

THE INTERNALIZATION OF THE CHARACTER OF UTHMAN IBN 'AFFAN AS A COMPANION OF RASULILLAH SAW AND A LEADER OF THE MUSLIM UMMAH: A STUDY OF ANALYSIS OF THE PERSPECTIVE OF ISLAMIC HISTORY

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ABSTRACT

This paper aims to describe Utsman ibn 'Affan's concise biography as a companion of the Prophet and as a Muslim leader. This paper describes Uthman's characters relating to religious character, self-related characters, community-related characters, those related to the state and nation. As a companion of Rasulullah SAW and the Leader of the Muslim Ummah, he became an example and a role model in the life of religion and state in general, and in the world of education in particular.

Keywords: internalization, Ustman ibn Affan, character, Muslim Ummah, perspective of Islamic history.

INTRODUCTION

Utsman ibn Affan has a full name Abu Abdillah 'Utsman Ibn 'Affan Ibn Abi al 'Ash ibn Umayyah ibn 'Abd Syam ibn 'Abd Manaf ibn Qushayy al Amawiy whose nasab meets the nasab of Rasulullah SAW on his grandfather named 'Abd Manaf ibn Qushayy. His mother was Rumiyyah bint Kurayz ibn Rabi'ah ibn Habib ibn 'Abd Manaf. Uthman was born five years after the birth of the Prophet Muhammad, or as it was said, in the sixth year of the Elephant Year. As a member of the Bani Amawiy family, 'Uthman had been trained to trade from his childhood, and as an adult he had become a great merchant who possessed enormous wealth. 'Uthman is known to be very shy, so before he entered Islam he never drank khamar at all, because of shame in case he would get drunk after drinking it. Therefore, 'Uthman is very beloved by all Quraysy people, not only by his family. In addition, Uthman was also a leader among his people of the Quraysh tribe. (Fatmawati, 2010: 146).

Uthman grew up with a noble character, praiseworthy manner, loved by

many, always kept his honor and was generous. Uthman was also a wealthy merchant. His life was all well and luxurious. His clothes were expensive and beautiful. According to Ibn Sa'ad, Salim Abi Amir once said "I see Uthman ibn Affan wearing a coat purchased in Yemen that costs a hundred dirhams". Ibn Sa'ad also narrated, from Muhammad ibn Rabi'ah ibn Harith who said, "The Prophet's friends used to be very generous to give the clothes they wear. I saw Uthman wearing clothes with silk embroidered ends, costing for two hundred dirhams. Uthman also tightened his teeth with gold ". It shows the prosperity of his life he once enjoyed and the wealth he possessed. (al-Quraibi: 2009: 556).

'Ustman was named Dzu al Nurayn, who twice became the son-in-law of Prophet SAW i.e., Ruqayyah bint Muhammad SAW and Ummu Kaltsum bint Muhammad SAW. 'Uthman embraced Islam at the invitation of Abu Bakr, his fellow trader. After he embraced Islam, the Prophet SAW married him with his daughter Ruqayyah bint Muhammad. When the Muslims migrated to

Abessenia for the first time, 'Uthman and his wife went out to emigrate, but then they returned to Makkah. When the Muslims migrated to Medina, 'Uthman and his wife Ruqayyah went to Medina. (Fatmawati, 2010: 146).

When the Prophet set out to lead the Muslims to the Badr Valley, Ruqayyah fell ill, so the Prophet SAW assigned Uthman to guard her, and at the time of Badr War on 17 Ramadhan 2 H, Ruqayyah died in Medina. Therefore, although 'Uthman did not take part in the Battle of Badr, he was still regarded as a Badriyyun (those who joined Badr). Later, the Prophet (SAS) again married 'Uthman with his another daughter, Ummu Kaltsum. Prophet Muhammad SAW said: "If I had a third daughter I would have married her to Uthman". The scholars said, "Historically, no person ever married with two daughters of a Prophet other than Uthman ibn Affan, he was one of ten friends who were guaranteed to enter Paradise and one of the Companions who compiled the Qur'an. (Al Mishri, 2010: 303 - 304).

Uthman ibn Affan is a generous and generous person. He has even donated most of his wealth in the way of Allah SWT. The Prophet himself acknowledged his generosity. Companions always compete for charity to seek Allah's approval, especially in difficult times. One of them is Uthman ibn Affan. He belongs to a rich friend, and his wealth is spent in the way of Allah solely hoping His pleasure and reward. This is not surprising since Uthman was educated directly by the Prophet Muhammad who, in doing good, was always faster than others. (al-Quraibi: 2009: 579).

CHARACTER

1. Character Definition

The meaning of the character can be reviewed from two contexts, namely the context of language and the term context. According to the language (etymology), the term character comes from the Latin word *kharakter*, *kharassaein*, and *kharax*. In the Greek, character derives from the word *charassein* which means to make sharp and make it deep. In English it is called characters

and in Indonesian it is commonly used with character terms. In the *Kamus Besar Bahasa Indonesia*, composed by National Department of Education, the word character means psychological qualities, morals or manners that distinguish one person from another or having innate meaning: heart, soul, personality, character, behavior, personality, nature, temperament, character. Then, the term character means to have a character, and personality, to behave, to have nature. An individual who has good or superior characters is someone who tries to do the best things to the Almighty God, to himself or herself, to fellow men, to the environment, his or her nation and Country and to the world, in general, by optimizing his or her knowledge potential and accompanied by awareness, emotion, motivation, and feelings.

While according to the terminology, there are several notions of character as stated by experts quoted by Heri Gunawan (2012 p. 2-3) as follows:

- a. Hornby and Parwell (1972) defines character as a mental or moral quality, moral force, name or reputation
- b. Tadkirotun Musrifoh defines it as behaviors, motivations, and skills. The character comes from the Greek meaning to mark or mark and focuses on how to apply the value of kindness in the form of action or behavior
- c. Hermawan Kartajaya (2010) defines character as characteristic possessed by an object or individual (human). This characteristic is original, and is rooted in the personality of the object or individual and is the engine of how one acts, behaves, says, and responds to something.
- d. Simon Philips (2008), character is a collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviors displayed.
- e. Doni Koesoema A. (2007) understands that character is similar to personality. Personality is regarded as a characteristic or characteristic or unique style or characteristic of a person deriving from the formations received from the environment.

- f. Wannie understands that the term character has two notions of character. First, it shows how a person behaves. When a person behaves dishonestly, cruelly, or greedily, surely the person is manifesting bad behavior. Conversely, if a person behaves honestly, like to help, surely the person manifests the noble character. Second, the term character is closely related to 'personality'. A person can only be called a person of character, if his behavior is in accordance with moral rules
- g. Al Ghazali assumes that the character is closer to morality, i.e., spontaneity of a man in showing attitude, or doing deeds that have been united in man so that when it appears, it is no need to think again.

Based on the above understanding, it can be understood that the character is the original state that exists within the individual who distinguishes between himself or herself and others. The notion of character, and personality often exchanges in its use. Therefore, it is not surprising if in its use, someone sometimes mentions character, or personality. This is because the three terms do have something in common that is a genuine thing that exists within an individual which tends to stay permanently. The existence of similarities between characters, indeed because they are the original nature that exists in a person, where someone often calls it the nature or temperament. Character is, indeed, the inner nature of man that affects all his thoughts and deeds. Characters can be found in one's attitudes toward himself or herself, towards others, towards the tasks entrusted to him and in other situations or circumstances.

Furthermore it is argued that any positive character will actually refer to the attributes of Allah contained in Asmaul Husna which amounted to 99. This Asmaul Husna must be the source of inspiration for the formulation of the character by anyone, because Asmaul Husna contains good qualities of God. In addition, the history of Islam also depicts a very famous value that reflects the extraordinary moral or behavior that is reflected in Prophet Muhammad SAW, namely *shiddiq*, *tabligh*, *amanah*, *fathanah*. It

is understood that these four values are essentially not entirely, for the Prophet is also known for his patience, his sincerity and so on. *Shiddiq* means true, that Prophet SAW is committed to the truth, always saying and doing right and striving to uphold the truth. *Tabligh* which means communicative reflects that whoever is the counterpart of the Prophet SAW, then it will be easy for that person will to understand what is discussed, conveyed, and meant by the Prophet SAW. *Amanah* which means honest or reliable reflects that what is said and done by the Prophet SAW can be trusted by anyone, either by Muslims or non-Muslims. *Fathanah*, means is intelligent, brilliant and wise, has a broad knowledge, skilled and professional, meaning the behavior of Prophet SAW can be accountable for its existence in solving the problem. In addition to the above description, Allah SWT also asserts it in Surah al Ahzab verse 21:

اللهوة حـ

Meaning: Surely there is, in the Messenger of God, a good example for you.

Thus, it is clear that Rasulullah SAW is an exemplary model of applying good values/ good behaviors for people in the face of life, ranging from individual life, home life, community life and the state life.

2. Character Values

Character values in this paper are the behaviors of an actor based on morals, religious values, social norms, rules or laws of academic ethics and principles of human rights on the consideration of conscience grouped into four main forms of value:

- The values of human behavior in relation to Almighty Allah
- The values of human behavior in relation to oneself
- The values of human behavior in relation to the environment
- The values of human behavior in relation to the state/nationality.

Kemendiknas in the Character Education Guide book briefly outlines these five values:

- a. The value of the character in the form of a relationship with God Almighty (Religious), i.e., human behavior associated with this value such as thoughts, words, and actions of someone who is always pursued by the values of God or in accordance with the teachings of Islam.
- b. The form of character values in relation to oneself includes:
- 1) Honest is the behavior based on the effort to make himself or herself as a person who can always be trusted in words, actions, and work both towards oneself and others
 - 2) Being responsible is a behavioral attitude of a person performing his duties and obligations as he or she should do to himself or herself, to society, to environment (nature, social, and culture), to state, and responsibility to Allah the Almighty
 - 3) Healthy lifestyle is every effort to apply good habits in creating a healthy life and avoid bad habits that can disrupt health.
 - 4) Discipline is an action that shows the orderly behavior and obedience to various rules and regulations.
 - 5) Hard work is a behavior that shows a genuine effort in overcoming various problems and obstacles to complete a task (learning, work with the best)
 - 6) Self-confidence is a confident attitude to self-fulfillment of every desire and hope.
 - 7) An entrepreneurial spirit is an independent and intelligent behavioral attitude or talent to recognize new products, determine new ways of production, prepare for the procurement of new products and market them and manage capital.
 - 8) Being logical, critical, creative and innovative. Thinking and doing things in reality or logic to produce new ways from what they already have.
 - 9) Being Independent. An attitude and behavior that not easily depends on others in completing tasks.
 - 10) Being Curious. Attitudes and actions that always seek to know more deeply and extensively from what they learn, see and hear.
- 11) Loving science. How to think, act and do that shows loyalty, awareness and high appreciation of knowledge.
- c. Form of character values in relation to Country / Nationality:
- 1) Be aware of the rights and obligations of self towards others. That is the attitude of knowing and understanding and carrying out what belongs to the rights of self and others and the duties of self and others.
 - 2) Complying with social rules. Attitudes of obedient to rules pertaining to society and public interest.
 - 3) Appreciating the work and achievements of others. Attitudes and actions that drive someone to produce something useful for society and recognize and respect the success of others.
 - 4) Well mannered. A subtle and good attitude of language use and behavior to everyone.
 - 5) Democratic. How to think, behave and act that judge equal rights and obligations between him or her and others.
 - 6) Ways of thinking, acting and insight that put the interests of the nation and state above the interests of self and his or her group.
 - 7) Nationalist. How to think, and to do that shows loyalty and awareness and high appreciation of the language, physical environment, country, culture, economy, and politics of his or her people.
 - 8) Respecting diversity. The attitude of giving respect to various things, whether in the form of physical, nature, custom, culture, ethnicity or religion.
- Furthermore, Suyanto also mentions nine pillars of character which derived from the universal values of humanity, which are slightly different from the pillars of the characters mentioned earlier, namely:
- 1) The love of God and all of His creation
 - 2) Independence and responsibility
 - 3) Honesty and trust
 - 4) Respect and courtesy

- 5) Generous, helpful and cooperative
- 6) Confident and hardworking
- 7) Leadership and justice
- 8) Good and humble
- 9) Tolerance, peace and unity

THE CHARACTER OF UTHMAN IBN AFFAN RELATING TO ISLAM

1. Gathering the Qur'an in One Mushaf

During the reign of the Caliph Abu Bakr, al-Qur'an al Karim has been recorded into a Mush-haf, but the records of al Qur'an al Karim in the hands of companions and tabi'in, whether the complete one or its part, is still justified for use. But this turned out to lead to disputes among fellow Muslims in the next period. Therefore, the Caliph 'Uthman tried to uniform the mush-haf al-Karim for all Muslims.

Al Bukhari narrated from Ibn Shihab al Zuhri from Anas ibn Malik said that Hudzaifah ibn al-Yaman participated in a war with the Shamites and the Iraqis to open Armenia and Ajerbeijan. Hudzaifah was shocked at their differences in qira-at (how to read the Qur'an), so Hudzaifah said to Uthman, "O Amir al-mu'minin, save this Ummah before they quarrel in the Qur'an like the Jews and Christians". So Uthman sent a man to Hafsa saying, "Send us the Mushaf, we will copy it to the Mushafs then return it to you". So Hafsa sent it to Uthman. Then Uthman ordered Zaid ibnu Thabit, Abdullah ibn Zubair, Sa'id ibn al Ash and Abdurrahman ibn Harith ibn Hisham to copy them in manuscripts. Uthman said to the three Qurais, "If you are different from Zayd ibn Thabit about something from the Qur'an then write it in Quraish, because it comes down with their language". So they did it as instructed. After the copying finished, Uthman sent the manuscripts back to Hafsa and he sent the copies of the mushafs to each region. Uthman also declared that other mushafs would be burned. (al-Quraibi: 2009: 661).

2. Reading the Qur'an Entirely in One Rakaat of Prayer

Abdurrahman ibn Uthman at Taimi said "When I was standing prayer, suddenly a

man put his hand on my shoulder, I turned out and saw that he was Uthman ibn Affan. At that time he was a khalifa, so I stepped out of my place. Then Uthman stood up and he stood up until he finished (reciting) the Qur'an in one rakaat and nothing more. When I was finished, I said to him, "O Amir al-mu'minin, you only do prayers only one *rak'ah*. He replied, right, this is my *witir* prayer. Al Hafiz Ibn Kathir said: "It has been narrated from several ways that Uthman ibn Affan performed the prayer by reciting the Qur'an entirely in a raka'at alongside the Black Stone at the Hajj season. Uthman's habit was to read it quickly. Apart from that Imam an Nawawi said in at Tibyaan, among the people who finished reciting Al Qur'an in one day one of them was Uthman ibn Affan. (Al Mishri, 2010: 313).

3. Reporting the Hadith

Imam Ahmad in Musnad-na mentioned that the hadith narrated by Uthman was 146 *hadiths*. This number is relatively small compared to the more junior friends and later converts to Islam. The reason is that the caliphs, like Uthman, are preoccupied with the affairs of the Caliphate and statehood. Al Mazi in Tuhfah al-Ashraf released 72 traditions from Uthman. 10 of them were mutafaq'alah (agreed between Bukhari and Muslim). While the hadith narrated by Bukhari alone amounted to 8 pieces, and by Muslims 14 pieces. Thus, hadiths from Uthman narrated by Bukhari and Muslim were 32 hadith, 40 other hadiths were scattered in the narrations of the compilers of *sunan* and other narrators. (al-Quraibi: 2009: 613).

THE CHARACTER OF UTHMAN IBN AFFAN RELATED TO HIMSELF

1. Generous Uthman ibn Affan

From Abdurrahman ibn Samurah narrated that Uthman ibn Affan came to the Prophet SAW handed over a thousand *dinars* which he carried in his pocket when Prophet Muhammad prepared the troops of Tabuk War. Uthman ibn Affan heard the Prophet's words saying that "Who prepared them, Allah will forgive them." Their purpose here was Tabuk's army, so Uthman ibn Affan prepared

them so they no longer need mines and curb. From Ibn Shihab az Zuhri said, "In the Tabuk War, Uthman helped his army with 940 camels, then he fulfilled it with 60 horses so that the number became a thousand. When the Tabuk war was over, Tabuk's troops brought all the utensils of Uthman ibn Affan's donation, and he did not ask anything to be returned to him, he did not demand a camel, nor a mine. (Al Mishri, 2010: 305-307). In a time when the Muslims in Medina desperately needed water, Uthman covered up their suffering by buying a Raunah well, belonging to a Jew, for 12,000 dirhams for half its water source. After that, he donated the source of water for the benefit of the Muslims. Because no more Muslims bought water to the Jews, then Uthman bought the wells (Khalid Muhammad Khalid, 1985: 298).

At the time of the caliph Abu Bakr al Siddiq famine happened. Then, the caliph said to them: "Insha Allah, before tomorrow afternoon, the help of God will come ". Early the next morning came the Uthman caravan or the trade troupe of Uthman ibn Affan who had just come from the country of Sham. The group consisted of 1000 camels each carrying wheat, olive oil, raisins and other basic necessities. Seeing the group's arrival, the merchants crowded around him. Uthman went out to meet them, and they asked to sell their goods to them. "How many times will it give me an advantage?" Uthman asked. "Ten to twelve", they said. "Is there something higher than that? Uthman asked. "I give him tenfold profit. Is there any of the gentlemen who can provide more benefits than that?" Hearing the answer, the merchants went away leaving the group. Uthman said "O Allah, I have given everything to the poor of Medina free of charge without taking into account the price". (Khalid Muhammad Khalid, 1985: 308).

Uthman's generosity was not limited to that. More than that, Uthman ibn Affan always and always helped every Muslim who was in trouble, lighten burden, and helped him or her in his or her shortcomings and poverty. Uthman ibn Affan set a treaty on himself and he would not deny until whenever, that he would free a servant every week (every Friday). He purchased a servant from

his master at any price and then freed him for the enjoyment of his Lord, the Highest (Al Mishri: 2010: 309).

2. Uthman's Shy Nature

Rasulullah SAW acknowledged the magnitude of Uthman's shame. Even, angels themselves even were embarrassed of him. Rasulallah SAW respected the nature of Uthman and praised him. Imam Ahmad and Muslim narrated from Sa'id ibn Ash that at one time Abu Bakr asked permission to meet the Messenger of Allah when he was lying on a bed wearing Aisha wool cloth. He then allowed Abu Bakr and remained lying down. Next Abu Bakr conveyed his necessities and left. Not long after that, Umar came to ask permission to meet him. He also allowed him to enter and stayed lying. Umar expressed his needs and left. After that, Uthman came and asked permission to meet him, Rasulallah SAW immediately sat down, and said to Aisha, "Tidy your clothes!", Uthman expressed his need and left. Aisyah asked the Prophet Muhammad SAW "O Messenger of Allah, I do not see you shy to Abu Bakr and Umar as you are reluctant to Uthman." Rasulallah SAW answered "Uthman is a shy person. If I let him in while I'm lying down like that, I'm afraid he can not deliver his needs ". Imam Ahmad and Muslim released a narration from Imam al-Laits from a number of narrators who said that Rasulallah SAW said to Aisyah r.a, "Am I not ashamed of the angel who is ashamed of him?" (Al-Quraibi, 2009: 591).

3. Simple and Zuhud Life

Uthman ibn Affan as a leading journalist, could have lived a luxurious life with various facilities, and it would not be surprising for anyone of his time; but Uthman ibn Affan was one of those friends whose lives were filled with simplicity. His wealth could not shake his heart to the influence of the world; instead, he used his possessions as tools for his devotion to Islam and Muslims. He lived with full *zuhud*. Uthman in his *zuhud* life, always displayed as a model of the Sufis. According to a narrative, Uthman once said that he preferred to spend his wealth rather

than collect it. He, then, said that a treasure has a social function. Therefore, if he were not worried that in Islam there would be a hole that he could cover with the treasure, he surely would not collect it. (al-Taftasani, 1985: 50)

Uthman ibn Affan as a pious Muslim, had a unique personality. He still felt important trying to collect the treasure, because it could sustain the interests of Islam and his people and he proved that throughout his life. Although Uthman ibn Affan was wealthy, he lived a simple life. It showed that he was a Sufi (simple life), a person capable of rejecting what he had, rather than rejecting what he did not have. If someone does not have anything, then in what way is he seen as a person who lives modestly? Apparently, the attitude of life to face the world practiced by Uthman ibn Affan is the wisdom of his understanding of the teachings of Islam. Islam clearly has the concept of life in the world, where Muslims are commanded to seize the world as much as possible, but the mastery of the various facilities of life that has been seized should be used as a tool to obey God, not vice versa, making humans busy with facility and forgets his God. Therefore, it is understood that the Islamic concept does not in any way enjoin the people away from the world or hate it, as it is taught and practiced by ascetics who break the ropes of their lives with the world. (al-Taftasani, 1985: 54-55).

Abul A "la al-Mawdudi describes Uthman ibn Affan's personality, as follows: Uthman ibn Affan is a figure who has an amazing personality. His whole life, since he embraced Islam until his death as a martyr, was filled with simplicity. He was one of the most sincere and most loving companions of the Prophet. He has given such an amazing sacrifice in establishing the word of Allah. He has morally praiseworthy, gentle, considerate, pure soul and cares of piety (Khalid Muhammad Khalid: 1985: 408).

4. Justice of Uthman ibn Affan

One day Uthman was angry with a servant and twisted his ears until he was in pain. Shortly afterwards Uthman called the servant and asked the servant to retaliate by twisting his ears, but the maid refused. Uthman insisted that he do so that the servant

did so. Uthman said "Stronger, O my servant! Because qishas (reply) of the world is lighter than qishas in hereafter. (Al Mishri, 2010: 318).

In addition, there were also issues concerning al Walid bi 'Uqbah who was among those closest to Uthman because he was Uthman's bother (of the same mother yet different father). Although they were brothers, Uthman ibn Affan still upheld the hadd's punishment and was not affected by compassion or kinship. Al Hafiz Ibn Hajar said "Uthman postponed the hadd's law enforcement to examine the circumstances of the people testifying against him in the matter. When his case was clear, Uthman ordered that the hadd's punishment be upheld (Al Mishri, 2010: 319).

UTHMAN IBN AFFAN'S CHARACTER RELATING TO THE STATE

1. Restoring the Peace of the Territory

At the beginning of 'Uthman's reign, some of the areas that had been subject to the rule of Islam, tried again to break away. The first area to separate was Amid and Ikrah in Iraq, who rebelled in the second year of 'Uthman's reign. The rebellion was immediately extinguished by Abu Musa al-Ash'ariy, Governor of Bashrah (al-Najjar 1348: 282). In 31 AH, the Khurasan region also attempted to revolt, but was soon extinguished by 'Abdullah ibn' Amir, Governor of Abu Musa's successor Abu Musa. The area of Azerbaijan also tried to disobey the Islamic government, so the Caliph 'Uthman immediately ordered al Walid ibn' Uqbah (governor of Kufa substitute al Mughirah ibn Shu'bah) to overcome it (Hasan Ibrahim Hasan, 1964: 259).

The Roman Empire tried also to attack the city of Alexandria in Egypt in 25 H (645-646 CE), even the Roman Emperor Constantine sent a very large army under the command of Manuel, the famous Warlord of the Armenian region. To counter this attack, 'Uthman again raised' Amr ibn al 'Ash, an aged 75-year-old, became Governor of Egypt to replace Ibn Abi Sarh. After several fierce battles, Manuel was killed and his troops fleeing, and many were captured (Hasan Ibrahim Hasan, 1964: 260).

2. Expansion of Islamic Territory.

To carry out external tasks in the form of development and expansion of territory, 'Uthman appointed some commanders-in-chief to lead the Islamic army to various regions.

In 25 H (645-646 CE), Governor Bashrah 'Abdulah ibn' Amir succeeded in subjugating the whole of Parsi, and a year later, Habib ibn Salamah al Fihriy succeeded in conquering Armenia and the Caucasus (al Najjar, 1348: 276 - 282). In the year 27 H (647-648 CE), Ibn Abi Sarh, who had been reappointed as governor of Egypt, tried to enter the interior of Africa. After going through fierce battles, he could defeat his enemy, even their King named Jarjir was killed (Hasan Ibrahim Hasan, 1964: 261)

In short, at that time the very far-flung regions, both located in Africa, Central Asia, Asia Kecl and others such as Barqah, West Tripoli, Nubah, Armenia, Thabaristan, Balakh, Harah, Kabul, and Ghaznah had fallen to hands of the army of Islam. (Ahmad Syalabi, 1990: 271)

3. The Establishment of the Islamic Navy

Mu'awiyah ibn Abi Sufyan who had been the Governor of Dimashq since the Caliph 'Umar, also succeeded in establishing the Islamic navy in 27 H, and entrusting his leadership to 'Abdullah ibn Qays al Haritsi, the first Islamic admiral. After that Ibn Abi Sarh formed the Navy also in Egypt, thus forming two Islamic Navy bases, namely in Syria and in Egypt. In the year 28 H (648-649 AD), the two Islamic Navy joined in, and managed to seize the islands of Cyprus and Rhodes from the rule of the Roman empire (al Najjar, 1348: 288 - 289). In 31 H / 651-652 M, according to Shalabi (1990: 271), or 34 H / 654-655 M, according to Hasan (1964: 262), there was a decisive sea war between the Islamic Navy and the Royal Navy of the Roman Empire. This marine war is called the War of the Essence of al Sawariy (Wars of the Ships), and ends with the victory of the Islamic Navy.

CONCLUSION

1. The character possessed by Uthman ibn Affan as one of the Companions of the Prophet and the leader of the Moslems relating to the relegon is codification of al

Qur'an, reading the Qur'an entirely in a raka'at, and narrated the hadiths of Prophet Muhammad SAW.

2. The character possessed by Uthman ibn Affan as one of the Companions of the Prophet and the leader of the Moslems relating to himself is: the generosity of Uthman, the justice of Uthman, the shyness of Uthman, this simplicity and "zuhud".
3. The character possessed by Uthman ibn Affan as one of the companions of the Prophet and the leader of the Muslims relating to the state or nation is to restore peace of the Islamic region, the expansion of Islamic territory and the establishment of the Islamic Navy.

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