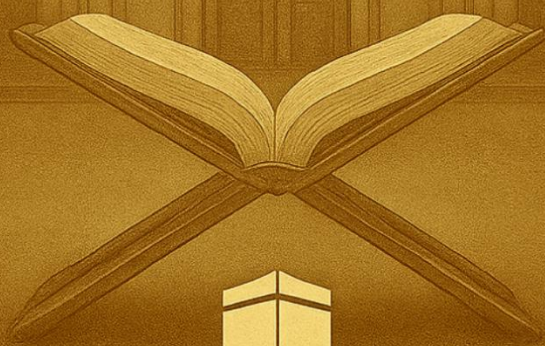


UTHMAN IBN AFFAN

THE POSSESSOR
OF TWO LIGHTS



SALAF

Compiled by Abū Muhammad Yahyā

Uthman Ibn Affan: The Possessor of Two Lights

Compiled by Abū Muhammad Yaḥyā



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Author's Preface (Muqaddimah)

All praise is due to Allah alone, Lord of all that exists. I begin this humble work with the sincere intention to seek His pleasure alone, to serve His Book and the guidance of His Messenger ﷺ, to teach myself and my fellow believers, and to deepen my own understanding of His Revelation. I remind myself, before anyone else, that this writing is not for status, fame, nor recognition — but solely to seek His Face, His acceptance, and His forgiveness.

This reminder is for my own heart before it is for others, and I ask Allah to purify my intention from any hidden desires or worldly attachments, and to make every word a testimony for me and not against me on the Day when no soul will benefit except by what Allah has accepted from them.

Du‘ā:

O Allah, I ask You by Your Beautiful Names and Perfect Attributes to make this work sincerely for Your sake, and to accept it from me even with its shortcomings and deficiencies. Make it a means for me and those who read it to draw nearer to You, to reflect deeply upon Your Words, and to act upon what is contained therein.

O Allah, grant us beneficial knowledge, hearts that are humbled before You, and actions that are pure and righteous. Do not make this knowledge a proof against us, but rather a light in our graves, a companion in our loneliness, and a witness for us on the Day we meet You. Ameen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Uthman Ibn Affan

رضي الله عنه The Possessor of Two Lights

**The Third Rightly
Guided Caliph | The
Modest Martyr | The
Compiler of the
Qur'an**



Uthman ibn Affan رضي الله عنه holds a unique and lofty place in the history of Islam. He was the third of the Khulafa' ar-Rashidun (Rightly Guided Caliphs), one of the earliest to accept Islam, one of the Ten Promised Paradise, and the only man in history to have married two daughters of a Prophet ﷺ earning him the honored title of Dhun-Nurayn, "The Possessor of Two Lights."

He was known for his deep modesty, his generosity, his love for the Qur'an, and his tolerance even in the face of betrayal and death. The Prophet Muhammad ﷺ said about him: "Every prophet has a companion in Paradise, and my companion there is Uthman." Narrated by al-Tirmidhi and authenticated by Ibn Hibban.

His life was filled with service to the Religion—from purchasing the well of Rumah for the Muslims, to financing entire military campaigns, to leading the Ummah in a time of expansion and unrest, and most famously, preserving the Qur'an in a single written Mushaf to protect it from differences as Islam spread throughout the tribes and across nations.

Despite being surrounded by luxury and power, he was humble, gentle, and detached from the dunya, living in simplicity and worship. When trials emerged near the end of his rule, he chose patience over retaliation, Qur’anic ethics over politics, and was eventually martyred in his own home—while reciting the Book he helped preserve رضي الله عنه

The Prophet ﷺ once said: “Should I not feel shy of the one whom the angels feel shy of?” (Sahih Muslim 2401). That man was Uthman ibn Affan رضي الله عنه.

His Lineage, Personality, and Life Before Islam

Noble Roots, Pure Character, and Natural Modesty Before Revelation Even Reached Him.

Uthman ibn Affan رضي الله عنه was born into nobility—both in tribal lineage and in personal virtue. He came from the powerful Banu Umayyah clan of the Quraysh, one of the most respected families in Makkah. His full lineage traces back to Uthman ibn Affan ibn Abi al-‘As ibn Umayyah ibn Abd Shams ibn Abd Manaf ibn Qusayy al-Qurashi al-Umawi—making him a distant relative of the Prophet ﷺ through Abd Manaf.

This placed him among the upper class of the Quraysh, yet unlike many of his contemporaries, he was not arrogant or wasteful. Even before Islam, he was known for his truthfulness, generosity, and an exceptional quality that would become his lifelong hallmark: haya’ (modesty).

His Character Before Islam:

Even in the days of ignorance (Jahiliyyah), Uthman رضي الله عنه:

- Never prostrated to an idol
- Never drank alcohol or indulged in immoral behavior
- Was known to avoid gatherings of obscenity, and was shy even in private
- Kept strong ties of kinship and was beloved by the people of Makkah

- Was known for his soft speech, gentle presence, and clean appearance

He was described as: “Handsome, with a radiant face, a thick beard, and one of the most modest men among the Quraysh.”

Wealthy, Yet Generous:

Before accepting Islam, Uthman had already made his mark as a successful merchant, traveling to Syria and Yemen, and earning considerable wealth with integrity and fairness.

But despite his success:

- He lived modestly
- Gave generously to the poor and needy
- Supported his relatives and travelers
- Maintained humility that only grew stronger after embracing Islam

Age and Early Relationship with the Prophet ﷺ:

- He was born approximately 6 years after the Year of the Elephant, making him about 5 years younger than the Prophet ﷺ.
- He was among those who **knew and admired Muhammad ﷺ** even before prophethood.
- When Islam came, he was already prepared—by heart and by fitrah—to accept the truth without resistance.

Acceptance of Islam and Early Sacrifices

One of the earliest Muslims – believed without hesitation and suffered without complaint.

One of the First to Accept Islam:

Uthman ibn Affan رضي الله عنه embraced Islam during its earliest days—through the invitation of Abu Bakr as-Siddiq رضي الله عنه, just days after the Prophet ﷺ received revelation.

He is counted among the first four men to accept Islam, after Abu Bakr, Zayd ibn Harithah, and Ali ibn Abi Talib رضي الله عنهم.

His acceptance of Islam was immediate and sincere. When he was informed by Abu Bakr of the truth of Muhammad ﷺ, he did not hesitate.

Ibn Sa'd narrates that Uthman said: "By Allah, I had never hesitated nor doubted when Abu Bakr spoke to me about Islam. I went straight to the Messenger of Allah ﷺ and accepted his message." (Tabaqat Ibn Sa'd, vol. 3, p. 37)

Migration to Abyssinia – Twice:

As Quraysh oppression increased, Uthman and his wife Ruqayyah bint Rasulillah ﷺ were among the first to make Hijrah to Abyssinia seeking protection under the Christian King al-Najashi (the Negus).

This migration occurred twice, highlighting:

- His early dedication to the Deen
- His willingness to leave behind wealth, honor, and his homeland
- His trust in Allah and the Messenger ﷺ

Umm Salamah رضي الله عنها narrates: "Uthman prepared his ride and took Ruqayyah with him... the best man with the best wife." (Ibn Hisham in As-Seerah)

Marriage to Ruqayyah رضي الله عنها:

Ruqayyah was initially married to a polytheist, but after her divorce, the Prophet ﷺ married her to Uthman. He was the first man to marry a daughter of the Prophet ﷺ, and after Ruqayyah's passing, the Prophet ﷺ gave him Umm Kulthum in marriage—earning him the title: Dhun-Nurayn (The Possessor of Two Lights).

The Prophet ﷺ said: "If I had another daughter, I would have married her to Uthman." (al-Bidayah wan-Nihayah, Ibn Kathir)

Early Persecution and Trials

Though he was from a noble family, Uthman was not spared from trials. His uncle al-Hakam ibn Abi al-‘As tied him up and tried to force him to abandon Islam, saying: “You have forsaken the religion of your forefathers for a new one!”

But he remained steadfast. He refused to abandon the truth, stating that the light of Islam had entered his heart, and that no threat could remove it.

Courage to Embrace the Truth

His early conversion is part of what Ibn al-Jawzi, Ibn Hajar, and al-Dhahabi considered signs of his sabr, tawakkul, and firm belief.

Ibn Hajar رحمه الله wrote: “He was among the earliest to accept Islam, and among the most steadfast of them.” (Tahdhib al-Tahdhib, vol. 7, p. 145)

Ibn Kathir رحمه الله said: “Uthman was from the first who bore hardship in the path of Allah, and never retaliated, even though he had the power.” (al-Bidayah wan-Nihayah, vol. 7)

Migration to Madinah:

After returning from Abyssinia, Uthman made a second hijrah, this time to Madinah, where he continued to serve Islam with sincerity, generosity, and presence in nearly every event in the Prophet’s ﷺ life—except Badr, which he missed due to nursing Ruqayyah رضي الله عنها in her final illness. The Prophet ﷺ gave him the reward of Badr despite his absence.

Narrated by al-Bukhari (vol. 4, 370): “The Prophet ﷺ told him, ‘You will get the reward of a man who has participated in Badr.’”

Qur’anic Praise and Hints to His Virtue

While Uthman رضي الله عنه is not mentioned by name in the Qur’an, many of his deeds were interpreted by the Salaf as being referenced in noble verses:

“And among the believers are men who have been true to their covenant with Allah...” Surah al-Ahzab (33:23) – This verse is said to apply to martyrs like Uthman by Ibn Abbas, Qatadah, and others.

“Those who spend their wealth by night and by day...” Surah Al-Baqarah (2:274). Scholars including al-Baghawi and Ibn Kathir relate this to Uthman’s funding of the Tabuk expedition and the purchase of the well of Rumah.

Uthman’s early life after embracing Islam shows us a man of **purity, sincerity, and unwavering faith**—ready to endure exile, torture, and loss for the sake of the truth. His wealth did not distract him, and his status did not protect him from hardship. Yet he remained **quiet, firm, and beloved to the Prophet ﷺ** from the first day he said *La ilaha illallah*.

Marriage to the Daughters of the Prophet ﷺ – Dhun-Nurayn

The only man in history to marry two daughters of a Prophet, and the best from amongst them ﷺ.

Among the many honors given to Uthman ibn Affan رضي الله عنه, none is more unique and telling of his status than the title bestowed upon him by the Prophet Muhammad ﷺ himself: “Dhun-Nurayn” – ‘The Possessor of Two Lights.

This title was given to him because he married two of the Prophet’s ﷺ daughters, one after the other: Ruqayyah and then, after her passing, Umm Kulthum رضي الله عنهما. No other man in history has ever been given the hand of two daughters of a Prophet.

His Marriage to Umm Kulthum رضي الله عنها:

After Ruqayyah’s death, the Prophet ﷺ said: “By Allah, if I had a third daughter, I would have married her to Uthman.”

And when **Umm Kulthum** came of age, the Prophet ﷺ fulfilled that promise and married her to Uthman.

- She, too, lived in love and piety with Uthman until her passing in 9 AH.
- Upon her death, the Prophet ﷺ wept and said: “Had I another daughter, I would give her to Uthman.”

Ibn al-Salah رحمه الله said: “No man has ever been honored with what Uthman was honored with—the marriage of two daughters of a prophet. This proves his nearness, trust, and rank with the Prophet ﷺ.”

A Symbol of Purity and Trust

Marrying one daughter of the Prophet ﷺ is an incredible honor—yet to marry two is a public testimony of Uthman's virtue, character, and trustworthiness.

The Prophet ﷺ did not give his daughters to just anyone. He entrusted Uthman twice with their lives, homes, and honor—showing that:

- He was trustworthy and gentle
- His haya' (modesty) was unmatched
- His home was a place of safety and barakah
- He was among the Prophet's most beloved companions

Imam al-Dhahabi رحمه الله said: “The one who married two daughters of the Prophet ﷺ—this is a station none reached except Uthman. This, along with his worship and sacrifice, places him among the elite of the elite.”

Why Dhun-Nurayn Matters:

- The title “Dhun-Nurayn” is not symbolic—it is literal and uniquely his.
- It reflects his proximity to the Prophet ﷺ, his virtue, and divine favor.
- It's a badge of honor not based on status or wealth, but on character and trust.

Status in Islam – Virtues and Prophetic Praise

Beloved to the Prophet ﷺ, one of the ten promised paradise, shy before whom angels were shy

Uthman ibn Affan رضى الله عنه holds one of the highest ranks among the Sahabah due to his early Islam, immense generosity, unmatched modesty, and closeness to the Prophet ﷺ. The Islamic sources—Qur'an, authentic Hadith, and the statements of the Salaf—consistently affirm his status.

He is unanimously recognized as one of the best men of this Ummah, and Ahlus-Sunnah wal-Jama'ah regard him as the third greatest man after the Prophet ﷺ, following Abu Bakr and Umar, as agreed upon by consensus.

Included in the Asharah Mubash-sharah (The Ten Promised Paradise):

The Prophet ﷺ said: “Uthman is in Paradise.” Narrated in Sahih al-Tirmidhi (3747) – Hasan Sahih

This is part of the famous narration in which ten companions were given glad tidings of Paradise in one sitting.

Imam Ibn Hajar said: “The virtues of Uthman are many, and among the most distinguished is his being promised Paradise multiple times in the Prophet’s ﷺ lifetime.”

The Man Before Whom Angels Felt Shy:

One of the most remarkable attributes of Uthman was his deep haya’ (modesty and shyness). It was so pure and profound that even the angels were shy of him.

The Prophet ﷺ said: “Should I not feel shy of the one before whom the angels feel shy?” (Sahih Muslim, 2401; Sahih al-Bukhari, 3698) This was said when Uthman entered the room and the Prophet ﷺ adjusted his clothing to appear more covered than he was before.

Imam an-Nawawi commented: “This is an explicit virtue unique to Uthman—that even the Angels, who do not sin, are shy before his presence due to his purity and modesty.”

His Generosity and the Prophet’s ﷺ Dua for Him:

Uthman’s spending in the cause of Allah reached unmatched heights.

He purchased the well of Rumah and donated it for public use when Muslims had no clean water—earning the Prophet’s praise. The Prophet ﷺ said: “Whoever buys the well of Rumah will have Paradise.” Uthman did so without hesitation. (Musnad Ahmad, Hasan)

He also financed the Expedition of Tabuk during a time of extreme need. He equipped 300 soldiers, brought 940 camels, 100 horses, and 1,000 gold dinars.

The Prophet ﷺ said: “Nothing Uthman does after today will harm him.” (Jami’ at-Tirmidhi, 3701 – Hasan)

Ibn Taymiyyah wrote in Minhaj as-Sunnah: “The best of this Ummah after its Prophet is Abu Bakr, then Umar, then Uthman, as agreed by the Salaf and the consensus of Ahlus-Sunnah.”

The Prophet’s Love for Uthman:

The Prophet ﷺ trusted Uthman to marry his daughters, to deliver letters to kings, and to remain behind during key moments for higher wisdom.

On the Day of Hdaybiyyah, Uthman was sent to Makkah as the Prophet’s ﷺ personal envoy—a position of immense trust. When news spread that Uthman might have been killed, the Prophet ﷺ took a pledge of allegiance under the tree, saying: “This is for Uthman.” (Sahih al-Bukhari, 3699)

This is known as Bay‘at ar-Ridwan—and Allah praised those who gave this pledge in the Qur’an: “Indeed, Allah was pleased with the believers when they gave the pledge under the tree...” Surah al-Fath (48:18)

His Night Worship and Fear of Allah:

Despite his wealth and status, Uthman was deeply ascetic. He was known to:

- Complete the entire Qur’an in one night
- Pray long hours in seclusion
- Weep frequently when reminded of the Hereafter

He once stood by a grave and began to weep until his beard was soaked. When asked why, he replied: “The grave is the first stage of the Hereafter.

Whoever passes it safely, all that follows is easier. But if he fails here, what follows is worse.” (Ibn Majah, 4267 – Hasan)

In every aspect—generosity, purity, worship, and leadership—Uthman رضي الله عنه embodied the highest standards of companionship. He was loved by the Prophet ﷺ, honored by the Sahabah, praised by the Salaf, and respected by the entire Ummah.

Major Contributions During the Prophet’s ﷺ Life

The silent pillar of support: generosity, sacrifice, and service to the Deen.

Though Uthman ibn Affan رضي الله عنه was not as vocal or publicly prominent as Umar or Abu Bakr during the Prophet’s ﷺ lifetime, his impact was immense. He was a man of action more than words, and his sacrifices quietly shaped the strength of the Muslim Ummah, especially in its formative years.

The Prophet ﷺ trusted him, loved him, and consistently honored his generosity and service. His key contributions during the Prophet’s ﷺ life stand among the greatest acts of the early Islamic era.

A. Purchasing the Well of Rumah:

Uthman رضي الله عنه bought and made it waqf (endowment) for the Muslims.

Imam an-Nawawi said: “This is among the greatest public endowments ever made by a Companion.”

B. Financing the Army of Tabuk:

During the Expedition of Tabuk, the Muslims faced extreme hardship. Many were unable to participate due to lack of weapons, mounts, and provisions.

The Prophet ﷺ made a general call for donations. Uthman responded by **equipping an entire army** almost single-handedly.

C. Expansion of Masjid an-Nabawi:

As Islam grew, the original Mosque built by the Prophet ﷺ became too small.

The Prophet ﷺ asked: “Who will buy the land of So-and-So and add it to the mosque? In return, Allah will build for him a house in Paradise.” (Reported in al-Tabarani – Hasan)

Uthman bought the land and donated it to expand the Prophet’s ﷺ masjid—without hesitation.

D. His Calm Strength in Sensitive Moments:

While Uthman’s softness was well known, he was also a man of principle and courage.

During Bay‘at ar-Ridwan, when the Prophet ﷺ sent Uthman as his ambassador to negotiate with Quraysh, a rumor spread that he had been killed.

The Prophet ﷺ took the pledge of allegiance from the companions and said: “This is the hand of Uthman,” and struck his own hand together to represent Uthman’s loyalty. (Sahih al-Bukhari, 3699)

This shows:

- The trust the Prophet ﷺ placed in Uthman
- The unshakeable loyalty Uthman showed in return
- The status he held among the Sahabah even in times of crisis

Uthman as the Third Khalifah – A Leader of Peace and Expansion

Twelve years of leadership, unity, and the preservation of the Qur’an.

After the death of Umar ibn al-Khattab رضي الله عنه, the Ummah turned to one of the most virtuous and trusted companions: Uthman ibn Affan رضي الله عنه. His caliphate marked a period of expansion, economic prosperity, and internal peace—followed later by trials and challenges that would test his leadership, patience, and commitment to Islamic principles.

Uthman ruled for 12 years—the longest of the four Khulafa’ ar-Rashidun. The first 6 years were marked by stability, growth, and justice, while the last 6 years saw unrest and the rise of internal strife, which he met with patience and restraint.

A. His Appointment as Khalifah:

After the assassination of Umar رضي الله عنه, a Shura (consultative council) of six companions—appointed by Umar—was tasked with selecting the next leader. They unanimously agreed on Uthman.

Abdur-Rahman ibn ‘Awf رضي الله عنه said: “I found the hearts of the people most inclined to Uthman.” (Reported by al-Bukhari in the chapter on Khilafah)

Ibn Taymiyyah رحمه الله said: “The appointment of Uthman was done through shura and consensus. It was a legitimate and rightly guided caliphate.”

B. Expansion of Islamic Territories:

Under Uthman’s leadership, Islam spread further into:

- North Africa (Libya, Tunisia, Algeria)
- Khurasan and Transoxiana (Central Asia)
- Armenia and Azerbaijan
- The Indian subcontinent (through Sindh)

He appointed trusted generals and governors who led the armies with discipline and purpose. The navy was also formally developed under his rule—particularly through the efforts of Mu‘awiyah ibn Abi Sufyan رضي الله عنه, bringing victory in the Battle of the Masts against the Byzantines.

Ibn Kathir writes: “The conquests under Uthman reached a scale not seen before, and Islam entered new regions through da’wah and discipline.” (al-Bidayah wan-Nihayah, vol. 7)

C. The Compilation of the Qur’an (Mushaf Uthmani)

Perhaps the most monumental contribution of Uthman’s Khilafah was the standardization of the Qur’an to preserve its authenticity. As Islam spread into lands with different dialects, disputes arose over correct recitation.

Hudhayfah ibn al-Yaman رضي الله عنه said:

“O Commander of the Believers, save this Ummah before they differ in the Book like the Jews and Christians did.” (Sahih al-Bukhari 4987)

Uthman took decisive action:

- He ordered the compilation of the Qur'an into a single script based on the Qurayshi dialect.
- He appointed a group of Sahabah including Zayd ibn Thabit, Abdullah ibn az-Zubayr, Sa'id ibn al-'As, and Abdur-Rahman ibn al-Harith to oversee it.
- Copies were sent to the major Islamic cities and all other unofficial variants were burned.

This became known as the Mushaf al-Uthmani, which the Ummah uses until today—unchanged.

Ali ibn Abi Talib رضي الله عنه said: “By Allah, he did not do this except with our agreement and consent.” (Reported by Ibn Abi Dawud in al-Masahif)

D. Governance and Economic Justice:

Uthman ruled with gentleness, often preferring to advise and forgive rather than punish. He introduced reforms to:

- Improve irrigation and agriculture
- Build new roads and trade routes
- Extend Masjids and build infrastructure
- Establish Bayt al-Mal (public treasury) expansions

Despite personal wealth, he lived modestly and never took from the public treasury.

Umar ibn al-Khattab once said: “Uthman is the best among us at upholding family ties and giving in charity.” (al-Mustadrak of al-Hakim – Sahih)

E. The Rise of Fitnah (Trials) in the Later Years:

The last six years of Uthman's rule were marked by political agitation from distant provinces—particularly Egypt, Kufa, and Basra—exacerbated by hypocrites, outsiders, and new Muslims lacking understanding.

False accusations were made:

- Favoritism in appointing governors
- Misuse of public funds
- Changing the Sunnah (which the scholars refuted)

Uthman always chose peace over violence, even when he could have suppressed the dissent with force.

He said: “I will not shed a drop of Muslim blood to remain in leadership.”

This self-restraint would eventually lead to his martyrdom—but it also displayed his incredible taqwa and concern for the unity of the Ummah.

Trials, Rebellion, and the Siege of His Home

The rise of fitnah and the unshakable patience of Uthman رضي الله عنه

The final chapter of Uthman ibn Affan's caliphate was marked by turbulence unlike anything the Ummah had seen before. Despite his long years of service, unmatched generosity, and the love of the Prophet ﷺ, Uthman رضي الله عنه was assassinated—not due to failure or tyranny, but because of his refusal to spill the blood of Muslims, even those who rebelled against him.

The Rise of Internal Dissent:

During the later years of Uthman's Khilafah, Islam had expanded rapidly. New people were entering the fold, many without proper understanding of the Sunnah or deep loyalty to the Sahabah. Among them were:

- New converts with weak foundations
- Individuals seeking political power
- Hypocrites and agitators, led by figures like Abdullah ibn Saba', a Jew who pretended to be Muslim and spread falsehood against Uthman and the senior companions.

Ibn Taymiyyah رحمه الله said: “All of what occurred to Uthman was due to external, false reports and organized rebellion... not due to any injustice of his own.” (Minhaj as-Sunnah)

False Allegations and Propaganda:

Rebels began to circulate lies:

- That Uthman appointed only family members (favoritism)
- That he altered the religion (by standardizing the Qur'an)
- That he misused the Bayt al-Mal (public treasury)

Each of these claims was refuted by the Sahabah:

- His governors were among the best, including Mu'awiyah, Abdullah ibn Aamir, and Sa'id ibn al-'As
- The Qur'an was standardized with the agreement of all including Ali رضي الله عنه
- He spent his own wealth, not the public treasury

Ali ibn Abi Talib رضي الله عنه said: “By Allah, Uthman did not do what he did (with the Qur'an) except after consulting us. If I were in his place, I would have done the same.” (Reported in al-Masahif by Ibn Abi Dawud)

The Siege of His House:

Eventually, the rebels laid siege to Uthman's home in Madinah for 40 days. They cut off water, forbade food delivery, and insulted him while he remained patient and forbearing.

Numerous companions—including Ali, Zubayr, Talhah, Hasan, and Husayn رضي الله عنهم—offered to defend him.

But Uthman said: “I do not wish for a single drop of blood to be shed on my behalf.” Even when the rebels broke in, he refused to fight back. He relied completely on Allah.

His Last Moments – Martyrdom While Reciting Qur'an:

On the 18th of Dhul-Hijjah, 35 AH, the rebels stormed his home. His wife Nailah tried to protect him, and her finger was severed.

Uthman رضي الله عنه was reciting the Qur'an. As they struck him, his blood spilled onto the Mushaf on the verse: "So Allah will suffice you against them. And He is the All-Hearing, All-Knowing." Surah al-Baqarah (2:137)

Imam al-Dhahabi رحمه الله said: "The Qur'an bore witness to his blood, and his soul ascended with the recitation on his lips."

His Patience and Refusal to Retaliate

- Uthman could have called upon the people of Madinah to fight.
- He could have fled or stepped down.
- But he chose sabr, because the Prophet ﷺ had foretold this trial.

The Prophet ﷺ said to Uthman: "Perhaps Allah will clothe you with a shirt, and the hypocrites will want to remove it from you. Do not remove it until you meet Me." (Musnad Ahmad, Hasan)

He fulfilled that prophecy—choosing akhirah over dunya, unity over division, and forgiveness over revenge.

Uthman رضي الله عنه died not as a defeated ruler, but as a Shaheed, as the victim of injustice, and as the guardian of the Qur'an—leaving behind a legacy of strength, patience, and deep reliance upon Allah.

His Martyrdom – Dying with the Qur'an in His Hands

A death foretold by the Prophet ﷺ, a soul that departed in the midst of Qur'an

The martyrdom of Uthman ibn Affan رضي الله عنه was not a moment of defeat—it was a moment of divine honor. He died as he lived: modest, peaceful, and immersed in the Qur'an. His final breaths were spent reciting the words of Allah, even as blades were raised against him. It was a martyrdom foretold by the Prophet ﷺ and a testimony to his **enduring love** for Allah and His Messenger ﷺ.

Foretold by the Prophet ﷺ:

The Prophet Muhammad ﷺ did not leave Uthman's fate unknown. On multiple occasions, he clearly foretold that Uthman would be martyred in a great trial, and that he must remain firm.

A'ishah رضي الله عنها narrates that the Prophet ﷺ said: "O Uthman, perhaps Allah will clothe you with a shirt. If they want you to remove it, do not remove it until you meet Me." (Musnad Ahmad – Hasan)

This "shirt" referred to the leadership of the Ummah, and Uthman remembered these words when rebels demanded that he step down. He refused, not out of pride, but obedience to the command of the Prophet ﷺ.

The Final Day – Reciting Qur'an Until the End:

On the day of his assassination—18 Dhul-Hijjah, 35 AH—Uthman رضي الله عنه was fasting.

He was sitting in his home, surrounded by the Mushaf, which he had helped preserve and compile years earlier. He was reading from Surah Al-Baqarah—as he did often—when the rebels stormed in.

His wife Nailah bint al-Furafisah tried to shield him, and they struck her, severing her finger.

They struck Uthman رضي الله عنه while he was reading the verse: "So Allah will suffice you against them. And He is the All-Hearing, All-Knowing." Surah al-Baqarah (2:137)

His blood spilled onto the Mushaf—staining the words of Allah that had guided him in life and comforted him in death.

Ibn Kathir said: "He was killed while reciting the Qur'an. His blood fell upon the page he was reading—this is among the signs of Allah's honoring of him." (al-Bidayah wan-Nihayah)

Dying Without Retaliation:

Despite weeks of siege, insults, deprivation, and abuse:

- Uthman never raised a sword

- Never issued a command for war
- Never even cursed his oppressors

He chose the Qur'an over confrontation, patience over power, and forgiveness over fury.

He said: "By Allah, I will never open the door of civil war with my own hands." Reported in multiple Seerah sources including Ibn Sa'd and Ibn Kathir.

Honored in Life and Death:

- He was buried in Jannat al-Baqi' with the approval of the Sahabah.
- The Ummah wept at his loss, realizing they had lost a man of unmatched virtue.
- His murderers were later condemned by all major companions and Islamic authorities.

Ali ibn Abi Talib رضي الله عنه said: "O Allah, I am not pleased with the killing of Uthman. I seek Your forgiveness and protection from what they did." (Sahih al-Bukhari 4241)

His Death is a Lesson in Taqwa and Leadership:

- He could have saved himself—but chose to preserve the unity of the Muslims.
- He could have lived in comfort—but chose sacrifice and simplicity.
- He could have retaliated—but died with Qur'an on his lips and peace in his heart.

Lessons from the Life of Uthman ibn Affan رضي الله عنه

A legacy of modesty, sacrifice, and trust in Allah that echoes across centuries

Uthman ibn Affan رضي الله عنه was not a loud voice, nor a battlefield commander—but through his actions, sacrifice, and unshakeable character, he left a legacy that stands as a guiding light for all generations of Muslims. From his unwavering belief in the Prophet ﷺ to his martyrdom as a Khalifah

holding the Qur'an, Uthman's life is filled with powerful lessons for those who seek sincerity, leadership, and closeness to Allah.

1. Modesty is Strength, Not Weakness:

Uthman's shyness was so pure that even the angels were shy in his presence (Sahih Muslim 2401). In an age that often celebrates boldness and dominance, his life teaches us that modesty (haya') is a badge of honor—and that true dignity lies in humility and decency.

2. Sacrifice for the Deen Brings Everlasting Reward:

He spent enormous amounts of wealth in the cause of Allah:

- Purchasing the well of Rumah
- Equipping 300 soldiers for the Battle of Tabuk
- Buying land to expand Masjid an-Nabawi

The Prophet ﷺ said of him: “Nothing Uthman does after today will harm him.” (Jami' at-Tirmidhi 3701)

Lesson: Allah honors those who give sincerely. The more you give for Islam—time, money, effort—the more Allah elevates you.

3. Preserve the Qur'an with Your Life:

Uthman played the most pivotal role in preserving the Qur'an during the caliphate. He:

- Compiled the Qur'an in a single standardized Mushaf
- Sent copies to every province
- Was martyred while reciting it, his blood soaking its pages

Ali رضي الله عنه confirmed: “He only did it with our approval.” (al-Masahif – Ibn Abi Dawud)

Lesson: Cling to the Qur'an—preserve it, learn it, and live by it. Uthman died with it in his hands.

4. Leadership Doesn't Require Harshness

Unlike the firmness of Umar, Uthman ruled with:

- Gentleness
- Forgiveness
- Silent resolve
- And an absolute refusal to spill Muslim blood, even his own

Lesson: True leadership is not always in power—it's in patience, justice, and moral courage. He governed with *taqwa*, not tyranny.

5. Stand Firm in Fitnah—Even Alone

As trials and rebellion grew, Uthman could have saved himself. But he remembered the Prophet's ﷺ advice: “Do not remove the shirt (leadership) Allah placed upon you.” (Musnad Ahmad)

He stood firm, alone, surrounded, insulted, and deprived. But he never broke the unity of the Ummah with bloodshed.

Lesson: Sometimes the strongest action is *not reacting*. His patience was not weakness—it was love for Allah and the Muslims.

6. Trust in Allah Until the End

His last moments were in:

- Sawm (fasting)
- Recitation (Qur'an)
- Solitude with Allah

He had nothing left in the dunya—no army, no guards, no wealth. But his heart was full of iman, and his trust in Allah never left him.

Lesson: End your life like Uthman رضي الله عنه—with Qur'an on your tongue, Allah in your heart, and Jannah on your mind.

Uthman ibn Affan رضي الله عنه was not just a Khalifah. He was a living Qur'an, a silent strength, and a model of the Sunnah. May Allah be pleased with him, honor his station, and allow us to follow in his footsteps.

“And those who came after them say: ‘Our Lord, forgive us and our brothers who preceded us in faith...’” Surah Al-Hashr (59:10).