



Original Research Article

Opinion and opposing Opinion in the Region of Caliph Othman Ben Affan (may God be pleased upon him)

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Name of Author:

Adhraa Khalaf Yassin Al-Karai¹, Prof. Dr. Basim Salih Najm Al-Jaishi²

Affiliation: ¹Department of History, College of Education for Women, Tikrit University, AKY24002prt@st.tu.edu.iq

²Department of History, College of Education for Women, Tikrit University, Basim_salih@tu.edu.iq

Corresponding Author:

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Abstract: This study examines the principle of opinion and the opposing opinion during the caliphate of Othman Ben Affan (may God be pleased upon him), presenting it as an authentic principle in the Islamic political experience of the Rashidun Caliphate region, by reviewing historical events, this research reveals that consultation (shura) was not merely a theoretical slogan but a practical reality manifested across various stages of his life and his policies, starting from his conversion (may God be pleased with him), the impact of dialogue, reflection, and discussion was clear, whether in Abu Bakr al-Siddiq's invitation to him to embrace Islam, or in the various narrations about the circumstances of his conversion which reflects that his entry into Islam was not an emotional impulse but came after careful consideration, contemplation, and conviction based on evidence and proof, even if the narrations differ in some details, this very multiplicity itself represents a form of opinion and the opposing opinion in historical transmission.

Keywords: Abu Bakr al-Siddiq, Uthman ibn Affan, Rashidun Caliphate, Islamic political thought.

INTRODUCTION

His name and Lineage :

"He is Othman Ben Affan ben Abi al-Asi ben Umayya ben Abd Shams ben Abd Manaf ben Qusay. He was known as Abu Amr, and it is also said: Abu Abd Allah¹. His mother was Arwa bint Kurayz ben Habib ben Abd Shams².

Nick name and Title:

His name remained Othman both before and after Islam. He was known as Abu Abd Allah and Abu Amr—both famous Nicknames, with Abu Amr being the most famous. It is also said that he was called Abu Layla, and he was referred to as Dhul-Nurayn³.

¹) Al-Mas'udi, Muruj al-Dhahab 2/340

²) Al-Dhahabi, Siyar A'lam al-Nubala', 6/149

³) Al-Tabari, Al-Nadhra fi Manaqib al-'Ashara, 3/6

Physical Description:

He was a man neither short nor tall, with a handsome face, delicate skin, a thick beard, dark complexion, broad shoulders , and thick head hair. He had a yellowish beard⁴.

His Embracing to Islam:

Othman Ben Affan's embracing to Islam (may God be pleased upon him) was an special event in the early days of the Islamic call, given his noble lineage, high status, and fine character among his people. He was one of the chiefs of Quraysh and among its wealthiest, known for his modesty, truthfulness, and trustworthiness. He was not one to worship idols nor immersed in idle pursuits before Islam .

Bout his embracing to Islam when Abu Bakr al-Siddiq (may God be pleased upon him) invited him to Islam, saying : "By God, Othman, you are a discerning man who can distinguish truth from falsehood , These idols that your people worship are not mute stones that neither hear nor see, neither harm nor benefit?" He replied: "Yes, by God, they are indeed." Abu Bakr said: "This is Muhammad Ben Abdullah, whom God has sent with His message to all creation. Would you come and listen to him ?" He said: "Yes." So he went straight to the Messenger of God, who said: " Othman, respond to God for His Paradise, for I am God's Messenger to you and to all creation." Othman said: " as soon as I heard his words, my heart was conquered, and I embraced Islam. I bore witness that there is no god but Allah alone, with no partner, and that Muhammad is the servant of God and His Messenger⁵" .This is one opinion , while another differs. In the other, it occurred between him and Abu Bakr al-Siddiq (may God be pleased upon him) , when news reached him that the Messenger of God (peace and blessings be upon him) had married his daughter Ruqayyah (a woman of beauty) to her cousin, Utbah Ben Abi Lahab, regretted that he hadn't married her. He entered upon his family feeling sad and found his aunt, Sa'da bint Kurayz, there. She read some verses of poetry to him.

After she finished her poetic verses which claimed wisdom and urged him to enter Islam , Othman (may God be pleased upon him) said: I was amazed by her words and said, "Aunt, what are you saying?" She replied, "O Othman, you have beauty and eloquence , he is a Prophet with clear proof, sent by the Lord with truth , follow him, leave the idols it will destroy you." He said: I replied, "Aunt, you're mentioning something we've heard in our city , tell me." She said: "Muhammad Ben Abdullah is a

Messenger from God, come with God's revelation , He calls to God." Then she said: "His light is a lamp, his religion is success, his command is victory, and to be close to him is a privilege : What is the benefit of morning if the slaughterer strikes, the pure ones are spared, and the spears are extended?"⁶

In my opinion, this narration is weak, though it appears in primary sources. Another opinion from Yazid Ben Rumman⁷ states: Othman Ben Affan and Talhah Ben Ubayd Allah went to search for Al-Zubayr Ben al-Awwam , they entered to the Messenger of God (peace and blessings be upon him), who presented Islam to them, read the Quran, informed them of Islam's rights, and promised honor from God. They believed and affirmed the truth , Othman (may God be pleased upon him) said: "O Messenger of God, I came from Al-Sham , while we were between Ma'an and Al-Zarqa , we were as a sleep , we heard a caller called : 'O sleepers, arise! Ahmad has emerged in Mecca.' So we back and heard about you ⁸." The Prophet's silence (peace be upon him) was an approval of Othman's statement and what he had heard. Othman's Islam predated the Prophet's entry into Dar al-Arqam. Indeed, Othman Ben Affan's entry into Islam (may God be pleased upon him) was not only joining in to a religion ; it marked the start of a journey filled with generosity and sacrifice for Islam. He remained steadfast in his faith during times of hardship, devoted his wealth and status to the cause, and became a model of sincerity, modesty, and devotion , his Islam left a major impact, strengthening the early Muslims and bolstering their ranks. Thus, Othman (may God be pleased upon him) became an enduring exemplar of the true believer who united faith with action, his life story a testament to Islam's power in refining souls and building character.

His Caliphate :

After the assassination of the second Caliph, Omar Ben al-Khattab (may God be pleased upon him) in 23 AH, Othman Ben Affan (may God be pleased upon him) was chosen as caliph on the third of Muharram , or according to some, toward the end of 24 AH. Others said his caliphate began on the first of Muharram, and this last view is deemed correct because Omar (may God be pleased upon him) was stabbed four nights before the end of Dhul-Hijjah, after which Othman Ben Affan (may God be pleased upon him) was chosen as a caliph . This year was named the "Year of Nosebleeds" ⁹ due to the large number of Muslims who suffered from this affliction. As for the opinion on becoming the caliphate, when Omar Ben al-Khattab (may God be pleased upon

⁴) Al-Tabari, Tarikh al-Tabari, 40/414

⁵) Ibn Kathir, Al-Bidayah wa al-Nihayah, 10/347

⁶) Al-Tabari, Al-Riyadh Al-Nadrah, vol. 3, p. 8.

⁷) Yazid Ben Rumman: Abu Ruh Al-Madani, client of the family of Al-Zubayr Ben Al-Awwam... Al-Mizzi, Tahdhib Al-Kamal fi Asma' Al-Rijal, 32/123.

⁸) Ibn Sa'd: Al-Tabaqat Al-Kubra .

⁹) The Year of the Nosebleed: This is the name given to the year in which Caliph Othman (may God be pleased upon him) assumed power. It is said to have been in the year 24 AH. It is said that it was named so because of an illness that afflicted the Muslims. Ibn Kathir: Al-Bidaya wa'l-Nihaya, vol. 7, p. 148.

him) was stabbed with a knife by Abu Lu'lu'a and realized he was dying, they asked him to appoint a successor just as Abu Bakr (may God be pleased upon him) had appointed him , but he refused and selected six of the Companions, all of whom were among those promised Paradise: Othman Ben Affan, Ali Ben Abi Talib, Abd al-Rahman Ben Awf, al-Zubayr Ben al-Awwam, Sa'd Ben Abi Waqqas, and Talha Ben Ubayd Allah (may God be pleased upon them all) , he instructed them to consult one another and choose one man from among them to succeed him after his death. When he died , the funeral prayer was performed for him and he was buried. They then gathered in the house of al-Musawwir Ben Makhrama, al-Miqdad Ben al-Aswad gathered them , and Abdullah Ben Omar also present. They deliberated until Abd al-Rahman Ben Awf said, "Whoever withdraws himself from this , he steps aside from claiming it , on the condition that it be given to the best among us , " No one responded , he then said, "It is I," meant he would withdraw from the caliphate but take charge of appointing the caliph. Abd al-Rahman thus did his best, asking people until it was said he even consulted the young ones. He did that for three days, then gathered them again , He asked Ali to pledge to follow the way of the two caliphs before him, but Ali replied that he would act according to his knowledge and ability. As for Othman, he answered positively. So Abd al-Rahman pledge of allegiance , and then the people all followed, including Ali Ben Abi Talib. Talha had been absent at the time, but when he arrived, he also did ¹⁰. From the incident of selecting Caliph Othman Ben Affan (may God be pleased with him) , it becomes clear that respecting differing opinions was a firmly established foundation in the Islamic system of governance. The selection was based on broad consultation (shura), exchange of views among the people of authority and contract , with respect for differing viewpoints without fanaticism or exclusion. The preference was not based on personal bias but on the public interest, competence, and the general satisfaction of the Muslims. Thus, Othman's selection was a practical model for respecting opinions and opposing-opinions, proving that the unity of the nation is achieved through dialogue and consultation. consultation (Shura) was and remains a path to ensuring justice and stability in Islamic leadership , in fact , we can say here that consultation (shura) was not absolute but limited to those remaining from the Ten Promised Paradise, excluding Sa'id Ben Zayd one of the Ten by order of Caliph Omar (may God be pleased upon him) because he was his paternal cousin. The Caliph mentioned this to ensure that Banu al-Khattab would represent by one man among them by the order of Muhammad (peace and blessings be upon him) .

¹⁰) Al-Tabari, Tarih Al-Tabari, , 225/5.

¹¹) Al-Mughirah ibn Shu'bah: He is al-Mughirah ibn Shu'bah Ben Mas'ud, Abu Isa al-Thaqafi. He embraced Islam before the Umrah of Hudaibiyyah. He was called Mughirah al-Ra'y (the one who gives the opinion), and he was one of the shrewd Arabs. Umar appointed him

Section One

Opinions and Opposing-Opinions in Completing the Wars of Liberation, 23 AH

Opinions about the conquests undertaken by Othman (may God be pleased upon him) differed , some supporting and others opposing. Among the conquests over which opinions clashed between opponents and supporters....

The conquest of Hamadan and Opinions

The conquest of Hamadan is considered as one of the significant victories during the caliphate Othman Ben Affan (may God be pleased upon him). It unfolded within a policy rooted in consultation and sound planning. Othman (may God be pleased upon him) always listens to the opinions of commanders and governors before launching major military campaigns. He recognized the importance of exchanging views and considering differing opinions to achieve victory, minimize losses, and arrive at the right decision through hearing input from everyone—especially those with expertise.

One view holds that Hamadan was conquered during the region of the caliphate of Omar Ben al-Khattab (may God be pleased upon him). This is supported by the directive of al-Mughira Ben Shu'ba ¹¹, whom Omar sent to Kufa after dismissing Ammar Ben Yasir Jarir Ben Abdullah al-Bajali to Hamadan in the year 23 AH. Jarir fought its people hard, but an arrow struck his eye. He said, "I offer it up to God, who adorned my face with it and illuminated for me what He willed, then took it in His path¹²". Another opinion states that Jarir conquered Nahavand in the year 24 AH, six months after the death of Omar Ben al-Khattab (may God have mercy Upon him). Some narrate that al-Mughira Ben Shu'ba marched to Hamadan with Jarir at the vanguard, conquering it, and that al-Mughira assigned Hamadan to Kathir Ben Shihab al-Harithi ¹³. Another opinion claims al-Mughira Ben Shu'ba conquered it in the month of Rabi' or Jumada al-Ula in the year 24 AH. In the same year, Abu Musa al-Ash'ari led the people of Basra on an expedition and conquered Rayy ¹⁴. A further opinion about the conquest of Hamadan states that when Sa'd Ben Abi Waqqas was appointed governor of Kufa by Othman Ben Affan (may God be pleased upon him), he appointed al-Ala' Ben Wahb , but the people of Hamadan betrayed their pact and reneged, so he fought them , then they obeyed his judgment, and he made peace with them on the condition that they pay the land tax on their territories. He encamped there until it was fully conquered. From these events surrounding the conquest of Hamadan, it's clear

governor of Basra. He died in 50: Ibn Sa'd, al-Tabaqat al-Kubra, vol. 4, p. 461.

¹²) Al-Baladhuri: Futuh al-Buldan 302

¹³) Al-Baladhuri - the same source 306

¹⁴) Ibn al-Khayyat - Tarikh Khalifa Ibn al-Khayyat 157

there are multiple opinions about the exact year it occurred. This divergence in perspectives on the timing doesn't reduce the importance of event's , it reflects the richness of discussion and scrutiny in historical matters. This multiplicity underscores the value of opinions and differing views in studying events and making decisions, whether in history or public affairs. Listening to varied viewpoints helps reach to a better understanding and optimal choices. Thus, the conquest of Hamadan serves as a prime example of the merits of consultation and respecting differing opinions at every stage of decision-making. As for the conquest of Rayy, opinions indicate it occurred during the caliphate of Othman Ben Affan (may God be pleased upon him) region , by al-Mughira Ben Shu'ba in the month of Rabi' or Jumada al-Ula of the year 24 AH , the same year of Hamadan's conquest. In that same year, Abu Musa al-Ash'ari led the people of Basra on their campaign and he conquered Al- Rayy ¹⁵, and the another opinion is that the opinion was confined to the days of Omar Ben al-Khattab (may God be pleased upon him) , and in the region of the Caliph Othman (may God be pleased upon him) , Abu Musa al-Ash'ari conquered it in the twenty-fourth year ¹⁶.

The Conquest of Alexandria

The conquest of Alexandria stands out among the most prominent victories during the caliphate of Othman Ben Affan (may God be pleased upon him region) , when the Islamic state expanded northward toward Egypt after stabilizing affairs in the Arabian Peninsula and Persia. This campaign was meticulously planned, with consultations held with commanders and governors . The first opinion: In the twenty-fifth year, the people of Alexandria violated the treaty. The Roman emperor sent them Manuel ¹⁷ by sea vessels, so they wanted victory and broke their pact. Amr Ben al-As raided them in Rabi' al-Awwal of that year, conquering the land by force and the city by peace. The other opinion states that the city of Alexandria could have been conquered without fighting, but through negotiation ¹⁸.

DISCUSSION

The Conquest of Sabur

In the twenty-sixth year, people of the first opinion stated that the city of Sabur was conquered at the hands of its governor, Othman Ben Abi al-As al-Thaqafi ¹⁹ , by making peace with them for three million three hundred thousand. According to the other opinion, in the twenty-sixth year: Sabur was conquered. There is another

opinion that Othman Ben Abi al-As made peace with them for three million three hundred thousand and seven hundredweights of gold. Yet another opinion states: Othman Ben Abi al-As made peace with the people of Sabur in the twenty-sixth year for three million and a little more, and they included in their peace agreement Kazrun, the fort commander, during the caliphate of Othman Ben Affan, (may God be pleased upon him) ²⁰. Although the sources do not mention the dialogue between the commanders of Sabur and the Caliph, this is a given, considering that the Caliph was the supreme leader of the Muslims, and no city would be conquered without his opinion.

The Conquest of Africa

The conquest of Africa during the caliphate of Othman Ben Affan (may God be pleased upon him) region , considers as one of the most prominent military achievements in the history of the Islamic state. The Islamic conquests extended beyond the Arabian Peninsula to encompass North Africa and Egypt, contributing to the expansion of the Islamic state's territory, the spread of security and stability, and the strengthening of Muslim influence in the conquered regions.

According to Scholars , Africa was conquered under Caliph Othman (may God be pleased upon him). When Othman became the caliph , he appointed Amr Ben al-As in his position, as he would not dismiss anyone except upon complaint or voluntary resignation without complaint. Abdullah Ben Sa'd Ben Abi Sarh was from the troops of Egypt, so Othman appointed Abdullah Ben Sa'd Ben Abi Sarh over his army. He reinforced him with men and dispatched him to (Africa), along with Abdullah Ben Nafi' Ben Abd al-Qays and Abdullah Ben Nafi' Ben al-Husayn al-Fihri. Othman said to Abdullah Ben Sa'd: "If God Almighty grants you the conquest of Africa tomorrow, you shall have one-fifth of the spoils that God bestows upon the Muslims , and you will command the soldiers , he took men to Al-Andalus, instructing them and order Abdullah Ben Sa'd to meet at the appointed time. Then Abdullah Ben Sa'd would remain in his post, while they proceeded to theirs. They set out until they crossed Egyptian territory, for Abdullah Ben Sa'd was the foster brother of Omar Ben al-Khattab (may God be pleased upon him), and our master Othman (may God be pleased Upon him) had asked for him the Prophet (peace and blessings be upon him), blessings ,

¹⁵) Ibn al-Khayyat, Tarikh Khalifa Ibn al-Khayyat, vol. 1, p. 13

¹⁶) Al-Baladhuri, Futuh al-Buldan, p. 206

¹⁷) Manuel the Eunuch, a Roman commander, participated in many wars against the Islamic state during the conquests under the Rightly Guided Caliphs (may God be pleased with them). Ibn Kathir, Al-Bidaya wa'l-Nihaya, vol. 10, p. 222

¹⁸) Ibn Kathir, Al-Bidaya wa'l-Nihaya, vol. 10, p. 223

¹⁹) He is Othman Ben Abi al-As Ben Bishr, Abu Abdullah al-Thaqafi al-Ta'ifi. He came with the Thaqif tribe to the Prophet (may God be pleased upon him) in the ninth year of the Hijra. They embraced Islam, and he was appointed their leader. He was the youngest of the delegation. He then settled in Basra until his death there. He died in the year fifty-five, or it is said, in the year fifty-one. Ben Hajar, Al-Isaba, vol. 2, p. 460. Al-Dhahabi - Siyar A'lam al-Nubala', vol. 10, p. 169

²⁰) Ibn Khayyat: Tarikh Ibn Khayyat, vol. 1, p. 133

who accepted his intercession²¹. They entered the land of Africa with a large army numbering ten thousand of the brave Muslim warriors. The people of the land made peace with them, agreeing to pay tribute, but the Muslims did not enter into Africa or move deeply due to the huge number of its inhabitants. Then, when Abdullah Ben Sa'rah²² took charge, he wrote to Othman (may God be pleased upon him) requesting to invade Africa and to reinforce it with large armies. Othman consulted the Companions, and most of them advised to do so. So, he prepared armies from Medina to send to him, the Caliph Othman Ben Affan (may God be pleased upon him) did not proceed with his decision rashly; rather, he was keen to consult the senior Companions and those in his presence. He listened to their opinions and their advice, and seeing the most agreed, he followed their counsel and ordered the preparation of armies from Medina to implement the consensus. Among them were prominent Companions like Abdullah Ben Abbas and others²³. Ibn Abi Sarh marched to Africa with al-Abdalayn²⁴ Abdullah Ben Omar, Abdullah Ben Amr, and Abdullah Ben al-Zubayr and meet Gerger with two hundred thousand in Basitla²⁵, seventy miles away from Kairouan, where they stayed fighting each day. Abdullah Ben Sa'd wrote to him, inviting him to Islam or paying (jizya), but they refused both and arrogantly rejected

. The news of the Muslims didn't reached Othman (may God be pleased upon him), so he sent Abdullah Ben al-Zubayr with a group to bring back reports about them. He set out promptly, reached them, and stayed with them. When he arrived, the Muslims called with cries and takbirs. Gerger asked about the news, and he was told: "An army has come to them." At that, he felt anxious. Abdullah Ben al-Zubayr witnessed the Muslims fighting daily from dawn until noon; then, at the Call for prayer of Dhuhr, each side would return to their tents. He attended the battle the next day but did not see Ben Abi Sarh among them, so he asked about him. He was told: "He heard Gerger's herald proclaiming: 'Whoever kills Abdullah Ben Sa'd will get a hundred thousand dinars

and my daughter's hand in marriage.' He's afraid." So he went to him and said: "Order a herald to proclaim: 'Whoever brings me Gerger's head will get a hundred thousand, my daughter's hand, and appointment to his position.'" He did so, and Gerger became even more terrified of Abdullah than before. They killed Gerger, took captives, and conquered the city of Africa²⁶. This conquest of Africa during the era of Othman Ben Affan (may God be pleased upon him) highlights the importance of consulting the Companions and seeking their advice before launching major military campaigns. Othman relied on their expertise and experiences, listened to their opinions on optimal timing and the most effective methods, which helped him make sound decisions and ensure the success of the conquest.

The Conquest of Armenia and Azerbaijan

The caliphate of Othman Ben Affan (may God be pleased upon him) witnessed a vast expansion of the Islamic state, as the Muslims continued their conquests in various regions, the most prominent was the conquest of Armenia and Azerbaijan, which secured the northern borders of the Islamic state and spread Islam in those areas. This was achieved by excellent leadership, organized armies, and adopting the principle of (shura) consultation in decision-making, which solidified Islamic influence and enhanced stability in those provinces.

It is reported by the scholars of opinion that when Othman (may God be pleased upon him) appointed al-Walid Ibn Uqba over Kufa, he removed Utbah Ben Farqad²⁷ from Azerbaijan, and they didn't comply the pact, so al-Walid raided them in twenty-five year, with Abdullah Ben Shubayl al-Ahmisi, he raided the people of Moyqan, al-Bayr, and al-Taylasan, conquering, plundering, and taking captives. The people of Azerbaijan asked for a reconciliation, so he did that for eight hundred thousand dirhams, and he took the money, then he dispatched his raiding parties²⁸. Othman (may God be pleased upon him) had sent Habib Ben Muslimah

²¹) Al-Baladhuri, Futuh al-Buldan, 379

²²) Abdullah Ben Mas'ad, the foster brother of Caliph Othman (may God be pleased upon him). It is said that his name was Abdullah Ben Sa'd Ben Abi Sarh Ben al-Harith Ben Habib Ben Judhaymah al-Amiri al-Qurashi. He embraced Islam before the conquest and was one of the scribes of the revelation. He was one of the commanders of the Islamic armies during the reign of Caliph Othman (may God be pleased UPON him), who later appointed him governor of Africa. Siyar A'lam al-Nubala', al-Dhahabi, vol. 2, p. 438. Al-Isti'ab fi Ma'rifat al-Ashab, Ibn Abd al-Barr, vol. 3, p. 953.

²³) Ibn al-Athir, Al-Kamil fi al-Tarikh, vol. 2, p. 184.

²⁴) Al-Abadilah: plural of "Abdullah," referring to a group of Companions, Followers, or scholars who were known by this name, including Abdullah Ben Abbas, Abdullah Ben Omar Ben al-Khattab, Abdullah Ben Amr Ben al-As, and Abdullah Ben al-Zubayr

²⁵) Basitla, a city in Africa where the battle took place in the year twenty-seven AH. It is in our present time Tunisia

²⁶) Ibn Khayyat, Tarikh Ibn Khayyat, vol. 1, p. 134.

²⁷) Utbah Ben Farqad ibn Yaru' Ben Habib Ben Malik Ben As'ad Ben Rifa'ah Ben Rabi'ah al-Sulami, governor of Azerbaijan during the reign of the second Caliph, Umar Ben al-Khattab (may God be pleased upon him). He embraced Islam before the conquest of Khaybar in the seventh year of the Hijra. Caliph Uthman (may God be pleased upon him) dismissed him from the governorship of Azerbaijan. / Usd al-Ghabah fi Ma'rifat al-Sahabah, Ibn al-Athir / Vol. 3, p. 225, Siyar A'lam al-Nubala', al-Dhahabi, Vol. 3.

²⁸) Ibn al-Athir, Al-Kamil fi al-Tarikh, vol. 2, p. 179

al-Fihri²⁹ to Armenia, then reinforced him with Salman Ben Rabbiah al-Bahili. When Salman arrived to him, they clashed, and Othman (may God be pleased upon him) was killed during that. Another opinion states :Habib Ben Muslimah had conquered part of Armenia, and Othman (may God be pleased UPON him) wrote to Salman appointing him over Armenia. He marched until he reached Baylaqan, whose people came out to him and made peace with him. He reached to Bardaa, and its people made peace with him for a specified amount. Another opinion holds that Habib Ben Muslimah conquered Jurzan, then Salman was sent to Shirvan., thier king made peace with him³⁰. This was part of the Caliph's policy of sparing the blood of Muslims and non-Muslims alike. If conquest could be achieved peacefully, it held priority in the view of Othman Ben Affan (may God be pleased upon him), and his governors and commanders heeded his opinions on peace and reconciliation in the conquest of lands.

CONCLUSION

Section Two

Opinions and opposing opinions about Naval Fleet in 28 AH

Islamic naval fleet emergence ranks among the most prominent historical turning points, playing a vital role in consolidating the Islamic state and opening horizons for expanding its borders by starting the initial military developments toward the sea during the era of the second Caliph, Omar Ben al-Khattab (may God be pleased upon him). , when Muawiyah Ben Abi Sufyan took permission from Omar to sail the sea, but he refused, seeing in seafaring a danger to the Islamic nation. When Othman Ben Affan (may God be pleased upon him) assumed the caliphate, Muawiyah wrote to him seeking permission, but he initially refused. Muawiyah wrote again, and Othman replied: "If you sail with your family and children, I permit you." Muawiyah acted on othman's opinion, taking his wife Fakhtah bint Qurayzah and a group of Companions, including Ubada Ben al-Samit with his wife Umm Haram, and others. Exchanging opinions between the Caliph (may God be pleased upon him) and Muawiyah, he reminded him of what Muawiyah had written to Omar (may God be pleased upon him), who had refused , if the governor Muawiyah hesitated or disagreed with the Caliph's opinion, it would have seemed as if his words to the Caliph were insincere. The sea was unsafe... Omar Ben al-Khattab (may God be pleased upon him) asked Amr Ben al-As about the sea,

and he replied: "A weak creation like standing on a piece of wood , if they are lost, they perish; if they survive, they dispersed ." Omar said: "I will not entrust [the Muslims] to it , they shall go after my death³¹. From what mentioned earlier , we noticed the governor's strict adherence to the Caliph's orders , perhaps that was the secret to his success. Muawiyah Ben Abi Sufyan sought the Caliph's opinion and requested permission from Caliph Omar Ben al-Khattab, but Omar did not approve to his request. Muawiyah remained silent for years until the caliphate passed to Othman Ben Affan, who initially refused as well, recalling and reinforcing the opinion of the previous Caliph . Another Opinion from Anas Ben Malik (may God be pleased upon him) , he states that the Messenger of God (peace and blessings be upon him) would visit Umm Haram bint Milhan, and she would serve him food. Umm Haram bint Milhan was married to Ubadah ben al-Samit. The Messenger of God entered upon her, she fed him, and sat combing his hair. He fell asleep, then awoke laughing. She said: I asked, "What makes you laugh, O Messenger of God?" He replied: "A group from my people , sailing this sea like kings on thrones, or like kings on thrones", Ishaq's was uncertain. I said: "O Messenger of God, pray to God to make me one of them." So the Messenger of God prayed for her. Then he slept again—and al-Harith said: he slept. He awoke and laughed, so I asked: "What makes you laugh, O Messenger of God?" He said: "A group from my people sailing like , kings on thrones, or like kings on thrones", as he said the first time. I said: "O Messenger of God, pray to God to make me one of them." He said: "You are among the first ones." And indeed, she sailed the sea in the time of Muawiyah. When she dismounted her mount upon exiting the sea, she perished³². This demonstrates that the establishment of the Islamic naval fleet was not the result of a hasty individual decision, but rather a result of exchanging opinions, respecting the principle of consultation (shura), and adhering to the supreme leadership's orders in the Islamic state. The stance of the Rightly Guided Caliphs, especially Omar Ben al-Khattab and Othnam Ben Affan (may God be pleased upon them) showed a unique model of appreciating opinions and differing views. Their efforts differed based on their assessment of the public interest and the circumstances of the time, without this affecting the unity of the ranks or the sincerity of intent. Muawiyah Ben Abi Sufyan also showed clear commitment to obeying the Caliph, respecting his opinion and decisions. He did not venture onto the sea except after explicitly

²⁹) Habib Ben Maslamah al-Fihri was one of the prominent military leaders in the early days of Islam. He participated in several battles during the time of the Messenger of God, including Yarmouk and Tabuk. He also contributed to the conquest of the Levant and the conquest of Armenia during the reign of the third Caliph, Uthman, may God be pleased with him. *Tarikh Dimashq*, Ibn Askar, vol. 1, p. 309; *Al-Isti'ab fi Ma'rifat al-Ashab*, Ibn Abd al-Barr, vol. 3, p. 223 .

³⁰) Ibn Khayyat, *Tarikh Ibn Khayyat*, vol. 1, p. 136

³¹) Al-Qurtubi, Abu al-Walid Muhammad Ben Ahmad Ben Rushd. *Al-Bayan wa al-Tahsil wa al-Sharh wa al-Tawjih wa al-Ta'lil al-Masa'il al-Mustakhrajah*, ed. Hajji et al., Dar al-Gharb al-Islami, Beirut, Lebanon, 1988 CE, vol. 17, p. 25 .

³²) Al-Bukhari - *Sahih al-Bukhari*: Hadith No. 287.

obtaining his permission, confirming that the success and expansion of the Islamic state were built on dialogue, consultation, and adherence to order. This historical event underscores the importance of listening to differing opinions, adopting what serves the nation's interest, and that disagreement in opinion does not spoil the matter—rather, it can be a cause of progress and success when disciplined by wisdom and justice. The facts of Sailing during Muawiyah Ben Abi Sufyan's region , and his correspondence with Caliphs Omar and Othman (may

God be pleased Upon them) reveal that the Islamic state's success rested on respecting opinions and seeking counsel. Consultation and commitment to sound opinion, as exemplified by Muawiyah in seeking and obtaining the Caliph's permission, enabled the safe and wise establishment of the naval fleet. It proves that listening to others' views and wisely evaluating them is not a luxury, but a fundamental pillar for sound decision-making, achieving the nation's welfare, stability, and advancement .