

عثمان بن عفان ثالث الخلفاء الراشدين

**^Uthman Ibn ^Affan: the Third Rightly Guided Caliph
Died (35H)**

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد النبي الأمين، وعلى آله
بيته الطيبين الطاهرين، وأصحابه الغر الميامين، لا سيما الخلفاء الراشدين المهديين، ومن
اقتفى آثارهم إلى يوم الدين.

قال الله تبارك وتعالى: (مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ
نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا) الأحزاب/ ٢٣.

لقد جعل الله عزَّ وجلَّ في أمة سيدنا محمد صلى الله عليه وسلم رجالاً يدافعون عن
الدين ويذودون عنه بصدق وإخلاص وقِيَّضَهُمْ لرفع راية الإسلام، ومن هؤلاء الأئمة
الأعلام وشموس الإسلام الخليفة الراشد شهيد الدار سيدنا عثمان بن عفان رضي الله عنه
وأرضاه.

Praise be to Allah and may Allah increase the honor and raise
the rank of our Master Muhammad sallallahu ^alayhi wa sallam.

Allah tabaraka wa ta^ala said in the Qur'an:

(مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا)

Verse 23 of Surat-ul-Ahzab means: “*There are men among the
believers, who were honest in the oath they made to Allah, some
have died and some are still waiting to follow the same path,
and they never changed their oath.*”

Allah the Exalted has made some men in the nation of
Muhammad sallallahu ^alayhi wa sallam defenders of Islam,
they defended it truthfully and sincerely. Allah predestined that
they will carry the flag of Islam; among those highly ranked
imams is the pious and just Caliph, who was martyred at his

own residence our Master ^Uthman Ibn ^Affan; may Allah raise his rank.

من هو ثالث الخلفاء الراشدين:

هو أبو عبد الله بن أبي العاص بن أمية بن عبد شمس بن عبد مناف بن قصي القرشي، وأمه أروى بنت كُرَيْز بن ربيعة بن حبيب بن عبد شمس بن عبد مناف. ولد بالطائف بعد الفيل بست سنين، دخل في الإسلام على يد أبي بكر الصديق رضي الله عنهما وعمره حينئذ تسع وثلاثون سنة، وكان هذا قبل دخول الرسول صلى الله عليه وسلم دار الأرقم، فسيدنا عثمان رضي الله عنه من السابقين الأولين الذين ذكرهم الله تعالى في القرآن بقوله: (وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ) سورة التوبة / 100.

He is Abu ^Abdillah, the son of Abil-^As, the son of Ummayah, the son of ^Abdi Shams, the son of ^Abdu Manaf. His mother is Arwa the daughter of Kurayz, the son of Rabi^ah, the son of Habib, the son of ^Abdi Shams, the son of ^Abdi Manaf.

He was born in at-Ta'if six years after the Year of The Elephant. He embraced Islam by the call of Abu Bakr as-Siddiq, may Allah raise his rank; his age was then thirty-nine years. This happened before the Prophet sallallahu ^alayhi wa sallam entered the residence of al-Arqam (Darularqam). So our Master ^Uthman may Allah raise his rank was among the first ones who embraced Islam and supported the Prophet, and whom Allah praised in the Qur'an:

(وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ)

وهو أحد العشرة المبشرين بالجنة الذين ذكرهم النبي صلى الله عليه وسلم في حديث واحد وفي سياق واحد: أبو بكر في الجنة، وعمر في الجنة، وعلي في الجنة، وعثمان في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد في الجنة، وأبو عبيدة بن الجراح في الجنة". رواه الإمام أحمد في مسنده.

He was one of the ten, whom the Prophet sallallahu ^alayhi wa sallam passed them the good news that they will in Paradise in one hadith. This hadith was narrated by Imam Ahmad in his musand, the ten mentioned in the hadith are:

"Abu Bakr, ^Umar, ^Aliyy, ^Uthman, Talhah, az-Zubayr, ^Abdur-Rahman the son of ^Awf, Sa^d the son of Abi Waqqas, Sa^id the son of Zayd, Abu ^Ubaydah aj-Jarrah."

وكان رضي الله عنه أول من هاجر بأهله، وقد هاجر الهجرتين، الأولى إلى الحبشة والثانية إلى المدينة المنورة، وهو أول من طيَّب المسجد، وأول من زاد أذاناً ثانياً يوم الجمعة، وأول من أعطى أجرة للمؤذنين، وأول من وُلِّيَ الخلافة في حياة أمه، وأول من اتخذ صاحب شرطة.

وقد شهد المشاهد كلها مع النبي صلى الله عليه وسلم إلا بدرًا لأن زوجته رقية كانت مريضة فأمره صلى الله عليه وسلم أن يقيم بالمدينة ليمرضها وعده الرسول صلى الله عليه وسلم من أهل بدر وأسهم له من غنائمها.

He, may Allah raise his rank, was the first to accompany his family in both migrations; the first one was to Abyssinia (al-Habashah) and the second one was to Madinah. He was the first to aromatize the mosque with perfume. He was the first to start the good innovation of adding the second ‘Adhan in the Friday Prayer, and this was an innovation of guidance; which complies with the rules of the Religion. He was the first one who gave salary to the Muezzins (the callers for prayer). He was the first whom during the lifetime of his mother was given

allegiance for the caliphate and was the first to appoint police authority.

He participated in all of the battles with the Messenger of Allah sallallahu ^alayhi wa sallam, except for Badr, because his wife Ruqayah was sick. The Prophet sallallahu ^alayhi wa sallam, ordered him to stay in Madinah to attend to her. However, the Prophet sallallahu ^alayhi wa sallam, counted him among the people of Badr and gave him a part of the spoils of the battle.

وقبل نزول الوحي على النبي صلى الله عليه وسلم تزوج عثمان رضي الله عنه ابنة النبي رقية وقد هاجرت معه إلى الحبشة، وماتت عنده في ليالي بدر وهي التي ولدت له عبد الله فصار يكنى بأبي عبد الله بعد أن يكنى بأبي عمرو، ثم زوجه النبي صلى الله عليه وسلم من ابنته أم كلثوم وبقيت عنده إلى أن ماتت سنة تسع للهجرة، وبهذا سُمِّي رضي الله عنه بذي النورين لأنه تزوج ابنتي رسول الله صلى الله عليه وسلم.

Before the Revelation came down on the Prophet sallallahu ^alayhi wa sallam, ^Uthman, may Allah raise his rank married Ruqayah; the daughter of the Prophet and she migrated with him to Abyssinia (al-Habashah). She died while he was at her side during the nights of Badr. She was the one who gave birth to his son ^Abdullah, so he was nicknamed then Abi ^Abdillah after being nick-named Abi ^Amru.

Then the Prophet had him marry Umm Kulthum and she stayed with him until she died in 9 AH That is why he became to be nicknamed Dhi-Nurayn (This nick name means double virtue) because he married the two daughters of the Messenger of Allah sallallahu ^alayhi wa sallam, Ruqayah and Umm-Kulthum.

ذكر خلافته:

بعد دفن عمر بن الخطاب رضي الله عنه بثلاث ليال بويع سيدنا عثمان بن عفان رضي الله عنه بالخلافة يوم الإثنين لليلة بقيت من ذي الحجة سنة ثلاث وعشرين من

الهجرة، واستقبل بخلافته المحرم سنة أربع وعشرين، وعاش في الخلافة اثنتي عشرة سنة، وكان خاتمه خاتم رسول الله صلى الله عليه وسلم كأبي بكر وعمر رضي الله عنهما.

He was given allegiance for the caliphate three nights after the burial of ^Umar Ibnul Khattab on the last night of Dhil-Hijjah in 23 AH. So he was a caliph when Muharram of 24 AH started. His caliphate lasted twelve years. The ring he wore was the ring of the Prophet sallallahu alayhi wa sallam, just as Abu Bakr and ^Umar may Allah raise their rank.

ذكر صفاته الخلقية:

كان رضي الله عنه ربعة أي معتدل القامة ليس طويلاً ولا قصيراً، حسن الوجه، أبيض مشرباً بحمرة، رقيق البشرة، عظيم الكراديس أي مفاصل عظامه كانت عظيمة، بعيد ما بين المنكبين، كثير شعر الرأس، عظيم اللحية.

^Uthman Ibn ^Affan was of medium height. His face was beautiful, white with hints of redness. His skin was soft, his joints were big. He had a wide area between his shoulders. The hair on his head was heavy, he had a heavy beard as well.

نبذة من شمائله وفضائله:

لقد جعل كثير من أهل التراجم والسير فصولاً تتناول مناقبه رضي الله عنه حتى إن الترمذي رحمه الله ألف كتاباً خاصاً به سَمَّاهُ "مناقب عثمان".

The biographers and historians wrote many chapters about the traits and virtues of our Master ^Uthman may Allah raise his rank among them was at-Tirmidhiyy in his book "Manaqib ^Uthman".

وعن عائشة رضي الله عنها قالت: كنت عند النبي صلى الله عليه وسلم فقال: يا عائشة لو كان عندنا من يحدثنا. قالت: قلت يا رسول الله ألا أبعث إلى أبي بكر؟ فسكت. ثم قال: لو كان عندنا من يحدثنا فقلت: ألا أبعث إلى عمر؟ فسكت. قالت ثم دعا وصيفاً بين

يديه فسارّه فذهب. قالت: فإذا عثمان يستأذن، فأذن له، فدخل فواجه النبي صلى الله عليه وسلم طويلاً ثم قال: يا عثمان إن الله عز وجل مقمصك قميصاً (أي الخلافة) فإذا أرادك المنافقون على أن تخلعه فلا تخلعه لهم ولا كرامة. يقولها له مرتين أو ثلاثاً. رواه ابن ماجه والترمذي وأحمد في السند.

^A'ishah may Allah raise her rank said: (Once I was with the Prophet sallallahu ^alayhi wa sallam he said: "*O ^A'ishah I wish we had someone with us to talk to.*" I said, "*shall I call Abu-Bakr ?*" The Prophet paused then said, "*I wish we had someone with us to talk to.*" I said, "*shall I call ^Umar?*", he paused again then he called his servant and talked to him in private after which the servant left. Soon after ^Uthman came asking for permission to enter, the Prophet let him in. He had a long private talk with him then he said what means: "*O ^Uthman Allah the Exalted will give you the Caliphate, so if the hypocrites were to push you to surrender it, in no means you would do so.*" He repeated that three times.) This was related by Ibn Majah, at-Tirmidhiyy, and Ahmad in as-Sanad.

وروى ابن الجوزي عن أبي موسى الأشعري رضي الله عنه أنه كان مع النبي صلى الله عليه وسلم في حائط من حيطان المدينة فجاء رجل يستفتح، فقال النبي: "افتح له وبشره بالجنة" ففتحت فإذا أبو بكر فبشرته بالجنة، ثم استفتح رجل آخر فقال: "افتح وبشره بالجنة" فإذا عمر ففتحت وبشرته بالجنة، ثم استفتح رجل آخر وكان متكئاً، فجلس فقال: "افتح له وبشره بالجنة على بلوى تصيبه" فإذا عثمان ففتحت له وبشرته بالجنة فأخبرته بالذي قال، فقال: "الله المستعان"

Ibn al-Jawzziyy relayed from the route of Abu Musa al-Ash^ariyy may Allah raise his rank, that he was with the Prophet sallallahu ^alayhi wa sallam within some of the walls of Madinah. A man then came asking for permission to enter, the Prophet said: "*Open for him and pass him the good news that he has earned Paradise*", I opened the door and it was Abu Bakr, I told him what the Prophet has just said, then another man approached asking for permission to enter. The Prophet said:

“Open for him and pass him the good news that he has earned Paradise”. I opened the door to find ^Umar. I told him what the Prophet has just said. Then another man came asking to enter. The Prophet, he sat upright from his lean and said: *“Open for him and pass him the good news that he has earned Paradise by a calamity which will inflict him”*. I opened to find ^Uthman and I told him what the Prophet has just said. He said: “Allah is the one whom I ask support from.”

وأخرج البخاري في فضائل الصحابة ومسلم والترمذي وأبو داود والنسائي وابن
ماجة وأحمد بن حنبل أن جبل أُحُد ارتجَّ وعليه النبي صلى الله عليه وسلم وأبو بكر
وعمر وعثمان رضي الله عنهم، فقال النبي صلى الله عليه وسلم: "اسكن أحد، فما
عليك إلا نبي وصديق وشهيدان".

Al-Bukhariyy related in “Fada’il as-Sahabah”, as did Muslim, at-Tirmidhiyy, Abu Dawud, an-Nasa’iyy, Ibn Majah and Ahmad Ibn Hanbal that once Prophet Muhammad was on the mountain of Uhud with Abu Bakr, ^Umar, and ^Uthman when the mountain trembled. The Prophet said: *“Be quiet Uhud, there is a prophet, a siddiq (highly ranked righteous person) and two martyrs on you right now.”*

وفي تاريخ ابن عساكر عن أبي سعيد الخدري رضي الله عنه قال: رأيت رسول الله
صلى الله عليه وسلم من أول الليل إلى أن طلع الفجر رافعاً يديه يدعو لعثمان اللهم
عثمان رضيته عنه فارض عنه.

Ibn ^Asakir mentioned in his “Tarikh” from the route of Abi Sa’id al-Khidriyy may Allah raise his rank that he said: “I saw the Messenger of Allah sallallahu alayhi wa sallam raising his hands from the beginning of the night until dawn supplicating Allah for ^Uthman saying: *“O Allah I am pleased with ^Uthman so reward him and raise his rank.”*

وروى الحافظ أبو نعيم الأصفهاني في كتابه "حلية الأولياء" عن أبي هريرة رضي الله عنه قال: "اشترى عثمان بن عفان من رسول الله الجنة مرتين، حين حفر بئر رومة وحين جهز جيش العسرة". وكانت بئر رومة يباع ماؤها فاشتراها عثمان رضي الله عنه وحفرها وجعلها عامة للمسلمين. (ولا تزال إلى الان معروفة في المدينة المنورة). وتفصيل حادثة تجهيز جيش العسرة في ما رواه الترمذي عن عبد الرحمن بن خباب السلمي قال: خطب النبي صلى الله عليه وسلم فحث على جيش العسرة فقال عثمان: عَلَيَّ مائة بغير بأحلاسها وأقتابها، ثم حثَّ، فقال عثمان: عَلَيَّ مائة اخرى بأحلاسها وأقتابها. قال السلمي: فرأيت النبي صلى الله عليه وسلم يقول بيده يحركها: "ما على عثمان ما عمل بعد هذا". (معنى أحلاسها: كساء رقيق).

Hafidh Abu Nu[^]aym al-As^fahaniyy related in his book "Hulyat al-Awliya" from the route of Abi Hurayrah that he said: "^Uthman has earned Paradise twice by the call of the Messenger of Allah, once when he dug the well of Rumah, and once when he supplied the Army of al-^Usrah."

The water coming out of the well of Rumah used to be sold to Muslims, ^Uthman bought it, dug it, and made it for public use for Muslims.

The details about the event of preparing the Army of al-^Usrah is what at-Tirmidhiyy relayed from the route of ^Abdur-Rahman as-Sulamiyy, who said what means: "Prophet Muhammad sallallahu ^alayhi wa sallam delivered a meaningful speech and urged people to support the army of al-^Usrah, ^Uthman said, "I would donate one hundred camels with their finest dress." Prophet Muhammad urged the people again, ^Uthman said, "I would donate one hundred camels with their finest dress." As-Sulamiyy said: I saw the Prophet after that waving his hand while saying what means: "^Uthman has earned himself a high status by what he did today, he has earned Paradise with this great deed."

وأخرج صاحب "حلية الأولياء" عن الشعبي عن مسروق عن عبد الله بن مسعود قال: رأى رسول الله صلى الله عليه وسلم عثمان بن عفان يوم جيش العسرة جاثياً وذهاباً فقال: "اللَّهُمَّ اغْفِرْ لِعُثْمَانَ مَا أَقْبَلَ وَمَا أَدْبَرَ، وَمَا أَخْفَى وَمَا أَعْلَنَ، وَمَا أَسْرَ وَمَا أَجْهَرَ".

The author of *Hulyat al-Awliya* related from the route of Masruq from the route of Ibn Masud, he said: "The Messenger of Allah saw ^Uthman on the day of the Army of al-^Usrah coming and going (i.e. he was working hard on helping to prepare and supply the army). He said "O Allah, forgive what ^Uthman might commit and what he had committed the past, what he has hidden, and what he did openly."

كما روى الطبراني عن ابن عمر أنه قال: قال رسول الله صلى الله عليه وسلم: "عثمان أحيا أمتي وأكرمها".

Also At-Tabaraniyy related from the route of Ibn ^Umar, that The Messenger of Allah sallallahu ^alayhi wa sallam said: "*^Uthman The most bashful and honored person in my nation.*"

قال الإمام علي بن أبي طالب رضي الله عنه: كان عثمان من الذين: (ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَعَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ) سورة المائدة / 93. ذكره الأصفهاني في "حلية الأولياء".

Imam ^Aliyy may Allah raise his rank praised our Master ^Uthman by classifying him among those who were praised in the Qur'an in Verse 93 of Surat al-Ma'idah:

(ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَعَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ) سورة المائدة / 93.

Which means: "Those who believed, did the good deeds, were God-fearing, and did goodness. And Allah loves those who do goodness."

وروى الإمام أحمد رضي الله عنه عن رُهِيمَةَ جدة الزبير بن عبد الله أنها قالت:
"كان عثمان يصوم الدهر ويقوم الليل إلا هجعة من أوله."

Imam Ahmad narrated from the route of Ruhaymah, the grandmother of az-Zubayr the son of ^Abdillah, that she said: "Uthman used to fast all of his lifetime and to pray at night except the beginning of the night, when he sleeps for a short while"

وقال ابن سيرين رحمه الله: "قالت امرأة عثمان بن عفان رضي الله عنه حين أطافوا يريدون قتله: إن تقتلوه أو تتركوه فقد كان يحبي الليل كله في ركعة يجمع فيها القرآن" رواه ابن الجوزي.

Ibn Sirin may Allah endows His Mercy on him said: "When they were going around inside the house of Uthman to kill him, his wife said: Whether you would kill him, or would leave him; he used to recite the whole Qur'an in one rak'ah throughout the entire night."

وأخرج ابن عساكر عن عبد الرحمن بن مهدي قال: خصلتان لعثمان ليستا لأبي بكر ولا لعمر رضي الله عنهما: صبره على نفسه حتى قُتِلَ مظلوماً، وجمعه الناس على المصحف.

Ibn Asakir related that ^Abdur-Rahman the son of Mahdi said: "Two traits were given to Uthman which were neither given to Abu Bakr nor to Umar: His patience with what he was inflicted with until he was killed unjustly, and his gathering the people on the Mus-haf."

تواضعه:

إضافة إلى ما اجتمع في سيدنا عثمان رضي الله عنه من الخصال المرضية والصفات السنية من حلم وعلم وكرم وجود وحياء وصفاء وورع وزهد، كان من أشد الناس تواضعاً.

أخرج ابن سعد عن عبد الله الرومي قال: كان عثمان يلي وضوء الليل بنفسه، فقليل له: لو أمرت بعض الخدم فكفوك، قال: لا، الليل لهم يستريحون فيه.

In addition to the good and praised traits, ^Uthman had like: tolerance, clemency (mercy) and knowledge, generosity, bashfulness, purity; and that he was God-fearing and detached from the worldly interests. He was among the most humble people.

Ibn Sa^d related from the route of ^Abdullah ar-Rumiyy that he said: ^Uthman used to prepare at night his own water for ablution (wudu'). When asked why doesn't he ask his servants to do it for him, he said: "No, night-time is for them to rest."

وروى الإمام أحمد أن الحسن رضي الله عنه سُئِلَ عن القائلين بالمسجد – أي الذين ينامون ويستلقون في المسجد عند منتصف النهار – فقال: رأيت عثمان بن عفان يُقِيلُ في المسجد وهو يومئذ خليفة وأثر الحصى بجنبه، فيقال: هذا أمير المؤمنين، هذا أمير المؤمنين.

Imam Ahmad related that al-Hasan was asked about those who sleep and take nap in the mosque) i.e; those who sleep or lie in the mosque in the middle of the day). He said: I saw ^Uthman Ibn ^Affan taking a nap in the mosque when he was a caliph, the stones had left scars on his body side, people would say: This is the Amir of the Believers; this is the Amir of the Believers.

وعن شرحبيل بن مسلم أنه قال: كان عثمان رضي الله عنه يُطعم الناس طعام الإمارة ويدخل بيته فيأكل الخل والزيت.

Shrahbil Ibn Muslim said: ^Uthman used to feed the people the food fit for royalty and then enters home to eat vinegar and oil.

جمعه القراءان الكريم:

ذكر البخاري في صحيحة مبدأ أمر جمع القرآن في مصحف واحد، وهو أن أبا بكر الصديق رضي الله عنه أرسل إلى زيد بن ثابت، وهو من كتبة الوحي، فأتاه زيد فإذا عمر بن الخطاب رضي الله عنه عنده، فقال الصديق رضي الله عنه: إن عمر أتاني فقال: إن القتل قد استحرَّ يوم اليمامة بقراء القرآن (أي كثر) وإني أخشى أن استحرَّ القتل بالقراء بالمواطن فيذهب كثير من القرآن، وإني أرى أن تأمر بجمع القرآن. فقال زيد لعمر رضي الله عنه: كيف نفعل شيئاً لم يفعله رسول الله صلى الله عليه وسلم، فقال عمر رضي الله عنه: هذا والله خير، قال زيد: "فلم يزل عمر يراجعني حتى شرح الله صدري لذلك ورأيت في ذلك الذي رأى عمر". وتتبع زيد بن ثابت رضي الله عنه القرآن فصار يجمعه من العُسبِ واللخاف - وهي الحجارة البيضاء الرقيقة - وصدور الناس، وكانت في صحف عديدة جمعت عند أبي بكر رضي الله عنه حتى توفاه الله، ثم عند عمر حتى توفاه الله، ثم عند حفصة بنت عمر رضي الله عنهما.

Al-Bukhariyy mentioned in his sahih how the process of gathering Qur'an in one Mushaf started. He stated that Abu Bakr may Allah raise his rank asked Zayd Ibn Thabit, who was one of those who used to write down the Revelation, to come to him and he did. When Zayd arrived he saw ^Umar Ibn al-Khattab may Allah raise his rank there.

Abu-Bakr said: “^Umar told me that many of those who recite Qur'an were killed in the battle of al-Yamamah, and I am afraid that if more and more of those who recite Qur'an are to be killed then many of the Qur'an would disappear. I see that you order the gathering of the Qur'an.”

To that Zayd answered: “How are we going to do something which the Messenger of Allah sallallahu alayhi wa sallam did not do?” ^Umar said: “I swear by Allah that this is a good thing to do.” Zayd said: “^Umar kept on repeating that until Allah made my heart pleased with that and I agreed with what he said.”

Zayd started the process of gathering the Qur'an from what was written on the branches of the palm trees, and on the soft white

rocks and from what the people had memorized, then it was kept in several noble pages, which were kept at Abu Bakr's place. After his death it was kept at ^Umar's then at the place Hafsah, the daughter of ^Umar may Allah raise their rank.

ولما بويع عثمان رضي الله عنه بالخلافة استشار الصحابة فكان الرأي أن يجمع القراء في مصحف واحد، فجمع عثمان رضي الله عنه عددًا من الصحابة، قال أبو داود: كانوا اثني عشر رجلاً من قريش والأنصار وكان بينهم من كتب الوحي، وأرسل إلى حفصة بنت عمر رضي الله عنها يطلب منها المصحف التي جمعها زيد بن ثابت ثم نسخها في كتاب واحد.

When ^Uthman Ibn ^Affan may Allah raise his rank was given allegiance for the caliphate he consulted the Companions and they agreed unanimously on gathering the Qur'an in one Mus-haf. ^Uthman gathered some of the Companions, Abu Dawud said: They were twelve men from Quraysh and al-Ansar, among them were some of those who used to write down the Revelation. He then sent to Hafsah asking her about the noble pages, which Zayd Ibn Thabit had gathered and copied in one book.

وفي "فتح الباري" لابن حجر العسقلاني أن عثمان رضي الله عنه قال: من أكتب الناس؟ قالوا: زيد بن ثابت، قال: فأأي الناس أفصح؟ قالوا: سعيد بن العاص، فقال: فليُمل سعيد وليكتب زيد. ولما انتهوا من نسخ المصحف جعل منه نسخًا وأرسلها إلى الأمصار، وقد اختلف في عدد النسخ هذه، فمنهم من قال: هي أربعة، ومنهم من قال: خمسة وقيل: ستة وسبعة، ثم جمع ما سوى هذه النسخ من القراء فأحرقها وأمر إلى أهل الأمصار بذلك.

Ibn Hajar al-^Asqalaniyy mentioned in his book "Fath al-Bari" that ^Uthman said: "Who is the best one in writing?" They said: "Zayd Ibn Thabit". He said: "Who is the most eloquent one among the people?" They said: "Sa^id Ibn al- ^As." To that he said: "Let Sa^id read and Zayd writes down."

When they finished of copying the Mus-haf, ^Uthman made copies of it and sent them to the countries. Some said they were four copies, others said that they were five copies, some said that they were six copies, and it was also said seven copies.

He then gathered other than these copies of the Qur'an and burned them, he ordered the people of the countries to do the same.

وقد كان جَمْعُ عثمان رضي الله عنه للقرءان لما كثر الاختلاف في وجوه القراءات على اختلاف لغات العرب، فتنازع أناس وخطأ بعضهم بعضاً، فخشى من تفاقم الأمر في ذلك حتى جمعه على لغة قريش، ولا يعني ذلك منع قراءاته بلغات العرب الأخرى وذلك أنه جاء في صحيح البخاري قول النبي صلى الله عليه وسلم: "إن هذا القرءان أنزل على سبعة أحرف فاقرءوا ما تيسر منه".

Uthman, may Allah raise his rank, gathered the Qur'an when there were many conflicts about the ways of recitations depending on the different languages of the Arabs. People were at conflict then, they started accusing one another of being mistaken. ^Uthman had fear that this issue would be aggravated, so he decided to gather it on the language of Quraysh. This does not mean that it is prohibited to recite it in other languages of the Arabs, because al-Bukhariyy mentioned in his sahih that the Prophet sallallahu alayhi wa sallam said:

"إن هذا القرءان أنزل على سبعة أحرف فاقرءوا ما تيسر منه"

It means: "This Qur'an was brought down with seven recitations, so recite whatever you can recite of it."

غزوات عهده:

غزا المسلمون الكثير من البلاد وفتحوها في خلافته رضي الله عنه فتوسعت بهم بلاد الإسلام، ومن هذه البلاد التي افتتحت جزيرة قبرص وكرمان وسجستان وكابل وبلاد أخرى في أفريقية. وبعث رضي الله عنه جيشاً بأمره سلمان بن ربيعة إلى بلاد أرمينية فذهبوا

ودخلوا البلاد، ثم غزا معاوية بلاد الروم حتى بلغ عمورية في خلافة عثمان وكان عمرو بن العاص غزا طرابلس الغرب وحاصرها شهراً وكان بها الروم من جهة هرقل.

Muslims opened many countries during the Caliphate of ^Uthman Ibn ^Affan, Muslim lands became wider, among the countries which were opened: The Island of Cyprus, Carman, Sijistan, Kabul, and some other African countries.

He also sent an army under the command of Salman Ibn Rabi^ah to Armenia and they entered that country. Mu^awiyah then invaded the Roman countries until he reached ^Amuriyyah during ^Uthman's Caliphate. ^Amru Ibn al- ^As invaded Tarablus al-Gharb and laid siege to it for a month, Romans under the command of Heracles were at that time controlling it.

قصة استشهاده وما جرى عليه:

لَمَّا تَمَّتِ الْفَتْوحَاتُ لِلْأُمَّةِ الْإِسْلَامِيَّةِ وَقَوِيَ الْمَلِكُ فِي الْأَمْصَارِ وَاخْتَلَطَتِ الْعَرَبُ بِالْأُمَمِ وَالْأَقْوَامِ الْمُخْتَلِفَةِ اللُّغَاتِ وَكَثُرَ الطَّعْنُ وَالْقِيلُ وَالْقَالَ فِي الْمَدِينَةِ الْمُنُورَةِ كَتَبَ رُؤَسَاءُ الْفِتْنَةِ إِلَى جَمَاعَتِهِمْ فِي الْأَمْصَارِ يَسْتَقْدِمُونَهُمْ إِلَى الْمَدِينَةِ إِرَادَةَ الْفِتْنَةِ وَالْمَكِيدَةَ لِلْخَلِيفَةِ، فَحَاصَرُوهُ فِي بَيْتِهِ أَيَّامًا وَكَانَ سَيِّدُنَا عِثْمَانُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: "إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدَ إِلَيَّ عَهْدًا فَأَنَا صَابِرٌ عَلَيْهِ" رَوَاهُ التِّرْمِذِيُّ.

فَعِنَ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا عِثْمَانُ إِنَّ اللَّهَ عَزَّ وَجَلَّ مَقْمُصُكَ قَمِيصًا (أَيِ الْخِلَافَةِ) فَإِذَا أَرَادَكَ الْمُنَافِقُونَ عَلَى أَنْ تَخْلَعَهُ فَلَا تَخْلَعَهُ لَهُمْ وَلَا كِرَامَةً. يَقُولُهَا لَهُ مَرَّتَيْنِ أَوْ ثَلَاثًا. رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَأَحْمَدُ فِي السَّنَدِ.

When the opening of countries accomplished a wide spread dominion for the Muslim nation. Their population strengthened among the people and nations of different languages. At the same time the slandering and rumors also became widespread in Madinah. The leaders of sedition (fitnah) wrote to their fellow members in the cities encouraging them to come to Madinah igniting a conspiracy against the caliph.

They surrounded his house several days, at that time ^Uthman said: *“The Messenger of Allah sallallahu ^alayhi wa sallam has entrusted me to be steadfast when this matter happens, so I will keep on being patient.”*

A’ishah may Allah raise her rank said that the Prophet sallallahu ^alayhi wa sallam said what means: *“O ^Uthman Allah the Exalted will give you the Caliphate, so if the hypocrites were to push you to surrender it, in no means you would do so.”* This was related by Ibn Majah, at-Tirmidhiyy, and Ahmad in as-Sanad.

فلما بلغ سيدنا علياً رضي الله عنه أن أصحاب الفتنة حاصروا عثمان ومنعوه الماء وأرادوا قتله أرسل إليه بثلاث قرب مملوءة بالماء وقال للحسن والحسين: اذهبوا بسيفكما حتى تقوموا على باب عثمان فلا تدع أحداً يصل إليه، وبعث الزبير ابنه، وبعث طلحة ابنه وبعث عدد من الصحابة أبناءهم يمنعون الناس من أن يدخلوا على عثمان رضي الله عنه.

When our Master ^Aliyy, may Allah raise his rank, knew that the people of fitnah has surrounded ^Uthman and wanted to kill him, he sent him three waterskins filled with water and said to al-Hasan and al-Husayn: Go with your swords and stay at his door and do not let anybody get to him. Az-Zubayr also sent his son as did Talhah and many of the Companions, who sent their sons preventing people from entering the house of ^Uthman may Allah raise his rank.

ولكن رجالاً من الذين أرادوا بسيدنا عثمان شراً تسوّروا من دار رجل من الأنصار حتى دخلوا عليه وكان يقرأ القرآن وهو صائم، فضربه أحدهم بالسيف فأكبت عليه نائلة زوجته فقُطعت أصابع يدها ولم يكن مع عثمان رضي الله عنه سواها بالدار، فقتل شهيداً رضي الله تعالى عنه يوم الجمعة لثمان عشرة خلت من ذي الحجة سنة خمس وثلاثين للهجرة، وعمره تسعون، وقيل أكثر من ذلك، وقيل أقل، ودفن ليلة السبت بين المغرب والعشاء بمقبرة البقيع بالمدينة المنورة وصلى عليه الزبير.

However, some men who had evil intentions against ^Uthman climbed through the house of a man of al-Ansar and entered the residence of ^Uthman after surrounding it. One of them hit him with a sword while he was reciting Qur'an and fasting. His wife Na'ilah through herself in front of him and her fingers were cut off. She was the only person with him in the house at that time, so he died as a martyr, may Allah raise his rank on Friday, the 18th of Dhul-Hijjah in 35 AH at the age of ninety.

It was also said that he was older than that, and it was said that he was younger than that. He was buried in the cemetery of Baqi' in Madinah on the night of Saturday between Maghrib and ^Isha'; and az-Zubayr performed the Funeral Prayer for him

قال عثمان رضي الله عنه قبل قتله إني رأيت البارحة رسول الله صلى الله عليه وسلم في المنام وأبا بكر وعمر فقالوا لي: اصبر فإنك تفطر عندنا القابلة.

^Uthman may Allah raise his rank said before he was killed:
“I saw in my dream last night the Messenger of Allah sallallahu
alayhi wa sallam and Abu Bakr and ^Umar and they said to me:
‘Be patient! You will have your next morning meal with us
tomorrow’.”

وبعد، فإنما هذا غيض غائض من فيض فائض من بحر فضائل سيدنا عثمان بن عفان رضي الله تعالى عنه وأرضاه وجزاه عن الإسلام والمسلمين خيرًا، ونفعنا ببركته، وحشرنا في زمرة، وأمانتنا على سنته ومحبه، إنه سبحانه على ما يشاء قدير، وعباده لطيف خبير.

So, this was a little of the many virtues of our Master ^Uthman may Allah ta^ala raise his rank, and reward him good for what he did to Islam and Muslims.

We ask Allah to benefit us by the virtue of ^Uthman, make us assembled with his group on the Day of Judgment, and make us die on his way and love.