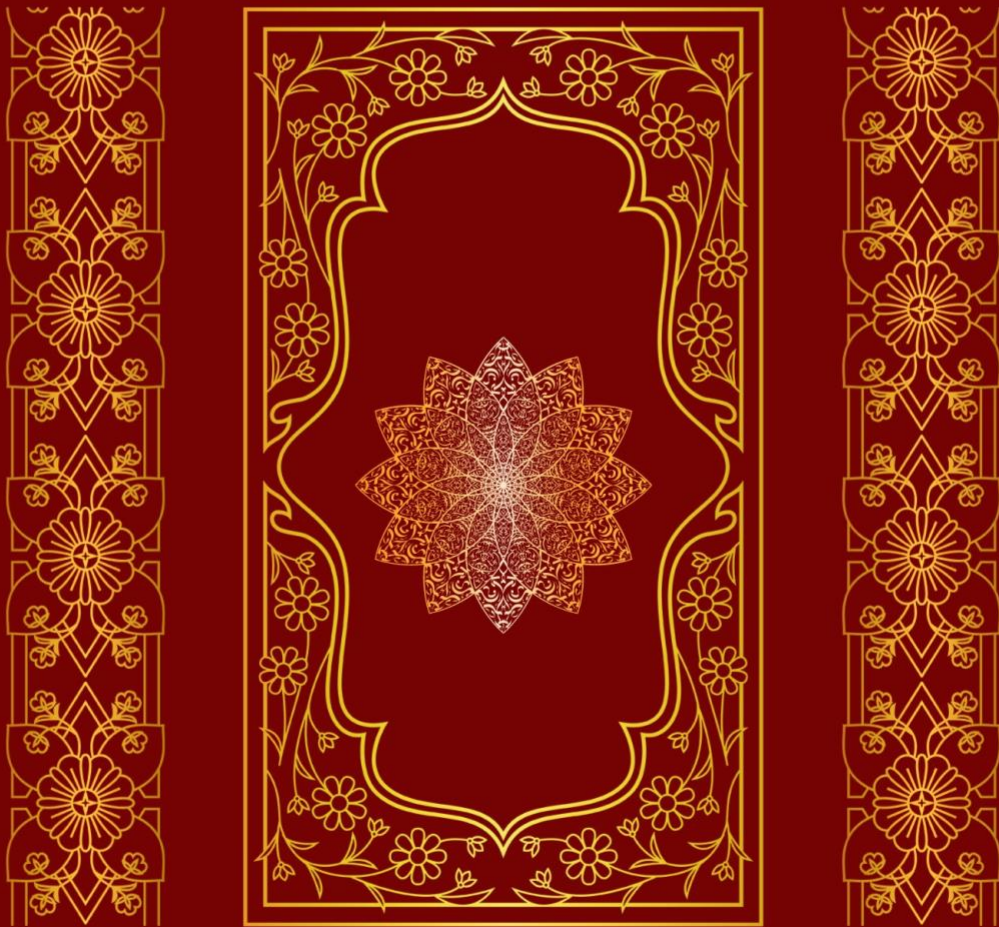


عُثْمَانُ رَضِيَ اللهُ تَعَالَى عَنْهُ

HADHRAT

UTHMAN



SHAIKH MIR ASEDULLAH QUADRI

HADHRAT UTHMAN (رضى الله تعالى عنه)

Written By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

HADHRAT UTHMAN (رضي الله تعالى عنه)

Uthman bin Affan (عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ), (576 – 656 CE) was the third Rashidun Caliph, during 644 – 656 CE (24-36 AH). He took over the Caliphate after the death of Umar (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) in 644 CE. He was one of the senior companions and son-in-law of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

He was given the title of ‘the one with two lights’ (ذَا النُّورَيْنِ), because of his marriage to, Umm Kulthum bint Mohammad (رَضِيَ اللَّهُ تَعَالَى عَنْهَا), after the death of Ruqayya bint Mohammad (رَضِيَ اللَّهُ تَعَالَى عَنْهَا).

BLESSED BIRTH

Hadhrat Uthman (رضي الله تعالى عنه) was born in 576 CE (46 AH) in Taif in Banu Umayya subtribe of Quraish. His father's name was Affan bin Abu Al-A's.

His mother's name was Arwa bint Kurayz (رَضِيَ اللَّهُ تَعَالَى عَنْهَا), who was the daughter of Umm Hakim bint Abdul Muttalib. Therefore, Arwa (رَضِيَ اللَّهُ تَعَالَى عَنْهَا) was the daughter of the paternal cousin of Prophet Mohammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

ANCESTORS

Uthman's (رضي الله تعالى عنه) ancestors, from his father's side were – Affan bin Al-Aa's bin Umayyah bin Abd Shams bin Abd Manaf bin Qusa'i.

Uthman's (رضي الله تعالى عنه) ancestors from his mother's side were – Arwah bint Kuraiz bin Rabi'ah bin Habib bin Abd Shams bin Abd Manaf bin Qusa'i.

The ancestors of Prophet Mohammad (صلى الله عليه وآله وسلم) were - Mohammad, Ibn Abdullah, bin Abdul Muttalib, bin Hashim, bin Abd Manaf bin Qusa'i (رضي الله تعالى عنهم).

Thus, Uthman's (رضي الله تعالى عنه) ancestry, both from his father's and mother's sides, meets with the ancestry of Prophet Mohammad (صلى الله عليه وآله وسلم) on Abd Manaf bin Qusa'i (b 439 CE).

EARLY LIFE

Hadhrat Uthman (رضي الله تعالى عنه) spent his childhood like other Arab children of that time. However, as his father was a very rich businessman, he belonged to elite society of Arabs.

Uthman (رضي الله تعالى عنه) had learnt how to read and write in his childhood and was one of the 22 people in Arabia who knew how to write at that time.

Uthman's (رضي الله تعالى عنه) father died during his childhood in one of his trading trips outside Arabia and Uthman (رضي الله تعالى عنه) inherited a lot of wealth from his father. Uthman (رضي الله تعالى عنه) had a younger sister named Amina bint Affan.

In his youth, Uthman (رضي الله تعالى عنه) also became a successful businessman and his business flourished making him one of the richest men in Arabia.

ACCEPTANCE OF ISLAM

When Prophet Mohammad (صلى الله عليه و آله وسلم) declared his Prophethood, Uthman (رضى الله تعالى عنه) was on a business trip to Syria. On his return, he found out about it, and got in touch with Hadhrat Abu Bakr (رضى الله تعالى عنه) and learnt that Abu Bakr (رضى الله تعالى عنه) had already accepted Islam. After a brief discussion with Abu Bakr (رضى الله تعالى عنه), Uthman (رضى الله تعالى عنه) decided to accept Islam. Hadhrat Abu Bakr (رضى الله تعالى عنه) brought him to the Prophet (صلى الله عليه و آله وسلم) and he formally recited the Shahadah and became Muslim.

His conversion to Islam angered his subtribe Banu Umayyah, who were at the forefront of opposition to the Prophet (صلى الله عليه و آله وسلم).

MIGRATION TO ABYSSINIA

Whoever had accepted Islam in the early period, became subject of oppression from Makkan Pagans. They tortured Muslims in every possible way, attempting to force them to leave Islam. Uthman (رضى الله تعالى عنه) was also faced a lot of oppression at the hands of his pagan uncle Al-Hakam ibn Abu Al-Aa's, who was angry with him for accepting Islam. However, Uthman (رضى الله تعالى عنه) remained firm, defended his acceptance, and never gave in to the torture meted out to him. As a matter of fact, he became very close to the Prophet (صلى الله عليه و آله وسلم) by marrying his daughter Sayeda Ruqayya (رضى الله تعالى عنها).

In view of excessive torture in the hands of Pagan Arabs, Muslims decided to migrate to Abyssinia (Ethiopia) to seek refuge there. The Prophet (صلى الله عليه و آله وسلم) allowed Uthman (رضى الله تعالى عنه) and his wife to migrate along with this group. The first group consisted of 12 men and 4 women. They left Makka in the dark of the night and reached the coast of the Red Sea. Uthman ibn Mazun (رضى الله تعالى عنه) acted as their leader. They found two ships about to leave the shore. They boarded them for half a dinar each.

The news of Muslims leaving Makka was spread in the morning and Pagans hurried to the coast in their pursuit. However, by the time they reached the coast, the ships carrying the Sahabah had already left. This happened in the month of Rajab, in 7 BH (615 CE).

It is in Hadith, Ummul Momineen Umm Salamah (رضى الله تعالى عنها) narrated that the reason for the first immigration to Abyssinia was because of the difficulties of Muslims in Makka. Prophet's (صلى الله عليه و آله وسلم) companions were harmed, and the trials and tests they suffered made it difficult for them to practice their religion. Moreover, the Prophet (صلى الله عليه و آله وسلم) was unable to protect them from such harm although he himself was protected by his tribe and his uncle. Therefore, he was safe from harm that his companions suffered. For these reasons, he told his companions, 'in Abyssinia, there is a king who does not oppress anyone in his land, so go to that country and stay there until Allah gives you a way out of your difficulties' (**Baihaqi, Sunan Al-Kubra**).

The ruler of Abyssinia, named Najashi (رضى الله تعالى عنه) was famous as a just ruler. He provided the immigrants all necessary facilities for their stay. Therefore, scores of Muslims followed the first batch of 16 immigrants to Abyssinia.

In view of these immigrations, the Quraish sent a delegation to Abyssinia and hoped that they would convince the king to expel the Muslims from his State. The king heard both the Quraish and the Muslims and refused to expel Muslims.

The Quraish delegation met Uthman (رضى الله تعالى عنه) and tried to persuade him to return to Makkah, but they failed in convincing him.

Uthman started business in Abyssinia and barring some initial hardships, his business flourished. During this time a son was born to Hadhrat Uthman (رضى الله تعالى عنه) who was named Abdullah (رضى الله تعالى عنه).

After about 4 years of their stay in Abyssinia, a false news was spread that all Quraish of Makka had accepted Islam. This prompted Hadhrat Uthman (رضى الله تعالى عنه), Sayyida Ruqayya (رضى الله تعالى عنها) and 39 other Muslims to return to Makka.

But, when they were about an hour's journey to reach Makkah, the reality of the situation was discovered, and they realized that the news was false. Some of them returned to Abyssinia (Ethiopia) and others sneaked secretly into the city or went in publicly but under the protection of a local notables. Hadhrat Uthman (رضى الله تعالى عنه) and Sayyida Ruqayya (رضى الله تعالى عنها) decided to stay in Makka.

Hadhrat Uthman (رضى الله تعالى عنه) started his business all over again in Makka and his business contacts in Abyssinia proved to be profitable and his business flourished once again.

MIGRATION TO MADINA

In 622 CE, Uthman (رضي الله تعالى عنه) and Sayyida Ruqayya (رضي الله تعالى عنها), were among the third group of Muslims to migrate to Madina. Upon arrival, Uthman stayed with Abu Talha ibn Thabit (رضي الله تعالى عنه) before moving into the house he purchased for himself. Uthman (رضي الله تعالى عنه) did not need any financial help from his Ansari brothers, as he had brought a considerable fortune, he had amassed in Makka to Madina.

Muslims of Madina were mostly farmers with little interest in trade, while Jews were the influential traders in Madina. Uthman (رضي الله تعالى عنه) realized there was a considerable commercial opportunity to promote trade among Muslims and soon established himself as a trader in Madina. With hard work and honesty, his business flourished, making him one of the richest men in Madina.

In 624 CE (2 AH), Muslim had to fight with Makkan Quraish the battle of Badr. During this battle, the Prophet (صلى الله عليه و آله وسلم) excused Uthman (رضي الله تعالى عنه) from participating in the battle in order to take care for Sayyida Ruqayya (رضي الله تعالى عنها) who was suffering from serious illness. Uthman (رضي الله تعالى عنه) obeyed and stayed with his wife Sayyida Ruqayyah (رضي الله تعالى عنها). Soon, Sayyida Ruqayya (رضي الله تعالى عنها) died of that illness. During her last hours, she wished to see her father who was in Badr fighting with the Pagans.

The Prophet (صلى الله عليه و آله وسلم) could not attend her funeral. Her grieving husband buried her in Jannatul Baqi graveyard.

After returning victorious from the Battle of Badr, the Apostle of Allah (صلى الله عليه و آله وسلم) went to Al-Baqi to visit her grave and prayed for her.

After the death of Sayyida Ruqayyah (رضي الله تعالى عنها), the Prophet (صلى الله عليه و آله وسلم) married his third daughter Umm Kulthum (رضي الله تعالى عنها) with Uthman (رضي الله تعالى عنه) in 625 CE (3 AH).

It is in Hadith - It is narrated by Abu Hurairah (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) stood at the door of Masjid Al-Nabawi and said, O Uthman (رضي الله تعالى عنه), Jibreel (عليه السلام) has told me that Allah wants you to marry Umm Kulthum for a dowry similar to that of Sayyida Ruqayyah (رضي الله تعالى عنها) and treat her with similar kindness. **(Ibn Majah).**

Uthman (رضي الله تعالى عنه) and Sayyida Umm Kulthum (رضي الله تعالى عنها) got married in Jumada II, 3 AH (625 CE). After three days of their marriage, the Prophet (صلى الله عليه و آله وسلم) paid a visit

to her daughter and asked, ‘O my daughter, how did you find your husband? She said, he is the best of husbands.’

Six years after the marriage, Sayyida Umm Kulthum (رضى الله تعالى عنها) also died in 9 AH (631 CE). The Prophet (صلى الله عليه و آله وسلم) offered her funeral prayers. Hadhrat Uthman was deeply grieved by the loss of Sayyida Umm Kulthum (رضى الله تعالى عنها). The Prophet (صلى الله عليه و آله وسلم) saw him broken-hearted with signs of deep grief on his face. He came to Uthman (رضى الله عنه) and said, O Uthman (رضى الله تعالى عنه), if I had another daughter, I would have given you in marriage.

Sayyida Fatima (رضى الله تعالى عنها) was married to Hadhrat Ali (رضى الله تعالى عنه) in 2 AH (624 CE) after the battle of Badr. It is reported that Hadhrat Ali (رضى الله تعالى عنه) did not have anything to offer as bridal gift except his shield. The Prophet (صلى الله عليه و آله وسلم) suggested that Ali (رضى الله تعالى عنه) sell his shield to pay the bridal gift.

Hadhrat Uthman (رضى الله تعالى عنه) purchased it for 500 dirhams, out of which 400 were set aside as bridal gift, leaving 100 for other expenses. Later Hadhrat Uthman (رضى الله تعالى عنه) presented the same Shield to Ali (رضى الله تعالى عنه) as his wedding present.

OTHER WIVES AND CHILDREN OF UTHMAN (رضى الله تعالى عنه)

(i) Fakhita bint Ghazwan (sister of Utba ibn Ghazwan) (from the Qays-Aylan tribe). Hadhrat Uthman (رضى الله تعالى عنه) had a son named Abd Allah al-Asghar ibn Uthman from her.

(ii) Umm al-Banin Mulayka bint Uyayna ibn Hisn (from Fazara clan of the Ghatafan tribe). Uthman (رضى الله تعالى عنه) had two sons from her, namely, Utba ibn Uthman and Abdul Malik ibn Uthman. Both these sons died in their infancy.

(iii) A daughter of Khalid ibn Asid (from the Banu Umayya). Uthman (رضى الله تعالى عنه) married her in 631CE. She died childless in 643 CE.

(iv) Fatima bint Al-Walid (from the Banu Makhzum). Uthman (رضى الله تعالى عنه) had two sons and a daughter from her, namely, Walid ibn Uthman, and Sa'id ibn Uthman; and daughter, Umm Sa'id (Umm Uthman) bint Uthman.

Walid and Sa'id survived their father and had offspring. Umm Sa'id (Umm Uthman) married Abdallah ibn Khalid ibn Asid, and had a son named Uthman from him. Uthman (رضى الله تعالى عنه) later divorced Fatima bint Al-Walid, who then married Abdur Rahman Ibn Abdullah.

(v) Umm Amr Umm Najm bint Jandab al-Azdi. Uthman (رضي الله تعالى عنه) had 4 sons and a daughter from her, namely, Amr ibn Uthman, Khalid ibn Uthman, Aban ibn Uthman, Umar ibn Uthman, and daughter, Maryam al-Kubra bint Uthman.

Amr, Aban and Umar survived Uthman (رضي الله تعالى عنه) and had offspring. Khalid was killed in an accident during his father's reign, but also left children. The daughter, Maryam al-Kubra married Abdur Rahman ibn al-Harith ibn Hisham.

(vi) Ramla bint Shayba (daughter of Shayba ibn Rabi'a of the Banu Abd-Shams). Uthman (رضي الله تعالى عنه) had three daughters from her, namely, Aisha bint Uthman, Umm Aban al-Kubra bint Uthman and Umm Amr bint Uthman.

Aisha was married to al-Harith ibn al-Hakam, and later married to Abd Allah ibn al-Zubayr. Umm Aban al-Kubra was married to Marwan ibn al-Hakam who was her first cousin. They had offspring. Umm Amr was married to Sa'id ibn al-As and they had offspring.

(vii) Na'ila bint al-Farafsa who was married to Uthman (رضي الله تعالى عنه) in 649 CE. They had 6 children, namely, Anbasa ibn Uthman, and daughters, Maryam al-Sughra bint Uthman, Umm Aban al-Sughra bint Uthman, Umm Khalid bint Uthman, Arwa bint Uthman and Umm al-Banin bint Uthman.

Maryam al-Sughra married to Amr ibn al-Walid ibn Uqba and then married to Sa'id ibn al-As after the death of her sister Umm Amr, they had a son named Sa'id. Umm Khalid married Abdallah ibn Khalid ibn Asid after the death of her sister Umm Sa'id (Umm Uthman). Arwa married Khalid ibn al-Walid ibn Uqba.

NOTABLE ACTS OF GENEROSITY

Hadhrat Uthman (رضي الله تعالى عنه) used his wealth in obedience of Allah and His Apostle (صلى الله عليه وآله وسلم). He was always willing to do good and spend money for the sake of Muslims. When the Prophet (صلى الله عليه وآله وسلم) came to Madinah, the only source of fresh water was the well of Bir Rumah, owned by a Jew and no one allowed to drink water from it without payment. Uthman (رضي الله تعالى عنه) bought the well for twenty-thousand dirhams and donated it and people were allowed to drink its water free of cost.

When the original Masjid-e-Nabawi became too small to accommodate all Muslims, Hadhrat Uthman (رضي الله تعالى عنه) bought the plot of land next to the mosque for 25 thousand dirhams and it was added for the expansion of the mosque.

Hadhrat Uthman (رضى الله تعالى عنها) made the single largest contribution of 1,000 dinars in cash, 1,000 camels for transport, and horses for the cavalry during the expedition of Tabuk.

MILITARY CAMPAIGNS UNDER THE PROPHET (صلى الله عليه و آله و سلم)

Hadhrat Uthman (رضى الله تعالى عنه) participated in almost all the battles that were fought under the Prophet (صلى الله عليه و آله و سلم). These include (i) the battle of Uhad, fought in 625 CE, (iii) the battle of Trench, fought in 627 CE, (iv) the conquest of Khaibar, in 628 CE, (v) the conquest of Makka in 630 CE, (vi) the battle of Hunain in 630 CE.

He accompanied the Prophet (صلى الله عليه و آله و سلم) during the episode of Hudaibiya. He also accompanied the Prophet during the expedition of Tabuk.

Uthman (رضى الله تعالى عنه) was also sent on other military campaigns with Army contingents during the life of the Prophet (صلى الله عليه و آله و سلم).

MILITARY EXPANSION DURING UTHMAN'S (رضى الله تعالى عنه) CALIPHATE

In view of Uthman's (رضى الله تعالى عنه) autonomic military strategy in which the military commanders were given a freehand to take independent decisions on the war front as per their requirements, the Muslim expansion reached far and wide to an extent of Sindh in India.

Muawiya (رضى الله تعالى عنه) was allowed to form a navy manned by a mix of Monophysite Christians, Copts, Jacobite Syrians along with Muslims. It is said that this resulted in the defeat of Byzantine navy in the Battle of Masts in 655 CE and opened Mediterranean for Muslims. It is also said that after the conquest of northern Africa, Abdullah Ibn S'ad invaded the coastal areas of Spain in Europe.

Similarly, Ahnaf Ibn Qais who was a veteran commanded of Muslims Army in the East, conquered Shustar and launched a series of further expansions by crushing the military coalition of Sassanid. They successfully crushed the revolts in Fars, Kerman, Sistan, Khorasan and reached up to borders of Afghanistan.

COMPILATION OF THE QURAN

Hadhrat Uthman (رضي الله تعالى عنه) is best remembered for forming a committee during his Caliphate which produced the authentic and unified text of Qur'an. For this purpose, he obtained complete manuscript of the Qur'an from Ummul Momineen Hafsa (رضي الله تعالى عنها), who was entrusted to keep the manuscript ever since the Qur'an was compiled by Hadhrat Abu Bakr (رضي الله تعالى عنه) during his Caliphate. Hadhrat Uthman (رضي الله تعالى عنه) summoned leading compiling authority, Zayd bin Thabit (رضي الله تعالى عنه) and some other companions to make copies of the manuscript. Several copies of the manuscript were made and each one was sent to every Muslim province with the order that all other Quranic material, fragmentary or otherwise be destroyed. At that time the Islamic State was divided into 12 Provinces, namely, (1) Madina, (2) Makka, (3) Yemen, (4) Kufa, (5) Basra, (6) Jazira, (7) Faris, (8) Azerbaijan, (9) Khorasan, (10) Syria, (11) Egypt, and (12) Efriqya (Northern Africa).

HADHRAT UTHMAN'S (رضي الله تعالى عنه) CALIPHATE

Hadhrat Abu Bakr's (رضي الله تعالى عنه) Caliphate lasted for two years (632-34), while the Caliphate of Hadhrat Umar (رضي الله تعالى عنه) lasted for 10 years (634-44). In 644 Hadhrat Umar (رضي الله تعالى عنه) was martyred while he was leading the Fajr prayer in Masjid-e-Nabawi. Before his death, Hadhrat Umar (رضي الله تعالى عنه) formed a Committee of 6 persons (1) Hadhrat Ali, (2) Hadhrat Uthman, (3) Hadhrat Abdur Rahman bin Awf, (4) Hadhrat Saad Ibn Abi Waqqas, (5) Hadhrat Zubayr Ibn al-Awam, and (6) Hadhrat Talha bin Ubaidullah (رضي الله تعالى عنهم اجمعين). After the death of Hadhrat Umar (رضي الله تعالى عنه), the Committee deliberated and selected Hadhrat Uthman (رضي الله تعالى عنه) as the successor.

Hadhrat Uthman's (رضي الله تعالى عنه) Caliphate lasted for 12 years, between 644-56 CE.

During the first half of his Caliphate there was relative calm, but in the later half he met with increasing tribulation.

Hadhrat Uthman (رضي الله تعالى عنه) was wealthy and extremely generous. His generosity was appreciated by people while he was not Caliph. But when he took over as Caliph, his generosity was viewed with suspicion as people thought that he was using public funds.

It is a well-known fact that he used his personal wealth in helping people and did not touch the treasury. He did not draw any allowance from the treasury, nor did he receive a salary during his Caliphate. At the time of his martyrdom, he had only two camels left for use for Hajj as he had donated his entire wealth among the needy during his Caliphate. But people spread false stories among masses that he is favoring his people using his office and treasury.

Hadhrat Uthman's (رضي الله تعالى عنه) life as Caliph was foretold by Prophet Mohammad (صلى الله عليه وآله وسلم).

It is in Hadith - Narrated by Hadhrat Umar (رضي الله تعالى عنه): The Prophet (صلى الله عليه وآله وسلم) said: 'I entrust to you (O' Uthman - رضي الله تعالى عنه) the well-being of my Companions, and that of those that come after them. Then falsehood will spread. (Tirmidhi, Ahmad, Ibn Majah)

MARTYRDOM OF HADHRAT UTHMAN (رضي الله تعالى عنه)

Islamic history records the following important incident.

'A group of seven hundred Egyptians came to complain to Caliph Uthman ibn Affan (رضي الله تعالى عنه) about their governor Ibn Abi Sarh's tyranny, so Uthman Ibn Affan (رضي الله تعالى عنه) said: 'Choose someone to govern you.' They chose Muhammad ibn Abu Bakr (رضي الله تعالى عنه), so Uthman Ibn Affan (رضي الله تعالى عنه) wrote credentials for him and they returned. On their way back to Egypt, at three days' distance from Madina, a messenger caught up with them with the news that he carried orders from Uthman Ibn Affan (رضي الله تعالى عنه) to the governor of Egypt. They searched him and found a message from Uthman ibn Affan (رضي الله تعالى عنه) to Ibn Abi Sarh ordering the killing of Muhammad Ibn Abu Bakr (رضي الله تعالى عنه) and his associates. They were furious for this double cross. They returned to Madinah and demanded the Caliph to explain this double cross. Uthman Ibn Affan (رضي الله تعالى عنه) acknowledged that the camel, the servant, and the seal on the letter belonged to the Caliph, but he swore that he did not write that letter nor ordered the letter to be written. It was discovered that the letter had been hand-written by Marwan Ibn al-Hakam.

The above incident shows what was going on inside the Caliphate and how the Caliph was surrounded by the people who were working for vested interests. It also shows that Marwan was working with some Governors to overthrow the Caliph.

The atmosphere in Madina was already charged up as troublemakers from other places, particularly from Kufa, Iraq, were demanding Caliph's ouster from office.

The Saba'its, Qurras and Kharijites all played destructive role in creating anarchy during Hadhrat Uthman's (رضى الله تعالى عنه) caliphate.

They besieged the Caliph's house and demanded his resignation. Hadhrat Uthman (رضى الله تعالى عنه) did not use force to disperse the crowd. The Caliph was not in favor of using force on the crowd as it might have resulted in killing of scores of people.

Hadhrat Uthman (رضى الله تعالى عنه) was 80 years old and a father figure to his people. His heart was full of love for his people, and he never wanted any kind of bloodshed on the streets in his name. His approach to the troublemakers was conciliatory. He tried hard to bring sanity to the rioters. During the siege, he used to climb over the roof of his house and address the rioters in a most conciliatory way. His conciliatory approach was viewed as his weakness by the rioters. They thought that the people had abandoned their Caliph. This was wrong perception. They did not know that if Hadhrat Uthman (رضى الله تعالى عنه) had decided to use force, he could have gathered several thousand-armed forces, much higher than the number of rioters who had gathered around his house. In addition, he could have used security personnel to crush the uprising.

When rioters surrounded the Caliph's residence and continued the siege for 7 long weeks, the only province that could come forward to help the Caliph was Syria. But this help was not forthcoming. Marwan was Muawiya's (رضى الله تعالى عنه) man working as Secretary of the Caliph. This is the reason Marwan was lavishly rewarded during Muawiya's (رضى الله تعالى عنه) time. Muawiya (رضى الله تعالى عنه) made him Governor of Madina during his rule.

MUAWIYA'S (رضى الله تعالى عنه) ROLE

Hadhrat Uthman (رضى الله تعالى عنه) indeed refused to accept any help, but in spite of that, Hadhrat Ali (رضى الله تعالى عنه) asked his sons to guard the house of the Caliph against the rioters. He did that against the wish of the Caliph. He did not mind his own sons being killed while protecting the Caliph. This shows the model of conduct of our Khulafa-e-Rashideen.

A handful of rioters climbed the wall of the house of the Caliph, entered his house and killed him while he was reading the Quran.

After Hadhrat Uthman's (رضي الله تعالى عنه) assassination, his blood-stained shirt and the severed fingers of his wife which were cut by the rioters' sword were transported to Syria where Muawiya (رضي الله تعالى عنه) was the Governor. The blood-stained shirt and the fingers were displayed in front of the people in Syria. They were incited to take revenge on the assassins. A mass scale frenzy was created in the entire Islamic State, particularly in Madina, which was aimed at harassing and pushing the new Caliph, Ali (رضي الله تعالى عنه) to a corner.

Muawiya (رضي الله تعالى عنه) knew that Hadhrat Ali (رضي الله تعالى عنه) alone was not able to arrest the criminals. They were spread all over the place. Many of whom were in Egypt and Syria under Muawiya's (رضي الله تعالى عنه) patronage. Hadhrat Ali (رضي الله تعالى عنه) needed time and support for bringing the criminals to justice.

Sighting the opportunity, Muawiya (رضي الله تعالى عنه) came out in open rebellion against the Rashidun Caliphate and became the leader of a united opposition and orchestrated a smear campaign claiming that the Caliph Ali (رضي الله تعالى عنه) was protecting the assassins.

Hadhrat Ali (رضي الله تعالى عنه) was surrounded by a conspiratorial quagmire at all sides. If he attempted to arrest the assassins, he would have ended up in a civil war. If he did not arrest them, then Muawiya (رضي الله تعالى عنه) would create a bigger trouble for him with his campaign and create divide between Sahabah and incite them to fight with each other. The battle of Camel was the result of this campaign. Hadhrat Ali (رضي الله تعالى عنه) was well aware of these facts. He was a born fighter. He was trained under the Prophet (صلى الله عليه وآله وسلم) right from his childhood. He fought till the end and tried to protect the Caliphate from falling into the wrong hands.

Ad-Dahabi wrote in his book 'Siyar A'alam Al-Nabula' about the battle of Siffeen - قتل بين - الفريقين نحو من ستين ألفا وقيل : سبعون ألفا . وقتل عمار مع علي ، وتبين للناس قول رسول الله -صلى الله عليه وسلم- : تقتله [In my opinion about **60 to 70 thousand people died** and Ammar Yasir (رضي الله تعالى عنه) was killed fighting on the side of Hadhrat Ali (رضي الله تعالى عنه) and this demonstrates what the Prophet (صلى الله عليه وآله وسلم) said (to Ammar Yasir - رضي الله تعالى عنه): 'you will be killed by the rebels!' (**Hadith Bukhari**)

Before that, in the battle of Camel, **over 10 thousand people died**. During the rule of Yazid, their Army ransacked Makka and Madina and **over 10 thousand people were killed**. Meaning, an estimated 100,000 people were killed during these tribulations.

Imam Jalaluddin Suyuti wrote in his book 'The History of the Rightly Guided Caliphs' (Tareekh ul Khulufa al - Rashideen) as follows.

"In the year 63 AH, Yazid was involved in ransacking Madina, killing a generation of the Companions, and in desecrating and robbing Madinah. Masjid-e-Nabawi was filled with dead bodies, and no one could perform Salah for days. After creating carnage in Madina in the incident of Harrah, the army of Yazid proceeded to Makkah and overpowered Zubair's (رضي الله تعالى عنه) army. In Makka, Yazid's Army destroyed Ka'abatullah and committed unthinkable war crimes.'

The famous Ahle Sunnah Imam al-Barzanji (1640-1703), the Chief Mufti of Madinah (buried in Jannat ul Baqi) wrote in his book "Ishrat al-Sa'a" as follows.

QUOTE - It was a false pretext of Muawiya (رضي الله تعالى عنه) to justify his fight with Hadhrat Ali (رضي الله تعالى عنه) under the guise of revenge for the murder of Hadhrat Uthman (رضي الله تعالى عنه) because when he completely attained the power and became ruler of the whole State, he never opened the case of the murder of Hadhrat Uthman (رضي الله تعالى عنه) and did not arrest the murderers though he claimed earlier that the killers were still around. This proves that all his fight was for worldly rule under the deceit of revenge for the murder. - UNQUOTE

Ibn Kathir wrote in his famous book al-Bidaya wan Nihaya as follows.

Muawiya (رضي الله تعالى عنه) was not appointed with the consensus of Muslims at large as was the case with his predecessors. Despite this Muawiya (رضي الله تعالى عنه) wanted to be the King and he fought for this position and became ruler by force. When he imposed his Kingdom on people, they had no choice but to give him bay'a. If people did not give him bay'a, they would not only lose their positions/jobs but also would have lost their lives. It would have been a catastrophe for them. People would rather give bay'a than confront these consequences. That is why Imam Hasan (رضي الله تعالى عنه) stepped down and other Sahaba joined him to avoid the risk of civil War amongst Muslims. (**Al-Bidaya wan-Nihaya, Vol 8, P 132**).

It has been the tradition of Ulema-e-Ahle Sunnah to maintain silence regarding the state of the Iman of Muawiya (رضي الله تعالى عنه). There is Hikmah in this tradition, and we agree with it. What Muawiya (رضي الله تعالى عنه), his associates and his followers did during their lifetimes are best known to Allah (عَزَّ وَجَلَّ) and he is the best of Judges. So we leave this matter in the hands of Allah (عَزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه و آله وسلم) without passing any judgements or rulings on the state of the Iman of Muawiya (رضي الله تعالى عنه), and his associates. At the same time, it is important to know historical facts from authentic accounts. Islam preaches peace, not ignorance and ignorance is the death of Iman.

I have written 7 books in this context. All these books are important read for the Aqeeda of Ahle Sunnah Wa Al-Jama'a.

- (i) <https://sahihiman.com/books/battle-of-the-camel>
- (ii) <https://sahihiman.com/books/muawiya-role-during-rashidun-caliphate>
- (iii) <https://sahihiman.com/books/muawiya-reign-as-head-of-state>
- (iv) <https://sahihiman.com/books/hadhrat-umar>
- (v) <https://sahihiman.com/books/muawiya-followers>

(vi) <https://sahihiman.com/books/muawiya-associates>

(vii) <https://sahihiman.com/books/yazid-bin-muawiya>

