



The Khilafat of Hazrat Usman Ghani رضي الله عنه

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There are many corrupt people in today's time who insult Hazrat Sayyiduna Usman Ghani (Radiallahu Ta'ala Anh) and try to paint a picture that he usurped the Khilafat from Hazrat Maula Ali (Radiallahu Ta'ala Anh). Such people are wretched liars and deserving of the punishment of Allah Ta'ala.

The position of the third Khalifah of Islam rightfully belonged to Sayyiduna Usman ibn Affan (Radiallahu Ta'ala Anh) and contrary to the lies that some corrupt people spread, Hazrat Maula Ali (Radiallahu Ta'ala Anh) was part of the discussions with regard to the Khilafat and he also accepted Hazrat Usman Ghani (Radiallahu Ta'ala Anh) as the rightful Khalifah.

Imam Jalaaluddeen Suyuti (Alaihir Rahmah) states that when Sayyiduna Umar Farooq's (Radiallahu Ta'ala Anh) ailment began to increase after he was attacked, the people requested that he advise them and appoint his Khalifah. Hazrat Umar (Radiallahu Ta'ala Anh) replied that he did not view

anyone to be more worthy of Khilafat than the six Companions with whom the Messenger of Allah (Sallallahu Alaihi Wasallam) was extremely pleased when he left this mundane world. These six Companions were Sayyiduna Usman Ghani, Sayyiduna Maula Ali, Sayyiduna Talhah, Sayyiduna Zubair, Sayyiduna Abdur Rahman ibn Awf and Sayyiduna Sa'd ibn Waqaas (Radiallahu Ta'ala Anhum). Hazrat Umar (Radiallahu Ta'ala Anh) clarified the role that his son Abdullah would have by explaining that Abdullah would remain in the Majlis-e-Shura (a committee of scholars) but he insisted that his son Abdullah had no connection to the position of Khilafat.

Hazrat Umar (Radiallahu Ta'ala Anh) stated that if they appointed Hazrat Sa'd ibn Waqaas (Radiallahu Ta'ala Anh) then he was worthy of leading the nation otherwise they could choose whomsoever they desired from amongst these six Companions to be the Khalifah. Hazrat Umar (Radiallahu Ta'ala

Anh) thereafter advised the person who would be the Khalifah after him (whoever that may be) to fear Allah Ta'ala and to treat all the Muslims - the Ansaar and the Muhaajireen as well as the entire public which would be under his control - with righteousness.

Three days after the burial of Hazrat Umar Farooq (Radiallahu Ta'ala Anh), the Companions gathered in order to appoint the Khalifah. Hazrat Abdur Rahman ibn Awf (Radiallahu Ta'ala Anh) announced that it was his opinion that three of the Companions should pass on their right to the other three and thereafter step aside. The people agreed to this view. Hazrat Zubair passed his right onto Hazrat Maula Ali, Hazrat Sa'd ibn Waqaas passed his right onto Hazrat Abdur Rahman ibn Awf and Hazrat Talhah passed his right onto Hazrat Usman (Radiallahu Ta'ala Anhum).

Sayyiduna Maula Ali, Sayyiduna Abdur Rahman and Sayyiduna Usman (Radiallahu Ta'ala Anhum) then went aside to deliberate over the matter. Sayyiduna Abdur Rahman ibn Awf (Radiallahu Ta'ala Anh) informed them that he did not prefer the position of Khilafat for himself and therefore whoever between the other two Companions desired to step aside, should announce it at this time so that the person remaining would be granted Khilafat. Sayyiduna Abdur Rahman (Radiallahu Ta'ala Anh) reminded them that the Khalifah had to be the most virtuous person of the Ummah and he had to possess the desire to rectify any discrepancies that existed. Both Sayyiduna Usman and

Sayyiduna Ali (Radiallahu Ta'ala Anhuma) remained silent upon hearing these words.

Sayyiduna Abdur Rahman (Radiallahu Ta'ala Anh) then requested that they pass on the responsibility of appointing the Khalifah to him and he swore by Allah Ta'ala that he would appoint the one who was most worthy of being the Khalifah. Sayyiduna Usman and Sayyiduna Ali (Radiallahu Ta'ala Anhuma) both agreed to him appointing the Khalifah. Hazrat Abdur Rahman (Radiallahu Ta'ala Anh) then had a private discussion with Sayyiduna Ali (Radiallahu Ta'ala Anh) in which he said, "O Ali, you were the foremost in acceptance of Islam and you are a close relative of the Messenger of Allah. If I appoint you as Khalifah, accept the role and if I appoint someone else, follow him and obey him." Hazrat Ali (Radiallahu Ta'ala Anh) accepted this offer. Hazrat Abdur Rahman (Radiallahu Ta'ala Anh) had a similar conversation with Hazrat Usman (Radiallahu Ta'ala Anh), who also agreed to act accordingly.

Sayyiduna Abdur Rahman then pledged allegiance to Sayyiduna Usman, and thereafter Sayyiduna Ali also pledged allegiance to Sayyiduna Usman (Radiallahu Ta'ala Anhum). The reason for Sayyiduna Abdur Rahman appointing Sayyiduna Usman instead of Sayyiduna Ali was the fact that the majority of people who met him secretly were describing Sayyiduna Usman as being more worthy of Khilafat. {*Taareekh-ul-Khulafa*}

It is stated in another narration that Sayyiduna Abdur Rahman ibn Awf

(Radiallahu Ta'ala Anh), after praising Allah and His Messenger (Sallallahu Alaihi Wasallam), said to Sayyiduna Ali (Radiallahu Ta'ala Anh) that he had received the opinion of the people. All the people were favouring Sayyiduna Usman (Radiallahu Ta'ala Anh) for the position of Khilafat. After saying these words, Sayyiduna Abdur Rahman held the hand of Sayyiduna Usman and said, "I pledge allegiance to you according to the way of Allah Ta'ala, His Messenger and the two Khalifahs." Thus Sayyiduna Abdur Rahman ibn Awf became the first person to pledge allegiance to Sayyiduna Usman, and the Ansaar and Muhaajireen followed him (Ridwanullahi Ta'ala 'Alaihim Ajma'een).

It is narrated in the Musnad of Imam Ahmad by Hazrat Abu Waail (Radiallahu Ta'ala Anh), who states that he questioned Hazrat Abdur Rahman (Radiallahu Ta'ala Anh) with regard to the reason for him appointing Hazrat Usman as Khalifah instead of Hazrat Ali (Radiallahu Ta'ala Anhum). Hazrat Abdur Rahman (Radiallahu Ta'ala Anh) stated that he was not at fault because he firstly addressed Hazrat Ali that he was pledging allegiance to Hazrat Ali according to the book of Allah Ta'ala, the Sunnah of the Messenger and the Sunnah of Hazrat Abu Bakr and Hazrat Umar (Radiallahu Ta'ala Anhum). Hazrat Ali (Radiallahu Ta'ala Anh) replied that he did not possess the ability to accept such a responsibility. Thereafter Hazrat Abdur Rahman (Radiallahu Ta'ala Anh) addressed Hazrat Usman with similar words and Sayyiduna Usman (Radiallahu Ta'ala Anh) accepted

the allegiance. {*Taareekh-ul-Khulafa; Ghuniyatut Taalibeen*}

From this narration it can be seen that Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) declined the Khilafat at this point because he had become aware of the fact that the majority of the Companions were in favour of Sayyiduna Usman (Radiallahu Ta'ala Anh) and therefore he did not wish to forcefully become the leader of the Muslims and oppose their opinions. {*Khutbaat-e-Muharram*}

It is stated in another narration that Sayyiduna Abdur Rahman ibn Awf (Radiallahu Ta'ala Anh) states that he asked Sayyiduna Usman (Radiallahu Ta'ala Anh) in secrecy regarding who he would advise to pledge allegiance to, apart from himself. Sayyiduna Usman replied that if he was not to be given Bay'ah (pledge of allegiance) then the allegiance should be given to Sayyiduna Ali (Radiallahu Ta'ala Anh). In the same manner, Sayyiduna Abdur Rahman asked Sayyiduna Ali (Radiallahu Ta'ala Anh) who he would advise to pledge allegiance to, apart from himself. Sayyiduna Ali replied that he would advise that the Bay'ah be given to Sayyiduna Usman (Radiallahu Ta'ala Anh) if it was not to be given to him. {*Khutbaat-e-Muharram*}

SubhanAllah! This demonstrates the mutual understanding, respect, honour and love that existed between Hazrat Usman Ghani and Hazrat Maula Ali (Radiallahu Ta'ala Anhum). Neither of them were fighting for the power of leadership but both were willing to serve the Ummah of Rasoolullah

(Sallallahu Alaihi Wasallam) if they were appointed. Neither did Hazrat Usman Ghani (Radiallahu Ta'ala Anh) forcefully assume Khilafat nor was Hazrat Maula Ali (Radiallahu Ta'ala Anh) angry that he was not appointed. Hazrat Usman Ghani (Radiallahu Ta'ala Anh) was the rightful Khalifah after Sayyiduna Farooq-e-Azam (Radiallahu Ta'ala Anh) and he led with righteousness and fear of Allah Ta'ala until his last breath.

When Sayyiduna Usman Zun Noorain (Radiallahu Ta'ala Anh) was appointed as the Khalifah, he would deliver his sermons from the first position of the mimbar (pulpit). A'la Hazrat Imam Ahmad Raza Khan (Alahir Rahmah) states that there were three steps on the pulpit besides the highest board which is designed as a seat. The Master of all creation, Sayyiduna Rasoolullah (Sallallahu Alaihi Wasallam) delivered his sermons on the first (highest) position whilst Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) delivered his sermons on the second position and Sayyiduna Farooq-e-Azam (Radiallahu Ta'ala Anh) delivered his sermons from the third position.

People inquired from Hazrat Usman Ghani (Radiallahu Ta'ala Anh) for the reason that he lectured from the highest position. Sayyiduna Usman (Radiallahu Ta'ala Anh) replied that if he lectured on the second position, people would think that he was equal to Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and if he delivered his sermons on the third position people

would think that he was equal to Sayyiduna Umar Farooq (Radiallahu Ta'ala Anh). Therefore he decided to be seated on that position upon which such a thought could never be made (with regard to equality with Rasoolullah (Sallallahu Alaihi Wasallam)). {*Fataawa Razawiyya*}

From this narration, it is clear that Hazrat Usman Ghani (Radiallahu Ta'ala Anh) was not willing to conduct any action that would lead people to even think that he was equal to Sayyiduna Siddiq-e-Akbar or Sayyiduna Farooq-e-Azam (Radiallahu Ta'ala Anhuma). Furthermore, with regard to the first position that he had chosen, he said that even the thought of him being equal could never be made. From this it is established that even the thought of being equal to Rasoolullah (Sallallahu Alaihi Wasallam) was not possible to the Companions (as the highest position was the place upon which the Messenger of Allah would deliver his sermons.) Therefore those who claim to have equality with Rasoolullah (Sallallahu Alaihi Wasallam), are disrespectful and have totally moved away from the way of the Companions. {*Khutbaat-e-Muharram*}

May Allah Ta'ala grant us the Taufeeq to have true love and respect for Sayyiduna Usman Ghani and all the blessed Companions (Ridwanullahi Ta'ala 'Alaihim Ajma'een), Allahumma Ameen.