

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

The Most Important Leadership Qualities of Uthmaan I - [The First]

When we reflect on the biography of Uthmaan I, some of the characteristics inherent in his personality becomes manifest to us, such as military leader and a Siyaasee [i.e. a person who was able to govern and look after the affairs of his people]. (1)

What is Siyaasah? It means to regulate the affairs of the citizens through rules related to behaviour and upright rectification. It has jurisdiction over the individual's behaviour and the society as a whole. It involves Islamic jurisprudence by way of which the rulers are facilitated with knowledge and understanding of the rulings related to looking after the affairs of the state, its set-ups and Sharee'ah principles. (2)

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said: What is intended by 'Separation between religion and Siyaasah' is that the ruler can do what he wants based on what he thinks is a means of fulfilling (responsibilities related to) affairs of the state, whether it agrees with Sharee'ah or not; or even if what he does is based on the judgement of the religion, because the meaning of separation is to distinguish between two things and give them specific definitions. Therefore, in relation to this, the ruler looks at what he considers to be beneficial even if it opposes the Sharee'ah. There is no doubt that this is a false and sinful statement, because the religion itself is Siyaasah and Siyaasah itself is the religion, but what we mean by Siyaasah is the Siyaasah that is based on equity and not oppression. The religion of Islaam came to bring about wellbeing [and upright conduct] for the people in their behaviour towards their Lord and between themselves. It establishes the Rights of Allaah, rights for the people- rights for parents, relatives, wives and the Muslims - in general. And even for non-Muslims, Islam has given them rights that are well-known to the scholars. It laid down the means and conditions for war and peace making, punishments for crimes - some of which are determined by way of specific texts and some are left to the jurisdiction of the ruler, as well as other affairs which clearly shows that Islaam in its entirety is Siyaasah. The root of this word Siyaasah is Saa'is and that is the person who is responsible for looking after the affairs of animals - fulfilling that which brings them wellbeing and repelling that which will harm them. This is Siyaasah. We find this meaning when we contemplate on affairs of the religion, and that Allaah has legislated - for the servants - things without which humans will not be able to establish [a fruitful, stable, orderly, safe] life, and forbade them from things that will corrupt their state of affairs - either affecting everyone or specific individuals. Therefore, in reality the entire religion is Siyaasah. And we are certain that anyone who separates Siyaasah from the Religion and

establishes Siyaasah based on what he sees fit and what he forbids, then indeed his Siyaasah is corrupt, and it will cause more harm than good. If it rectifies one affair based on his limited [or deficient] opinions, then indeed it greatly corrupts from another angle. So, this makes it incumbent that one contemplates on the state of affairs of those who base their Siyaasah on their desires and opinions, and became distanced from the religion of Islaam, you will find -after contemplating - that either all that Siyaasah is corrupt or most of it, and that if it rectifies an affair from one angle, it corrupts from another angle. So, based on this, separation between Siyaasah and Religion is a sinful deed and it is obligated on the one who seeks to rectify himself and others that he does so only based on the religion of Islaam. (3) NB: No rebellion when rulers are oppressive. Read here: <https://www.abukhadeejah.com/the-tyranny-of-the-rulers-a-reason-for-rebellion/>

Among the most important of these qualities was Uthmaan's bravery, wisdom, sincerity and patience.

[a] Bravery: When the Christian rulers - in Bursa, Madanus, Kutta, and Kastela - called for the Byzantines in the year 700 AH / 1301 CE to form a Crusader alliance to wage war against founder of the Ottoman Empire, Uthman Bin Artughal [may Allaah have mercy upon him and his father], the Christians responded to this call and made an oath to eliminate this emerging Muslim state. So, Uthmaan advanced with his soldiers, fought the wars himself and the Crusader armies were dispersed. Valour and bravery was manifested from him, which became a striking example among the Ottomans. (4)

The Noble Quality of Bravery - By Imaam As-Sadi [may Allaah have mercy upon him]:

This is a great quality commanded by Allaah in many of the verses concerning Jihaad. He [The One free from all Imperfections] has praised its people and that it is the path of the Messengers and the Truthful ones amongst the creation. He [The One free from all imperfections] forbade that which is in opposition to it, and that is cowardice, dismay and fear of the creation when striving in the path of calling to Allaah. This sublime quality is innate within the slave and it is strengthened by virtue of Eemaan. Bravery strengthens the heart, makes it firm and gives it tranquillity in times of important events and distressful situations. It is a necessity, particularly for those leaders who are engaged in important affairs.

The Qur'aan commands fear of Allaah alone and that the slave is not to fear the creation. The slave's heart is strengthened when he limits his fear to fearing Allaah Alone, and knows that the creation neither have the ability to benefit nor harm him, except by the will of Allaah. His heart is increased in

strength when he places his reliance upon Allaah and is firm, just as Allaah [The Most High] stated about the best of the creation:

م □ □ □ □
 خَلَّيْنِ قَالَ لَهُمْ نَبَأَسُ إِنَّ - لِنَاسٍ قَدْ جَمَعُوا لَكُمْ مَوْءَجَهُمْ مَقْرَادَهُ طَيْمًا
 وَقَالُوا خَبَأَهُ لَلَّهِ وَعَمَّا لَوْكِيْلُ

Those unto whom the people said, "Verily, the people have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allaah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" (3:173)

The slave's strength and bravery increases when he knows the good reward and recompense that follows on from being strengthened in Bravery and Religion, just as Allaah has stated:

إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَرَجُونَ الْبُزْنَ مِنَ اللَّهِ مَا لَا رَجُونَ
 - وَكَانَ □ □ □ □ لِلَّهِ عَلِيمًا حَكِيمًا
 If you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allaah (for the reward, i.e. Paradise) that for which they hope not] (4:104)

And that which is observed and known about the state of affairs and characteristics of the creation is that they neither own anything of benefit nor assistance and protection; they do not desire good for you, except with regards to that which is of benefit to them. Therefore, it must be known that attaching the heart to them with Fear, Veneration, Awe, Fervent Desire and Reverence is a loss, rather it is harm.

Indeed, it is obligated on the slave to attach his Fear, Hope, Expectation and Awe to Allaah (Alone), Who (Alone) owns everything. He [The Most High] is The One who wants good for you when you do not desire it for yourself. He [The Most High] knows what is for your well-being and you do not know. He [The Most High] enables you to receive that which you do not have any ability to [receive by yourself]. The slave realizes that cowardice is an illness and a weakness in the heart, which causes abandonment of good and loss of beneficial things. It afflicts the weak ones, and the one afflicted by it is similar to timid women.

And amongst the benefits of Bravery are: The commands of Allaah and His Messenger are fulfilled, and [because of it] one is described with the characteristics of the people of insight amongst the men of understanding. And there cannot be a greater means to obtaining that which is sought after and a means to safety from difficulties and troubles when the heart is strengthened with what Allaah sends down upon it of relief and tranquillity. The brave individual is enabled to guide and benefit the creation with wisdom and fair speech in accordance to their different social classes. As for the coward, he misses a great deal of good and fear prevents him from the

blessings of his knowledge and from guiding and giving sincere advice to the slaves.

The servant of Allaah is saved from a lot of hardships through bravery. He finds tranquillity when faced with afflictions and calamities. He responds with what Allaah loves of patience and firmness, whilst hoping for Allaah's reward. As for the coward, he is distracted and that which is of benefit to him is wasted away when these affairs come to him. He is made to waiver through harmful views, which bring about painful things alongside calamities and difficulties. He loses good and the reward for being placed under hardship. This praiseworthy quality (i.e. bravery) emanates from that excellent and all-inclusive quality of patience. And Allaah knows best. (5)

[b] Wisdom: After Uthmaan took over the leadership of his people, he saw that it was wise to join Sultan Alaa Ad-Deen against the Christians and helped him to conquer a number of impregnable cities and several fortified strongholds. So, he attained the rank of emirate from the Seljuk Sultan, Alaa Ad-Deen, ruler of the Seljuks of Rome, allowed to mint coins in his name and supplications were made for him in the Friday sermon in the areas under his control. (6)

What is Wisdom? Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "Wisdom means to carry out what is obligatory (or befitting), in the manner it is obligated (or in a befitting manner) and at the time it is obligated (or at the befitting time)". (7)

[c] Sincere Devotion to The Religion: When inhabitants of the lands near the Uthmanee Emirate experienced Uthmaan's sincere devotion to the religion, they moved to support him and stood with him to consolidate an Islamic state that stood as an impenetrable block in front of the states that were hostile to Islam and Muslims. (8)

The Great Benefits of Co-operating For The Sake of Allaah- By Imaam Ibnul Qayyim

Allaah [The Most High] said: [وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ - Help you one another in Al-Birr and At-Taqwa [virtue, righteousness and piety]; but do not help one another in sin and transgression. [Surah Al-Maa'idah. Verse 2]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "This verse contains all the Masaalih [beneficial affairs] for the servants of Allaah in

their worldly affairs and affairs related to the Hereafter- be it between themselves or between them and their Lord, because indeed every servant of Allaah finds himself within two circumstances and obligations - either (required) to fulfil the obligations owed to Allaah or the obligations owed to Allaah's creation. As for the obligations owed to the creation, they include (righteous) association, companionship, aiding one another upon what Allaah loves and obedience to Allaah, and that is the goal behind one's search for happiness and success in the afterlife. There can be no happiness in the afterlife except through Bir (virtue) and Taqwaa (piety), because it is basis of all affairs of the religion.

As for Taqwa, its reality is to act in obedience to Allaah based on Eemaan in Allaah and hoping for Allaah's Reward; fulfil what Allaah has commanded based on having Eemaan in that which Allaah has commanded and affirming the reward Allaah has promised; abandoning what Allaah has forbidden based on one's belief that what Allaah has forbidden is forbidden and fearing Allaah's punishment, just as Talq Bin Habeeb [may Allaah have mercy upon him] said, 'When trial occurs, extinguish it with Taqwa'. The people asked, 'What is Taqwa?' He said, 'You act in obedience to Allaah upon a light from Allaah [i.e. with Eemaan, sincerity and guidance etc] and hoping for reward from Allah. And you abandon disobedience to Allaah upon a light from Allah and fearing the punishment of Allah'. This is the best of that which has been stated regarding Taqwa, for indeed there has to be an aim and a goal behind every deed. A deed cannot be considered an act of obedience to Allaah and an act that gets one close to Allaah until it is based on Eemaan, so that which leads to the performance of that deed is solely due to Eemaan - neither (Un-Islamic) customs nor (evil) desires, neither seeking praise nor status and other than it; rather it should be solely based on Eemaan and the aim behind it should be to attain Allaah's reward and seeking after Allaah's Pleasure. (9)

[d] Patience: This quality appeared in Uthmaan's character when he began to conquer forts and countries. In the year 707 AH, he conquered the fortress of Kattah, the fortress of Aqsar etc And in the year 712 AH, the fortress of Kabuh and others were conquered. His conquests culminated in the conquest of the city of Prusa, and that was not an easy thing; rather, it was one of the most difficult things that Uthmaan faced in his conquests, as a severe struggle took place between him and the commander of its garrison, Akrinus, which lasted for several years until he surrendered and handed over the city to Uthmaan. Allaah [The Exalted] has stated in the Qur'aan:

□□ يَا أَيُّهَا الَّذِينَ آمَنُوا صَبِرُوا وَصَابِرُوا وَرَابِطُوا وَتَقْوُوا - لِلَّهِ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful. [Surah Aal Imraan. Verse 200] (10)

The Messenger of Allaah [peace and blessings of Allaah be upon him] said, "To guard Muslims (from the enemy) in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface". [Saheeh al-Bukhaari 2892]

The High Station of Patience - By Shaikh Muhammad Bin Abdillaah As-Subayyil [may Allaah have mercy upon him]

Patience has a great status in the sight of Allah (The Most High). The Eemaan of a slave (i.e. a male or female Muslim) cannot be perfect without patience. Patience is from the best of deeds and its reward has no limits. When it is the case that one good deed is written as ten good deeds and can multiply until it reaches seven hundred or more, then indeed the reward for exercising patience has no limits, for indeed Allaah (Glorified and Exalted be He) said:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Only those who are patient shall receive their rewards in full, without Hisaab (without limit, calculation and estimation). [Surah Az-Zumar. Verse 10]

Patience is of three types: The first type patience is when a person exercises patience (whilst striving) to obey Allaah. A Muslim is commanded to exercise patience (whilst striving) to obey Allaah (The Most High), especially the when fulfilling obligations.

The second type of patience is when a person exercises patience in seeking to restrain him (or herself) from disobeying Allaah: A person exercises this patience in order to prevent him or (herself) from sins and (evil) desires. And among those sins a person should keep away from is that he refrains from violating the honour of the people.

The third type of patience is when a person exercises patience when encountered with Allaah's decree, which maybe something painful (i.e. a calamity): That is because that which afflicts a person, such as the death of a son (or daughter) or being afflicted with a sickness on a person's the body, or his (or her) sanity, or what may afflict a relative of his (or hers), it is obligated on a person to exercise patience when these affairs are encountered and

should hope for Allaah's reward for being patient. He should know that all these affairs are from Allaah. Allah (the most high) said:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ قَلْبَهُ

No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart. [64:11]

Alqamah [may Allaah have mercy upon him] said: This is about a person who is afflicted with a calamity and he knows that it is from Allaah. So he becomes pleased with what Allaah has decreed and submit to Allaah's judgement, and he (or she) says: "this is Allaah's decree. I believe in Allaah and we are pleased with Allaah's decree." So Allaah fills his heart with Eemaan and tranquillity, and he (or she) receives a great reward (i.e. due to his patience). (11)

More noble qualities of Uthmaan I [The First] in the next post InShaaAllaah.

[Ref 1: Ad-Dawla Al-Uthmaaniyyah Awaamil An-Nuhood Wa Asbaat As-Suqoot. Vol 6/45]

[Ref2: See At-taleeq Alaa As-Siyaasah Ash-Shar'iyyah. Slightly paraphrased. Page 5 by Imaam Muhammad Ibn Saaleh al-Uthaymeen (rahimahullaah)]

[Ref 3: <https://binothaimeen.net/content/7366>. Paraphrased]

[Ref 4: Ad-Dawla Al-Uthmaaniyyah Awaamil An-Nuhood Wa Asbaat As-Suqoot. Vol 6/45]

[Ref 5: Fat-hul Raheemil Malikil Allaam Fee Ilmil Aqaa-id Wat-Tawheed Wal Akhlaaq Wal Ahkaam. Page 40]

[Ref 6: Ad-Dawla Al-Uthmaaniyyah Awaamil An-Nuhood Wa Asbaat As-Suqoot. Vol 6/45]

[Ref 7: Madaarij As-Saalikeen 2/449]

[Ref 8: Ad-Dawla Al-Uthmaaniyyah Awaamil An-Nuhood Wa Asbaat As-Suqoot. Vol 6/45-46]

[Ref 9: An Excerpt from 'Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim Al-Jawziyyah' Vol 1 pages 307-311. Publisher: Daar Ibn Al-Jawziyyah 2nd Ed, 1431AH- Slightly paraphrased]

[Ref 10: Ad-Dawla Al-Uthmaaniyyah Awaamil An-Nuhood Wa Asbaat As-Suqoot. Vol 6/46]

[Ref 11: Fadaa'il Al- A'maal' pages 11-14]