdhīb al-Tahdhīb*, 3/678. It has a weak collaboration in *Kitāb al-Du'afā'* of al-'Uqaylī, 6/369, from 'Alī ibn al-Ṣaqar al-Sukkarī—from **Yaḥyā ibn Sulaymān al-Muḥaribī**—from Mis'ar—from 'Aṭīyāh—from Abū Sa'īd. Yaḥyā ibn Sulaymān is a weak narrator. Al-'Uqaylī said, “His narrations are not Ṣaḥīḥ and have no collaboration.”



13. The verse “Is one who is devoutly obedient during periods of the night, prostrating and standing...” revealed with regards to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ according to ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا.

قَوْلُهُ تَعَالَى: أَمَّنْ هُوَ قَانِتٌ، عَامَّةُ الْقُرَاءِ قَرَأُوا: مَنْ يَتَشَدَّدُ الْمِيمِ، وَقَرَأَ نَافِعٌ، وَابْنُ كَثِيرٌ، وَيَحْيَى، وَالْأَعْمَشُ، وَحَدْرَةُ يَتَخَفِنَهَا، فَمَنْ شَدَّدَ يَكُونُ أَصْلُهُ: أَمٌّ مَنْ هُوَ، فَأَذْغَمَتْ إِحْدَيْهِمَا فِي الْأُخْرَى يَكُونُ الْمِيمُ صِلَةً، وَمَعْنَاهُ الْاسْتِنْفَاهُمْ، وَجَوَابُهُ مَحْدُوفٌ - يَعْنِي: أَمَّنْ هُوَ قَانِتٌ كَمَنْ هُوَ غَيْرُ قَانِتٍ؟ وَمَنْ يُخَفِّفُ... [الْأَلْفُ فِي: أَمَّنْ اسْتِنْفَاهُمَا، يَعْنِي: أَهَذَا كَمَنْ جَعَلَ لِلَّهِ أَنْدَادًا؟] [الزمر: ٨]

قَوْلُهُ: قَانِتٌ - أَي: مُطِيعٌ، عَنْ ابْنِ عَبَّاسٍ.

وَقَالَ ابْنُ عَمْرٍ: هُوَ قِرَاءَةُ الْقُرْآنِ وَطُولُ الْقِيَامِ

آتَاءَ اللَّيْلِ سَاعَاتِهِ، وَاحِدَهَا: إِنِّي، نَحْو: مَعِيَ وَأَمْعَاءُ.

سَاجِدًا وَقَانِتًا: نَضَبٌ عَلَى الْحَالِ.

يَحْدَرُ الْآخِرَةَ أَي: هَوْلَهَا.

وَيَرْجُوا رَحْمَةَ رَبِّهِ: هُمَا فِي تَقْدِيرِ الْحَالِ، فَإِنَّ الْخَوْفَ وَالرَّجَاءَ مِنْ نُعُوتِ أَوْلِيَاءِ اللَّهِ.

ثُمَّ قَالَ: هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ: جَوَابُ الْاسْتِنْفَاهُمْ، مَعْنَاهُ: أَمَّنْ هُوَ عَالِمٌ بِاللَّهِ وَجَلَالَتِهِ قَانِتٌ لَهُ، سَاجِدًا وَقَانِتًا، وَالَّذِينَ لَا يَعْلَمُونَ، كَمَنْ هُوَ جَاهِلٌ بِاللَّهِ وَصِفَاتِهِ، مُعْرِضًا عَنْ عِبَادَتِهِ.

إِنَّمَا يَتَذَكَّرُ: يَتَعَطَّ بِهَذِهِ الْمَوَاعِظِ.

أَوْلَا الْأَلْتَابِ: الْمُقْلَاءِ، فَيَعْلَمُونَ اللَّهُ خَالِقَهُمْ وَرَازِقَهُمْ، فَيَعْبُدُونَهُ لَوْجِهِ، وَهَذِهِ الصِّفَاتُ الْحَمِيدَةُ فِيمَا اجْتَمَعَتْ فِي ذِي النُّورَيْنِ.

Regarding the verse, *Is one who is devoutly obedient during periods of the night*,<sup>1</sup> majority of the leading reciters of the Qur’ān read the letter Mīm with a Tashdīd.

1 Sūrah al-Zumar: 9.

Nāfi', Ibn Kathīr, Yaḥyā<sup>1</sup>, A'ash, and Ḥamzah recite it without a Tashdīd.

Those who recite it with Tashdīd render the original form of the sentence as being an inquiry, and by incorporating the letter Mīm into the other, the predicate is omitted. "Is he who devoutly prays the same as he who does not?"

Those that recite it without Tashdīd<sup>2</sup> interpret this as a rhetorical question, and render the meaning as, "Is the one with these qualities like the one who attributes equals to Allah."

The term *Qānit* means: Obedient, according to Ibn 'Abbās.<sup>3</sup>

Ibn 'Umar said: It refers to the recitation of the Qur'ān and long episodes of prayer.<sup>4</sup>

*Ānā' al-Layl*: Hours of the night

*Sājidā wa Qā'imā*: Standing for long periods in prayer.

*Yaḥdharu al-Ākhirah*: (Fearing the hereafter) in other words its horror.

*Wa Yarjū Raḥmat Rabbihi*: (And hoping for the mercy of his lord) Fear and hope are from the traits of the close friends of Allah ﷺ.

Then Allah ﷺ says, Are those who know equal to those who do not know, an answer to the inquiry. Meaning is he who has knowledge of Allah and his greatness; devout in worshiping Him prostrating and standing, like those who do not know, that is those who are ignorant of Him, His attributes, and negligent of His worship.

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1 He is Yaḥyā ibn Wathāb al-Kūfī, the Qāri' and devout worshipper. Al-Dhahabī: *Ma'rifat al-Qurrā' al-Kibār*, pg. 43.

2 The words in brackets are not discernible. They appear like this in the original (لـو).

3 *Tafsīr al-Ṭabarī*, 10/621.

4 Ibid.

*Innamā Yatadhakkaru:* (They will remember) That is take admonishments from these counsels.

*Ūlū al-Albāb:* Rationally sound people. They will recognize Allah سُبْحَانَهُ وَتَعَالَى is their Creator and Provider, worshipping him solely and only for that reason. These praiseworthy traits were all found in ‘Uthmān *Dhū al-Nūrayn* (the possessor of the two lights)

أَبَانَا أَبُو عَلِيِّ الْحَسَنِ بْنِ أَحْمَدَ الْحَدَّادِ إِذْنَا، حَدَّثَنَا أَبُو نُعَيْمٍ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَلْقَمَةَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْفَرَوِيُّ، عَنْ عُمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّمِيمِيِّ، قَالَ: قَالَ أَبِي: لَا غُلْبَانَ اللَّيْلَةَ عَلَى الْمَقَامِ، قَالَ: فَلَمَّا صَلَّيْنَا الْعَتَمَةَ، تَخَلَّصْتُ إِلَى الْمَقَامِ حَتَّى قُمْتُ فِيهِ، قَالَ: فَبَيْنَا أَنَا قَائِمٌ إِذَا رَجُلٌ وَضَعَ يَدَهُ بَيْنَ كَتِفَيْ، فَإِذَا هُوَ عُمَانُ بْنُ عَفَّانَ، قَالَ: فَبَدَأَ بِأَمِّ الْقُرْآنِ فَرَأَى حَتَّى خَتَمَ الْقُرْآنَ، فَرَكَعَ وَسَجَدَ، ثُمَّ أَخَذَ نَعْلَيْهِ، فَلَا أُدْرِي صَلَّى قَبْلَ ذَلِكَ شَيْئًا أَمْ لَا

15. Abū ‘Alī Al-Ḥasan ibn Aḥmad al-Ḥaddād narrated to us in commission—Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Ḥāfiẓ narrated to us—Ibrāhīm ibn ‘Abd Allāh narrated to us—Muḥammad ibn Ishāq narrated to us—Qutaybah narrated to us—Abū ‘Alqamah ‘Abd Allāh ibn Muḥammad al-Farwī narrated to us—from ‘Uthmān ibn ‘Abd al-Raḥmān al-Taymī, who said:

My father said, “I will spend the majority of the night in prayer.”

He said, “After we performed the ‘Ishā’ prayer, I went to fulfil my intention and stood up in prayer. While I was engaged in prayer someone placed his hand on my shoulder, it was ‘Uthmān ibn ‘Affān. He started with Sūrah Fātiḥah and read until he completed the Qur’ān and went into prostration. He then [after completing] took his shoes and left. I am not sure if he had performed any prayers before this or not.<sup>1</sup>

1 Its Isnād is Ṣaḥīḥ. It is reported by Abū Nu‘aym al-Aṣbahānī in *Ma‘rifat al-Ṣaḥābah* (277) from Ibrāhīm ibn ‘Abd Allāh al-Aṣbahānī with this isnād. Ibrāhīm ibn ‘Abd Allāh is al-Qaṣṣār. Al-Khatīb mentioned his biography in *Tārīkh Baghdād* (3159). The narrator of the tradition is ‘Abd al-Raḥmān ibn ‘Uthmān ibn ‘Ubayd Allāh al-Taymī, who was a Ṣaḥābī. Ibn Ḥajar: *Al-Iṣābah* (5161). It has another chain reported by ‘Abd al-Razzāq in his *al-Muṣannaf* (4653) from Ibn Jurayḥ—Yazīd ibn Khaṣīfah informed me—from al-Sā‘ib ibn Yazīd that a man asked ‘Abd al-Raḥmān al-Taymī about the Ṣalāh of Ṭalḥah and he replied, “If you desire I will inform you about the Ṣalāh of ‘Uthmān...” Its chain is Ṣaḥīḥ as well.

وَقَالَ أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو عَمْرٍو، حَدَّثَنَا الْحَسَنُ بْنُ سُهَيْبَانَ، حَدَّثَنَا الْمُسَيْبِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، أَنَّ امْرَأَةَ عُثْمَانَ قَالَتْ: لَيْتَنِي قَتَلْتُهُمْ صَوَامًا قَوَامًا، كَانَ يُعَيِّي اللَّيْلَةَ فِي رَكْعَةٍ يُقْرَأُ فِيهَا الْقُرْآنُ.

وَقَدْ اِخْتَلَفَ الْعُلَمَاءُ فِي تَسْمِيَةِ عُثْمَانَ ذَا النُّورَيْنِ فِي أَقَاوِيلَ ثَلَاثَةٍ، أَحْسَنُهَا لِأَنَّهُ كَانَ صِهْرُ النَّبِيِّ عَلَى ابْنَتَيْهِ، رُفِيَّةَ وَأُمِّ كَلْبُومٍ، وَلَمْ يَكُنْ أَحَدٌ صِهْرَ نَبِيِّ مَا عَلَى اثْنَتَيْنِ قَبْلَهُ.

الثَّانِي: لِأَنَّهُ كَانَ يَخْتُمُّ الْقُرْآنَ فِي الْوَيْتِ، فَالْقُرْآنُ نُورٌ، وَقِيَامُ اللَّيْلِ نُورٌ.

وَالثَّلَاثُ: لِأَنَّهُ كَانَ لَهُ سَخَاءَانِ، أَحَدُهُمَا قَبْلَ الْإِسْلَامِ وَالثَّانِي بَعْدَ الْإِسْلَامِ.

16. Abū Nu‘aym said: Abū ‘Amr<sup>1</sup> ibn Ḥamdān narrated to us—Ḥasan ibn Sufyān narrated to us—**Musayyab** narrated to us—Ibn Mubārak narrated to us—from Yūnus—from al-Zuhrī—from Abū Salamah—the wife of ‘Uthmān رضي الله عنه said:

If you murdered him, you murdered him in a state of perpetual fast and prayer. He would spend the night reciting the entire Qur’ān in a single Rak‘ah.<sup>2</sup>

The scholars differed on why he was named *Dhū al-Nūrayn* (Possessor of two lights) resulting in three opinions:

1 Abū ‘Amr: He is Muḥammad ibn Aḥmad ibn Ḥamdān al-Nisābūrī. He was deemed reliable by al-Khalīlī, and praised by al-Ḥākim. Refer to *Al-Thiqāt Mimman Lam Yaqa’ā Fī al-Kutub al-Sittah* of Ibn Quṭlūbaghah.

2 The isnād is Ḍa‘īf. Abū Nu‘aym narrates it in *Ma‘rifat al-Ṣaḥābah* (275) from Abū ‘Amr Muḥammad ibn Aḥmad al-Nisābūrī with this isnād. In the chain is **Musayyab ibn Wāḍiḥ al-Sulamī**. Abū Ḥātim al-Rāzī, al-Sājī, Ibn ‘Adī, al-Dāraquṭnī, al-‘Uqaylī, and others deemed him a weak narrator. *Lisān al-Mīzān*, 6/49. Ibn Mubārak narrates it in *Al-Raqā‘iq* (1315) from ‘Āṣim ibn Sulaymān—from Ibn Sīrīn that he said, “The wife of ‘Uthmān said when they entered to kill him, ‘If you kill him, then you will be killing a man spends the entire night reciting the entire Qur’ān in a single Rak‘ah.’”

**Note:** Ibn Sīrīn did not witness the killing of ‘Uthmān, this renders the narration *Mursal* (narrating from a person you did not meet). But the previous narrations collaborate the fact that he would spend the entire engaged in prayer.

**The best and most sound view** was that he was called this because he was the son-in-law of the Prophet ﷺ for two of his daughters; Umm Kulthūm and Ruqayyah. There was no other person who married two daughters of a Prophet before him.

**The second view** is that he would finish the recitation of the entire Qur'ān in a single Rak'ah at night. The Qur'ān is a light and standing in prayer is also light, hence the possessor of the two lights.

**The third view** he was generous in both eras, before and after Islam.

14. ‘Uthmān رضي الله عنه being a legitimate Khalīfah and his reign was a Khilāfah that was of mercy and Prophethood. As was the reigns of the Two Sages and ‘Alī رضي الله عنه.

أَخْبَرَنَا أَبُو الْقَاسِمِ زَاهِرُ بْنُ طَاهِرِ الشَّحَامِيِّ، أَخْبَرَنَا أَبُو عُمَانَ الصَّابُؤِيُّ إِذْنَا، أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنَا أَبُو سَهْلٍ بَشْرُ بْنُ أَحْمَدَ بْنِ بَشْرٍ بْنِ مُحَمَّدِ الْإِسْفَرَائِينِيِّ، حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الْقَيْرَوَانِيُّ، حَدَّثَنَا سَلِيمَانُ بْنُ حَيَّانَ الْأَحْمَرُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ قَالَ لِأَعْرَابِيٍّ: إِذَا أَنَا مِتُّ وَمَاتَ أَبُو بَكْرٍ وَمَاتَ عَمْرٌ وَمَاتَ عُثْمَانُ، فَإِنِ اسْتَطَعْتَ أَنْ تَمُوتَ قُمْتَ، فَإِنِ بَاطِنُ الْأَرْضِ خَيْرٌ لَكَ مِنْ ظَاهِرِهَا، أَلَا وَإِنَّ الْخُلَفَاءَ بَعْدِي أَرْبَعَةٌ، وَالْخِلَافَةُ بَعْدِي ثَلَاثُونَ سَنَةً، وَإِنَّهَا نُبُوَةٌ وَرَحْمَةٌ، ثُمَّ خِلَافَةٌ وَرَحْمَةٌ، ثُمَّ مَلِكٌ عَضُوصٌ، ثُمَّ جَبْرِيَّةٌ وَطَوَاطِيئٌ، ثُمَّ عَدْلٌ وَقِسْطٌ، أَلَا وَإِنِ خَيْرَ هَذِهِ الْأُمَّةِ أَوْلَهَا وَأَخْرَجَهَا وَبَيَّنَّ ذَلِكَ تَبَيُّحٌ أَعْوَجُ، لَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ

17. Abū al-Qāsim Zāhir ibn Ṭāhir al-Shahḥāmī narrated to us—Abū ‘Uthmān al-Ṣābūnī narrated to us in commission—Ḥākim Abū ‘Abd Allāh al-Ḥāfiẓ narrated to us—Abū Sahal Bishr ibn Aḥmad ibn Bishr ibn Maḥmūd al-Isfarā’īnī narrated to us—**Al-Qāsim ibn ‘Abd Allāh al-Harawī** narrated to us—**Muḥammad ibn ‘Umar al-Qayrawānī** narrated to us—Sulaymān ibn al-Ḥayyān al-Aḥmar narrated to us—from Ismā’īl ibn Abī Khālīd—from Qays ibn Abī Ḥāzim—from Sahal ibn Abī Ḥathmah:

The Prophet صلى الله عليه وسلم said to a Bedouin, “If my demise comes to pass and Abū Bakr, ‘Umar, and ‘Uthmān meet the same fate, if you are able to die, then die! Verily to be under the ground is better than to be on top of it. The Khulafā’ after me are four and it will last for thirty years. It starts with Prophethood and mercy, then it will be followed by Khilāfah with mercy. Thereafter oppressive kingdoms will follow, then haughty states and tyrants will follow. Then just and righteous states will follow. Verily the best of this nation are its first and last. Between these two, is a crooked spine, they are not from me and I am not from them.”<sup>1</sup>

1 The isnād is Ḍa’if due to the anonymity of **al-Qāsim ibn ‘Abd Allāh al-Harawī** and **Muḥammad ibn ‘Umar al-Qayrawānī**. I could not find any mention of them in any hagiographical work. Al-Ṭabarānī narrates this narration in his *al-Awsaṭ* (6918) from Muḥammad ibn ‘Alī ibn Ḥabīb—from Raziq ibn Wird—from Salam al-Khawāṣ. He then commented, “The only narrator to take from Ismā’īl ibn Abī Khālīd is Abū Khālīd al-Aḥmar, who is the sole narrator from Salam al-Khawāṣ. *Continued*....

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Continued from page 54

Salam al-Khawāṣ's last name is ibn Maymūn al-Rāzī. Ibn al-Jawzī in *ʿIlal al-Mutanāhiyah* (1/303) said, "As for the chain, al-Dāraquṭnī said, 'Salam ibn Maymūn is the only person to narrate this. Salam ibn Maymūn narrated a number of *Manākir* (uncorroborated narrations); this narration is one of them. Ibn Ḥibbān said, "His narrations cannot be used as evidence." He added, "This narration has alternate chains that are sound." Ibn al-Jawzī narrates, "Alī ibn 'Ubayd Allāh ibn 'Alī ibn Aḥmad al-Bundār—from Ibn Baṭṭah—from Abū al-Faḍl Shu'ayb ibn Muḥammad ibn 'Alī ibn Ḥarb—from Abū Khālid al-Aḥmar—from Ismā'īl—from Qays—from Sahal that the Prophet ﷺ said to a Bedouin, "If I, Abū Bakr, 'Umar, and 'Uthmān die then if you are able to die, then die." He narrated it abridged. He also did not comment on the narration. This is another chain of transmission other than the one the author used which does not feature Salamah al-Khawāṣ. This alternate chain is Ṣaḥīḥ from Abū Khālid al-Aḥmar. Abū Nu'aym in his *Ḥilyah* (8/280) states, "It is *gharīb* (solitary narration) from Ismā'īl ibn Abī Khālid, no one, as far as I know narrated from him except Abū Khālid".

**Note:** This is indicative that the Tafarud is from Abū Khālid and not from Salamah al-Khawāṣ. If we regard the narration as Ṣaḥīḥ from Abū Khālid, then are we going to accept such Tafarud in this situation? Ibn Ma'tn said, "Abū Khālid al-Aḥmar is *ṣudūq* (truthful) and not a *Ḥujjah* (authority)." Ibn 'Adī said, "He has narrations which are sound. I do not know of except what I mentioned which are statements that need to be verified. He was criticised for his weak memory, and erring when narrating. In essence he is as Ibn Ma'tn said, '*ṣudūq* (truthful) and not a *Ḥujjah* (authority).'" Even Ibn 'Adī did not reject the authenticity of the narration due to him seeing the narration as being authentic despite the fact of his attesting to Abū Khālid not being a *Ḥujjah* (authority). Al-'Uqaylī said in his *Ḍu'afā'* (2398), "This narration has an alternate chain with the same wording. Some of its chains are sound while others are weak." It is apparent that the weak chain he is referring to is that of Salamah ibn al-Khawāṣ. As for the content of the narration, the ḥadīth narrated from the Prophet ﷺ warning of the *Fitnah* (civil strife) started with the murder of 'Uthmān. It is better for a Muslim to taste death instead of seeing what the Ummah went through during the subsequent civil wars. Therefore, this narration is one of the miraculous proofs of his Prophethood. Hoping for death will not be strange if a person witnessed these incidents. Even 'Alī رضي الله عنه made statements such as, "O Ḥasan, I wish I died ten years ago." The isnād of this statement is Ṣaḥīḥ. Check: *Bughyah al-Bāḥiṭh 'an Zawā'id al-Ḥārith* of Al-Ḥaythamī (757).

## 15. Two traits ‘Uthmān possessed which none of his contemporaries had

أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي الْفَتْحِ بْنِ عَبْدِ الرَّحْمَنِ الْمَرْوَزِيِّ، حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبِي [الْمُظَفَّرِ] السَّمْعَانِيُّ، أَخْبَرَنَا أَبُو طَاهِرٍ عَلِيُّ بْنُ عَبْدِ الْوَاحِدِ بْنِ فَادْشَاهُ، أَخْبَرَنَا أَبُو نَعِيمٍ أَحْمَدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَحْمَدُ بْنُ بَنْدَارٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ أُسَيْدٍ، قَالَ: سَمِعْتُ أَحْمَدَ بْنَ سِنَانَ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ: كَانَ لِعُثْمَانَ شَيْئَانِ لَيْسَا لِأَبِي بَكْرٍ وَعُمَرَ، صَبْرُهُ نَفْسُهُ حَتَّى قُتِلَ مَظْلُومًا، وَجَمْعُهُ النَّاسَ عَلَى الْمُصْحَفِ

18. Muḥammad ibn Abī al-Faṭḥ ibn ‘Abd al-Raḥmān al-Marwazī<sup>1</sup> narrated to us—Abū Bakr ibn Abī [al-Muẓaffar] al-Sam‘ānī<sup>2</sup> narrated to us—Abū Ṭāhir ‘Alī ibn ‘Abd al-Wāḥid Fādhshah narrated to us—Abū Nu‘aym Aḥmad ibn ‘Abd Allāh narrated to us—Aḥmad ibn Bundār narrated to us—‘Abd Allāh ibn Aḥmad ibn Usayd narrated to us saying—I heard Aḥmad ibn Sinān saying—I heard ‘Abd al-Raḥmān ibn Mahdī saying—I heard ‘Abd al-Raḥmān ibn Mahdī saying:

‘Uthmān had two things which Abū Bakr and ‘Umar did not have: His patience until he was murdered unjustly and uniting the Ummah on one *Muḥṣaf* (copy of the Qur‘ān).<sup>3</sup>

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1 The original has ‘Abd al-Raḥmān from al-Marwazī, which is incorrect. What we mentioned is correct as will be mentioned in the following narrations.

2 In the original is the name Manṣūr which is incorrect, what we mentioned is correct as established in *Sīyar Ā‘lām al-Nubalā’* (3/3720).

3 The isnād is Ṣaḥīḥ. Abū Nu‘aym narrates it in his Ḥilyah from Aḥmad ibn Bundār. Aḥmad Bundār is also known as Abū ‘Abd Allāh al-Shī‘ār who passed on the year 359 A.H. He was a reliable narrator. Abū Nu‘aym recorded a biography of him in *Akḥbār Aṣbahān* (151). ‘Abd Allāh ibn Aḥmad ibn Usayd is a great scholar of Ḥadīth who passed in the year 310 A.H. *Ṭabaqāt al-Muḥaddithīn bī Aṣbahān* (477).



## 16. ‘Uthmān the best amongst the companions after the two sages

(١٩) أَنبَأَنَا مُحَمَّدُ بْنُ أَبِي الْقَتَنِحِ بْنِ عَبْدِ الرَّحْمَنِ الْمَرْوَزِيِّ، حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبِي الْمُظْفَرِ السَّمْعَانِيُّ، أَخْبَرَنَا أَبُو الْفَرَجِ الْمُظْفَرُ بْنُ إِسْمَاعِيلَ بْنِ أَحْمَدَ التَّمِيمِيُّ الْجُرْجَانِيُّ، حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ الطَّرَازِيُّ الْمُفْرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ، حَدَّثَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمَاجِشُونِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كُنَّا زَمَنَ رَسُولِ اللَّهِ لَا نَعْدِلُ بَعْدَ رَسُولِ اللَّهِ أَحَدًا بِأَبِي بَكْرٍ، ثُمَّ عُمَرَ، ثُمَّ عُثْمَانَ، ثُمَّ نَتْرُكُ أَصْحَابَ رَسُولِ اللَّهِ، لَا نَفْضِلُ بَيْنَهُمْ

19. Muḥammad ibn Abī al-Fatḥ ibn ‘Abd al-Raḥmān al-Marwazī narrated to us—Abū Bakr Muḥammad ibn Abī al-Muzaffar al-Sam‘ānī narrated to us—Abū al-Faraj al-Muzaffar ibn Ismā‘īl ibn Aḥmad al-Tamīmī al-Jurjānī narrated to us—Abū al-Ḥasan ‘Alī ibn Muḥammad ibn Muḥammad al-Ṭirāzī al-Muqrī narrated to us—Muḥammad ibn Ya‘qūb narrated to us—Muḥammad ibn Ishāq al-Ṣāghhānī narrated to us—Abū Salamah al-Khuzā‘ī narrated to us—from ‘Abd al-‘Azīz ibn Mājishūn—‘Ubayd Allāh narrated to us— from Nāfi‘—from Ibn ‘Umar:

In the time of the Prophet ﷺ we would not consider anyone after the Prophet ﷺ superior to Abū Bakr, then ‘Umar, then ‘Uthmān. We would then leave the [other] Companions of the Messenger ﷺ, and not grade anyone amongst them.<sup>2</sup>

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1 His full name is Manṣūr ibn Salamah al-Khuzā‘ī, a reliable reputable scholar of Ḥadīth. He passed in the year 210 A.H.

2 Muḥammad ibn Ya‘qūb al-Aṣam narrates in his *Juz’* (213) from Muḥammad ibn Ishāq al-Ṣāghhānī. Al-Bukhārī narrates (3697) from Muḥammad ibn Ḥātim ibn Bazī—from Shādhān—from ‘Abd al-‘Azīz al-Mājishūn with this chain.

17. ‘Uthmān was appointed Khalīfah unanimously by the council of the Shūrah with their blessings. Then the entire Ummah agreed to his appointment.

وَبِهِ قَالَ السَّمْعَانِيُّ: أَخْبَرَنَا [مُحَمَّدُ] بْنُ عَلِيٍّ النَّاجِرِيُّ، أَخْبَرَنَا جَدِّي، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ الْحَاكِمِيُّ، أَخْبَرَنَا الْحَارِثُ بْنُ أَبِي أُسَامَةَ، حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ، أَخْبَرَنَا اللَّيْثُ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ رَجُلٍ مِنْهُمْ - إِنَّهُ كَانَ يَغْنِي: عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ - كَلِمًا دَعَا رَجُلًا مِنْهُمْ - يَعْنِي: مِنْ أَهْلِ الشُّوْرَى - نِلَكَ اللَّيْلَةَ، ذَكَرَ مَنَاقِبَهُمْ، قَالَ: إِنَّكَ لَهَا أَهْلٌ، فَإِنْ أَخْطَأْتُكَ فَمَنْ؟ قَالَ: فَيَقُولُ: إِنَّ أَخْطَأْتُي فَعُثْمَانَ

20. Al-Sam‘ānī states—Muḥammad<sup>1</sup> ibn ‘Alī al-Tājir narrated to us—my grandfather narrated to us—‘Abd Allāh ibn al-Ḥusayn al-Ḥākim narrated to us—Ḥārith ibn Abī Usāmah narrated to us—Abū al-Naḍr Hāshim ibn al-Qāsim narrated to us—Layth narrated to us—from Usāmah ibn Zayd—from a man, referring to ‘Abd al-Raḥmān ibn ‘Awf:

Every time he called one of them—from the men of *Shūrā’* (consultative committee)—that night, he mentioned their virtues. He said, “Verily you are suitable for the position, if I was not to appoint you then who do you recommend?”

They all said, “If you do not appoint me, then ‘Uthmān should be appointed.”<sup>2</sup>

1 In the original is states “Aḥmad” instead of Muḥammad. The latter is correct and the first is a mistake. His full name is Muḥammad ibn ‘Alī ibn Maḥmūd al-Karā’ī al-Zūlahī who narrates from his grandfather, Aḥmad ibn ‘Alī al-Karā’ī. *Siyar Ā’lām al-Nubalā’* (1/855).

2 Ḥārith narrates it in his *Musnad* as mentioned in *Bughyat al-Bāḥiṭh* (596) by al-Haythamī, from Abū al-Naḍar Hāshim ibn al-Qāsim. The isnād is Ṣaḥīḥ until Usāmah ibn Zayd al-Laythī, who did not meet ‘Abd al-Raḥmān ibn ‘Awf, thus rendering the narration Mursal.

## 18. ‘Uthmān seeing the Prophet ﷺ in his dream a night prior to his demise and the Prophet ﷺ informing that he will break fast with them

وَبِهِ قَالَ السَّمْعَانِيُّ: أَخْبَرَنَا أَبُو الْفَتْحِ أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا الْحُسَيْنُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي يُوَيْبِ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ عُثْمَانَ أَصْبَحَ يُحَدِّثُ النَّاسَ، فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ فِي الْمَنَامِ، فَقَالَ: يَا عُثْمَانُ أَفْطِرْ عِنْدَنَا، فَأَصْبَحَ صَائِمًا، وَقُتِلَ مِنْ يَوْمِهِ

21. Sam‘ānī states—Abū al-Fatḥ Aḥmad ibn Muḥammad narrated to us—Ḥusayn ibn Ibrāhīm narrated to us—‘Abd Allāh ibn Ja‘far narrated to us—Ishāq ibn Ismā‘īl narrated to us—from Abū Ja‘far<sup>1</sup>—from Ayyūb al-Sakhtiyānī—from Nafi’—from Ibn ‘Umar:

‘Uthmān spoke to the masses one morning and said, “I saw the Prophet ﷺ in my sleep and he said to me, ‘O ‘Uthmān, break your fast with us. He started fasting that day and was killed the same day.’”<sup>2</sup>

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1 Abū Ja‘far al-Rāzī is famous by his agnomen. His full name is ‘Īsā ibn Abī ‘Īsā ‘Abd Allāh ibn Mahan, a *ṣudūq* (truthful narrator) with a weak memory. He died around the year 100 A.H.

2 The isnād is Ḍa‘īf. Ibn Abī Shaybah in his *Muṣanaf* (30502), al-Ājurī in *Al-Sharīah* (1488), and al-Ḥākim in his *Mustadrak* (4554) all narrate with their respective chains of transmission from Ishāq ibn Sulaymān al-Rāzī—from Abū Ja‘far—from Abū Ayyūb—from Nāfi’—from Ibn ‘Umar. Abū Nu‘aym narrates it in *Akhbār Asbahān* (216) and Abū Shaykh al-Aṣbahānī in *Ṭabaqāt al-Muḥadithīn bī Aṣbahān* (2/297) from ‘Abd Allāh ibn Ja‘far—from Ishāq ibn Ismā‘īl al-Fulfulanī—from Ishāq ibn Sulaymān from Abū Ja‘far al-Rāzī. This is indicative of the fact that the scribe omitted Ishāq ibn Sulaymān by mistake. Ibn Sa‘d (3/17) narrates it from Ḥamād ibn Usāmah and Yazīd ibn Hārūn—from Sa‘īd ibn Abī ‘Arūbah—from Ya‘lā ibn Ḥakīm—from Nāfi’ Mursal (without meeting him). Al-Bayhaqī reports in *Dalā’il al-Nubuwwah* (7/48) from the chain of Ya‘lā ibn Ḥakīm—from Nāfi’ Mursal. This narration that is Mursal is stronger than the previous narration which contains Abū Ja‘far al-Rāzī, a weak narrator. *Tahdhīb al-Tahdhīb* 4/503. Dr Al-Gabān, the author of the book *Fitnah Maqal ‘Uthmān* (1/376) states after accepting that Nāfi’'s narration is weak, “With these two chains the narration is lifted to *Ḥasan lī Ghayrihī* (sound due to corroborating narrations). However this is questionable as will become clear under narration 43 (pg. 87) and narration 58 (pg. 100).

## 19. The perfection of ‘Uthmān رضي الله عنه conviction testified to by the Prophet صلی الله علیه و سلم and best exemplified by his contentedness and forbearance in buying and selling

أَخْبَرَنَا الْمُؤَفَّقُ بْنُ سَعِيدٍ، أَخْبَرَنَا أَبُو عَلِيٍّ الصَّفَّارُ، أَخْبَرَنَا أَبُو سَعْدٍ النَّصْرِيُّ، أَخْبَرَنَا ابْنُ زِيَادِ السِّمْدِيُّ، أَخْبَرَنَا ابْنُ شَيْرَوَيْهٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَا: حَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ، أَخْبَرَنَا شَبَابَةُ بْنُ سَوَّارِ الْمَدَائِنِيِّ، أَخْبَرَنَا هِشَامٌ - هُوَ [ابْنُ] الْغَازِ بْنِ أَبِي رَبِيعَةَ الْجُرَشِيِّ - ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، أَنَّ عُمَانَ بْنَ إِتْبَاعٍ حَائِطًا مِنْ [رَجُلٍ] فَسَاوَمَهُ حَتَّى قَامَ عَلَى الثَّمَنِ، ثُمَّ قَالَ: أَعْطِنِي عَشْرَةَ أَلْفٍ، فَالْتَمَعْتُ عُثْمَانَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ [يَقُولُ]: إِنْ اللَّهُ تَعَالَى أَدْخَلَ الْجَنَّةَ رَجُلًا كَانَ سَمَحًا بَاتِعًا وَمُبْتِئًا وَقَاضِيًا وَمُقْتَضِيًا، ثُمَّ قَالَ: زِدْتُكَ عَشْرَةَ أَلْفٍ لِأَسْتَوْجِبَ هَذِهِ الْكَلِمَةَ الَّتِي سَمِعْتُهَا مِنَ النَّبِيِّ

22. Muwaffaq ibn Sa‘īd narrated to us—Abū ‘Alī Al-Šaffār narrated to us—Abū Ša‘īd al-Našrawī narrated to us—Ibn Ziyād al-Simmiḏī narrated to us—Ibn Šīrawayh and Aḥmad ibn Ibrāhīm narrated to us—Išḥāq al-Ḥanzalī narrated to us—Shabābah ibn Sawwār al-Madā’inī narrated to us—Hishām, who is [ibn]’ al-Ghāz ibn Abī Rab’ah al-Jurashī, narrated to us—from ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Ḥusayn:

‘Uthmān bought an orchard from a man<sup>2</sup> and he chaffered over the price with him.

The man said, “Give me ten thousand.”

‘Uthmān then turned to ‘Abd al-Raḥmān ibn ‘Awf and said, “I heard the Prophet صلی الله علیه و سلم [saying]<sup>3</sup>, “Allah will grant one who is a forbearing seller and buyer, and a forbearing Judge or plaintiff entry into paradise.”

He turned to the man and said, “I will give you an extra ten thousand, in

1 The original contained the word ibn.

2 The original contained the words from a man.

3 Perhaps this was erroneously omitted in the original, I have added it so that the sentence is complete.

compliance with the statement I heard from the Prophet ﷺ.”<sup>1</sup>

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1 The isnād is Ḍaʿīf. Ishāq ibn Rāhūyah narrates it in his *Al-Maṭālib al-ʿĀliyah* (4/106) from Shabbābah ibn Sawwār. Ibn Ḥajar sates, “This is a sound Mursal; it is supported by the narration that comes after it.” He then reprots the narration of Ishāq—from Muḥammad ibn Bakr al-Bursānī—from Hishām ibn Ḥassān—from Maṭar al-Warrāq, and said, “This Ḥasan Mursal report supports the one before it; in fact they support each other due to different narrators narrating each of the narrations. In addition to this, it has a third alternate chain of transmission.” I say: The first is narrated by ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Ḥusayn who is a Junior Tābiʿī. The second is narrated by Maṭar al-Warrāq who is from the Tabāʿ al-Tābiʿīn, and is considered weak. This collaboration does not elevate its status of it being weak. The third chain has Sālim al-Khayyāṭ who is extremely weak. Yaḥyā said, “He is not worth a penny.” *Tahdhīb al-Tahdhīb* (1/678).

## 20. Allah ﷻ detests one who is hateful of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ

أَخْبَرَنَا أَبُو الْقَاسِمِ الشَّحَامِيُّ، أَخْبَرَنَا أَبُو عُمَانَ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ الصَّابُونِيُّ إِذْنَا، أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ الْحَافِظُ، حَدَّثَنَا عَلِيُّ بْنُ عَيْسَى، حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ الْحِجَّاجِ بْنِ عَاصِمِ بْنِ مِرْدَاسِ النَّيْسَابُورِيِّ، حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلَّسِ الْحِمَانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادِ الطَّحَّانُ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: أَتَى رَسُولَ اللَّهِ بِجَنَازَةِ رَجُلٍ لِيُصَلِّيَ عَلَيْهِ، فَلَمْ يُصَلِّ عَلَيْهِ، قَالَ: فَقِيلَ: يَا رَسُولَ اللَّهِ، مَا رَأَيْتَكَ تَرَكْتَ الصَّلَاةَ عَلَى أَحَدٍ إِلَّا عَلَى هَذَا، فَقَالَ: إِنَّهُ كَانَ يُبْغِضُ عُثْمَانَ، قَالَ: بَعْضُهُ اللَّهُ.

23. Abū al-Qāsim al-Shahhāmī narrated to us—Abū ‘Uthmān Ismā‘īl ibn ‘Abd al-Rahmān al-Ṣābūnī narrated to us in commission—Al-Ḥākim Abū ‘Abd Allāh al-Ḥāfiẓ narrated to us—‘Alī ibn ‘Īsā narrated to us—Abū Ja‘far Aḥmad ibn al-Ḥajjāj ibn ‘Āṣim ibn Mirdās al-Nīsābūrī narrated to us—Jubārah ibn al-Mughallis al-Ḥimānī narrated to us—**Muḥammad ibn Ziyād al-Ṭahhān** narrated to us—from Muḥammad ibn ‘Ajlan—Abū Zubayr—from Jābir:

A Janāzah (funeral prayer) was brought to the Prophet ﷺ to pray upon, but he did not perform the prayer upon him.

He was asked, “O Prophet of Allah, we did not see you declining to perform on anyone besides this one.”

The Prophet ﷺ said, “He used to hate ‘Uthmān.”

He then said, “Allah detests him [in return].”<sup>1</sup>

1 The narration is *Mawḍū‘* (a fabrication). Al-Tirmidhī (3709) narrates it with his chain to Muḥammad ibn Ziyād and said, “This is a strange narration and we do not know of it except from this chain. **Muḥammad ibn Ziyād** was Maymūn ibn Mihrān’s companion; he is extremely weak according to the scholars of Ḥadīth.” I say: Ibn al-Jawzī mentioned it in his *al-Mawḍū‘āt* (1/247), along with a number of accusations directed at Muḥammad ibn Ziyād, who is deemed a liar. Aḥmad ibn Ḥanbal said, “A wretched liar who forged narrations.” Yaḥyā said, “He is a wretched liar.” Al-Sa’dī and al-Dāraquṭnī both said he was a liar. Al-Bukhārī, al-Nasa’ī, al-Fallās, and Abū Ḥātim al-Rāzī said, “He is *Matrūk al-Ḥadīth* (suspected of forging narrations).” Ibn Ḥibbān said, “He would fabricate narrations and attribute it to reliable scholars. It is not permissible to mention them in books unless it is done to express astonishment [in other words indicate its weakness]. The narration has an alternate chain that was mentioned by Al-Dhahabī in *al-Mīzān* (5/26) from ‘Umar ibn Mūsā—who was suspected of lying—from who Ishāq ibn Bishr—who was also suspected of lying. It is not farfetched to assume that one of them assumed the chain of transmission for themselves and omitted Muḥammad ibn Ziyād from it.

## 21. Ten traits that ‘Uthmān uniquely possessed among the companions

(٢٤) أَنبَأَنِي وَالِدِي وَعَبْرُهُ إِذْنَا، عَنِ الْقَاضِي أَبِي الْمَحَاسِنِ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الطَّبْرِيِّ، عَنِ أَبِي الْحَسَنِ عَلِيِّ السَّمَرْقَنْدِيِّ الْحُسَيْنِيِّ، عَنِ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدِ الْعَدَلِ، أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الْكِنْدِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ الْخَرَّاطِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْحَرَّانِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ رِشْدِينَ، حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ الْمِصْرِيُّ، حَدَّثَنَا ابْنُ لَهْبَعَةَ، عَنِ يَزِيدَ بْنِ عَمْرٍو الْمَعَاوَرِيِّ، قَالَ: سَمِعْتُ أَبَا ثَوْرٍ الْفَهْمِيَّ يَقُولُ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: لَقَدْ اخْتَبَأْتُ لِرَبِّي عَشْرًا: إِنِّي لَرَابِعُ أَرْبَعَةَ فِي الْإِسْلَامِ، وَجَهَّزْتُ جَيْشَ الْعُسْرَةِ، وَجَمَعْتُ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ وَاتَّخَمْتَنِي رَسُولُ اللَّهِ عَلَى ابْنَتِهِ، ثُمَّ تَوَفَّيْتُ فَرَوَّجَنِي الْأُخْرَى، وَمَا تَعَنَيْتُ وَلَا تَمَنَيْتُ، وَلَا وَصَعْتُ يَدِي الْيُمْنَى عَلَى فَرْجِي مُنْذُ بَايَعْتُ بِهَا رَسُولَ اللَّهِ وَمَا مَرَّتْ بِي جُمُعَةٌ مُنْذُ أَسْلَمْتُ إِلَّا وَأَنَا أَعْتِقُ فِيهَا رَقَبَةً إِلَّا أَنْ لَا تَكُونَ عِنْدِي فَأَعْتَقَهَا بَعْدَ ذَلِكَ، وَلَا زَيْتٌ فِي الْجَاهِلِيَّةِ وَلَا الْإِسْلَامِ، وَلَا سَرَقْتُ قَطًّا

24. My father amongst others narrates to me in commission—from Al-Qāḍī Abū al-Maḥāsīn ‘Abd al-Wāḥid ibn Ismā’īl al-Ṭabarī—from Abū al-Ḥasan ‘Alī al-Samarqandī al-Ḥusaynī—from ‘Abd al-Malik ibn Muḥammad al-‘Adl—Aḥmad ibn Ibrāhīm al-Kindī narrated to us—Muḥammad ibn Ja‘far al-Kharā’iṭī narrated to us—Muḥammad ibn Ismā’īl al-Ḥarrānī narrated to us—Muḥammad ibn Rishdīn narrated to us—Yaḥyā ibn Bukayr al-Miṣrī narrated to us—Ibn Lahī‘ah narrated to us—from Yazīd ibn ‘Amr al-Ma‘āfirī who said—I heard Abū Thawr al-Fahmī saying, I heard ‘Uthmān saying:

I have concealed ten things only for my Lord:

1. I was the fourth person to accept Islam,
2. I equipped the Army of Distress<sup>1</sup>,
3. I gathered the Qur‘ān in the time of the Prophet ﷺ,
4. the Prophet ﷺ entrusted me with his daughter, and when she passed on, he married another to me,
5. I never compelled anyone,

1 Ibn al-Athīr in his *Al-Nihāyah fī Gharīb al-Ḥadīth* states: “It is the expedition of Tabūk. The reason it got the name was because people were encouraged to participate in midsummer at a time when the fruits were ripe and the shade pleasant. It was a difficult time for them to leave.”

6. I never lied,
7. I never touched my private part with my right hand since I gave the Prophet my allegiance,
8. No Friday has passed since I embraced Islam but that I freed a slave, unless I did not possess one at that time then I would make up for it later,
9. I never committed adultery before Islam or after it,
10. and I never stole.<sup>1</sup>

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1 The isnād is Ḍaʿīf but some of the content of narration is Ṣaḥīḥ due to corroborating reports. Al-Kharāʾiṭī narrates it in his *Iʿtilāl al-Qulūb* (195) from Muḥammad ibn Ismāʿīl al-Ḥarrānī. Ibn Abī Shaybah (32046) narrates it in his *al-Muṣanaf* from Zayd ibn al Ḥubāb—from Ibn Lahīʾah with this chain. ʿAbd Allāh ibn Lahīʾah is considered weak by a number of Ḥadīth scholars. *Tahdhīb al Tahdhīb* (2/411). As for Abū Thawr, Abū Aḥmad al-Ḥākim under his biography in *Al-Kunnā* (2/206) states, “He is a companion, his narration is with regards to the people of Egypt. I do not know of a name or ascription that ascribes him to a destined ancestor.” Some of the statements in the narration have collaborations, such as ʿUthmān’s رضي الله عنه statement, “I never committed adultery before Islam or after it,” it will come under narration 39 (pg. 82). Some of the content of the narrations is supported by historical facts, such as his marriage to the daughters of the Prophet صلى الله عليه وسلم and equipping the Army of Tabūk. Al-Bukhāri narrates (2778) a collaboration for the narration from Abū ʿAbd al-Raḥmān al-Sulamī, “ʿUthmān رضي الله عنه while he was besieged addressed the masses and said, “I implore you by Allah, and I am only imploring the Companions of the Prophet صلى الله عليه وسلم. Do you not know that the Prophet صلى الله عليه وسلم said, ‘Whoever digs the well of Rūmah will get Jannah,’ and I dug it? The Prophet صلى الله عليه وسلم said, ‘Whoever equips the Army of Distress will get Jannah,’ and I equipped it?” He said, “They affirmed what he said.”



## 22. ‘Uthmān sacrificing himself for the sake of the Ummah, preventing the shedding of blood in name

أَخْبَرَنَا الْمُؤَفَّفُ بْنُ سَعِيدٍ، أَخْبَرَنَا أَبُو عَلِيٍّ الصَّفَّارُ، أَخْبَرَنَا أَبُو سَعْدِ النَّصْرَوِيُّ، أَخْبَرَنَا ابْنُ زِيَادِ السَّمْدِيُّ، أَخْبَرَنَا ابْنُ شَيْرَوَيْهٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَا: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ الدَّمَشْقِيُّ، عَنِ الْأَوْزَاعِيِّ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، قَالَ: لَمَّا حَصَرَ عُمَانُ، دَخَلَ عَلَيْهِ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَقَالَ: إِنَّهُ قَدْ نَزَلَ بِكَ مَا تَرَى، فَأَنَا أَعْرَضُ عَلَيْكَ خِصَالًا ثَلَاثًا: إِنْ شِئْتَ خَرَقْنَا لَكَ بَابًا مِنَ الدَّارِ سِوَى الْبَابِ الَّذِي هُمْ عَلَيْهِ، فَتَقَعُدَ عَلَيَّ رَوَاحِلِكَ، فَتَلْحَقَ بِمَكَّةَ، فَإِنَّهُمْ لَنْ يَسْتَحْلُوكَ وَأَنْتَ بِهَا، أَوْ تَلْحَقَ بِالشَّامِ وَبِهَا أَهْلُ الشَّامِ وَبِهَا مَعَاوِيَةُ، وَإِنْ شِئْتَ خَرَجْتَ بِمَنْ مَعَكَ، فَقَاتَلْتَهُمْ، فَإِنَّ مَعَكَ عَدَدًا وَعِدَّةً وَأَنْتَ عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ، فَقَالَ عُمَانُ: أَمَا قَوْلُكَ: إِلْحَقْ بِمَكَّةَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: يُلْحِدُ رَجُلٌ مِنْ قُرَيْشٍ عَلَيْهِ نِصْفُ عَذَابِ الْعَالَمِ، فَلَنْ أَكُونَ إِيَّاهُ، وَأَمَا قَوْلُكَ إِلْحَقْ بِالشَّامِ، فَلَنْ أَفَارِقَ دَارَ هِجْرَتِي وَمَجَاوِرَةَ رَسُولِ اللَّهِ فِيهَا، وَأَمَا قَوْلُكَ: إِنْ مَعِيَ عَدَدًا وَعِدَّةً فَأَخْرُجْ، فَإِنِّي عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ، فَلَنْ أَكُونَ أَوَّلَ مَنْ خَلَفَ النَّبِيَّ فِي أُمَّتِهِ بِأَهْرَاقِ مَلُوءٍ مِخْجَمٍ مِنْ دَمٍ

25. Muwaffaq ibn Sa‘īd narrated to us—Abū ‘Alī al-Ṣaffār narrated to us—Abū Ṣa‘d al-Naṣrawī narrated to us—Ibn Ziyād al-Simmiḍhī narrated to us—Ibn Shīrawayh and Aḥmad ibn Ibrāhīm narrated to us—Ishāq ibn Ibrāhīm narrated to us—‘Umar ibn ‘Abd al-Wāhīd al-Dimashqī narrated to us—from Al-Awzā‘ī—Muḥammad ibn ‘Abd al-Malik narrated to us:

When ‘Uthmān was besieged Mughīrah ibn Shu‘bah entered upon him and said, “You see the situation you find yourself in and I am here to present to you three solutions: 1) If you wish, we will knock a hole on the side of the house and create a door other than the one they are at. You can then get your conveyance and enter Makkah. They will not violate the sanctity of the city while you are in there. 2) Or you head to the Levant, where you will meet up with its inhabitants and Mu‘āwiyah. 3) If you wish, you take those around you and fight them. You have the numbers and strength, you are on the right path and they are on falsehood.”

‘Uthmān said, “As for your suggestion that I should head to Makkah, I heard the Prophet ﷺ saying, ‘A man from Quraysh who will digress from the path [return after Hijrah] upon him is half the world’s punishment.’ I will not be that person. As for going to the Levant, I will not abandon the land which I emigrated to and sojourned with the Prophet ﷺ in. As for

your statement that I have the numbers and strength; I will not be the first person after the Prophet ﷺ to spill even a cupful of [Muslim] blood.”<sup>1</sup>

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1 The isnād is Ḍāʿīf. Imām Aḥmad narrates it in his *Musnad* (481) and al-Bukhārī in *Tārīkh al-Kabīr* (1/164) from Muḥammad ibn ‘Abd al-Malik—from Mughīrah. Al-Bukhārī has a separate biography for him and did not mention this narration. Ibn Abī Ḥātim in *Jarḥ wa al-Ta’dīl* (8/7) states, “Muḥammad ibn ‘Abd al-Malik from Mughīrah is *Mursal* (did not meet who he is narrating from). Ya‘qūb ibn Shaybah differs with him as mentioned in *Tārīkh Dimashq* (29/394), due to it being established that he heard from Ibn ‘Umar according to him. I say: Using this in establishing his having heard from Mughīrah is sceptical. There is more than twenty years between their deaths. And Allāh knows best. However, we have four authentic narrations from Awzāʿī—from Muḥammad ibn ‘Abd al-Malik reporting from other than Mughīrah ibn Shu’bah. Check: *Musnad ibn Mubārak* (pg. 151), *Tārīkh Madīnah* of Ibn Shabbah (2/246), and *Al-Sharīah* of al-Ājurī (1484). The preponderant opinion is the narration is *Mursal*.

23. The Prophet ﷺ stating ‘Uthmān is in Jannah and the Companions regarding ‘Uthmān as most virtuous during the time of the Prophet ﷺ over all the Companions besides Abū Bakr and ‘Umar

أَخْبَرَنَا أَبُو الْقَاسِمِ الشَّحَاطِيُّ، أَخْبَرَنَا أَبُو عُثْمَانَ الصَّابُونِيُّ إِذْنَا، أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنَا أَبُو حَاتِمٍ مُحَمَّدُ بْنُ حَبَّانَ بْنِ أَحْمَدَ النَّبْطِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ قُتَيْبَةَ الْعَسْقَلَانِيَّ، حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الْمَخْزُومِيُّ، حَدَّثَنَا حَفْصُ بْنُ عَمَرَ [الْحَبِطِيُّ]، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ مَا صَعَدَ الْمِنْبَرَ بِمَنْزِلٍ حَتَّى قَالَ: عُثْمَانُ فِي الْجَنَّةِ

26. Abū al-Qāsim al-Shahḥāmī narrated to us—Abū ‘Uthmān al-Ṣābūnī narrated to us in commission—Al-Ḥākīm Abū ‘Abd Allāh al-Ḥāfiẓ narrated to us—Abū Ḥātim Muḥammad ibn Ḥibbān ibn Aḥmad al-Bustī narrated to us—Muḥammad ibn al-Ḥasan ibn Qutaybah al-‘Asqalānī narrated to us—Muḥammad ibn al-Walīd al-Makhzūmī narrated to us—Ḥafṣ ibn ‘Umar [al-Ḥabaṭī]<sup>1</sup> narrated to us—Al-Awzā‘ī narrated to us—from ‘Aṭā’—from Jābir:

The Prophet ﷺ never climbed the pulpit except that he said, “‘Uthmān is in Jannah.”<sup>2</sup>

1 The original has al-Khabaṭī, which is an error. What we have stated, al-Ḥabaṭī, is correct as mentioned in *al-Majrūḥīn* of Ibn Ḥibbān (1/314).

2 The narration is *Mawḍū‘* (fabricated). Ibn Ḥibbān narrates it in *al-Majrūḥīn* (1/314) from Muḥammad ibn al-Ḥasan ibn Qutaybah; and in the chain there is Ḥafṣ ibn ‘Umar al-Aylī. Ibn Ḥibbān said, “He alters the narrations and attaches authentic chains with weak traditions. He depends on a tradition only known from one angle and narrates it from an unknown angle.” Ibn al-Jawzī in *‘Ilal al-Mutanāhiyah* (1/204) said, “This narration is not authentic. Al-‘Uqaylī said, ‘Ḥafṣ ibn ‘Umar narrates fabricated narrations from famous scholars.’ Abū Ḥātim said, ‘He was a liar.’” Al-Khaṭīb al-Baghdādī narrates in *Tārīkh Baghdād* (8/157) with his chain of transmission from Ḥamād ibn al-Mubārak al-Baghdādī—from ‘Abd Allāh ibn Maymūn—from Ismā‘īl ibn Umayyah—from Ibn Jurayj—from ‘Aṭā’—from Jābir. Then he mentioned al-Dāraquṭnī’s statement, “Likewise Ḥamād ibn al-Mubārak narrates—from ‘Abd Allāh ibn Maymūn—from Ismā‘īl ibn Umayyah—from Ibn Jurayj. This narration is only known from Ismā‘īl ibn Yaḥyā ibn ‘Ubayd Allāh al-Taymī—from Ibn Jurayj. And Allah knows best.” Al-Dāraquṭnī said in *al-Du‘afā’ wa al-Matrūkīn* (81) under Ismā‘īl ibn Yaḥyā, “A liar, suspected of forgery”. Al-Dhahabī in his *al-Mīzān* (2/397) said, “Ḥamād ibn al-Mubārak, a native of Baghdād, nothing is known.” I say: It is not authentic that the Prophet ﷺ said that whenever he climbed the pulpit, but there are other narrations that mention the Prophet ﷺ giving ‘Uthmān glad tidings of Paradise. See the third and fourth narration in this book.

وَبِهِ قَالَ الْحَاكِمُ: أَخْبَرَنِي يَحْيَى بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ الْقَطَّانِ، حَدَّثَنَا أَبُو يَعْقُوبَ إِسْحَاقُ بْنُ عَيْسَى بْنِ يُونُسَ الْجَزْرَجَانِيُّ بِنَيْسَابُورَ، حَدَّثَنَا أَبُو يُونُسَ يَعْقُوبُ بْنُ يُونُسَ الدَّمَشْقِيُّ، حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ الأَرْمَوِيُّ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كُنَّا نَقُولُ وَرَسُولُ اللَّهِ بَيْنَ أَظْهُرِنَا وَأَصْحَابِهِ مُتَوَافِرُونَ: خَيْرُ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ نَسَكْتُ، لَا نَفْضِلُ أَحَدًا عَلَى أَحَدٍ، فَيَبْلُغُ ذَلِكَ رَسُولُ اللَّهِ فَلَا يُبْكَرُهُ وَلَا يُتَّهَانَا

27. Ḥākim states—Yaḥyā ibn Muḥammad ibn Aḥmad ibn Maḥmūd al-Qaṭṭān narrated to us—Abū Ya‘qūb Ishāq ibn ‘Īsā ibn Yūnus al-Jurjānī narrated to us in Nīsābūr—Abū Yūsuf Ibn Yūsuf al-Dimashqī narrated to us—‘Uthmān ibn ‘Abd Allāh al-Urmawī narrated to us—Mālik ibn Anas narrated to us—from Nāfi‘—from Ibn ‘Umar:

We would say in the Prophet’s ﷺ lifetime, while there were numerous Companions. The best of this Ummah after its Prophet is Abū Bakr, then ‘Umar, then ‘Uthmān; and then we would remain silent, not giving preference to one over the other. This would reach the Prophet ﷺ and he would not disapprove or prohibit us from doing it.<sup>1</sup>

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1 Al-Bukhārī (3698) narrates the content of the narration, but does not have, “This would reach the Prophet ﷺ and he would disapprove or negate us from doing it”. Despite this it is farfetched to assume that the Prophet ﷺ did not know about this. The isnād of this particular narration is weak due to the anonymity ‘Uthmān ibn ‘Abd Allāh al-Urmawī; I could not find a biography of his in any hagiographical work. I do not think Imām Mālik narrates this narration in the first place. Rather it is Yaḥyā ibn Sa‘īd al-Anṣārī and ‘Ubayd Allāh ibn ‘Umar as mentioned in *Ṣaḥīḥ Al-Bukhārī* (3656) and (3698).

## 24. The title of ‘Uthmān *Dhī al-Nūrayn* (possessor of the two lights) inscribed on the leaves of the trees in Jannah alongside Abū Bakr and ‘Umar

أَتَيْنَا شَهْرَدَارَ بْنَ شَيْرَوَيْهِ الْهَمْدَانِي إِجَارَةً، أَخْبَرَنَا أَبُو الْحُسَيْنِ الْمُبَارَكُ بْنُ عَبْدِ الْجَبَّارِ بْنِ أَحْمَدَ الصَّيْرَفِيِّ - يُعْرِفُ بَابِنِ الطُّيُورِيِّ، أَخْبَرَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ يُوسُفَ الْمُقْرِيِّ - يُعْرِفُ بَابِنِ الْعَلَّافِ، أَخْبَرَنَا أَحْمَدُ بْنُ جَعْفَرِ بْنِ حَمْدَانَ بْنِ مَالِكِ الْقَطِيعِيِّ، أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ الْقَاضِي الْبُورَانِيُّ، حَدَّثَنَا الْأَحْتِبَائِيُّ، حَدَّثَنَا عَلِيُّ بْنُ جَمِيلٍ، عَنْ جَرِيرٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ: مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا مَكْتُوبٌ عَلَيَّ كُلِّ وَرَقَةٍ: مُحَمَّدٌ رَسُولُ اللَّهِ، أَبُو بَكْرٍ الصِّدِّيقُ، عُمَرُ الْفَارُوقُ، عُمَانُ دُو النَّوْرَيْنِ

28. Shahradār ibn Shīrawayh narrated to us in commission—Abū al-Ḥusayn al-Mubārak ibn ‘Abd al-Jabbār ibn Aḥmad al-Ṣayrafi, who is known as Ibn al-Ṭuyūrī, narrated to us—Abū Ṭāhir Muḥammad ibn ‘Alī ibn Muḥammad ibn Yūsuf al-Muqrī—who is known as Ibn al-‘Allāf narrated to us—Aḥmad ibn Ja‘far ibn Ḥamdān ibn Mālik al-Qaṭī narrated to us—Abū bakr Muḥammad ibn Aḥmad ibn al-Qāḍī al-Būrānī narrated to us—**Al-ihṭiyāṭī** narrated to us—**Alī ibn Jamīl** narrated to us—from Jarīr—from Layth—from Mujāhid—from Ibn ‘Abbās:

The Prophet ﷺ said, “There is not a tree in Jannah except there is on every leaf of that tree the following: Muḥammad is the Messenger of Allah, Abū Bakr *al-Ṣiddīq* (the Truthful), ‘Umar *al-Fārūq* (one who distinguishes between truth and falsehood), and ‘Uthmān *Dhū al-Nurayn* (Possessor of two lights).”<sup>1</sup>

1 The narration is *Mawḍū‘* (fabricated). Al-Qaṭī narrates it in *Zawā‘id ‘alā Faḍā‘il al-Shaḥābah* (664) from Muḥammad ibn Aḥmad al-Būrānī. In the chain of transmission there is **Alī ibn Jamīl**, who is suspected of fabricating narrations. Ibn al-Jawzī states in *al-Mawḍū‘āt* (1/251), “Abū Ḥātim ibn Ḥibbān said, ‘This narration is fabricated and ‘Alī ibn Jamīl use to fabricate narrations. It is not permissible to narrate from him in any condition.’” Ibn ‘Adī said, “The only person to narrate this narration from Jābir was is ‘Alī ibn Jamīl. ‘Alī ibn Jamīl narrates fabricated narrations from reputable scholars and alters chains of narration. This narration was also falsely attributed to him by a man known as Ma‘rūf ibn Abī Ma‘rūf and another also falsely attributed it to him. In the chain there is also **Ḥasan ibn ‘Abd al-Rahmān ibn ‘Abād al-Ihṭiyāṭī** who was suspected of fabricating narrations.” *al-Kāmil* 8/187.

## 25. The Prophet ﷺ sending Zayd ibn Arqam to give the glad tidings of Paradise to ‘Uthmān after Abū Bakr and ‘Umar

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا أَبُو بَكْرِ الْبُرْزَانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الْحَمِيدِ، حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ أَبِي الْمُسَاوِرِ، عَنِ الشَّعْبِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ: أَرْسَلَنِي النَّبِيُّ إِلَى أَبِي بَكْرٍ - يَعْنِي: الصِّدِّيقَ، فَبَشَّرْتُهُ بِالْجَنَّةِ، وَإِلَى عُمَرَ، فَبَشَّرْتُهُ بِالْجَنَّةِ، وَإِلَى عُثْمَانَ، فَبَشَّرْتُهُ بِالْجَنَّةِ

29. Al-Qaṭīṭī states—Abū Bakr al-Būrānī narrated to us—Muḥammad ibn Ḥumayd<sup>1</sup> narrated to us—‘Abd al-Ḥumayd narrated to us—‘Abd al-A’lā ibn Abī al-Musāwir narrated to us—from Zayd ibn Arqam:

The Prophet ﷺ sent me to Abū Bakr, al-Ṣiddīq, and I gave him glad tidings of Paradise. Then to ‘Umar and I gave him glad tidings of Paradise, and then to ‘Uthmān and I gave him glad tidings of Paradise.<sup>2</sup>

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1 His full name is Muḥammad ibn ‘Ubayd ibn Muḥammad ibn Tha’labah ibn Ḥumayd al-‘Āmirī.

2 The isnād is *Matruk* (suspected of forgery). Al-Qaṭīṭī narrates it in *Zawā'id al-‘alā Faḍā'il al-Ṣaḥābah* (664) from Muḥammad ibn Aḥmad al-Būrānī with this chain. Al-Bayhaqī narrates in *Dalā'il al-Nubuwwah* (6/389) with another chain from ‘Abd al-A’lā ibn Abī al-Musāwir—from Ibrāhīm ibn Muḥammad ibn Ḥāṭib—from ‘Abd al-Raḥmān ibn Buḥayr—from Zayd ibn Arqam. There is unanimity that ‘Abd al-A’lā ibn Abī al-Musāwir is *ḍa'if* (weak), and Yaḥyā ibn Ma‘īn even accused him of lying. *Tahdhīb al-Tahdhīb* 2/466.

## 26. The Prophet ﷺ testifying to the martyrdom of ‘Uthmān and ‘Umar

وَبِهِ قَالَ الْقَطَنِعِيُّ: حَدَّثَنَا أَبُو بَكْرِ الْبُرَيْرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: صَعَدَ النَّبِيُّ حِرَاءَ أَوْ أَحَدًا وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَزَجَفَ الْجَبَلُ، فَقَالَ: اثْبُتْ، نَبِيُّ وَصِدِّيقٌ وَشَهِيدَانِ

30. Al-Qaṭīṭī states—Abū Bakr al-Būrānī narrated to us—Muḥammad ibn Ishāq narrated to us—Rawḥ narrated to us—Shu‘bah narrated to us—from Qatādah—from Anas:

The Prophet ﷺ climbed the mountain of Ḥīrah or Uḥud and with him was Abū Bakr, ‘Umar, and ‘Uthmān. The Mountain shook and the Prophet ﷺ said, “Be still, [there is but upon you] a Prophet, a Ṣiddīq, and two martyrs.”<sup>1</sup>

وَبِهِ قَالَ الْقَطَنِعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، حَدَّثَنِي أَبِي، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سَعِيدٌ - يَعْنِي: ابْنَ أَبِي عَرُوبَةَ، حَدَّثَنَا قَتَادَةُ، حَدَّثَهُ أَنَسٌ: أَنَّ رَسُولَ اللَّهِ ﷺ صَعَدَ أَحَدًا فَتَبِعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَزَجَفَ بِهِمْ، فَقَالَ: اسْكُنْ، نَبِيُّ وَصِدِّيقٌ وَشَهِيدَانِ

Al-Qaṭīṭī states—‘Abd Allāh ibn Aḥmad narrated to us—my father narrated to me—Yaḥyā ibn Sa‘īd ibn Abī ‘Arūbah narrated to us—Qatādah narrated to us—Anas narrated to him:

The Prophet ﷺ climbed atop Mount Uḥud and was followed by Abū Bakr, ‘Umar, and then ‘Uthmān. The mountain quaked and the Prophet said, “Be still! For there is but a Prophet, a Ṣiddīq, and two martyrs upon thee.”<sup>2</sup>

1 The isnād is Ṣaḥīḥ. Al-Qaṭīṭī narrates in *Zawā'id Faḍā'il al-Ṣaḥābah* (869) from Muḥammad ibn Aḥmad al-Būrānī. Al-Bukhārī narrates it in his *Ṣaḥīḥ* (3697) and he identifies the mountain as Uḥud.

2 The isnād is Ṣaḥīḥ. Imām Aḥmad records the narration in *Faḍā'il al-Ṣaḥābah* (818) from Yaḥyā ibn Sa‘īd al-Qaṭṭān. Revisit the previous narration.

## 27. Allah ﷻ allowing ‘Uthmān to intercede on the Day of Qiyāmah equal to the number of people from Rabī‘ah and Muḍar

وَبِهِ قَالَ الْقَطَنِعِيُّ: حَدَّثَنَا أَبُو بَكْرِ الْبُرَّانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ، حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنِ الْحَسَنِ، قَالَ: قَالَ النَّبِيُّ: يَسْمَعُ عُثْمَانُ بْنُ عَفَّانَ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رَبِيعَةَ وَمُضَرَ

32. Al-Qaṭīī states—Abū Bakr al-Būrānī narrated to us—**Muḥammad ibn Yazīd** narrated to us—**Yahyā ibn Yamān** narrated to us—from Ḥasan:

The Prophet ﷺ said, “‘Uthmān will intercede on the Day of Judgement on behalf of people equal in number to that of Rabī‘ah and Muḍar.”<sup>1</sup>

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1 The isnād is Ḍa‘īf but it is authentic as *Mawqūf* (when a Ṭābi‘ī narrates directly from the Prophet ﷺ) to Ḥasan al-Baṣrī. Al-Qaṭīī narrates in *Zawā‘id Faḍā’il al-Ṣaḥābah* (866) from Muḥammad ibn Aḥmad al-Būrānī with this chain. In this chain there is **Muḥammad ibn Yazīd Abū Hishām al-Rifā‘ī** and **Yahyā ibn Yamān**, who are both Ḍa‘īf. The narration is authentically attributed to Ḥasan but not to the Prophet ﷺ as stated in *Kitāb al-Zuhd* of Imām Aḥmad who narrates from ‘Abd Allāh ibn ‘Āmir ibn al-‘Adawī—from Ḥamad ibn Salamah—from Yūnus ibn ‘Ubayd—from Ḥasan (al-Baṣrī) that the Prophet ﷺ said, “By the one who has my soul in his hand, people will be granted freedom from hell fire with the intercession of a man from my nation. With his intercession a number equal to that of Rabī‘ah and Muḍar will be saved.” Ḥasan said, “They thought this was either ‘Uthmān ibn ‘Affān or Uways al-Qarnī.” He also narrates it from al-Ḥusayn, who is Ibn Muḥammad ibn Bihrām—from Ḥammād ibn Salamah with this chain (2047).



## 28. What is prepared for ‘Uthmān in the Hereafter

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا أَبُو بَكْرِ الْبُرْزَانِيُّ، حَدَّثَنَا عَلِيُّ بْنُ عَيْسَى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَفَّانَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، عَنْ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقَبَةَ بْنِ عَامِرِ الْجُهَنِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرِجَ بِي إِلَى السَّمَاءِ دَخَلْتُ جَنَّةَ عَدْنِ، فَوُضِعَ فِي كَفِّي تَفَاحَةٌ، قَالَ: فَأَنْفَلَقَتْ عَنْ حَوْرَاءَ مَرْضِيَّةٍ، كَأَنَّ أَشْفَارَ (عَيْنَيْهَا مَقَادِيمَ أَجْنِحَةِ النَّسُورِ، فَقُلْتُ: لِمَنْ أَنْتِ؟ فَقَالَتْ: أَنَا لِلْخَلِيفَةِ الْمَقْتُولِ مِنْ بَعْدِكَ، عُثْمَانَ بْنَ عَفَّانَ

33. Al-Qaṭīṭī states—Abū Bakr al-Būrānī narrated to us—‘Alī ibn Ṭsā narrated to us—‘**Abd al-Raḥmān ibn ‘Affān** narrated to us—‘Abd al-Raḥmān ibn Ibrāhīm narrated to us—from al-Layth ibn Sa’d—from Yazīd ibn Abī Ḥabīb—from Abū al-Khayr—from ‘Uqbah ibn ‘Āmir al-Juhanī:

The Prophet ﷺ said, “When I was lifted to the heavens I entered the Paradise of Eden and an apple was placed on my shoulder. (He said,) The apple split by the beauty of the maiden in Jannah; whose eyelids were like feathers of an eagle. I asked, ‘Who do you belong to?’ She said, ‘I belong to the murdered Khalīfah that will come after you. I belong to ‘Uthmān Ibn ‘Affān.’”<sup>1</sup>

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1 The narration is *Mawḍū‘* (fabricated). Al-Qaṭīṭī narrates in *Zawā‘id Faḍā’il al-Ṣaḥābah* (864) from Muḥammad ibn Aḥmad al-Būrānī. Ibn al-Jawzī narrates in *al-Mawḍū‘āt* (1/246-247) and he went at length in gathering all the alternate chains of transmissions, after which he said, “This narration is not authentically reported from the Messenger of Allah ﷺ.” I say: ‘**Abd al-Raḥmān ibn ‘Affān** is a liar. *Mizān al-Ṭīdāl* 4/304.

## 29. 'Uthmān's achievements and virtues deeds in Islam

وَبِهِ قَالَ الْقَطَنِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عَبْدُ الْحَمِيدِ - يَعْنِي: ابْنَ بَهْرَامَ، حَدَّثَنِي الْمُهَلَّبُ أَبُو عَبْدِ اللَّهِ أَنَّهُ دَخَلَ عَلَيَّ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْخَطَّابِ، وَكَانَ الرَّجُلُ مِمَّنْ يُحَمَّدُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَيُدْعُو عُثْمَانَ، فَقَالَ الرَّجُلُ: يَا أَبَا الْفَضْلِ، أَلَا تُخْبِرُنِي هَلْ شَهِدَ عُثْمَانُ الْبَيْعَتَيْنِ كِلَيْتَهُمَا، بَيْعَةَ الرُّضْوَانِ وَبَيْعَةَ الْفَتْحِ؟ فَقَالَ سَالِمٌ: لَا، فَكَبَّرَ الرَّجُلُ وَقَامَ وَنَفَضَ رِءَاؤَهُ وَخَرَجَ مُنْطَلِقًا، فَلَمَّا أَنْ خَرَجَ قَالَ لَهُ جُلَسَاؤُهُ: وَاللَّهِ مَا أَرَاكَ تَدْرِي مَا أَمْرُ الرَّجُلِ، قَالَ: أَجَلٌ، وَمَا أَمْرُهُ؟ قَالُوا: فَإِنَّهُ مِمَّنْ يُحَمَّدُ عَلِيًّا وَيُدْعُو عُثْمَانَ، فَقَالَ: عَلِيٌّ بِالرَّجُلِ، فَأَرْسَلَ إِلَيْهِ، فَلَمَّا آتَاهُ قَالَ: يَا عَبْدَ اللَّهِ الصَّالِحَ، إِنَّكَ سَأَلْتَنِي: هَلْ شَهِدَ عُثْمَانُ الْبَيْعَتَيْنِ كِلَيْتَهُمَا، بَيْعَةَ الرُّضْوَانِ وَبَيْعَةَ الْفَتْحِ؟ فَقُلْتُ: لَا، فَكَبَّرْتُ وَخَرَجْتُ شَامِتًا، فَلَعَلَّكَ مِمَّنْ يُحَمَّدُ عَلِيًّا وَيُدْعُو عُثْمَانَ، فَقَالَ: أَجَلٌ وَاللَّهِ إِيَّيْهِ مِنْهُمْ، قَالَ: فَاسْمِعْ مِنِّي فَأَقْبَلْتُمْ ثُمَّ ارْزَوْعَنِي، فَإِنَّ رَسُولَ اللَّهِ لَمَّا بَاتَعَ النَّاسَ تَحْتَ الشَّجَرَةِ كَانَ بَعَثَ عُثْمَانَ فِي سِرِّيَّةٍ، وَكَانَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ وَحَاجَةِ الْمُؤْمِنِينَ، فَقَالَ رَسُولُ اللَّهِ أَلَا إِنَّ يَمِينِي يَدِي وَسِمَالِي يَدُ عُثْمَانَ، فَضَرَبَ بِسِمَالِهِ عَلَيَّ يَمِينِهِ، فَقَالَ: هَذِهِ يَدُ عُثْمَانَ، وَإِنِّي قَدْ بَايَعْتُ لَهُ، ثُمَّ كَانَ مِنْ شَأْنِ عُثْمَانَ فِي الْبَيْعَةِ الثَّانِيَةِ أَنَّ رَسُولَ اللَّهِ بَعَثَ عُثْمَانَ إِلَيَّ عَلِيٍّ، فَكَانَ أَمِيرَ الْيَمَنِ، فَصَنَعَ بِهِ مِثْلَ ذَلِكَ، ثُمَّ كَانَ مِنْ شَأْنِ عُثْمَانَ أَنَّ رَسُولَ اللَّهِ قَالَ لِرَجُلٍ مِنْ أَهْلِ مَكَّةَ: يَا فُلَانُ، أَلَا تَتَّبِعُنِي دَارَكَ أَرِيدُهَا فِي مَسْجِدِ الْكَعْبَةِ بَيْتِ أَضْمُنُهُ لَكَ فِي الْجَنَّةِ؟ فَقَالَ لَهُ الرَّجُلُ: وَاللَّهِ مَا لِي بَيْتَ غَيْرِهِ، فَإِنِ أَنَا بَعْتُكَ دَارِي لَا يُؤْوِيَنِي وَوَلَدِي بِمَكَّةَ شَيْءٌ، قَالَ: أَلَا بَلَّ يَعْنِي دَارَكَ أَرِيدُهَا فِي مَسْجِدِ الْكَعْبَةِ بَيْتِ أَضْمُنُهُ لَكَ فِي الْجَنَّةِ، فَقَالَ الرَّجُلُ: وَاللَّهِ مَا لِي إِلَى ذَلِكَ حَاجَةٌ وَلَا أَرِيدُهُ، فَبَلَغَ ذَلِكَ عُثْمَانَ، وَكَانَ الرَّجُلُ نَدْمَانًا الْعُثْمَانَ فِي الْجَاهِلِيَّةِ وَصَدِيقًا، فَأَتَاهُ فَقَالَ: يَا فُلَانُ، بَلَغَنِي أَنَّ رَسُولَ اللَّهِ أَرَادَ مِنْكَ دَارَكَ لِتَرِيدَهَا فِي مَسْجِدِ الْكَعْبَةِ بَيْتِ يَضْمُنُهُ لَكَ فِي الْجَنَّةِ، فَأَبَيْتَ عَلَيْهِ؟ قَالَ: قَدْ أَبَيْتُ، فَلَمْ يَزَلْ عُثْمَانُ يَرَاوِدُهُ حَتَّى اشْتَرَى مِنْهُ دَارَهُ بِعَشْرَةِ أَلْفِ دِينَارٍ، ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، بَلَغَنِي أَنَّكَ أَرَدْتَ مِنْ فُلَانٍ دَارَهُ لِتَرِيدَهَا فِي مَسْجِدِ الْكَعْبَةِ بَيْتِ تَضْمُنُهُ لَكَ فِي الْجَنَّةِ، وَإِنَّمَا هِيَ دَارِي، فَهَلْ أَنْتَ أَخَذَهَا مِنِّي بَيْتِ تَضْمُنُهُ لِي فِي الْجَنَّةِ؟ قَالَ: نَعَمْ، فَأَخَذَهَا مِنْهُ وَضَمَّنَ لَهُ بَيْتًا فِي الْجَنَّةِ، وَأَشْهَدُ لَهُ عَلَى ذَلِكَ الْمُؤْمِنِينَ، ثُمَّ كَانَ مِنْ جِهَازِهِ جَيْشِ الْعُسْرَةِ أَنَّ رَسُولَ اللَّهِ غَزَا غَزْوَةَ تَبُوكَ، فَلَمْ يَلْقَ فِي غَزَاةٍ مِنْ غَزَاوَاتِهِ مَا لَقِيَ فِيهَا مِنَ الْمُخَمَّصَةِ وَالظَّمَا وَقِلَّةِ الطَّهْرِ وَالْمَجَاعَاتِ، فَبَلَغَ ذَلِكَ عُثْمَانَ فَاشْتَرَى قُوتًا وَطَعَامًا وَأَدْمًا وَمَا يَصْلُحُ بِرَسُولِ اللَّهِ وَأَصْحَابِهِ، فَجَهَّزَ إِلَيْهِ عَيْرًا فَحَمَلَ عَلَى الْحَامِلِ وَالْمَحْمُولِ وَسَرَّحَهَا إِلَيْهِ، فَنَظَرَ رَسُولُ اللَّهِ إِلَى سَوَادٍ قَدْ أَقْبَلَ، قَالَ: هَذَا حِمْلٌ أَشْعَرُ قَدْ جَاءَكُمْ بِخَيْرٍ، فَأَيْنَحَتِ الرِّكَابُ، وَوُضِعَ مَا عَلَيْهَا مِنَ الطَّعَامِ وَالْأَدْمِ وَمَا يَصْلُحُ بِرَسُولِ اللَّهِ وَأَصْحَابِهِ، فَرَفَعَ رَسُولُ اللَّهِ يَدَيْهِ، يُلَوِّي بِهِمَا إِلَى السَّمَاءِ: اللَّهُمَّ رَضِيَتْ عَنْ عُثْمَانَ فَارْضَ عَنْهُ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، ادْعُوا لِعُثْمَانَ، فَدَعَا لَهُ النَّاسُ جَمِيعًا مُجْتَهِدِينَ وَبَنِيهِمْ مَعَهُمْ، ثُمَّ كَانَ مِنْ شَأْنِ عُثْمَانَ أَنَّ النَّبِيَّ كَانَ زَوْجَهُ ابْنَتَهُ، فَمَاتَتْ، فَجَاءَ عُثْمَانَ إِلَى عَمْرٍ وَهُوَ عِنْدَ رَسُولِ اللَّهِ جَالِسٌ، فَقَالَ: يَا عَمْرُ، إِنِّي خَاطَبْتُ فَرَّوَجِي ابْنَتَكَ، فَسَمِعَهُ رَسُولُ اللَّهِ، فَقَالَ: يَا عَمْرُ، خَطَبَ إِلَيْكَ عُثْمَانُ ابْنَتَكَ، وَزَوْجِي ابْنَتِكَ وَأَنَا أَرِوْجُهُ ابْنَتِي، فَتَزَوَّجَ رَسُولُ اللَّهِ ابْنَةَ عَمْرٍ، وَزَوْجَهُ ابْنَتَهُ، فَهَذَا مَا كَانَ مِنْ شَأْنِ عُثْمَانَ

34. Al-Qaṭīṭ states—'Abd Allāh ibn Aḥmad ibn Ḥanbal narrated to us—my father narrated to me—Hāshim ibn al-Qāsim narrated to us—'Abd

al-Ḥamīd, i.e. Ibn Bihrām- narrated to us—**Al-Muhallab** Abū ‘Abd Allāh narrated to us:

A man who would praise ‘Alī and criticise ‘Uthmān came to Sālim ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb and said, “O Abū al-Faḍl, Will you not tell me, did ‘Uthmān witness the two pledges; the pledge of Riḍwān and the pledge of victory?”

Sālim replied, “No he did not.”

Exclaiming Allah’s greatness, the man jumped up, and holding his robes he left. After he left, those who were sitting with Sālim said, “By Allah, do you know the man’s motives?”

Sālim asked, “Indeed, what is the matter with him?”

They said, “He is from those who praise ‘Alī and criticise ‘Uthmān.”

Sālim said, “Bring him,” and he was summoned before him.

When he arrived Sālim said to him, “O obedient servant of Allah, you asked me whether ‘Uthmān was present at the two pledges; the pledge of Riḍwān and the pledge of victory, to which I replied that he was not. You then exclaimed the greatness of Allah and left maliciously pleased. Perhaps you are from those who criticise ‘Uthmān and praise ‘Alī?”

The man replied, “Indeed, I am.”

Sālim then said, “Listen to me carefully, understand what I am about to tell you and narrate it from me. Verily when the Prophet ﷺ took the pledge from the masses under the tree he dispatched ‘Uthmān in an expedition seeing to a matter concerning Allah, His Messenger, and the believers. The Prophet ﷺ said, ‘This right hand is mine and the left is ‘Uthmān,’ he then struck his right hand against his left hand and said, ‘This is for ‘Uthmān.’ As for the second pledge, he sent ‘Uthmān to ‘Alī, who

was the governor of Yemen, and he did in his absence what he did in the previous case.

Furthermore, of the virtues of ‘Uthmān is that the Prophet ﷺ said to a man from the people of Makkah, ‘O so and so, Will you sell me your house I would like to add it to the Masjid of the Ka’bah and you will get in turn a house in Paradise.’

The man said, ‘By Allah, I do not have a house other than this one. If I was to sell, my children will not have a place to reside.’

The Prophet ﷺ repeated saying, ‘Sell me your house I would like to add it to the Masjid of the Ka’bah and you will get in turn a house in Paradise.’

The man replied, ‘I have neither interest nor a need in what you are proposing.’

This reached ‘Uthmān who was a close associate and friend of his in the days of ignorance. He came to the man and said, ‘O so and so, I heard the Prophet ﷺ wanted your house to add to the masjid of the Ka’bah, for a house you will get in Paradise and you refused.’

The man said, ‘Yes I refused.’

‘Uthmān continued persuading him to sell until he sold the house to him for ten thousand Dīnārs (gold coins). He then went to the Prophet ﷺ and said, ‘O Prophet ﷺ I heard that you wanted the house of so and so, so that you may add it to the Masjid and you would give him a house in Paradise for it. The house is mine now, would you accept it from me and guarantee me a house in Paradise?’

The Prophet ﷺ said, ‘Yes,’ and he then took the house from him and promised him a house in Paradise. I testify to that for the believers.

Then he prepared the Army of Distress, when the Prophet ﷺ carried out a military expedition to Tabūk. Of all the expeditions the Prophet

ﷺ undertook there was not an expedition where in which the Prophet ﷺ was in more hunger, thirst, scarcity of conveyance, and widespread hunger than this expedition. As soon as ‘Uthmān heard of this he bought food for the Prophet ﷺ and his Companions. He prepared a caravan, made up of conveyances and provisions, and sent them to the Prophet ﷺ. Seeing a crowd coming, the Prophet ﷺ said, ‘I feel this caravan carries good news.’ When the caravan yielded and the provisions intended for the Prophet and his Companions were dismounted, the Prophet ﷺ lifted his hands towards the sky and said three times, ‘O Allah I am pleased with ‘Uthmān so You also be pleased with him.’ He then said, ‘O people invoke prayers for ‘Uthmān,’ and the people all invoked prayers for him while they were striving in the path of Allah and were in the company of their Prophet ﷺ.

Also of his virtues is that the Prophet ﷺ married his daughter to him, and when one passed away, he came to ‘Umar; who was in the company of the Prophet, and said, ‘I am proposing for your daughter so marry her off to me.’ The Prophet ﷺ heard this and said, ‘O ‘Umar, ‘Uthmān proposed to your daughter, marry your daughter to me and I will marry my daughter to him.’ The Prophet ﷺ married ‘Umar’s daughter and ‘Uthmān married the Prophet’s daughter. This was the status of ‘Uthmān.<sup>1</sup>

وَبِهِ قَالَ الْقَطَنِعِيُّ: حَدَّثَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْمَصْرِيُّ، حَدَّثَنَا حَجَّاجُ بْنُ نَصِيرٍ، حَدَّثَنَا سَكْنُ بْنُ الْمُعَيْزَةِ الْقُرَشِيُّ، عَنِ الْوَلِيدِ بْنِ زِيَادٍ، عَنِ فَرْقَدِ أَبِي طَلْحَةَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ حَبَابِ السَّلْمِيِّ، قَالَ: إِنِّي لَتَحْتِ مَنْبَرِ رَسُولِ اللَّهِ وَهُوَ عَلَى الْمِنْبَرِ، فَحَضَّضَ عَلَيَّ جَيْشَ الْعُسْرَةِ، فَلَمْ يُجِبْهُ أَحَدٌ، فَقَامَ عُثْمَانُ بْنُ عَمَانَ، فَقَالَ: يَا رَسُولَ اللَّهِ، عَلَيَّ مِائَةٌ بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا عَوْنًا فِي هَذَا الْجَيْشِ، ثُمَّ حَضَّضَ فَلَمْ يُجِبْهُ أَحَدٌ، فَقَامَ عُثْمَانُ، فَقَالَ: يَا رَسُولَ اللَّهِ، عَلَيَّ مِائَتَا بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا عَوْنًا فِي هَذَا الْجَيْشِ، ثُمَّ حَضَّضَ فَلَمْ يُجِبْهُ أَحَدٌ، فَقَامَ عُثْمَانُ بْنُ عَمَانَ، فَقَالَ: يَا رَسُولَ اللَّهِ، عَلَيَّ ثَلَاثِمِائَةَ بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا عَوْنًا فِي هَذَا الْجَيْشِ، فَقَالَ عَبْدِ الرَّحْمَنِ بْنُ حَبَابٍ: وَكَأَنِّي أَنْظُرُ إِلَى يَدِ رَسُولِ اللَّهِ وَهُوَ يَقُولُ: مَا عَلَيَّ عُثْمَانُ مَا عَمِلَ بَعْدَ هَذَا الْيَوْمِ

1 The isnād is Ḍaʿīf. Imām Aḥmad narrates it in *Fāḍā'il al-Ṣaḥābah* (784) from **Hāshim ibn Qāsim** with this chain, which is weak due to the anonymity of **Muhallab**. Some of the incidents mentioned have corroborations in other narrations such as that mentioned in the narration of Ibn ‘Umar (12) in which the Prophet placed his hand in place of ‘Uthmān’s hand.

35. Al-Qaṭīṭ states—Abū Muslim Ibrāhīm ibn ‘Abd Allāh al-Miṣrī narrated to us—Ḥajjāj ibn Nuṣayr narrated to us—Sakan ibn al-Mughīrah al-Qurashī narrated to us—from al-Walīd ibn Ziyād—from **Farqad Abī Ṭalḥah**—from ‘Abd al-Raḥmān ibn al-Khabbāb al-Sulamī:

I was under the pulpit of the Prophet ﷺ while he was on the pulpit. He encouraged subsidising the Army of Distress. No one answered him. ‘Uthmān then stood up and said, “Upon me are hundred camels with its saddle and hunch in assisting the army.”

Then the Prophet encourage again subsidising the expedition of haste and no one answered. ‘Uthmān stood up and said, “Upon me are two hundred camels with its saddle and hunch in assisting the army.”

Then the Prophet encouraged again subsidising the expedition of haste and no one answered. ‘Uthmān stood up and said, “Upon me are three hundred camels with its saddle and hunch in assisting the army.”

‘Abd al-Raḥmān said, “It is as if I am looking at the Prophet as he said, ‘No action can affect ‘Uthmān negatively after today.’”<sup>1</sup>

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الْفَرِّيَابِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ [عَزِيزِ] الْأَيْلِيِّ، حَدَّثَنِي سَلَامٌ بْنُ رَوْحٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، قَالَ: قَالَ ابْنُ شَهَابِ الزُّهْرِيِّ: حَمَلَ عُثْمَانُ بْنُ عَفَّانٍ فِي غَزْوَةِ تَبُوكَ عَلَى تِسْعِ مِائَةٍ وَأَرْبَعِينَ بَعِيرًا ثُمَّ جَاءَ بِسِتِينَ فَرَسًا، فَأَتَمَّ بِهَا الْأَلْفَ

36. Al-Qaṭīṭ states—Ja‘far ibn Muḥammad al-Firyābī narrated to us—Muḥammad ibn al-‘Azīz<sup>2</sup> al-Aylī narrated to us—**Sallām ibn Rawḥ** narrated to us—from ‘Uqayl ibn Khālīd that Ibn Shihāb al-Zuhrī said:

1 The isnād is Ḍa‘īf. Al-Qaṭīṭ narrates it in *Zawā'id Faḍā'il al-Ṣaḥābah* (822) from Abū Muslim Ibrāhīm ibn ‘Abd Allāh al-Miṣrī with this chain. He also narrates from (823) Ibrāhīm ibn ‘Abd Allāh al-Miṣrī—from ‘Umar ibn Marzūq—from al-Sakan ibn al-Mughīrah with this chain. According to ‘Alī ibn al-Madīnī, **Farqad** is *majhūl* (unknown). *Tahdhīb al-Tahdhīb* 3/384.

2 The original had “‘Abd al-‘Azīz” instead of “Al-‘Azīz”. This is a mistake, the correct one as mentioned in *al-Jarḥ wa al-Ta‘dīl* of Ibn Abī Ḥātim is al-‘Azīz.

‘Uthmān ibn ‘Affān donated nine hundred and forty camels and then added sixty horses to complete the thousand.<sup>1</sup>

وَبِهِ قَالَ الْقَطْنَعِيُّ: حَدَّثَنَا جَعْفَرُ الْفَرَّايِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ السَّرِيِّ الْعَسْقَلَانِيُّ، حَدَّثَنَا صَمْرَةُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ كَثِيرِ مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ سَمُرَةَ الْقُرَشِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ: جَاءَ عُثْمَانُ بْنُ عَفَانَ إِلَى النَّبِيِّ فِي غَزْوَةِ تَبُوكَ وَهُوَ يَتَجَهَّزُ إِلَى غَزْوَةِ تَبُوكَ وَفِي كُمِهِ أَلْفُ دِينَارٍ، فَصَبَّهَا فِي حِجْرِ النَّبِيِّ ثُمَّ وَلَّى، قَالَ عَبْدُ الرَّحْمَنِ: فَرَأَيْتُ النَّبِيَّ يُقَلِّبُهَا بِيَدِهِ فِي حِجْرِهِ وَيَقُولُ: مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا أَبَدًا

37. Al-Qaṭīṭī states—Ja‘far al-Firyābī narrated to us—Muḥammad ibn al-Sarī al-‘Asqalānī narrated to us—Ḍamrah ibn Rabī‘ah narrated to us—from ‘Abd Allāh ibn Shawdhab—from ‘Abd Allāh ibn Qāsim —**from Kathīr, mawlā of ‘Abd al-Raḥmān ibn Samurah al-Qurashī**—from ‘Abd al-Raḥmān ibn Samurah:

‘Uthmān came to the Prophet ﷺ at the expedition of Tabūk while the Prophet was preparing for the expedition. He had one thousand gold coins in his palms; he poured it on the Prophet’s lap and returned.

‘Abd al-Raḥmān said, “I saw the Prophet turning them over in his lap while saying, ‘Nothing that ‘Uthmān does will ever affect him after today.’”<sup>2</sup>

1 The isnād is Ḍa‘īf. Al-Qaṭīṭī narrates in *Zawā‘id Faḍā’il al-Ṣaḥābah* (848) from Ja‘far ibn Muḥammad al-Firyābī. His chain to al-Zuhrī is weak due to **Sallām ibn Rawḥ**, who is Ḍa‘īf. *Tahdhīb al-Tahdhīb* 2/141. However, it is corroborated by what Qatādah has said, as reported in *Muṣannaf ibn Abī Shaybah* (32022) with an authentic chain, “‘Uthmān donated a 930 camels and 70 horses for the Army of Distress.”

2 The isnād is Ḍa‘īf. Al-Qaṭīṭī narrates in *Zawā‘id Faḍā’il al-Ṣaḥābah* (846) from Ja‘far ibn Muḥammad al-Firyābī with this chain. He also narrates with an alternate chain (839) via Muḥammad ibn Muḥammad al-Wāsiṭī and ‘Abd Allāh ibn Imām Aḥmad (738). The isnād is Ḍa‘īf due to all of them meeting at **Kathīr, Mawlā of ‘Abd al-Raḥmān ibn Samurah**; who has no notable accreditations. It is for this reason that Ibn Ḥajar said in *Taqrīb* (5626), “He is an acceptable narrator,” meaning if there is a reliable corroboration. Review the footnote on narration (24)(pg. 64). The corroborations for this narration come from the likes of Zakariyyā ibn Yaḥyā al-Kisā‘ī; who was suspected of lying, as reported in *Faḍā’il al-Ṣaḥābah* (854) with his chain from Ibn ‘Umar. As well as by ‘Abbās ibn al-Faḍl al-Anṣārī; who is also suspected of lying, with his chain from ‘Imrān ibn al-Ḥuṣayn in *Mu‘jam al-Kabīr* (12/4138).

أَخْبَرَنَا الْمُؤَفَّقُ بْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَلِيٍّ الصَّفَّارُ، أَخْبَرَنَا أَبُو سَعْدٍ النَّصْرِيُّ، أَخْبَرَنَا ابْنُ زَيْادِ السَّمْدِيُّ، أَخْبَرَنَا ابْنُ شَيْرَوَيْهٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَا: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، قَالَ: سَمِعْتُ حَصِينَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ عَمْرٍو بْنِ جَاوَانَ، عَنْ الْأَخْنَفِ بْنِ قَيْسٍ، قَالَ: كُنَّا جُلُوسًا فِي مَسْجِدِ الْمَدِينَةِ إِذْ جَاءَ عُثْمَانُ بْنُ عَفَانَ عَلَيْهِ مَلَائَةٌ صَفْرَاءُ قَدْ قَنَعَ بِهَا رَأْسَهُ، قَالَ لَهُمْ: اتَّعَلَّمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ يَبْتَاعُ مَرْبَدَ بَنِي فَلَانَ عَفَرَ اللَّهُ لَهُ، فَأَبْتَعْتُهَا عَشْرِينَ أَوْ سِتَّةَ وَعَشْرِينَ أَلْفًا، فَأَتَيْتُ النَّبِيَّ فَأَخْبَرْتُهُ، فَقَالَ: اجْعَلْهَا فِي مَسْجِدِنَا وَأَجْرِهَا لَكَ، فَقَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: اتَّعَلَّمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ يَبْتَاعُ بَيْتَ رُومَةَ عَفَرَ اللَّهُ لَهُ، فَأَبْتَعْتُهَا بَكْدًا وَكَذَا، فَأَتَيْتُ النَّبِيَّ فَأَخْبَرْتُهُ، فَقَالَ: اجْعَلْهَا سِقَايَةَ الْمُسْلِمِينَ وَأَجْرِهَا لَكَ، فَقَالُوا: اللَّهُمَّ نَعَمْ، قَالَ اتَّعَلَّمُونَ أَنَّ رَسُولَ اللَّهِ نَظَرَ فِي وُجُوهِ الْقَوْمِ، فَقَالَ: مَنْ جَهَّزَ هَذَا يَعْنِي: جَبَشَ الْعُسْرَةَ - عَفَرَ اللَّهُ لَهُ، فَجَهَّزْتُهُمْ حَتَّى مَا يَفْقِدُونَ عَقَالًا وَلَا حِطَامًا فَقَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ

38. Muwaffaq ibn Sa'īd narrated to us—Abū 'Alī al-Shaffār narrated to us—Abū Sa'd al-Naṣrawī narrated to us—Ibn Ziyād al-Simidhī narrated to us—Ibn Shīrawayh and Aḥmad ibn Ibrāhīm narrated to us—Ishāq ibn Ibrāhīm narrated to us—Abd Allāh ibn Idrīs narrated to us, who said, “I heard Ḥuṣayn ibn 'Abd al-Raḥmān reporting—from **Amr ibn Jāwān**—from al-Aḥnaf ibn Qays:

We were sitting in the Masjid in Madīnah, when 'Uthmān came—his had covered with a yellow sheet—and said to them, “Do you know that the Prophet ﷺ said, ‘Whoever buys the pasture of that family Allah will forgive him.’ I bought it for twenty or twenty six thousand and came to the Prophet ﷺ and informed him. He then said, ‘Donate it to the Masjid and the reward will be for you.’”

They all said, “By Allah yes!”

'Uthmān said, “Do you know that the Prophet ﷺ said, ‘Whoever buys the well of Rūmah Allah will forgive him.’ I then bought the well for 20 000 or 26 000, came to the Prophet ﷺ and informed him about it. He said, ‘Make it a public source of water for the Muslims and the reward will be for you.’”

They all said, “By Allah yes!”

'Uthmān said, “Do you know the Prophet ﷺ looked at the people and said, ‘Whoever subsidizes these—the Army of Distress—Allah will forgive



him.' I then subsidized the entire army until there was not a cord or a halter except it was provided.”

They all said, “By Allah yes!”

‘Uthmān said, “O Allah, bear witness. O Allah, bear witness.”<sup>1</sup>

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1 The isnād is Ḍaʿīf. Some of the statements are authentic as discussed in the footnote of narration (24)(pg. 64). Al-Nasāʾī narrates it (3184) from Ishaq ibn Rāhūyah with the same chain only with a slight variation. In the chain is **ʿAmr ibn Jāwān** whose status is unknown.

### 30. ‘Uthmān was killed unjustly

وَبِهِ قَالَ إِسْحَاقُ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلِ بْنِ حَنَيْفٍ، قَالَ: كُنَّا مَعَ عُثْمَانَ وَهُوَ مُحْصُورٌ فِي الدَّارِ فَدَخَلَ مَدْخَلًا كَانَ مِنْ دُخْلِهِ سَمِعَ كَلَامَ مَنْ عَلَى الْبِلَادِ، فَرَجَعَ إِلَيْنَا وَهُوَ مُتَعَبٌ اللَّوْنِ، فَقَالَ: إِنَّهُمْ لَيَتَوَاعَدُونِي بِالْقَتْلِ أَنْفًا، فَقُلْنَا: يَكْفِيكَهُمُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ: وَبِمَ يَقْتُلُونِي؟ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِخْدَى ثَلَاثٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ زَنَى بَعْدَ إِحْصَانٍ، أَوْ قَتَلَ نَفْسًا، فَيُقْتَلُ بِهَا، فَوَاللَّهِ، مَا زُنَيْتُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ قَطُّ، وَلَا أَحْبَبْتُ أَنْ لِي بَدِينِي بَدَلًا مِنْهُ هَدَانِي اللَّهُ، وَلَا قَتَلْتُ نَفْسًا، فِيمَ يَقْتُلُونِي؟!

39. Ishāq states—Sulaymān ibn Ḥarb narrated to us—Ḥammād ibn Zayd narrated to us—Yaḥyā ibn Sa‘id narrated to us—from Abū Umāmah ibn Sahal ibn Hunayf:

We were with ‘Uthmān when he was besieged. He entered a lobby, where one could hear the talk of the town. He came back with his facial expression changed and he said, “They were just promising to kill me.”

We said, “Allah is sufficient for you against them, O Amīr al-Mu‘minīn.”

‘Uthmān said, “On what grounds do they want to kill me? I heard the Prophet ﷺ saying, ‘It is not permissible to shed the blood of a Muslim except in three cases: One who apostatises after embracing Islam, a married person who commits adultery, or in retribution for committing murder.’ By Allah, I did not commit adultery in Jāhiliyah or in Islam, nor did I wish that I had another religion since Allah guided me, and I never killed anyone. So on what grounds do they want to kill me?”<sup>1</sup>

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1 The isnād is Ṣaḥīḥ. Abū Dāwūd narrates it in his *Sunan* (4502) with the chain of Ishāq ibn Rāhūyah. Al-Tirmidhī narrates it (2158) from Aḥmad ibn ‘Abdah al-Ḍabī—from Ḥammād ibn Zayd with this chain. Al-Tirmidhī said, “This is a sound narration.”

### 31. ‘Abd Allāh ibn Salām strong condemnation of ‘Uthmān’s killing

وَبِهِ قَالَ [إِسْحَاقُ بْنُ إِبْرَاهِيمَ]، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ أَنَّهُ قَالَ لَهُمْ: إِنَّ الْمَلَائِكَةَ لَمْ تَزَلْ مُحِيطَةً بِمَدِينَتِكُمْ هَذِهِ مُنْذُ أَنْ قَدِمَهَا رَسُولُ اللَّهِ إِلَى الْيَوْمِ، وَلَئِنْ قَتَلْتُمُوهُ لَتَذْهَبَنَّ ثُمَّ لَا تَعُودُ إِلَيْكُمْ أَبَدًا، وَإِنَّ السَّيْفَ لَا يَزَالُ مَعْمُودًا فِيكُمْ، وَاللَّهِ لَئِنْ قَتَلْتُمُوهُ لَيُسَلِّتُنَّهَا ثُمَّ لَا يُعْمِدُهُ عَنْكُمْ أَبَدًا – أَوْ قَالَ: إِلَى يَوْمِ الْقِيَامَةِ، وَمَا قُتِلَ نَبِيٌّ قَطُّ إِلَّا قُتِلَ بِهِ سَبْعُونَ أَلْفًا، وَلَا قُتِلَ خَلِيفَةٌ إِلَّا قُتِلَ بِهِ خَمْسَةٌ وَثَلَاثُونَ أَلْفًا، قَالَ: ذَكَرَ أَنَّهُ قُتِلَ عَلَى دَمِ يَحْيَى بْنِ زَكَرِيَّا سَبْعُونَ أَلْفًا

40. and with this chain [Ishāq ibn Ibrāhīm narrated to us]<sup>1</sup>—‘Abd al-Razzāq narrated to us—Ma‘mar narrated to us—from Ayyūb—from Ḥumayd ibn Hilāl—from ‘Abd Allāh ibn Salām, who said to them:

The angels never ceased surrounding this city since the Prophet ﷺ entered it. If you kill him, they will never come back. The sword is still sheathed amongst you, by Allah if you kill him it will be unsheathed and will never be sheathed again—or he said, till the Day of Judgement. No Prophet was murdered except seventy thousand were killed because of his murder, and no Khalīfah was murdered except that thirty five thousand are killed because of his murder.

He said, “It was mentioned that 70000 were killed because of Yaḥyā ibn Zakariyyā’s murder.”<sup>2</sup>

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1 In the original it states, “Ishāq said—Ibrāhīm narrated to us,” which is incorrect. What we affirmed is correct as mentioned in *Al-Maṭālib al-‘Āliyah*.

2 The isnād is Ḍa‘īf, but the tradition from ‘Abd Allāh ibn Salām is authentic with supporting evidence. Ishāq ibn Rāhūyah narrates it in *Al-Maṭālib al-‘Āliyah* (8/606) from ‘Abd al-Razzāq al-Ṣan‘ānī with this chain. The chain is *Munqaṭi‘* (disjointed), Ḥumayd ibn Hilāl did not hear from ‘Abd Allāh ibn Salām. However, Ishāq reports it with two unbroken chains in another part of his book, other than the one mentioned. ‘Abd Allāh ibn Mughaffal appears between Ḥumayd ibn Hilāl and ‘Abd Allāh ibn Salām. Ibn Shabbah al-Numayrī narrates in *Tārīkh al-Madīnah* (2045) from Mūsā ibn Ismā‘īl—from Abū Hilāl—from Ḥumayd ibn Hilāl—from ‘Abd Allāh ibn Salām. AS a result of these corroborations, the narration is authentic.

## 32. ‘Ā’ishah رضي الله عنها cursing the killers of ‘Uthmān, praying against them, and Allah سُبْحَانَهُ وَتَعَالَى accepting it

أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بَرَّازِ الْبِسْطَامِيِّ بْنِ سَابُورٍ، أَخْبَرَنَا أَبُو الْقَاسِمِ الْفَضْلُ بْنُ أَبِي حَرْبٍ أَحْمَدَ الْجُرْجَانِيَّ، أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحَسَنِ الْحَرَّشِيِّ الْحِزْبِيِّ، حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ الْأَصَمُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْأَعْرَابِيِّ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا حَرْمُ بْنُ أَبِي حَرْمٍ، قَالَ: سَمِعْتُ مُسْلِمَ أَبَا الْأَسْوَدِ، قَالَ: سَمِعْتُ طَلْقَ بْنَ حَبِيبٍ يَقُولُ: انْطَلَقْنَا مِنَ الْبَصْرَةِ إِلَى الْمَدِينَةِ لِنَنْظُرَ فِي قَتْلِ أَمِيرِ الْمُؤْمِنِينَ عَثْمَانَ، فَقُلْنَا: تَفَرَّقُوا فَيَنْطَلِقُ بَعْضُنَا إِلَى عَلِيٍِّّ، وَبَعْضُنَا إِلَى الْحَسَنِ، وَيَنْطَلِقُ بَعْضُنَا إِلَى أُمَّهَاتِ الْمُؤْمِنِينَ، فَقَالَ: فَأَنْطَلَقْتُ حَتَّى انْتَهَيْتُ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَسَلَّمْتُ، فَوَدَّتِ السَّلَامَ، وَقَالَتْ: مَنْ الرَّجُلُ؟ فَقُلْتُ: مِنْ أَهْلِ الْبَصْرَةِ، قَالَتْ: مِنْ أَيِّ الْبَصْرَةِ؟ قُلْتُ: مِنْ بَكْرِ بْنِ وَايِلَ، قَالَتْ: مَنْ بَكْرِ بْنِ وَايِلَ؟ قُلْتُ: مِنْ بَنِي قَيْسِ بْنِ ثَعْلَبَةَ، قَالَتْ: مِنْ قَوْمِ فُلَانٍ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، فِيمَ قُتِلَ عَثْمَانُ أَمِيرُ الْمُؤْمِنِينَ؟ قَالَتْ: قُتِلَ وَاللَّهِ مَظْلُومًا، لَعَنَ اللَّهُ قَتَلْتَهُ، أَقَادَ اللَّهُ ابْنَ أَبِي بَكْرٍ، وَسَاقَ اللَّهُ إِلَى أَعْيُنِ بَنِي تَمِيمٍ هَوَانًا فِي بَلَدِهِ، وَأَهْرَاقَ اللَّهُ دَمَ بَنِي بُدَيْلٍ عَلَى صَلَاةٍ، وَسَاقَ اللَّهُ إِلَى الْأَشْتَرِ سَهْمًا مِنْ سِهَامِهِ، قَالَ: فَوَاللَّهِ مَا مِنْ اللَّهِ رَاحَةٌ إِلَّا أَصَابَتْهُ دَعْوَتُهَا

41. Abū Bakr Muḥammad ibn Muḥammad al-Bazzāz al-Biṣṭāmī narrated to us in Nīsābūr—Abū al-Qāsim Faḍl ibn Abī al-Ḥarb Aḥmad al-Jurjānī narrated to us—Abū Bakr Aḥmad ibn al-Ḥasan al-Ḥarshī al-Ḥirī narrated to us—Abū Al-‘Abbās Muḥammad ibn Ya‘qūb al-Aṣamm narrated to us—**Muḥammad ibn al-Ḥasan ibn al-A‘rābī** narrated to us—Mu‘āwiyah ibn ‘Amr narrated to us—Ḥazm ibn Abi Ḥāzim narrated to us, who said—I heard Muslim Abū al-Aswad saying—I heard Ṭalq ibn Ḥabīb saying:

We went from Baṣrah to Madīnah to look into the killing of Amīr al-Mu‘minīn ‘Uthmān. Upon reaching Madīnah we agreed to disperse, with some of us going to ‘Alī, others to Ḥasan, and some to the Mothers of the Believers.

I went to ‘Ā’ishah رضي الله عنها and greeted her.

She greeted back and asked, “Who are you?”

I said, “From the people of Baṣrah.”

She asked, “From which tribe in Baṣrah?”

I said, “Bakr ibn Wā’il.”

She asked, “Which family from Bakr ibn Wā’il?”

I said, “From Banū Qays ibn Tha’labah.”

She said, “The same tribe of so and so?”

I replied, “Yes.”

I then asked, “O Mother of the Believers, why was ‘Uthmān, Amīr al-Mu’minīn, killed?”

She replied, “By Allah, he was killed unjustly. May Allah curse his murderers and avenge ibn Abī Bakr. May Allah bring upon Ā’yan<sup>1</sup> of Banī Tamīm a great calamity and burn the blood of Banū Budayl for their misguidance. May Allah shoot down al-Ashtar with an arrow from His arrows.”

He [the narrator] said, “By Allah, there is no respite from Allah<sup>2</sup> except that they were afflicted by her curse.”<sup>3</sup>

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1 His full name is A’yan ibn Ḍabāḥ al-Majāshī’ī. Majāshī’i is a sub clan of Tamīm ibn Dāram. He was the one who attacked the carriage of Sayyidah ‘Ā’ishah رضي الله عنها. *Al-Fitnah wa Waq’at al-Jamal* by Sayf ibn ‘Umar (pg. 152).

2 This is how it appears in the original work, Ibn Shabbah reports it as, “There was not a signal one of them,” and al-Ṭabarānī reports it as, “There was not a man from the group.”

3 The isnād is Ḍa’īf but the tradition from Sayyidah ‘Ā’ishah رضي الله عنها is authentic due to corroborating narrations. In this chain there is **Muḥammad ibn al-Ḥasan ibn al-A’rābī** whose condition is unknown. There is a group who corroborated this narration, amongst them is ‘Abd Allāh ibn ‘Abd al-Wahāb as recorded by al-Ṭabarānī in *Mu’jam al-Kabīr* (133). As well Mūsā ibn Ismā’īl and Khālīd ibn ‘Abd ‘Azīz al-Thaqafī in *Tārīkh al-Madīnah* of Ibn Shabbah (2201) and (2202), Abū Dāwūd al-Ṭayālīsī also narrates it as recorded by al-Bukhārī in *Tārīkh al-Kabīr* (4/310), except they mentioned the narrator as “Ṭalq ibn Khashāf” who is a companion. This is authentic. This is supported by the fact that Ṭalq ibn Ḥabīb is from ‘Anaz and not from Bakr ibn Wā’il as mentioned in the tradition. *Tārīkh al-Kabīr* 4/310.

### 33. ‘Uthmān رضي الله عنه submitting himself to the will of Allah; as seen by him in the dream, until he was killed

أَبَانَا شَهْرَدَارُ بْنُ شَيْرَوَيْهِ الدَّيْلَمِيُّ، أَبَانَا أَبُو الْحُسَيْنِ الْمُبَارَكُ بْنُ عَبْدِ الْجَبَّارِ الصَّيْرَفِيِّ، أَخْبَرَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ عَلِيٍّ - يُعْرَفُ بِابْنِ الْعَلَّافِ، أَخْبَرَنَا أَحْمَدُ بْنُ جَعْفَرِ الْقَطِيعِيِّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنَ حَنْبَلٍ، حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورِ الْعَبْدِيُّ، عَنْ أَبِيهِ، عَنْ مُسْلِمِ أَبِي سَعِيدٍ مَوْلَى عُثْمَانَ بْنِ عَفَانَ أَنَّ عُثْمَانَ بْنَ عَفَانَ أَعْتَقَ عَشْرِينَ مَمْلُوكًا وَدَعَا بِسَرَائِلَ، فَشَدَّ عَلَيْهِ، وَلَمْ يَلْبَسْهُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامَ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ الْبَارِحَةَ فِي النَّوْمِ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ، وَإِنَّهُمْ قَالُوا لِي: اصْبِرْ، فَإِنَّكَ تُنْفَرُ عِنْدَنَا الْقَابِلَةَ، ثُمَّ دَعَا بِمُصْحَفٍ فَتَشَرَّهُ بَيْنَ يَدَيْهِ، فَفَقَتَلَ وَهُوَ بَيْنَ يَدَيْهِ

42. Shahradār ibn Shīrawayh al-Daylamī narrated to us—Abū al-Ḥusayn al-Mubārak ibn ‘Abd al-Jabbār al-Ṣayrafī narrated to us—Abū Ṭāhir Muḥammad ibn ‘Alī, who is known is Ibn Al-‘Allāf narrated to us—Aḥmad ibn Ja‘far al-Qaṭīṭī narrated to us—‘Abd Allāh ibn Aḥmad ibn Ḥanbal narrated to us—‘Uthmān ibn Abī Shaybah narrated to us—Yūnus ibn Abī Ya‘fūr al-‘Abdī narrated to us—from his father—from **Muslim Abī Sa‘īd**<sup>1</sup>, the mawlā of ‘Uthmān ibn ‘Affān:

‘Uthmān ibn ‘Affān freed twenty slaves and asked for a pair of trousers and wore it. He did not wear it during the Jāhiliyah or Islam. He said, “I saw the Prophet صلى الله عليه وسلم last night in my dream. I also saw Abū Bakr and ‘Umar, they said to me, ‘Be patient, you will break fast when we meet.’” He then called for a *Mushaf* (copy of the Qur‘ān), placed it in front of him and was killed in this condition.<sup>2</sup>

1 In the original it states, “From Muslim—from Abū Sa‘īd,” this is incorrect. The correct form is what is stated above, as stated in *al-Asmā’ wa al-Kunnā* of Abū Aḥmad al-Ḥākim.

2 The isnād is Ḍa‘īf. ‘Abd Allāh ibn Aḥmad narrates in *Zawā‘id Min Faḍā’il al-Ṣaḥābah* (809) from ‘Uthmān ibn Abī Shaybah with this chain. In the chain there is **Muslim Abū Sa‘īd** whose status is unknown. Abū Aḥmad al-Ḥākim in *al-Asmā’ wa al-Kunnā* (2206) mentioned a brief biography for him. The strongest narration mentioned about this is what is reported from Nāfi in a Mursal narration. Refer to the footnote of narration 21 (pg. 59).

### 34. The Prophet ﷺ calling the detractors from ‘Uthmān hypocrites and commanding him to protect the Khilāfah

وَبِهِ قَالَ: حَدَّثَنَا الْقَطَنِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، حَدَّثَنِي أَبِي، حَدَّثَنَا أَبُو الْمُعْتَبِرِ، حَدَّثَنَا الْوَلِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، عَنِ عَائِشَةَ قَالَتْ: أُرْسِلَ رَسُولُ اللَّهِ إِلَى عُثْمَانَ بْنِ عَفَّانَ، فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَكَانَ مِنْ آخِرِ كَلَامٍ كَلَّمَهُ أَنْ ضَرَبَ بَيْنَ مَنكَبَيْهِ، وَقَالَ: يَا عُثْمَانُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ عَسَى أَنْ يُلْبِسَكَ قَمِيصًا، فَإِنْ أَرَادَكَ الْمَنَافِقُونَ عَلَى خَلْعِهِ، فَلَا تَخْلَعُهُ حَتَّى تَلْقَانِي، ثَلَاثًا، فَقُلْتُ لَهَا: يَا أُمَّ الْمُؤْمِنِينَ، فَأَيْنَ كَانَ هَذَا عِنْدَكَ؟ قَالَتْ: نَسِيتُهُ وَاللَّهِ فَمَا ذَكَرْتُهُ، قَالَ: فَأَخْبَرْتُهُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ.

43. Al-Qaṭī narrated to us—‘Abd Allāh ibn Aḥmad narrated to us— my father narrated to me—Abū al-Mughīrah<sup>1</sup> narrated to us—Al-Walīd ibn Sulaymān narrated to us—Rabī‘ah ibn Yazīd narrated to us—from ‘Abd Allāh ibn ‘Āmir narrated to us—from Nu‘mān ibn Bashīr—from ‘Ā’ishah:

The Prophet ﷺ sent for ‘Uthmān ibn ‘Affān, and the Prophet ﷺ turned towards him. The last thing he said to him was, after hitting him between the shoulders, “O ‘Uthmān, Allah might don a garment upon you, and if the hypocrites ask you to remove it, do not do so until you meet me.” He said this thrice.

I [the narrator] said to her, “O Mother of the Believers, why did you not mention this before?”

She replied, “By Allah, I forgot and did not think of it.”

I then informed Mu‘āwiyah ibn Abī Sufyān.<sup>2</sup>

1 His full name is ‘Abd al-Quddūs ibn al-Ḥajjāj al-Ḥimṣī, reliable scholar. He passed in the year 212 A.H. The authors of the six canonical works transmit from him.

2 The isnād is Ṣaḥīḥ. Imām Aḥmad narrates in it in *Faḍā’il al-Ṣaḥābah* (816) from Abū al-Mughīrah ‘Abd al-Quddūs ibn al-Ḥajjāj. However, ‘Abd al-Raḥmān ibn Mahdī narrates it in *al-Musnad* (25162) from Mu‘āwiyah ibn Ṣāliḥ, mentioning ‘Abd Allāh ibn Abī Qays in place of ‘Abd Allāh ibn ‘Āmir. In *Muṣannaf ibn Abī Shaybah* (32036) Zayd ibn Ḥubāb called him ‘Abd Allāh ibn Qays. Al-Mizzī said in *Tahdīb* (15/149), “There is difference with regards to the chain of transmission. Asad ibn Mūsā, Layth ibn Sa’d, ‘Abd Allāh ibn Wahab, and ‘Abd Allāh ibn Ṣāliḥ narrate from Mu‘āwiyah ibn Ṣāliḥ as mentioned.” I say: Mentioning ‘Abd Allāh ibn ‘Āmir is the correct approach. This is corroborated by al-Walīd ibn Sulaymān—from Rabī‘ah ibn Yazīd—from ‘Abd Allāh ibn ‘Āmir. This is found in *al-Musnad* (24566)

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ شَرِيكَ الْكُوفِيِّ، حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى الْكِسَائِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ وَضَعَ يَدَهُ عَلَى كَتِفِ عُثْمَانَ وَقَالَ: كَيْفَ أَنْتُمْ إِذَا قَتَلْتُمْ إِمَامَكُمْ، وَتَجَالَدْتُمْ بِأَسْيَافِكُمْ، وَوَرِثْتُمْ دُنْيَاكُمْ شِرَارِكُمْ؟ فَبُؤْسًا لِأُمَّتِي، فَبُؤْسًا لِأُمَّتِي إِذَا فَعَلُوهُ

44. Al-Qaṭīṭī states—Ibrāhīm ibn Sharīk al-Kūfī narrated to us—**Zakariyyā ibn Yahyā al-Kisā’ī** narrated to us—Ismā’īl ibn ‘Abd al-Raḥmān narrated to us—from Anas ibn Mālīk:

I saw the Prophet ﷺ placing his hand on ‘Uthmān’s shoulder saying, “How will you all be when you kill your leader, your swords clash, and the worst of you takes charge of your affairs? How wicked it is, how wicked it is for my nation if they do this.”<sup>1</sup>

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1 The isnād is extremely Ḍa’īf. Al-Qaṭīṭī narrates it in *Zawā’id ‘Alā Faḍā’il al-ṣaḥābah* (852) from Ibrāhīm ibn Sharīk al-Kūfī with this chain. In the chain is **Zakariyyā ibn Yahyā al-Kisā’ī**, who is suspected of forgery. Yahyā ibn Ma’īn, al-Nasa’ī and al-Dāraquṭnī all criticised him. *Lisān al-Mizān* 3469.



### 35. The Prophet ﷺ seeking forgiveness for ‘Uthmān and informing him that he is from the inhabitants of Jannah<sup>1</sup>

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، حَدَّثَنِي أَبِي، حَدَّثَنَا أَبُو إِبْرَاهِيمَ مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيُّ، عَنْ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَكَ يَا عُثْمَانُ مَا قَدَّمْتَ وَمَا أَخَّرْتَ، وَمَا أَسْرَرْتَ وَمَا أَعْلَنْتَ، وَمَا أَخْفَيْتَ وَمَا أَبْدَيْتَ، وَمَا هُوَ كَاتِبٌ وَمَا يَكُونُ إِلَيَّ يَوْمَ الْقِيَامَةِ

45. Al-Qaṭīṭī states—‘Abd Allāh ibn Aḥmad narrated to us—my father narrated to me—Abū Ibrāhīm Muḥammad ibn al-Qāsim Al-Asadī narrated to us—from Al-Awzā’ī—from Ḥassān ibn ‘Aṭīyyah:

The Prophet ﷺ said, “O ‘Uthmān, may Allah forgive whatever you have done or might do; done publicly, privately or ostensibly, and whatever was and will be until the Day of Judgement.”<sup>2</sup>

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقَاضِي الْبُورَانِيُّ، حَدَّثَنَا حُمَيْدُ بْنُ الرَّبِيعِ، حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي فَلَابَةَ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَصْدَقُكُمْ حَيَاءً عُثْمَانُ

46. Al-Qaṭīṭī states—Muḥammad ibn Aḥmad al-Qādhī al-Būrānī narrated to us—Ḥumayd ibn Rabīṭ narrated to us—Yaḥyā ibn Yamān narrated to us—Sufyān narrated to us—from Khālīd al-Ḥadhā’—from Abū Qilābah—from Anas:

The Prophet ﷺ said, “The most sincere in his bashfulness is ‘Uthmān.”<sup>3</sup>

1 In another alternate chain; other than the one previously mentioned under narration 12 (pg. 48), that ‘Uthmān is the most bashful Companion.

2 The isnād is *Matruk* (suspected of forgery). Imām Aḥmad narrates it in *Faḍā’il al-Ṣaḥābah* (736). The Ḥadīth was previous mentioned (under 14) (pg. 48) from another chain.

3 The isnād is Ḍa’īf. Al-Qaṭīṭī narrates it in *Zawā’id ‘alā Faḍā’il al-Ṣaḥābah* (865) from Muḥammad ibn Aḥmad al-Būrānī with this chain. He also narrates it (803) from ‘Abd Allāh—from his father—from Wakī’—from Sufyān with this chain. Although the narration seems sounds until Anas, there is a slight defect in it. Most of the narrators narrate it as a Mursal from Khālīd al-Ḥadhā’—from Abū Qilābah. Ibn ‘Abd al-Hādī in his book *Ṭuruq Ḥadīth Afrāḍukum Zayd*, “The closest in all these narrations is the narration of Anas, and upon close inspection it becomes apparent it is Mursal. The rest of the narrations have a shade of contention in it. Some of the statements in the narration are authentic undoubtedly, such as mentioning Abū ‘Ubaydah.” *Majmū’ Rasā’il al-Ḥāfiẓ Ibn ‘Abd al-Hādī* pg. 45.

36. Killing ‘Uthmān unjustly opened the door of civil strife upon this nation. The perfection of ‘Uthmān generosity and the Prophet ﷺ making Du‘ā for him

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدِ الطَّبْرِيِّ الْجَوْهَرِيُّ، حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ، حَدَّثَنَا فَضِيلُ بْنُ غَزْوَانَ، حَدَّثَنَا أَبُو الْمُغِيرَةِ الدَّهْلِيُّ، حَدَّثَنِي فَلْفَلَةُ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ فِي الْمَنَامِ مُتَعَلِّقًا بِالْعَرْشِ، ثُمَّ رَأَيْتُ أَبَا بَكْرٍ أَخَذَ بِحَقْوِي رَسُولَ اللَّهِ، ثُمَّ رَأَيْتُ عَمَرَ أَخَذَ بِحَقْوِي أَبِي بَكْرٍ، ثُمَّ رَأَيْتُ عُثْمَانَ أَخَذَ بِحَقْوِي عَمَرَ، ثُمَّ رَأَيْتُ الدَّمَ مُنْصَبًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَحَدَّثْتُ الْحَسَنَ بِهَذَا الْحَدِيثِ وَعِنْدَهُ نَاسٌ مِنَ الشَّيْعَةِ، فَقَالُوا: مَا رَأَيْتَ عَلِيًّا؟ قَالَ: مَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أَرَاهُ أَخَذًا بِحَقْوِي رَسُولَ اللَّهِ مِنْ عَلِيٍّ، وَلَكِنْ إِنَّمَا هِيَ رُؤْيَا، فَقَالَ عُثْبَةُ بْنُ عَمْرٍو [أَبُو مَسْعُودٍ]: وَإِنِّكُمْ لَتَجِدُونَهُ عَلَى الْحَسَنِ فِي رُؤْيَا رَأَاهَا؟! لَقَدْ كُنْتُ مَعَ رَسُولِ اللَّهِ وَنَحْنُ غَزَاةٌ قَدْ أَصَابَ الْمُسْلِمِينَ جَهْدٌ شَدِيدٌ، حَتَّى عُرِفَتِ الْكَأَبَةُ فِي وُجُوهِ الْمُسْلِمِينَ وَالْفَرَحُ فِي وُجُوهِ الْمُتَنَافِقِينَ، فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ قَالَ: وَاللَّهِ لَا تَعِيبُ الشَّمْسُ حَتَّى يَأْتِيَكُمْ اللَّهُ بِرُزْقٍ، فَعَلِمَ عُثْمَانُ أَنَّ اللَّهَ وَرَسُولَهُ يَصْدُقَانِ، فَوَجَّهَ رَاحِلَتَهُ، فَإِذَا هُوَ بِأَرْبَعٍ [عَشْرَةَ] رَاحِلَةٍ، فَاشْتَرَاهَا وَمَا عَلَيْهَا مِنْ طَعَامٍ، فَوَجَّهَ مِنْهَا سَبْعًا إِلَى رَسُولِ اللَّهِ، وَوَجَّهَ بِنِسْعٍ إِلَى أَهْلِهِ، فَلَمَّا رَأَى الْمُسْلِمُونَ الْعَيْرَ قَدِ جَاءَتْ، فَعُرِفَ الْفَرَحُ فِي وُجُوهِ الْمُؤْمِنِينَ وَالْكَأَبَةُ فِي وُجُوهِ الْمُتَنَافِقِينَ، فَقَالَ رَسُولُ اللَّهِ: مَا هَذَا؟ قَالُوا: أَرْسَلَ بِهَا عُثْمَانُ هَدِيَّةً لَكَ، قَالَ: فَرَأَيْتُهُ رَافِعًا يَدَيْهِ يَدْعُو لِعُثْمَانَ، مَا سَمِعْتُهُ يَدْعُو لِأَحَدٍ قَبْلَهُ وَلَا بَعْدَهُ: اللَّهُمَّ اعْطِ عُثْمَانَ وَافْعَلْ بِعُثْمَانَ، رَافِعًا يَدَيْهِ حَتَّى رَأَيْتُ بِيَاضَ إِنْطِيهِ

47. Al-Qaṭī states—‘Abd Allāh ibn Aḥmad narrated to us—Ibrāhīm ibn Sa‘īd al-Ṭabarī al-Jawhārī narrated to us—Sa‘īd ibn Muḥammad al-Warrāq narrated to us—Fuḍayl ibn Ghazwān narrated to us—Abū al-Mughīrah al-Dhuhlī narrated to us—Fulfulah narrated to me:

Ḥasan ibn ‘Alī said, “I saw the Prophet ﷺ leaning on the ‘Arsh in my sleep. I then saw Abū Bakr clutching the knot of the Prophet’s ﷺ loincloth. I then saw ‘Umar clutching the knot of Abū Bakr’s loincloth. I then saw ‘Uthmān clutching the knot of ‘Umar’s loincloth. I then saw blood pouring from the sky.”

Ḥasan narrated this and in attendance were some Shī‘ah, they said, “Did you not see ‘Alī?”

Ḥasan answered, “There is no one I would like to see more clutching the Prophet ﷺ than ‘Alī, but this is a dream.”

‘Uqbah ibn ‘Amr [Abū Mas‘ūd]<sup>1</sup> said, “You find it hard to accept the dream of Ḥasan? [Let me relate to you something then] I was with the Prophet on an expedition and the Muslims suffered tremendously, until the despair was manifest on the face of the Muslims and glee on the faces of the hypocrites. When the Prophet ﷺ saw this he said, ‘By Allah, the sun will not set until sustenance arrives.’ ‘Uthmān knew Allah and His Messenger were telling the truth. He went with his conveyance and came across a caravan of fourteen<sup>2</sup>. He bought it and all the food they had, sending seven to his family and seven to the Prophet ﷺ.

When the Companions saw the caravan coming, the faces of the Companions lit up and the faces of hypocrites darkened with despair.

The Prophet asked, “What is this?”

They said, “‘Uthmān sent it as a gift.”

I saw the Prophet ﷺ raising his hands and invoking prayer for ‘Uthmān. I have never seen before nor after that incident, the Prophet invoking prayers for someone as he did for ‘Uthmān, saying, “O Allah give ‘Uthmān, O Allah do this for ‘Uthmān; keeping his hands up until the whiteness of his armpits could be seen.”<sup>3</sup>

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1 The original has the name “‘Uqbah ibn ‘Amr and Abū Mas‘ūd,” what we have stated is correct.

2 The original has “ten” what we have stated is correct.

3 The isnād is Ḍa‘īf. ‘Abd Allāh narrates it in *Zawā‘id ‘alā Faḍā’il al-ṣaḥābah* (287) from Ibrāhīm ibn Sa‘īd al-Ṭabarī. In the chain is Sa‘īd ibn Muḥammad al-Warrāq, who was deemed unreliable by Yaḥyā ibn Ma‘īn, Aḥmad ibn Ḥanbal, al-Nasā‘ī, Abū Dāwūd, and others. *Tahdhīb al-Tahdhīb* 2/40. Al-Ṭabarānī narrates it *al-Awsaṭ* (7255) from Muḥammad ibn Rāshid—from Ibrāhīm ibn Sa‘īd al-Jawharī—from Sa‘īd ibn Muḥammad al-Warrāq; after which he said, “Sa‘īd ibn Muḥammad is the only one to narrate this.”

### 37. The reverence of ‘Alī, ‘Ā’ishah, and many other Companions for ‘Uthmān; and their strong condemnation of his murder

وَبِهِ قَالَ الْقَطْنَعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، حَدَّثَنِي أَبِي، حَدَّثَنَا أُمُّ عَمْرٍو بِنْتُ حَسَّانَ بْنِ يَزِيدَ أَبِي الْعَضَنِ - قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: وَكَانَتْ عَجُوزَ صَدَقَ - ، حَدَّثَنِي أَبِي، قَالَ: دَخَلْتُ الْمَسْجِدَ الْأَكْبَرَ، مَسْجِدَ الْكُوفَةِ، وَعَلَيُّْ بْنُ أَبِي طَالِبٍ قَائِمٌ عَلَى الْمِئْبَرِ يَخْطُبُ النَّاسَ وَهُوَ يُنَادِي بِأَعْلَى صَوْتِهِ ثَلَاثَ مَرَّاتٍ: يَا أَيُّهَا النَّاسُ، يَا أَيُّهَا النَّاسُ، يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَكْتَرُونَ فِي عُثْمَانَ، وَإِنَّ مَثَلِي وَمَثَلَهُ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَتَزَعَّنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ قَالَتْ أُمُّ عَمْرٍو: وَسَمِعْتُ أَبِي يَقُولُ: إِنَّ عُثْمَانَ جَهَّزَ جَيْشَ الْعُسْرَةِ مَرَّتَيْنِ

48. Al-Qaṭīṭ states—‘Abd Allāh ibn Aḥmad narrated to us—my father narrated to me—Umm ‘Amr bint Ḥassān ibn Yazīd Abī al-Ghuṣn narrated to us, Imām Aḥmad<sup>1</sup> said, “She was a reliable old women.”—my father narrated to me:

I entered the grand Masjid of Kūfah and ‘Alī ibn Abī Ṭālib was on the pulpit, addressing the people, calling out loudly three times, “O people, O people, O people, you are excessive with regards to ‘Uthmān, the likes of him and I is what Allah described in the Qur’ān, *And we will remove whatever is in their hearts of resentment, so they will be brothers, on thrones facing each other.*”<sup>2</sup>

Umm ‘Amr said, “I heard my father saying, “‘Uthmān prepared the Army of Distress twice.”<sup>3</sup>

1 Imām Aḥmad said this in *Faḍā’il al-Ṣaḥābah* (298).

2 Sūrah al-Ḥijr: 47.

3 The isnād is Ḍa’īf. The tradition from ‘Alī is Ḥasan due to corroborating reports. Imām Aḥmad narrates it in *Faḍā’il al-Ṣaḥābah* (698) from Umm ‘Amr bint Ḥassān with this chain. Ḥassān ibn Yazīd is in the chain of narration and his condition as a narrator is unknown. In *Faḍā’il al-Ṣaḥābah* it appears as Ḥassān ibn Zayd, likewise in *Al-Kunnā* of al-Dūlābī (2/146) and *al-Thiqāt* of Ibn Ḥibbān (710). It has a sound corroboration in the *Mustadrak* of al-Ḥākim (4563) from Abū Muḥammad al-Muzanī; whose full name is Aḥmad ibn ‘Abd Allāh—from Aḥmad ibn Najdah—from ‘Alī ibn ‘Abd al-Ḥamīd—from Ya’qūb al-Qummī—from Hārūn ibn ‘Antarah—from his father, who said, “‘Alī عليه السلام was in Khawarnaq, lying in his bed, and with him was Abān ibn ‘Uthmān. He said, ‘I hope your father and I will be from those Allāh سُبْحَانَهُ وَتَعَالَى described as and we will remove whatever is in their hearts of resentment, so they will be brothers, on thrones facing each other.’” I say: A similar narration is recorded in the *Sunan* of Sa’īd ibn Manṣūr (1203) from Ḥammād ibn Zayd—from ‘Āṣim ibn Bahdalah as a Mursal narration, with the exception that it states, “One of the daughters of ‘Uthmān entered.”

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، قَالَ: بَلَغَ عَلِيًّا أَنَّ عَائِشَةَ تَلْعَنُ قَتْلَةَ عُمَانَ فِي الْمَرْيَدِ، قَالَ: فَرَفَعَ يَدَيْهِ حَتَّى بَلَغَ بِهِمَا وَجْهَهُ فَقَالَ: وَأَنَا أَلْعَنُ قَتْلَةَ عُمَانَ، لَعْنَهُمُ اللَّهُ فِي السَّهْلِ وَالْجَبَلِ، قَالَ: مَرَّتَيْنِ وَثَلَاثًا

49. Al-Qaṭīṭī states—‘Abd Allāh narrated to us—my father narrated to me—Abū Mu‘āwiyah narrated to us—Abū Mālīk al-Ashjaī narrated to us—from Sālīm ibn Abī al-Ja‘d—from Muḥammad ibn al-Ḥanafīyah:

It reached ‘Alī that ‘Ā’ishah was cursing ‘Uthmān’s murderers on the battlefield. Upon hearing it he lifted his hands until it reached his face and said, “I too curse ‘Uthmān’s murderers, may Allah curse them whether they are on the ground or in the mountains.” He said this two or three times.<sup>1</sup>

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الصَّمَدِ - هُوَ ابْنُ عَبْدِ الْوَارِثِ - ، حَدَّثَنِي فَاطِمَةُ بِنْتُ عَبْدِ الرَّحْمَنِ، قَالَتْ: حَدَّثَنِي أُمِّي أَنَّهَا سَأَلَتْ عَائِشَةَ، وَأَرْسَلَهَا عَمَهَا، فَقَالَتْ: إِنَّ أَحَدَ بَنِيكَ يُقْرِئُكَ السَّلَامَ وَيَسْأَلُكَ عَنْ عُمَانَ بْنِ عَفَانَ، فَإِنَّ النَّاسَ قَدْ شَتَمُوهُ، فَقَالَتْ: لَعَنَ اللَّهُ مَنْ لَعَنَهُ، وَاللَّهُ لَقَدْ كَانَ قَاعِدًا عِنْدَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَإِنَّ رَسُولَ اللَّهِ لَمُسْنِدٌ طَهْرُهُ إِلَيَّ، وَإِنَّ جِبْرِيْلَ سَلَامَ اللَّهُ عَلَيْهِ يُوحِي إِلَيْهِ الْقُرْآنَ، وَإِنَّهُ لَيَقُولُ لَه: اكْتُبْ يَا عُمَيْمُ، فَمَا كَانَ اللَّهُ عَزَّ وَجَلَّ لِيُنزِلَ تِلْكَ الْمَنْزِلَةَ إِلَّا وَهُوَ كَرِيمٌ عَلَى اللَّهِ وَرَسُولِهِ.

50. Al-Qaṭīṭī states—‘Abd Allāh ibn Aḥmad narrated to us—my father narrated to me—‘Abd al-Ṣamad, who is Ibn ‘Abd al-Wāriṭh, narrated to us—**Fāṭimah bint ‘Abd al-Raḥmān** narrated to us—my mother narrated to me:

She asked ‘Ā’ishah—and it was her uncle who sent her—she said, “One of your sons sends greetings to you and asks you regarding ‘Uthmān, for people are abusing him.”

1 The isnād is Ṣaḥīḥ. Imām Aḥmad narrates it in *Faḍā’il al-Ṣaḥābah* (733) from Abū Mu‘āwiyah Muḥammad ibn Khazīm al-Ḍarīr with this chain. Similarly, Ismā’īl ibn Zakariyyā also narrates it from Abū Mālīk al-Ashjaī as recorded in the *Sunan* of Sa’d ibn Manṣūr (2943), and Yazīd ibn Hārūn from Abū Mālīk as recorded in *Muṣannaf Ibn Abī Shaybah* (37782).

‘Ā’ishah said, “May Allah curse whoever curses him. I was seated with the Prophet ﷺ leaning against his back and Jibrīl was revealing Qur’ān to him. He was saying, ‘Write, O ‘Uthaym!’ Allah would not give him such a position except if he was a man of honour in the sight of by Allah and His Messenger.”<sup>2</sup>

وَبِهِ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يُونُسُ - هُوَ ابْنُ مُحَمَّدٍ، حَدَّثَنَا عُمَرُ بْنُ إِبْرَاهِيمَ الْيَشْكُرِيُّ، قَالَ: سَمِعْتُ أُمَّيْ تَحْدِثُ أَنَّ أُمَّهَا انْطَلَقَتْ إِلَى الْبَيْتِ [حَاجَةً]، وَالْبَيْتُ يَوْمَئِذٍ لَهُ [بَابَانِ]، قَالَتْ: فَلَمَّا قَضَيْتُ طَوَافِي دَخَلْتُ عَلَى عَائِشَةَ، قَالَتْ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، إِنَّ بَعْضَ بَنِيكَ بَعَثَ يُغْرَتُكَ السَّلَامَ، وَإِنَّ النَّاسَ قَدْ أَكْثَرُوا فِي عُثْمَانَ، فَمَا تَقُولِينَ فِيهِ؟ قَالَتْ: لَعَنَ اللَّهُ مَنْ لَعَنَهُ - لَا أَحْسَبُهَا إِلَّا قَالَتْ ثَلَاثَ مَرَّاتٍ - لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ وَهُوَ يُسْنِدُ فَخْذَهُ إِلَى عُثْمَانَ، وَإِنِّي لَأَمْسُحُ الْعَرَقَ عَنْ جَبِينِ رَسُولِ اللَّهِ، وَإِنَّ الْوَحْيَ يَنْزِلُ عَلَيْهِ، وَلَقَدْ رَوَّجَهُ ابْنَتَيْهِ، أَحَدِيهِمَا بَعْدَ الْأُخْرَى، وَإِنَّهُ لَيَقُولُ: اكْتُبْ يَا عُثَيْمُ، وَاللَّهِ مَا كَانَ اللَّهُ لِيُنْزَلَ عَبْدًا مِنْ نَبِيِّهِ بِتِلْكَ الْمَنْزِلَةِ إِلَّا عَبْدًا عَلَيْهِ كَرِيمًا

51. Imām Aḥmad ibn Ḥanbal states—Yūnus, who is ibn Muḥammad, narrated to us—‘Umar ibn Ibrāhīm al-Yashkurī narrated to us:

I heard my **mother** saying that her mother went to the Ka’bah [for a need]<sup>3</sup>. The house at the time had two doors<sup>4</sup>. She said, “After I completed my Ṭawāf, I entered upon ‘Ā’ishah and said, ‘One of your sons sent me to convey his greetings to you; people are excessive with regards to ‘Uthmān, what do you say about it?’ She replied, “May Allah curse whoever curses him—I think she said this three times. I saw the Prophet ﷺ sitting knee to knee with ‘Uthmān and I was wiping the sweat of the Prophet’s face while revelation was coming down. He married two of his daughters

1 Diminutive form of ‘Uthmān, used to show affection.

2 The isnād is Ḍa’if. Imām Aḥmad narrates it in *Faḍā’il al-Ṣaḥābah* (813) from ‘Abd al-Ṣamad ibn ‘Abd al-Wārith with this chain. The weakness of the narration is due to the anonymity **Fāṭimah bint ‘Abd al-Raḥmān** and her mother, but it seems it is Umm Khulthūm bint Thumāmah al-Yashkuriyyah which will come under narration 51 (pg. 95). Ibn Ḥajar said in *Al-Ta’jīl* (pg. 599) that Fāṭimah is not known.

3 In the original it states “Special house,” but what is mentioned above is more coherent in the context of the narration, as stated in *Faḍā’il al-Ṣaḥābah*.

4 In the original it states “It became clear,” but what is mentioned above is correct, as stated in *Faḍā’il al-Ṣaḥābah*.

to him, one after the other. He was saying, ‘Write O ‘Uthaym.’ By Allah, Allah will not elevate a slave to that level except he was honourable.’”<sup>1</sup>

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي أَبِي، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُعْبِرَةُ ابْنُ مُسْلِمٍ، عَنْ مَطَرِ الْوَرَّاقِ، عَنْ ابْنِ سِيرِينَ، عَنْ حُدَيْفَةَ، قَالَ: لَمَّا بَلَغَهُ قَتْلُ عُثْمَانَ، قَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ بِرَأْيِي مِنْ دَمِ عُثْمَانَ، فَإِنْ كَانَ الَّذِينَ قَتَلُوهُ أَصَابُوا بِقَتْلِهِ فَإِنِّي بَرِيءٌ مِنْهُ، وَإِنْ كَانُوا أَخْطَأُوا بِقَتْلِهِ فَإِنَّكَ تَعْلَمُ بِرَأْيِي مِنْ دَمِهِ، وَسَتَعْلَمُ الْعَرَبُ لَئِنْ كَانَتْ أَصَابَتْ بِقَتْلِهِ، لَتَحْتَلِبَنَّ بِذَلِكَ دَمًا، وَإِنْ كَانَتْ أَخْطَأَتْ بِقَتْلِهِ لَتَحْتَلِبَنَّ بِذَلِكَ دَمًا، مَا رَفَعَتْ عَنْهُمْ السُّيُوفُ وَلَا الْقَتْلُ.

52. Al-Qaṭīṭī states—‘Abd Allāh narrated to us—my father narrated to me—Ishāq ibn Sulaymān narrated to us—Mughīrah ibn Muslim narrated to us—from **Maṭar al-Warrāq**—from Ibn Sīrīn—from Ḥudhayfah:

When news of ‘Uthmān’s murder reached him he said, “O Allah you know that I am free of his blood. If they were right to kill him, I am free from it. If they erred in killing him then You know I am innocent of shedding his blood. The Arabs will soon know, if they killed him justly, they will derive milk<sup>2</sup> from it and if they have erred in killing him then they will derive blood from it. The sword will never be lifted from them and the killings will never cease.”<sup>3</sup>

1 The isnād is Ḍa‘īf. Imām Aḥmad narrates it in *Faḍā’il al-Ṣaḥābah* (814) from Yūnus ibn Muḥammad ibn Muslim al-Baghdādī with this chain. It is weak due to the anonymity of **Umm Khulthūm bint Thumāmah al-Yashkuriyyah**. ‘Umar ibn Ibrāhīm al-Yashkurī is in fact Muḥammad ibn Ibrāhīm al-Yashkurī according to al-Bukhārī as mentioned in his *al-Tārīkh al-Kabīr* (26). He said, “He is considered from the inhabitants of Baṣrah. ‘Alī and Bisr ibn Yūsuf related to me that Muḥammad ibn Ibrāhīm al-Yashkurī narrated to us—Umm Kulthūm bint Thamāh narrated to me,” the same narration previously mentioned.

2 This is how it appears in the original and in *Faḍā’il al-Ṣaḥābah* it has the word “milk” which is correct and the context of the narration supports it.

3 The isnād is Ḍa‘īf but the tradition is authentic. Imām Aḥmad narrates it in *Faḍā’il al-Ṣaḥābah* (801) from Ishāq ibn Sulaymān al-Rāzī with this chain. It is weak due to **Maṭar al-Warrāq** but there are corroborating narrations for it. Ibn Abī Shaybah narrates in his *Muṣannaf* (37686) from Ḥammād ibn Usāmah—from Hishām ibn Ḥassān—from Muḥammad ibn Sīrīn—from Ḥudhayfah; this is a sound chain of narration. Ibn Sa’d narrates in his *Ṭabaqāt* (3/79) from ‘Amr ibn ‘Āṣim al-Kilābī—from Abū al-Ashhab Hawdhah ibn Khalīfah—from ‘Awf al-A’rābī—from Ibn Sīrīn—from Ḥudhayfah. This chain is also authentic.

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ، قَالَ لَيْثٌ: حَدَّثَنَا عَنْ يَزِيدَ بْنِ الْمَلِيحِ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَوْ اجْتَمَعَ النَّاسُ عَلَى قَتْلِ عُثْمَانَ، لَرُمُوا بِالْحِجَارَةِ كَمَا رُمِيَ قَوْمُ لُوطٍ

53. Al-Qaṭī states—‘Abd Allāh narrated to us—Hārūn ibn Ma’rūf narrated to us—from ‘Abd Allāh ibn Idrīs—**Layth** said—**Yazīd ibn al-Maliḥ** narrated it to us—from his father—from Ibn ‘Abbās:

If all the people agreed to kill ‘Uthmān then they would have been pelted with stones as the people of Lūṭ were.<sup>1</sup>

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1 The isnād is Ḍa‘īf. ‘Abd Allāh ibn Aḥmad narrates in *Zawā‘id ‘alā Faḍā’il al-Ṣaḥābah* (746) from Hārūn ibn Ma’rūf with this chain. This chain is weak due to **Layth ibn Abī Sulaym** and his teacher. Shaykh Waṣī al-Allāh, the researcher of *Faḍā’il al-Ṣaḥābah* said, “**Yazīd ibn al-Maliḥ** appears in the original and on it is a sign indicative of a mistake. The correct name is Ziyād ibn Abī al-Maliḥ... It has an incomplete corroboration in the *Ṭabaqāt* of Ibn Sa’d (3/80) from Qatādah—from Zahdam al-Jurmī—from Ibn ‘Abbās. Qatādah is a *Mudalis* (obfuscates when he narrates) and he narrated in a vague manner, but with this corroboration the report becomes sound.” I say: The statement “as the people of Lūṭ were” is not found in the *Ṭabaqāt* of Ibn Sa’d.



### 38. ‘Uthmān will be the friend of the Prophet ﷺ in Jannah

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، حَدَّثَنَا أَبِي، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ: لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ وَرَفِيقِي فِيهَا عُثْمَانُ بْنُ عَفَّانٍ

54. Al-Qaṭī states—‘Abd Allāh narrated to us—Abū Marwān al-‘Uthmānī narrated to us—my **father** narrated to me—from ‘Abd al-Raḥmān ibn Abī Zinād—from his father—from Al-A‘raj—from Abū Hurayrah:

The Prophet ﷺ said, “Every Prophet has a close friend in Paradise, and my close friend is ‘Uthmān.”<sup>1</sup>

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1 The chain is *Matrūk* (suspected of forgery). Al-Qaṭī reports it in *Zawā'id ‘alā Faḍā'il al-Ṣaḥābah* (757) from Abū Marwān Muḥammad ibn ‘Uthmān al-‘Uthmānī with this chain. It is weak due to **‘Uthmān ibn Khālīd**, the father of Abū Marwān, who is accused of lying. We already provided a biography of his under the sixth narration. There are other weak chains for this narration. Amongst these is the narration of *al-Tirmidhī* (3698) via a Shaykh of Banū Zahrah—from al-Ḥārith ibn ‘Abd al-Raḥmān ibn Abī Dhubāb—from Ṭalḥah ibn ‘Ubayd Allāh. This chain is clearly weak due to the anonymity of the Shaykh. Al-Tirmidhī pointed out that the chain is broken, as al-Ḥārith did not meet Ṭalḥah. Ibn Abī ‘Āṣim narrates in *al-Sunnah* (1288) and al-Ḥākīm in *Mustadrak* (4537) via their chains from al-Qāsim al-Anṣārī—from Abū ‘Ubādah al-Zuraqī—from Zayd ibn Aslam—from his father—from ‘Uthmān. Al-Dhahabī states, “Al-Qāsim: Al-Bukhārī states that his narrations are not authentic. Abū Ḥātim said that he is unknown.” I say: Abū ‘Ubādah’s full name is ‘Isā ibn ‘Abd al-Raḥmān ibn Farwah, whose narrations are *Munkar* (weak and in contradiction of authentic narrations). *Tahdhīb al-Tahdhīb* 3/361.

### 39. ‘Uthmān is from those who believe then fear Allah and believe, and then fear Allah and do good

وَبِهِ قَالَ: حَدَّثَنَا الْقَطِيعِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ [أَبِي عَوْْنٍ]، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ حَاطِبٍ قَالَ: سَأَلْتُ عَلِيًّا عَنْ عُثْمَانَ، فَقَالَ: هُوَ مِنَ الَّذِينَ آمَنُوا ثُمَّ اتَّقَوْا ثُمَّ آمَنُوا ثُمَّ اتَّقَوْا (المائدة: ٩٣)، وَلَمْ يَخْتُمْ الْآيَةَ

55. Al-Qaṭīṭī states—‘Abd Allāh narrated to us—my father narrated to me—Muḥammad ibn Ja‘far narrated to us— Shu‘bah narrated to us— from [Abī ‘Awn]<sup>1</sup>—I heard Muḥammad ibn Ḥāṭib:

I asked ‘Alī regarding ‘Uthmān and he said, “He is from those who believe then fear Allah and believe, and then fear Allah and do good He did not complete the verse.”<sup>2</sup>

قَالَ عَبْدُ اللَّهِ: [حَدَّثَنِي أَبِي]، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي أَبُو بَشِيرٍ، عَنْ يُونُسَ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ حَاطِبٍ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: يَعْني (إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى) (الأنبياء: ١٠١)، مِنْهُمْ عُثْمَانُ

56. ‘Abd Allāh states—my father narrated to me<sup>3</sup>—Yaḥyā ibn Sa‘īd narrated to us—from Shu‘bah—Abū Bishr narrated to me—from Yūsuf ibn Sa‘īd—from Muḥammad ibn Ḥāṭib:

I heard ‘Alī saying, “The verse, “*Indeed, those for whom the best [reward] has*

1 In the original it states “Ibn Abī ‘Awn” which is incorrect. The correct format is what was mentioned above and also stated in *Faḍā’il al-Ṣaḥābah*. Abū ‘Awn’s full name is Muḥammad ibn ‘Ubayd Allāh al-Thaqafī, a reliable narrator whom the authors of the six canonical works besides Ibn Mājah transmit from.

2 The isnād is Ṣaḥīḥ. Imām Aḥmad narrates it in *Faḍā’il al-Ṣaḥābah* (770) from Muḥammad ibn Ja‘far Ghundar with this chain.

3 The information between the brackets was absent in the original document. What we mentioned above is correct as stated in *Faḍā’il al-Ṣaḥābah*.

preceded from Us,”<sup>1</sup> includes ‘Uthmān.”<sup>2</sup>

#### 40. ‘Uthmān’s rank to Allah due to the calamity that befell him and him being from the residents of Jannah

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عَبْدِ الْجَبَّارِ، حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الذَّارِعِيُّ، حَدَّثَنَا عَبْدُ الْمُؤْمِنِ بْنُ عَبَّادِ الْعَيْدِيِّ، حَدَّثَنِي يَزِيدُ بْنُ مَعْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ شُرْحُبَيْلٍ، عَنْ زَيْدِ بْنِ أَبِي أَوْفَى، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ مَسْجِدَهُ، فَذَكَرَ حَدِيثَ مُوَآخَاتِهِ بَيْنَ أَصْحَابِهِ، ثُمَّ دَعَا عُثْمَانَ، فَقَالَ: ادْنُ يَا أَبَا عَمْرٍو، وَاذْنُ يَا أَبَا عَمْرٍو، فَلَمْ يَزَلْ يَدْنُو مِنْهُ حَتَّى أَلْصَقَ رُكْبَتَيْهِ بِرُكْبَتَيْهِ، فَنَظَرَ رَسُولُ اللَّهِ إِلَى السَّمَاءِ، فَقَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ نَظَرَ إِلَى عُثْمَانَ وَكَانَتْ إِزَارُهُ مَحْلُولَةً، فَرَزَّهَا رَسُولُ اللَّهِ بِيَدِهِ، ثُمَّ قَالَ: اجْمَعْ عَطْفِي رَدَائِكَ عَلَى نَحْرِكَ، ثُمَّ إِنَّكَ لَشَانٌ فِي أَهْلِ السَّمَاءِ، أَنْتَ مِمَّنْ يَرُدُّ عَلَى حَوْضِي وَأَوْدَاجِهِ تَشْحَبُ دَمًا، فَأَقُولُ: مَنْ فَعَلَ بِكَ هَذَا؟ فَيَقُولُ: فَلَانٌ وَفَلَانٌ، فِي ذَلِكَ كَلَامٌ جَبْرَيْلُ، إِذَا هَاتَفَ يَهْتَفُ مِنَ السَّمَاءِ، فَقَالَ: أَلَا إِنَّ عُثْمَانَ أَمِيرٌ عَلَى كُلِّ مَخْدُولٍ، ثُمَّ تَنَحَّى عُثْمَانَ

57. Al-Qaṭī states—Aḥmad ibn al-Ḥusayn ibn ‘Abd al-Jabbār narrated to us—Ḥusayn ibn Muḥammad al-Dhārī narrated to us—‘Abd al-Mu’min ibn ‘Abbād al-‘Abdī narrated to us—Yazīd ibn Ma’n narrated to us—from ‘Abd Allāh ibn Shurahbīl—from Zayd ibn Abī Awfā:

I entered the Masjid of the Prophet ﷺ and he mentioned how he established bonds of brotherhood between his Companions. He then called ‘Uthmān and said, “Come closer Abū ‘Amr, come closer Abū ‘Amr,” and continued saying so until his knees touched the knees of the Prophet ﷺ. The Prophet ﷺ then looked to the heavens and said, “Glory is to Allah, the Most Exalted,” three times. He then looked at ‘Uthmān, whose loincloth was loose, so the Prophet ﷺ tied it with his own hands. He

1 Sūrah al-Ambiyā’: 101.

2 The Isnād is Ṣaḥīḥ. Imām Aḥmad records it in *Faḍā’il al-Ṣaḥābah* (771) from Yaḥyā ibn Sa’id al-Qaṭṭān with this chain of narration. In transmitting from Shu’bah there seems to be differences. Yaḥyā ibn Sa’id narrates as mentioned above, from Abū Bishr—from Yūsuf ibn Sa’d. Abū Dāwūd al-Ṭayālīsī concurs with him as recorded in *Sharḥ Mushkil al-Āthār* (6117). Shabābah ibn Sawwār differs with him; as recorded in the *Muṣannaf Ibn Abī Shaybah* (32043), replacing Yūsuf ibn Sa’d with Yūsuf ibn Māhik. The correct one being the first, as it is clear from the narration of Ghundar recorded in the *Tafsīr* of al-Ṭabarī (24830). He states, “From Abū Bishr—from Yūsuf ibn Sa’d, and not Ibn Mahīk.”

then said, “Gather the edge of your loincloth on your neck. Verily you have a matter amongst the inhabitants of the heavens. You will come to me at the pound and blood is flowing from your jugular veins. I will ask, ‘Who did this to you?’ And he will say, ‘So and so,’ in this in the words of Jibrīl.<sup>1</sup> A call will be made from the heavens and say, ‘Uthmān is the leader upon every betrayed one.’ Then ‘Uthmān withdrew.<sup>2</sup>

وَبِهِ قَالَ الْقَطِيعِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي أَبِي، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا فَرَجُ بْنُ فَضَالَةَ، عَنْ مَرْوَانَ بْنِ أَبِي أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: أَتَيْتُ عُثْمَانَ وَهُوَ مَحْصُورٌ أَسْلَمَ عَلَيْهِ، فَقَالَ: مَرْحَبًا بِأَخِي، مَرْحَبًا بِأَخِي، مَا يَسْرُنِي بِأَنَّكَ بَذَاكَ وَلَا أُحَدِّثُكَ مَا رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ؟ قُلْتُ: بَلَى، قَالَ: رَأَيْتَ رَسُولَ اللَّهِ ﷺ فِي هَذِهِ الْحَوْخَةِ، وَإِذَا حَوْخَةٌ فِي الْبَيْتِ، فَقَالَ: حَصْرُوكَ؟ قُلْتُ: نَعَمْ، قَالَ: أَعْطَشُوكَ؟ قُلْتُ: نَعَمْ، قَالَ: نَأُولِنِي دَلْوًا مِنْ مَاءٍ، فَشَرِبْتُ مِنْهُ حَتَّى رَوَيْتُ، فَإِنِّي لِأَجِدُ بَرْدَهُ بَيْنَ كَتِفَيَّ وَبَيْنَ ثَدْيِي، قَالَ: إِنْ شِئْتَ نَصِرْتَ عَلَيْهِمْ وَإِنْ شِئْتَ أَفْطَرْتَ عِنْدَنَا، فَأَخْتَرْتُ أَنْ أَفْطَرَ عِنْدَهُ، قَالَ: فَقُتِلَ فِي ذَلِكَ الْيَوْمِ رَحِمَهُ اللَّهُ.

58. Al-Qaṭīṭī states—‘Abd Allāh narrated to us—my father narrated to me—Yazīd ibn Hārūn narrated to us—**Faraj ibn Fuḍālah** informed us—from Marwān ibn Abī Ummayyah—from ‘Abd Allāh ibn Salām:

I came to ‘Uthmān when he was besieged and greeted him.

‘Uthmān said, “Welcome my brother, I am delighted it is you<sup>3</sup> and should I not inform you what I dreamt of last night?”

1 This is how it appears in the original, and in the published version, it is “So and so, and this is the speech of Jibrīl.”

2 The isnād is Ḍa‘īf. Al-Qaṭīṭī reports it in *Zawā‘id ‘alā Faḍā‘il al-Ṣaḥābah* (871) from Aḥmad ibn al-Ḥusayn ibn ‘Abd al-Jabbār with this chain. Al-Bukhārī narrates in *al-Tārīkh al-Awsaṭ* (786) from Ḥassan ibn Ḥassān—from Ibrāhīm ibn Bishr—from Yaḥyā ibn Ma‘īn al-Madanī, perhaps Ma‘īn was intended—and Allāh knows best—from Ibrāhīm al-Qurashī—from Sa‘d ibn Shuraḥbīl—from Zayd ibn Abī Awfā; then he said, “This isnād is unknown and has no corroborations. It is not established that any of them heard from each other. Some narrate from Ismā‘īl ibn Abī Khālid from ‘Abd Allāh ibn Abī Awfā from the Prophet ﷺ and this has no source.” Al-Dhahabī adds in *al-Mīzān* (7/221), “Yaḥyā ibn Ma‘īn al-Madanī from Sa‘d ibn Shuraḥbīl, Majhūl, as well as his teacher.”

3 This is how it appears in the original. In the published *Faḍā‘il al-Ṣaḥābah* (792) it reads, “You are behind yourself.” In *Tārīkh Dimashq* under the biography of Amīr al-Mu‘minīn ‘Uthmān ibn ‘Affān (394) it has, “It will not please me that I was behind you.”

I said, “Certainly.”

‘Uthmān said, “I saw the Prophet ﷺ in this door and it was in the house. The Prophet ﷺ said (to me), ‘Did they besiege you?’ and I said, ‘Yes.’ The Prophet ﷺ said, ‘Did they deprive you of water?’ I said, ‘Yes.’ The Prophet ﷺ handed me a cup of water and I drank from it until I was quenched. I can still feel the coldness of the water between my shoulders and chest. The Prophet ﷺ said, ‘If you wish you will be aided against them or if you wish you can break your fast with us.’ I chose to break my fast with him.”

‘Abd Allāh ibn Salām said, “He was murdered that very day, may Allah have mercy on him.”<sup>1</sup>

وَبِهِ قَالَ الْقَطْنَعِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقَاضِي، حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ التَّمَّارِ الْوَاسِطِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى، عَنْ الذِّيَالِ بْنِ عَمْرٍو، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ: سَأَلْتُ رَبِّي [لَأَصْهَارِي] الْحِجَّةَ فَأَعْطَانِيهَا الْبَيْتَةَ.

59. Al-Qaṭī states—Muḥammad ibn Aḥmad al-Qāḍī narrated to us—Muḥammad ibn Yaḥyā narrated to us—**‘Abd Allāh ibn Dāwūd al-Tammār al-Wāsiṭī** narrated to us—Muḥammad ibn Mūsā narrated to us—from Al-Dhiyāl ibn ‘Amr—from Ibn ‘Abbās:

The Prophet ﷺ said, “I asked my Lord to grant my [sons-in-law]<sup>2</sup> Paradise and I was definitely given my request.”<sup>3</sup>

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1 The isnād is Ḍa‘īf. Imām Aḥmad narrates it in *Faḍā’il al-Ṣaḥābah* (792) from Yazīd ibn Hārūn with this chain. In the chain is **Faraj ibn Fuḍālah**, who was previously mentioned under narration 7 (6 pg.37). The best narration in this regard is Mursal narrations of Nāfi’. Check footnote under narration 21.

2 This is a necessary addition; the narration will not be understood if omitted. I transmitted it from *Faḍā’il al-Ṣaḥābah*.

3 The isnād is Ḍa‘īf. Al-Qaṭī reported it in *Zawā’id ‘alā Faḍā’il al-Ṣaḥābah* (870) from Muḥammad ibn Aḥmad al-Būrānī with this chain. In the chain is **‘Abd Allāh ibn Dāwūd al-Aṭṭār**, who is a considered weak by the scholars of Ḥadīth. Al-Bukhārī said, “There is scepticism about him.” Tahdhīb al-Tahdhīb 2/327. Al-Qaṭī also narrates with his chain from Anas, but in this alternate chain he again narrates from ‘Abd Allāh ibn Dāwūd.

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The collection of forty narrations on the virtues of Sayyidunā ‘Uthmān رضي الله عنه is now complete. It was compiled by the most insignificant slave of Allah, Abū ‘Abd Allāh Muḥammad ibn Maḥmūd ibn al-asan al-Ḥaḍīrī. May Allah have all his wishes fulfilled and His blessings reach him. Transcribed from the original copy of the author—may Allah have mercy on him—on the 17 Muḥarram 599 A.H.

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