

## Historical Analysis of Caliph Uthmān bin ‘Affān’s Policy (Period 24 AH-29 AH)

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**Abstract:** This paper provides a detailed analysis of the early period of Uthman bin Affan's caliphate, spanning 24 AH to 29 AH. Utilizing Ibn Khaldun's historical methodology, the study critically examines the policies and events that shaped this crucial period in Islamic history. The research begins with a brief biography of Uthman bin Affan, highlighting his character traits and significant positions before his caliphate. It then delves into the critical policies implemented by the third caliph, including cabinet reshuffles, military expansions, economic reforms, and other administrative measures. The discussion explores the factors influencing these policy decisions, such as the wills of previous caliphs, disputes among companions, and the caliph's *ijtihād*. The military campaigns that led to the liberation of territories like Azerbaijan, Armenia, Cyprus, and Tunis are examined, along with their economic implications for the Islamic state. The study also sheds light on Uthman bin Affan's economic policies, including distributing war booty, land empowerment, and establishing a police force. Throughout the paper, it is argued that while Uthman bin Affan largely continued the policies of his predecessors, he also made necessary changes and developments in response to the expanding Islamic state. The article concludes by emphasizing the importance of understanding the historical context and factors behind the policy decisions made during this period.

**Keywords:** *Uthmān bin ‘Affān; early Islamic history; Khilāfah; Policy analysis.*

## INTRODUCTION

In 24 AH, Uthmān bin ‘Affān was confirmed as the third caliph of the Muslims through a consultative process formed by Umar bin Khattab. Uthman's election was influenced by his readiness to run the government under the manhaj of the Prophet and the two previous caliphs. His approach to governance was evident in his first speech after being *bay’ah* (pledged allegiance). However, Uthmān bin ‘Affān did not always adhere strictly to the policies of his predecessors; he often made *ijtihād* (independent reasoning) in implementing policies. For instance, he allowed the companions to travel outside Makkah and Madinah, which Umar bin Khattab previously prohibited.

According to Suyuṭī's "*Tarikh al-Khulafa'*," Uthmān bin 'Affān reign is classified into two periods. The first six years of his reign saw policies garnered much public satisfaction from Muslims and non-Muslims. His ijtiḥād during this period significantly improved various sectors of government. However, the final six years of his reign were marked by political turmoil that culminated in the *Fitnah al-Kubrā*.

This paper focuses on the early period of Uthmān bin 'Affān caliphate, aiming to explore specific aspects of this historical era. During this time, several significant al-Futuhāt al-Islāmiyah (Islamic conquests) took place, including the liberation of Armenia, Cyprus, and Tunis. Uthman also implemented several administrative changes, such as appointing Sa'ad bin Abī Waqāsh as governor of Kufa, Walīd bin 'Uqbah as governor of Kufa, and Abdullah bin Sa'ad bin Abī Sarh as governor of Egypt. Additionally, Uthman expanded the Prophet's mosque and the Haram mosque.

Most early Muslim historians documented the Uthmān bin 'Affān caliphate using narrative methods without rigorous validation, leading to overlaps and misunderstandings. To address this, the author revisits these events using Ibn Khaldun's methodology to present a comprehensive and "living" reading of history.

Previous studies have highlighted various aspects of the Uthmān bin 'Affān caliphate. For instance, Ascarya et al. (2022) discuss Uthman's purchase and donation of the well of Ruma as a waqf, exemplifying his commitment to public welfare and Islamic principles. Mais (2023) emphasizes the relevance of Uthman's economic policies, mainly his focus on commerce. Additionally, Zaim et al. (2022) identify followers' approval, justice, and performance as fundamental principles guiding Uthman's administration.

Furthermore, Uthman's reign saw the standardization and definitive editing of the Quran, ensuring the uniformity of the Quranic text across the Muslim world (Fadilah, 2023). His strategic investments in infrastructure, such as rebuilding port infrastructure in Jeddah, facilitated Muslim pilgrimages to Mecca and Medina (Albanyan, 2023). However, his governance also faced criticism for issues like nepotism (Murtiningsih, 2018), highlighting the complexities of his leadership.

This study aims to provide a detailed analysis of the early period of Uthmān bin 'Affān caliphate, focusing on his policies, military campaigns, economic reforms, and administrative measures. Utilizing Ibn Khaldun's historical methodology, the study offers a nuanced understanding of Uthman's governance and its impact on the early Islamic state. Through this exploration, the paper seeks to contribute to the broader discourse on Islamic governance and historical analysis.

## **METHOD**

This study adopts a qualitative research design, utilizing Ibn Khaldun's historical methodology to critically examine the policies and events during the early period of Uthman bin Affan's caliphate (24 AH-29 AH). The research is analytical and explanatory, focusing on historical texts and narratives to comprehensively understand the period under study. Data were collected from primary and secondary historical sources. Primary sources include classical Islamic historical texts such as *Tārīkh al-Khulafā'* by Jalāluddīn as-Suyūṭī, *Tārīkh al-Umam wa al-Mulūk* by al-Ṭabarī, *Al-Istī'āb fī Ma'rīfat al-Ashāb* by Ibn 'Abd al-Birr, *Al-Kāmil fī at-Tārīkh* by Ibn Athīr, and *Al-Bidāyah wa al-Nihāyah* by Ibn Kathīr. Secondary sources include modern historical analyses and interpretations of Uthman bin Affan's reign, scholarly articles, and relevant academic books.

Data analysis involved a thematic analysis approach, where key themes and patterns in Uthman bin Affan's policies were identified and examined. The analysis followed Ibn Khaldun's methodology, which emphasizes critically evaluating historical sources and the context of events. The steps taken included source verification to ensure the authenticity and reliability of the historical texts used in the study, contextual analysis to understand the socio-political and economic conditions of the time, comparative analysis to highlight continuities and changes in policies compared to Uthman's predecessors, and interpretive analysis to determine the impact and implications of Uthman's policies on the Islamic state.

Ethical considerations were followed by respecting the intellectual property rights of the original authors of the historical texts and ensuring accurate representation of their work. Proper citations and references were provided to acknowledge the sources of information used in the study. The study acknowledges limitations such as the availability and accuracy of historical records, which may contain biases or incomplete information. Efforts were made to cross-reference multiple sources to mitigate these limitations and provide a balanced perspective. By employing Ibn Khaldun's historical methodology, this study aims to provide a detailed and nuanced analysis of the early period of Uthman bin Affan's caliphate, offering insights into critical policies and their impact on the Islamic state. The research thoroughly examines historical texts and contributes to a deeper understanding of this critical period in Islamic history.

## **FINDING AND DISCUSSION**

### **The Early Period of Uthmān bin 'Affān Caliphate (24 AH-29 AH)**

#### ***Biography of Uthmān bin 'Affān and His Position***

The third caliph was named Uthmān bin 'Affān bin Abī al-'Āṣ bin Umayyah bin 'Abd Shams bin 'Abd Manāf bin Quṣayy bin Kilāb bin Murrah bin Ka'b bin Lu'ayy bin Ghālib al-Qurashī al-Umawī (as-Suyūṭī, n.d). Besides being known as the Prophet's companion who was promised paradise and the katib of revelation, Uthmān bin 'Affān was also known for his shyness (Khaldūn, n.d). Not only that, the third caliph was also known to be fond of forgiving other people's mistakes. He was a gentle and loving person (Ibn Kathīr, 2004).

Another trait inherent in Uthmān bin 'Affān was generosity. An example of this trait can be seen when there was a water shortage in Madinah. At that time, there was an abundant source of freshwater owned by a Jew called the Rūma well. The Jew sold his water at a high price, so the Prophet hoped that a companion would buy the Rūma well so that Muslims could enjoy it for free. Uthmān bin 'Affān rushed to fulfil the Prophet's wish. He immediately bought the well owned by the Jew, but the healthy owner was reluctant to sell the entire well to Uthman, so eventually, Uthman could only buy half of the well for 12,000 dirhams (al-Birr, 1992).

From this partial ownership, Uthman and the Jew who owned the well took turns using the Rūma well until the need for water decreased, and the owner of the well sold the entire well to Uthman. The Rūma well then became Uthman's full ownership, and the people of Madinah were able to enjoy unlimited free freshwater (al-Bukhārī, n.d).

Before becoming caliph, Uthmān bin 'Affān held significant positions within the Islamic state. For instance, in the year 6 AH, due to his prominent position in the Quraysh, the Prophet sent him to negotiate with the Quraysh leaders so that Muslims could perform 'Umrah safely (Ibn Hishām, 1995).

During the leadership of Abu Bakr, Uthmān bin 'Affān served as the caliph's katib (scribe) and was part of the shura (consultative council) whose opinions were highly regarded by the caliph. For example, when the first caliph wanted to determine his successor, he called Uthman for his opinion and wrote a will about it (Ibn Sa'd, 1968). In the era of 'Umar bin al-Khaṭṭāb, Uthmān bin 'Affān played a role in shaping the caliph's policies, including the ministries and the establishment of the Hijri calendar (al-Ṭabarī, n.d).

From the brief biography and positions held by Uthmān bin 'Affān above, we can see that he was an essential figure in the Islamic State. The following discussion explores the influence of some of his traits and background on his governance.

### ***Outline of the Third Caliph's Policy***

Uthman's reign was conducted similarly to that of the previous caliphs. This approach, or manhaj, is reflected in his first message addressed to all officeholders of the Islamic state:

"Verily, Allah has commanded the rulers to be the bearers of responsibility and not the collectors of wealth. The most just action of rulers is when they can pay attention to the rights and obligations of the Muslims. Do good to the *ahl al-dhimmah* and treat enemies justly" (al-Ṭabarī, n.d).

Additionally, Uthman sent a specific letter to the tax officer and finance minister:

"Verily, Allah has created His creatures in the best possible manner, and He accepts nothing but the truth. So take what is good and give what is due. A trust is a trust; uphold it and do not be the first to break it. And honor is honor; do not wrong orphans and those with whom you have a covenant" (al-Ṭabarī, n.d).

Another special letter was addressed to the commanders, governors, and soldiers:

"You are the protectors of the Muslims, and 'Umar has decreed something that cannot disappear from us; rather, it becomes part of us. There is no change in you until Allah changes the situation and replaces you with others. So pay attention to how you are performing, for indeed I am reviewing something that Allah must and will do" (al-Ṭabarī, n.d).

From the above messages, it is clear that Uthmān bin 'Affān's government was based on the teachings of the Qur'an and Hadith. Being just, praiseworthy, and trustworthy are principles Allah and His Messenger also commanded. The letter to the commanders, governors, and soldiers indicates that there would be no change unless something necessitated a change in his government. In essence, Uthman would continue the policies determined by 'Umar bin al-Khaṭṭāb as long as they were necessary.

### ***Cabinet Reshuffle***

At the beginning of Uthmān bin 'Affān's leadership in 24 AH, there were not many changes in positions, especially the governorships. Most of the governors appointed by the late caliph 'Umar bin al-Khaṭṭāb retained their responsibilities, except for the Governor of Kufa, al-Mughīrah bin Shu'bah, who was replaced by Sa'd bin Abī Waqqāṣ (al-Kalābādihī, n.d).

Sa'd bin Abī Waqqāṣ was one of the brave Quraysh who escorted the Messenger of Allah in many battles, such as the battle against the Persians during the second caliphate. 'Umar bin al-Khaṭṭāb said: "If you make Sa'd a leader, then he is entitled to it" (al-Birr, n.d). Sa'd had

previously been the governor of Kufa during 'Umar's reign but was replaced due to false accusations against him. Uthman re-appointed Sa'd, considering his loyalty and capabilities, which were proven when he became a candidate for successor appointed directly by 'Umar bin al-Khaṭṭāb. According to al-Wāqidi's narration, al-Mughīrah was replaced a year after Uthman's caliphate by 'Umar's will (al-Ṭabarī, n.d).

In the following year, al-Walīd bin 'Uqbah became the governor of Kufa, replacing Sa'd by order of the caliph. In al-Ṭabarī and Ibn Kathīr's accounts, this change took place in 26 AH, while in al-Kāmil by Ibn Khaldūn and Tarīkh al-Khulafā' by as-Suyūṭī, it occurred in 25 AH. Sa'd was replaced due to a dispute involving borrowed money from the bait al-māl through 'Abdullāh bin Mas'ūd, leading to a split in the community. To maintain Kufa's stability, Uthman deactivated Sa'd and appointed al-Walīd as the new governor.

Given his background, al-Walīd was one of the previous leader's trusted companions. During Caliph Abū Bakr's time, he was an envoy for the conquest of Sham, specifically to Jordan (al-Ṭabarī, n.d). Caliph 'Umar also entrusted him with essential positions in Jazīrah (al-Ṭabarī, n.d). Ibn al-Jawzī mentions that the second caliph assigned al-Walīd to manage the alms of Banū Taghlib.

Furthermore, in 27 AH, Uthman appointed 'Abdullāh bin Sa'd bin Abī Sarḥ as governor of Egypt, replacing 'Amr bin al-'Āṣ. Ibn Khaldūn states that this change took place in 26 AH. This change was due to a dispute between 'Amr and 'Abdullāh regarding taxes and war strategies. Uthman was judged to appoint 'Abdullāh to handle both taxes and the army in Egypt.

'Abdullāh bin Sa'd bin Abī Sarḥ was a scribe who later apostatized. During the conquest of Mecca, the Prophet ordered his execution, but 'Abdullāh sought refuge with Uthman, who secured his protection and presented him to the Prophet, who then forgave him. On that day, 'Abdullāh embraced Islam wholeheartedly (al-Birr, n.d).

The trust placed in 'Abdullāh bin Sa'd after his reversion to Islam is demonstrated by the responsibilities given to him, such as participating in the conquest of Egypt alongside 'Amr. The second caliph also assigned him to manage parts of Egypt (al-Kindī, 1908). All officials appointed by Uthman were proven companions characterized by integrity ('adālah) by Hadith scholars (Māwardī, n.d).

In the year 29 AH, which was marked by the ascension of Abdullah B. 'Amir to replace Abu Musa al-'Ashari as governor of Bashrah. Abu Musa al-'Ashari himself had been governor for the previous three years.

This was due to a moment when the people of Izeh and the Kurds apostatized in the third year of the caliphate of Uthman bin 'Affan, so Abu Musa called on the people of Bashrah to jihad and mentioned the virtue of jihad on foot. Some people saddled their mounts but agreed to go out on foot. Others said, 'We will not be in a hurry until we see what Abu Musa will do. If his words match his behaviour, then we will do as he did.'

However, when the day came, Abu Musa took the logistics out of his palace with 40 mules. The people grabbed the reins of the mules and said, 'Take us with this luggage, and walk as you encourage us to walk.' So the people kept walking and left him.

They came to 'Uthman b. 'Affan, asking to replace Abu Musa with another, saying: 'Everything we know, we want you to ask us, so replace him.' Uthman asked: 'Whom do you love?' Then Ghailan b. Kharsah answered: 'Every one of us should be compensated for this man (Abu Musa) who has eaten from our land! Had there been a lowly person from you, would you have wanted to exalt him? Or had there been a poor man, would you have forced him? O people of Quraysh, how long will this old man (Abu Musa) eat of this land?' So

Uthman bin' Affan paid attention to them until Uthman finally replaced Abu Musa al-'Ashari and raised Abdullah bin' Amir bin Kuraiz as governor.

Abdullah bin 'Amir was a cousin of Uthman bin "Affan's mother's line; when he replaced Abu Musa Ashari's position as governor of Bashrah, he was still 25 years old. Although classified as young, Abu Musa al-'Ashari flattered it by saying: 'Indeed you have a trusted young man; his ancestors are noble people, as well as his relatives. He was given the trust of holding two militaries at once.' The two militaries referred to were Abu Musa al-'Ashari's military forces and Uthman's military forces. Abi al-'Ash as-Tsaqafi, who came from Oman and Bahrain.

The impeachment of Abu Musa al-'Ashari occurred because of his forgetfulness in not doing what he suggested. This eventually led to the jealousy of the residents of Bashrah, who wanted a new governor to replace him.

Abdullah bin 'Amir is the brother of Uthman bin 'Affan, whose lineage meets Abdus Shams. During the leadership of Umar bin Khattab, he participated in the conquest of several strategic areas, including Khurasan, Persia, Karman, and Sijistan. It is no wonder that Uthman bin' Affan chose him as governor because, geographically, the region of Bashrah was close to the conquered area. Thus, monitoring and guarding the region became easier and more conducive.

In this context, there are several things to note:

Firstly, in the days before Uthman bin' Affan, strategic positions always came from among the Umayyads. At the time, the Prophet appointed Attab bin Asiid as governor of Mecca. Of course, the Prophet did not arbitrarily choose someone as governor because, at that time, it was still in the early conditions of the emergence of Islam. Furthermore, during the time of Abu Bakr, Khalid bin Said bin al-'Ash was sent to Sham as a general to fight the apostates. Then, in the time of Umar bin Khattab, Muawiyah bin Abi Sufyan became governor of Jordan.

Second, during the caliphate of Ali bin Abi Talib, he also placed some of his relatives in strategic positions. For example, Qasam bin al-'Abbas became governor of Mecca and Thaif, Abdullah bin' Abbas became governor of Yemen, and in Medina, there are those who say he placed Sahal bin Hanif. There are also those who say he placed Muhammad bin Abi Bakar.

The third condition was when Uthman bin 'Affan raised the governors who came from Bani Umayyah as if he chose them because of his relatives, even though when one of his governors made mistakes, he acted firmly by impeaching. This happened to Walid bin Uqbah, who was a relative of Uthman himself. This shows that the area of ijihad carried out by Uthman bin' Affan in choosing the governor is not based on the principle of kinship but rather on ability.

Fourth, evidence of the governor's ability, who was still related to Uthman bin 'Affan, can be seen in Abdullah bin' Amir's achievements, namely the conquest of the territory that had previously occurred during the leadership of Umar bin Khattab. Among others: Persia, Khurasan, Karman, and Sijistan.

Departing from the above, it is tough to say that Uthman bin 'Affan did nepotism. Even if the governors did come from Uthman bin 'Affan's relatives, he had his idealism in choosing; of course, this idealism was based on his ability to lead.

If the accusation of nepotism is accepted as the cause of the assassination scenario, then such a reading of history needs to be reviewed. In the realm of government, there will be many possibilities. Moreover, the objects of study are the companions of the Prophet.

## **Military**

Uthman's military policies involved establishing and maintaining military bases in large cities such as Kufa and Basra to guard the state from Persian resistance. The Sham base, centred in Damascus, was tasked with fighting the Romans and inviting them to Islam, while the Egyptian base in Fustat protected the state from Roman attacks and fought in Africa to spread Islam (Arjūn, 2024).

At the beginning of Uthman's caliphate, there were rebellions in Azerbaijan, Armenia, and Alexandria. The rebellion in Alexandria, incited by the Roman Empire, was successfully repelled by 'Amr bin al-Āṣ on Uthman's orders (al-Ṭabarī, n.d; Balādhurī, n.d; Ibn Kathīr, n.d; Ibn Khaldūn, n.d).

The rebellion in Azerbaijan was suppressed by al-Walīd bin 'Uqbah, the governor of Kufa, who sent an army led by Salmān bin Rabī'ah. Another army from Sham led by Ḥubayb bin Maslamah also participated, liberating the Tbilisi area in northern Armenia (al-Ṭabarī, n.d).

In the Levant, Mu'āwiyah requested permission to liberate Cyprus, which Uthman granted with conditions. Thus, the first Muslim naval force was formed, led by 'Abdullāh bin Qays al-Jasī. This fleet successfully liberated Cyprus with the help of Egyptian naval forces led by the governor 'Abdullāh bin Sa'd (al-Ṭabarī, n.d).

In 27 or 28 AH, western troops of the Islamic state, centred in Egypt, liberated the Tunis area. Before the liberation, 'Abdullāh bin Sa'd sought permission from the caliph, who consulted with the great companions and sent troop assistance from Medina. The combined forces succeeded in liberating Sufetula by warfare, defeating Gregory, who rejected Islam and the jizyah. Gregory died at the hands of 'Abdullāh bin Zubayr's small army (al-Ṭabarī, n.d).

In the year 29 AH, the people of Persia broke the treaty and rebelled against Ubaidillah b. Ma'mar, then Ubaidillah b. Ma'mar came to him and met at the gate of Estakhr, but it led to his death, and the Persians conquered the Muslims.

Shahdan, the news reached Abdullah bin' Amir bin Kuraiz - the new governor of Bashrah who replaced Abu Musa al-'Ashari - so he mobilized the people of Bashrah and travelled with his army to Persia, then they met at Estakhr. The expedition was led by 'Uthman B. Abi al-'Ash, then on the right wing was led by Abu Barzah al-Aslami, while on the left wing was led by Ma'qil B. Yasar, and it appeared that 'Imran b. al-Husoin was on the horse. The war was inevitable until finally, the Persians were defeated, and many of them were killed; then, the Muslims opened the Estakhr region.

Then they came to Darabgerd - a village in the Estakhr area - which turned out to be the inhabitants who had betrayed, so then the Muslims controlled the area. Then, they travelled to Javar - the capital of Ardcir Khurrah, the name of an ancient Persian region. They besieged the city of Javar; Haram bin Hayyan led the siege until finally, Abdullah bin Amir reached the city and opened the area.

Next, Abdullah bin Amir returned to Estakhr. The city was defeated, so the Muslims besieged them for a long time; they bombarded with mangonels to break down the walls, and then they broke in. Many of the asawira died, as did their nobles, for they could only turn to the asawira for help. After the collapse, the Persians were seen walking over them (the corpses), which was a humiliation.

The *future* carried out by Abdullah ibn' Amir at the beginning of his tenure as governor was triggered by an apparent factor; in this case, the Persian population broke the treaty and rebelled until finally, Abdullah ibn Ma'mar died because he wanted to solve the problem. This means that the concept of war in Islam is *casus belli*, in which war will not occur unless there

is a clear cause that legitimizes the war. Breaking a treaty or rebellion is among the factors that make warfare permissible in Islam. Of course, there are many rational reasons to justify that breaking a treaty is wrong, the simplest of which is breaking an agreement that benefits both parties, resulting in loss.

From the above military practices, Uthman's policies did not change much except for developments regarding the fleet. These events highlight the military leaders' astuteness in handling situations, such as 'Abdullāh bin Sa'd's battlefield preparation and Mu'āwiyah's fleet preparation.

### ***Economy***

The state's liberation and expansion increased its revenue, primarily from war booty and treaties with liberated territories. However, detailed data is scarce. The recorded booty from the Tunis liberation indicates that one-fifth of the *khums* was given to 'Abdullāh bin Sa'd. At the same time, four-fifths were distributed to the troops: 3,000 dinars for cavalry and 1,000 dinars for infantry (Ibn Kathīr, n.d).

Treaty incomes included 800,000 dinars from the renewed treaty of Azerbaijan, 2,520,000 dinars from the Tunis treaty, and 7,000 dinars from the Cyprus treaty (al-Ṭabarī, n.d). These revenues were supplemented by zakat from newly converted Muslims and land empowerment policies. Uthman's land empowerment policy differed from 'Umar's, as he gave land to companions for better utilization, which led to wealth inequality among communities (al-Baghdādī, 1981; Māwardī, n.d).

### ***Other Policies***

The expansion of territory allowed companions to travel outside Mecca and Medina, previously forbidden by 'Umar bin al-Khaṭṭāb. Uthman also initiated the expansion of the Haram mosque and the Prophet's mosque (al-Ṭabarī, n.d). He established a police force, appointing 'Abdullāh bin Munqidh from Banū Tamīm as the police chief ('Askarī, 1987). Uthman also increased the number of adhans during Friday prayers to two (Shallābī, n.d).

## **CONCLUSION**

This study provides a comprehensive analysis of the early period of Uthmān bin 'Affān, emphasizing the significant policies and events that shaped this critical era in Islamic history. Utilizing Ibn Khaldun's historical methodology, the research delves into the administrative, military, and economic reforms implemented by Uthman, highlighting his efforts to maintain continuity with the policies of his predecessors while adapting to the expanding Islamic state.

The analysis reveals that Uthmān bin 'Affān's governance was characterized by a firm adherence to the teachings of the Qur'an and Hadith, as reflected in his directives to various state officials. His policies aimed at ensuring justice, responsibility, and welfare for all citizens, including the *ahl al-dhimmah* and orphans. Uthman's cabinet reshuffles, particularly the appointment of governors, were driven by the wills of previous caliphs and the need to address emerging disputes and maintain stability within the state.

Military campaigns during Uthman's reign, such as the liberation of Azerbaijan, Armenia, Cyprus, and Tunis, were pivotal in expanding the Islamic state's territory and securing its borders. These campaigns also had significant economic implications, contributing to the state's revenue through war booty and treaties. Uthman's economic policies, including the distribution of war booty and land empowerment, were designed to enhance state income



and promote equitable resource management. However, some led to wealth disparities among the community.

The study underscores the importance of understanding the historical context and factors behind the policy decisions made during the Uthmān bin 'Affān caliphate. It demonstrates that while Uthman sought to continue the established manhaj, he was also responsive to the evolving needs of the Islamic state, implementing necessary changes and developments. This nuanced approach to governance highlights the complexities of leadership during this formative period in Islamic history, providing valuable insights for contemporary discussions on Islamic governance and historical analysis.

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