

aper 1, Question 3, 4 and 5

Rightly guided Caliphs

*The new caliph should be chosen from Quraish otherwise every tribe in Arabia would claim their right to prophethood which might create a rift among Muslims.

ISLAMIYAT NOTES

Abu Bakr (632-634 A.D.) Election

After the Prophet's death, the Ansar gathered at Saqifah Bani Saad to discuss the appointment of a caliph. They nominated Saad bin Ubadah as their leader. They were joined by Abu Bakr, Umar and Abu Ubaidah bin Jarrah. The Ansar insisted that in view of their services to Islam, the office should go to them. Abu Bakr persuaded Ansar to withdraw their demand for the office of caliph by saying the Holy Prophet (P.B.U.H) was a Quraish, and according to Arab custom, the and nominated both Umar and Abu Ubaidah, that either of them could be elected. Then there was suggestion of having two caliphs, representing Muhajirin and Ansar. Hazrat Umar rejected it and said that in the interest of the solidarity of Islam, there could not be more than one caliph and took oath on Abu Bakr's hand. Following him others also performed the bayyat. the next day there was a general bayyat in Masjid-e-Nabwi. Therefore, the Ansars came forward in batches to pay homage to Abu Bakr to pay thus Abu Bakr was elected as the first caliph of the Islamic state. When Abu Bakr was elected he said "O people! I have been selected as your Trustee, although I am no better than anyone of you. If I am right, obey me. If I am misguided, set me right. The weakest among you is powerful in my eyes, until I do not get him his due. The most powerful among you is the weakest in my eyes, until I do not make him pay due rights to others. I ask you to obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are free to disobey me". He adopted the title of "the successor of the messenger of Allah."

After becoming caliph he had to deal with many difficulties but the most important was the rise of the false prophets which resulted in apostasy movement and caused a threat to Islam. The main false prophets were:

Expedition to Syria

After assuming the Khilafat the first issue that Hazrat Abu Bakr R.A had to decide was whether or not the expedition to Syria, should be sent. The Holy Prophet (P.B.H.H) had directed to send this expedition under the command of Usamah. The circumstances had changed following the death of Holy Prophet (P.B.H.H).

At that critical stage in history most of tribes had apostatized from Islam, that is, they had abandoned their belief in Islam. Madinah was surrounded by hostile tribes. It was suggested to Hazrat Abu Bakr R.A that it was not advisable to send the army outside the country. Hazrat Abu Bakr said that according to the wish of Holy Prophet (P.B.H.H), the army should be sent to Syria. He said "Who am I to withhold the army that the Prophet (P.B.H.H) had ordered to proceed? Come what may, let Madinah stand for fall; the Khilafat live or perish, the command of the Holy Prophet (P.B.H.H) shall be carried out".

Abu Bakr then directed the army to depart on this mission. He bade farewell to the army and addressed them in the following terms:

"Do not kill children, women and old men. Do not cut down any trees wherein there is food for men and beasts. Do not molest the monks in the churches".

Towards the close of June 632 A.D, the army of Usamah left. After ten days march the Muslim army attacked the border tribes. The Byzantine forces avoided this confrontation, as they were no match for the Muslims. They were defeated and offered allegiance to the authorities at Madinah. The expedition proved to be a great success. It secured the safety of the frontier with the Byzantines and averted the threat of any attack from them. It made the hostile tribes realize that the Muslims were strong enough to meet any emergencies. Victorious, Usamah's army returned to Madinah.

Refusal to pay Zakat

At that time, many tribes such as Banu Asad, Banu Ghatafan, Banu Abbas, Banu Murrah and other surrounded in Madina. After the conquest of Makkah when other tribes in Arabia accepted Islam, These tribes also offered allegiance of Islam. This allegiance was based on diplomacy rather than on faith and conviction of heart. They regarded Islam as a matter of personal allegiance to the Holy Prophet (P.B.U.H) which ended with his death. These tribes sent a deputation to Hazrat Abu Bakr with the proposal that with the passing away of the Holy Prophet (P.B.U.H), their agreement with Islam had ended and it was necessary that the authorities at Madina should make a fresh agreement with them. They said that they would remain on friendly terms with the authorities at Madinah provided they were relieved of the obligation to pay Zakat.

Abu Bakr was very strict on this point. He argued that Zakat being a fundamental injunction of Islam had to be paid. Addressing the delegates, he said, "If with reference to Zakat, you withhold even as much as a string to tie a camel, as the Khalifa of the Holy Prophet (P.B.U.H), it will be my duty to fight for it, whatever the consequences".

Past Paper Questions:

- 01/09/1921/23(a) Describe Abu Bakr's activities against the false prophets and apostate tribes? [10]
- 01/01/1921/24(a) Write about the election of Abu Bakr as caliph and how he dealt with false prophets during his caliphate [10]
- 01/01/1921/25(a) Write a detailed account of the false prophets and how caliph Abu Bakr dealt with them [10]
- 01/01/1921/26(a) Write about any two major events that took place during Abu Bakr's caliphate. [10]
- 01/01/1921/27(a) Write a detailed account of the Battle of Yamame and compilation of the Quran during the Caliphate of Abu Bakr. [10]

When Hazrat Abu Bakr rejected the demand of the tribes to exempt them from the payment of Zakat they decided to forego Islam rather than yield to the authority at Madinah. They decided to launch an attack on Madinah when the main Muslim army was away in Syria. One night in 632 AD, as the tribal force advanced to attack the Muslims, the army lead by Hazrat Abu Bakr took them by surprise. Many tribesmen died; the rest fled in confusion.

This victory was the first significant event of the Khilafat of Abu Bakr. After this battle many tribes sent their delegates to Madinah, offered allegiance and paid Zakat.

Abandon Islam

Apostasy Movement

The short Khilafat of Abu Bakr was mostly occupied with the so called Ridda (Apostasy) Wars. After the death of the Holy Prophet (P.B.U.H) some people rebelled against the authorities at Madina and renounced or apostasised Islam. Abu Bakr faced the situation calmly. Without any delay, He launched a campaign against this movement. He collected the troops at Madina and divided them into eleven battalions. He placed each of the Battalion under the command of an experienced commander and sent each into eleven different part of Arabia to fight against the false prophets and the tribes that were helping them in these wars against the Muslims.

He instructed the commander; first to invite the revolting tribes to Islam. But if they failed to comply, they were to be attacked. Some of the tribes submitted to Islam without fighting, while others remained adamant. So wars were waged against them. Within a year, the control of Islam was established throughout the peninsula.

False Prophets

1) Al-Aswad al-Ansi: He was the leader of the 'Ansi tribe in Yemen. His dark complexion earned him the title al-Aswad i.e. the black man, and he was also known as the veiled prophet as he covered his face to create a mystery about himself. In the later years of the Prophet's (S.A.W) life, al-Aswad claimed to have received divine guidance and inspiration, and he used tricks to convince the people of his 'miracles'. After collecting a large army, he rose in open opposition to Islam and invaded Najran and most of Yemen. An expedition was organized and led by Firuz-al-Dhalaymi, a Persian Muslim, who succeeded in killing al-Aswad. However, learning of the Prophet's demise, al-Aswad's followers regrouped and revolted under a man called Qais ibn 'Abd Yaghus; they were defeated by Firuz and subsequently surrendered along with their leader.

2) Tulayha ibn Khuwaylid ibn Nawfal al-Asadi: He was the wealthy leader of the Bani Asad and Ghatafan tribes in north Arabia, and was a renowned warrior who initially opposed the Muslims. In 630 AD he converted to Islam, but shortly afterwards he rebelled and proclaimed himself as a prophet. Many tribes accepted his 'prophethood' and combined to raised a strong force against Islam. Khalid ibn al-Walid was sent to quell this revolt and at the Battle of Buzakha in September 632, Tulayha escaped to Syria. Later, when Syria was conquered by the Muslim, he converted to Islam once again, and subsequently fought alongside the Muslims in the battles of Jalula, Qadissiyah, and Nihawand. *against the Persians*

3) Sajah bint-al Harith: She was an Arab Christian from the tribe of Taghlib and first enjoyed their protection; following a split within the Banu Tamim, she had the protection of the Banu Hanifa. Sajah had a following as a sooth-sayer, and after the death of Hazrat Muhammad (S.A.W), when many of her tribe rejected Islam, she declared herself as a prophet. She collected a force of 4000 to march on Madina, but learning of Tulayha's defeat by Khalid ibn al-Walid, Sajah dropped her plans. She then sought the help of Musailimah, another self-proclaimed prophet, and reached an agreement with him to face Khalid. Subsequently, Sajah married Musailimah and accepted his prophethood. Meanwhile, Khalid ibn al-Walid crushed Sajah's forces and then moved against Musailimah who was killed in the Battle of Yamama. After Musailimah's death, Sajah became a Muslim.

a person who claims to hear with the power of prayer

4) Musailimah al-Kadhdab (The Liar): Known as Musailimah ibn Habib al-Hanafi, he belonged to the large and influential tribe, Banu Hanifa, in the Yamama region to the east of the Arabian Peninsula. Musailimah was also wealthy and powerful and he used his influence to misguide people and declared himself a prophet during Hazrat Muhammad (S.A.W) lifetime. He parodied the verses of the Qu'ran and also invented verses of his own, claiming to have share in Hazrat Muhammad (S.A.W) prophethood. He even wrote to the Holy Prophet (S.A.W) declaring himself a 'messenger of Allah' and that he had been given a share with him in prophethood. Of course, his claims were firmly and clearly rebutted by Hazrat Muhammad (S.A.W), who addressed him as an 'arch-liar'. Musailimah also abolished the injunctions of the Qu'ran, making the forbidden permissible and the obligatory dispensable, and succeeded in gaining a large following among his people. After the death of the Holy Prophet (S.A.W) Musailimah challenged Hazrat Abu Bakr's caliphate. The battle Yamama in December 632, was the significant event that decided Musailimah's fate. He was in command of an army of 40000. Hazrat Abu Bakr had first sent Ikrimah and Shurabil ibn Hasanah and then sent a large force under the command of Khalid ibn al-Walid to Yamama. The Muslims, numbering 13000, fought a long drawn out battle with many casualties, as Musailimah's forces put up a strong resistance. Eventually, Musailimah was killed by Washi al-Harb—who had killed Hazrat Hamza in the battle of Uhud before his

conversion to Islam. Musailimah's army scattered and many were killed as they fled. Many prominent Muslims and Huffaz—those who had memorized the Qu'ran—also lost their lives in this battle.

Detailed account of Battle of Yamamah

After Prophet's (pbuh) death, several false prophets arose in different parts of the Islamic state. Musailimah ibn Habib al-Hanafi was the most dangerous one. He belonged to the large and influential tribe, Banu Hanifa, in the Yamama region to the east of the Arabian Peninsula. Abu Bakr appointed Ikrimah as the commander of one of the corps. Ikrimah's orders were to advance and make contact with the forces of Musaylimah at Yamamah, but not to get involved in battle with him. Khalid ibn al-Walid was chosen to command the forces opposing Musaylima after he dealt with other smaller apostates. Ikrimah advanced with his corps and established a camp somewhere in the region of Yamamah.

The next development that Ikrimah heard of was that Shurahbil bin Hasanah was marching to join him. Shurahbil too had been given a corps by the Caliph with orders to follow Ikrimah, and await further instructions. In a few days Shurahbil would be with him. Ikrimah could wait no longer, and he set his corps in motion. This happened at the end of October 632 (end of Rajab, 11 Hijri). He was defeated by Musaylimah. Shurahbil remained in the region of Yamamah. To ensure that he did not fall into the error of Ikrimah, Abu Bakr wrote to him: "Stay where you are and await further instructions."

A few days before Khalid's arrival Shurahbil had given in to the same temptation as Ikrimah; he had advanced and clashed with Musaylimah, but was defeated. Khalid got news that Musaylimah was encamped in the plain of Aqraba with an army of 40,000 warriors. The two successful actions fought by them against Ikrimah and Shurahbil had increased their confidence in themselves and created an aura of invincibility around Musaylimah.

On the orders of Khalid, the Muslim advanced. The Muslims launched a series of attacks along their entire front. But the battle hung in the balance. As the first period of combat ended, the warriors retired to rest.

Only about a quarter of Musaylimah's army remained in fighting shape, and this part hastened to the walled garden. Soon the Muslims arrived at the walled garden, where a little over 7,000 rebels, Musaylimah among them, had taken shelter. The rebels had closed the gate. The Muslims were anxious to get into the garden and finish the job.

Soon a Muslim soldier Al Baraa ibn Malik asked his fellow men to let him climb the wall so that he could open the gate by killing the guards there. The soldier jumped in to the garden and opened the gate. The Muslims entered the garden and the last phase of the Battle of Yamamah had begun.

The rebels stepped back as the Muslims poured into the garden. The fighting became more vicious. But Musaylimah was still fighting; he had no intention of giving up. As the front moved closer to him, he joined in the combat. The last phase of the battle now entered its climax. The Muslim army pressed the rebels everywhere. Then Musaylimah was attacked by Wahshi ibn Harb (the same man who killed Hamza, the uncle of Muhammad, in the Battle of Uhud before accepting Islam). He threw the same javelin that killed Hamza ibn 'Abd al-Muttalib and struck Musaylimah in the belly; the next moment Abu Dujana cut off his head. The news of the death of Musaylimah brought about the rout of the rebel forces. The garden where this last phase of the battle took place became known as "Garden of Death", as the 7,000 rebels within were slaughtered to a man.

Hazrat Abu Bakr — Compilation of Quran

At the time of the Prophet (P.B.U.H) death no official copy of the Quran existed and perhaps no one possessed the complete written text. However, an incident occurred, after which the companions felt the necessity to collect and compile the text of the Quran.

During the Khalifat of Hazrat Abu Bakr some people in the country declared themselves to be Prophets. Among them was Musailma. Hazrat Abu Bakr waged a war against him and many companions who had committed the Holy Quran to memory were martyred in that battle known as the battle of Yamamah.

Hazrat Umar realized that those who had memorized the Quran would gradually depart from the word either owing to natural death or martyrdom in future battles. Hazrat Umar suggested to Hazrat Abu Bakr that the Quran should be compiled. Hazrat Abu Bakr, however, hesitated and said that he would not do the job left unfinished by the Holy Prophet (P.B.U.H). According to Hazrat Abu Bakr, "Umar went on persuading me to accept his suggestion till I was convinced that he was right so I accepted his suggestion."

Hazrat Abu Bakr asked Zaid bin Sabit, one of scribes of Divine revelation to collect the Quranic verses from every part of the Islamic empire and compile them in book form. He was also reluctant but Abu Bakr persuaded him.

A commission was appointed headed by Zaid Bin Sabit and its members comprised at least twenty or twenty five companions who had committed the Quran to memory. Zaid Bin Sabit traced out and collected the chapters of the Quran from every person who had it in their possession. He collected it from palm leaves, stones, and pieces of wood and people who had committed it to memory.

- Zaid Bin Sabit was not content just finding a written piece of the Quran.
- He also verified it from those people who had heard it from the Holy Prophet (P.B.U.H).
- Though he himself was a hafiz of Quran, he always tried to find a verse in writing before including it in his manuscript.

He did not accept any part without two witnesses to it. *It should be in dialect of Quraysh as the Quran was revealed in that dialect.* so that version of the Quran he recorded was the one heard from and written under the supervision of the Holy Prophet (P.B.U.H).

The script prepared by Zaid Bin Sabit was named "Mushaf" by Abdullah bin Masood. It remained with Abu Bakr and after his death was transferred to the custody of Hazrat Umar, the second Khalifa, who gave it to Hazrat Hafsa, a widow of the Holy Prophet (P.B.U.H). This copy of the Quran came to be known as Mashaf al-Hafsa i.e. Hafsa's copy of Holy Book.

Summary
P2, Q3(a) Describe the main events of the caliphate of Abu Bakr.

Abu Bakr steadied the mourning Muslim community. He addressed the gathering and made them realize that Islam was to continue after Prophet's death. He said, "He who worships Muhammad (pbuh), let it be known to him that Muhammad (pbuh) being a mortal is dead, but whosoever worships Allah of Muhammad (pbuh), let him know that Allah lives forever." Soon after that he was elected as the first caliph of the Islamic state after a meeting in Saqifa Bani saad and with the general bayyat of Muslims in Masjid e Nabwi in 11A.H/632A.D. He addressed the community and pledged that the state will be governed according to Islamic principles. He said,

"O people! I have been elected as your Trustee, although I am no better than anyone of you. help me, If I am right. If I am misguided, set me right. Obey me as long as I obey Allah and His Prophet; When I disobey Him and His Prophet, then obey me not. The weakest among you is powerful in my eyes, until I do not get him his due. The most powerful among you is the weakest in my eyes, until I do not make him pay due rights to others". He adopted the title of "the successor of the messenger of Allah."

He continued Prophet's intention of sending expeditions to North and sent Usama bin Zayd to Syria in 632AD despite all the opposition and threats. It shows that he was obedient to the Prophet's command and he continued the policy of the expansion of the Islamic state. Later another force under Khalid bin Walid advanced into Iraq and then turned west into Palestine to defeat the Byzantines at the battle of Ajnadain 13 AH/634AD. In this way Abu Bakr began Muslim advance into Syria and Iraq.

He fought against tribes who withheld zakat and apostatized Islam. At that time many hostile tribes such as Banu Asad, Banu Ghatafan, Banu Murrah and Banu Abbas sent their delegates to Madina and demanded that they should be exempted from the payment of Zakat. Abu Bakr remained firm and rejected their demand. These tribes attacked Madina in 632 AD but eventually they were defeated and agreed to pay Zakat. Under the influence of the false prophets many tribes renounced Islam. Abu Bakr collected the army in Madina and divided it into eleven battalions and sent them to different parts of Arabia in order to crush the apostasy movement. Within a year the control of Islam was reestablished.

After Prophet's death several false prophets arose in different parts of the Islamic state.

- Of these Aswad al Ansi from Ansi tribe, was first to rise in Yemen. He was killed during Prophet's lifetime. Later, his followers grouped and revolted under a man called Qais bin Abd Yaghus, but eventually they were defeated.
- Tulayha from the tribes of Banu Asad and Banu Ghatafan in Northern Arabia. In 630 AD he converted to Islam but shortly afterwards he rebelled and proclaimed himself as a prophet. Khalid bin Waleed defeated him at the battle of Buzaka in September 632 AD.
- Sajjah from Banu Tamim tribe in Iraq she claimed to be a prophetess and collected a force of 4,000 to march on Madina. Khalid bin Waleed crushed her forces. She then joined Musailma and after his death accepted Islam.
- And the most dangerous one Musailma from Banu Hanifa tribe in central Arabia. he was in command of an army of 40,000. In December 632 AD Abu Bakr first sent Ikrah and Shurabil. when they were defeated then

he sent Khalid bin Waleed with an army of 13,000 men. A hot contest followed in which Muslims were victorious. It came to be known as the battle of Garden of Death. This battle led to the compilation of Quran.

He arranged for a compilation of Quran. At the suggestion of Hazrat Umar and appointed Zayd bin Sabit along with 20 to 25 scribes to accomplish this task. He laid the foundation of truly democratic state and always consulted eminent companions of the Prophet. State was divided into provinces and each was lead by a governor, who was helped by an Amil and Qazi. He died in 13 AH/634 AD.

Summary of Battles with names of commanders and conquered areas

3 (a) Trace the expansion of the Islamic empire under the rule of the caliph 'Abu Bakr. [10]

The Islamic state under Hazrat Abu Bakr was surrounded by the two great Empires. On its northeastern side was the Border of Persian Empire while the Northern part of the peninsula was bordered by the Byzantine Empire (the Eastern Roman Empire). It consisted of Syria, Palestine and Egypt.

The Persian Empire wanted to wipe out the Muslims who in turn felt endangered by the Persian threat. Hazrat Abu Bakr also wanted to spread Islam and so taking advantage of the unrest in Persia. Muslims made raids on various part of Persian Empire.

In 630 AD, the Kindi tribe in Hadramount broke into revolt and refused to pay taxes. Hazrat Abu Bakr directed an army to Hadramount. The apostates were killed and others surrendered. In the same year the Battle of Kazima took place in Eastern Iraq. Hazrat Abu Bakr sent an army under Khalid Bin Waleed. Four other columns under different commanders also proceeded to reinforce the Muslim Army. Khalid Bin Waleed invited Hurmuz, the Persian commander to accept Islam, pay Jizya or engage in combat. He agreed to fight and set out from Uballa to Kazima. The Persians were linked in chains and because of the heavy Muslim attack, they retreated. Due to the chains they were trapped and suffered defeat.

After the Battle of chains (Kazima), some other small Skirmishes took place to Mazar, Walaja, Ullies, Anbar, and Enat-Tamar in which the Muslims defeated the Persians one after the other. After these Conquest, Khalid Bin Waleed conquered Hira, Dumat-ul-Jandal and Firaad also. After the fall of Hira, the whole of South and most of North Iraq was conquered and the Persians subdued.

Byzantines began to conspire against the Muslims in co-operation of Bedouin tribes on the Syrian border. Hazrat Abu Bakr raised a big army and divided into four corps each comprising of 7000 men. They were given under command of Amr Bin Aas, Yazeed Bin Abu Sufyan, Shurabil Bin Hasanah and Abu Ubaidah bin Jarrah. The first encounter of Muslims took place at Basra in which Muslims were victorious. Then the Battle of Ajnadain took place. The byzantine Emperor, Heraclius sent an army of 250,000 men against the Muslims army of forty thousands. Again the Romans were badly defeated.

After this success, Muslims advanced towards Damascus and laid siege to it. In the meantime, Hazrat Abu Bakr fell ill and died in August 634 AD. This campaign was left incomplete.

Administration

Hazrat Abu Bakr laid the foundation of a truly democratic state. He used to consult eminent companions in all important matters. For the purpose of administration, Arabia was divided into provinces each under a governor who was required to lead the prayers, superintended the army, collect taxes administer justice, and maintain law and order. He was aided by an Amil who collected revenues and a Qazi who administered justice. He established military cantonments and maintain a reserve force. He also gave proper shape to the public treasury, the Bait-ul-Mal, he dispatched expeditionary forces of Iran, Syria and Palestine. As a result, vast territories were added to Muslim Empire. He safeguarded and protected the rights of non-Muslim subjects who were granted religious and cultural freedom. They were allowed to manage their affairs themselves.

01/06/01/01/11/11/12 P1/03/06 Summary Umar bin Khattab (634-644) A.D

Give an account the important events that took place during the caliphate of Umar. 1/10

Hazrat Umar ibn al-Khattab succeeded to the caliphate in 13 AH/634 AD. As well as the title 'Successor of the Successor of the Messenger of Allah.' He also took the title of 'Commander of the faithful', 'Ameer al Mu'mineen'.

He continued the expansion of Islam begun by the Prophet (pbuh) and Hazrat Abu Bakr and under his rule, Muslim army gained control in Syria, Iraq, Persia and Egypt. A series of decisive battles brought these vast areas under Islamic rule. The Muslim armies were victorious at Yarmuk in Palestine in 15 AH/636 AD against Byzantines, opening up Syria. At al Qadisyah in 636 AD against Persians opening up Iraq, at Nihawand in 21 AH/642 AD against Persians opening up Persia.

The event of Fall of Jerusalem in 16 AH/637 AD is an example of Umar's relations with non-Muslims and other states. After the battle of Yarmuk, the Muslim army advanced and laid siege to Jerusalem. The citizens of Jerusalem offered to surrender on the condition that the Caliph should himself come to sign the treaty. Hazrat Umar responded to their request. A deputation from Jerusalem waited on Hazrat Umar and a treaty was drawn up. According

- 1) Nomination as caliph + title
- 2) Summary of expansion + names of important battles & conquered areas
- 3) Relations with non-Muslims
- 4) Fall of Jerusalem
- 5) Summary of administration

to the treaty, security of life and property were granted to all citizens of Jerusalem. The safety of churches and other religious buildings was provided for. The citizens were required to pay Jizya. Those who refused to comply were asked to leave the city. Then the Caliph expressed his desire to be led to some place where he could offer thanksgiving prayer. He was led to a church. He refused to pray there on the ground that he would set an example for the Muslims of the following generation to forcibly convert churches into mosques. He was then led to a place where Prophet David used to pray.

Hazrat Umar introduced many administrative reforms during his caliphate. He established a Majlis-e-Shura consisting of prominent companions of the Holy Prophet. He also constituted a large body called the Majlis-e-Aam consisting of Muhajirin and Ansar and representatives of various tribes. The state was divided into provinces and each province was placed under an efficient governor called the Wali or the Ameer. The Wali was not only the ruler of the province but also the military and religious head. Hazrat Umar entrusted the Qazis with judicial functions. The Qazi was completely independent of the provincial governor. He also established a department of finance under the name of Dewan. He made garrison towns in Basra and Kufa for his soldiers. Pension was given to the retired soldiers. For implementation of Quranic teachings special steps were taken such as regulation of Salat and fasting. He also started the Islamic calendar.

Q.3

Wars against Persians

— two will be asked

1. Battle of Namarraq

During the Khilafat of Hazrat Abu Bakr, Muslims under Musana and Khalid bin Walid conquered the kingdom of Hira. The Persians became furious and tried to recover it from the Muslims. The Persian King sent Rustam, a famous general, to fight the Muslims. Khalid bin Walid had already left for Syria and so Musana was left alone on the Persian front. Hazrat Umar sent an army under Abu Ubaid to reinforce the army of Musana. A battle was fought at Namarraq in which the Persians were defeated.

2. Battle of Jazr (Bridge)

After the defeat of the Persians in the battle of Namarraq, they again met the Muslims under the command of Bahman (634 AD). The Euphrates lay between the two armies. Against the advice of the Muslim leaders, their commander Abu Ubaid Thaqafi, decided to fight across the river.

A bridge of boats was built across the river and the Muslims crossed it. But then, they found themselves at a disadvantage. The ground was uneven and the army could not move freely. A thick wall of war elephants shielded the Persians. The Arab horses, which had never seen the war elephants before this led to confusion and the Muslims cavalry, got disorganized.

In the scuffle that followed, a white elephant knocked down Abu Ubaid and trampled him. One after another, the Muslim commanders were martyred. This made the Muslim army lose heart and they rushed for the bridge but found that Persians had already broken it.

Musana, who was now that the commander of the Muslim army ordered the re-building of the bridge. In the meantime, he held back the enemy with a small force asking others to cross the river. He himself was the last to cross. The Muslims suffered heavy losses. Out of a total strength of nine thousand, only three thousand could be saved. This Battle is also known as the Battle of Bridge.

3. Battle of Buwaib

After the disaster at Jazr, Hazrat Umar sent messengers to all parts of Arabia inviting the Arabs to participate in war against Persians. In response to this call many Muslims and Christians gathered round the standard of Islam. The Persians sent a strong force of 200,000 against the Muslims under the command of Mehran, who was regarded as an expert in the Arabian way of war. The Persian Army marched to Euphrates and camped on the east bank of the Euphrates River. Mehran sent a messenger to Musana to inquire if the Muslim would like the Persians to cross over to their side. The Muslims had a bitter experience of crossing the river in the Battle of Bridge. So they asked the Persians army to cross river. The following day, the Persians army crossed over and the two armies met at Buwaib. The Persians were several times more in numbers, but the Muslims fought desperately. A young warrior of Taghlib tribe killed Mehran. With his death, the tide of the battle was turned and the Persians began to flee in disorder. Musana, at once, captured the Bridge this prevented the Persians from crossing the river. Finding no other way to flee thousands of them were drowned while others died in large number on the battlefield. In this battle the majority of the Persians army was destroyed.

★ 4. Battle of Qadisiya

This battle was fought against Persians in 636 AD. The last Persian king Yazdgard rose against the Muslims to recapture the territories lost in the battle of Buwayb. The Persian army of 120,000 men which also included an elephant corps and a large cavalry battalion was led by Rustum. Sa'ad ibn Abi Waqqas commanded the Muslim army of 20,000 men. He was ill at the time and directed the operations from the sick bed. A delegation of 14 Muslims was sent and three options were put before the Persian emperor before the start of hostilities; accept Islam; pay jizya or wage war, he chose the third option and insulted the Muslims. A stand-off lasting 3 months took place with skirmishes against border settlements in which the Muslims were successful and during which time there were desertions and defections from the Persian side. As a result of which Muslim army got increased to 30,000 whereas the Persians lost their strength which came down to 60,000. Finally Rustam attacked the Muslims by crossing the river.

Saad bin Abi waqas employed best strategies making the best use of his archers to overcome elephant corps and using his force to break the Persians. The battle lasted for three days, on the third and final day of his battle Rostam was caught and killed while trying to swim to safety and the Persians were routed Sa'ad chased them to Babal where they sought refuge and then after a 2 month campaign Muslims captured Mada'in the Persian capital. The emperor and his family and nobles fled. Two thirds of the Persian army was killed and the Muslims lost a fifth of their men in this battle.

This was a decisive battle in the history of Islam, it shattered the strength of the Persian Empire and many people of the conquered areas accepted Islam. Following this victory the whole territory between the Euphrates and the Tigris came under the Muslims.

5. Battle of Jalula

The Persian King took refuge in Hulwan and asked his forces to advance. Then occupied Jalula near Mada'in. They did great preparation and converted the town into a fortress by digging trench around it. Muslims laid the siege which lasted for seven months. Finally they had no option to come out and fight. They continued fiercely but late in afternoon Allah helped Muslims with a severe storm and Persians resistance broke down and they dispersed in all directions. Muslims pursued and killed them in large numbers. They occupied Jalula and the residents surrendered on the usual terms of Jizya.

6. Battle of Nahawand

After the Battle of Jalula, peace was concluded with the Persians but the Persians soon broke the treaty and the Persian Emperor led an army of sixty thousand while the Muslims were 30,000 in the number. The two armies met at Nahawand. For two days, they fought without a clear gain to either side.

On the third day, Persians took refuge in their forts. The enemy was forced to come out into the open. Hand to hand fighting took place. Persians were defeated and their power was completely shattered. Yazdgard, the Persian king, fled to Isfahan, then to Kirman and from there to Balkh where he was killed during the Khilafat of Hazrat Usman. The Battle sealed the fate of the Persian Empire. This was the last great battle fought between the Persians and the Muslims.

War against Romans / Byzantines

1 Battle of Damascus

Hazrat Khalid bin Waleed had laid siege to Damascus a few days before Abu Bakr's death. During Umar's Caliphate he added Damascus, Jordan and Emessa one after the other to the Muslim Empire. Damascus was known for its wealth and culture. Syrians were hoping reinforcements from Heraclius but it did not happen, instead the Muslims swam across the moat and using rope ladders scaled the walls. When Syrian panicked and threw open the gates to escape, the remaining Muslim force rushed in and occupied the city.

2. Battle of Fihl

Battle of the Fihl 635 AD resulted in the addition province of Jordan and the Islamic Empire. The site was on the western side of Lake Tiberias where the water channel separated the Muslims from the Christians, who were waiting for reinforcements and offered negotiations hoping the Muslims, would back down. Abu Ubaidah sent Muadh ibn Jabal as his emissary. The Christians tried to impress the Muslims with their pomp and ceremony, but Muadh was not be deflected. He offered the Christians an invitation to Islam or else to become dhimmis by paying Jizya, or else to settle the matter through war.

These measures being fruitless, the Roman attacked the Muslims in small groups. Khalid saw through this tactic and gradually retreated drawing the enemy forces further in; he then surrounded them and launched a furious attack. The Roman suffered heavy casualties and those who survived scattered and fled. Thus Jordan was secured and Hazrat Umar sent specific instruction on how to deal with the conquered people and their land.

3. Battle of Yarmuk

When the reports of the fall of Damascus, and defeat at Fihl and Hims were given to Heraclius he was determined to recover Palestine for Christian rule. He issued orders to mobilize troops from all corners of his empire and it is believed that the Roman emperor sent an army of 260,000 men against the Muslims who were 40,000. Khalid ibn al-Walid began to group his forces along the River Yarmuk. A tributary of River Jordan, south of the Sea of Galilee. Hazrat Umar was in contact with the commanders and he sent them the message of advice and encouragement. Negotiations between the two armies were held in which the Romans tried to convince the Muslims and even offered Muslims large amounts of money if they left Syria and returned to Arabia. Khalid responded with reasons and declined the Roman's offer. He elaborated on the positive changes that Islam had brought about in the Arabs and invited the Romans to accept Islam or else to get protection by payment of Jizya. But when he was met with a refusal he returned to prepare his Army for the inevitable conflict. The offer was turned down and the usual 3 options were given to the Romans; Islam, jizya or war. They chose the third. The war strategies of the Muslim commanders paid off and the battle lasted 6 days. By the afternoon of the 6th day only one third of the Byzantine army remained, the rest had either been killed or had fled. The Muslim loss of life was 9000 men.

Meanwhile, Amr bin Aas laid siege to Jerusalem and later Khalid bin Waleed also joined him. The Christian Patriarch Sophronious offered to surrender on the condition that the Caliph himself should come to Jerusalem. This was accepted and Hazrat Umar signed an agreement that guaranteed safety and security of the people of Jerusalem. Finally, Muslim army advanced under Amr bin Aas and after a siege captured Egypt in 18 A.H. / 639 A.D. *Umar's caliphate is regarded as a golden era in Islamic history. Write an account of how Umar ruled during his caliphate.* [10]

M/J11/P26 OR Administrative Reforms *1/10*
Q3a) Write a detailed account of the administrative measures put in place by Umar during his rule as caliph. *5 reforms for 1 mark*

Hazrat Umar not only conquered a vast empire during the ten year of his Khilafat but also consolidated it by an effective system of administration. As an administrator, he remained a model for all rulers who followed him. Justice Syed Ameer Ali says in his famous book, History of Saracens "During the thirty years that the republic lasted the policy derived its character chiefly from Umar both during his lifetime and after his death" Before becoming the Khalifa, hazrat Umar had spent ten years in Madina with the Holy Prophet (P.B.U.h). Holy Prophet (P.B.U.h) had started the practice of consulting his companions on all matters. The first Khalifa, Hazrat Abu bakr continued his practice of mutual consultation. Following their examples, hazrat Umar framed the constitution of the state on the basis of democracy. He established the Majlis e Shura consisting of prominent companions of the holy Prophet from both Muhajirin and Ansars. Hazrat Umar consisted this body all matters, he also constituted a larger body called the Majlis -e- Aam, consisting of Muhajirin and Ansar representatives of various tribes. This was called into session on special occasions. Hazrat Umar made new laws, rules and regulations in accordance with the Holy Quran and the Sunnah. He took steps to give the Islamic State a clean and efficient administration. The State was divided into Provinces and each province was placed under an efficient Governor called the Wali or Ameer. The wali was not only the ruler of the province but also the military and religious head. The provinces were further divided into district and placed under Amils. All the Governor and Amils were called to Makkah on the occasion of Hajj where the Khalifa would hear and decide complaints received against any of his officer's irrespective of his status. All appointments were made in consultations with the Majlis e Shura. The appointee was given a regular order of appointment setting out his duties and emoluments. The person appointed to a high post was required to give a written undertaking to lead a simple Islamic life. He had to submit particulars of his property and assets, so that on his retirement, it may be seen whether he had amassed wealth by illegal means. Hazrat Umar kept a very strict watch on the activities of his officers. He used to receive secret reports from officers specially appointed for this purpose.

Hazrat Umar established new departments and institutions such as the military departments, department of education, jails, police, etc. He also established a department of Finance under the name of Dewan, which was in charge of the revenue of the center as well as the provinces. The function of the department was to regulate the receipt and disbursement of the revenue. The Jizya (Pool tax) Zakat (Poor Tax) Kharaj (spoils of war) and Fay (income from crown lands). Besides these, hazrat Umar instituted new taxes namely Usher, a commercial tax imposed on non-Muslim merchants and zakat on the ownership of horses. After meeting the expenditure of the State, the surplus money used to be distributed among the Muslims based on three principals: relationship with the holy Prophet, priority of conversation to Islam and military services to Islam. In this way, all Muslims men, women, slaves and children had share in the bait-ul- Mall or the public treasury.

Hazrat Umar maintained a much-disciplined army, which was divided into cavalry and infantry. He was particularly concerned about the welfare of his soldiers. But in case of neglect of duty, he would inflict severe punishment on them. He did not allow them to buy land in the conquered territories because of the fact that it would harm the military strength of the Arab soldiers. He also forbade them to live with the settled people in the cities and ordered them to live in cantonments.

Hazrat Umar took special care of the welfare of the farmers. After the conquest of Iraq, Iran and Syria, he made it a law that no Arab should acquire land in the conquered territories and the actual tillers of the soil should be allowed to retain possession of their land.

He also devoted attention to town planning and had several cities for example, Kufa and Basra built according to properly drawn up plans. He paid particular attention to the wellbeing of non-Muslims subjects. He himself patrolled the streets at night to keep himself informed of the conditions of his people. He introduced the Muslims era of Hijra the system of old age pension and census of the population of the Muslims State. He took steps to check hoarding, profiteering and appointed officers to check weights and measures.

Hazrat Umar also devoted a great deal of his time to religious matters. Teachers were sent to the villages to teach the Holy Quran to the villagers. Army officers too had to learn the Holy Quran.

Hazrat Umar stands unparalleled in every aspects of administration in the History of Islam.

Hazrat Umar appointed Qazi as the head of judiciary. The Qazi was completely independent of provincial government. Even the caliph could be called to the court.

M/J17 OR
Q4) Hazrat Umar made several administrative reforms during his 10 years caliphate. Write an account of at least 5 of them and say how these reforms helped to make his caliphate so admirable. [10]

'Uthman bin Affan (644-656 A.D)

On his death bed, Hazrat Umar nominated a committee of six persons to hold consultation and select his successor from among themselves within three days:

- (1) Hazrat Ali (2) Hazrat Usman (3) Zubair ibn awwam (4) Abdur Rehman bin Auf (5) Talha (6) Sa'ad bin Abi Waqas

Election as caliph

All these persons were among the most eminent companions of Holy Prophet (P.B.U.H), who he had given tidings of paradise in their lifetimes. During his life Hazrat Umar's choice was fix on Abu Ubaidah bin Jarrah for his distinctive qualities but he had passed away. The next choice was Abdur Rehman bin Auf who was not willing to shoulder the great responsibility. Of the remaining nominees, Talha was not present at Madinah: therefore, the choice was now restricted to the remaining four members. It was decided that as Abdur Rehman bin Auf had retired from the contest, he might choose the Khalifa out of the remaining four he consulted each one individually as to his opinion. Sa'ad supported Hazrat Usman. While Zubair mentioned both Hazrat Usman and Hazrat Ali, Hazrat Usman voted for Hazrat Ali and Hazrat Ali voted for Hazrat Usman. Abdur Rehman asked the opinion of other prominent men as well and arrived at the conclusion that the majority of the people favoured the succession of Hazrat Usman and, thus, he was declared as the elected Khalifa. Abdur Rehman bin Auf was the first to take the Bayyat or Pledge and he was followed by Hazrat Ali and other companions and then there was a general Bayyat. Hazrat Usman became the third Khalifa of Islam on the 4th Muharram 24 A.H/ 644 A.D

Conquests in the East and West

During the Khilafat of Hazrat Umar, Muslims dominions had expanded considerably in the east and west. Hazrat Umar was strong man. But Hazrat Usman who succeeded him, was known for his kind-heartedness. Foreign powers felt that with Hazrat Usman as the Khalifa it would be easier for them to wrest those territories from the Muslims that had been conquered during the Khilafat of Hazrat Umar. In pursuance of this program drive away from Muslims there were uprising in several territories notably in Persia in the East and the Byzantines in the West. Hazrat Usman proved to be great army commander. He tackled the situation with sagacity and firmness. He organized military campaigns with great skill. Within the first year, of his Khilafat he was able to crush these revolts. Not only did Hazrat Usman make his grip over these territories firmer, it was in his time that Muslims conquered the whole of North Africa. It included countries now known as Libya, Tunisia, Algeria and Morocco. This island of Cyprus was conquered during his Khilafat.

The first seven or eight year of Hazrat Usman's Khilafat were a reminder of the glorious rule of Hazrat Umar. During this time Hazrat Usman was ruled with a good reputation and he was more beloved by the Quraish than Umar, says Zuhri. Several victorious were won and Islamic Empire expanded from Morocco to Kabul

Q1/14 Q2/14 Q3/14 Q4/14 Q5/14 Q6/14 Q7/14 Q8/14 Q9/14 Q10/14 Q11/14 Q12/14 Q13/14 Q14/14 Q15/14 Q16/14 Q17/14 Q18/14 Q19/14 Q20/14 Q21/14 Q22/14 Q23/14 Q24/14 Q25/14 Q26/14 Q27/14 Q28/14 Q29/14 Q30/14 Q31/14 Q32/14 Q33/14 Q34/14 Q35/14 Q36/14 Q37/14 Q38/14 Q39/14 Q40/14 Q41/14 Q42/14 Q43/14 Q44/14 Q45/14 Q46/14 Q47/14 Q48/14 Q49/14 Q50/14 Q51/14 Q52/14 Q53/14 Q54/14 Q55/14 Q56/14 Q57/14 Q58/14 Q59/14 Q60/14 Q61/14 Q62/14 Q63/14 Q64/14 Q65/14 Q66/14 Q67/14 Q68/14 Q69/14 Q70/14 Q71/14 Q72/14 Q73/14 Q74/14 Q75/14 Q76/14 Q77/14 Q78/14 Q79/14 Q80/14 Q81/14 Q82/14 Q83/14 Q84/14 Q85/14 Q86/14 Q87/14 Q88/14 Q89/14 Q90/14 Q91/14 Q92/14 Q93/14 Q94/14 Q95/14 Q96/14 Q97/14 Q98/14 Q99/14 Q100/14

Q3: Causes of Revolt against Hazrat Usman

The first half of Usman Caliphate was very peaceful. During that time the Muslims attained many victories. However the later part of his caliphate was marred by terrible civil conflict, which ultimately led to the murder of the Caliph himself.

- 1) Usman (R.A) was very gentle and softhearted person. The people who wanted to create chaos among the Muslims took advantage of his soft nature. Umar's strict nature had kept away the none Islamic customs and elements of Persian and byzantine empires. Usman (R.A) lacked good leadership qualities; his leniency encouraged the evil elements in Muslim state. He sometimes overlooked the faults of his governors and other officers in various provinces. His sympathetic nature also made the provincial governors to ignore his order.
- 2) Abdullah bin Saba, a Yemenite Jew who outwardly accepted Islam, started a campaign against Usman and succeeded in creating a rift among the Muslims. He exploited Ali's name to instigate the people against Usman. Usman (R.A) did not take timely action against him, he simply expelled him from Basra, Kufa and Syria one after another which increased the sphere of his influence, later he went to Egypt where he instigated people against Usman (R.A), and many were influence by his propaganda.
- 3) There was also rivalry between the Arabs and the non-Arabs of the newly conquered areas who still resented their defeat. Beside, Usman (R.A) on becoming the Caliph, allowed the Arabs to acquire lands in the newly conquered areas, and settle in the new provinces, this also increased hostility between the Arabs and the inhabitants of the newly conquered areas.
- 4) To make the matter worse there were always rivalry amongst different tribes of the Quraish especially between the house of the Hashimite and the Umayyad which weakened the power of the Caliph. This rivalry had existed much before the advent of Islam, but it was suppressed during the time of the Prophet (P.B.U.H) and the first two Caliphs. However, this rivalry again emerged during the time of Usman, the Hashimites could not tolerate the rule of the Umayyad for long, and Usman could not muster the support of the Quraish because of his inclinations towards his own kinsmen.

Charges/Allegation against 'Uthman

The People, who had once spoken highly of Hazrat Usman, brought several allegations against him afterwards. One of the main allegations against Hazrat Usman was that he had appointed his inefficient relatives as governors. This allegation was incorrect.

1) There were twelve provinces in the country. Hazrat Usman appointed his relatives in four provinces namely Egypt, Syria, Kufa and Basra. He appointed them not because he wanted to bestow high offices on his family members, but because of the importance these provinces had. The situation demanded that there should be Governors who were loyal to him and enjoyed his confidence as a Khalifa.

- 2) It was also alleged that he was too lenient and did not keep a check on his governors. He, unlike Umar, gave the governors a free hand in running the provinces and did not interfere in their day to day affairs.
 - 3) He decided to allocate to his governors the wealth amassed in the campaigns, rather than divide it between the fighting men themselves, he was accused of favoring his own family though he may well have been trying to place funds for state purposes with the officials best able to administer them.
 - 4) He was alleged to make unreasonable expenditure from Baitul Maal. His uncle Hakam bin Aas was given one Lac dirham from Baitul Maal. Similarly his cousin Marwan bin Hakam was given 1/5th of the war booty. *This charge was false*
 - 5) The daily wages of Hazrat Abdullah bin Masood and Ubbay bin Kaab were cancelled. Some prominent companions of the Holy Prophet (P.B.U.H) i.e Hazrat Abu Zar Ghaffari, Hazrat Amr bin Aas etc.
 - 6) It was alleged that Usman demolished the old structure of Holy Prophet's mosque which is disrespect. But Usman did this to extend the mosque and with the permission of all senior companions.
 - 7) And when he burnt the false copies of the Quran which had been gathered from the different parts of the empire, when he circulated the official version prepared by Zaid Ibn Sabit, (this has been known as the "uthmanic version" ever since), he was condemned for destroying the Word of Allah, though he may have intended to ensure that only the correct version should be read.
- He gave a convincing reply to each of the charges in the presence of the Prophet's companions and his explanation was accepted.

As the Khalifa, **Hazrat Usman** followed the sunnah of the Holy Prophet (P.B.U.H) and the practice followed by the first and the second Khalifas. He continued the Administrative Arrangements made by Hazrat Umar, though he regrouped some of the provinces and created new provinces for the every newly conquered territories. The Majlis-e-Shoora or council of consultation was maintained and all affairs of the State were settled by this Council. He started the practice of holding periodic conference of the district authorities in order to keep himself informed of the conditions in country. Hazrat Usman also used to hear public complaints after Friday prayers.

Hazrat Usman relaxed most of the restrictions that had been imposed on the people by Hazrat Umar. He allows the Arabs to acquire agricultural lands in the conquered territories. The Arabs purchased these lands and exchanged them with lands in Arabia. Hazrat Usman made extension to the Holy Prophet (P.B.U.H) mosque in Madinah and had new mosques constructed at various places. He also ordered the construction of inns, border outposts and guest houses. He made arrangement for the supply of drinking water to travelers by getting wells sunk by the sides of highways and roads. A dam was also built to protect Madinah from floods. During his Khilafat for the first time a fleet of nearly five hundred ships was built to fight with the Greeks on the on the Mediterranean Sea. More land was set apart as grazing ground for horses. The cantonments were extended and enlarged, more barracks were constructed for the soldiers, and stables for the cavalry were also extended. Usman (R.A) provided separate pastures for state camels and cattle.

Numerous canals were dug in Iraq, Egypt and Persia which helped agricultural development.

He also increased the allowances paid to the people by 25%. He took steps for the propagation of Islam and said to have sent religious teachers to India to spread Islam.

Death of Uthman

The rebels returned to Madinah after four days shouting for revenge. The reasons were that they had intercepted an order of the Khalifa to the governor of Egypt to kill Muhammad bin Abu Bakr and his companions on their arrival. Hazrat Usman swore that he had not passed any such order. But the rebels insisted that Hazrat Usman should abdicate or he should be deposed. Hazrat Usman refused to abdicate after which the rebels besieged the Khalifa in his house. They did not allow food and water to reach him. Hazrat Ali deputed his sons, Hassan and Hussain and Zubair sent his son Abdullah to protect Hazrat Usman. Some companions who were successful in reaching Hazrat Usman during the siege, wanted to help him and fight the rebels or send for troops to fight them. But Hazrat Usman refused and said that he did not want to shed Muslim blood. The siege lasted for fifty days when some of the rebels jumped into Hazrat Usman's house. The Khalifa's wife Naila tried to save her husband, but was pushed away and her figures were cut off. This tragic event took place on Friday, 18th of Zil Hajj, 35 A.H. He was buried in Jannat ul Baqi in Madinah.

In 35A.H / 656 A.D, Egyptian rebels came to Madinah to put their complaints directly to the caliph. Uthman negotiated with them through Ali and accepted their demand as a result of which they were pacified.

Compilation of Quran

Under the third Khalifa, Hazrat Usman

The Khilafat of Hazrat Usman saw a phase of quick conquest. Imam Bukhari has narrated on the authority of Anas bin Malik that after the conquest of Syria and Iraq, new converts of these countries recited the Quran in different ways. This distributed Hazrat Huzaifa bin Yamaan who went to the Hazrat Usman and requested him to take immediate action for the removal of these differences; otherwise it might create a rift among the Muslims.

Accordingly Hazrat Usman acquired the copy of the Quran prepared by Zaid Bin Sabit from Hazrat Hafsa. He appointed Zaid Bin Sabit along with three other knowledgeable Muslims, **Abdur Rehman bin Harris, Abdullah bin Zubair and Saad bin Aas**, who assisted to make copies of the Quran from the original text. They were told to follow the dialect of the Quraish in case of differences over the language, as the Quran had been revealed in the dialect.

The Quran was read out loudly from the beginning to the end in the Prophet (P.B.U.H) mosque from these copies of the Quran, so that not a shadow of doubt remained in the mind of anyone that changes had been introduced in the Quran. These copies were then dispatched to the capital city of every Province of the Muslims States with instructions that in future copies should be made only from the official authentic text. Hazrat Usman also ordered that if anyone had a copy with a different text, it was to be destroyed by fire.

Hazrat Usman is Known as **Jami-al-Quran**. These means that he brought the Muslims around to a uniform reading of the Quran. The Quran that is being read today is the same as in the time of Hazrat Abu Bakr. Nothing has been added or deleted from it. The arrangement of the chapters and verses are in the same order as proclaimed by the Holy Prophet (P.B.U.H), in accordance with Divine instructions.

Summary

3. (a) What major events took place during 'Uthman's caliphate?

No

Hazrat Usman succeeded to the caliphate in 24 AH/644AD, chosen by the council of six persons (Shura) set up by Hazrat Umar as he was dying. He adopted a shorter title than he predecessors, **Khalifat Allah**, though he continued many of Hazrat Umar's policies, including the expansion of Islamic rule. **Persia, Armenia, North Africa**, and parts of the Eastern Mediterranean were all brought under the growing empire during his 12 years in the caliphate and the Islamic state expanded from **Morocco to Kabul**.

Hazrat Usman placed close relatives as governors over many of the new provinces. Hazrat Umar had, already appointed his nephew **Muawiya Ibn Abi Sufiyan**, governor of Syria but now he was granted control over more territory. Other relatives of the caliph i.e **Abdullah bin Aamir, Walid bin Uqba and Abdullah bin Saad** were appointed governors of Basra and Kufa in Southern Iraq and of Egypt, and he also made his relatives his close advisors. His reason for doing this may well have been to ensure loyalty towards himself and to secure the unity of the empire. But to many Muslims, this action appeared to be favoring his own family unfairly.

During the course of Hazrat Usman's caliphate, criticisms of his actions grew steadily stronger. When he decided to allocate to his governors the wealth amassed in the campaigns, rather than divide it between the fighting men themselves, he was accused of favoring his own family though he may well have been trying to place funds for state purposes with the officials best able to administer them. And when he burnt the false copies of the Quran which had been gathered from the different parts of the empire, when he circulated the official version prepared by **Zaid Ibn Sabit**, (this has been known as the "uthmanic version" ever since), he was condemned for destroying the Word of Allah, though he may have intended to ensure that only the correct version should be read. Some Muslims also thought him to be surrounded by people who gave bad advice and took advantage of his age and weakness.

He continued the administrative reforms of Hazrat Umar e.g **Majlis-e Shura** was maintained. He used to hear public complaints after Friday prayer. He relaxed some of Hazrat Umar's restrictions e.g by allowing Arabs to purchase or exchange land outside Arabia. Adam was built for the supply of drinking water. For the first time a fleet of 500 ships was built to fight against the Greeks. He raised the salaries and allowances upto 25%.

Disquiet about Hazrat Usman's policies, and his ability to rule, erupted after six years of his caliphate. First there was an uprising in Iraq, then in Kufa, a then in Egypt. Finally, in 35 AH/656AD, troops from all three provinces advanced on Medina to take their complaints directly to the caliph. The force from Egypt arrived first and angrily besieged Hazrat Usman in his house, but when he agreed to their demands they were pacified. They began their journey home, but hearing he had tricked them, they turned back and began a second siege.

This siege lasted some time, during which some leading Muslims tried to help Hazrat Usman but were prevented by him, and eventually the Egyptian force, led by **Hazrat Abu Bakr's son Mohammad**, entered the house and murdered the Caliph. It is said that they came upon him while he was reading the Quran, and that his blood was shed on its pages, and also that his wife **Nalla** was injured in the affray, while trying to protect him. His family, in secrecy buried the Caliph's body.

Ali bin Abi Talib (656-661 A.D)

Election as Khalifa

After the assassination of Hazrat Usman, in the absence of any government, a state of confusion and anarchy prevailed in Madinah. After four days, when the rebels decided to return to their homes, they felt that it was necessary that the new Khalifa should be chosen before they left Madinah. In the connection, they were differences among the rebels. One group favored the election of Hazrat Ali, another favoured the election of Talha, while the third wanted Zubair. The Egyptians and some prominent companions of the holy prophet ^{pbuh} requested Hazrat Ali to accept the office of the Khalifa. But he declined the offer. The rebels then offered The Khilafat to Talha and Zubair but they too refused. The rebels next requested the Ansars to choose a Khalifa from amongst them. They also declined the offer, saying that in the presence of Hazrat Ali, no one else deserved to be elected as a khalifa. There was now a complete deadlock in the matter of election. The rebels, there upon, gave the ultimatum that unless the khalifa was chosen within the next twenty-four hours, they would be forced to take some drastic action. In order to resolve the issue, all the Muslim assembled in the prophet ^{pbuh} mosque. The leader of the Egyptians said that the person who was to be elected as Khalifa should be learned brave, pious and should have been close to the holy prophet ^{pbuh}. He observed that Hazrat Ali was the only person who fulfilled all these qualities. Thereafter, the people of Madina persuaded Hazrat Ali to accept kailafat. Talha, Zubair and some others performed the Bayyat at Hazrat Ali's hand. On the 25th of Zil Hajj, there was a general Bayyat at the prophet's ^{pbuh} mosque and Hazrat Ali became the fourth khalifa of Islam.

35 A.H/656 A.D

Summary of caliphate

Q3:

Why he
changed
governors

- i. On becoming caliph, Ali felt it necessary to change the governors appointed by Hazrat Usman, in the interest of the Islamic state. Though he was advised by many of his friends not to do so. He appointed Suhail bin hanif as the governor of Syria, Sa'ad bin Ubaidah as the governor of Egypt, Ummara bin shahab as the governor of kufa, Usman bin hanif as the governor of basra and Abdullah bin Abbas as the governor of yamen. There were several important reasons behind this action. Firstly, one of the main allegations against usman was that he had appointed inefficient relatives as governors, wheather this allegation was true or false is another debate. Moreover the people who had elected Ali were Usman's adversaries and they demanded for an immediate change of governors, and Ali could not refuse them. Ali also thought it important to change them in order to establish his portion as caliph of the Islamic state. Lastly, it was important for him to change usman's relatives because they would have started taking revenge on their own which could have led to further chaos ad unrest.

Results
of change of
governors

- ii. As a result of this policy Ali had to face resistance, as muawiya refused to accept him as caliph and did not step down from the governorship, he also alleged Ali to be an accomplice in Usman's murder. This demand of Muawiyya led to unrest and formation of different groups even with in Ali close supporters as talha and zubair who had initially sided with Ali turned against him. Hazrat Aisha, the Prophet's widow, who was in Makkah, openly denounced him, and was joined by the two companions, Talha and Zubair. They demanded that Hazrat Usman's murderers should be brought to justice. With a few hundred fighting men, they set out for Iraq in the hope of finding more supporters, and Hazrat Ali was forced to pursue them. The two sides met near Basra and attempted to settle their differences peacefully. But extremist supporters among them provoked a fight, and this grew into a battle around the camel which carried Hazrat Aisha. The Battle of the Camel took place 656AD. Talha and Zubair were killed, and after a defeat, Hazrat Aisha was conducted back to Madina, with the escort due to a wife of the Prophet Muhammad pbuh. Hazrat Ali now moved his headquarters to Kufa, where his support was strongest.

Hazrat Ali's differences with Muawiya came to a climax when Muawiya insisted that Hazrat Usman has been killed unjustly and so his murderers should be punished. He moved against the Caliph, and the two forces met at Siffin in 37AH/657 AD. The fighting proved indecisive for many days; then when Muawiya's side seemed to be losing, he was advised to order his soldiers to fix Qurans to their lances, indicating that the outcome should be decided not by warfare, but by consulting Allah's Word. Hazrat Ali was persuaded to accept, and arrangements were made for an arbitrator from each side to decide the rights and wrongs of the case.

Abu Musa al-Ashari represented Hazrat Ali and Amr ibn al-Aas represented Muawiya. It was decided that if they agreed that Hazrat Usman had acted against the teachings of the Divine Law, then his killing

would be just and his assassins would go unpunished; but if he had acted in accordance with the law, then his killers would be seen as criminals and Muawiya would be right to demand their punishment.

Battle of Camel (Jamal) — 1st civil war

After Hazrat Ali had assumed office, the rebels left for their home towns. But even then there was no peace in the city of Madinah. The Umayyad who had become quite powerful in Syria raised the cry of revenge for the blood of Hazrat Usman. The blood-stained clothes of Hazrat Usman and the fingers of his wife which had been cut while she defended her husband were exhibited in the mosque at Damascus. Many people in Makkah and Madinah also joined in this cry for revenge. They requested the new khalifa to punish the assassins of Hazrat Usman. Hazrat Ali, realizing that the assassination of Hazrat Usman was not the work of a few individuals who could be easily punished and also keeping in view the political situation in the country, refused to comply with their request. He told them that he would take necessary steps against these assassins after restoring peace in the Islamic world. This provided an opportunity to the mischief-mongers and the hypocrites to create trouble and instigate people against Hazrat Ali. In the meantime when Talha and Zubair, who were the first to acknowledge Hazrat Ali as the khalifa, saw that he was taking no positive steps to apprehend Hazrat Usman's assassins and punish them, became enraged. They approached Hazrat Ayesha who was herself deeply grieved at Hazrat Usman's murder. They prevailed upon her to join them in demanding revenge for the late khalifa's murder. They raised an army and persuaded Hazrat Aisha to accompany them. Hazrat Ali sent his son Hassan to Kufa, from where he was successful in raising an army of ten thousand men. The two armies met near Basra. Hazrat Ali who had a very high regard for Hazrat Aisha did not wish to fight and sent one of the holy prophet's ^{pbuh} companions to assure her that he really wanted to punish the murderers of Hazrat Usman; the delay was due to non-availability of evidence. Hazrat Aisha wanted to prevent bloodshed and agreed to negotiate and thus hostilities were suspended. However the mischief-maker from both the armies got alarmed at negotiations because peace meant their own doom. So during the night there were attacks on the forces of both sides and the battle started. Hazrat Aisha mounted a camel to lead the army. In the fierce fighting she took place, thousands of Muslim were killed on both sides. Later, Talha and Zubair left the battlefield. Both were caught and killed by the mischief-makers. Their next target was Hazrat Aisha who fought gallantly. The battle came to an end in favour of Hazrat Ali after the camel on which Hazrat Aisha was riding was wounded and brought down. Thereafter there was reconciliation between Hazrat Ali and Hazrat Aisha. He treated her with respect and honour and sent her to Madinah escorted by her brother, Muhammad bin Abu Bakr. back in Madinah, she led a retired life and never took part in politics again. As a result of the victory at Basra, Hazrat Ali's Khilafat came to be acknowledged by the entire Muslim world except Syria. This battle was the first civil war between Muslims. Unfortunately, it sets an example for the Muslims to fight among themselves over secular matters.

Battle of Siffin — 2nd civil war

After his election as khalifa, Hazrat Ali deposed Muawiya from the governorship of Syria. Muawiya, however, refused to vacate the office. Under his influence, no one in Syria took the oath of allegiance to the new khalifa. In order to undermine the authority of Hazrat Ali, Muawiya started a campaign to instigate the people against him. He raised a cry for a revenge for the blood of Hazrat Usman and displayed the blood-stained cloths of Hazrat Usman and the fingers of Hazrat Usman's wife in the mosque at Damascus. He went so far as to accuse Hazrat Ali of being an accomplice in the murder of Hazrat Usman. He said that the election of Hazrat Ali was illegal as it was held under the pressure of rebels who had assassinated Hazrat Usman. When Talha and Zubair were killed at Basra, Muawiya presented them as martyrs who had laid down their lives in seeking revenge for the blood of Hazrat Usman. He also criticized Hazrat Ali for the ill-treatment of Hazrat Aisha. As a result, not only Syria, but Iraq and Iran also were won over by this propaganda. After the election of Hazrat Ali, within a year, Muawiya gained enough strength to take up offensive against the khalifa. Hazrat Ali did not wish that Muslims should fight among themselves. So he wrote to Muawiya that since the people who had elected Hazrat Abu Bakr, Umar and Usman had accepted him as khalifa, Muawiya and his followers must also accept him as such. Otherwise they should be ready to face the consequences meaning a war. Muawiya's reply was that Hazrat Ali must first hand over Hazrat Usman's assassins to him before further negotiations.

When war between Hazrat Ali and Ameer Muawiya became inevitable. Preparations for a battle were made by both the sides. The khalifa managed to raise an army of eighty to ninety thousand. Muawiya also with a large army proceeded against him. Both the armies met at Siffin. The two armies that camped at Siffin were the largest armies so far assembled in the history of Islam. For several months, the rival soldiers remained facing each other. Except occasional skirmishes, no decisive battle took place. Hazrat Ali did not want to shed Muslim blood in vain. So he sent messengers to Muawiya asking him to submit in the interest of the unity of Islam. Muawiya in reply demanded that the assassins of Hazrat Usman should be punished first. Thereafter, all negotiations for peace broke down and both the sides got ready for war.

The main battle began on the 8th of Safar 37 A.H. On the fourth day, the position of Muawiya's army began worsening in order to avoid crushing defeat. Muawiya on the advice of Amr bin Aas, ordered the soldiers in the front ranks to

fasten the Quran to their lances as a sign that war should cease now. Hazrat Ali wanted his men not to fall into this track, but to fight till the end. But his exhortations had no effect and many officer of the army refused fight. Some events said that if war was not stopped immediately they would fight again Hazrat Ali army. The khalifa was compelled to recall his forces. There after fighting stop.

After the cessation of hostilities it was decided that the matter be referred to arbitration. Abu Musa Ashari was appointed Arbitrate on behalf of Hazrat Ali an Amr Bin Aas on behalf of Muwaiya. They were to settle the dispute in accordance the holy Quran and suunah and announce their decision by the month of Ramzan. In the meantime, all hostilities were to cease. After the signing of this agreement Hazrat Ali left Siffin for kufa. Hazrat Ali left the battlefield of Saffin with a heavy heart. There were heavy casualties on the both the sides and he mourned the death of so many Muslims. He had lost some of his best supporters. He felt distressed the only one generation after the death of holy Prophet pbuh. The Muslim nation had lost its unity and its Islamic character. The battle of saffin led to the birth of the first sect among the Muslim that came to be known as the kharijites.

Arbitration — Third party judgement

Arbitration took place at the place called Duama-tu-Jandal. Abu Musa Al Ashari represented Hazrat Ali, while Amr bin Al As represented Muawiya. The arbitrators agreed that both Ali and Muawiya should be deposed. Abu Musa gave the verdict and announced that he and his colleague agreed that both Ali and Muawiya should be deposed and people would be given the choice to elect a Caliph. However, Amr bin As played foul and declared that he agreed with Abu Musa on the joint decision to depose Ali but he had decided to retain Muawiya in his post. As the result of that declaration the arbitration failed.

Kharijites — First Sect of Muslim

The term Kharijites literally means separatists or out goers. These people had taken part in the revolt against Hazrat Usman and were involved in his murder. When Muawiya raised the cry for revenge for the blood of Hazrat Usman, they allied themselves with Hazrat Ali and fought on his side in the Battles of Camel and Siffin. When the troops of Muawiya asked for cease-fire they responded to the call and forced Hazrat Ali to suspend hostilities although victory for his forces was near.

In order to support their stand they maintained that they stood for the establishment of the Kingdom of Allah on earth. They held that they alone were true believers and they had the right to kill unbelievers. They considered Hazrat Abu Bakr and Hazrat Usman as the only lawful Khalifas and declared other as usurpers.

On the way to Kufa they insisted that Hazrat Ali should attack the Syrians. The Khalifa, however, replied that he could not break the agreement signed by him. When they arrived near Kufa twelve thousands men separated and marched towards Harwara, when they formed a party and started their activities against Hazrat Ali. In this way, these people separated from the main body of the Muslims. That is why they are known as kharijites.

Battle of Nehrawan — Third civil war

While Hazrat Ali made preparations to attack Muawiya the Kharijites from all over the country collected at Nehrawan and began to create problems. Hazrat Ali, therefore, marched with his forces to Hehrawan. The Kharijites fought desperately but were outnumbered by the forces of Khalifa. Hazrat Ali inflicted a crushing defeat on them. Out of four thousands Kharijites only a few dozen managed to escape; the rest were killed. Those who escaped vowed to take revenge.

Hazrat Ali won a decisive battle at Nehrawan. But it proved to be a hollow victory because it diverted the attention Hazrat Ali from his main struggle against Muawiya. It also paved the way to the assassination of Hazrat Ali. Two years later, He was assassinated by a Kharijite.

Fall of Egypt.

From Nehrawan Hazrat Ali wanted to move against Muawiya. But his troops disobeyed his orders and deserted him. Muawiya took full advantage of his disobedience and cowardice. He ordered Amr bin Aas to invade Egypt. The Governor of Egypt was defeated by Amr and Egypt came under the sway of Muawiya. The loss of Egypt was a severe blow to the Khilafat of Hazrat Ali.

After this, rebellions broke out all over the land and the Khalifa, considering the situation serious, agreed to conclude a treaty with Muawiya. It was decided that Muawiya should ruled over Syria and Egypt and the rest of the Islamic Empire should remain under Hazrat Ali. Thus, the conflict between Hazrat Ali and Muawiya came to an end. The compromise between the two dealt a death blow to mischief-makers and they now tried to get rid of the Khalifa.

Martyrdom

After the battle of Nahrawan, the kharijites had become better enemies of Hazrat Ali. Those who survived disaster at Nahrawan wanted to take revenge for their friends who were killed in the battle.

In 40A.H some of the kharijites assembled in Makkah and decided to kill Hazrat Ali, Muawiya and Amar bin Aas simultaneously. AbdurRehman bin Muljim was selected to assassinate Hazrat Ali. On the 18 of Ramadan 40A.H while Hazrat Ali was leading the Morning Prayer in the Mosque at Kufa, ibnMuljim attacked him with a poisonous sword. The wounds proofed fettle and the fourth Khalifa of Islam died on the 21 of Ramadan. His sons Hassan killed ibnMuljim the next day in accordance with Hazrat Ali will. There are different versions as to the place of Hazrat Ali burial. The majority of the people hold that he was buried in Najaf. Hazrat Ali did not name anyone as his successor.

Administration

The whole period of Hazrat Ali's R.A Khilafat passed in civil wars, so he had no time or chance to pay proper attention to administration or conquest. He however, deserves credit for whatever he was able to achieve during his short Khilafat. Hazrat Ali Administered the state on the lines laid down by the previous Khalifas without making any amendments to the rule and regulations. For example, when the Jews who had been banished from Hijaz to Najran by Hazrat Umar wanted to come back, he did not allow them and said, "Whose decision can be better than Umar". The division of the provinces remained the same as during the time of Hazrat Umar, with few expectations. First, the capital was changed from Madinah to Kufah. Secondly, the officers and governors were changed. Hazrat Ali paid special attention to army requirements. Many cantonments and fortresses were built during his Khilafat. He was very strict in safeguarding the state treasury. Hazrat Ali kept a strict watch on his officers who administered justice. He would check the goods to be sold and their price in the market. He was very particular in taking care of non-Muslims

Q1: What were the main events of the caliphate of Ali? [10]

Q2: What were the consequences of Uthman's murder. [10]

Q3: Hazrat Ali (Caliphate) Summary
After the assassination of Hazrat Usman, the Egyptians and some prominent Companions of the Holy Prophet (pbuh) requested Hazrat Ali to accept the office of the caliph but he declined the offer. Thereafter, the people of Madinah persuaded Hazrat Ali to accept the Khilafat. Talha, Zubair and some others performed the Bayyat at Hazrat Ali's hand. On the 25th of Zil Haj 35AH/656AD, there was a general Bayyat at the Prophet's mosque and Hazrat Ali thus became the fourth Khalifa of Islam. Since this election was supported by the rebels, it divided the community in three groups i.e supporters of Ali, the Umayyads, and the Quraish who hoped to return to the caliphates of Abu Bar and Umar.

Q4: Hazrat Ali very quickly took some of the measures demanded by Hazrat Uthman's adversaries. He replaced the governors who had been appointed by Uthman with men who supported him, and he distributed the wealth that Hazrat Umar and Hazrat Usman had ordered to be kept aside. His lack of action against Hazrat Usman's murderers provoked strong reactions.

Hazrat Aisha, the Prophet's widow, who was in Makkah, openly denounced him, and was joined by the two companions, Talha and Zubair. They demanded that Hazrat Usman's murderers should be brought to justice. With a few hundred fighting men, they set out for Iraq in the hope of finding more supporters, and Hazrat Ali was forced to pursue them. The two sides met near Basra and attempted to settle their differences peacefully. But extremist supporters among them provoked a fight, and this grew into a battle around the camel which carried Hazrat Aisha. The Battle of the Camel took place 656AD. Talha and Zubair were killed, and after a defeat, Hazrat Aisha was conducted back to Madinah, with the escort due to a wife of the Prophet Muhammad pbuh. Hazrat Ali now moved his headquarters to Kufa, where his support was strongest.

Hazrat Ali's differences with Muawiya came to a climax when Muawiya insisted that Hazrat Usman has been killed unjustly and so his murderers should be punished. He moved against the Caliph, and the two forces met at Siffin in 37AH/657 AD. The fighting proved indecisive for many days; then when Muawiya's side seemed to be losing, he was advised to order his soldiers to fix Qurans to their lances, indicating that the outcome should be decided not by warfare, but by consulting Allah's Word. Hazrat Ali was persuaded to accept, and arrangements were made for an arbitrator from each side to decide the rights and wrongs of the case.

Abu Musa al-Ashari represented Hazrat Ali and Amr ibn al-Aas represented Muawiya. It was decided that if they agreed that Hazrat Usman had acted against the teachings of the Divine Law, then his killing would be just and his assassins would go unpunished; but if he had acted in accordance with the law, then his killers would be seen as criminals and Muawiya would be right to demand their punishment.

When the two arbitrators of Siffin first declared their decision in private, they both seemed to have agreed that Hazrat Usman had been killed unjustly and they also said that Hazrat Ali and Muawiya should both step down, and a new caliph be elected. But when they announced this in public, they differed. Abu Musa al Ashari stood by what he had said, but Amr ibn Aas changed his version and declared that while Hazrat Ali should step down, Muawiya should be confirmed as caliph. Many Muslims condemned this as a trick.

Some people on Hazrat Ali's side violently disagreed with this decision to accept arbitration. They thought that Quran clearly gave instructions about the proper way to treat rebels (in Surah al Hujrat 49.9), and so it was wrong even to

- 1) Structure: His election was supported by the rebels who killed Uthman as a result of which the community was divided into 3 groups: (i) Ali's supporters, (ii) Umayyads who wanted revenge, (iii) the neutral Muslims who appreciated the caliphate of Ali Bakr and Umar and Mecca their stronghold.
- 2) Change of governors - Aisha, Talha, Zubair, Muawiyah and Amr bin Aas.
- 3) Battle of Camel (Jarnal) - 2nd civil war, capital of Islamic state moved from Madinah to Kufa. When Muawiyah was about to be defeated, he ordered his soldiers to fasten the Qurans on their spears to prevent bloodshed. The arbitrator of Quran was eventually agreed.
- 4) Battle of Siffin against Muawiyah - 2nd civil war.

acknowledge that Muawiya had any claim against the ruler of the community. Their cry was "no decision except Allah's". Angry at Hazrat Ali's move about three thousand or four thousand of these men separated themselves from him and rode to Al Naharwan. They became known as the Khawarij or Kharijites, 'Seceders' (from the verb Kharaja, 'to depart or separate'). In 37AH/658AD, Hazrat Ali was forced to move against these rebels when they made attacks close to Kufa, and he killed many of them. But more of his forces deserted him and he was left weaker than before. Hazrat Ali was still regarded as caliph by his supporters, though his cause grew weaker elsewhere. Meanwhile Muawiya attacked and captured Egypt. After this a treaty of peace was signed between Muawiya and Ali. In these increasing difficulties, he was suddenly attacked in 40 AH/661 AD, by Abd al Rahman Ibn Muljam, a kharijite who wanted revenge for the killings at Al Naharwan and he died two days later.

Q3.

Caliph as role models (Specific examples by name)

The caliphs were chosen by Shura and general consensus of the Muslims. They did not think of themselves above a common man. When Abu Bakr was elected he said "O people! I have been selected as your Trustee, although I am no better than anyone of you. If I am right, obey me. If I am misguided, set me right. The weakest among you is powerful in my eyes, until I do not get him his due. The most powerful among you is the weakest among in my eyes, until a do not make him pay due rights to others. I ask you to obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are free to disobey me".

Before his death, Umar (R.A) appointed a panel of six men to select a Caliph from amongst themselves. Uthman was elected but this panel after a general Bai't (Pledge of loyalty) took place in the mosque. Ali (R.A) was approached by the rebels to be the Caliph. At first he declined but later when he accepted on persuasion of the companions, he decided to put the matter before the Muslims in the Mosque of the Prophet and was elected by them.

The Caliph was the head of the state and followed the Qur'an and Sunnah of the Prophet (SAW) strictly, in case both the Quran and Sunnah were silent he referred to the consent of eminent companions and he also given his own verdict based on the Quran and Sunnah. The Caliph had to perform some religious duties like leading the congregational prayers; the Caliph was commander in-chief of the Muslim army.

- The Caliphs consulted Majlis Shura in all affairs of the State. Majlis Shura was the council of advisors. It consisted of eminent companions of the Prophet Muhammad (SAW). Everybody in the council was free to express his opinion.
- Every Muslim was free to express his opinion and criticize the Caliph. During the reign of Umar (R.A). Once an old lady asked him how come he made a shirt from a piece of cloth from the Baitul-ul- Mal, while the piece was not long enough for others to make a shirt out of it, Umar (R.A) replied that his son gave him his share.

Once, Caliph Umar thought of fixing the upper limit of the amount of dower as had received complaints from young men who were asked to pay huge amounts of dower to the women for marriage. He was stopped to do so by a woman, who said, "O Umar who are you to put restrictions on our right which Allah has granted to us? Have you not read verse 20 of Surah an-Nisaa." (Bakhari). Instead of getting annoyed, the Caliph thanked God that there were such people in Ummah who would correct him if he went wrong.

- The Caliph was available to everyone at all time. Umar (R.A) forbade the governors to keep watchmen at their houses so that everybody could see them freely and could put his problems before them.
- Bait-ul- Mal or the treasury was a public property and not a personal property of the Caliph. They considered it as trust of the Muslims and never spent a single dirham on themselves. Abu Bakr, Umar and Ali (R.A) only took the amount of salary from the Bait-ul-mal which was sufficient for the common man. Uthman never took anything from Baitul-mal. Umar said "Nothing in Halal for me and for my family from Allah's money except a dress from summer and a dress for winter and a salary equal to the income of an average Quraishi. I am no more than an ordinary Muslim amongst you. Abu Bakr (R.A) asked his wife at the time of his death to sell his property and pay back the money he took from Bait-ul-mal as his salary.
- The judiciary was independent. The Caliph did not consider himself above ordinary person. The Qadi was free to give decision. Once a woman brought a claim against the Caliph Umar. When Umar appeared on trial before the judge, the judge stood up as a sign of respect toward him. Umar reprimanded him, saying, "This is the first act of injustice you did to these women!"
- During his Caliphate, Ali (R.A) lost his armor and he saw a Jew selling the armor in the market, he did not take the armor, but took the case to the court. He bought his son Hassan as a witness in support of this case. The judge rejected the complaint as he did not consider the evidence of any relative as reliable. Whenever Ali (R.A) appeared before the Qadi, he did not allow the Qadi to pay undue respect to him and asked him to treat him as a common man.
- No one was above law all were treated alike. During the caliphate of Umar (R.A), a famous chief of Syria from a royal rank embraced Islam and while he was performing circumambulation around the Ka'bah, the hem of his mantle fell and came under the feet of another circumambulator. Jabalah at once slapped him on the face. The victim retaliated and Jabalah complained to the caliph. Upon hearing the complaint, the

caliph Umar said, 'you have received the punishment of what you have done.' Jabalah was amazed at the reply and said 'I belong to high class family, if anyone acts rudely against us, he is punished with death. The Caliph Umar replied that it was an un-Islamic practice. Islam equalizes all ranks and everyone is equal before law. Jabala furiously replied, "If Islam is a system in which there is no distinction between high and common people, I abjure it."

Q3) Relations with other Nations during the Khilafat of Rightly Guided Khalifas

Political relation with other nations began in the period of the Prophet (P.B.U.H) and continued during the Khilafat of the first four Khalifas.

- The Holy Prophet (P.B.U.H) had entered into a treaty with the Christians of Najran, according to which no church was to be demolished and their priests would not be exiled. The last words of this treaty are: "This treaty includes the safety of their property, life, land, and religion, present or absent people, in short everything which is in their possession. Hazrat Abu Bakr renewed this treaty during his khilafat. Another treaty was signed with the Christians of Hira y Khalid bin Waleed. These and many others treaties were maintained by Hazrat Umar, Hazrat Usman, and Hazrat Ali. Many treaties were signed during the Khulafat of Hazrat Umar the most comprehensive among them was executed by Abu Ubaidah with the Christians of Syria.
- All treaties entered into were Zimmis were fulfilled by the Khalifas. The charter which Hazrat Umar sent to Abu Ubaidah contained these words: **"Stop the Muslims from doing injustice and harm, from eating their properties unlawfully and fulfill the rights which you have given to them."** At the time of his death, Hazrat Umar made a will regarding the Zimmis in these words: **"I bequeath my successor with the liability of Allah and His Prophet (P.B.U.H) regarding the treaties made with Zimmis, support them and do not unduly burden them."**
- The rights of life, honour and property of Muslims and the Zimmis were considered to be the same. During the Khilafat of Hazrat Ali, a Muslim killed a Zimmi. Hazrat Ali ordered the Muslim to be killed, but the brother of the murdered person pardoned him. Hazrat Abu Bakr and Hazrat Usman fixed the blood money of a Zimmi equal to that of a Muslim.
- The religious freedom which these people enjoyed can be judged from an event that took place During the Khilafat of Hazrat Umar who invited his slave to accept Islam and quoted the Quranic verse: **"Let there be no compulsion in religion." (2:256)**
- The poor and disabled Zimmis were not only exempt from paying Jizya (a tax taken from non-Muslim living in a Muslim State) but a stipend was fixed for them from the state treasury. During the Khilafat of Hazrat Abu Bakr, Khalid Bin Waleed had entered into the treaty with the Christians of Hira which include this clause and Hazrat Umar maintained it during his Khilafat. On seeing some Christian lepers, he fixed a stipend for them from the state treasury. Once Hazrat Umar saw some people who were made to stand in the sun for non-payment of Jizya. He ordered them to be released.
- Many foreign nationals were given responsible state posts and services. Once, many Christian's prisoners were bought to Hazrat Umar. He got some of them admitted to schools, while to some he gave jobs in the government. He also appointed a Christian as his Chief Accountant.
- At the time of settling the revenue system of Iraq, Hazrat Umar called their chiefs and sought their advice.
- The Holy Prophet (P.B.U.H) and the Khalifas treated the non-Muslims with leniency and justice. The treaty which the Holy Prophet (P.B.U.H) had made with the Christians of Najran contained a clause that they will not take interest. But this condition was violated by them. They started making secret preparations for attacking the Muslims. Hazrat Umar exiled them as soon as he came to know about it. At that time, he ordered: **"The land of the people who are exiled should be measured and compensated accordingly; thereafter, give them the option to go anywhere they like"** When they were living the charter given to them contained these clauses:
 1. The chief of Syria or Iraq, to whom these people will go will be under obligation to give them land cultivation.
 2. Every Muslim must help them against injustice committed to them.
 3. They should be exempted for payment of Jizya for twenty four months.
- When the Jews of Fidak were exiled, Hazrat Umar ordered an estimate of their lands and properties and the payment to be made from the state treasury. Even in case of mutiny and conspiracy, the Khalifas dealt leniently with the Zimmis.

(b) Reasons of war against Persians during Umar's caliphate /4

There were several causes that brought the Muslims into conflict with the Persians and ultimately led them to the conquest of Persia. The enmity of the Persians was revealed in the rebellion of Bahrain when they helped the enemy of the Muslims and the Muslims had to remain cautious about their intentions.

Besides the Arab tribes who lived on the border of Iraq, helped their relatives in Arabia to rise against Islam. So, Muslims were compelled to fight against the border tribes. Being a barren land, Arabia depended on the province of Iraq for her trade. But the Persians did not allow Islamic Arabia to carry on trade with them. So, the economic necessity drove the Muslims to come into conflict with the Persians.

(b) Reasons of war against Byzantines during Umar's caliphate /4

The Eastern Roman Empire consisting of Syria, Jerusalem and Egypt was called the Byzantines Empire. Relations between the Muslims and Byzantines were very cordial at the beginning of Islam. When the Holy Prophet (P.B.U.H) sent his envoy to the court of the Roman Emperor Heraclius, he was received with great honour. But afterwards the relation began to deteriorate. The Christian Prince of Syria murdered the envoy of the Holy Prophet (P.B.U.H) at Muta while he was going to the Prince of Basra. The Syrian expedition was undertaken in order to avenge the murder of the Muslim envoy. The hostility between the Muslims and the Byzantines began to increase. During the Khilafat of Hazrat Abu Bakr the Emperor incurred the displeasure of the Khilafat by instigating Bedouin tribes against the Muslims. The result was battle of Ajnadein.

After the demise of the Holy Prophet (P.B.U.H) the tribes who lived in the boarder of Syria and Palestine would help their kinsmen in Arabia to Raid the Muslim territory. These incursions brought misery to the people of Arabia. As a result, relations between the Muslims and Byzantines became further strained. There were also other causes that adversely affected their relations. The positions of Byzantines Empire were such that the Muslims had to turn their attention to the Empire to ensure their safety and to defend Islam. All these measures brought the Muslim into conflict with the Byzantine Empire

(b). Why is Abu Bakr called the Saviour of Islam? /4

He was called the Saviour of Islam because he fought to prevent the break-up of Islam. The false prophets and apostates threatened the uniqueness and unity of Islam and could not be allowed to continue their activities. Hence when he became Caliph he not only gave new heart to the Muslims after the Prophet (P.B.U.H) passed away but helped the community of Muslims against its many enemies. In his short term as caliph he defeated the tribes who withdrew from Islam and made them stay Muslim and he fought and won against tribes who refused to pay Zakat. He also defeated the false prophets and thus kept the unity of Islam when there was much danger. His arrangements for the first compilation of Quran for the guidance of future generations also make him the saviour of Islam.

3(b). Umar's death reflecting his character

Hazrat Umar bin Khattab was killed by a Persian slave Abu Lulu al-Feroz in 23AH/644AD when he was leading the morning Prayer. The reason was that Hazrat Umar refused to exempt him for the payment of a tax. This shown Hazrat Umar characteristics of total impartiality and his refusal to give concession even to those who were closed him. He was way from about the correct observances of all regulations and were gave preferential treatment to anyone for example when his own son was found guilty of drinking wine, he punished him with 80 lashed. He was buried next to the Prophet (P.B.U.H) which shows that he was held in high.