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وَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ

(اور تقرب حاصل کرو اُس کی بارگاہ میں وسیلہ سے) (القرآن)

أَلَا بِذِكْرِ الْصَّالِحِينَ تَنْزِلُ الْبَرَكَاتُ

(کیا صالحین کے تذکرہ سے برکت نازل نہیں ہوتی) (الحديث)

Syedna Othman Ghani ﷺ

Third Khalifah (13 H – 23 H)

Biography in English



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Syedna Othman bin Affan رضي الله عنه

Third Khalifa Rashid (23 H to 35 H)

Questions

Q. #	Question	Page
	1-Syedna Othman bin Affan <small>رضي الله عنه</small>	3
Q1-	Describe the lineage, qualities, and distinctions of Syedna Othman bin Afwan <small>رضي الله عنه</small> ?	3
	2-Humility, Worship, and fear of Allah <small>ﷻ</small>	4
Q2-	Describe Syedna Othman's <small>رضي الله عنه</small> exceptional qualities like Humility, Worship, and fear of Allah <small>ﷻ</small> ?	4
	3-Generosity and charity (فياضي و سخاوت)	5
Q3-	Exemplify Syedna Othman Ghani's <small>رضي الله عنه</small> unique Generosity and charity?	5
	4-Justice and Fair play (عدل و انصاف)	6
Q4-	Elucidate Syedna Othman's <small>رضي الله عنه</small> Justice and Fair play?	6
	5-Khilafat-e- Syedna Othman <small>رضي الله عنه</small> (خلافت)	7
Q5-	Enlighten Syedna Omer's <small>رضي الله عنه</small> , prominent works and performance of Islamic services during his tenure of Khilafat?	7
	6-Preservation and Propagation of Quran (اشاعت قران)	9
Q6-	Demonstrate Syedna Othman's <small>رضي الله عنه</small> notable work in the preservation of the Quran-Majid?	9
	7- Excellence of Syedna Othman <small>رضي الله عنه</small>, (فضائل)	10
Q7-	Enlighten the Excellence of Syedna Othman <small>رضي الله عنه</small> , (فضائل)?	10
	8-Martyr of Syedna Othman <small>رضي الله عنه</small> (شهادت)	10
Q8-	Enlighten the circumstances before and after the Martyr of Syedna Othman <small>رضي الله عنه</small> ?	10
	9-State of affairs after the Martyr	12
Q9-	Describe the State of affairs after the Martyr of Syedna Othman <small>رضي الله عنه</small> ?	12
Q10	Who was the assassin of Syedna Othman <small>رضي الله عنه</small> ?	12

1-Syedna Othman bin Affan ؓ

Third Khalifa Rashid (23 H to 35 H)

Q1- Describe the lineage, qualities, and distinctions of Syedna Othman bin Afwan ؓ?

Ans-Name and Lineage (نام و نسب); Name- Othman (عثمان), Laqab or Title – Zunnou-Rain (ذوالنورین) and Ghani (غنی)- Kunniat – Abu Abdullah (ابوعبدالله), Father's name – Afaln (عفان), Family – Quraish (قریش), Tribe – Bani Umayyah (بنی أمیه). , Source of income – Trading (تجارت), Progeny - His lineage (سلسله نسب) join at 8th descendent (پشت) to Muhammad ﷺ. Syedna Othman ؓ was a great affluent (غنی) person. He was the owner of a huge property, houses, lands, and slaves (غلاموں). His household's equipment (ساز و سامان) was so much that very few people of Makkah could match him.

Qualities (اوصاف); He possessed noble characteristics (شریفانہ اوصاف). He was a distinguished venerable of his time, mostly in respects of Generosity (مروت) and kindness (صلہ رحمی). He escaped from quarreling and argument (لڑائی جھگڑا) since he was a literate (پڑھ لکھے) and truthful (دیانتدار) person. Besides, he was tolerant (حلیم), generous (بردار), and extremely modest (حیادار) by nature. Nobody could look at his bare body. He used to take bath wearing clothes in a closed bathroom. He is accustomed to looking down (نظریں نیچی رکھتے).

Acceptance of Islam (اسلام قبول کرنا); Syedna Othman ؓ was the fifth person among the Muslims who accepted Islam. A few days after the declaration of Prophet-Hood by Rasoolullah ﷺ, when Othman ؓ returned from Syria (شام), Syedna Abu Baker ؓ took him to Rasoolullah ﷺ. After having a brief talk and listening to a few verses of the Hoy Quran, immediately accepted Islam. Then his uncle (چچا) tied him with rope and put him in a closed room and harassed him cruelly and troubled (اذیت). But Syedna Othman ؓ stood firm on Islam. When tyranny and oppression (ظلم) exceeded, Syedna Othman ؓ, with the permission of Rasoolullah ﷺ, left his home and beloved motherland (پیارا وطن) Makkah in the way of Allah ﷻ and migrated to Habshah (حبشہ) along with his blessed spouse (زوجہ) Syedna Ruqya ؓ the blessed daughter of Rasoolullah ﷺ. Later when beloved Rasoolullah ﷺ migrated to Medina, he also came to Medina. This way Syedna Othman ؓ had performed two migrations (ہجرتیں) in the way of Allah ﷻ.

Distinctions; He participated in all the Islamic Battles (غزوات) except one or two battles , proving his spirit of sacrifice and loyalty (جان نثاری و وفاداری) on every occasion. In the battle of Bader (غزوہ بدر) Rasoolullah ﷺ had left Syedna Othman ؓ at home for attending (نیمارداری) to his patient spouse Syeda Ruqya ؓ the beloved daughter of the Prophet ﷺ. However, as per the instruction of Nabi Karim, ﷺ he was mentioned (شمار) in the warriors (مجاہدین) of Badar, received rewards (اجر و ثواب) and also war booty (مال غنیمت) as a warrior. However, he grieved much for not attending the battle.

In the sixth year of migration to Medina, Rasoolullah ﷺ went to Makah but had to stop at a place called 'Hudaybia' due to obstruction (مزاحمت) of disbelievers of Makah. He (ﷺ) directed Syedna Othman ؓ to Makah as his ambassador (سفیر) to the leaders of disbelievers. When Hadhrat Othman ؓ hadn't returned, Rasoolullah ﷺ took the oath of allegiance (بیت رضوان) from all Sahaba sitting under a tree at Hudaybia to fight till the last drop of blood. In the absence of Syedna Othman ؓ, Rasoolullah ﷺ considered one of his hands as the hand of Syedna Othman ؓ to administer the oath of allegiance on his behalf.

2-Humility, Worship, and fear of Allah ﷻ

Q2- Describe Syedna Othman's ؓ exceptional qualities like Humility, Worship, and fear of Allah ﷻ?

Ans- Humility (تواضع); Syedna Othman ؓ was a very humble (منکسر المزاج) and hospitable (متواضع) being. Despite, having many male and female slaves (لونڈی و غلام), he used to work for himself and never troubled anyone else. He put on simple clothes and at times laid down on the ground (فرش خاک) and when stood up, marks of gravel (کنکر کے نشان) would appear on his body.

Caring for modesty (حیا) was his unique quality. Rasoolullah ﷺ also regarded his bashfulness (شرم). Once, while Rasoolullah ﷺ was sitting down with other Sahaba, Syedna Othman ؓ came, and then Rasoolullah ﷺ wrapped up (سمیٹلیے) his clothes and said, "Why should I not be ashamed with a person when the angels also feel ashamed with him.

The qualities like kindness (مروت), good behavior (حسن سلوک), sympathy towards relations (صله رحمی), Patience, and tolerance (صبر و تحمل) were embedded perfectly in Syedna Othman ؓ. His sympathizing (ہمدردی) with the Muslims was so great that his wealth and effects (مال و متاع) were already endowed (وقف کیا) for them. He never hesitated to give up his life for the sake of Islam. At the time of his martyrdom (شہادت), he hadn't allowed his devoted persons (جانثاروں) to lift their swords despite their repeated requests. In short, all those aptitudes that a true successor (سچے جانشین) of Rasoolullah ﷺ should hold, remained totally in him.

Worship and fear of Allah ﷻ (عبادات و خوف خدا); Syedna Othman ؓ used to take a little rest initially and was accustomed to waking up the whole night performing Salah and invoking Allah's names (ذکر الہی). Quite often he would be reciting the whole Quran into two Rakats of Salah. He used to observe several fasts (کثرت سے روزے). After becoming Khalifah, he was performing Hajj every year. He used to be always (ہمہ وقت) in a state of shivering fearfully (لرزاں و ترساں) due to the awe-inspiring of Allah ﷻ (خشیت الہی). Whenever he visited graves (زیارت), he used to think about his own demise and be crying so deeply that his blessed beard (ریش مبارک) turned out to be wet. He was very kind-hearted and God-fearing. The state of equality (مساوات) to such an extent that he used to treat his slaves (غولاموں) as brothers. His responsibility (اہتمام) in devotion (پیروی) to Sunnat-e-Rasool was so much that he never put on

the garment for the lower part of his body (پاجامہ) the whole life and he would be wrapped with a sheet (تہمد) to follow Sunnah. However, at the time of his martyrdom (شہادت), he put on a pajama (پاجامہ), thinking that the lower part of his body (ستر) shouldn't be uncovered.

3-Generosity and charity (فیاضی و سخاوت)

Q3- Exemplify Syedna Othman Ghani's ﷺ unique Generosity and charity?

Ans- Generosity and charity (فیاضی و سخاوت); Syedna Othman Ghani's ﷺ generosity (جود و سخا), was unique and equal for the rich and poor (غنی و فقیر). He expended his wealth over Muslims liberally, wealth which he earned through a business. He never turned down the needs of a person asking for help (سائل کے سوال) and always used to provide pleasant foods (عمدہ کھانا) for others and take bread with olive oil (زیتون کا تیل) and vinegar (سرکہ) for himself. During the period of his Khilafat, he never used a little money (ایک حبه تک) from the public treasury (بیت المال) for his own expenses. On other hand, he used to provide financial assistance (ضروری و نازک موقوں پر) (مالی خدمات) to Islam in delicate and destitute situations from his own money (مال). For instances!

1. There was only one well (کنواں) yielding sweet water by the name "Bair Rumah" (بیررومہ) in Medina. Its owner was a Jew (یہودی) who used to make money and give access to the well's water. Muslims were suffering due to a shortage of drinking water on account of their poverty and hardship (غربت و عسرت). Syedna Othman Ghani's ﷺ on the behest of Rasoolullah ﷺ, purchased the well by paying 20,000/- (dinars) and according to another narration (روایت) 35,000/- (dinars) to the Jew and donated (وقف کردیا) the well (کنواں) to the Muslims. Similarly, he purchased a required plot of land and donated it for the expansion of Masjid-e-Nabavi.
2. There was hardship and paucity (عُسرت و تنگی) at the time (زمانہ) of the battle of Tabuk (تبوک), Therefore Rasoolullah ﷺ persuaded Muslims to contribute monetary support to the Islamic army. Syedna Othman Ghani ﷺ arranged complete military equipment (ساز) intended for one-third Islamic army, comprising forty thousand (40,000) foot-soldier and mounted warriors, besides, offering them one thousand (1000) camels, seventy (70) horses and one thousand 'Gold coins (اشرفیاں) as cash. Rasoolullah ﷺ was much pleased with the generosity (فیاضی) of Syedna Othman ﷺ and while flinging up the gold coins in his hands, he (ﷺ) said, "Hereafter any deed (کوئی عمل) of Othman wouldn't harm him."
3. During the journey of Tabuk (تبوک) Rasoolullah ﷺ and all military men (مجاہدین) were in difficulties due to a shortage of food-provisions (کھانے کی). Syedna Othman ﷺ came to know the problem and purchased sufficient food provision, which was carried upon camels and they all dined satisfied (سیرپوکر). Then, Rasoolullah ﷺ prayed to say, "O Allah ﷻ! I am pleased with Othman, You also be pleased with him, and repeated thrice these words of prayer with the ardor of gladness (جوش مسرت)".

4. Once, Rasoolullah ﷺ and his family members couldn't dine for four days and Rasoolullah ﷺ was busy performing Salah and invocation in the Masjid. Syedna Othman ؓ, when he came to know about this situation, felt extremely dejected and offended (ملول ورنجیده) and took flour (آٹا), wheat (گیہوں), dates (کھجور) in a large quantity and carried upon several camels directly to the residence of the Prophet ﷺ and offered with cash of three hundred Dirhams and a goat. Rasoolullah ﷺ came back from the masjid, saw these provisions at home, and raised hands in the Divine court (بارگاہ ایزدی) and prayed for Syedna Othman (ؓ) three times same prayer which he made earlier on the event of Battle of Tabuk (غزوه تبوک).
5. Syedna Othman ؓ was accustomed to setting free one slave (غلام) every Friday and if missed on some Friday, he used to free two slaves on the next Friday.
6. From the time of Rasoolullah ﷺ, the Masjid-e-Nabavi was in a temporary shed with its roof made of the leaves of a date tree. During the rainy season, even after the rain stopped, the Masjid's roof used to be leaking for two or three days. Syedna Othman ؓ, during his time of Khilafat, reinforced (پختہ بنایا) the Masjid-Nabavi and made it rainproof with his expense (ذاتی صرفہ).

4-Justice and Fair play (عدل و انصاف)

Q4- Elucidate Syedna Othman's ؓ Justice and Fair play?

Ans- Justice and Fair play (عدل و انصاف); Look at the following examples!

1. Once Syedna Othman ؓ scolded (ڈانٹ ڈپٹ) his slave (غلام) who was responsible for some omission (قصور) and said, "You may also rebuke (ڈانٹ ڈپٹ) me so that the matter be recompensed (تلافی)." The slave humbly stated, "I can't be disrespectful to you. As you fear the day of resurrection (قیامت), I also fear that would I be caught accountable for disrespecting such a kind Master like you." On hearing him, Syedna Othman ؓ was full of tears in his eyes (آبدیدہ) and set the slave free.
2. Hadhrat S'ad bin Waqaas ؓ took some amount as a loan from Baitul Maal (public treasury) and couldn't payback. Syedna Othman ؓ interrogated (بازپرس) him severely and deposed (معزول) him.
3. There was a general announcement in the entire country that if anybody had a complaint against any governor (والی), he may come on the event of Hajj and submit it. Because on the event of Hajj, all the governors (عمال) were called on and Syedna Othman ؓ used to conduct inquiries into the complaints and resolve their issues and redresses.
4. Syedna Othman ؓ had issued orders that "if anybody's right or dirham or dinar is due on me or anybody received hurt (صدمہ) from my hand, he can come and collect his right from me or forgive me and forget.

5-Khilafat-e- Syedna Othman ؓ (خلافت)

Q5- Enlighten Syedna Othman ؓ, prominent works and performance of Islamic services during his tenure of Khilafat?

Ans- Khilafat-e- Syedna Othman ؓ (خلافت); After the Martyrdom of Syedna Omer ؓ, members of the Consultative Body (اہل شوری) elected Syedna Abdul Raman bin 'Auf ؓ as head of the council (سرپرچ) and he with the consent of all Muslims, appointed Syedna Othman ؓ as 3rd Khilafah. Therefore all Sahaba collectively accepted his Khilafat. During his time of Khilafat Syedna Othman ؓ had done the following prominent works (کاربے) and performed Islamic services. For examples!

1. He had full expertise in ruling and politics because he had seen the blessed periods of Rasoolullah ﷺ and Syedna Abu Baker ؓ and Syedna Omar ؓ (شیخین) and had the opportunity of the keen observation of ruling discipline (نظم و نسق) for a very long period.
2. There were many opponents in the period of Syedna Othman ؓ and their criticism (نکتہ چینی) and impertinence (زبان درازی) became open. In such a period of ironical uproar (پراشوب), upholding managerial efficiency (حسن انتظام) and making sure that the perseverance (استقلال) and forbearance (تحمل) mustn't get out of caliph's hand, was one of the major tasks of Syedna Othman's ؓ heroic determination.
3. Syedna Othman ؓ had executed dismissals and appointments (عزل و نصب) of governors (عاملوں) in his tenure of Khilafat. This showed the smartness (باریک بینی), prudence (دور اندیشی), and awareness of the political affairs of state (امور مملکت) in him. For example, his appointed officers (حکام) strived hard in running the administration (انتظام مملکت), expanding the realm (توسیع سلطنت), and propagation of Islam (اشاعت اسلام). As a result, most of the fertile (زرخییز) parts of the world could be included in the Islamic regime and its expanse reached up to the wall of Istanbul of Turkey (قسطنطنیہ) in the north, up to India (بھارت) in the east, up to Yemen (یمن) in the south and up to Africa (افریقہ) and Andalus (اندلس) in the west of the world.
4. During the khilafat of Syedna Othman ؓ, Muslims acquired so much wealth and assets (دولت و مال) or money-oriented comfort that is never destined (نصیب ہوئی) to happen again. He was also keen on making arrangements (اہتمام) for the teaching of the Muslims in general and teaching of the Holy Quran to them in particular as one of its imperative links (کڑی). As a result, besides augmenting (وسعت) the Islamic regime, the smart ethics of Muslim society like good manners (حسن اخلاق), chastity (پاکیزگی), humility (کسرنفسی) fulfillment of the promise (ایفایہ عہد) and monotheism (توحید) could remove several creatures (مخلوق کثیر) from their inherent (پیدائشی) and inventive (خیالی) religions and made them true Muslims.
5. During the Khilafat of Syedna Othman, ؓ quite a large number of Victories (فتوحات) were achieved. They had to battle with non-Muslims in the western countries wherein adequate spreading of Islam took place. The Islands Qabradh (جزیرئہ قابرض) and some

other Islands could be conquered by way of pursuing a series of battles. The power (زور) of retaliation (بدله) of Persia (فارس) and East Persia (خراسان) was shattered (ٹوٹا) only in the Syedna Othman ؓ period.

6. In the Syedna Othman's ؓ time, the Islamic Flag was hosted on the tall towers of Kabul (کابل), Khurasan (زابلستان), Afghanistan (بهرات طاغستان), Persian towns (فاریاب) and Turkmenistan the capital of Tabrstan (طبرستان). Also, preparations (اہتمام) of naval war by the Islamic Navy (اسلامی بحریہ) were initiated, revenues (آمدنی) of states increased, Constitution (دستور العمل) of governmental discipline (نظم و نسق) which was laid down in the time of Syedna Omer ؓ was continued with few needed improvements.
7. During the tenure of Syedna Othman ؓ, the construction works (تعمیرات) were carried out, Mosques, Inns (سرائے), Guest Houses (محمان خانے), and Office Buildings (دفاتر) were built. Military camps (فوجی چھائونیاں) were set up at required places. In his period, a lot of camels and horses were available and their fostering (پرورش) and patronage (پرداخت) were organized with due care. Extremely widespread grazing grounds (چرگاہیں) were prepared, water ponds (چشمے) were dug up around them, and houses were also built for managing staff (منتظمین) of grazing grounds.
8. In an effort of preaching Islam, Syedna Othman ؓ used to personally enunciate the merits of Islam (اسلامی خوبیاں) before the prisoners (قیدی) of battle and they were then invited to accept Islam. He was keen to respect teaching Muslims and so, the effort that he made for the Quran-e-Majid was an important link in its chain.

In short (الغرض), the period of Syedna Othman's ؓ Khilafat was very successful in every aspect. He remained as Khalifah for about twelve (12) years. For more than half of his period, peace and security was prevailing all over the country, and progress and victories were achieved. But alas (افسوس) the hypocrites (منافقین) long-pending plan begot their time (موقع) and as a result of their mischief-makings (فتنہ پردازیاں), the painful incident of the martyrdom (شہادت) of Syedna Othman's ؓ took place.

6-Preservation and Propagation of Quran (اشاعت قران)

Q6- Demonstrate Syedna Othman's ﷺ notable work in the preservation of the Quran-Majid?

Ans- preservation, and Propagation of Quran (اشاعت قران); Syedna Othman's ﷺ memorable work (روشن کارنامہ) was the preservation (حفاظت) of the Quran-Majid against dissimilarity (اختلاف) and tampering with text (تحریف) and its mass-propagation (عام اشاعت) by laying emphasis (زور دینا) on specific phonetic (تجوید) recitation (قرات) by masses (عوام). For example

At the time of the victory of the Republic of Armenia [country in the South Caucasus region of Eurasia (آرمینیا)] and Azerbaijan (آذربائجان), armies of Syria (شام), Egypt (مصر), Iraq (عراق) and surrounding of the country (اطراف ملک) jointly (مجتمع) participated in the war (کارزار) and these armies, there were mostly converted (نومسلم) Muslims and non-Arabs (عجمی) whose mother-tongue wasn't Arabic (عربی). Syedna Huzaifah bin Yaman ﷺ also participated in the same war. He observed that the state of dissimilarity (اختلاف) in the recitation (قرات) of the Quran was so much that the recitation of the people of Syria was entirely different from the recitation (قرات) of the people of Iraq. Similarly, there was no consistency (مناسبت) in recitation between people of Basrah (بصرہ) and people of Kufah (کوفہ). As a result, people of each country thought that their recitation was correct and of others wrong and so there could be likely outbreak of disorder (فساد). Therefore, Syedna Huzaifah ﷺ had returned from the battlefield being anxious about dissimilarities (اختلاف) of recitation (قرات). He met Syedna Othman ﷺ and informed the detailed situation and said, "O Ameerul Momineen! If attention is not paid to this issue, the Muslims might cause serious tampering with the text of the book (قران) like the Christians (عیسائیوں) and Romans (رومیوں)."

Syedna Othman ﷺ then called for the companions (اصحاب) of Rasoolullah ﷺ including Syedna Ali ﷺ and consulted on the issue. All of them had realized the importance of the state of affairs and decided anonymously (بالاتفاق) that a few Copies of Quran-Majid compiled during the Khilafat of Syedna Abu Baker ﷺ be prepared (which was preserved with Ummul Mominen Hadhrat Hafsa ﷺ) and sent to various countries and the existing books (صحائف) be destroyed. Therefore, Syedna Othman ﷺ appointed Syedna Zaid bin Thabit ﷺ, Syedna Abdullah bin Zubair ﷺ, and Syedna S'ad bin 'Aas ﷺ to prepare copies of the Quran and sent them to seven countries besides spreading them in his own country. He called for all the books (صحائف) from different places which were written by the various people and destroyed them.

7- Excellences of Syedna Othman رضي الله عنه (فضائل)

Q7- Enlighten the Excellences of Syedna Othman رضي الله عنه (فضائل)?

Ans- Excellences of Syedna Othman رضي الله عنه (فضائل)! Are mentioned as follows;

1. Two daughters (بيٲياں) of Rasoolullah صلى الله عليه وسلم were married (one after other) to Syedna Othman رضي الله عنه. That is the reason, he is called "Zunnorain" (ذوالنورئن).
2. Syedna Ali رضي الله عنه narrated that Rasoolullah صلى الله عليه وسلم said to Syedna Othman رضي الله عنه, "If I had forty daughters, I would have married them one after the other to you."
3. On the occasion of taking the oath of allegiance (بيت رضوان) at Hdaybia, Rasoolullah صلى الله عليه وسلم had considered his hand as the hand of Syedna Othman رضي الله عنه and administered the oath of allegiance (بيت) on his behalf (in the absence of Syedna Othman رضي الله عنه).
4. Rasoolullah صلى الله عليه وسلم said, "The angels also feel shy with Othman رضي الله عنه."
5. While mentioning about tribulations (فتنه) Rasoolullah صلى الله عليه وسلم said, "Othman رضي الله عنه would prove himself true and justified (حق پر). He also said, "Othman رضي الله عنه is blessed with heaven (جنتي)."
6. Every prophet (نبى) had a comrade (رفيق) and my comrade is Othman رضي الله عنه in the paradise (جنت).

8-Martyrdom of Syedna Othman رضي الله عنه (شهادت)

Q8- Enlighten the circumstances before and after the Martyrdom of Syedna Othman رضي الله عنه?

Ans- Situations before the Martyrdom of Syedna Othman رضي الله عنه (شهادت); Syedna Othman رضي الله عنه performed the obligation of Khilafat for a total of twelve years, out of which six years passed very peacefully. But in the remaining six years, differences (اختلافات) and problems (جهگڑے) were raised (اٲھ کھڑے) by some people. Some people made direct complaints against Syedna Othman رضي الله عنه which were not truthful at all (سراسرغلط). Yet, some mischief mongers (فتنه پرداز) from Basrah (بصره), Koofah (كوفه), and Egypt (مصر) joined together in Medina, surrounded the blessed house of the Khalifah Syedna Othman رضي الله عنه and were ready to assassinate (شهيد) him.

Syedna Othman رضي الله عنه addressed the traitors (باغيوں) from the roof of his building and described his services (خدمات) offered to the nation (قوم) and the traitors acknowledged them. Then he asked, "Tell me, on what mistakes of mine, will you like to kill me?" the traitors couldn't reply. On the contrary, they started throwing stones at him. Finally, Syedna Othman رضي الله عنه came down and sat in his room.

During the days of this siege (محاصرہ) by traitors, Syedna Othman رضي الله عنه was observing, fasts. Sometimes, it so happened at the time of breaking fast (افطار), leaving aside food (درکنار), a drop of water was not available. Thus, at night, he used to lie down on an empty stomach

and continued to fast the next day. He couldn't come out in his courtyard (صحن) due to stone-pelting and he had to pass day and night in a closed room.

In the meanwhile, his various well-wishers and thousands of slaves (غلام) wanted to eradicate the traitors by the power of the sword (تلوار کے زور سے). But Syedna Othman ؓ never allowed them to do so as he was extremely kind-hearted and never liked the Muslims to get involved in bloodshed amongst themselves. He then, released all his Slaves saying, "Go wherever you like but don't fight with Muslims. During the same siege (محاصرہ), Syedna Mughairah bin Shaibah ؓ (سیدنا مغیرہ بن شیبہ) also came and said, "Alas! Being the Khalifah-e-Waqt (Caliph of time) you have been overtaken by such misery. You may take any of the following three steps!

1. Either, you come out and oppose the traitors (باغیوں), as you have many defenders (حمایتی) with you and you are truly justified (حق پر ہیں).
2. Or, leave the front gate, break the wall on the rear side and take off to Makkah. You may be safe there because of the Haram Sharif.
3. Or else, go away to Syria (شام)."

Syedna Othman ؓ answered, "I don't want to come out for fighting because, I being the Khalifah of Rasoolullah ﷺ never liked to be responsible for carnage (خونریزی) of Muslims and also wouldn't like to go to Makkah, as there would be disorder because of me in Haram Sharif. Lastly, regarding taking up a journey to Syria, I can't get away from the Vicinity (ہمسائیگی) of Rasoolullah ﷺ." He further added that, "in this siege (محاصرہ), Rasoolullah ﷺ has taken an oath (عہد) from me and I firmly vow to him with patience."

When the news spread that the traitors (باغیوں) were likely to martyr Syedna Othman ؓ. Then Syedna Ali ؓ, Syedna Talhah ؓ, and Syedna Zubair ؓ had appointed (متعین کیا) their sons (including Imam Hasan ؓ and Imam Husain ؓ) along with a few more individuals at the door of the house of Syedna Othman ؓ so that the traitors (باغی) couldn't enter in the blessed house. But three or four traitors went to the other side and entered the house by jumping across the wall (دیوار) and martyred him (ؓ) cruelly while he was reciting the Quran (تلاوت قران). His blessed blood fell on the Quran's verse "فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ" (So Allah is sufficient to guard you against their evil and He is All-Hearing, All-Knowing). His martyrdom (شہادت) took place on Friday the 18th Zilhajjah 35 Hijri. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰجِعُوْنَ

9-State of affairs after the Martyr

Q9- Describe the State of affairs after the Martyr of Syedna Othman ؓ?

Ans-State of affairs after the Martyr of Syedna Othman ؓ (شهادت); when the news of his Martyrdom spread, Syedna Ali ؓ came deploring (افسوس کرتے) and slapped both of his sons and asked them, “How could the traitors enter into the house? All the Sahaba Karam of Medina were shedding tears bitterly (زار زار) and were deploring. Syedna Huzaifah ؓ a great sahabi-Rasool said, “The crack (رخنه) that occurred in Islam on account of the martyrdom of Syedna Othman ؓ will not be closed until doomsday (قیامت).”

Q10- Who was the assassin of Syedna Othman ؓ?

Ans- The assassin couldn't be traced or arrested at the site inspite of sincere trials conducted by Syedna Ali ؓ. The traitors (باغیوں) looted whatever money and assets (مال و متا) they could find in the blessed house after martyring him ؓ. The door of the house remained closed for two days. The purified (مطہر) body of a venerable being (بزرگ ہستی) was laid without bath and burial for two days. On the third day, a funeral (نماز جنازہ) was conducted by Syedna Zubair ؓ and Syedna Othman ؓ laid to rest with blood-stained (خون) clothes in the Jannat-to-Baqi graveyard of Masjid-e-Nabvi. He was 82 years old.

بجاء اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه و على آله الطاهرين واصحابه الراشدين والحمد لله رب
الغلمين
وَآخِرُ دَعْوَانَا أَنِ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ