

# The martyrdom of ‘Uthmān

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*‘Uthmān ibn ‘Affān : His life and Times*

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## The martyrdom of ‘Uthmān

In addition to the armies coming from the regions to support the khalīfah, the days of ḥajj had ended quickly and scores of pilgrims were now marching towards Madīnah to support the khalīfah too, especially since ‘Abd Allāh ibn ‘Abbās, ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and others were coming to defend ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. News reached the rebels that the pilgrims wanted to come to support ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. When they heard that news, along with news of the hatred that the people of the regions felt towards them, shayṭān whispered to them and tempted them, and they said:

Nothing can save us from what we have let ourselves in for but killing this man, and that will distract the people from us.<sup>1</sup>

### The last day of the siege and the dream of ‘Uthmān

On the last day of the siege — which is the day on which he was martyred — ‘Uthmān رَضِيَ اللَّهُ عَنْهُ fell asleep and that morning he told the people:

They are going to kill me today.<sup>2</sup>

Then he said:

I saw Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in my dream. Abū Bakr and ‘Umar were with him, and Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said : “O ‘Uthmān, break your fast with us.”

He was fasting, and he was killed that day.<sup>3</sup>

### The Ṣaḥābah offer to defend ‘Uthmān and his rejection thereof

‘Uthmān رَضِيَ اللَّهُ عَنْهُ sent word to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ consulting them about the besiegers and their threats to kill him. Their attitudes were as follows:

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1 *Tārīkh al-Ṭabarī* 5/402

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

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

1. 'Alī ibn Abī Ṭālib رضي الله عنه

Ibn 'Asākir narrated from Jābir ibn 'Abd Allāh رضي الله عنه that 'Alī رضي الله عنه sent word to 'Uthmān رضي الله عنه saying:

I have five hundred men with shields; give me permission to protect you against the people, for you have not done anything that would make it permissible to shed your blood.

'Uthmān رضي الله عنه replied:

May you be rewarded with good; I do not want blood to be shed for my sake.<sup>1</sup>

2. Zubayr ibn al-'Awwām رضي الله عنه

It was narrated that Abū Ḥabībah<sup>2</sup> said:

Zubayr sent me to 'Uthmān when he was being besieged and I entered upon him on a summer day. He was sitting on a chair and Ḥasan ibn 'Alī, Abū Hurayrah, 'Abd Allāh ibn 'Umar and 'Abd Allāh ibn Zubayr were with him. I said: "Zubayr ibn al-'Awwām has sent me to you. He sends greetings of salām to you and says to you: I am still loyal to you and I have not changed or retracted. If you wish, I will join you in your house, and will be one of the people there, or if you wish, I will stay where I am, because Banū 'Amr ibn 'Awf have promised to come to my place, then they will follow whatever instructions I give them." When 'Uthmān heard the message, he said: "Allāh Akbar! Praise be to Allah Who has protected my brother. Convey salāms to him and tell him: "I appreciate what you said; may Allah ward off harm from me by you." When Abū Hurayrah read the message he stood up and said: "Shall I not tell you what my ears heard from the Rasūl of Allah صلى الله عليه وسلم?" They said: "Yes." He said: "I bear witness that I heard the

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1 *Tārīkh Dimashq*, p. 403

2 Abū Ḥabībah was the freed slave of Zubayr ibn al-'Awwām who narrated from Zubayr and met Abū Hurayrah when 'Uthmān was being besieged.

Rasūl of Allah ﷺ say: “After I am gone there will be turmoil and other things.” We said: “Where should we turn to for safety, O Rasūl of Allah?” He said: “To *Al-Amīn* (the trustworthy one) and his group,” and he pointed to ‘Uthmān ibn ‘Affān. The people stood up and said: “Now we know what we should do. Give us permission to fight in jihād. But ‘Uthmān رضي الله عنه said: “I urge anyone who is supposed to obey me not to fight.”<sup>1</sup>

### 3. Mughīrah ibn Shu‘bah رضي الله عنه

It was narrated that Mughīrah ibn Shu‘bah رضي الله عنه entered upon ‘Uthmān رضي الله عنه when he was being besieged, and said:

“You are the ruler of the people and there has befallen you what you see. I advise you of three options; choose one of them. Go out and fight them, for you have the numbers and strength, and you are in the right and they are in the wrong; or make a door other than the door where they are, and sit on your mount and go to Makkah, for they will not dare to attack you there; or go to Syria, for among the people of Syria is Mu‘āwiyah.

‘Uthmān رضي الله عنه said:

As for going out and fighting them, I will not be the first one after the Rasūl of Allah ﷺ to rule the ummah by shedding its blood. As for going out to Makkah because they would not dare to attack me there, I heard the Rasūl of Allah ﷺ say:

"A man of Quraysh who visits Makkah with the aim of profanity or wrongdoing will have the punishment of half of mankind,"

and I will never be that one; and as for going to Syria because among the people of Syria is Mu‘āwiyah, I will never leave the place to which I migrated and where I am close to Rasūl ﷺ.<sup>2</sup>

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1 *Faḍā'il al-ṣaḥābah*, 1/511,512. Its isnād is ṣaḥīḥ.

2 *Al-Bidāyah wa al-Nihāyah*, 7/211

4. ‘Abd Allāh ibn Zubayr رضي الله عنه

The Ṣaḥābah decided to defend ‘Uthmān رضي الله عنه, and some of them entered the house, but ‘Uthmān رضي الله عنه urged them strongly to refrain from fighting in his defence, which prevented them from fulfilling their sincere desire to defend him. Among them was ‘Abd Allāh ibn Zubayr رضي الله عنه who said to ‘Uthmān رضي الله عنه:

Fight them, for by Allah, Allah has permitted you to fight them.

But ‘Uthmān رضي الله عنه said: “No, by Allah, I will never fight them.”<sup>1</sup>

According to another report he said:

O Amīr al-Mu’minīn, we are with you in the house, a group with strong faith, and Allah may give victory to a smaller group than us, so give us permission to fight.

But ‘Uthmān رضي الله عنه said:

I adjure you by Allah that no man should shed his blood for my sake.<sup>2</sup>

Then he appointed him in charge of the house and said:

Whoever was obliged to obey me let him obey ‘Abd Allāh ibn Zubayr.<sup>3</sup>

5. Ka’b ibn Mālīk al-Anṣārī and Zayd ibn Thābit al-Anṣārī رضي الله عنه

Ka’b ibn Mālīk رضي الله عنه urged the Anṣār to support ‘Uthmān رضي الله عنه and said to them: “O Anṣār, be supporters of Allah twice. So the Anṣār came to

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1 *Ṭabaqāt Ibn Sa’d*, 3/70. Its isnād is ṣaḥīḥ.

2 Op. cit., 3/70; *Tārīkh Ibn Khayyāt*, p. 173

3 *Ṭabaqāt Ibn Sa’d*, 3/70; its isnād going back to ‘Abd Allāh ibn Zubayr is ṣaḥīḥ.

‘Uthmān رضي الله عنه and stood at his door, and Zayd ibn Thābit رضي الله عنه entered and said to him:

The Anṣār are at your door; if you wish we will be supporters of Allah twice.<sup>1</sup>

But ‘Uthmān رضي الله عنه refused to fight and said:

There is no need for that; do not do it.<sup>2</sup>

6. Ḥasan ibn ‘Alī ibn Abī Ṭālib رضي الله عنه

Ḥasan ibn ‘Alī رضي الله عنه came and asked him: “Should I unsheathe my sword?”  
He said to him:

I will never be able to justify the shedding of your blood before Allah; put your sword back in its sheath and go back to your father.<sup>3</sup>

7. ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb رضي الله عنه

When the Ṣaḥābah رضي الله عنهم realised that the situation was getting out of hand, some of them decided to defend him without consulting him, so some of them entered the house and prepared to fight. Ibn ‘Umar رضي الله عنه was with him in the house, with his sword in his hand and his shield on his arm, ready to fight in defence of ‘Uthmān رضي الله عنه, but ‘Uthmān رضي الله عنه urged him to leave the house lest he fight with the people when they entered the house and be killed.<sup>4</sup>

8. Abū Hurayrah رضي الله عنه

Abū Hurayrah رضي الله عنه entered the house and said to ‘Uthmān رضي الله عنه: “O Amīr al-

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

2 Fitnat Maqṭal ‘Uthmān, 11162

3 Fitnat Maqṭal ‘Uthmān, 11162; Al-Muṣannaf by Ibn Abī Shaybah, 152/224

4 Fitnat Maqṭal ‘Uthmān, 1/163

Mu'minīn, now it is time to fight.” He said to him: “O Abū Hurayrah, would you be happy to kill all the people and me?” He said: “No.” He said: “By Allah, if you killed a single man it would be as if you had killed all the people. So he went back and did not fight.”

According to another report, Abū Hurayrah رضي الله عنه had his sword in his hand, until ‘Uthmān رضي الله عنه told him not to fight.<sup>1</sup>

#### 9. Sulayt ibn Sulayt رضي الله عنه

He said: “‘Uthmān forbade us to fight them, and if he had given us permission we would have driven them out of the city.”<sup>2</sup>

Ibn Sirīn said:

There were seven hundred men with ‘Uthmān رضي الله عنه in the house; if he had let them and if Allah had willed, they would have driven them out of the city. Among them were Ibn ‘Umar, Ḥasan ibn ‘Alī and ‘Abd Allāh ibn Zubayr رضي الله عنه.

He also said:

On the day when ‘Uthmān رضي الله عنه was killed, the house was crowded with people, including Ibn ‘Umar and Ḥasan ibn ‘Alī, who had his sword around his neck, but ‘Uthmān رضي الله عنه, told them not to fight.<sup>3</sup>

Thus it is clear that the accusation that the Ṣaḥābah, both Muhājirīn and Anṣār, let ‘Uthmān down, is false and none of the reports which say that, are free of serious faults in the isnād or text or both.<sup>4</sup>

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1 *Tārīkh Khalīfah ibn Khayyāt*, p. 164

2 *Fitnat Maqṭal ‘Uthmān*, 1/165

3 *Tārīkh Dimashq* by Ibn ‘Asākir, *Tarjamat ‘Uthmān*, p. 395

4 *Fitnat Maqṭal ‘Uthmān*, 1/166



10. Offer of some of the Ṣaḥābah to help ‘Uthmān رضي الله عنه leave and go to Makkah

When some of the Ṣaḥābah saw that ‘Uthmān رضي الله عنه was insisting on refusing to fight the besiegers, and that the besiegers were insisting on killing him, they could find no other way to protect him but to offer to help him to leave and go to Makkah, to escape from the besiegers. It was narrated that ‘Abd Allāh ibn Zubayr, Mughīrah ibn Shu‘bah and Usāmah ibn Zayd رضي الله عنه, all suggested that to him separately, each of them making the suggestion by himself, but ‘Uthmān رضي الله عنه refused all of these offers.<sup>1</sup>

### The reasons why ‘Uthmān told the Ṣaḥābah رضي الله عنهم not to fight

From the reports of the turmoil, researchers have found five reasons for that, which are:

1. Following the advice of the Rasūl of Allah صلى الله عليه وسلم which he told him in secret and which ‘Uthmān رضي الله عنه announced on the day of the siege, which is a promise that he made to him, that he would bear it with patience.<sup>2</sup>
2. ‘Uthmān’s رضي الله عنه words:

I will never be the first of the successors of the Rasūl of Allah صلى الله عليه وسلم to shed blood among his ummah. He did not want to be the first of the successors of the Rasūl of Allah صلى الله عليه وسلم to shed the blood of the Muslims.<sup>3</sup>

3. He knew that the rebels were not after anyone else, and he did not want to use the believers as a shield to protect himself, rather he wanted to be a shield to protect them.<sup>4</sup>

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1 *Fitnat Maqṭal ‘Uthmān*, 1/166

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

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

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

4. He knew that this turmoil would involve him being killed, from what the Rasūl of Allah ﷺ had told him when he gave him the glad tidings of Paradise for a calamity that would befall him, and that he would be killed when adhering patiently to the truth. The evidence indicated that the time for that had come, and that was supported by a dream which he saw the night before he was killed, in which he saw the Rasūl of Allah ﷺ and he said to him:

Break your fast with us tomorrow.

from that ‘Uthmān رضي الله عنه understood that the time of his martyrdom was at hand.

5. Acting on the advice of Ibn Salām رضي الله عنه who said to him:

Refrain from fighting, for that will give you a stronger position against them (on the Day of Resurrection).<sup>1</sup>

Nabī’s ﷺ foretelling that ‘Uthmān رضي الله عنه would be killed was fulfilled, as it was narrated by ‘Abd Allāh ibn Ḥawālah<sup>2</sup> that Rasūl ﷺ said:

Whoever is saved from three is indeed saved - three times - : my death, the Dajjāl and the murder of a Khalifah who is killed adhering to the truth and fulfilling his duty.<sup>3</sup>

From the above we can see how calm ‘Uthmān رضي الله عنه was in his thinking, for the severity of the calamity did not prevent him from thinking clearly and taking the right decisions. So many reasons came together to make him take a peaceful position with regard to fighting those who had rebelled against him. Undoubtedly, he was in the right in all his stances that he took, because it was narrated in sound

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1 *Al-Ṭabaqāt*, 3/71; its isnād is ḥasan.

2 *Fitnat Maqṭal ‘Uthmān*, 1/168; its isnād is ḥasan or ṣaḥīḥ.

3 *Musnad Aḥmad*, 4/106, no. 16973.

reports that Rasūl ﷺ had referred to this turmoil, and had testified that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and his companions would be in the right.<sup>1</sup> Ibn Taymiyyah said:

It is known through mutawātir reports that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was among the most careful of people to avoid bloodshed and among the most patient towards those who impugned his honour and those who plotted to shed his blood, so they besieged him and sought to kill him. He knew of their intention to kill him, and the Muslims came to defend him and advised him to fight them, but he told the people to refrain from fighting and ordered those who should obey him not to fight them. It was said to him: “Will you go to Makkah?” And he said: “I will not be one of those who cause the sanctuary to be violated.” It was said to him: “Will you go to Syria?” He said: “I will not leave the land to which I migrated.” It was said to him: “Then fight them,” but he said: “I will not be the first of the successors of Muḥammad ﷺ to rule his ummah by the sword.” The patience that ‘Uthmān showed until he was killed is among the greatest of his virtues in the eyes of the Muslims.<sup>2</sup>

## The attitude of the Mothers of the Believers and some of the female Ṣaḥābiyāt

### **Umm Ḥabībah bint Abī Sufyān رَضِيَ اللَّهُ عَنْهَا**

The stance taken by Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا, the Mother of the Believers, concerning these events was a very serious one, as she was nearly killed for ‘Uthmān رَضِيَ اللَّهُ عَنْهُ sake. When ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was besieged and water was withheld from him, ‘Uthmān رَضِيَ اللَّهُ عَنْهُ sent a son of ‘Amr ibn Ḥazam al-Anṣārī -who was one of his neighbours – to ‘Alī رَضِيَ اللَّهُ عَنْهُ to tell him: “They are withholding water from us; if you can, send us some of your surplus water.” He also sent word to Ṭalḥah رَضِيَ اللَّهُ عَنْهُ, Zubayr رَضِيَ اللَّهُ عَنْهُ, ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and the other wives of Rasūl ﷺ. The first ones to come to his aid were ‘Alī and Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا.<sup>3</sup>

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1 *Fitnat Maqṭal ‘Uthmān*, 1/168;

2 *Minḥāj al-Sunnah* 3/202,203

3 *Dawr al-Mar’ah al-Siyāsī*, by Asmā’ Muḥammad, p. 340

Umm Ḥabībah رضي الله عنها was very concerned about ‘Uthmān رضي الله عنه, as Ibn ‘Asākir said, and this was entirely natural on her part, as they shared a common lineage and were from the same tribe (Banū Umayyah). Umm Ḥabībah came and they struck the face of her mule, and she said: “The wills of Banū Umayyah are all with this man; I want to meet him and ask him about that so that the wills of the widows and orphans will not be lost.” They said: “You are lying; and they struck out at her with their swords, and cut the rope of her mule, which started running away with Umm Ḥabībah. The people tried to stop it, and the saddle tilted, so they grabbed hold of it and stopped the mule, but Umm Ḥabībah رضي الله عنها was nearly killed. Then they took her back to her house.<sup>1</sup>

It seems that she told her freed slave Ibn al-Jarrāḥ to stay close to ‘Uthmān رضي الله عنه, and the events that took place in the house (of ‘Uthmān رضي الله عنه) happened when Ibn al-Jarrāḥ was present.<sup>2</sup>

### Ṣafīyyah bint Ḥuyay رضي الله عنها

Ṣafīyyah رضي الله عنها, the mother of the believers, did something similar to what Umm Ḥabībah did. It was narrated that Kinānah<sup>3</sup> said:

I was leading Ṣafīyyah’s mule when she went and tried to defend ‘Uthmān, and she was met by Ashtar<sup>4</sup>. He struck the face of her mule until the saddle tilted, and she said: Let me go back for I do not want this to expose me. Then she put a piece of wood from her house to ‘Uthmān, and transported food and water on it.<sup>5</sup>

### ‘Ā’ishah bint Abī Bakr رضي الله عنها

When that happened to Umm Ḥabībah رضي الله عنها, the people were very upset and

1 *Tārīkh al-Ṭabarī*, 5/402; quoted in *Dawr al-Mar’ah al-Siyāsī*, p. 340

2 *Tārīkh al-Madīnah*, 2/298

3 Kinānah ibn ‘Adīyy ibn Rabī’ah ibn ‘Abd al-‘Uzza ibn ‘Abd Shams ibn ‘Abd Manāf al-‘Abshamī.

4 *Dawr al-Mar’ah al-Siyāsī*, p. 340

5 *Sīyar A’lām al-Nubalā’*, 2/237

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا left Madīnah filled with anger against the rebels. Marwān ibn al-Ḥakam came to her and said: O Mother of the Believers, if you had stayed they would have shown some respect towards this man.” She said: “Do you want to happen to me what happened to Umm Ḥabībah? And there is no one there to defend me. No, by Allah, I do not want to be in such a humiliating situation. I do not know where this matter will end.<sup>1</sup>

She thought that by leaving it might help to disperse the crowds as may be explained by a second report, so the Mothers of the Believers prepared to separate from the turmoil, but their departure was not aimed only at escaping the turmoil, so it was not merely an escape; rather it was an attempt to save ‘Uthmān رَضِيَ اللَّهُ عَنْهُ from the hands of those who were deceived, among whom was Muḥammad ibn Abī Bakr, the brother of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, who had tried to get him to follow her to ḥajj, but he had refused.

What led to this attempt on her part to get him to follow her and his refusal to do so, was so obvious that Ḥanzalah رَضِيَ اللَّهُ عَنْهُ, the scribe<sup>2</sup>, was surprised when Muḥammad refused to follow ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. He compared this refusal with his following of the people from the regions and said:

O Muḥammad, the Mother of the Believers is calling you but you do not follow her, and the wolves<sup>3</sup> of the Arabs are calling you to something that is not permissible, and you follow them. But he refused.

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said: By Allah, if I could stop them, I would do it.<sup>4</sup> These words of hers, which she said after trying to persuade her brother, indicate that she had begun her attempt to make the rebels disperse from besieging ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and

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1 *Tārīkh al-Ṭabarī*, 5/401

2 Ḥanzalah ibn Rabī’ al-Tamīmī, who used to write down the waḥī for the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and was called the scribe (al kātib).

3 *Tārīkh al-Ṭabarī*, 5/401

4 *ibid*

to stir up public opinion against them from the time they first started to think of going to Makkah. This is what was confirmed by Imām Ibn al-‘Arabī, who said:

It was narrated that their leaving - i.e., the leaving of the Mothers of the Believers with a number of the Ṣaḥābah -was meant as a means to put an end to the turmoil, in the hope that the people would follow their mothers, the Mothers of the Believers, respect the sanctity of their Nabī ﷺ<sup>1</sup> and listen to their words, as they used to come from the furthest horizons to listen to them.<sup>2</sup>

In other words, their leaving for Makkah was an attempt to disperse these crowds, because it was the custom of the people to ask their opinion and consult them, and they – may Allah be pleased with them all - never imagined that it would reach a point where these people would kill the khalīfah.<sup>3</sup>

## How the female Ṣaḥābiyāt dealt with the situation

### a. Asmā’ bint Umays رضي الله عنها

Asmā’ bint Umays رضي الله عنها tried to do the same thing as the Mother of the Believers ‘Ā’ishah رضي الله عنها had done. She sent word to her two sons, Muḥammad ibn Abī Bakr and Muḥammad ibn Ja’far<sup>4</sup>, saying:

The lamp consumes itself in order give light to the people, so do not indulge in sin for something that will benefit someone else. The thing that you are trying to achieve now will end up being for someone else later on, so beware lest your actions today lead to regret.

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1 *Al-‘Awāṣim min al-Qawāṣim*, p. 156

2 *Dawr al-Mar’ah al-Siyāsi*, p. 342

3 op. cit., p. 343

4 Muḥammad ibn Ja’far ibn Abī Ṭālib, whose mother was Asma’ bint Umays al-Khash’amiyyah. He was born in Abyssinia, and was present at Ṣiffīn with ‘Alī رضي الله عنه, and was with his brother Muḥammad in Egypt when he was killed.

But they would not listen and they left angrily, saying: “We will never forget what ‘Uthmān did to us. And she said: “All he did to you was command you to adhere to the way of Allah.”<sup>1</sup> And it was said that this conversation took place between Laylā bint Asmā’ and her two brothers.<sup>2</sup>

In this case, she was referring to when the people of the regions had come to Madīnah then come back again after they had debated with ‘Uthmān رضي الله عنه, and he had debated with them and established proof against them, then they pretended that they were returning to their homelands, then they soon came back, claiming that ‘Uthmān رضي الله عنه had sent a man with instructions that the people be killed, including - or so they claimed - Muḥammad ibn Abī Bakr.<sup>3</sup>

This is probably what Muḥammad ibn Abī Bakr was referring to when he said: “We will never forget what ‘Uthmān did to us.” But ‘Uthmān denied having anything to do with this letter and he said: “Either bring two men to witness against me, or I will give you my oath that I never wrote (the letter) or told anyone else to write (it). It is possible that a letter could be forged and falsely attributed to a man, or his signature or seal could be forged.”<sup>4</sup>

Asmā’ رضي الله عنها was aware of what was happening, namely plots to shake the foundation of the Islamic state and depose ‘Uthmān ibn ‘Affān رضي الله عنه from the khilāfah. Hence her attitude towards her two sons and her clear understanding of the matter caused her not to be influenced by the fact that she was a mother, and she took the right stance with regard to this clear situation. This attitude is undoubtedly very significant and gives a clear image of the dignity and good character of the noble Ṣaḥābah.<sup>5</sup>

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1 *Tārīkh al-Ṭabarī*, 5/202

2 op. cit., 5/202

3 *Dawr al-Mar’ah al-Siyāsī*, p. 343

4 *Al-‘Awāṣim min al-Qawāṣim*, p. 120

5 *Dawr al-Mar’ah al-Siyāsī*, p. 544

b. Sa'bah bint al-Ḥaḍramī رضي الله عنها

When the siege intensified, Sa'bah bint al-Ḥaḍramī asked her son Ṭalḥah ibn 'Ubayd Allāh to speak to 'Uthmān رضي الله عنه and make him change his mind about exposing himself to danger and not allowing the Ṣaḥābah to come to his defence or seeking help from the governors of other provinces. Ṣa'bah bint al-Ḥaḍramī went out and said to her son Ṭalḥah ibn 'Ubayd Allāh:

The siege of 'Uthmān has intensified; why do you not speak to him and make him change his mind?<sup>1</sup>

This report clearly shows that Sa'bah was concerned about 'Uthmān رضي الله عنه, and that Umm 'Abd Allāh ibn Rāfi' was also concerned about the matter and was following developments as the turmoil progressed,<sup>2</sup> as she is the one who narrated this incident from Sa'bah bint al-Ḥaḍramī.<sup>3</sup>

This was the attitude of the Muslim women in general, a balanced attitude that was able to see things as they really were, despite the clouds that were surrounding the scene. Whatever the case, this was the attitude of all the Ṣaḥābah رضي الله عنهم.<sup>4</sup>

## How he was killed

The rebels attacked the house and were confronted by Ḥasan ibn 'Alī, 'Abd Allāh ibn Zubayr, Muḥammad ibn Ṭalḥah, Marwān ibn Ḥakam and Sa'īd ibn al-'Ās, and other sons of the Ṣaḥābah رضي الله عنهم who stayed with them. Fighting broke out and 'Uthmān رضي الله عنه called to them:

Allah, Allah, I do not want you to defend me.

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1 *Dawr al-Mar'ah al-Siyāsī*, p. 345

2 *ibid*

3 *op. cit.*, p. 345

4 *op. cit.*, p. 345, 346.



But they insisted, and ‘Uthmān’s ﷺ slaves came in to defend him, but he told them not to do that, rather he announced that whoever among them refrained from fighting would be a free man.<sup>1</sup>

‘Uthmān ﷺ said clearly and decisively, as the khalīfah who was to be obeyed:

I insist that everyone who believes that he is obliged to hear and obey should restrain himself and refrain from fighting.<sup>2</sup>

The only justification for saying that was that ‘Uthmān ﷺ was certain that he would become a martyr, based on the testimony of Rasūl ﷺ. Hence he did not want blood to be shed on his account or division to arise among the Muslims because of him.<sup>3</sup>

Mughīrah ibn al-Akhnas was among those who had done ḥajj, then hastened to leave Minā after two days instead of three, along with a group who had performed ḥajj with him. He managed to come to ‘Uthmān ﷺ before he was martyred; he entered the house to protect him and said:

What excuse will we have before Allah if we leave you when we are able to stop them until we die?

The rebels came and wanted to burn down the door and portico, but the people in the house leapt up to stop them, whilst ‘Uthmān ﷺ was praying. Mughīrah ibn al-Akhnas, Ḥasan ibn ‘Alī, Muḥammad ibn Ṭalḥah, Sa‘īd ibn al-‘Āṣ, Marwān ibn al-Ḥakam and Abū Hurayrah ﷺ fought and did their utmost, but ‘Uthmān ﷺ sent word to them telling them to leave and not fight, then he went back to his prayer. He started to read:

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1 *Al-Dawlah al-Islamiyyah fī ‘Asr al-Khulafā’ al-Rāshidīn*, p. 282; *Al-Bidāyah wa al-Nihāyah*, 7/190

2 *Al-‘Awāsīm min al-Qawāsīm*, p. 133

3 *Al-Dawlah al-Islamiyyah fī ‘Asr al-Khulafā’ al-Rāshidīn*, p. 283

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذِكْرَةً لِمَنْ يَخْشَى ۝

Ṭāhā. [These letters are one of the miracles of the Qur’ān, and none but Allah (Alone) knows their meanings]. We have not sent down the Qur’ān unto you [O Muḥammad ﷺ] to cause you distress, but only as a Reminder to those who fear [Allah].<sup>1</sup>

He was a fast reader, and he was not disturbed by what he heard. He carried on reading and did not make any mistake or stumble, until he came to the end of the sūrah before they reached him. Then he recited a du‘ā and sat down and recited the verse:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

Many similar ways [and mishaps of life] were faced by nations [believers and disbelievers] that have passed away before you [us you have faced in the Battle of Uḥud], so travel through the earth, and see what was the end of those who disbelieved [in the Oneness of Allah, and disobeyed Him and His Rasūls].<sup>2</sup>

On that day, four young men of Quraysh were injured: Ḥasan ibn ‘Alī, ‘Abd Allāh ibn Zubayr, Muḥammad ibn Ḥāṭib and Marwān ibn al-Ḥakam.<sup>3</sup> Mughīrah ibn al-Akhnas, Niyār ibn ‘Abd Allāh al-Aslamī and Ziyād al-Fihri were killed.<sup>4</sup> ‘Uthmān رضي الله عنه managed to persuade the defenders to leave the house and leave him alone with the rebels. So no one was left in the house except ‘Uthmān رضي الله عنه and his family, and there was no defender or guard between him and the people, then he opened the door of the house.<sup>5</sup>

1 Sūrah Ṭāhā: 1-3

2 Sūrah Āl ‘Imrān: 137

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

4 *Al-Khulafā’ al-Rāshidīn* by al-Khālidī, p. 184,185; *Al-Bidāyah wa al-Nihāyah*,7/196

5 *Fitnat Maqṭal ‘Uthmān*, 1/188

After those who had wanted to defend him had left the house, ‘Uthmān رَضِيَ اللَّهُ عَنْهُ spread the Muṣḥaf before him and began to read from it, and at that time he was fasting. Then one of the besiegers, whose name is not mentioned in the reports, entered upon him. When ‘Uthmān رَضِيَ اللَّهُ عَنْهُ saw him he said to him: “Between me and you there is the Book of Allah.”<sup>1</sup> So the man went out and left him alone.

But no sooner had he left but another one came in. He was a man from Banū Sadūs who was called *al-Mawt al-Aswad* (the Black Death). He strangled him before striking him with the sword. He said:

By Allah, I never saw anything more soft when strangling. I strangled him until I felt that his soul was moving in his body like a jinn.<sup>2</sup>

Then he struck him with his sword, and ‘Uthmān رَضِيَ اللَّهُ عَنْهُ tried to protect himself with his hand, but he cut it off. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ said:

By Allah, it was the first hand to write al-Mufaṣṣal.<sup>3</sup>

That was because he was one of the scribes who wrote down the waḥī, and he had been the first one to write the Muṣḥaf as dictated by the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was killed when the Muṣḥaf was in front of him, and when his hand was cut off, the blood spilled onto the Muṣḥaf that was in front of him, and it fell upon the verse:

فَسَيُخْفِيهِمُ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ

So Allah will suffice for you against them, And He is the All-Hearer, the All-Knower.<sup>4</sup>

1 *Tārīkh al-Ṭabarī*, 5/405,406

2 *Tārīkh Ibn Khayāt*, p. 174,175. Its isnād is ṣaḥīḥ or ḥasan.

3 *Tārīkh al-Ṭabarī*, 5/398

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

According to another report, the first one to strike him was a man who was called Rumān al-Yamānī, who struck him with a short, hooked staff. When they surrounded him, his wife Nā'ilah bint al- Farāfisah said:

Whether you kill him or spare him, he used to stay up all night, reciting the entire Qur'ān in a single rak'ah.<sup>1</sup>

Nā'ilah defended her husband 'Uthmān رضي الله عنه and shielded him, and she received several blows of the sword on her hands. Sowdān ibn Ḥamrān went to her and struck her fingers, and cut them off. She turned away and he poked her in the hips.<sup>2</sup>

When one of the slaves of 'Uthmān رضي الله عنه, whose name was Nujayh, saw what was happening, he was distressed by the killing of 'Uthmān رضي الله عنه. Nujayh attacked Sowdān ibn Ḥamrān and killed him, and when Qutayrah ibn Fulān al-Sakūnī saw that Nujayh had killed Sowdān, he attacked Nujayh and martyred him. Another slave of 'Uthmān رضي الله عنه, whose name was Subayh, then attacked Qutayrah ibn Fulān and killed him. So there were four who were killed in the house, two martyrs and two criminals. The martyrs were 'Uthmān and his slave Nujayh, and the criminals were Sowdān and Qutayrah, who were both from the tribe of Sakūn. When 'Uthmān رضي الله عنه was martyred, a caller from among the Saba'iyyah cried out:

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

So they ransacked the house, and the Saba'iyyah thugs did a lot of mischief in the house. They ransacked everything, even taking the jewellery that the women were wearing. One of the Saba'iyyah, whose name was Kulthūm al-Tajībī attacked 'Uthmān's wife, Nā'ilah, and took the abayah (cloak) that she was wearing, then he poked her in the hips and said to her:

Woe to your mother, what a perfect backside.

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1 *Al-Ṭabaqāt*, 3/76; *Fitnat Maqṭal 'Uthmān*, 1/191

2 *Tārīkh al-Ṭabarī*, 5/406, 407

‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ slave Subayh saw that and heard the ugly words he said to Nā’ilah, so he attacked him with a sword and killed him.<sup>1</sup> One of the Saba’iyyah then attacked the slave and killed him. After the Saba’iyyah had finished ransacking the house of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, they called out:

Let us go and raid the bayt al-māl before anyone else gets there, and take whatever is in it.

The guards of the bayt al-māl heard their voices, but there was nothing in it except two containers of food, so they said:

Save yourselves, for these people are after worldly gains.

The Saba’iyyah attacked the bayt al-māl and ransacked it.<sup>2</sup>

The Saba’iyyah rebels achieved their aim of killing the khalīfah, but after that, many of the thugs and hooligans who had followed them stopped and thought. They had never thought that it would end with them killing him, but the devilish Saba’iyyah had fooled them and used them to stir up trouble against ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Killing him was something that they found abhorrent and could not accept. These thugs regretted it, and there happened to them the same as happened to the Children of Israel when they worshipped the calf: some of them regretted it as Allah says:

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يَكْلِمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا ۗ قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

And the people of Mūsā [عَلَيْهِ السَّلَام] made in his absence, out of their ornaments, the image of a calf [for worship]. It had a sound [as if it was mooing]. Did

1 op. cit., 5/407

2 ibid

they not see that it could neither speak to them nor guide them to the way? They took it [for worship] and they were *ẓālimīn* (wrongdoers). And when they regretted and saw that they had gone astray, they (repented and) said: “If our Rabb have not mercy upon us and forgive us, we shall certainly be of the losers.”<sup>1</sup>

The righteous people in Madīnah were grieved by the murder of their khalīfah, and they began to say: “Truly, to Allah we belong and truly, to Him we shall return”, and wept. But what could they do when the rebel Saba’iyyah armies were occupying Madīnah and spreading mischief and preventing its people from doing anything? The de facto ruler of Madīnah was the leader of the Egyptian rebels, al-Ghāfiqī ibn Ḥarb al-‘Akkī, and they had with them the architect of their devilish plans, ‘Abd Allah ibn Saba’, who was rejoicing greatly at the achievement of his fiendish aims.

## The senior Ṣaḥābah commented on the murder of ‘Uthmān<sup>2</sup>

### a. Zubayr ibn al-‘Awwām

When Zubayr ibn al-‘Awwām رضي الله عنه learned of the murder of ‘Uthmān رضي الله عنه, he said:

May Allah have mercy on ‘Uthmān. Truly, to Allah we belong and truly, to Him we shall return.

It was said to him: “The people are regretting it.” He said:

They planned it for a long time, but it is as Allah says:

وَحِجْلٌ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ ؕ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ

And a barrier will be set between them and that which they desire [i.e.

1 Sūrah al-A’rāf: 148-149, *Al-Bidāyah wa al-Nihāyah* 7/197, 198

2 *Al-Khulafā’ al-Rāshidīn* by al-Khālidi, p. 190; *al-Bidāyah wa al-Nihāyah*, 7/197

turning to Allah in repentance and the accepting of faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.<sup>1</sup>

## b. Ṭalḥah ibn ‘Ubayd Allāh

When Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ learned of the murder of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, he said:

May Allah have mercy on ‘Uthmān. Truly, to Allah we belong and truly, to Him we shall return.

It was said to him: “The people are regretting it.” He said: “May they perish!” And he recited the words of Allah:

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

They await only but a single *ṣayḥah* (shout) which will seize them while they are disputing! Then they will not be able to make bequest, nor will they return to their family.<sup>2</sup>

## c. ‘Alī ibn Abī Ṭālib

When ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ learned of the murder of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, he said:

May Allah have mercy on ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Truly, to Allah we belong and truly, to Him we shall return.

It was said to him: “The people are regretting it.” He recited the verse:

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

1 Sūrah Saba’: 54

2 Sūrah Yāsīn: 49, 50

[Their allies deceived them] like shayṭān, when he says to man: “Disbelieve in Allah”, but when [man] disbelieves in Allah, shayṭān says : “I am free of you, I fear Allah, the Rabb of the ‘Ālamīn [mankind, jinn and all that exists]!” So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the zālimīn.<sup>1</sup>

#### d. Sa’d ibn Abī Waqqās

When Sa’d رَضِيَ اللَّهُ عَنْهُ learned of that, he said: “May Allah have mercy on ‘Uthmān.” Then he recited the verse:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ \* الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ \* أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١٠٥﴾ \* ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا

Say [O Muḥammad سَلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ]: “Shall We tell you the greatest losers in respect of [their] deeds? “Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. They are those who deny the āyāt [proofs, evidences, verses, lessons, signs, revelations, etc.] of their Rabb and the Meeting with Him [in the hereafter]. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them. That shall be their recompense, Hell; because they disbelieved and took My āyāt and My Rasūl by way of jest and mockery.<sup>2</sup>

Then Sa’d رَضِيَ اللَّهُ عَنْهُ said:

O Allah, make them regret it and make them grieve, humiliate them then seize them.<sup>3</sup>

And Allah answered the prayer of Sa’d رَضِيَ اللَّهُ عَنْهُ - who was a man whose prayers were answered - and He seized everyone who had taken part in the murder of ‘Uthmān

1 Sūrah al-Ḥashar: 16, 17

2 Sūrah al-Kahaf: 103-106

3 Tārīkh al-Ṭabarī, 5/407,408; Al-Bidāyah wa al-Nihāyah, 7/189



ﷺ, such as ‘Abd Allah ibn Saba’, Ghāfiqī, Ashtar, Ḥakīm ibn Jablah and Kinānah al-Tajībī, as they were all killed later on.<sup>1</sup>

## The date of his martyrdom, his age when martyred, his funeral and burial

### The date of his murder

There is virtual consensus among historians as to the date of ‘Uthmān’s ﷺ murder. There is no dispute that it took place in 35 A.H, apart from the report narrated from Mus‘ab ibn ‘Abd Allah which says that it happened in 36 A.H.<sup>2</sup> This is an odd view which differs from the consensus. Those who were of the first view are a large number, including ‘Abd Allah ibn ‘Amr ibn ‘Uthmān, ‘Āmir ibn Shuraḥbīl al-Sha‘bī, Nāfi’ the freed slave of Ibn ‘Umar, Makhramah ibn Sulaymān and many others.<sup>3</sup> The historians did not differ concerning the month in which he was killed, which was Dhū al-Ḥijjah. But after that, they differed as to the day and hour. Of the many scholarly points of view, it seems most likely to me is that he was martyred on the 18th of Dhū al-Ḥijjah 35 A.H.<sup>4</sup> As for the particular day of the week on which he was killed, there are three views; the one which seems most likely to me is the view of the majority, which is that it was a Friday, because there is no stronger view that contradicts the view of the majority.<sup>5</sup> The time of his killing was the morning. This is the view of the majority and there is no stronger view that contradicts this majority view.<sup>6</sup>

### His age when he was martyred

There are conflicting reports about his age when he was martyred, and this is an old dispute. Al-Ṭabarī ﷺ said:

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1 *Al-Khulafā’ al-Rāshidūn* by al-Khālidī, p. 192

2 *Tārīkh al-Ṭabarī*, 5/435,436

3 *Fitnat Maqtal ‘Uthmān*, 1/193,194

4 *Tārīkh al-Ṭabarī*, 5/435

5 op. cit., 5/436

6 op. cit., 5/437

The early generation before us differed as to how old he was.<sup>1</sup>

I am inclined to think that he was eighty-two years old when he died. This is the view of the majority and is more likely to be correct for a number of reasons, including the following:

- a. This is the result of comparing the year of his birth with the year of his martyrdom. He was born in the sixth year after the Year of the Elephant, and he was martyred in 35 A.H. Subtracting the date of his birth from the date of his martyrdom shows us his age at the time he was martyred.
- b. It is the view of the majority and is not contradicted by any stronger view.

### His funeral and burial

On the day that he was killed, a number of the Ṣaḥābah washed him, shrouded him and carried him, including Ḥakīm ibn Ḥizām, Ḥuwayṭib ibn ‘Abd al-‘Uzzā, Abū al-Jahm ibn Ḥudhayfah, Niyār ibn Makram al-Aslamī, Jubayr ibn Muṭ‘im, Zubayr ibn al-‘Awwām, ‘Alī ibn Abī Ṭālib رضي الله عنه, and a number of his companions and womenfolk, including his two wives Nā’ilah and Umm al-Banīn bint ‘Utbah ibn Ḥusayn, and two boys. Jubayr ibn Muṭ‘im offered the funeral prayer for him, or it was said that this was done by Zubayr ibn al-‘Awwām, Ḥakīm ibn Ḥizām, Marwān ibn al-Ḥakam or al-Miswar ibn Makhramah رضي الله عنه.<sup>2</sup> What seems most likely in my view is that the one who offered the funeral prayer for him was Zubayr ibn al-‘Awwām رضي الله عنه, because of the report narrated by Imām Aḥmad in his Musnad. This report states that Zubayr ibn al-‘Awwām رضي الله عنه offered the funeral prayer for ‘Uthmān رضي الله عنه and buried him, and that was in accordance with ‘Uthmān’s رضي الله عنه wishes.<sup>3</sup> He was buried at night; this is supported by the report narrated by Ibn Sa’d and al-Dhahabī, as they said that he was buried between Maghrib and ‘Ishā’.<sup>4</sup>

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1 op. cit., 5/438

2 *Al-Bidāyah wa al-Nihāyah*, 7/199

3 *Al-Mowsū‘ah al-Ḥadīthiyah*, *Musnad al-Imām Aḥmad*, 1/555.

4 *Ṭabaqāt*, 3/78; *Tārīkh al-Islām* (‘*Ahd al-Khulufā’*), p. 481

As for the report narrated by al-Ṭabarānī via ‘Abd al-Malik ibn al-Mājashūn who said:

I heard Mālik say: “‘Uthmān was killed and was left thrown on the garbage heap of Banū Fulān for three days.”<sup>1</sup>

The isnād of this report is *da‘īf* (weak) and its text is false. Its isnād has two faults:

- I. The weakness of ‘Abd al-Malik ibn Mājashūn who used to narrate *munkar* (rejected) reports from Imām Mālik رَحِمَهُ اللهُ.
- II. This report is *mursal*, because Imām Mālik was not alive at the time of the murder of ‘Uthmān رَحِمَهُ اللهُ، as he was not born until 93 A.H.<sup>2</sup>

As for the text of this report, it is false. Ibn Ḥazm said concerning it:

Whoever says that ‘Uthmān رَحِمَهُ اللهُ was left thrown on a trash heap for three days is lying. This is the fabrication of one who has no shame. The Rasūl of Allah ﷺ ordered that the bodies of the kuffār who had been slain at Badr be thrown into a dry well, and he threw dirt on top of them even though they were the worst of Allah’s creation. And he ordered that ditches be dug for the slain Jews of Qurayzah, who were the worst of those who are buried in the ground. Burying believers and disbelievers alike is obligatory for the Muslims. So how could anyone who has any sense of shame claim that ‘Alī رَحِمَهُ اللهُ، who was the most prominent figure and those of the Ṣaḥābah who were in Madīnah, would leave a dead man on a garbage heap for three days without burying him?<sup>3</sup>

It would not occur to any man of sound reason who is free from Rāfiḍī influences that they would leave their leader like that without burying him for three days, no matter how strong those evildoers were who had come to besiege him and kill

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1 *Al-Mu‘jam al-Kabīr*, 1/78; *Istishhād ‘Uthmān*, p. 194

2 *Al-Tahdhīb* by Ibn Ḥajar, 6/408

3 *Al-Faṣl*, 4/239, 240

him. The Ṣaḥābah, as their Rabb described them, strove in the way of Allah and did not fear the blame of the blamers (al-Mā'idah: 54). Rather these reports are fabrications which were inserted into the history books by the Rāwāfiḍ.<sup>1</sup>

## The innocence of Muḥammad ibn Abī Bakr رضي الله عنه with regard to the murder of 'Uthmān رضي الله عنه

The one who killed 'Uthmān رضي الله عنه was an Egyptian man. The reports do not clearly state his name, but they say that he was originally from the tribe of Sadūs and was black skinned. He was nicknamed Jabalah because of the blackness of his skin, and he was also known as al-Mawt al-Aswad (the Black Death). Muḥibb al-Dīn al-Khatīb was of the view that the killer was 'Abd-Allah ibn Saba' himself, as he said:

It is proven that Ibn Saba' was with the Egyptian rebels when they came from al-Fuṣṭāṭ to Madīnah, and in all similar events he was keen to work behind the scenes.

Perhaps al-Mawt al-Aswad was a nickname that he wanted to hide behind in order to continue his plots to destroy Islam.<sup>2</sup> What supports this is the fact that Ibn Saba' was also black skinned. It is narrated in a ṣaḥīḥ report that 'Alī رضي الله عنه described him as evil and black skinned.<sup>3</sup>

As for the accusation that Muḥammad ibn Abī Bakr رضي الله عنه killed 'Uthmān رضي الله عنه with his arrow head, this is false. There are weak reports which mention that, as well as texts which are regarded as odd because they contradict the ṣaḥīḥ report which states that the killer was an Egyptian man. Dr. Yaḥyā al-Yaḥyā lists a number of reasons why Muḥammad ibn Abī Bakr رضي الله عنه is innocent in the murder of 'Uthmān رضي الله عنه, including the following:

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1 'Aqīdat Ahl al-Sunnah, 3/1091

2 Al-'Awāṣim min al-Qawāṣim, quoted from *Fitnat Maqtal 'Uthmān*, 1/207

3 *Lisān al-Mizān*, 3/209

- a. ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا went out to Basrah to demand retaliation for the killing of ‘Uthmān. If her brother had been one of them she would not have grieved for him when he was killed later on. We will discuss that in detail when we speak of ‘Alī ibn Ṭālib رَضِيَ اللَّهُ عَنْهُ, Allah willing.
- b. ‘Alī رَضِيَ اللَّهُ عَنْهُ cursed the killers of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and disavowed them, which implies that he did not let them become close to him and did not appoint them to any position. But he appointed Muḥammad ibn Abī Bakr رَضِيَ اللَّهُ عَنْهُ as governor of Egypt. If Muḥammad had been one of them, ‘Alī رَضِيَ اللَّهُ عَنْهُ would not have done that.
- c. The report narrated by Ibn ‘Asākir with his isnād from Muḥammad ibn Ṭalḥah ibn Muṣarrif who said:

I heard Kinānah the freed slave of Ṣafīyyah bint Ḥuyayy say: “I was present when ‘Uthmān was killed and I was fourteen years old (at that time),” she said: “Was Muḥammad ibn Abī Bakr involved in his killing at all?” He said: “Allah forbid. He entered upon him and ‘Uthmān said: ‘O son of my brother, you cannot be the one who kills me;’ then he went out, and he was not involved in his killing at all.”<sup>1</sup>

This is supported by the report narrated by khalīfah ibn Khayyāṭ and al-Ṭabarī with isnād whose men are trustworthy, from Ḥasan al-Baṣrī -who was one of those who were present on the day of the siege<sup>2</sup> -which says that Ibn Abī Bakr took hold of ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ beard and ‘Uthmān رَضِيَ اللَّهُ عَنْهُ said: “You are holding me in a way that your father would not do.” Then he went out and left him.<sup>3</sup>

Thus it is clear that Muḥammad ibn Abī Bakr was innocent in the murder of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, just as the wolf was innocent of the blood of Yūsuf عَلَيْهِ السَّلَام. It is also clear that the reason for this accusation was that he had entered upon him before

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1 *Marwiyāt Abī Mikhnaf fi Tārīkh al-Ṭabarī*, p. 243

2 *op. cit.*, p. 244; *Tahdhīb al-Kamāl*, 6/97

3 *Marwiyāt Abī Mikhnaf*, p. 244

the murder took place.<sup>1</sup> Ibn Kathīr رحمته الله stated that when ‘Uthmān رضي الله عنه spoke to him, he felt ashamed and went back, and he regretted his actions and covered his face, and he tried to defend him, but to no avail.<sup>2</sup>

### Attitude of the Ṣaḥābah towards the murder of ‘Uthmān

Some history books have distorted the attitude of the Ṣaḥābah towards the murder of ‘Uthmān. That is due to the Rāfiḍī reports that are quoted by many historians. The one who studies the events of the turmoil mentioned in *Tarīkh al-Ṭabarī* and other books of history through the reports of Abū Mikhnaf, al-Wāqidi, Ibn A‘tham and other narrators may get the impression that the Ṣaḥābah were the ones who were behind the conspiracy and provoking turmoil.

Abū Mikhnaf had Shī‘ī inclinations and did not refrain from accusing ‘Uthmān رضي الله عنه of being the khalīfah who made so many mistakes that he deserved what he got. In his reports, Ṭalḥah رضي الله عنه appears as one of those who rebelled against ‘Uthmān رضي الله عنه and incited the people against him. The reports of al-Wāqidi are no different from those of Abū Mikhnaf, as they suggest that ‘Amr ibn al-‘Āṣ رضي الله عنه came to Madīnah and started to criticise ‘Uthmān رضي الله عنه. There are many Rāfiḍī reports which accuse the Ṣaḥābah of conspiring against ‘Uthmān رضي الله عنه and say that they are the ones who stirred up turmoil and incited the people. These are all lies and fabrications.<sup>3</sup>

In contrast to the fabricated and weak Rāfiḍī reports, the books of the Muḥaddithīn have — praise be to Allah — preserved for us the ṣaḥīḥ reports which show the Ṣaḥābah as supporting and defending ‘Uthmān رضي الله عنه, as having nothing to do with his murder and seeking vengeance for him after he was killed. Thus it is very far-fetched to imagine that they would have anything to do with stirring up turmoil or provoking it.<sup>4</sup>

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1 *Fitnat Maqṭal ‘Uthmān*, 1/209

2 *Al-Bidāyah wa al-Nihāyah*, 7/193

3 *Tahqīq Mawāqif al-Ṣaḥābah*, (2/14-18)

4 *op. cit.*, 2/18

The Ṣaḥābah رضي الله عنهم are all innocent of shedding the blood of ‘Uthmān رضي الله عنه. If anyone says otherwise, his words are false and no evidence can be presented that reaches the level of being ṣaḥīḥ. Hence khalīfah narrated in his *Tarīkh* from ‘Abd al-A‘lā ibn al-Ḥaytham that his father said:

I said to Ḥasan: “Was there anyone of the Muhājirīn or Anṣār among those who killed ‘Uthmān?” He said: “No, they were thugs from Egypt.”

Imām al-Nawāwī said:

None of the Ṣaḥābah took part in his killing; rather he was killed by thugs and hooligans from the vile, low-class dregs of the tribes. They ganged up against him and came from Egypt, and the Ṣaḥābah who were there were unable to ward them off, so they besieged him until they killed him.<sup>1</sup>

Zubayr رضي الله عنه described them as thugs from the regions. ‘Ā’ishah رضي الله عنها described them as the dregs of the tribes.<sup>2</sup> Ibn Sa‘d described them as the scum of the people who were united in evil.<sup>3</sup> Ibn Taymiyah described them as evil rebels and transgressors who had gone astray.<sup>4</sup> Al-Dhahabī described them as the essence of evil and cruelty.<sup>5</sup> Ibn al-‘Imād al-Ḥanbalī described them in *al-Shadharāt* as evil people from the trash of the tribes.<sup>6</sup>

These descriptions are borne out by the conduct of these thugs from the time they began the siege until they killed the khalīfah رضي الله عنه unlawfully. How could they withhold food and water from him when he was the one who had often paid from his own pocket to supply water to the Muslims for free<sup>7</sup> and he was the one who

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1 *Shahīd al-Dār ‘Uthmān ibn ‘Affān* by Aḥmad al-Khurūf, p. 148

2 *Sharḥ al-Nawāwī ‘ala Ṣaḥīḥ Muslim*, 5/148, *Kitāb Faḍā’il al-Ṣaḥābah*

3 *Taḥqīq Mawāqif al-Ṣaḥābah*, 1/481; *Tabaqāt ibn Sa‘d*, 3/71

4 *Mīnhāj al-Sunnah*, 3/189-206

5 *Duwal al-Islam* by al-Dhahabī, 1/12

6 *Taḥqīq Mawāqif al-Ṣaḥābah*, 1/482, *Shadharāt al-Dhahab*, 1/40

7 *Taḥqīq Mawāqif al-Ṣaḥābah*, 1/482; *Al-Bukhārī, Kitāb Manāqib ‘Uthmān*, 4/202

had had spent a great deal of money on the people at times of famine or calamity?<sup>1</sup> ‘Alī رضي الله عنه mentioned this when he was rebuking the besiegers and told them:

O people, what you are doing is nothing like the deeds of the believers or the disbelievers. Do not withhold water or food from this man, for even the Byzantines and Persians, when they take prisoners, give them food and water.<sup>2</sup>

The ṣaḥīḥ reports and the events of history confirm that the Ṣaḥābah are innocent of inciting people against ‘Uthmān رضي الله عنه or taking any part in the turmoil against him.<sup>3</sup> There follow comments of the Ṣaḥābah which show that they are innocent of shedding the blood of ‘Uthmān رضي الله عنه.

## **Praise of Ahl al-Bayt for ‘Uthmān رضي الله عنه and their innocence of shedding his blood**

### **The attitude of ‘Ā’ishah the Mother of the Believers رضي الله عنها**

- a. It was narrated from Fāṭimah bint ‘Abd al-Raḥmān al-Yashkuriyyah from her mother that she asked ‘Ā’ishah رضي الله عنها, at the request of her paternal uncle, saying:

One of your sons sends you greetings of salām and is asking you about ‘Uthmān ibn ‘Affān, as the people are talking a great deal about him. She said: “Whoever curses ‘Uthmān, may Allah curse him. By Allah, he was sitting with the Rasūl of Allah صلی الله علیه وسلم, and the Rasūl of Allah صلی الله علیه وسلم was leaning his back against me, and Jibrīl عليه السلام was revealing Qur’ān to him, and he was saying: “Write, ‘Uthmān.” By Allah he would not have reached such a status unless he was dear to Allah and His Rasūl صلی الله علیه وسلم.”<sup>4</sup>

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1 *Al-Tamhīd wa al-Bayān*, p. 242

2 *Tārīkh al-Ṭabarī*, 5/400

3 *Taḥqīq Mawāqif al-Ṣaḥābah*, 2/18

4 *Taḥqīq Mawāqif al-Ṣaḥābah*, 1/378; *al-Musnad*, 6/205-261; *Al-Bidāyah wa al-Nihāyah*, 7/219



2. It was narrated from Masrūq that ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, when ‘Uthmān was killed:

You left him like a clean garment, then you decided to slaughter him like a ram.

Masrūq said to her:

This is your doing; you wrote to the people telling them to rebel against him.

‘Ā’ishah said:

No, by the One in Whom the believers believe and the disbelievers disbelieve. I have never written anything to them up till now.<sup>1</sup>

We have already seen how the Saba’iyyahs told lies and wrote letters to the people of the regions that they fabricated and falsely attributed to ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

3. When she heard of the death of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ on her way back from Makkah to Madīnah, she went back to Makkah and entered al-Masjid al-Ḥarām, and she went and stood behind the Ḥijr, and the people gathered around her. She said:

O people, the thugs from the various regions and the slaves of Madīnah got together because some thugs criticised this one who has been slain for being wise and smart and for appointing those who were young, even though people of the same age had been appointed before him. (And they criticised him) for increasing the area of the grazing lands, although that had been done before and there was no alternative. ‘Uthmān debated with them and explained to them, but when they could find no excuse they got upset and hastened to attack him, so their actions proved to be different

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<sup>1</sup> *Fitnat Maqṭal ‘Uthmān*, 1/391, *Tārīkh Khalīfah*, p. 176. Its isnād to ‘Ā’ishah is Ṣaḥīḥ.

from their words. They shed ḥarām blood and violated the sanctity of the holy land; they took ḥarām wealth and violated the sacred month. By Allah, one finger of ‘Uthmān is better than an earth full of people like them. Protect yourselves by going after them so as to make an example of them for others. By Allah, if there was any wrongdoing on ‘Uthmān’s part that led them to kill him, that wrongdoing could be taken away from him like dross from gold or like dirt from a garment when it is washed.<sup>1</sup>

In contrast to the good picture that may be drawn from these sound reports of the relationship between the Mother of the Believers ‘Ā’ishah and ‘Uthmān رضي الله عنه, there are still other reports narrated by al-Ṭabarī and others which depict the relationship between ‘Ā’ishah and ‘Uthmān رضي الله عنه as contrary to what we have seen, and they distort the image of the positive role that she played in defending the sacred limits of Allah and defending ‘Uthmān رضي الله عنه, and her understanding of the games played by the Saba’iyyah.<sup>2</sup>

The reports that were narrated in *al-‘Iqd al-Farīd*, *al-Aghānī*, *Tārīkh al-Ya’qūbī*, *Tārīkh al-Mas’ūdī* and *Ansāb al-Ashrāf* and the conclusions they reached concerning the political role played by ‘Ā’ishah رضي الله عنها during the era of ‘Uthmān ibn ‘Affān رضي الله عنه, may lead one to criticise the political stance taken by ‘Ā’ishah رضي الله عنها but they are not to be relied on because they contradict the ṣaḥīḥ reports and because they are based on weak reports.<sup>3</sup> Most of the reports have no isnād and those that do have isnād have faulty isnād so they cannot be taken as evidence. This is in addition to the fact that their texts are corrupt when compared to other reports that are more sound and closer to the truth.<sup>4</sup>

Asmā’ Muḥammad Aḥmad Ziyādah has undertaken a study of the isnād and texts of the reports which speak of the political role played by ‘Ā’ishah رضي الله عنها in the

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1 *Tārīkh al-Ṭabarī*, 5/473,474

2 *Dawr al-Mar’ah al-Siyāsi fi ‘Ahd al-Nabī wa al-Khulafa’ al-Rāshidin*, p. 352

3 See also concerning these false conclusions: *al-Ṣiddīqah bint al-Ṣiddīq* by al-‘Aqqād, p. 116-124

4 *Dawr al-Mar’ah al-Siyāsi*, p. 370

events of the turmoil, and she criticised the reports which speak of a difference of political opinion between ‘Ā’ishah and ‘Uthmān رضي الله عنه, as narrated by al-Ṭabarī and others, and she demonstrated that they are false. Then she said:

It would be more appropriate for us to ignore all of these reports – as mentioned above – because they have not reached us through proper channels; rather the way in which they have reached us is via narrators who are accused of being Shī’ah, liars and Rāwāfiḍ.

But we examined them because they are widely known in most modern studies, and in order to prove that they are worthless reports. These reports – as is clear to us – try to create a history that never happened at all, of conflict and enmity between ‘Uthmān and ‘Ā’ishah رضي الله عنها, and between ‘Uthmān رضي الله عنه and all the Ṣaḥābah رضي الله عنهم.<sup>1</sup> If it is proven that ‘Ā’ishah رضي الله عنها agreed with the rebels to incite the people against ‘Uthmān رضي الله عنه, one would expect her to give some justification to the rebels, but there are no sound reports at all to that effect. If any of these reports which speak of ‘Ā’ishah’s رضي الله عنها attitude towards the killing of ‘Uthmān رضي الله عنه were sound, they would take away the credibility of ‘Ā’ishah رضي الله عنها and the Ṣaḥābah who took the same stance as her.

This is something that we cannot accept because of the true texts from Allah and His Rasūl which confirms their credibility, which on its own would be sufficient to refute these reports. But we have examined these reports just to confirm that they are worthless and that all conclusions based on them are worthless, so that all evidence based on religious texts and scientific and historical evidence comes together and supports one another.<sup>2</sup>

### ‘Alī ibn Abi Tālib

‘Alī رضي الله عنه and the Ahl al-Bayt respected ‘Uthmān رضي الله عنه and acknowledged his rights.

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1 op. cit., p. 370

2 *Dawr al-Mar’ah al-Siyāsī*, p. 371

- a. The first one to swear allegiance to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ after ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ was ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.<sup>1</sup> It was narrated that Qays ibn ‘Abbād said:

I heard ‘Alī say, when ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was mentioned: He is a man of whom the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

أَلَا أَسْتَحْيِي مِمَّنْ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ

Should I not feel shy before the one before whom the angels feel shy?<sup>2</sup>

- b. He testified that he had been given glad tidings of Paradise. It was narrated that al-Nazzāl ibn Sabrah said:

I asked ‘Alī about ‘Uthmān and he said: “He is a man who is called Dhū al-Nūrayn by the exalted assembly (angels). He was the son-in-law of the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and was married to two of his daughters, and he was guaranteed a house in paradise.<sup>3</sup>

- c. ‘Alī رَضِيَ اللَّهُ عَنْهُ was obedient to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and acknowledged his position as leader and khalīfah, and he did not disobey any command. Ibn Abī Shaybah narrated with his isnād from Ibn al-Ḥanafīyyah (the son of ‘Alī رَضِيَ اللَّهُ عَنْهُ) that ‘Alī رَضِيَ اللَّهُ عَنْهُ said:

If ‘Uthmān told me to march to Sirār, I would hear and obey.<sup>4</sup>

This is indicative of the extent of his willingness to follow and obey ‘Uthmān (may Allah be pleased with them both).

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1 *Al-Bukhārī, Kitāb Fada’īl al-Ṣaḥābah*, no. 3700

2 *Muslim, Kitāb Faḍā’il al-Ṣaḥābah*, no. 2401 (Al-Ḥākim 3/95)

3 *Al-‘Aqīdah fi Ahl; al-Bayt bayna al-lfrāt wa al-Tafrīt*, p. 227; *al-Mukhtasar min Kitāb al-Muwāfaqah bayna Ahl al-Bayt wa al-Ṣaḥābah* by al-Zamakhsharī - MS in the library of the Islamic University. This book has been printed by Dar al-Ḥadīth.

4 *Al-Sunan by al-Khallāl*, 1/325, no. 416. Its isnād is ṣaḥīḥ.

d. When ‘Uthmān رضي الله عنه united the people in reading one recitation of the Qur’ān, after consulting the Ṣaḥābah رضي الله عنهم and reaching consensus on that, ‘Alī رضي الله عنه said:

If I were in his position I would have done the same as he has done.<sup>1</sup>

e. Hence ‘Alī رضي الله عنه denounced the killing of ‘Uthmān رضي الله عنه and declared his innocence of shedding his blood. He swore oaths in his khuṭbahs and at other times stating that he did not kill him and that he did not order his killing or support it or approve of it. That has been proven from him in definitive reports<sup>2</sup>, contrary to what the Rāwāfiḍ claim, that he approved of the murder of ‘Uthmān رضي الله عنه.<sup>3</sup>

After mentioning some of the reports that speak of his murder, al-Ḥākim said:

As for that which is claimed by some of the innovators, that the Amīr al-Mu’minīn ‘Alī ibn Abī Tālib رضي الله عنه helped (in the killing of ‘Uthmān رضي الله عنه), that is a lie and a fabrication. The mutawātir reports say otherwise.<sup>4</sup>

Ibn Taymiyah said:

This is all a lie against ‘Alī رضي الله عنه and a fabrication against him. ‘Alī رضي الله عنه did not take part in the murder of ‘Uthmān رضي الله عنه, nor did he order it or approve of it. That was narrated from him and he was truthful and honest.<sup>5</sup>

‘Alī رضي الله عنه said:

O Allah, I declare my innocence before You of shedding the blood of ‘Uthmān.<sup>6</sup>

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1 Al-‘Aqīdah fī Ahl; al-Bayt bayna al-lfrāt wa al-Tafrīt, p. 227

2 Al-Bidāyah wa al-Nihāyah, 7/202

3 Al-‘Aqīdah fī Ahl al-bayt bayna al-lfrāt wa al-Tafrīt, p. 229; Ḥaqq al-Yaqīn by ‘Abd-Allah Shibr, p. 189

4 Al-Mustadrak, 3/103

5 Minhāj al-Sunnah, 4/406

6 Al-‘Aqīdah fī Ahl al-Bayt, p. 230. Its isnād is ḥasan.

Al-Ḥākim narrated with his isnād from Qays ibn ‘Abbād that he said:

I heard ‘Alī on the day of the Camel saying: “O Allah, I declare my innocence before You of shedding the blood of ‘Uthmān; I was beside myself with grief on the day when ‘Uthmān was killed, and I felt very distressed when they came to swear allegiance to me. I said: By Allah, I feel ashamed before Allah to accept the allegiance of people who killed a man of whom the Rasūl of Allah ﷺ said:

ألا أستحيي ممن تستحيي منه الملائكة

Should I not feel shy before the one before whom the angels feel shy?<sup>1</sup>

I feel ashamed before Allah to accept allegiance when ‘Uthmān is lying slain on the ground and has not yet been buried. So they went away, but when ‘Uthmān had been buried, the people came back and asked me to accept their allegiance, and I said: “By Allah, I am worried about what to do.” Then I decided to go ahead and accept their oaths of allegiance. When they said: “O Amīr al-Mu‘minīn,” it was as if it gave me a shock, and I said: “O Allah, take (ḥasanāt) from me and give them to ‘Uthmān until You are pleased.”<sup>2</sup>

Imām Aḥmad narrated with his isnād from Muḥammad ibn al-Ḥanafīyyah that he said:

‘Alī heard that ‘Ā’ishah was cursing the killers of ‘Uthmān in al-Mīrbad.<sup>3</sup> He raised his hands until they reached his face, then he said: “And I also curse the killers of ‘Uthmān may Allah curse them in the plains and in the mountains.” He said it two or three times.<sup>4</sup>

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1 *Al-Ḥākim* 3/95

2 *Al-Mustadrak*, 3/95; a ṣaḥīḥ ḥadīth according to the conditions of *Al-Bukhārī* and *Muslim*, although they did not narrate it; and al-Dhahabi agreed with him.

3 A place near Basrah, approximately three miles away.

4 *Faḍā’il al-Ṣaḥābah*, 1/555, no. 733, its isnād is ṣaḥīḥ

Ibn Sa'd narrated with his isnād from Ibn 'Abbās that 'Alī said:

By Allah, I did not kill 'Uthmān and I did not order that he be killed, rather I tried to stop it. By Allah, I did not kill 'Uthmān and I did not order that he be killed, but I was overpowered. He said it three times.<sup>1</sup>

It was also narrated that he said:

Whoever disavows the religion of 'Uthmān has disavowed faith. By Allah, I did not help with his murder and I did not order it or approve of it.<sup>2</sup>

f. And 'Alī رَضِيَ اللَّهُ عَنْهُ said of 'Uthmān رَضِيَ اللَّهُ عَنْهُ:

He was the one among us who upheld ties of kinship the most, and he was the one who feared Allah the most.<sup>3</sup>

g. It was narrated that Abū 'Awn said:

I heard Muḥammad ibn Ḥātib say: "I asked 'Alī about 'Uthmān and he said: 'He was one of those who believed and feared Allah, then believed and feared Allah. But he did not complete the verse.' (Al- Mā'idah: 93)."<sup>4</sup>

h. It was narrated that 'Umayrah ibn Sa'd said:

We were with 'Alī on the banks of the Euphrates, when a ship passed by with its sails raised. 'Alī said: "Allah says:

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

And His are the ships going and coming in the seas, like mountains.<sup>5</sup>

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1 *Al-Tabaqāt*, 3/82; *Al-Bidāyah wa al-Nihāyah*, 77202

2 *Al-Riyāḍ al-Naḍrah*, p. 543

3 *Ṣifāt al-Safwah*, 1/306

4 *Faḍā'il al-ṣaḥābah*, 1/580. Its isnād is ṣaḥīḥ.

5 *Sūrah al-Raḥmān*: 24

By the One Who caused them to sail in one of His seas, I did not kill ‘Uthmān and I did not support anyone in killing him.<sup>1</sup>

i. Imām Aḥmad narrated in his Musnad that Muḥammad ibn Hātib said:

I heard ‘Alī say:

إِنَّ الدِّينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ ۗ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

Verily, those for whom the good has preceded from Us, they will be removed far therefrom [Hell].<sup>2</sup>

- ‘Uthmān is one of them.<sup>3</sup>

And ‘Alī رضي الله عنه said:

I became ill on the day ‘Uthmān was killed.<sup>4</sup>

Al-Ḥāfiẓ ibn ‘Asākir compiled all the reports from ‘Alī رضي الله عنه in which he declared his innocence of the murder of ‘Uthmān رضي الله عنه. He would swear oaths to that effect in his khuṭbahs and on other occasions, swearing that he did not kill him or approve of that. This is proven from him in reports that are regarded as definitive by many of the A’immah of ḥadīth.<sup>5</sup>

**‘Abd-Allah ibn ‘Abbās** رضي الله عنه

Imām Aḥmad narrated with his isnād from Ibn ‘Abbās رضي الله عنه that he said:

If all the people had gathered to kill ‘Uthmān-, they would have been stoned the way the people of Lūṭ were stoned.<sup>6</sup>

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1 Op. cit., 1/559,560. Its isnād has corroborating evidence.

2 *Sūrah al-Anbiyā’*: 101

3 op. cit., 1/580, no. 771. Its isnād is ṣaḥīḥ

4 *Al-Muntazam fi Tārīkh al-Mulūk wa al-Umam*, 5/61

5 *Al-Bidāyah wa al-Nihāyah*, 7/193

6 *Faḍā’il al-Ṣaḥābah*, 1/563, no. 746.



And he said, praising ‘Uthmān and condemning those who criticised him:

May Allah have mercy on Abū ‘Amr! He was, by Allah, the noblest and most righteous of men, who prayed a great deal at the time before dawn, shed many tears when he remembered the Fire, the first to do righteous deeds and to offer help at the time of calamity, beloved, confident and loyal, the one who equipped the army of Tabūk, the son-in-law of the Rasūl of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. May Allah punish those who curse him with the curse of those who curse until the Day of judgement.<sup>1</sup>

### Zayd ibn ‘Alī رَضِيَ اللهُ عَنْهُ

Ibn ‘Asākir narrated with his isnād from al-Suddī that he said:

I came to him - i.e., Zayd رَضِيَ اللهُ عَنْهُ - when he was in Bāriq, one of the quarters of Kūfah, and I said to him: “You are our leader and are in charge of our affairs. What do you say about Abū Bakr and ‘Umar?” He said: “You should love them.” And he used to say that disavowing Abū Bakr, ‘Umar and ‘Uthmān was disavowing ‘Alī, and that disavowing ‘Alī was disavowing Abū Bakr, ‘Umar and ‘Uthmān.<sup>2</sup>

### ‘Alī ibn al-Ḥusayn رَضِيَ اللهُ عَنْهُ

It is proven that ‘Alī ibn al-Ḥusayn رَضِيَ اللهُ عَنْهُ disavowed the Rāfiḍī view about Abū Bakr, ‘Umar and ‘Uthmān رَضِيَ اللهُ عَنْهُمْ. Abū Nu‘aym narrated with his isnād from Muḥammad ibn ‘Alī (Bāqir) that his father ‘Alī ibn al-Ḥusayn (Zayn al-‘Ābidīn) said:

Some people of Iraq sat together and spoke of Abū Bakr and ‘Umar, and they criticised them, then they started criticising ‘Uthmān. He said to them: Tell me, are you among the first Muḥājirīn

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَ  
يَنْصُرُونَ اللَّهَ وَرَسُولَهُ

1 Al-‘Aqīdah fī Ahl al-Bayt, p. 234; Murūj al-Dhahab by al-Mas‘ūdī, 3/64

2 Al-‘Aqīdah fī Ahl al-Bayt, p. 335; Tahdhīb Tarīkh Dimashq, 6/21

Who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Rasūl [Muḥammad ﷺ]).<sup>1</sup>

They said: “No.” He said:

Are you among those who:

تَبَوُّوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

Before them, had homes (in Madīnah) and had adopted the Faith, love those who emigrate to them?<sup>2</sup>

They said:” No.” He said to them:

You have confirmed and testified against yourselves that you are neither from this group nor that, and I bear witness against you that you are not of the third group of whom Allah says:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed.<sup>3</sup>

Go away and leave me; may Allah not bless you and may He keep you away from us. You are mocking Islam and you are not of its followers.<sup>4</sup>

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1 Sūrah al-Ḥashr: 8

2 Sūrah al-Ḥashr: 9

3 Sūrah al-Ḥashr: 10

4 Al-'Aqīdah fi Ahl al-Bayt, p. 236; Al-Bidāyah wa al-Nihāyah, 9/112; al-Jāmi' li Ahkām al-Qur'an, 18/31,32

## The attitude of ‘Ammār ibn Yāsir

In the historical reports that may contain sound or fabricated material, it says that there had been a dispute between ‘Ammār and ‘Uthmān رضي الله عنهما. Some of these reports have isnād and some have no isnād at all. I have not come across anyone who examined and analysed these reports except a few, therefore it is not possible to leave these reports, which undermine the dignity of the Ṣaḥābah without examining them.<sup>1</sup>

### The beating of ‘Ammār ibn Yāsir رضي الله عنه

The reports which speak of ‘Uthmān رضي الله عنه beating ‘Ammār رضي الله عنه are regarded as the most famous and numerous of these reports (which undermine the dignity of the Ṣaḥābah). The fabricators of these reports mentioned the different methods supposedly used by ‘Uthmān رضي الله عنه in beating ‘Ammār رضي الله عنه and the different consequences that followed, but in addition to their isnād being corrupt, the texts themselves are weird and incredible.<sup>2</sup>

Al-Qāḍi Abū Bakr ibn al-‘Arabī says in *al-‘Awāṣim min al-Qawāsim*, when discussing the lies that are attributed to ‘Uthmān رضي الله عنه:

With regard to his beating Ibn Mas‘ūd and withholding his stipend, this is false, and his beating of ‘Ammār is also a fabrication. If he had disembowelled him he would not have lived at all. Some scholars tried to find an acceptable way of interpreting this report, but no attention should have been paid to it in the first place, because it is all false and no truth can be based on falsehood. We should not go along with the ignorant because it is a waste of time.<sup>3</sup>

‘Uthmān’s age, faith, modesty, gentleness, kindness, soft nature, seniority in

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1 *‘Ammār ibn Yāsir*, by Usāmah Ahmad Sultān, p. 122

2 *‘Ammār ibn Yāsir*, by Usāmah Ahmad Sultān, p. 122

3 *Al-‘Awāṣim min al-Qawāsim*, p. 82-84

Islam and status all put him far above sinking to this level in attitude towards a man who was one of the most senior of the Ṣaḥābah of Rasūl ﷺ, whose seniority and virtue ‘Uthmān رَضِيَ اللَّهُ عَنْهُ recognised despite the differences in opinion that arose between them.

Would ‘Uthmān رَضِيَ اللَّهُ عَنْهُ be able to do that when he was insisting that the people should not fight to defend him and was content to die, patiently seeking reward and to protect Muslim blood from being shed and prevent widespread turmoil? Would he accept to do to ‘Ammār رَضِيَ اللَّهُ عَنْهُ - when he was well aware of his seniority and virtue in Islam - what is mentioned in the false reports, namely ordering his slaves to beat him until he lost consciousness, then stepping on his stomach when he was in that state? Would the character and modesty of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ allow him to demonstrate the pagan attitude of insulting ‘Ammār رَضِيَ اللَّهُ عَنْهُ by slandering his mother Sumayyah رَضِيَ اللَّهُ عَنْهَا, who was one of the earliest Muslims and a woman of great virtue, when ‘Uthmān رَضِيَ اللَّهُ عَنْهُ knew of the honour that accrued to ‘Ammār رَضِيَ اللَّهُ عَنْهُ by virtue of his being the son of his mother Sumayyah رَضِيَ اللَّهُ عَنْهَا, the first martyr in Islam?

No, this is not true at all; because in the sound reports there is no indication at all that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ could sink to such a low level in rebuking and disciplining. Moreover, his attitude, nature and character make that very unlikely. There is no doubt that examining these fabricated reports against what is known of the attitude and character of these prominent figures, and taking into account the standards of the era, is the best way to expose the fabrication and the fabricators.<sup>1</sup>

### Accusation against ‘Ammār of taking, part in the turmoil and stirring up trouble against ‘Uthmān

In attributing these fabrications to ‘Ammār رَضِيَ اللَّهُ عَنْهُ, the historians relied on reports none of which were free of weakness in their isnād or texts. Different accusations

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1 Al-Khalīfah al-Muftara ‘alayhi ‘Uthmān ibn ‘Affān, p. 1441; ‘Ammār ibn Yāsir, p. 137

were levelled against ‘Ammār رضي الله عنه about his stirring up turmoil, inciting people against ‘Uthmān رضي الله عنه and inciting them to rebel against him. Some of these reports say that ‘Uthmān رضي الله عنه sent word to him in Egypt to find out what was happening with regard to what they had heard about the people rebelling, and that the Saba’iyyah had managed to influence ‘Ammār رضي الله عنه. The isnād of this report, which was narrated by al-Ṭabarī<sup>1</sup>, includes Shu‘ayb ibn Ibrāhīm al-Tamīmī al-Kufī, the narrator of the books of Sayf, about whom there is some ambiguity.

Al-Rāwī said concerning him:

He is not known, although he has some aḥādīth and reports in which there is some weirdness and they contain a lot of bias against the salaf.<sup>2</sup>

It was also narrated by ‘Umar ibn Shabbah in *Tārīkh al-Madīnah*, where its isnād includes the Shaykh of ‘Umar, ‘Alī ibn ‘Āṣim, of whom Ibn al-Madīnī said:

‘Alī ibn ‘Āṣim made a lot of mistakes, and when corrected, he would not retract. He was known for narrating ḥadīth and he narrated rejected aḥādīth.<sup>3</sup>

Yaḥya ibn Ma‘īn said:

He is worthless.<sup>4</sup>

And on one occasion he said:

He is a liar and worthless.<sup>5</sup>

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1 *Tārīkh al-Ṭabarī*, 5/348

2 *Istishhād ‘Uthmān wa Waq‘ah al-Jamal*, p. 30

3 *Siyar Alām al-Nubdā’*, 9/253

4 op. cit., 9/255

5 op. cit., 9/257

Al-Nasā'ī said:

His ḥadīth is to be ignored.<sup>1</sup>

Al-Bukhārī said:

He is not sound according to them, and they criticised him.<sup>2</sup>

And there were some who tried to be tactful about him. Ibn Ḥajar said concerning him:

He is Ṣadūq but he makes mistakes and insists on them, and he was accused of being a Shī'ah.<sup>3</sup>

A report whose isnād is like this cannot be easily accepted, especially when it is known that 'Ammār رضي الله عنه was a pious man whose piety would prevent him from indulging in such things.

We do not know of anyone who would indulge in such dirty work except a hate-filled Saba'iyyah Jew. Allah forbids that a Ṣaḥābī, one of the Ṣaḥābah of Rasūl صلی الله علیه و آله و سلم, could sink to such a low level. Khālīd al-Ghayth says:

This report contradicts what has been proven of the dignity of the Ṣaḥābah صلی الله علیه و آله و سلم, in addition to the fact that it was not narrated via any sound isnād.<sup>4</sup>

Among the false reports that have been narrated concerning this matter is that which was attributed to Sa'īd ibn al-Musayyab, in which it says that the Ṣaḥābah in general were upset with 'Uthmān رضي الله عنه in addition to others who were also upset,

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1 op. cit., 9/255

2 op. cit., 9/255

3 *Taqrīb al-Tahdhīb*, p. 403

4 *Istishhād 'Uthmān wa Waq'at al-Jamal*, p. 86

and they got angry with him, especially Abū Dhar; Ibn Mas‘ūd and ‘Ammār ibn Yāsir رضي الله عنه.<sup>1</sup> The problem with this report is that it contains a kind of deception (tadlīs) that cannot be approved or overlooked, because the name of a narrator who is accused of fabricating and telling lies was dropped from the isnād, namely Ismā‘īl ibn Yaḥya ibn ‘Ubayd Allāh.

Hence the scholars of ḥadīth determined that this report is weak and stated that it is a false report, when they discussed the biography of Muḥammad ibn ‘Īsa ibn Samī, the one who narrated this report from Ibn Abī Dhi‘b. Aḥmad al-Bukhārī said concerning Ibn Samī:

It was said that he did not hear this ḥadīth from Ibn Abī Dhi‘b, meaning this ḥadīth from Zuhri about the murder of ‘Uthmān.

Ibn Ḥibbān said:

Ibn Samī did not hear this ḥadīth from Ibn Abi Dhi‘b, rather he heard it from Ismā‘īl ibn Yaḥyā, so he resorted to tadlīs (deception) [by dropping the name of Ismā‘īl].

Al-Hākīm said:

Abū Muḥammad - meaning Ibn Samī - narrated a munkar ḥadīth from Ibn Abī Dhi‘b, which is the ḥadīth about the murder of ‘Uthmān. It was said in his book: “From Ismā‘īl ibn Yaḥyā from Ibn Abī Dhi‘b, but he dropped the name of Ismā‘īl ibn Yaḥyā, and Ismā‘īl is worthless when it comes to ḥadīth.”<sup>2</sup>

Dr Yūsuf al-‘Ishsh said:

The report that is attributed to Sa‘īd ibn al-Musayyab must be ignored, because upon examination it is obviously fabricated. Al-Hākīm al-Nisapūrī

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1 *Tārīkh Dimashq*, 39/415; ‘Ammār ibn Yāsir, p. 144

2 *Taḥqīq Mawāqif al-Ṣaḥābah*, 2/16-18; *al-Tārīkh al-Kabīr* by Al-Bukhārī, 1/203; *al-Tahdhīb*, 9/391; *Tahdhīb al-Tahdhīb*, 9/392

stated that one of the men in its isnād dropped the name of another man who was worthless, and it is munkar. The fact of the matter is that this report does not show any of the respect that Sa'īd ibn al-Musayyab showed to the Ṣaḥābah in his other, sound reports.<sup>1</sup>

### ‘Ammār’s innocence of the murder of ‘Uthmān

The report about Masrūq and Abū Mūsā رضي الله عنه accusing ‘Ammār رضي الله عنه of that when he came with Ḥasan to incite the people of Kūfah is regarded as weak because of Shu‘ayb, who is unknown, and Sayf who is very weak. The report in *Ṣaḥīḥ al-Bukhārī* does not say anything about that, so this extra material cannot be accepted, especially since it casts aspersions upon a Ṣaḥābī such as ‘Ammār ibn Yāsir رضي الله عنه, whom Rasūl صلى الله عليه وسلم prayed would be protected against the shayṭān<sup>2</sup> and who was filled to the brim with faith.<sup>3</sup>

The scholars explained that this accusation, which is not limited only to ‘Ammār رضي الله عنه but also included other Ṣaḥābah, is false.

Ibn Kathīr said:

As for what was said by some people, that some of the Ṣaḥābah let ‘Uthmān down and were pleased when he was killed, this is not narrated in any sound report from any of the Ṣaḥābah, rather all of them objected to it and cursed the ones who did it.<sup>4</sup>

Al-Qāḍī Abū Bakr ibn al-‘Arabī said:

This is the best that was narrated concerning this issue, thus it becomes clear - and in order to reach the right conclusion we must follow the people of truth - that none of the Ṣaḥābah ever incited anyone against ‘Uthmān or

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1 *Al-Dawlah al-Umawīyah*, 39

2 *Al-Bukhārī*, no. 3743

3 *‘Ammār ibn Yāsir*, p. 147

4 *Al-Bidāyah wa al-Nihāyah*, 7/207



forsook him. If ‘Uthmān رضي الله عنه had sought the help of others, one thousand or four thousand strangers would not have been able to overwhelm twenty thousand or more locals, but he let himself into this calamity.<sup>1</sup>

And he said:

The evildoers and the ignorant started saying that the virtuous Ṣaḥābah had caused trouble to him and had incited people against him, and that they were pleased about what had happened to him. These evildoers and ignorant people fabricated in their books letters in which there was some eloquence and which were supposedly written by ‘Uthmān, which show him seeking the support of ‘Alī. But this is all a fabrication, aimed at damaging the image of the salaf and the Rightly-Guided Khulafā’ in the minds of the Muslims. The conclusion we may reach is that ‘Uthmān was killed unlawfully and was accused with no evidence, and that all of the Ṣaḥābah are innocent of shedding his blood, because they did what he wanted them to do and they fulfilled his wish to be left to face his fate.<sup>2</sup>

### ‘Amr’s innocence of the murder of ‘Uthmān

When ‘Uthmān رضي الله عنه was surrounded, ‘Amr ibn al-‘Āṣ رضي الله عنه left Madīnah and headed for Syria. He said: “By Allah O people of Madīnah, no one will stay in Madīnah until the time when this man is killed, but Allah will humiliate him. Whoever cannot support him, let him flee.” So he left and his two sons ‘Abd-Allāh and Muḥammad left with him. Ḥassān ibn Thābit left after him, and they were followed by others whom Allah willed should go.<sup>3</sup> When the news of ‘Uthmān’s رضي الله عنه murder and the people’s swearing allegiance to ‘Alī رضي الله عنه came to him, ‘Amr رضي الله عنه said:

I am Abū ‘Abd Allāh (i.e., I know what is going on); there will be war and whoever takes part in it will make it worse. May Allah have mercy on ‘Uthmān and may Allah be pleased with him and forgive him.

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1 *al-‘Awāṣim min al-Qawāṣim*, p. 129

2 *op. cit.*, p. 132

3 *Tarīkh al-Ṭabarī*, quoting from ‘Amr ibn al-‘Āṣ by al-Ghadbān, p. 464

Salāmah ibn Zalbāgh al-Judhāmī said:

O Arabs, there was a door between you and the Arabs; now set up a new door if the first door is broken.

‘Amr said:

That is what we want, a ruler who deals with the people on the basis of equality.

Then he started weeping and saying:

O ‘Uthmān, true modesty and religious commitment have departed with him, until he reached Damascus.<sup>1</sup>

This is the true image of ‘Amr رضي الله عنه, which is in harmony with his character, attitudes and closeness to ‘Uthmān رضي الله عنه. As for the distorted image that was presented of him as an ambitious opportunist and seeker of worldly gains, this is a report which is weak and is to be rejected the report of al-Wāqidī from Mūsā ibn Ya‘qūb.<sup>2</sup> A number of writers and historians were influenced by these weak reports, so they presented ‘Amr رضي الله عنه in a very negative manner, such as that which was written by Maḥmūd Shīth Khaṭṭāb<sup>3</sup>, ‘Abd al-Khāliq Sayyid Abū Rāḍiyah<sup>4</sup> ‘Abbās Maḥmūd al-‘Aqqād who refuses to look at the isnād and thinks little of his readers’ intelligence, and presents an image of Mu‘āwiyah and ‘Amr رضي الله عنه as opportunists and seekers of worldly gains.

The fact that all the historical critics agreed that all the reports that he used to reach this conclusion are false means nothing to al-‘Aqqād. After quoting these weak reports on which no conclusion can be based, he said:

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1 *Tārīkh al-Ṭabarī*, quoting from ‘*Amr ibn al-‘Āṣ*’ by alGhadbān, p. 481

2 ‘*Amr ibn al-‘Āṣ*’ by Ghadbān, p. 481

3 *Sufara’ al-Nabī* صلوات الله عليه by Maḥmūd Shīth Khaṭṭāb, p. 508

4 ‘*Amr ibn al-‘Āṣ*’ by ‘Abd al-Khāliq Sayyid Abū Rābiyah, p. 316

Let the historical critics say what they like with regard to how true this debate was and how sound these words are and what is proven and not proven with regard to the isnād and text. What we have no doubt about, even if all the books of history come together to reject it, is that the agreement between the two men was based on an agreement that each of them would have his share and would cooperate to attain the position of rulers and governors, otherwise there would be no deal at all.<sup>1</sup>

The true character of ‘Amr ibn al-‘Āṣ رضي الله عنه was that he was a man of principle who left Madīnah when he felt unable to defend ‘Uthmān رضي الله عنه, and he wept bitterly for him when he was killed. He was one of the closest of his companions, friends and consultants and he was included in the shūrā council at the time of ‘Uthmān رضي الله عنه even though he was not the governor of any province. He went to Mu‘āwiyah رضي الله عنه to cooperate with him in fighting the murderers of ‘Uthmān رضي الله عنه and avenging the slain khalīfah.<sup>2</sup>

The murder of ‘Uthmān رضي الله عنه was sufficient to create anger in the hearts of both men against the criminals who had shed blood and they had no option but to select a place other than Madīnah to take revenge on those who had violated the sanctity of the Rasūl of Allah صلى الله عليه وسلم and slain his khalīfah in front of the people. What is so strange about ‘Amr رضي الله عنه being angry for the sake of ‘Uthmān رضي الله عنه? If anyone has any doubt about this matter, this doubt is based on false reports which depict ‘Amr رضي الله عنه as a man whose main aim was power and authority.<sup>3</sup>

## Comments of the Ṣaḥābah about the fitnah

### Anas ibn Mālik

It was said to Anas ibn Mālik:

No one can love both ‘Alī and ‘Uthmān.

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1 ‘Amr ibn al-‘Āṣ by al-‘Aqqād, p. 231, 232

2 ‘Amr ibn al-‘Āṣ by Ghadbān, p. 489, 490

3 op. cit., p. 492

Anas said:

They are lying. We love both of them.<sup>1</sup>

### **Ḥudhayfah ibn al-Yamān**

It was narrated that Khālīd ibn al-Rabī' said:

We heard that Ḥudhayfah was sick, so Abū Mas'ūd al-Anṣārī رضي الله عنه went to him with a number of people in al-Madā'in. Then mention was made of 'Uthmān's murder and he said: "I was not present and I did not kill him or approve of that."<sup>2</sup>

Aḥmad ibn Ḥanbal narrated from Ibn Sirīn that Ḥudhayfah said when news of 'Uthmān's murder reached him:

O Allah, You know that I am innocent of the blood of 'Uthmān. Even if those who killed him did the right thing, I have nothing to do with them, and if they did the wrong thing, You know that I am innocent of his blood, and the Arabs will know that if his murder was the right thing, things would improve and if it was the wrong thing there would be bloodshed. But all they got was bloodshed, and war and killing have not stopped since then.<sup>3</sup>

Ibn 'Asākir narrated from Jundub ibn 'Abd-Allāh رضي الله عنه - who met Rasūl صلى الله عليه وسلم - that he met Ḥudhayfah رضي الله عنه and mentioned the case of the khalīfah 'Uthmān رضي الله عنه to him, and he said: "They will kill him." Jundub asked: "Where will he be?" He said: "In Paradise." Jundub said: "Where will his killers be?" He said: "In hell."<sup>4</sup>

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1 *Tahqīq Mawāqif al-Ṣaḥābah*, 2/25; *al-Tahdhīb* by Ibn Ḥajar, 7/141

2 *op. cit.*, 2/27

3 *Tahqīq Mawāqif al-Ṣaḥābah*, 2/28; *Tarīkh Dimashq*, p. 388

4 *Ibid.*

## Umm Sulaym al-Anṣāriyyah

Umm Sulaym al-Anṣāriyyah رضي الله عنها said, when she heard of the killing of ‘Uthmān رضي الله عنه:

They will not get anything after this but bloodshed.<sup>1</sup>

## Abū Hurayrah

It was narrated that Abū Maryam said:

I saw Abū Hurayrah on the day when ‘Uthmān was killed, with two braids, and he was holding onto them and saying: “By Allah, ‘Uthmān was killed unlawfully.”<sup>2</sup>

## Abū Bakrah

Ibn Kathīr narrated in *al-Bidāyah wa al-Nihāyah* that Abū Bakrah رضي الله عنه said:

To be thrown from heaven to earth would be dearer to me than having any part in the murder of ‘Uthmān.<sup>3</sup>

## Abū Mūsā al-Ash‘arī

It was narrated from Abū ‘Uthmān al-Nahdī that Abū Mūsā al-Ash‘arī رضي الله عنه said:

If the killing of ‘Uthmān رضي الله عنه was guided, then sincerity would have brought something good out of this action, but it was misguided so it brought bloodshed.<sup>4</sup>

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1 *Al-Bidāyah wa al-Nihāyah*, 7/195

2 *Taḥqīq Mawāqif al-Ṣaḥābah*, 2/31; *Tārīkh Dimashq*, p. 493

3 *Taḥqīq Mawāqif al-Ṣaḥābah*, 2/31; *Tārīkh Dimashq*, p. 493

4 *Tārīkh al-Madīnah*, 4/1245

## Samurah ibn Jundub

Ibn ‘Asākir narrated with his isnād that Samurah ibn Jundub رضي الله عنه said:

Islam was in a strong fortress, but they breached this defence by killing ‘Uthmān and damaged it in many places, and they will not be able to repair the gaps or fill them until the Day of Resurrection. The khilāfah was among the people of Madīnah but it was taken out and it is no longer among them.<sup>1</sup>

## ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ

Abū Nu‘aym narrated in *Ma‘rifat al-Ṣaḥābah* with his isnād that ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ رضي الله عنه said:

‘Uthmān ibn ‘Affān Dhū al-Nūrayn was killed unlawfully and he will be given a double reward.<sup>2</sup>

## ‘Abd-Allah ibn Salām

He said:

Do not kill ‘Uthmān, for if you kill him you will never pray together again.<sup>3</sup>

According to another report:

By Allah, you will not shed even a little of his (‘Uthmān’s) blood but that will push you further away from Allah.<sup>4</sup>

## Ḥasan ibn ‘Alī

It was narrated that Ṭalq ibn Khashshāf said:

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1 *Taḥqīq Mawāqif al-Ṣaḥābah*, 2/31; *Tārīkh Dimashq*, p. 493

2 *Ma‘rifat al-Ṣaḥābah*, 1/245; *al-Mu‘jam al-Kabīr*, 1/46

3 *Taḥqīq Mawāqif al-Ṣaḥābah*, 2/34; *Faḍā’il al-Ṣaḥābah*. Its isnād is ṣaḥīḥ.

4 *Al-Tabaqāt*, 3/81

We went to Madīnah and Qarṭ ibn Khaythamah was with us. We met Ḥasan ibn ‘Alī and Qarṭ said to him:

Why was the Amīr al-Mu‘minīn ‘Uthmān killed?

Ḥasan رضي الله عنه replied:

He was killed unlawfully.<sup>1</sup>

### **Salamah ibn al-Akwa’**

It was narrated that Yazīd ibn Abī ‘Ubaydah said:

When ‘Uthmān was killed, Salamah ibn al-Akwa’ - who had been present at Badr - left Madīnah and headed for al-Rabdhah, and he stayed there until just before he died.<sup>2</sup>

### **‘Abd Allāh ibn ‘Umar**

It was narrated that Abū Ḥāzim said:

I was with ‘Abd-Allāh ibn ‘Umar ibn al-Khaṭṭāb and he mentioned ‘Uthmān and his virtues, his attributes and his relationship through marriage to Rasūl صلى الله عليه وسلم so that he depicted him as purer than glass. Then he mentioned ‘Alī ibn Abi Tālib رضي الله عنه and mentioned his virtues, his seniority in Islam and his relationship through marriage to Rasūl صلى الله عليه وسلم until he depicted him as purer than glass. Then he said: “Whoever wants to talk about these two let him talk about them in this manner or else not speak at all.”<sup>3</sup>

Ibn ‘Umar رضي الله عنه also said:

Do not revile ‘Uthmān, for we used to regard him as one of the best of us.<sup>4</sup>

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1 *Tārīkh al-Madīnah*, 4/145

2 op. cit., 4/142

3 *Tahqīq Mawāqif al-Ṣaḥābah*, 1/379

4 *Tahqīq Mawāqif al-Ṣaḥābah*, 1/379; *Faḍā’il al-Ṣaḥābah*. Its isnād is ṣaḥīḥ

## The effect of ‘Uthmān’s murder in creating further turmoil and division

The turmoil of ‘Uthmān’s رضي الله عنه murder was the cause of a great deal of further turmoil and it cast its shadow on the events that followed it. People’s hearts changed and lying became widespread, and deviation from the laws and teachings of Islam began from that point.<sup>1</sup> The murder of ‘Uthmān رضي الله عنه was one of the greatest causes of fitnah among people; because of it the ummah became divided and has remained so until today.<sup>2</sup>

Hatred was created against one another and there were many calamities; evildoers prevailed and the righteous were humiliated, those who had previously been unable to create division now became active and those who loved good were unable to do good. They swore allegiance to ‘Alī ibn Abi Ṭālib رضي الله عنه, who was the most, entitled to become khalīfah at that point, and was the best of those who remained, but people were divided and the fire of fitnah had been lit. There was no unity and no discipline, and the khalīfah and the best of the ummah were not able to achieve all they wanted of goodness, and many people took part in spreading fitnah and division.<sup>3</sup>

The conquest movement grew gradually weaker in the last few years of ‘Uthmān’s khilāfah, when the turmoil began in the Muslim lands and the centre of the khilāfah, then it ceased when ‘Uthmān رضي الله عنه was killed. That continued to be the case, and there was even some loss of conquered lands, until the beginning of Mu‘āwiyah’s رضي الله عنه reign, when the Muslims affairs stabilised and the conquests began in the east, west and north.<sup>4</sup>

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1 Op. cit., p. 590

2 *Majmū’ al-Fatāwa*, 25/162

3 op. cit., 25/163

4 *Aḥdāth wa aḥādīth Fitnat al-Ḥaraj*, p. 591



## Wronging and transgressing against others are causes of doom in this world and in the Hereafter

Wronging and transgressing against others unlawfully are causes of doom in this world and in the hereafter, as Allah says:

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا

And these towns [population, ‘Ād, Thamūd] We destroyed them when they did wrong. And We appointed a fixed time for their destruction.<sup>1</sup>

The one who researches what happened to those who rebelled against ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and transgressed against him will find that Allah did not give them respite rather He humiliated them and wreaked vengeance on them, and none were spared.<sup>2</sup>

Khalīfah ibn Khayyāt narrated in his *Tārīkh* with a ṣaḥīḥ isnād that ‘Imrān ibn al-Hudayr said:

‘Abd Allāh ibn Shaqīq told me that the first drop of ‘Uthmin’s blood fell on the words:

فَسَيَكْفِيكَهُمُ اللَّهُ

So Allah will suffice for you against them.<sup>3</sup>

As Abū Ḥurayth mentioned that he and Suhayl al-Numayri went and took out the Muṣḥaf, and the drop of blood on (the words)”

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1 Sūrah al-Kahf: 59

2 *Taḥqīq Mawāqif al-Ṣaḥābah fi al-Fitnah*, 1/483

3 Sūrah al-Baqarah: 137

فَسَيَكْفِيكَمُ اللَّهُ

So Allah will suffice for you against them.

is still in the Muṣḥaf and has not been erased.

In *Tārīkh ibn ‘Asākir* it is narrated that Muḥammad ibn Sirīn said:

I was circumambulating the Ka‘bah and I saw a man saying: “O Allah, forgive me, but I don’t think You will forgive me.” I said: “O slave of Allah, I have never heard anyone saying what you are saying.” He said: “I promised Allah that if I could slap ‘Uthmān on the face I would do so.” When he was killed and placed on the bier in the house, and the people were coming to pay their last respects, I entered as if I wanted to pay my last respects, and I found myself alone with him. I lifted the cloth from his face and slapped his face, and then I covered him again. Now my right arm is paralyzed.”

Muḥammad ibn Sirīn said: “I saw it, like a piece of wood.”<sup>1</sup>

Were it the case that nothing resulted from the wrongdoing of these haters except the Muslims unsheathing their swords against them until the Day of Resurrection, that would be a sufficient deterrent to them and everyone who joined them. Al-Qāsim ibn Muḥammad said:

‘Alī passed by two men in Madīnah, after ‘Uthmān had been killed and before allegiance was sworn to him, and they were saying: “Ibn al-Bayda’ (i.e., ‘Uthmān) has been killed and his seniority in Islam and position among the Arabs was well known, but by Allah no one is seeking to avenge him.” ‘Alī said: “What did you say?” He repeated it and ‘Alī said: “No, by Allah, a lot of men will be killed and there will be a great deal of fighting, until the son of Maryam appears.”<sup>2</sup>

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1 *Sīyar al-Shuhada’*, *Durūs wa ‘Ibar by al-Suhaybānī*, p. 67; *Tārīkh Dimashq*, p. 458; *Tahqīq Mawāqif al-Ṣaḥābah*, 1/485

2 *Tahqīq Mawāqif al-Ṣaḥābah*, 1/485; *al-Tamhīd wa al-Bayān*, p. 223

## The Muslims' sorrow at the murder of 'Uthman

The calamity had a great impact on the believers; they were overwhelmed with grief and their eyes filled with tears; they spoke in praise of 'Uthmān رضي الله عنه and prayed for mercy for him. Ḥassān ibn Thābit رضي الله عنه eulogised the khalīfah and lamented his killing a great deal, condemning the murderers and their actions.<sup>1</sup>

Ka'b ibn Mālīk also lamented the murder of 'Uthmān in verse:

Then he restrained his hands and closed his door,  
And he was certain that Allah is not forgetful,  
He said to the people of the house, Do not kill them!  
May Allah pardon every man who does not fight.  
So how have you seen Allah pour out upon them  
Enmity and hatred after harmony with each other!  
And how you have seen the good turning back from people  
After him, the way the driving winds turn (the clouds) back!  
And the close of our request is: All praise be to Allah the Lord of the Worlds.

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1 , p. 62