



O level Islamiyat

A Complete Guide for Rightly Guided Caliphs

by

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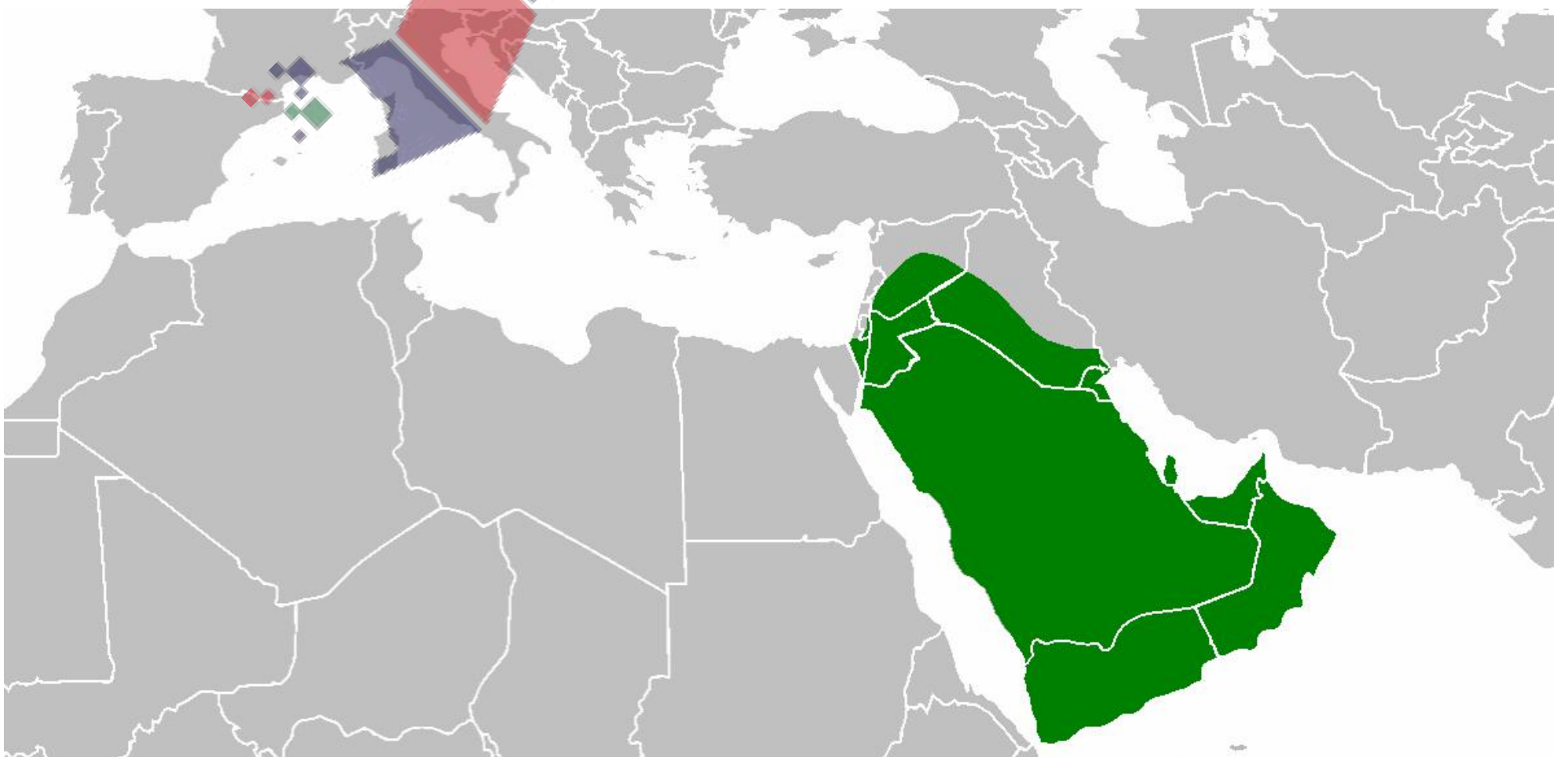
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ABU BAKR SIDDIQUE (R.A)



Map of Caliphate 8 June 632 – 23 August 634



Abu Bakr's Life Before Caliphate

Abu Bakr Siddiq (R.A.), popularly known as Abu Bakr, is the first Caliph after the Prophet Mohammad (S.A.W.). His full name is Abdullah bin Abu Quhafah Uthman bin Aamer Al Qurashi Al Taymi. He was born in Makkah in 573 C.E, to a rich family in the Banu Taym tribe of the Quraysh, two years and some months after the birth of the Prophet Mohammad (S.A.W.) His father Uthman Abu Quhafah accepted Islam on the Day of Victory in Makkah. His mother Salma bint Sakhar, also known as Umm Al Khair, embraced Islam early, and migrated to Madinah. He spent his early childhood, like other Arab children of the time, among the Bedouins. In his early years, he played with the camel calves and goats, and his love for camels earned him the nickname "Abu Bakr", meaning 'the father of the camel's calf. In 591 AD at the age of 18, Abu Bakr (R.A.) went into trade and adopted the profession of cloth merchant, which was his family's business.

Abu Bakr Siddiq (R.A.) was remarkably virtuous. Even before Islam, he had made intoxicants forbidden for himself. Once a person asked him: **"Have you ever drank intoxicant?"** He replied: **"I seek refuge in Allah, I never did it."** The person asked him why, Abu Bakr (R.A.) said: **"I maintain my honor and preserve my dignity."** Abu Bakr Siddiq (R.A.) had never prostrated to idols. Once in a gathering of Muslims, he said: **"I have never prostrated to an idol. As I approached adulthood, my father led me to a chamber of idols (Kaaba). My father said: 'These are your grand elevated gods.' After saying this, my father departed to attend to some other business. I advanced to an idol and said: 'I am hungry can you feed me?' It didn't answer. I said: 'I am in need of beautiful clothes; bestow them on me.' It didn't answer. I threw off a rock upon it, and it fell down." Thereafter, I never went to the chamber of idols in Kaaba to pray to the idols."**

Abu Bakr (R.A.) accepted Islam after a long search for the true religion. In fact, He was the first free adult man to respond and believe in Prophet Mohammad (S.A.W.). His immediate acceptance for Islam made the Prophet (S.A.W) very happy, as Abu Bakr (R.A.) was a source of triumph for Islam, due to his intimacy with Quraish. The Prophet (S.A.W) said: **"Except Abu Bakr, everyone I have invited to Islam has experienced some period of hesitation. But Abu Bakr accepted my invitation without any hesitation"**

When he accepted Islam, he did his best to attract other people to it. Soon Uthman bin Affan (R.A.), Abdul-Rahman bin Awf (R.A.), Talhah bin Ubaydillah (R.A.), Saad bin Abi Waqqas (R.A.), Al-Zubair bin Al-Awwam (R.A.) and Abu Ubaydah bin Al-Jarrah (R.A.) all flocked to join Mohammad (S.A.W). As the number of Muslims rose to forty, Abu Bakr Siddiq (R.A.) asked the Prophet's (S.A.W.) permission to call the people openly to Islam. After persisting in this request, the Prophet (S.A.W.) gave his consent after the revelation **"Expound openly what you are commanded"** and they all went to the Makkah's Holy Mosque (Kaaba)

for preaching. Abu Bakr (R.A.) delivered a sermon which was the first ever in Islam. When the unbelievers among the Quraish heard it, they attacked Abu Bakr (R.A.) and the Muslims from all sides. Abu Bakr (R.A.) was beaten so severely until he fell unconscious and was near death. When he at last regained consciousness, he immediately enquired: **"How is the Prophet?"** In spite of all his pain and injuries, his first thought was only for the Prophet (S.A.W.). His wife Qutaylah did not accept Islam and he divorced her. His other wife, Um Ruman, became a Muslim. All his children, except Abdul Rehman, accepted Islam. Abdul Rehman accepted after the Treaty of Hudaibiya. Abu Bakr left for Abyssinia but returned when his friend, Ibn Ad-Daghunah, offered him protection. His daughter Aisha was married to the Prophet (S.A.W.) which further cemented their relationship.

Abu Bakr (R.A.) had also liberated many slaves as he felt compassion for them. As per sources, he purchased and freed eight slaves, four men and four women, by paying forty thousand dinars for their freedom. Bilal bin Ribah (R.A.), one of the most loyal and trusted Companion of Prophet Mohammad (S.A.W.), was one of the slaves that Abu Bakr (R.A.) freed from slavery. As-Siddiq (Testifier of truth), the most well-known of Abu Bakr's (R.A.) titles, comes from the word 'Sidq' which means truthfulness. He was given this title by the Prophet (S.A.W.) when he testified that the Prophet did indeed go to Isra and Mairaj.

When the Prophet (S.A.W.) and his Companions (Sahaba) suffered immensely from the harm of Quraish, the Prophet (S.A.W.), after the Pledges of Aqabah, commanded his Companions to migrate to Madinah. Abu Bakr prepared to leave for Madinah also but the Prophet Mohammad (S.A.W.) said: **"Wait a little while for I hope to be permitted to migrate as well."** Abu Bakr said: **"Do you expect so? May my parents be redeemed for you."** The Prophet (S.A.W.) said: **"Yes."** So Abu Bakr did not migrate in order to remain with the messenger of Allah (S.A.W.). He prepared two camels and fed them well for four months to use them in their long journey. Abu Bakr (R.A.) said about the stay in the cave of Thaur: **"I was with the Prophet (S.A.W.) in the Cave and when I raised my head I saw the feet of the people (who were searching for us), I said: 'O Messenger of Allah, if any of them should look under his feet, he would see us.'"** The Prophet (S.A.W.) said: **"O Abu Bakr! What do you think of two persons the third of them is Allah?"** The Quran mentions him **"as one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed, Allah is with us.'"**

In the Battle of Badr, Abu Bakr (R.A.) was one of the guards of Prophet's (S.A.W.) tent and was entrusted with his safety. It is reported by Ibn Asaker that Abdul Rahman, the son of Abu Bakr Siddiq (R.A.), was with the unbelievers on the Day of Badr. When he became a Muslim, he said to his father: **"You were exposed to me on the Day of Badr and I turned away from you, I did not kill you."** Abu Bakr (R.A.) said: **"As for me, if you were exposed to me, I would not have turned away from you."** In the battle of Uhud, He remained with the Prophet [pbuh] after

the situation turned against the Muslims. Allah's Messenger (S.A.W.) once said about Abu Bakr (R.A.): **"No one has helped me without reciprocating it, except for Abu Bakr, who has given me help, which Allah will reciprocate to him on the Day of Resurrection. No one's property has benefited me to the extent of Abu Bakr's. And if I were to take a Khalil (friend), then I would have taken Abu Bakr as a Khalil, and indeed your companion is Allah's Khalil."**

Umar Ibn Al-Khattab (R.A.) said: **"The Messenger of Allah (S.A.W.) commanded us (before the battle of Tabuk) to give sadaqah (charity). At that time, I had some property. I said: Today I shall surpass Abu Bakr if I surpass him any day. I, therefore, brought half my property. The Messenger of Allah (S.A.W.) asked: What did you leave for your family? I replied: The same amount. Abu Bakr brought all that he had with him. The Messenger of Allah (S.A.W.) asked him: What did you leave for your family? He replied: I left Allah and His Apostle for them. I said: I shall never compete you in anything."** Abu Bakr (R.A.) was a witness to the Treaty of Hudaibiyah and was made the Ameer-e-Haj in the Farewell Pilgrimage and did not leave the Prophet's side in Hunain when Muslims were ambushed and many fled.

He led the prayers during the Prophet's final illness. When the Prophet (S.A.W.) died, Abu Bakr Siddiq (R.A.) went out while Umar (R.A.) was saying that he would kill anyone who said the Prophet (S.A.W.) had died. Abu Bakr (R.A.) said to him: **"Sit down O Umar,"** twice, but Umar refused to sit. Abu Bakr (R.A.) said: **"To proceed, if anyone amongst you used to worship Mohammad (S.A.W.), then Mohammad (S.A.W.) is dead, but if you used to worship Allah, then Allah is Alive and shall never die."** Then he recited the following aya of Quran: **"Mohammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful."** (Surah Al-Imran: 3:144) Ibn Abbas (R.A.) said: **"By Allah, it was as if the people never knew that Allah Had revealed this verse before, till Abu Bakr recited it and all the people took it from him, and I heard everybody reciting it."** Umar bin Khattab (R.A.) said: **"my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet (S.A.W.) had died. He was elected as caliph soon after this, and is one of the ten promised paradise. He was buried with the Prophet."**

Q1: Write a note on the Life of Abu Bakr before he became the 1st Caliph. (10)

How can Muslims use the example of Abu Bakr in showing loyalty to their friends and colleagues? [4]

Why was Hazrat Abu Bakr (RA) given the title 'Siddiq' and 'Savior of Islam'? [4]

What lessons can Muslims learn from Abu Bakr's conduct in this period, and how are these lessons relevant now? [4]

Election and Administration of Abu Bakr

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. Ali was not present at this meeting as he was busy with the preparations of the final rites of the Prophet (pbuh). 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 by saying: **"Truly, you deserve all the good you have said about yourselves, but the Arabs will never accept the authority of anyone other than a man of this clan of Quraysh; they being the best of the Arabs as regards descent and country."**

There was suggestion of having two caliphs, representing Muhajirin and Ansar, given by Habab bin Mandhar. Hazrat Umar rejected it and said **"One God, One Book, One Messenger so why should there be two caliphs?"** This led to a heated debate between Muhajirin and Ansar until Abu Ubaidah bin Jarrah said **"O Ansars you were the first to support Islam, Do not be the first to sow the seeds of dissension in it"**. This calmed down the arguments and then Abu Bakr said: **"To prove to you that I have no selfish interest in this, I offer you one of these two men. Pledge allegiance to whichever of these you please"** He held up the hands of Umar and Abu Ubaidah. Umar disagreed and said: **"O Siddique how can we be chosen over you? You were the second of the two in the cave, you were made Ameer ul Hajj and O People of Ansar do you not know that the prophet (S.a.w) ordered Abu Bakr to lead the people in Salaah? Which of you will willingly take precedence over Abu Bakr?"**

The Ansars then backed down from their claim and then Umar 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, all the Ansars except Saad bin Ubadah came forward in batches to pay homage to Abu Bakr 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"**. Hazrat Ali (RA) initially did not give allegiance to Hazrat Abu Bakr (RA) but he later did after discussions.

Abu Bakr (RA) adopted the title of Khalifat Rasul Allah, generally translated as "Successor to the Messenger of God". This was shortened to Khalifa, from which the word "Caliph" arose. Some of the reasons for his election were his piety and loyal devotion to Muhammad (PBUH). His closeness to Muhammad (PBUH), i.e. his friendship, his daughter being married to Muhammad (PBUH). His being a Quraishite, as opposed to the Madinite Ansar, whom Bedouin Arabs would not accept as leaders. Hazrat Abu Bakr's election as Caliph of the State established the democratic procedure for the election of a caliph.

Administration

Hazrat Abu Bakr laid the foundation of a truly democratic state. Following the Qur'an and sunna Abu Bakr conducted the affairs of the state by discussing all matters with the Majlis-eShura. For the purpose of administration, Arabia was divided into provinces each under a governor who was required to lead the prayers, superintend 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-Mafl. Public money was strictly accounted for and all those in government were selected on merit. 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. He laid the foundation of a truly democratic state. It should be said that even though there was no police force, all crimes and their perpetrators were dealt with in the light of the teachings from the Qur'an and sunna and if they were silent ijma was practiced. By his efficient administration he preserved the integrity of Islam by suppressing rebellions and making sure that the Pillar of zakat was enforced.

Q2: Write a note on the Election and Administration of Abu Bakr. (10)

In your opinion, what was the greatest service performed by Abu Bakr during his caliphate? Give reasons for your choice. [4]

'Abu Bakr was a great choice as a caliph' Do you agree? Give reasons for your answer. [4]

What lesson can leaders today learn from Abu Bakr's administration as caliph? [4]

False Prophets

As the Prophet's illness increased near his time of death, some Arabs claimed to be prophets. One of them was Aswad Ansi, he began to convince the tribe of Mudhaja that he was a Prophet who received revelation from Heaven, and was supported by some of his people; Musaylamah Al-Khadhaab (the liar) claimed Prophet hood in the tribe of Banu Haeefah; and Tulayhah Al-Asadyy in the tribe of Banu Asad also claimed to be a Prophet; likewise, Sajaah claimed Prophet hood in the tribe of Banu Tameem.

The first one of them was Abhala b. Ka'b, who was known as Aswad al-Ansi, from the tribe of Ans in Yemen. He was a soothsayer and magician; he affected people very easily with his words. He claimed that he was a prophet and that angels brought revelation to him. He deceived many people of Yemen with lies and tricks. The people of Najran followed him. Then, he captured San'a. The Muslim governors and officials who were in Yemen had to leave Yemen. Muadh b. Jabal went to Abu Musa al-Ash'ari, who was in Ma'rib. Then, they went to Hadramut together. The Messenger of Allah was informed about the situation. He sent this message to the Muslims in Yemen: **"Eliminate Abhala one way or another."** Upon this order, the Muslims in Yemen, led by Firoz Al Dhulaymi took action and killed him in his house. The news that Aswad was killed reached the Prophet one day before his death. After Aswad, the liar was killed, the Muslim governors and officials returned to Yemen. But another man named Qays bin Abd Yaghus gathered Aswad's remaining followers after The Prophet S.a.w's death and revolted. He too was defeated by Firoz al Dhulaymi.



In the 10th year of the Migration, Musaylima al-Kadhdhab claimed to be a prophet in Yamama. Musaylima had come to Madinah with the representatives of Banu Hanifa and had become a Muslim by talking to the Prophet. When he returned to Yamama, he claimed to be a prophet. Then one day, in late 10 Hijri, he wrote a letter to the Prophet (PBUH) saying: **"From Musaylimah, Messenger of God, to Muhammad, Messenger of God. Salutations to you. I have been given a share with you in this matter. Half the earth belongs to us and half to the Quraish. But the Quraish are people who transgress."** The Prophet (PBUH) replied: **"From Muhammad, the Messenger of God, to Musaylimah, the arch-liar. Peace be upon him who follows (God's) guidance. Now then, surely the earth belongs to God, who bequeaths it to whom He will amongst his servants. The ultimate issue is to the God-fearing."** After Prophet's

(ppun) death, Abu Bakr sent Ikrimah with an army to engage Musaylimah's troops 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 established a camp in Yamamah. Shurahbil bin Hasnah too had been given soldiers by the Caliph with orders to follow Ikrimah, and await further instructions. Ikrimah could wait no longer, and attacked Musaylima. He was defeated by Musaylimah. Shurahbil remained in the region of Yamamah. Abu Bakr wrote to him: **"Stay where you are and await further instructions."** A few days before Khalid's arrival Shurahbil could not wait anymore 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 victories against Ikrimah and Shurahbil had increased their confidence in themselves and increased their belief in Musaylimah. On the orders of Khalid, the Muslim advanced with their battalions arranged in tribal

formation to make them fight more fiercely for the sake of their own tribesmen. The Muslims attacked. As the first period of combat ended, the warriors retired to rest. Only about a quarter of Musaylimah's army remained in fighting shape, a little over 7,000 rebels, Musaylimah among them, had taken shelter in a walled garden. The rebels had closed the gate. A Muslim soldier Al Baraa ibn Malik climbed the wall, jumped in to the garden and opened the gate. The Muslims entered the garden and the rebels stepped back as the Muslims poured into the garden. The fighting became more vicious. 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 demoralized 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 nearly all killed. 1200 Muslims were martyred, including 360 memorizers of Quran.

Another False Prophet was Tulayha ibn Khuwaylid. He was a prominent Arab clan chief during the time of the Prophet; he belonged to the Banu Asad ibn Khuzaymah tribe. He was known as a wealthy chief. He accepted Islam in 630 but later rebelled in 631 and instigated the tribes in his influence to

After his conversion from Islam, Musaylima started to claim and propagate that he was a partner of the Prophet. Thanks to his witchcraft, he deceived many people from the people of Sons of Hanif and Yamama; they gathered around him. Once, he dared to imitate the Quran. He made up some ridiculous words and recited them as if they were from the Quran. Some of the sentences that he made up were as follows:

"The elephant, what is the elephant, and who shall tell you what is the elephant? It has a poor tail, and a long trunk; and is a trifling part of the creations of thy God!"

Another passage that ridiculed **"Croak, frog, as thou wilt: part of thee in the water and part in the mud; thou hinderst not the drinker, nor dost thou befoul**

the stream! Wait on the ground until the rat brings you the news of death."

not pay zakat, leading to the battle of Dhul Qisda. After that Khalid ibn al-Walid was sent with 6000 soldiers to crush him and his confederacy. Tulayha's forces numbered 13000 but Khalid managed to convince the Banu Tayy tribe to desert him with the help of Adi bin Hatim Tayy. The armies of Khalid and Tulayha met at a place named Buzaka in 632. In this engagement, the army of Tulayha was defeated in the Battle of Buzakha after one of his tribal chiefs, Uyayanah bin Hisn deserted him because Tulayha turned out to be an imposter prophet. Following this battle, many of the rebellious tribes surrendered and accepted Islam. However, Tulayha escaped from Buzaka and sought refuge in Syria. But when Syria was conquered by the Muslims, Tulayha accepted Islam. In 634, he personally paid homage to Umar after the latter's assumption of the position of Caliph. Later on, Tulayha enthusiastically took part in the campaign against the Persian empire. Such as Battle of Jalula, the Battle of al-Qādisiyyah, and Battle of Nahavan.

Another false prophetess Sajah bint al-Harith from tribe of Banu Tamim was an Arab Christian. During the apostasy movement which emerged following the death of Muhammad, Sajah declared she was a prophetess after learning that Musaylimah and Tulayha had declared prophethood. Before claiming to be a prophetess, Sajah had a reputation as a soothsayer. Thereafter, 4,000 people gathered around her to march on Medina. Others joined her against Medina including Malik bin Nuwayrah from her father's tribe of Banu Yarbu. However, her planned attack on Medina was called off after she learned that the army of Khalid ibn al-Walid had defeated Tulayha. Thereafter, she sought cooperation with Musaylimah to oppose the threat of Khalid. A mutual understanding was initially reached with Musaylimah. However, Sajah later married Musaylimah and accepted his self-declared prophethood. Khalid then crushed the forces of Malik bin Nuwayrah and Sajah, and then moved on to crush Musaylimah. After the Battle of Yamama where Musaylimah was killed, Sajah converted to Islam.

Q3: Write a note on the False Prophets that rose during Abu Bakr(RA)'s caliphate. (10)

Why did Hazrat Abu Bakr (RA) give great importance to defeat the false prophets? [4]

Tulayha was forgiven after he repented his false prophethood and accepted islam again. What does this tell us about repentance (Tawbah) in Islam? [4]

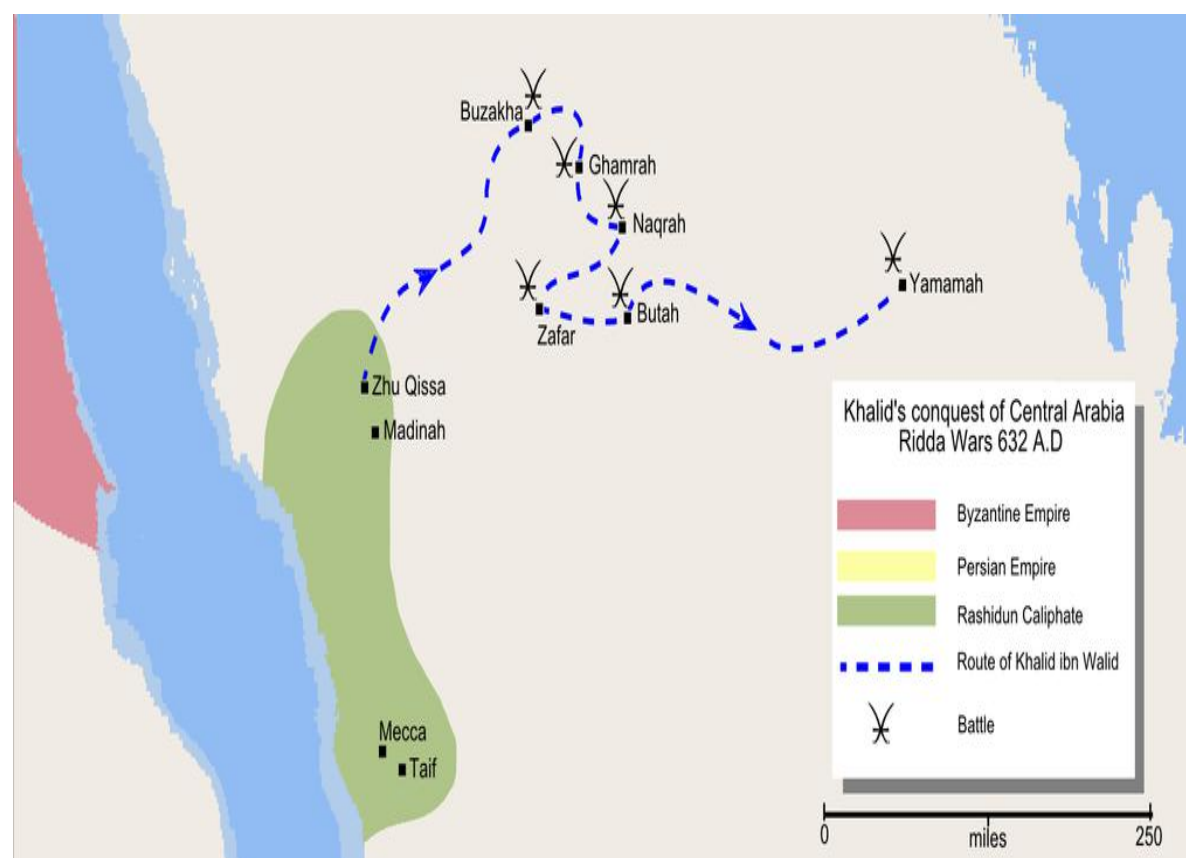
What does Ikrama and Shurahbil's loss at Yamama teach muslims about obedience to their leaders?[4]

Refusal to pay Zakat and Apostasy Movement

The tribes of Murrah, Abbs, Banu Ghatafan, the Hawazin, and the Tayy, assembled at Abraq and Dhul Qissah close to Madinah, and sent a deputation to Abu Bakr (RA), to tell him that with the passing away of the Prophet, (PBUH), the authorities at Madina should make a new treaty with them in which they be exempted from paying Zakaah as the previous treaty, according to them, was nullified by the Prophet's death. Abu Bakr consulted his advisers. Almost all the eminent companions around Abu Bakr advised that as the Muslims were in by danger from all sides, according to them it was important that the demand of the tribes should be accepted so that there was no defection from Islam. The question became a matter of great concern for Abu Bakr. He was aware of the danger to which the Muslim community was exposed. But he reached the conclusion that he had no jurisdiction to grant an exemption from Zakaah, and that as the successor of the Prophet (PBUH), it was on him to enforce the command of Allah, and not to seek to modify it for one reason or the other. Abu Bakr(RA) decided to refuse the demand of the tribes. This conviction strengthened his determination to stand firm, and to refuse to compromise Islam.

Abu Bakr met the delegation of the tribes, he explained to them the philosophy of paying Zakaah, He explained that he had no jurisdiction to grant any concession in respect of a matter which was a mandate of Almighty Allah. He was firm on the matter and said: **“By Allah, if they withhold the rope of a camel they used to give in Zakat to Allah’s Messenger, I will fight them for it.”** When Abu Bakr rejected the demand of the tribes to absolve them of the obligation to pay Zakaah, they took such refusal as a challenge and decided that if Islam involved the payment of Zakaah to Madeenah, they would prefer to forego Islam. The False Prophet Tulayha was the one behind instigating them into aggression.

During their stay in Madeenah, the delegates of the tribes saw that with the march of the main Muslim army under Usamah bin Zaid to the Levant, there was hardly any fighting force with the Muslims in Madcenah, and as such the city was vulnerable. They decided to attack Madeenah. The tribes concentrated their forces at Dhul Hissa and Dhul Qissah to the north east of Madeenah on the way to Najd, and prepared for battle. When the delegates of the tribes left Madeenah in a sullen mood, Abu Bakr, (RA) understood that an attack by the tribes was imminent. He immediately gave orders to



Muslims to make their arrangements for the defense of Mada'eenah. Strong groups under Khalid bin Waleed, Zubayr, Talha, Abdur-Rahmaan Ibn Awf, Abdullaah Ibn Mas'ood and Ali, (RA), were posted at strategic entrances to the city. These groups were required to remain at their posts, and report about the enemy. All the adult male Muslims were asked to assemble in the Prophet's mosque where Abu Bakr (RA), informed them of the impending danger of an attack from the tribes. He said to them: **"The delegation noticed that your numbers are few, and you do not know whether they will attack you by day or at night, and they are not far from you, so be on your guard and make arrangements."** A list of all Muslim male adults in the city was prepared, and their turns for keeping the vigil during the nights were fixed.

The tribes launched the attack at midnight. They had hoped that they would take the city by surprise. As they came close to Madinah, the army of Abu Bakr, (RA), ambushed them. Many enemy tribesmen were killed; the rest fled in confusion. The Muslims chased them but had to retreat because they were outnumbered so the enemy tribes camped up at Dhul Hissah and Dhul Qissa. Abu Bakr (RA) gathered all available men and attacked the Dhul Hissah camp aggressively, forcing them to retreat to Dhul Qissa. The Muslims followed them and defeated them. The defeated apostate tribes

retreated to Abraq, where more clansmen of the Ghatfan, the Hawazin, and the Tayy were gathered. Abu Bakr left a residual force under the command of An-Numan ibn Muqarrin at Dhul Qissa and returned with his main army to Medina. On 4 August 632, Usama's army returned to Medina. Abu Bakr ordered Usama to rest and resupply his men there for future operations. Meanwhile, Abu Bakr merged his army with Numan ibn Muqarrin's remaining forces. Abu Bakr then moved to Abraq, where the retreated rebels had gathered, and defeated them. The remaining rebels retreated to Buzakha, where Tulayha had moved with his army from Samira. Abu Bakr (RA) was on the front of the Muslim army, and when his men said to him: **"O successor of Allah's Messenger, do not expose your life to danger, for if you are harmed there would be no guide for Muslims, so send a man in your behalf, and if he is killed send another one."** Thereupon Abu Bakr said, **"No, By Allah I will never do this, nor will I sacrifice your souls to save myself."** Such was the resolve of Abu Bakr, who fought in defense of Islam in the absence of the main army under Usamah Ibn Zayd.

Eleven Commanders and their targets

- **Khalid Ibn Walid:** against Tulaiha bin Khuwailad Al-Asdee from the Asad Tribe at Buzaakhah then Malik bin Nuwaira, at Butah.
- **Ikrimah ibn Abi-Jahl:** Confront Musaylima at Yamamah but not to engage until more forces were built up.
- **Amr ibn al-As:** The apostate tribes of Quza'a and Wadi'a in the area of Tabuk and Daumat-ul-Jandal.
- **Shurahbil ibn Hasana:** Follow Ikrimah and await the Caliph's instructions.
- **Khalid bin Saeed:** Certain apostate tribes on the Syrian frontier.
- **Turaifa bin Hajiz:** The apostate tribes of Hawazin and Bani Sulaim in the area east of Medina and Mecca.
- **Ala bin Al Hadhrami:** The apostates in Bahrain.
- **Hudhaifa bin Mihsan:** The apostates in Oman.
- **Arfaja bin Harthama:** The apostates in Mahra.
- **Muhajir bin Abi Umayyah:** The apostates in the Yemen, then the Kinda in Hadhramaut.
- **Suwaid bin Muqaran:** The apostates in the coastal area north of the Yemen.

After the battle of Dhul Qissah, many tribes sent their delegations to Madeenah, swore allegiance to the authorities in Madeenah and paid Zakaah. The tribes that did not favor Islam openly apostatized. Henceforward the issue was not between Mustims and Muslims; the issue was between the, Muslims and the apostates. The battle of Dhul Qissah indeed set the stage for the apostasy campaigns. As soon as Usamah Ibn Zayd(RA), returned to Madeenah than Abu Bakr(RA) made a plan to put an end to apostasy from Islam in all corners of the Arab Peninsula. To achieve this Abu Bakr(RA) made use of two ways: the peaceful way and the warring one. With regard to the peaceful way, he called upon the apostates to re-embrace Islam to give up their hostile activities. He sent envoys to all apostates and to draw their attention to the message the Prophet , PBUH, conveyed to the people, and to call upon them to return to Islam. His message was: **"I am sending you a Muslim force consisting of the Muhajreen and the Ansaar and Tabi een. I have ordered them not to launch any attack against you till they first call you to return to Allah; he who repents, responds to the call, give up hostile activities against Islam, and do good deeds will be forgiven and granted amnesty. And he who refuses to return to Islam, and persists in hostility will be given no escape. I have ordered my envoys to read this message of mine in public gatherings. Calling the Adhan (prayer call) will be regarded as an indication of the acceptance of Islam. If there is no Adhan this will be taken to mean that the tribe persists in its apostasy."**

As for the warring way, Abu Bakr formed the Muslim forces into eleven corps each under its own commander. Each commander was given a flag and assigned an objective. The commanders were further authorized to recruit other soldiers on the way in their march to fulfil their objectives. The corps were placed under the command of capable generals such as Khalid Ibn Al-Waleed, Ikrama bin Abi Jahl, Amr Ibn Al-Aas and eight others. Abu Bakr, (RA), instructed the commanders to fear and be conscious of Almighty Allah. They were to exert themselves to the utmost in Allah's Cause, Abu Bakr insisted that the **only** options for the apostate tribes were unconditional surrender or war until total destruction, The commanders were enjoined not to dishonor the vow they pledged. They were also forbidden to depart from the targets assigned to them, with out further instructions. Thus within a year, through diplomacy and conquest, Hazrat Abu Bakr (RA) brought the entire Arabian Peninsula under the banner of Islam.

Q4: Write an account of the campaign led by Abu Bakr against the apostate tribes & those who denied zakat.[10]
How important in your view was this campaign against refusal to pay zakat? [4]

What was the significance of his actions in dealing firmly with the apostate tribes? [4]

What lessons can Muslim leaders learn from Abu Bakr's handling of the tribes which refused to pay Zakat?[4]

Compilation of Quran in the time of Abu Bakr (RA)

Abu Bakr's collection of the Qur'an is regarded by many scholars as his most significant feat. Ali Ibn Abi Taalib,(RA), is quoted to have said: **"May Allah rest the soul of Abu Bakr in peace! He is worthy of being superbly rewarded on account of his collection of the Qur'an. He was the first to compile the Qur'an in a single volume."** It was in the battle of Yamamah, against the 40,000 men strong army of the false prophet Musaylima of Banu Hanifa, that 1200 Muslims were martyred. 360 of whom were those who had committed the Qur'an to memory. Hence it was feared that unless a written copy of the Qur'an were prepared, a large part of the revelation might be lost. Therefore, Abu Bakr decided to compile the Qur'an in a single volume.

Hazrat Umar (RA) went to Hazrat Abu Bakr (RA) and said: **'The Muslims suffered heavy casualties on the day of (the battle of) Yamamah, and [fear that there will be more (martyrs among) Huffaaz at other battlefields (and of natural causes), whereby a large part of the Qur'an may be lost. unless you collect it'** Abu Bakr said, **"How can I do something which Allah's Messenger,(PBUH), did not do?"** Umar replied, **"By Allah, it is (really) a good thing. Abu Bakr (RA) later said "So Umar kept on pressing, irying to persuade me to accept his personal opinion, till Allah made it enter my heart, and I held the same opinion as Umar."** Abu Bakr called upon Zayd bin Thabit, one of the scribes of the Prophet (PBUH),explained the situation to him and said to him:**"I am personally of the view that you should compile the Qur'an into one volume.You are a wise young man and we do not suspect you (of telling lies or of forgetfulness). You used to write down the Divine Revelation (Wahy) for Allah's Messenger. Therefore, look for the Qur'an and collect it (in one manuscript)."**

Zayd said: **"By Allah, if Abu Bakr had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had commanded me concerning the collection of the Qur'an."** Zayd was hesitant but upon being convinced of the necessity of the task he said: **"So I started locating Qur'anic material and collecting it from parchments, scapula, leaves of date palms and from the memories of men. I found with Khuzaymah bin Thaabit two verses of Surah Tawbah which I had not found with anybody else"** He accepted verses only when two men gave testimony that they had seen it being written down in the Prophet's presence but Zayd accepted the verses brought by Khuzaymah because the Prophet(PBUH) said that his testimony was equal to two men.

Zayd (RA) worked with a committee of nearly 25 members. He was a hafiz himself, yet he only included a verse into the master copy once he had verified its authenticity. Umar (RA) was part of the process to get companions to come with any part of the mushaf they had in their possession; the verses were written in the order that the Prophet (pbuh) had given, but the suras were written on separate sheets; this copy was verified by the committee. In about a year, all of the written verses of the Quran which had been in different places were brought together and compiled. The manuscript on which the Qur'an was collected, remained with Abu Bakr until his death and then with Umar until he passed away and finally it remained with Hafsah, Umar's daughter, after his death.

Zayd ibn Thabit had the role of writing down the Quranic verses that were sent to Muhammad from Allah through the Angel Gabriel.



After Prophet Muhammad's death (peace be upon him), Zayd, who by this time had become an expert in the Qur'an, was assigned the role of authenticating and collecting the oral and textual Quranic revelation into a single bounded volume.

Events during Abu Bakr's Caliphate

Following the Prophet (PBUH)'s death in 632, Abu Bakr (RA) succeeded in the leadership of the Muslim community as the first Rashidun Caliph. During his reign, he overcame a number of uprisings, collectively known as the Ridda wars, as a result of which he was able to consolidate and expand the rule of the Muslim state over the entire Arabian peninsula. He also commanded the initial incursions into the neighbouring Sassanian and Byzantine empires, which in the years following his death, would eventually result in the Muslim conquests of Persia and the Levant. He is also credited with the first compilation of the Quran into a single volume.

Abu Bakr steadied the mourning Muslim community. He addressed the gathering of Muslims who were mourning the Prophet (PBUH)'s death and made them realize that Islam was to continue after Prophet's death. 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 118.H/632A.D. He addressed the community and pledged that the state will be governed according to Islamic principles. The Holy Prophet (P.B.H.H) had directed to send an expedition under the command of Usamah. At that critical stage in history most of tribes had apostatized from 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 **"Who am I to withhold the army that the Prophet (P.B.H.H) had ordered to proceed? Come what may, let Madinah stand or fall; the Khilafat live or perish, the command of the Holy Prophet (P.B.U.H) shall be carried out.** Abu Bakr then directed the army to depart on this mission. 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.

After Hazrat Usamah (R.A)'s army had left for the Syrian front, the tribes around Madina sent a deputation to wait on Hazrat Abu Bakr (R.A). The tribes said that they were prepared to owe allegiance to Islam, but they were not prepared to pay Zakat. Hazrat Abu Bakr (R.A) remained firm and told the tribes that **"By Allah, if they withhold the rope of a camel they used to give in Zakat to Allah's Messenger, I will fight them for it."** The angered tribes marched to Madina one night and launched the attack and these tribes met some initial success but the Muslims under the command of Hazrat Abu Bakr (R.A) rallied and in a counter attack repulsed the tribes. Hazrat Abu Bakr (R.A) marched as the head of a large Muslim force and proceeded to Abraq. The tribes were routed, and their lands were confiscated by the Muslims. After the battle of Abraq, Hazrat Abu Bakr (R.A) decided to take military action against the apostate tribes and he divided the Muslim force into eleven crops each under its own commander. These crops were to operate in various parts of the country. The commanders were instructed that before taking any action against an apostate tribe it should be called upon to return to Islam, and a punitive action should be taken if and if they refused to do so. If the call of "Adhan" rose from the quarters of tribes will indicate the tribe's return to Islam.

Sajah bint-al-Harith was an Arab Christian from the tribe of Taghlib. She had a following as a soothsayer and after the Prophet's death when many of her tribesman rejected Islam she declared herself as a prophet. With a force of 4000 she marched towards Madina, but learning of Tulayha's defeat Sajah dropped her plans. She then joined forces with another false prophet Musailimah. She went on to marry him and accept his prophethood. Khalid ibn Walid crushed Sajah's forces and then moved to tackle Musailimah who was killed in the battle of Yamama after which Sajah embraced Islam. Banu Asad were led by Tulayha, a false prophet. Hazrat Abu Bakr (R.A) sent Hazrat Khalid bin Waleed to lead the campaign against Tulayha. These two armies met at Buzakha, where after some hard fighting the Banu Asad was defeated. Tulayha escaped to Syria, and most of his followers submitted, and accepted Islam. Musailima led the Banu Hanifa in Yamama. Before that two Muslim forces have already fought with him but

defeated. So Hazrat Khalid bin Walid fought bravely against Musailma and due to an increase in pressure Musailma lost his nerves and retreated to a neighboring fortified garden. With the withdrawal of Musailma his army lost the will to fight, and they too found safety in seeking refuge in the garden. Muslim Army broke the gates and Banu Hanifa were killed in large numbers. When Musailma fell dead, the Banu Hanifa surrendered and re-admitted in the Islam.

After the hard-won victory over Musaylimah in the Battle of Yamama in 632, Umar (RA) saw that 360 of the Muslims who had memorised the Quran had been killed. Fearing that it may become lost or corrupted, Umar(RA) requested that Abu Bakr authorise the compilation and preservation of the scriptures in written format. The caliph was initially hesitant, being quoted as saying **"How can we do that which the Messenger of Allah, (PBUH), did not himself do?"** He eventually relented however, and appointed Zayd ibn Thabit, a scribe of the Prophet, for the task of gathering the scattered verses. The fragments were recovered from every quarter, including from the ribs of palm branches, scraps of leather, stone tablets and "from the hearts of men". The collected work was transcribed onto sheets and verified through comparison with Quran memorisers. The finished codex, termed the Mus'haf, was presented to Abu Bakr, who prior to his death, bequeathed it to his successor Umar. Upon Umar's own death, the Mus'haf was left to his daughter Hafsa (RA)

In Mahrah the people apostatized, but instead of fighting against the Muslims they began to fight among themselves for political power. The Muslims allied themselves with the minority section and fought against majority section which was led by Al-Musabbah. Al-Musabbah was defeated and after that people of Mahrah recovered to Islam. In Yemen, a false prophet Aswad Ansi came to power and won a considerable following. Hazrat Abu Bakr Sadeeq (R.A) ordered a two pronged attack on Yemen. Hazrat Ikramah (R.A) marched with a force from Mahrah to Yemen. Hazrat Muhajir bin Umayya marched with another force from Makkah to Yemen. Aswad Ansi was killed by a Persian leader known as Firoz al Dhulaymi. In Hadramaut there was a revolt led by Ash'as. When the Muslim forces marched against Ash'as he shut himself in the fort at Nujeir. The fort was carried by the Muslims by assault. Thereafter Ash'as and his people repented and were readmitted to the Islam. The apostasy campaign began in August 632 C.E., and these operations were over by February 633 C.E. Within the short space of six months, Hazrat Abu Bakr Sadeeq (R.A) succeeded in exterminating apostasy and winning back all the tribes in Arabia to the fold of Islam.

Abu Bakr(RA)'s reign lasted for 27 months, during which he crushed the rebellion of the Arab tribes throughout the Arabian Peninsula in the successful Ridda Wars. In the last months of his rule, he sent Khalid ibn al-Walid (RA) on conquests against the Sassanid Empire in Mesopotamia and against the Byzantine Empire in Syria. He sent an army under the command of Khalid bin Walid to Iraq. This army gained victories after one another and conquered the city of Hira. After the conquest of Hira, Abu Bakr(RA) sent Khalid bin Walid(RA) to Damascus. However, the caliph died before receiving the news of the conquest of Damascus, thus the siege of Damascus had to be postponed. When Abu Bakr died, it was the 13th year of Hijrah.

Q5. Write a detailed account of Abu Bakr's achievements as Caliph. [10]

In your opinion, what was the greatest service performed by Abu Bakr during his caliphate? Give reasons for

Your choice. [4] The Prophet called Abu Bakr 'al-Siddiq' (Testifier of the Truth).

How did Abu Bakr live up to his title during his caliphate? [4]

Was sending Usamah bin Zaid on the Syrian Expedition a good decision in the given situation?[4]

UMAR BIN KHATTAB (R.A)



Map of Caliphate 23 Aug 634 CE – 3 Nov 644 CE



Hazrat Umar(RA) Life Before Caliphate

Hazrat Umar(RA) was born 13 years after 'Aam-ul-Fil – year of the Elephant. He was 13 years younger than the Holy Prophet Muhammad(SAW) and belonged to the Banu Adi. Hazrat Umar(RA) was among the few people in Mecca who had learnt to read and write in his youth. Umar became a merchant and made several journeys to Rome and Persia, where he is said to have met various scholars and analyzed Roman and Persian societies. When the Holy Prophet(SAW) started public preaching, Hazrat Umar(RA), like many others in Mecca, opposed Islam. Umar (RA) was also involved in the persecution of people and slaves of Banu Adi who became Muslims. When the people of Mecca continued to persecute the Muslims, the Holy Prophet(SA) ordered some of the Muslims to migrate to Abyssinia. When Hazrat Umar(RA) heard of this he was concerned and angry due to the division caused within the Quraish and as a result decided to kill the Holy Prophet(SAW).

Hazrat Umar(RA) left his house, sword in hand, with the intent to kill the Holy Prophet(SAW). As he made his way, he saw Naeem Bin Abdullah(RA) who asked Hazrat Umar(RA) where he was heading off to and what his intentions were. Hazrat Umar(RA) replied that he was going out to kill the Holy Prophet(SAW). Naeem Bin Abdullah(RA) said: **"By God, you have deceived yourself, O Umar! Do you think that Banu Abd Manaf would let you run around alive once you had killed their son Muhammad? Why don't you return to your own house and at least set it straight?"**, as his sister, Fatimah(RA), and her husband Saeed bin Zaid(RA) had accepted Islam. Enraged at hearing this, he stormed off in the direction of his sister's house. Khabbab bin Arrat(RA) was reciting Qur-an there. This made him furious. Khabbab bin Arrat(RA) hid somewhere inside the house.. Witnessing this Hazrat Umar(RA), unable to contain himself, began quarreling with his brother-in-law. As things escalated quickly, his sister tried to stop them and by doing so Hazrat Umar(RA) hand struck her face causing her to bleed. When Hazrat Umar(RA) saw what he had done, he stopped immediately and told them to leave Islam, upon which they replied in the negative and said to him, **"You may kill us but we will never leave Islam."** Hearing this Hazrat Umar(RA) calmed down and asked his sister to give him the scripture. She replied **"You are unclean, and no unclean person can touch the Scripture."** He then purified himself and recited verses from Surah Taha: **"Verily, I am Allah: there is no God but Me; so serve Me (only), and establish regular prayer for My remembrance"**. He began to weep and said **"Surely this is the word of Allah. I bear witness that Muhammad is the Messenger of Allah."** On hearing this, Khabbab came out from inside and said: **"O, Umar! Glad tidings for you. Yesterday Muhammad(SAW) prayed to Allah, 'O, Allah! Strengthen Islam with either Umar or Abu Jahl, whomsoever You like.' It seems that his prayer has been answered in your favour."** After this, Hazrat Umar(RA) rushed directly to the Holy Prophet(SAW) with the same sword he had intended to kill him with. However, instead, he accepted Islam. Thus, it was due to the prayer of the Holy Prophet(SAW) that God's decree came into effect.

Hazrat Umar(RA) embracing Islam gave confidence and granted power to the Muslims in Mecca. Following his conversion, Umar went to inform, Abu Jahl, about his acceptance of Islam. According to one account, Umar openly prayed at the Kaaba as the Quraish chiefs, Abu Jahl and Abu Sufyan, watched in anger. This further helped the Muslims to gain confidence in practicing Islam openly. At this stage Umar even challenged anyone who dared to stop the Muslims from praying, although no one dared to interfere with Umar when he was openly praying. Though Hazrat Umar(RA) accepted Islam, the disbelievers of Mecca continued to persecute the Muslims. They started gathering around Hazrat Umar(RA) home and raised slogans saying, **"Umar has no religion."** Witnessing this Aas Ibn Wail, who was a relative of Hazrat Umar(RA), told Hazrat Umar(RA) to stay with him as he would be safe. Hazrat Umar(RA) remained and said that he did not deem it appropriate to seek refuge whilst his Muslim brothers had to face the persecution. Facing the persecution head on, Hazrat Umar(RA) requested the Holy Prophet(SAW) to lead the congregational prayer at the Ka'bah. Upon this, the Holy Prophet(SAW) gathered all the Muslims and prayed openly for the first time at Masjid Al-Haram. The Holy Prophet(SAW) gave Hazrat Umar(RA) the title Al-Faruq – the one who distinguishes from right and wrong.

He also tried to deliver food to the Banu Hashim during their boycott and preached Islam to pilgrims and travellers. Most Muslims migrated to Yathrib at night fearing Quraish resistance, but Umar is reported to have left openly during the day saying: **"Any one who wants to make his wife a widow and his children orphans should come and meet me there behind that cliff."** Umar migrated to Medina accompanied by his cousin and brother-in-law Saeed ibn Zaid. In the Brotherhood of Ansar and Muhajirin, Muhammad ibn Maslamah(RA) was made his brother. He took part in the Battle of Badr. And in the Battle of Uhud. In the second phase of the battle, when Khalid ibn Walid's cavalry attacked the Muslim rear, turning the tide of battle, rumours of Muhammad(SAW)'s death were spread and many Muslim warriors were routed from the battlefield, Umar(RA) among them. However, hearing that Muhammad(SAW) was still alive, he went to Muhammad(SAW) at the mountain of Uhud and prepared for the defence of the hill. Later in the year Umar(RA) was a part of a campaign against the Jewish tribe of Banu Nadir. His daughter Hafsah(RA) was married to Muhammad(SAW). He participated in the Battle of the Trench and also in the Battle against Banu Qurayza. He witnessed the Treaty of Hudaibiyyah but was very upset at its terms until the ayah **"Verily We have granted you a clear victory"** were revealed.

He fought in the Battle of Khaybar. Muhammad (SAW) sent Amr ibn al-A'as(RA) to Zaat-ul-Sallasal, after which, Muhammad sent Abu Ubaidah ibn al-Jarrah(RA) with reinforcements, including Abu Bakr(RA) and Umar(RA), whereupon they attacked and defeated the enemy. In 630, when Muslim armies rushed for the conquest of Mecca, he was part of that army. He fought in the Battle of Hunayn and the Siege of Ta'if. He was part of the Muslim army that contested the Battle of Tabuk under Muhammad(SAW)'s command and he said: **"The Messenger of Allah (S.A.W.) commanded us**

Hazrat Umar Farooq (R.A)



If There Were To Be A Prophet After Me, Indeed He Would Be Umar, Son Of
Khattab, Muhammad SAW

(before the battle of Tabuk) to give sadaqah (charity). At that time, I had some property. I said: Today I shall surpass Abu Bakr if I surpass him any day. I, therefore, brought half my property. The Messenger of Allah (S.A.W.) asked: What did you leave for your family? I replied: The same amount. Abu Bakr brought all that he had with him. The Messenger of Allah (S.A.W.) asked him: What did you leave for your family? He replied: I left Allah and His Apostle for them. I said: I shall never compete you in anything."

He was one of the scribes of the Quran. He also participated in the farewell Hajj of 632 CE. When the Prophet(SAW) died Umar(RA) initially did not believe that he was dead. He said: **"He has not died but rather he has gone to his lord just as Moses went, remaining absent from his people for forty nights after which he has returned to them. By Allah, the messenger of Allah will indeed return just as Moses returned (to his people) and I will cut off the hands and legs of those men who claimed he has died."** Abu Bakr (R.A.) said to him **"Sit down O Umar,"** twice, but Umar refused to sit. Abu Bakr (R.A.) said: **"To proceed, if anyone amongst you used to worship Mohammad (S.A.W.), then Mohammad (S.A.W.) is dead, but if you used to worship Allah, then Allah is Alive and shall never die."** Then he recited the following aya of Quran: **"Mohammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful."** Umar bin Khattab (R.A.) said: **"my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet (S.A.W.) had died. He convinced Abu Bakr(RA) to compile the Quran and was a part of the Committee made for this purpose. He was nominated as caliph by Abu Bakr on his deathbed, and is one of the ten promised paradise. He was assassinated by a Persian slave Abu-Lulu Firoz in 644 CE. He was buried with the Prophet in Aisha(RA)'s apartment.**

Sayings of Prophet Muhammad (P.B.U.H) about Hazrat Umar e Farooq RA

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I see that devil either from humans or jinn, runs away from Umar.

I saw in a dream that I was given a bowl of milk which I drunk and remaining I gave it to Umar.

No doubt, ALLAH has issue truth, on the tongue and in the heart of Umar.

Q6: Write a note on the Life of Umar(RA) before he became Caliph. (10)

What lessons can Muslims learn from Hazrat 'Umar's conversion?[4]

Why was Hazrat Umar (RA) given the title 'Faruq'? [4]

In what ways did the conversion of 'Hazrat Umar (RA) help the young Muslim community? [4]

Expansion of Islam During Umar's Caliphate

Umar(RA) was the second Rashidun Caliph and reigned during 634-644. Umar(RA)'s caliphate is notable for its vast conquests, aided by brilliant field commanders, he was able to incorporate present day Iraq, Iran, Azerbaijan, Armenia, Georgia, Syria, Jordan, Palestine, Lebanon, Egypt, and part of Afghanistan, Turkmenistan and south western Pakistan into the empire of the Muslims. All of these were permanent conquests. The Byzantines lost more than three fourths of their territory and in Persia, the Sassanid empire ceased to exist. The Islamic Empire expanded to nearly 2.2 million square miles in Umar's Caliphate. Fighting with the Persian Empire had begun during the rule of the previous Caliph. Muslim forces defeated the Persian in Namaraq in October 634 AD and crossed the Euphrates. The Persian supreme command then sent a huge force under Bahman. The two armies fought a fierce battle, the Battle of Bridge. Here the Muslims suffered heavy losses including their commander Abu Ubaid bin Zaid. The Muslims regrouped under Mutanna, in November 634 AD defeated the Persian army led by Mehran in the Battle of Buwaib. Commanding an army of 20,000 troops, Saad bin Abi Waqas met the Persian 120,000 army led by Rustam at Qadisiya. The Battle of Qadisiya thus began in 635 AD. A fierce battle was fought resulting in Rustam's death. Now Saad and his army advanced to the Persian capital Al-Madain. He laid a siege for several days and the king Yazdigard escaped to north while the Muslims captured Al-Madain. The king was finally defeated at Jalula. In the meantime the Persians, Romans and Christian Arab tribes combined their forces in upper Iraq near Tekrit. Saad dispatched an army that defeated the joint forces. Saad, on Umar's advice, founded the new cities Kufa and Basra near Madain for the Muslim armies and their families. Umar completed the final capture and subjugation of Persia in the Battle of Nihawand in 642 AD, marking the end of the Persian Dynasty.

In Syria the Muslim forces were advancing rapidly when Umar became the Caliph. Local populations of Jews and Christians, were persecuted by the Byzantines and Sassanids as religious minorities and taxed heavily to finance the Byzantine-Sassanid Wars, often aided Muslims to take over their lands from the Byzantines and Persians, resulting in exceptionally speedy conquests. Khalid bin Waleed added Damascus, Jordan and Emessa, one after another to the Muslim Empire. After the loss of these important cities the Roman Emperor sent an army of 260,000 men against the Muslims. This force too was defeated in 635 AD in the Battle of Yarmouk under the leadership of Abu Ubaidah bin Jarrah. Many other important Syrian towns

In 637, after a prolonged siege of Jerusalem, the Muslims took the city. Umar was given the key to the city by the Greek Orthodox patriarch, Sophronius who surrendered the city on terms that no one be harmed. Heraclius, the Byzantine Emperor, had fled. He entered Jerusalem in humility, walking in with not he, the Caliph, but his servant

been taking turns walking and riding. The peace treaty he signed read as follows:

From the servant of Allah and the Commander of the Faithful, Omar: The inhabitants of Jerusalem are granted security of life and property. Their churches and crosses shall be secure. This treaty applies to all people of the city. Their places of worship shall remain intact. These shall neither be taken over nor pulled down. People shall be quite free to follow their religion. They shall not be put to any trouble...

were also captured leaving only Jerusalem and its surrounding towns. Finally Jerusalem was also taken in a peaceful manner on the request of Patriarch Sophronius. He requested that the 'king' of Muslims should himself come and receive the keys of the city. Umar himself met Sophronius and signed a peace treaty under which full religious freedom was given to the citizens of Jerusalem on the condition of paying Jizya. Sanctity of the Church of Resurrection and other churches was also guaranteed. The conquest of Levant completed in 637 after the last relentless resistance by Byzantines at Battle of Iron bridge, that resulted in Muslim occupation of Antioch, capital of eastern zone of Byzantine Empire in October 637. The military conquests were partially terminated between 638 and 639 during the years of great famine in Arabia and plague in the Levant. Emperor Heraclius attempt to capture northern Syria in 638, with the aid of Christian Arabs of Jazira, prompted Muslims to invade Jazira (Mesopotamia) in 638 and captured it securing the eastern flank of Syria from Byzantine attacks in future, soon after occupation of Jazira, Muslim columns marched north in Anatolia, invaded and plundered Byzantine provinces of Armenia, these were however only preemptive attacks on Armenia to eliminate all Byzantine presence north of Syria, Armenia was annexed in 643 During the Conquest of Persian Empire. These preemptive attack resulted in the creation of a buffer zone or no man's land in south-eastern Anatolia and Armenia, which would eventually evolve into the al-'Awasim. It was exactly what Umar wanted, as he is quoted saying

"I wish there was a wall of fire between us and the Romans, so that nor we can cross into their land neither they could in ours."

After losing Levant, the economic life line of Byzantines and Armenia, the manpower hub, Emperor Heraclius was left incapable of any military come back, he rather focused to consolidate his power in Egypt. In his visit to Syria in 637 to receive surrender of Jerusalem, Amr ibn al-Aas tried to convince Umar for the invasion of Egypt, but Umar rejected on the ground that Muslim rule in Syria was still not firm. After the great plague in 639, Umar paid a visit to Syria and was again persuaded by Amr for the invasion of Egypt. Along with various other reasons, Amr convinced Umar that Byzantine influence in Egypt is a continuous threat to Muslim rule in Palestine and that Egypt is the richest land on earth that can provide Muslims with immense wealth, economical stability and strategic location for trade with North Africa and Mediterranean. Initially hesitant for the expedition Umar rejected the proposal and is reported to have said:

"Life of my one soldier is dearer to me than a million Dirham." But eventually decided to put the matter in Majlis al Shura (parliament) in Madinah. Once approved by the Majlis Umar issued orders for the invasion of Egypt in December 639 which completed in 642 at the eve of Muslim conquest of Persian highlands. Umar appointed able and efficient governors in all these conquered territories. Then followed the siege of Alexandria which was made difficult by Byzantine reinforcements coming from Heraculis by the sea. But his death stopped the reinforcements and Amr was able to conquer the city. Amr then was able to capture the cities of Pentapolis and Fezan without much resistance and the citizens agreed to pay Jizya. Amr also laid siege to Tripoli, Burqa and Sabrata and won. Upon the caliph's orders these cities were abandoned and Muslims went back to consolidate their position in Egypt. No further campaigns were held and then came the martyrdom of Hazrat Umar (RA) in 644.

Q7: Write a note on the Expansion of Islamic Empire in Umar R.A's Caliphate. (10)

What does the way he died tell us about his character? [4]

What can military leaders today learn from Umar(RA)'s treatment of conquered territories.[4]

Battles against Persians

Battle Of Namaraq

Before his death, Abu Bakr (RA) urged Umar(RA) to gaher help for Muthanna(RA)'s army. Umar (RA) called upon the Muslims, as soon as he became caliph,to which Abu Ubaid Thaqifi(RA) responded. Muthanna(RA) returned from Madina to Hira in 634 A D. The Persians sent two armies against the Muslims,one under Jaban and the other under Narsi at Kaskar Seeing the Persians to be in an offensive mood, Muthanna decided to remain on the defensive. All Muslim outposts in Suwad were pulled back and all Muslim soldiers were withdrawn to the west of the Euphrates. As Jaban marched through Suwad he met no resistance from the Muslims. As Jaban approached Hira, Muthanna evacuated Hira and moved to Khaftan closer to the desert. The strategy was to lure the Persians to come as near the desert as possible. Abu Ubaid set off from Madina with 1000 men. In the way he recruited more fighting men from the tribes, and when he reached Khaftan he had 4,000 men. Jaban crossed the Euphrates and camped at Namaraq near the site of modern day Kufa. Abu Ubaid moved with the Muslim forces from Khaftan, and came to Namaraq. The Persians started the attack but Muslims defended themselves. Then the Muslims led the charge, and the Persians had to fall back. The Muslims redoubled the charge, and the Persians retreated in confusion. The battle ended in the defeat of the Persians, who lost heavily. Jaban himself was captured by a Muslim soldier. Jaban did not reveal his identity and he bargained with his captor that if he was released he would offer two Persians in his place. The Muslim warrior agreed to the bargain, and Jaban was set free. Later it was found that Jaban was the commander of the Persian forces and that he had escaped due to cleverness. The matter was reported to Abu Ubaid. Abu Ubaid felt satisfied that a Muslim soldier had in fact given the promise to Jaban, and the Muslims could not go back on that promise. Jaban and his remaining forces joined Narsi at Kaskar. Muslims had another battle with Persians at Kaskar and another with an army under Jalinus at Baqsiasa, both of which they won and gained immense war booty.

Battle of Jasr(Bridge)

The Muslims under the command of Abu Ubaid had won a few initial successes against the Persians. That emboldened Abu Ubaid.In 634 C.E Persians sent an army under Bahman who marched with his army towards Hira and camped at Quss Natif on the east bank of the Euphrates some distance north of Hira, and little below the site of Kufa.When Abu Ubaid came to know of the movements of the Persian army, he marched the Muslim forces from Hira and camped with 9,000 men on the west bank of the Euphrates at the village called Marauha.Now the river Euphrates lay between the two forces, Bahman sent an emissary to Abu Ubaid with the message "**Either you cross**



The battle of Jasr was fought on the banks of the Euphrates

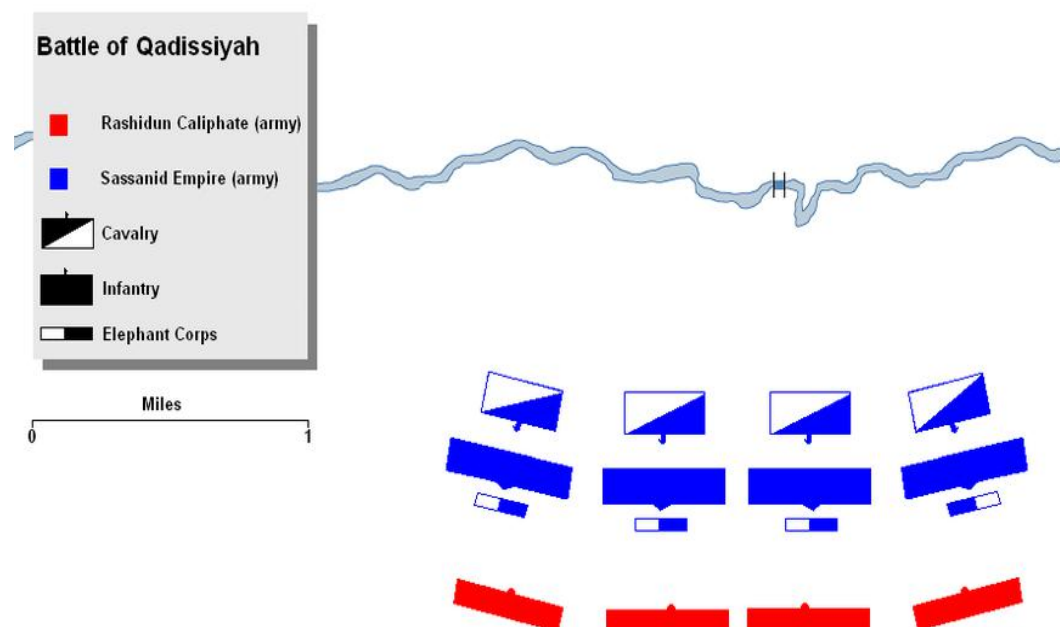
and come over to our side; or we will cross and come over to your side." The Persian emissary taunted Abu Ubaid and said that Persians thought that Muslims were scared of them. Abu Ubaid declared, **"We will cross the river; go and tell your Commander accordingly."** Saleet bin Qais who had been appointed by Umar as the Adviser to Abu Ubaid told him that his decision to cross the river was not sound. Abu Ubaid retorted **"Saleet, you are frightened Have trust in God."** Muthanna who commanded the cavalry also tried to persuade Abu Ubaid reconsider his decision. Abu Ubaid removed Muthanna from the command of the cavalry. In his place he appointed his cousin Abu Mihjan. Some other veterans in the Muslim army said to Abu Ubaid, **"O Commander do not cut your means of escape, and do not make yourself a target of the Persians."** Abu Ubaid ignored their suggestions. The previous night, Dauma the wife of Abu Ubaid who was with him in the camp had a dream which indicated martyrdom for Abu Ubaid, his brother al-Hakam and his son Jabr. A bridge of boats was thrown across the river, and the Muslim army marched along the bridge on the morning of 28th November 634 A.D. As the Muslim army crossed over to the other side of the river they found that the Persians had surrounded them. The Persian army had with them a large number of war elephants. Each elephant carried a howdah in which sat soldiers armed with javelins and bows. When Muslims attacked, their horses were frightened by the elephants so Abu Ubaid ordered them to dismount and led the attack on foot. He ordered them to try to ring the howdahs down. Many Persian archers were killed but so were Muslims. Abu Ubaid was trampled to death while trying to attack a large white elephant. Al Hakam the brother of Abu Ubaid picked up the standard and led fighting. After some time he too fell fighting and the command was taken over by Jabr the son of Abu Ubaid. One after another all the Muslim commanders were martyred. The Persians increased the violence of their attack and the Muslims fell back. At this stage Abdullah bin Marthad who belonged to the clan of Abu Ubaid cut off the boat bridge and to those who sought the bridge he shouted **"O people die for what your Commanders have died."** Some people turned back to fight and fell dead at the battle-field. Others plunged in the river and were drowned. At this critical moment Muihanna took command of the army. He ordered the bridge to be rebuilt and when it was ready he organised a rear guard action. With a select force he faced the Persians, and asked the others to cross calmly without being panicky. He himself was the last to cross and suffered many injuries. As the Muslim forces assembled at Marauha on the other side of the Euphrates, only 3,000 persons assembled out of the total strength of 9,000. Some 2,000 persons fell fighting, some 2000 persons were drowned in the river, and some 2,000 persons fled away to Madina and elsewhere. Abdullah bin Zaid carried the news of the tragedy of the Battle of the Bridge to Madina. Umar felt grieved at the reverse of the Muslims, but the disaster did not unnerve him in any way. He said: **"O Lord every Muslim is in my charge and I am a refuge for all Muslims. May Allah bless Abu Ubaid. Having crossed the river he should have secured his position by the side of a hill. I wish he had not crossed, and sought his death, but had returned to me."** Some persons who had fled from the battle-field and had returned to Madina wept bitterly at the disaster. To them, Umar consoled with the following words: **"Do not weep. I am your refuge, and you have returned to me."** To Muthanna at Ulleis, Umar sent the message: **"Stay at your post. Help will soon come."**

Battle Of Buwaib

After the disaster of the Bridge the Muslim army under Muthanna was stationed at Ulleis. Both Umar(RA) and Muthanna sent messengers to all parts of Arabia inviting the Arabs to participate in the war against the Persians. In response to this, soldiers came from the tribes of Azd, Banu Tameem, Banu Tayy, Rabab, Banu Kinanah, Khath'am, Banu Hanzalah, and Banu Dabbah. The Christian Arabs of the tribes of Narmr and Taghlab also joined to reinforce the Muslim war effort. After having received reinforcements, in 635 C.E Muthanna moved to Zu Qar with 20,000 men. When the Persians came to know of the preparations of the Muslims they decided to send 200,000 men against the Muslims led by Mihran. Mihran had been in Arabia and was regarded as an expert in the Arabian way of war. The Persian army under Mihran marched to the Euphrates and camped on the east bank opposite the site of modern Kufa. Mihran sent a message to Muthanna whether the Muslims would like to cross the Euphrates, or whether they would like the Persians to cross over to their side. The Muslims have had a bitter experience of crossing the river in the 'Battle of the Bridge', and so Muthanna said to the Persian emissary **"You cross."** The following day, the Persians crossed the river. One wing of the Muslim army was led by Adi b. Hatim, and the other wing was led by Jareer. Masud, a brother of Muthanna held the command of the infantry. Muthanna mounted his horse, addressing the army he said: **"Brave soldiers! beware, or because of you, the stigma of dishonour would fall to the Arabs."** The Persians rushed to the Muslims and Muslims fought back. The larger army of Persians was overwhelming them. Seeing some Muslims turn back, Muthanna shouted: **"O Muslims' where are you going. I am here; come to me."** Muthanna rallied his forces and attacked again. Masud the brother of Muthanna was martyred. That made the Muslims lose heart. Turning to the Muslims, Muthanna said: **"O Muslims, never mind if my brother is killed. Brave men always die like that. See that the standard that you carry is not lowered."** Anas b. Hilal, a Christian commander fighting with the Muslim forces fell fighting heroically. Muthanna took him up in his arms, and laid him alongside his brother Masud. Many Muslim officers of note were killed, but Muthanna wanted his men to persevere. Mihran the Commander-in-Chief of the Persian army fought heroically. Muthanna asked his men to advance, and make Mihran their target. A youthful warrior of the Taghlab tribe rushed forward killed Mihran with his sword. The youth proclaimed: **"I am a young man of the Taghlab tribe, I have killed Mihran, the Persian Chief."** The death of Mihran turned the tide of the battle. The Persians lost nerve, and fled in disorder. Muthanna at once made a dash for the bridge and captured it. That prevented the Persians from recrossing the river. The Muslims killed nearly 100,000 of the Persians. At the conclusion of the battle, Muthanna said: **"I have fought Arabs and Persians. I have fought them in the time of Ignorance and again in the time of Islam. By Allah during the days of Ignorance a hundred Persians were stronger than a thousand Arabs, but to-day a hundred Arabs are stronger than a thousand Persians."**

Battle of Qadisiya

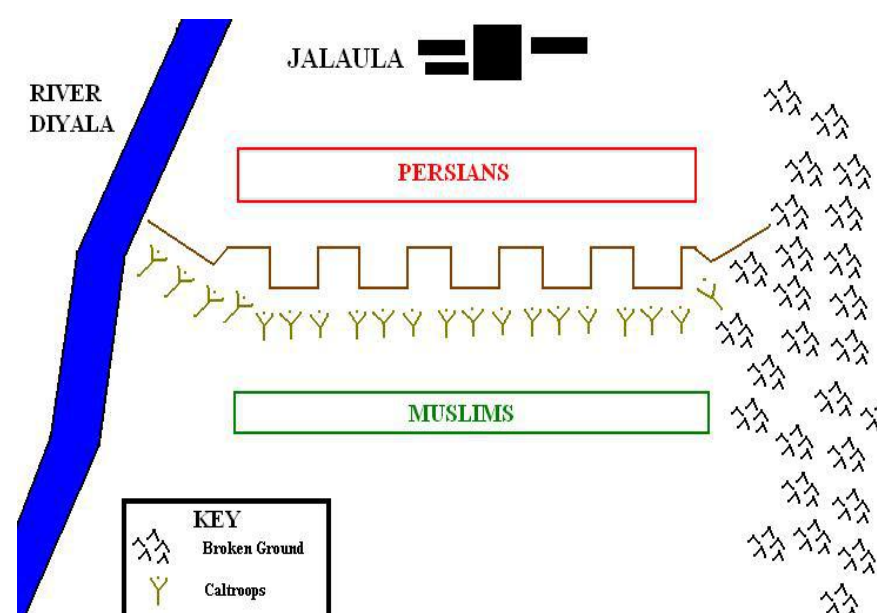
The Persians crossed the River Ateeq on the 16th November, 636 A.D. The Persian army, 60,000 men and 33 elephants with archers in howdahs, was commanded by Rustam himself. The Muslim Commander-in-Chief Saad b. Abi Waqas was suffering from sciatica, he directed the war operations from his tent. He appointed



Khadija b. Arradian as his Deputy. The battle began with personal duels. All of which were won by Muslims. After the duels were over, Rustam ordered his soldiers, archers and elephant riders to attack. Muslims were pushed back by the incoming elephants. Saad sent orders to the army to attack from the front and the flank at once. That made the Persians withdraw. Rustam responded with Elephant archers, Saad ordered Muslim generals to bring the Persian archers down from the howdahs, many of them were killed. Muslims beat back the Persians and almost reached Rustam's camp but were pushed back. The battle on the 2nd day began with the usual duels. Jalinus the Persian General threw a challenge for single combat which was accepted by Tulayha, the former false prophet, from the Muslim side. Tulayha won. Muslims won the other duels as well. . Upon Umar's command, Abu Ubaida sent a 1000 men under Hashim bin Utba (Saad's nephew) from Syria. Hashim sent Qaqa bin Amir ahead with a part of the army. Qaqa rushed into the battle-field and challenged Persian generals for duels. One after another he defeated Bahman (Persian commander at Jazr) and Beerzan. Addressing his men he said: **"O Muslims greet the enemy with the sword. Only with sword do men kill. Do as I do."** Then Saad ordered a general attack. Qaqa advised them to cover their camels strangely and make them look scary to the Persian horses, it worked and the horses became unruly. A Muslim named Abu Mihjan killed many Persians on his own. Qaqa led a group straight to Rustam's camp but was pushed back. On the third day of the battle of Qadisiyya, Persians brought elephants again which scared Muslims' horses. Rustam ordered his soldiers to try to reach and kill Saad to demoralize the Muslims. The Persians used the elephants to break through Muslim ranks but failed. Saad ordered Muslims to blind the elephants in the front of the army and scare them into running backwards. One by one Muslims attacked the elephants and made them run in fear, the Persian army was in disorder due to the fleeing elephants. Muslims dealt many losses to the Persians. On the 4th day the Muslims managed to tire out the Persians by repeated attacks. Qaqa shouted: **"We have strangled the enemy, The enemy is now on the verge of collapse."** Other chiefs said similar things to their groups to keep them motivated. A dust storm blew in the faces of the Persians, and aided the onward advance of the Muslims. Qaqa's group managed to reach the camp of Rustam. A man named Hilal bin Ullafa caught Rustam trying to swim away from the battle in the River Ateeq and killed him. The Persians kept fighting until they found out that Rustam was dead and then broke into retreat. Many of them were killed and many drowned while crossing the river. The battle of Qadisiyya was now over. 40,000 Persians were killed and 6000 out of 30,000 Muslims were martyred. The Muslims chased the escaping Persians to Babal and captured the Persian capital of Madain after a two month campaign. The Persians were terribly weakened by this loss and many surrounding areas accepted Islam. The entire area between the rivers of Euphrates and Tigris came under the banner of Islam. Yezdgard escaped from Madain.

Battle Of Jalaula

After withdrawal from Ctesiphon (Madain), the Persian armies gathered at Jalaula north-east of Ctesiphon. Jalaula was situated in the neighbourhood of what is modern Baghdad. It lay on the main road to Khurasan. Jalaula was a place of strategical importance from where routes led to Iraq, Khurasan and Azerbaijan. The Persian forces at Jalaula were commanded by General Mihran. The entire town was converted into a fortress. A deep ditch was dug round the



city. Various fortifications were constructed behind the ditch. In front of the ditch caltrops were strewn in large numbers with a view to injuring the horses of the advancing enemy. When Saad came to know of the preparations that the Persians had made to defend Jalaula he reported the intelligence to Umar and asked for his orders. With the Persian army quartered at Jalaula the Muslim hold on Ctesiphon could never be firm. The Caliph, directed Sa'ad b. Abi Waqqas that Hashim b. Utbah should be sent on the expedition against Jalaula with 12,000 men. The Caliph further ordered that the vanguard should be commanded by Qaqa. In April 637 A.D., Hashim established his camp and decided to lay a siege to Jalaula. The siege dragged on for seven months with occasional skirmishes. The Persians continued to get reinforcements from Hulwan and decided to launch an offensive and drive away the Muslims. This suited the Muslims. Hashim pulled back his army so that the entire Persian army might be brought in the field. The action began with a heavy attack by the Persians all along the front. The Muslims withstood the ground but as the Persians intensified their pressure some Muslim units were pushed back. Qaqa with his group reached the ditch in the rear of the Persian army. A storm blew in the faces of the Persians, and helped the Muslims rush forward. The fighting was going on violently, Qaqa raised the cry from behind the Persian forces, **"O Muslims I am here. I have captured the ditch. Come to me."** At this call, the Muslim forces rushed forward. As the Persians moved back they had to face the attack from the rear by the men of Qaqa. In the face of these hostile circumstances the Persian resistance broke and they dispersed in all directions. The Muslims pursued them, and the Persians were slaughtered in large numbers. One hundred thousand Persians were killed in the battle of Jalaula. Mihran escaped to Hulwan. The Muslims occupied Jalaula. As the Persian army had withdrawn, the residents surrendered on the usual terms of Jizya. The spoils of war collected were valued at 30 million dirhams. Umar ordered the immediate distribution of the property among the Muslims. As the property was distributed tears trickled from the eyes of Umar. The faithful gathered round Umar enquired as to the reason for his weeping Umar said, **"God be praised for showering so much wealth on the Muslims. I weep because I am afraid that where riches appear, envy and jealousy are bound to follow in their wake."**

Battle of Nihawand

Umar(R.A) appointed No'man bin Muqarrin as the Commander of the 30,000 muslims, from Kufa, Basra, and Madina, who were to attack Nihawand in 642C.E. Persians, numbering some 60,000 men, were led by Mardanshah. No'man sent Mugheera bin Shu'ba as an emissary to the Persians. Mardanshah spoke harshly to him but Mugheera calmly gave him the three options of Islam, Jizya or war. That annoyed Mardanshah, and he said: **"If that is that, let the sword arbitrate"**. War preparations started and Mardanshah asked No'man if Muslims would cross over to their side or should the Persians do so, No'man chose to cross over to the enemy's side. The Persians were on higher ground with their right and left side protected and their front armed with hidden caltrops to hinder Muslim cavalry. The Muslim left was commanded by Noman's brother Naeem, while their right was commanded by Hudheifa bin Al Yaman. Qa'qaa bin Amr commanded the cavalry.



Painting of the [Nahavand Castle](#), which was one of the last Sasanian strongholds.

The Muslims launched their attack but were pushed back by Persian archers and Muslim cavalry could not penetrate their defences. The next day was the same and Muslims could not break into the Persian camp. Noman now felt that as the Persians stood secure in their fortifications, a frontal attack against them would not be productive. Persians sent raiding parties for the next two days and the harsh weather was harming the Muslims who were out in the open while the Persians were fortified and receiving reinforcements from Hamadan. After discussions, Noman decided the following plan of action: that a rumour should be spread that Umar the Caliph was dead, and the Muslim army should start moving back giving the impression that it was withdrawing because of the death of the Caliph and resistance of the Persians. And when the Persians advance to pursue the Muslims, the Muslim army should turn round and fight. In the meantime Qaqaa with the cavalry should outflank the Persian army and try to reach the rear thus cutting the retreat of the Persians. For a week there was no Muslim attack. Then the Persians heard rumors of the death of the Caliph. The news spread like wild fire, and the Persians celebrated. As Mardanshah heard the news that the Muslim army had struck their camps and were withdrawing. Mardanshah gave the call to arms, and dashed forward with his army in pursuit of the withdrawing Muslims. When Noman came to know of the Persian advance, he put his plan into action while Qaqaa with his cavalry stealthily reached the back of the Persian army. Addressing the soldiers, Noman exhorted them to fight in the way of Allah. He prayed for the victory of the Muslims and for his own martyrdom. He willed that if he was to be martyred, Hudheifa bin Al Yaman was to take over the chief command. When the time was right Noman ordered the Muslims and Qaqaa to attack the surrounded Persians. Meanwhile, Noman himself was martyred in the fighting. Muslims, unaware of his death kept fighting until night. An arrow killed Mardanshah. Hudheifa took over the command of Muslims and they pushed the Persian army to the brink of a tall cliff. Thousands of them fell down the cliff and a total of 40,000 were killed. The rest escaped to Hamadan. The battle of Nihawand was over. The Muslims had once again won a historic victory. The Muslim soldiers gathered around the body of Noman. He still breathed. They washed his face. He stirred and opened his eyes. He asked, **"What is the result of the battle"**. They said, **"Rejoice for God has given us victory"**. Noman said, **"Praise be to Allah,"** and with these words he breathed his last. On the morning following the battle of Nihawand, Hudheifa bin Al Yaman marched with an army in pursuit of the Persians. He fought them at Dareezeed from where they fled to Hamadan. Muslims laid siege to Hamadan and the Persian commander Khusrau Shanum, seeing the strength of Muslims, surrendered and agreed to pay Jizya. He was later made the Governor of Hamadan on behalf of the Muslims and peace was restored. The loss at Nihawand ended Persian military strength and the emperor Yezdgard could not gather any support after this. He was assassinated on the run in Merv in 651, putting an end to the Persian Empire. After this Muslims conquered Isfahan, Rayy, Tabaristan, Khurasan, Fars, Sistan, Azarbaijan and Armenia.

Q8. The conquest of Persia was one of 'Umar's great achievements. Write an account of any two battles fought with the Persians during his caliphate. [10]

Say which in your opinion was the most significant battle fought under 'Umar against the Persians and why. [4]

Was 'Hazrat Umar (RA) better as a military leader or as an administrator?[4]

Give reasons for why you have selected the two battles in Part (a) as being the most important.

Battles against Byzantines

Conquest of Damascus:

In Syria, the siege of Damascus began on 21st August 634, and on 23rd August Abu Bakr had passed away and Umar had become the Caliph though the army in Syria did not know of this change Khalid bin Walid was the Commander-in-Chief of the Muslim forces in Syria. When the siege of Damascus began, Byzantines were arriving from Emessa to help Damascus so Khalid sent a Muslim force under Zarar to stop them. He succeeded after great efforts. The Muslim army besieging Damascus was divided into five corps each under a Commander. Each corps was required to guard one or two gates of the city. The Byzantine commander Thomas was waiting for help to be sent by Heraclius. When he found out that help had been blocked by Zarar, he gathered his forces and broke out through a gate in the north. Here he was opposed by the force led by Shurahbil. There was an exchange of shots leading to casualties on both sides. Byzantines aggressively attacked the columns of the Muslim army but the Muslims held them back. Hundreds of Byzantines were killed. A young Greek man named Jonah helped Muslims scale the walls of the city. Khalid entered the city with his column and many Byzantines were killed. Thomas quickly opened the other gate of the city where Abu Ubaidah bin Jarrah's column was camped. He surrendered to Abu Ubaida in exchange for amnesty and All the Byzantines left the fort. The Muslims conquered Damascus some time towards the end of 634 A.D.

Battle Of Fahl, Marj-ur-Rum and Emessa

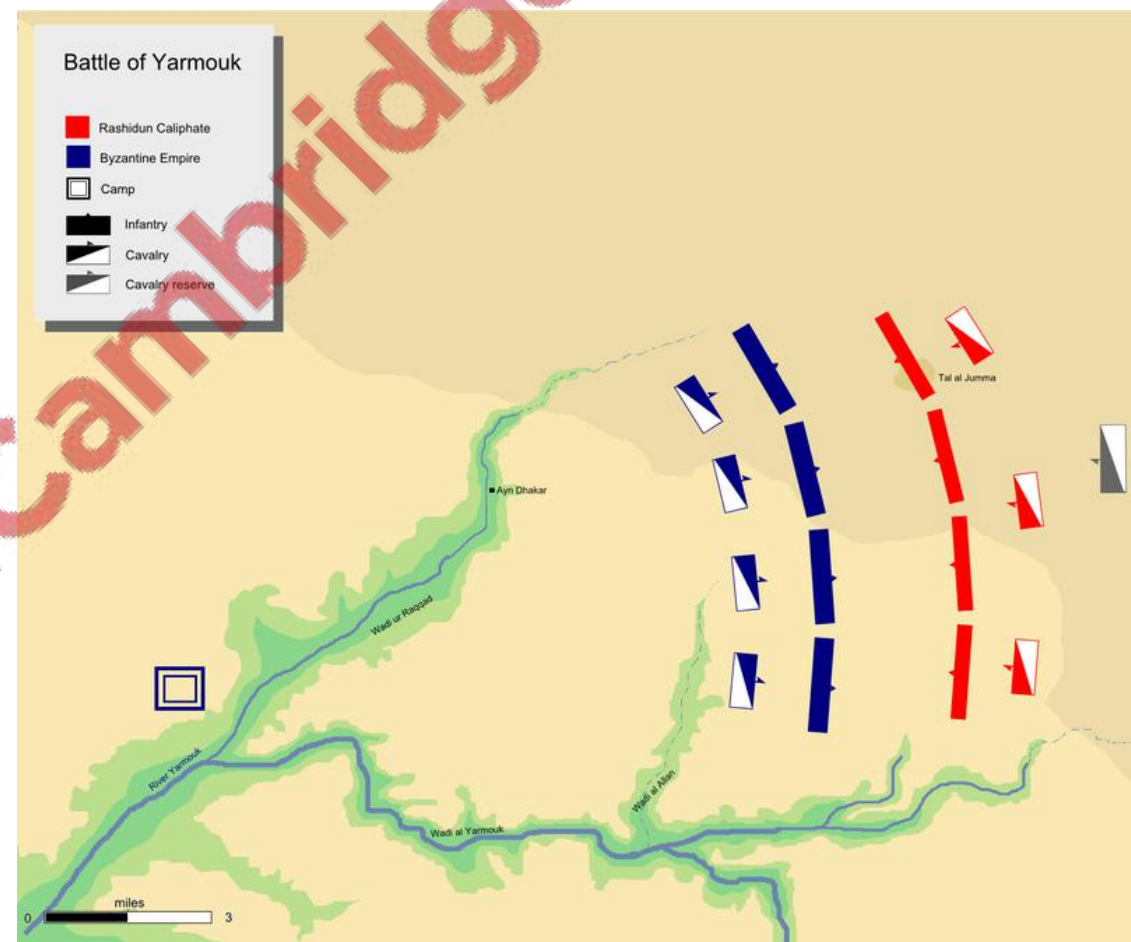
After losing Damascus, Heraclius wanted to cut off supplies of Muslim armies from Arabia. He planned to attack the Muslim garrison at Fahl. Abu Ubaida left for Fahl to defend it. Byzantines flooded the marshes around Fahl to slow Muslims down. Saqlar was sent as an emissary to the Muslims to try and persuade them to leave in exchange of wealth. Muaz bin Jabal was chosen as the Muslims' emissary and he turned down Saqlar's offer. Abu Ubaida also turned him down. Muslims prepared to meet the the Byzantine forces but got trapped in the flooded marshes. They fired a rain of arrows upon the trapped Muslims. Muslims had to withdraw but as soon as they reached firm land, the cavalry led by Khalid charged at the Byzantines. Saqlar and other commanders were killed. Byzantines made a rushed retreat and got trapped in the marshes they themselves had flooded. Muslims killed many Byzantines and because of the marshy mud this battle is also known as the Battle of Mud. Meanwhile, Heraclius tried to recapture Damascus by sending an army under Theodorus so Khalid and Abu Ubaida left for Damascus, leaving

behind two contingents. These contingents managed to capture Beisan and Tabbariya after laying siege to them. Khalid and Abu Ubaida met the Byzantine forces in the plain of Marj-ur-Rum to the west of Damascus. They thwarted Heraclius' attempt to recapture Damascus with help from Yazeed bin Abu Sufyan's army. After the battle of Marj-ur-Rum, the Muslim forces under Khalid advanced to Emessa in the north and laid siege to the city. After some time, Abu Ubaida also arrived at Emessa along with the rest of the Muslim army. The citizens asked for a truce and surrendered. Heraclius sent reinforcements to Emessa and fighting resumed. Byzantines were led by Harbees and he managed to hold the Muslims off with showers of arrows. Khalid and Abu Ubaida decided to stage a retreat to make the enemy come out of the city. Harbees followed the Muslims with his army and when they were far enough from Emessa, Khalid gave the signal to attack. Muslims fell upon the enemy from all sides and killed many Byzantines. Harbees was killed in a duel with Khalid. Emessa was then captured by Muslims.

Battle Of Yarmuk

During the siege of Emessa, the reports of the fall of Damascus, and defeat at Fihl and Hims were given to Heraclius thus he was determined to recover Palestine for Christian rule. He gathered nearly 260,000 at Antioch. Muslims were divided in four groups at Palestine, Jordan, Caesara and Emessa. Muslims decided to merge their forces at Yarmuk to avoid being cut off from Arabia and being overwhelmed by Byzantines. Hazrat Umar (RA) was in contact with the army and sent them messages and encouragement.. The Muslims numbered up to 40,000 men. They were offered wealth by Byzantines in exchange for leaving the battlefield and going back to Arabia. Khalid turned down their offer and told them the benefits that the Arabs received by accepting Islam and offered the Byzantines the usual three alternatives, Islam, Jizya or war. They chose war and thus it began in 636 A.D. Khalid bin Walid was replaced by Abu Ubaidah as the Commander in Chief of the army by orders of the caliph. Khalid said to the soldiers **"The custodian of the Ummah has been made your commander"**. Before the battle, a Byzantine General named George came to the Muslim camp and accepted Islam after discussions with Khalid. The Roman commander, Theodore, sent challengers to duel with Muslims. Most of them were defeated by Abdur-Rehman bin Abu Bakr. After the duels, Byzantines attacked but the Muslims held them back. On the 2nd day Byzantines focused their attack on the right flank of the Muslim army led by Amr bin As. This flank had to fall back to the main camp where Muslim women like Hind binte Utba and Asma binte Abu Bakr instigated them into going back into battle. Khalid's cavalry helped push the Byzantines back. On the 3rd day Muslim flanks, led by Amr and Shurhabil, were attacked pushed back to their camp where women again

forced them back into the battlefield. Muslims regained their positions with the help of Khalid's cavalry. The losses of the Byzantines were more than those of Muslims. On the 4th day, attacks on Muslims were defended by Khalid's cavalry meanwhile Abu Ubaidah and Yazeed bin Abu Sufyan attacked the Byzantine camp and pushed them back. 700 Muslims including Abu Sufyan were nearly blinded when the enemy archers let loose their arrows. This day came to be known as "The Day of Lost Eyes". Ikramah bin Abi Jahl and 400 of his men lost their lives trying to defend the Muslims. Muslim women led by Khawla bint al Azhar, armed with tent poles, attacked the Byzantines and helped their men push the enemy back. On the 5th day the Byzantines proposed a truce but the battle raged on. A Byzantine General named Gregory challenged Abu Ubaidah to a duel but was killed. Khalid and his cavalry succeeded in destroying the enemy's cavalry, leaving their foot soldiers alone. Byzantines began retreating to Qadi-ur-Raqqad. A Muslim contingent under Zarrar ambushed and killed them in large numbers. By the afternoon of the 6th day only a third of the Byzantine army remained in the battle-field; the rest had fled away. A storm blew in the faces of the Byzanties and Muslims took the chance to kill them in large numbers. Somewhere between 100,000 or 140,000 Byzantines lay dead while Muslims had 3000 martyrs. The Byzantines fled towards Damascus but most were chased and killed. The power of Byzantine was completely crushed and Syria fell in the hands of the Muslims. Heraclius moved his capital to Constantinople. Abu Ubaidah's army's arrival at Jerusalem, which had been besieged by Amr ibn al As since before the battle of Yarmuk and had withstood surrender, broke the resolve of the city's forces and they agreed to surrender but only to the caliph. Hazrat Umar agreed to this and travelled to Jerusalem himself. He met Sophronius, the christian Patriarch of the city, and signed a peace treaty under which full religious freedom was given to the citizens of Jerusalem on the condition of paying Jizya. Sanctity of the Church of Resurrection and other churches was also guaranteed. Following this, Amr laid siege to Egypt and successfully captured many areas in it.



Q8. Write an account on the battle of Yarmuk. [10]

What was the significance of the victory of Muslims at Yarmuk? [4]

What does 'Hazrat Umar (RA)'s conduct at Jerusalem's surrender teach Muslims? [4]

Martyrdom of Umar(RA)

After the battle of Nihawand, many Persians, men, women, and children were taken as captives by the Muslims. The captives were sold as slaves. One of these slaves was Firoz also known as Abu Lulu. He was purchased by Mughirah Shu'bah the Governor of Basra. This Firoz was a craftsman, a carpenter, an iron smith and a painter. Firoz complained to Umar that Mughirah took two dirhams from his earnings daily which was excessive. Umar confirmed with Mughirah who told him the exact earnings of Firoz and the kind of work he did. Umar did not decide in favor of Firoz and said, **"I understand you make windmills; make one for me as well."** In a sullen mood, Firoz said, **"Verily I will make such a mill for you, that the world would talk about it."** As Firoz went away, the Caliph told the people around him that the Persian slave had threatened him. Firoz made for himself a dagger with a very sharp edge and smeared it with poison. On the 1st of November 644 A.D. at the time of the morning prayer, Firoz went with his dagger to the Prophet's mosque and hid himself in a corner of the mosque. Umar stood in position to lead the people in prayer, Firoz emerged from his place of hiding and attacked him six times. This left him fatally wounded. Before others could stop Firoz, he fatally injured 13 others and then stabbed himself to death. From the mosque Umar was carried home. When he regained consciousness he asked who was his murderer. He was told that his murderer was the Persian slave Firoz. Thereupon Umar said, **"Praise be to God that I have not been murdered by a Muslim"**. Over the next three days, The physician tried to heal him but his wounds were too fatal. He appointed a committee of six of the remaining Ten Blessed Companions to choose the next Caliph. Umar asked his son Abdullah to wait on Ayesha and beg her permission for his burial by the side of the Holy Prophet and Abu Bakr. Ayesha wept as she came to know that Umar was about to die. She said, **"I had reserved this place for my own burial, but I give Umar precedence over myself. Let him be buried there"**. When Umar was told that Ayesha had given the permission, he felt happy and said, **"God bless Ayesha. She has fulfilled my greatest wish. Now I can die in peace."** Then he asked his son to estimate the debt that he had to pay. He was told that the debt amounted to eighty six thousand dirhams. This included the salary that he had drawn from the Baitul Mal during the period of his caliphate. He instructed that the debt should be paid by the sale of his property. He then turned his face to the Qibla and breathed his last. There was serene smile on his face as he passed away.

Administration of Hazrat Umar R.A

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. Umar undertook many administrative reforms and closely oversaw public policy, establishing an advanced administration for newly conquered lands, including several new ministries and bureaucracies, as well as ordering a census of all the Muslim territories. During his reign, the garrison cities of Basrah and al-Kūfah were founded or expanded. In 638, he extended and renovated the Grand Mosque in Mecca and the Mosque of the Prophet in Medina. He also began the process of codifying Islamic law.

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 districts 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. The person appointed to a high post was required to give a written undertaking to lead a simple Islamic life. That he would not ride a Turkish horse, not wear fine clothes, not eat sifted flour, not keep a porter at his door, would always keep his door open to the public. 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 an investigation department about his officers. This department was led by Muhammad bin Maslamah. Umar's

general instructions to his officers were: **Remember, I have not appointed you as commanders and tyrants over the people. I have sent you as leaders instead, so that the people may follow your example. Give the Muslims their rights and do not beat them lest they become abused. Do not praise them unduly, lest they fall into the error of conceit. Do not keep your doors shut in their faces, lest the more powerful of them eat up the weaker ones. And do not behave as if you were superior to them, for that is tyranny over them."**

Qazis were appointed at all administrative levels for the administration of justice. Umar was the first ruler in history to separate judiciary from the executive. The Qazis were chosen for their integrity and learning in Islamic law. High salaries were fixed for the Qazis so that there was no temptation to bribery. Wealthy men and men of high social status were appointed as Qazis so that they might not have the temptation to take bribes, or be influenced by the social position of any body. The Qazis were not allowed to engage in trade. Judges were appointed in sufficient number, and there was no district which did not have a Qazi.

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 were the Jizya (Poll 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 conversion 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. To be close to the poor, Umar(RA) lived in a simple mud hut without doors and walked the streets every evening. In 638 CE, Arabia fell into severe drought followed by a famine. Soon after, the reserves of food at Medina began to run out. Umar(RA) ordered caravans of supplies from Syria and Iraq to be sent to Medina, and personally supervised their distribution. His actions saved countless lives throughout Arabia. The areas of different provinces were measured and taxes were set up according to the economic productivity of each region as to not unfairly burden the population with taxes.

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. For the purpose of army administration, Umar established Military Centres which were called 'Jund'. These Centres were set up at Madina; Kufa; Basra; Mosul; Fustat; Damascus; Jordan; and Palestine. At these centres barracks were built for the residence of troops. Big stables were constructed where four thousand horses fully equipped were kept ready for service at short notice at every Military Centre. All records pertaining to the army were kept at Military Centres.

During the caliphate of Umar many new cities were founded. These included Kufa, Basra, and Fustat. These cities were laid in according with the principles of town planning. All streets in these cities led to the Friday mosque which was sited in the city centre. Markets were established at convenient points. The cities were divided into quarters, and each quarter was reserved for particular tribes. He set up the Hijri Calender. During the caliphate of Umar as many as four thousand mosques were constructed extending from Persia in the east to Egypt in the west Umar enlarged and improved the Prophet's mosque in Madina. He also paved the Holy Kaaba.

Hazrat Umar took special care of the welfaré 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 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.

Q9: Write a note on the Administration of Hazrat Umar R.A. (10)

Why is Hazrat Umar (RA)'s caliphate regarded as the golden period of Islamic history?[4]

What and why do you think was 'Umar's greatest achievement during his rule? [4]

Which in your opinion was 'Umar's greatest quality as caliph? Give reasons for your choice.[4]

Events during Umar's Caliphate

Before his death (13 AH), Abu Bakr named 'Umar as his successor. The Muslims at large took Bay'ah (oath of allegiance) at the hand of 'Umar in Al-Madeenah on Tuesday, 23 Jumaada Al-Aakhirah, 13 AH. After accepting the oath of allegiance for his Caliphate, 'Umar aroused in the people the determination for taking part in Jihaad. Umar(RA)'s caliphate is notable for its vast conquests, aided by brilliant field commanders, he was able to incorporate present day Iraq, Iran, Azerbaijan, Armenia, Georgia, Syria, Jordan, Palestine, Lebanon, Egypt, and part of Afghanistan, Turkmenistan and south western Pakistan into the empire of the Muslims. All of these were permanent conquests. The Byzantines lost more than three fourths of their territory and in Persia, the Sassanid empire ceased to exist. The Islamic Empire expanded to nearly 2.2 million square miles in Umar's Caliphate.

Umar sent an army to Iraq which defeated the Persians in Namaraq in October 634 AD and crossed the Euphrates. The Persian supreme command then sent a huge force under Bahman. The two armies fought a fierce battle, the Battle of Bridge. Here the Muslims suffered heavy losses including their commander Abu Ubaid bin Zaid. The Muslims regrouped under Mutanna, in November 634 AD defeated the Persian army led by Mehran in the Battle of Buwaib. Commanding an army of 20,000 troops, Saad bin Abi Waqas met the Persian 120,000 army led by Rustam at Qadisiya. The Battle of Qadisiya thus began in 635 AD. A fierce battle was fought resulting in Rustam's death. Now Saad and his army advanced to the Persian capital Al-Madain. He laid a siege for several days and the king Yazdigard escaped to north while the Muslims captured Al-Madain. The king was finally defeated at Jalula. In the meantime the Persians, Romans and Christian Arab tribes combined their forces in upper Iraq near Tekrit. Saad dispatched an army that defeated the joint forces. Umar completed the final capture of Persia in the Battle of Nihawand in 642 AD, marking the end of the Persian Dynasty.

In Syria the Muslim forces were advancing rapidly when Umar became the Caliph. Khalid bin Waleed added Damascus, Jordan and Emessa, one after another to the Muslim Empire. After the loss of these important cities the Roman Emperor sent an army of 260,000 men against the Muslims. This force too was defeated in 635 AD in the Battle of Yarmouk under the leadership of Abu Ubaidah bin Jarrah. Jerusalem was taken in a peaceful manner on the request of Patriarch Sophronius. He requested that the 'king' of Muslims should himself come and receive the keys of the city. Umar himself met Sophronius and signed a peace treaty under which full religious freedom was given to the citizens of Jerusalem on the condition of paying Jizya. Sanctity of the Church of Resurrection and other churches was also guaranteed. The conquest of Levant completed in 637 after the last relentless resistance by Byzantines at Battle of Iron bridge, that resulted in Muslim occupation of Antioch, capital of eastern zone of Byzantine Empire in October 637. The military conquests were partially terminated between 638 and 639 during the years of great famine in Arabia and plague in the Levant. Emperor Heraclius attempt to capture northern Syria in 638, with the aid of Christian Arabs of Jazira, prompted Muslims to invade Jazira (Mesopotamia) in 638 and captured it securing the eastern flank of Syria from Byzantine attacks in future, Armenia was annexed in 643.

In the winter of 638-639 virulent plague broke out in Syria, Egypt and Iraq. The plague exacted its heaviest toll in Syria, particularly Amwas, and the plague came to be known as the Amwas plague. When Umar heard of the

outbreak of plague he decided to proceed to Syria personally to watch the measures to be adopted to suppress the epidemic. Thousands of people died due to this plague including many notable Sahaba such as Abu Ubaidah bin Jarrah. After the plague, Umar paid a visit to Syria and was persuaded by Amr for the invasion of Egypt. Initially hesitant for the expedition Umar rejected the proposal and is reported to have said: **“Life of my one soldier is dearer to me than a million Dirham.”** But eventually decided to put the matter in Majlis al Shura (parliament) in Madinah. Once approved by the Majlis Umar issued orders for the invasion of Egypt in December 639 which completed in 642.

During 640 A.D., Arabia suffered from serious draught. There were no rains, and as such there was no cultivation. Umar distributed foodgrains and other necessities among the people family wise. Meals were cooked at the State level and all persons from interior of the desert who took refuge in Madina were fed daily at state expense. According to one account as many as 40,000 persons were fed every day. Umar appointed able and efficient governors in all these conquered territories. Then followed the siege of Alexandira which was made difficult by Byzantine reinforcements coming from Heraculis by the sea. But his death stopped the reinforcements and Amr was able to conquer the city. Amr then was able to capture the cities of Pentapolis and Fezan without much resistance and the citizens agreed to pay Jizya. Amr also laid siege to Tripoli, Burqa and Sabrata and won.

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. Umar undertook many administrative reforms and closely oversaw public policy, establishing an advanced administration for newly conquered lands, including several new ministries and bureaucracies, as well as ordering a census of all the Muslim territories. During his reign, the garrison cities of Basrah and al-Kūfah were founded or expanded. In 638, he extended and renovated the Grand Mosque in Mecca and the Mosque of the Prophet in Medina. He also began the process of codifying Islamic law.

On 31 October 644, a Persian slave named Abu Lulu Firoz attacked Umar while he was leading the morning prayers, stabbing him six times in the belly and finally in the navel, that proved fatal. Umar died of the wounds three days later on Wednesday 3 November 644 (26 Dhu al-Hijjah 23 AH). As per Umar's will, he was buried next to Al-Masjid al-Nabawi alongside Muhammad and caliph Abu Bakr by the permission of Aisha.

Q10: Write an account of the events of Umar (RA)'s Caliphate. (10)

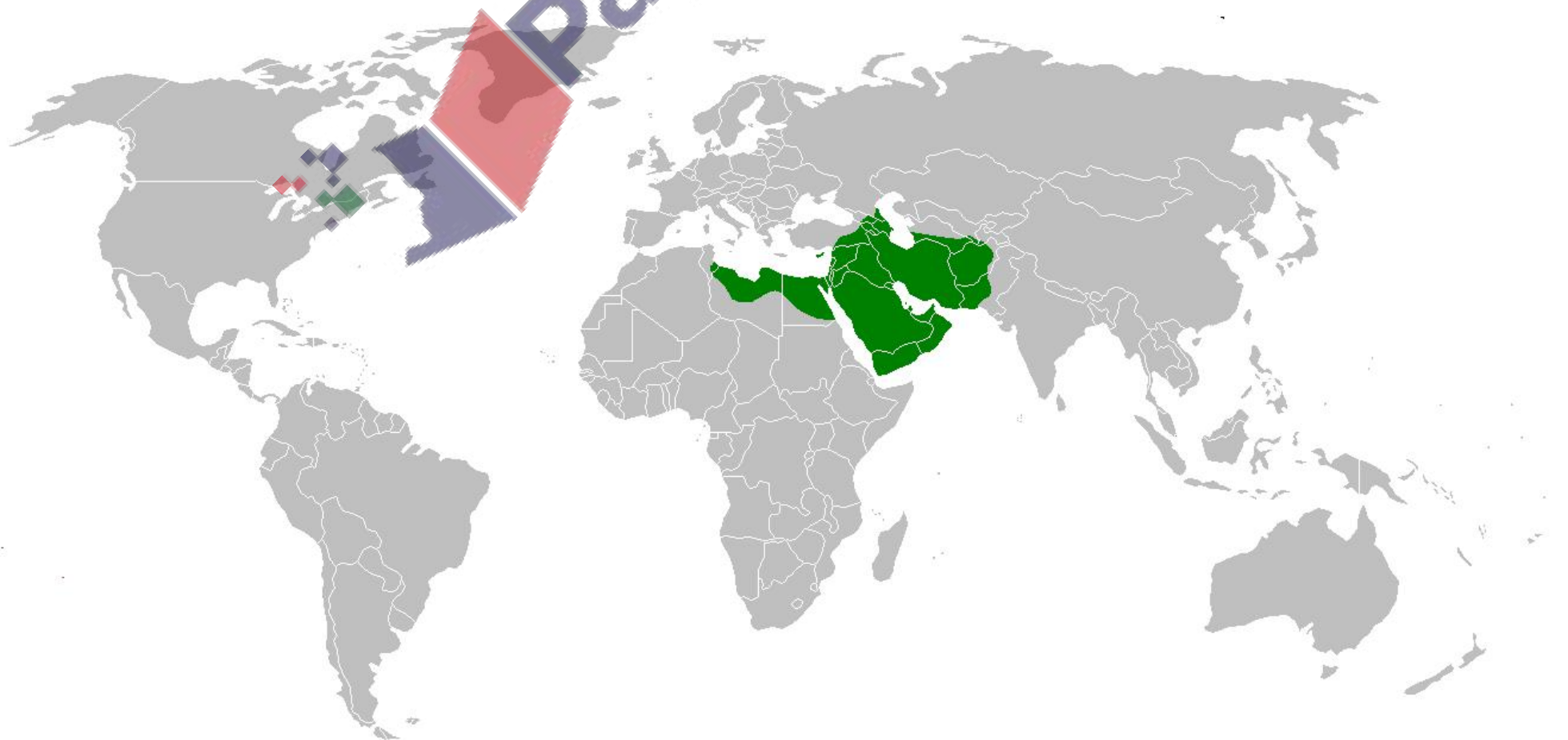
What does the way he died tell us about his character? [4]

‘Hazrat Umar(RA)'s unbending attitude led to his assassination’ What can Muslims learn from this?[4]

What can Muslim rulers today learn from Umer's style of leadership?[4]



Map of Caliphate 6 Nov 644 C.E – 17 June 656 C.E



Hazrat Uthman(R.A)Life before Caliphate

Uthman bin Affan(R.A) was born in Taif while his mother was staying there in the year 576 C.E. Uthman belonged to the Banu Umayyah. He was the son of Affan bin Abu-Al-Aas and Urwa binte Kariz. He was born to a rich family was of the few Makkans to learn to read and write. His father died young, leaving him with a lot of wealth. He began trading and became even wealthier. He came to be known as "Ghani" due to his generosity. He did not worship the idols in the Kaaba. He had little faith in the superstitious practices in which the people of Makkah indulged.

As a trader, Uthman traveled frequently to Yemen, Syria, Abyssinia and elsewhere. In the year 610, during his stay at Syria, he was thinking about who could be the Lord of all the world. Lost in thoughts, and was half-awake and half asleep, he heard a voice, **"O, you who are asleep, wake up, for in Makkah the Prophet Ahmad has appeared"**. Uthman looked around, but there was no body to be seen. After returning to Makkah he discussed this with Abu Bakr(RA), his close friend, who told him about The Prophet (PBUH)'s declaration of prophethood and Abu Bakr's own acceptance of Islam. He took him to meet the Prophet(PBUH) where Uthman declared his faith in him after telling him about the voice that he heard. Uthman's family reacted violently to his conversion because The Banu Umayyha and Banu Hashim were at bad terms and a man of Banu Umayyha believing in the prophethood of a man of Banu Hashim was taken as an insult by them. Uthman's uncle Al-Hakam bin al-Aas tied him strongly with a rope and demanded that he return to his ancestors' faith but he refused. His mother Urwa and stepfather Uqba bin Abi Muait were bitter with him and demanded that he leave Islam but his faith was not shaken. All his family opposed him except Urwa's sister Saadi and Uqba's daughter Umm-e-Kulthoom. His non-Muslim wives did not accept Islam so he divorced them. The Prophet got his daughters Ruqqayya, and after her death in 2 A.H, Umm-e-Kulthoom to him one after the other. They had been previously engaged to Abu Lahab's sons who divorced them once the Prophet(PBUH) declared his mission.

After hostilities against Muslims rose in Makkah, Uthman(RA) and his wife Ruqqayya(RA) migrated to Abyssinia upon the command of the Prophet(PBUH) in the first batch of migrants. The Prophet(PBUH) said about their migration: **"They are the first to migrate in the cause of Allah after Ibrahim and Lut"**. He had good connections in Abyssinia and was able to establish his business there. A colony of the Muslims had sprung up in Abyssinia. Uthman was most popular with the Muslims, and he provided aid to such Muslims who were poor or in distressed circumstances. Uthman is also called Abu Abdullah for his son who was born in Abyssinia and died soon after the Battle of Uhud. Uthman and his wife Rukayyah turned back to Makkah because of the rumors that spread that Makkans had accepted Islam. Many migrant Muslims came back to Abyssinia when the rumors were proven false but Uthman(RA) and Ruqqayya(RA) decided to stay at Makkah. He helped the Banu Hashim with supplies during the boycott and along with Abu Bakr he freed some slaves and believed in the truthfulness of the Miraj incident. When in 622 C.E., the Holy Prophet(PBUH) advised the Muslims to migrate to Yathrib, Uthman(RA) migrated to Yathrib with his wife Ruqayya(RA). Uthman was among the few Muslims who undertook two migrations. On arrival in Madina Uthman was made the brother of Aus bin Thabit.

The Prophet(PBUH) asked him to not join in at Badr and care for Ruqqayya(RA) who was ill at that time. By the time Muslims were coming back from the victory at Badr, Ruqqayya(RA) had passed away. Uthman was greatly saddened so Umar(RA) offered that he marry his daughter Hafsa bint e Umar. Uthman turned down the offer because of his grief. The Prophet(PBUH) then got another of his daughters married to Uthman(RA), Umm-e-Kulthoom, she bore him no children. and passed away six year after this marriage. Owing to his marriage to two of the daughters of the Prophet(PBUH)

The Prophet ﷺ said
(about 'Uthmān):

"Should I not be modest
in front of the man who
even Angels feel shy of?"

he was known as Zuh-ur-Rauman (the Keeper of Two Lights). Uthman was saddened again by the loss of another wife so the Prophet(PBUH) said to people: **"Give your daughters in marriage to Uthman. If I had a third unmarried daughter, I would assuredly give her in marriage to him."** The Prophet(PBUH) once said about Uthman's modesty: **"Should I not feel shy before a man whom the Angels feel shy of?"**

Uthman established himself as a trader in Madina. He worked hard and honestly, and his business flourished. Soon he became one of the richest men in Madina as he had been one of the richest merchants in Makkah. In Madina, the Muslims faced the problem of water supply. Most of the wells in Madina had brackish water supply. There was only one well of sweet water in the town namely Beer Rauma. It belonged to a Jew, and he did not allow free access to the Muslims. One day in the Prophet's mosque at Madina the Muslims brought their difficulty to the notice of the Holy Prophet. Thereupon addressing the congregation the Holy Prophet said, **"O Muslims, who among you would like to purchase the Beer Rauma for the Muslims in return for a home in paradise."** Uthman purchased the well for ten thousand dirhams and dedicated it to the free use of the Muslims. Pleased with this beneficent act of Uthman, the Holy Prophet gave him the tiding of paradise. He took part in Uhad, Trench and the campaign against Banu Qurayza. He freed alot of the slaves from the Banu Qurayza who accepted Islam.

When the Prophet had a dream about performing Umrah and left for Makkah with 1400 Muslims, the Makkans blocked their path and so Uthman(RA) was sent to negotiate with them after other emissaries failed. He entered Makkah under the protection of Aban bin Saeed. The Makkans were willing to allow him to perform the pilgrimmage alone but Uthman said that he could not perform the pilgrimmage unless the Holy Prophet(PBUH) performed the pilgrimmage first. During the negotiations the Makkans detained Uthman at Makkah which led to rumors in the Muslim camp that he had been killed. Muslims gave a bayt under a tree that they would not return until they avenged Uthman's death. This was known as Bayt-e-Rizwan. The Quran mentions this incident as follows: **"Surely, Allah was pleased with the believers when they took the pledge under the tree. Allah knew what was in their hearts. He sent down tranquillity upon them, and rewarded them with near victory"**. Uthman returned from Makkah in the company of an emissary from the Quraish. On coming to know that in his absence the Muslims in the camp had taken the pledge, and the Holy Prophet had taken the pledge on his behalf, he took the pledge in person as well. When many tribes accepted Islam after the Treaty of Hudaibiya, The Prophet(PBUH) called upon the companions to gather funds for the expansion of the Masjid-e-Nabawi to accommodate the increased number of muslims. Uthman(RA) financed the project for the expansion of the Prophet's mosque.

He fought bravely in the battle of Khyber and performed Umrah with the Prophet(PBUH) a year after the treaty of Hudaibiya. When the Quraysh broke the treaty of Hudaibiya, Abu Sufyan came to Medina to renew the treaty. He met Usman among others and he too denied him despite being related to him. During the Conquest of Makkah, Uthman interceded for his foster brother Abdullah bin Saad who had initially been deemed unforgivable but was forgiven due to his intercession. Uthman was amongst the nine men who surrounded the Prophet(PBUH) at Hunain to protect him when Muslims were fleeing in confusion. Uthman convinced the chief of Taif, Malik bin Awf to accept Islam after the siege of Taif. For the battle of Tabuk he contributed one thousand dinars and a thousand camels. During the Farewell pilgrimmage Uthman escorted the wives of the Prophet (PBUH). Like Umar(RA) he too could not believe that the Prophet(PBUH) had passed away until Abu Bakr's sermon.

Q11: Write an account of the life of Uthman(RA) before Caliphate. (10)

"Uthman was known to be generous with his wealth.' How can Muslims act on this?[4]

What can Muslims learn from the fact that wealth did not change Uthman(RA)'s character?[4]

Election of Uthman and Compilation of Quran

Before Umar(RA) passed away he had wished to nominate either Abu Ubaida bin Jarrah or Saalim the freed slave of Abu Hudaifa as caliph but both of these men had passed away by then. Someone suggested that he should nominate his son Abdullah which made him angry as he did not believe that caliphate was a monarchy. He made a Committee of six persons to choose the next Caliph out of themselves. This Committee comprised: Ali, Uthman, Abdur Rahman bin Awf, Saad b Abi Waqas, Talha and Zubair. All these persons were among the Ten Blessed Companions. He did not nominate Saeed bin Zaid as he was his cousin. He ordered them to choose the next caliph within three days and then he passed away. Abdullah bin Umar was to be an advisor to this committee but he would have no vote. Talha was out of Madina at that time. Abdur Rehman bin Awf withdrew his name from the nomination after a dream he had which interpreted that the third Caliphate would face some disaster. He was given the deciding vote in the process of election after his withdrawal. On the third day he met each of the other candidates and asked them who they would have voted for if they were asked to choose. Uthman voted for Ali. Ali voted for Uthman. Zubair said to choose between Ali and Uthman. And Saad bin Abi Waqas voted for Uthman. Before casting his own vote he asked Ali, **"If you are elected as the Caliph do you undertake to follow the Quran and the Sunnah, and the traditions set by your predecessors?"** Ali said that he would follow the Quran and the Sunnah, but in the matter of the traditions of his predecessors he would follow them as far as possible. and would exercise his own judgment in each case. When the same question was put to Uthman, he gave an unconditional undertaking. That made Abdul Rahman b Auf give his verdict in favor of Uthman. The next day Abdur Rehman bin Awf announced his verdict and asked Hazrat Ali (R.A) to accept the decision and said to Uthman (R.A) **"Stretch forth your hand so that I may take the oath of allegiance to you"**. Thereafter all the Muslims gathered in the mosque took the oath of allegiance to Uthman. Ali felt dissatisfied, but he too took the oath of allegiance to Uthman. Thus Uthman was elected as the third Caliph. That was the first day of the year 24 A.H. After election, Uthman took his stand on the pulpit and addressed the congregation. He glorified God and His Prophet, and then talked of how temporary the world was. He wanted the people to do good deeds which might stand them in good stead in the next world. He said that he was conscious of his limitations but he would do his best to serve Islam and the people. Then overwhelmed by emotions, Uthman broke down and could not complete his address. He said: **"O people, it is not easy to manage a new horse. If God willing I live, there will be several other occasions to talk to you. Right now I cannot address you. You know that I am not good at making public speeches"**. Abdullah Ibn Mas'ud said about Uthman's election: **"When Uthman was sworn allegiance, we placed the best among us in authority, and we were not remiss"**.

In the time of Uthman Islam expanded to many new areas, Hudhaifa bin Yaman who had been to different parts of the Muslim dominions came to Madina, and reported that the people of different regions were using different dialects to read the Quran. He said to Uthman: **O Leader of the Believers, help the Muslims before this ummah falls into disagreement about the Book like Jews and Christians**” The people of Homs held that their reading of the Holy Quran was correct as they had learnt it from Miqdad an eminent companion. The men of Basra held that their reading was correct as they had learnt it from Abu Musa Ashiari. In Kufa, the people claimed superiority for their reading as they had learnt it from Abdullah bin Masud an authority on the subject.

The question was considered by the Majlis-i-Shura, and it was decided that an authoritative standardized text should be compiled and no divergence should be permitted from the standard text. Uthman appointed a Committee comprising: Zaid b Thabit, Abdullah b Zubair, Saeed b Al 'Aas , and Abdur Rahman b Al Harith. This Committee was commissioned to prepare an authorized text. The members of this committee later increased to twelve. Copies of the Holy Quran in use in various parts of the dominions were collected and compared with the copy in the custody of Hafsa which had been compiled in the time of Abu Bakr. All the discrepancies were reconciled, and an authorized standard edition was prepared. They checked that they were written in the dialect of Quraish, because that was the Holy Prophet's speech. Uthman checked the compilation himself and finally approved it. Copies of this edition were prepared and sent to Kufa, Basra, Damascus, Makkah, Yemen and Bahrain. One copy was left in Madinah. This copy was called “The Imam”. All previous copies in use in the various parts of the Muslim dominions were collected and burnt.

This was a measure of great importance and significance, and thereby Uthman did a great service to the cause of Islam. The books revealed to all previous prophets had been corrupted by the followers of the respective prophets. But for the measure undertaken by Uthman, the same fate would have befallen the Holy Quran. Uthman deserves the gratitude of the Muslims by this single service in preserving the Holy Quran in its original form free from any corruption. It is surprising that some of the critics of Uthman made this measure a matter of criticism against Uthman. They urged that the burning of the copies of the Holy Quran with a view to introducing a uniform text was a sacrilege. This criticism is entirely misconceived. The burning of the unauthorized texts could by no stretch of imagination be called a sacrilege. It was on the other hand a most pious act in as much as it united the Muslim community on an authoritative and standard text for all times.

Q12. Give an account of: (i) the election of the caliph 'Uthman, and (ii) the compilation of the Qur'an that took place during his caliphate. [10]

“Uthman's burning of the Quran was justified.” Do you agree? Give reasons for your answer[4]

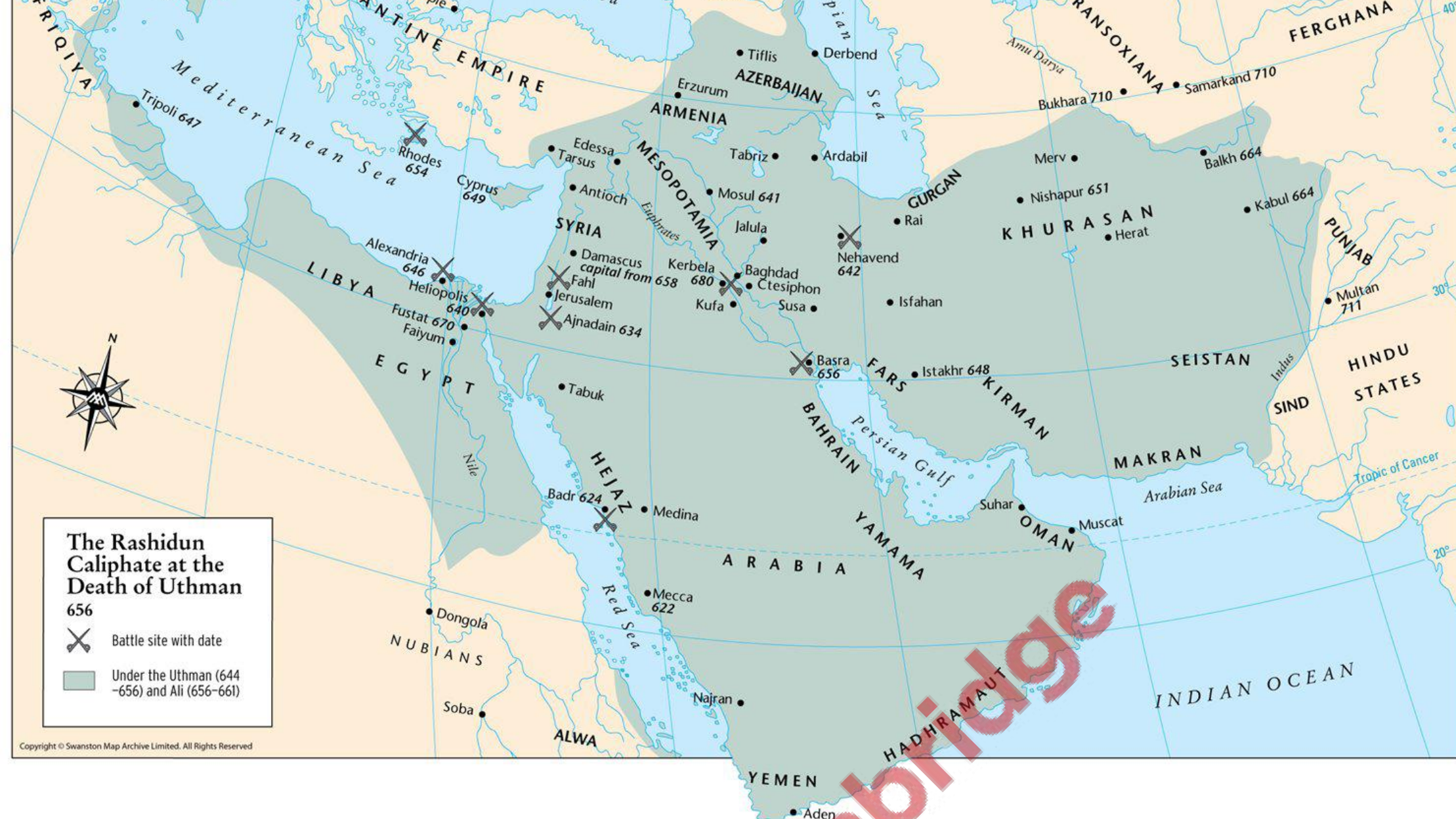
What can Muslims learn from the method of selection of Caliphs?[4]

During his rule, Uthman(R.A) delegated much military authority to his trusted kinsmen e.g., Abdullah ibn Amir, Muawiyah bin Abu Sufyan and Abdullāh ibn Sa'ad —unlike Umar(R.A)'s more centralized policy. Consequently, this more independent policy allowed more expansion until Sindh, in modern Pakistan, which had not been touched during the tenure of Umar. The military campaigns under Uthman(R.A)'s rule were generally successful, except for a few in the kingdom of Nubia, on the lower Nile.

With the death of Umar and the disposal of 'Amr ibn al-'As from the governorship of Egypt, the Byzantines seized Alexandria, thinking it to be the right time to take action. Uthman(R.A) again sent 'Amr ibn al-'As to defend Egypt and made him governor and commander-in-chief of Egypt. Amr defeated the Byzantine forces in the Battle of Nikiou, and laid siege to Alexandria, which fell when a Copt, named Ibn Bassama a gate-keeper of one of the gates, opened the gates of city one night, in return for amnesty. Uthman(R.A) gave Abdullah bin Saad permission to invade North Africa after considering it in Majlis al Shura and a force of 10,000 soldiers was sent as reinforcements. The army assembled at Barqah, and in 647 from there they marched west to capture Tripoli, after Tripoli they marched to Sbeitla, the capital of King Gregory. Gregory was defeated and killed in the battle due to the tactics used by Abd-Allah ibn al-Zubayr. After the battle of Sufetula the people of North Africa agreed to become a vassal state and pay tribute to the Caliphate.

According to the account of al-Tabari, when North Africa had been duly conquered by Abdullah ibn Saad, two of his generals, Abdullah ibn Nafiah ibn Husain, and Abdullah ibn Nafi' ibn Abdul Qais, were commissioned to invade the coastal areas of Spain by sea. On this occasion Uthman(R.A) is reported to have addressed a letter to the invading force. In which he said: **“Constantinople will be conquered from the side of Al-Andalus. Thus if you conquer it you will have the honour of taking the first step towards the conquest of Constantinople. You will have your reward in this behalf both in this world and the next.”**

During Umar's reign, Muawiyah I, sent a request to build a naval force to invade the islands in the Mediterranean Sea but Umar rejected the proposal because of risk of death of soldiers at sea. During his reign Uthman(R.A) gave Muawiyah permission to build a navy after concerning the matter closely. The Muslim force landed on Cyprus in 649. There was only a small Byzantine garrison on the island, which was overpowered without any difficulty. The islanders submitted to the Muslims, and agreed to pay a tribute of 7,000 dinars per year. The conquest of Cyprus was the first naval conquest of the Muslims. After Cyprus Muslim naval fleet headed towards the island of Crete and then Rhodes and conquered them without much resistance. In 652-654, the Muslims launched a naval campaign against Sicily and they succeeded in capturing a large part of the island.



Uthman(R.A) directed Abdullah ibn Aamir, the Governor of Basra, to lead an army to Persepolis, the Capital of the Persian province of Fars which had rebelled; the city surrendered and agreed to pay tribute. From here the army marched to Al J'bard, where, after a brief resistance, the Muslims captured the city, and the citizens agreed to pay tribute. Thereafter the Muslim force captured Jor. Peace was made with the usual terms, the payment of Jizya. With the fall of Persepolis, other cities in Fars also submitted unconditionally. Thus the Muslims once again became the masters of Fars. Uthman(R.A)'s appointed governor of Fars, after analyzing the situation, sent Islamic missionaries to various cities of the region to convert the people to Islam to avert future revolts. A large number of people embraced Islam.

Sistan also rebelled during Uthman(R.A)s reign in 649. Uthman(R.A) directed the governor of Basra, Abdullah ibn Aamir to re-conquer the Persian province of Sistan. Muslims led by Rabiya bin Ziyad fought the enemy at Zaliq, a border town, during a Persian festival and won, the citizens asked for peace. Then the Muslims marched northward into Afghanistan to subjugate the rest of the province, and the city of Qarbatin was conquered after a battle. After capturing the main town of Helmand, all towns were subjugated. Most of the towns surrendered without offering resistance. They then marched northwards up to the Hindu Kush mountains in the northeast and captured Ghazni and Kabul. During Uthman(R.A)'s reign Tabristan broke into revolt, Saeed ibn Al Aas (Governor of Kufa) led a strong force of 80,000 warriors to Tabaristan under his personal command. The force included such eminent persons as `Abd Allah

ibn Abbas, Abd Allah ibn Umar and Abd-Allah ibn al-Zubayr. The army first captured Qom, then Tamlisa, a coastal town.

Abdullah ibn Amir marched with a large force from Basra to Khorasan. After capturing the main forts in Khorasan, the town of Bayak was captured. After Bayak, the Muslims marched towards Tabisan, which was captured with little resistance. They were followed by Nishapur and then other towns in Khorasan. Muslims marched towards Herat in Afghanistan, which surrendered peacefully. After getting control of the region the Muslims marched towards the city of Mary, in modern-day Turkmenistan. The city surrendered along with other towns of the region. The campaign in Khorasan ended with the conquest of Balkh in 654. Abdullah ibn Amir crossed the Amu Darya (Oxus River) and invaded Uzbekistan in southern Transoxiana. A greater part of southern Transoxiana submitted to Muslim rule.

During Caliph Uthman(R.A)'s's reign in 652, Balochistan was re-conquered during the campaign against the revolt in Kermān, under the command of Majasha ibn Masood. It was the first time that western Balochistan had come directly under the Laws of Caliphate and it paid an agricultural tribute. At the same time another column moved towards the Quetta District in the north-western part of Balochistan and conquered an area up to the ancient city of Dawar and Qanzabil. By 654, the whole of what is now the Balochistan province of Pakistan was under the rule of the Rashidun Empire, except for the well-defended mountain town of QaiQan (now Kalat). Uthman(R.A) also sent his agent, Haheem ibn Jabla Abdi, to investigate the matters of Hind. On his return he told Uthman(R.A) about the cities, and, after listening to the miserable conditions of the region Uthman(R.A) avoided campaigning in the Sindh interior, and, like Umar he ordered his armies not to cross the Indus river.

Hazrat Uthman(R.A) relaxed most of the restrictions that had been imposed on the people by Hazrat Umar(R.A). He allowed 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 extensions to the Holy Prophet's 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 arrangements 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 Mediterranean Sea. More land was set apart as grazing ground for horses. Hazrat Usman raised the salaries of the officers and the armed forces. He also increased the allowances paid to the people by 25%. He took steps for the propagation of Islam and is said to have sent religious teachers to India and China to spread Islam.

Q13. Write in detail about the policy followed by 'Uthman(R.A) as caliph in expanding & maintaining the state. [10]

'The widespread expansion during Uthman(R.A)'s Caliphate led to problems.' Do you agree? Give reasons for your answer.[4]

What can leaders today learn from Uthman(R.A)'s administration? [4]

Charges against Uthman(R.A)

The opponents of Uthman who took part in the rebellion that led to his wrongful assassination had a long list of false accusations against him. A list of these charges and the arguments against them is as follows:

He had been accused of wrongfully punishing Prominent Companions like Ammar bin Yasir, Abdullah bin Masood, Abu Dardah and Abu Dharr Ghaffari. The burning of the Quran was presented as a blasphemy. Abu Dhar Ghaffari was a very pious and simple Muslim and his non-materialistic way of life and, according to a few historians, the instigations of Abdullah bin Saba made him speak up against the luxurious lifestyle of Mu'awiyah the Governor of Syria. So Mu'awiyah sent him to Uthman(R.A) in Madina. Uthman(R.A) tried to reason with Abu Dharr that Islam does not forbid people to live life according to their wealth but Abu Dharr did not agree and himself requested to be allowed to leave Madina. Upon Abu Dharr's

Hazrat Usman RA was a very pious and a kind hearted person. Despite his conquests, including the expeditions at sea, in which the Islamic Empire reached up to Constantinople and his services in the compilation of Quran, number of charges were leveled against him, which put the Islamic State in to a state of disorder and ultimately resulted in his assassination.

own request Usman(R.A) sent him just a few miles away from Madinah with camels and servants respectfully. His disagreement with Abdullah bin Masood stemmed from his decision to make Zaid bin Thabit the head of the committee which was to standardize the Quran, and from his decision to burn the Quran after consultation with the Majlis-e-Shura. Zaid had been chosen by Abu Bakr to compile the Quran initially. His choice had been based on the fact that he was the one who learned the last reading of Allah's by the angel Gabriel to the Prophet, shortly before his death. This means that Uthman was right in his choice, even though he, and other companions of the Prophet, were fully aware of Ibn Massoud's standing as a scholar and a greatly devout believer. Uthman was also right when he ordered that all other copies, including that of Ibn Massoud, should be burnt. Unifying the writing of the Qur'an was indeed Uthman's greatest action. In the disagreement between the two, the overwhelming majority of the Prophet's companions supported Uthman. As for Uthman beating Ibn Massoud and denying him his allowance, all this is absolutely false. As for Ammar's case, Uthman had him and Abbas bin Utbah punished due to a fight that they both had with each other. Umar had done so to people in his caliphate too. And Uthman had not beaten Ammar so severely, as the rebels claim, that his bowels fell out. That was false. He even sent Ammar to observe the unstable situation in Egypt because of how much he trusted him.

He allowed his uncle Al-Hakam, whom the Prophet(PBUH) had exiled, to come back to Madinah, the Prophet(PBUH) had exiled him to Taif from Makkah and before the Prophet(PBUH) had died Uthman(R.A) had requested to allow Hakam to come back. The Prophet(PBUH) had agreed to that but it was never brought into effect until Uthman(R.A) became caliph.

He lost the singlet ring of the Prophet. It so happened that 'Uthman sat in the edge of a well with the ring of the Messenger of Allah & on his finger, and the ring slipped from his finger and fell into the well. They looked for it in the well and took out the water, but they could not find it. He offered a huge reward to the one who found it, and he was very distressed by this incident. When he gave up hope of finding it, he had another ring made of silver that looked like it, and had the words "Muhammad Rasool Allah engraved on it, and he wore it on his finger

until he was killed. When he was killed the ring disappeared from his hand and no one knew who took it.

He gave Abdullah bin Saad one-fifth of the war booty from the conquest of North Africa and gave wealth and gifts to his family out of the Bait-ul-Mal. He did not follow the Sunnah of the Prophet(PBUH) of shortening prayer during pilgrimage. As for giving one fifth of the war booty to Abdullah bin Saad, Uthman had promised him that as a reward if he succeeded in conquering North Africa. And he was indeed successful. But when the soldiers objected to the reward, Uthman made Abdullah return that reward. As for giving gifts to his family from the Bait-ul-Mal, he clarified that he gave to them from his own wealth and did not give them anything from the Bayt-ul-Mal. Uthman argued for his kindness to his family and relatives when addressing the shoora council by saying: **I will tell you about me and about that which is under my care. My two companions who came before me (i.e., Abu Bakr and 'Umar) were too strict with themselves with regard to spending money. The Messenger of Allah used to give to his relatives and I have relatives who have many children and little income, so I give some of that which is under my authority. But if you think this is wrong, then I will stop it.** As for not praying Qasr during pilgrimage, Uthman (R.A) had a home in Makkah and when someone travels to another city where he has his own residence he cannot pray Qasr.

He appointed his relatives like Muawiyah, Abdullah ibn Amir, Abdullah bin Saad, Saeed bin Al-Aas as governors; as he did with Al-Waleed ibn Uqbah who was a transgressor, unfit for such a post. If we examine the total list of governors we will find that there were eighteen governors. Would it not be reasonable to suggest that five men from Banu Umayyah were qualified to be governors, especially since these governors were not all appointed at the same time, rather 'Uthman & appointed al-Waleed ibn 'Uqbah, then he dismissed him and appointed Sa'eed ibn al-'Aas in his stead, so it was not the case that all five were appointed at the same time. Before 'Uthman died, he dismissed Sa'eed ibn al-'Aas too. Banu Umayyah were employed by the Prophet(PBUH) during his lifetime, and subsequently by those who cannot be accused of favouring them because of blood ties, namely Abu Bakr and 'Umar (may Allah be pleased with them). Abu Bakr appointed Yazeed ibn Abi Sufyan in charge of the conquests in Syria, and 'Umar left him in that post, then after Yazeed died he appointed his brother Muawiya.

He did not take part in the Battle of Badr, The Prophet(PBUH) himself had asked him to stay behind and look after Ruqqayya while she was on her deathbed. He was amongst those who fled during the Battle of Uhud, Allah revealed concerning them: **"Those of you who turned back on the day the two hosts met, it was Satan who caused them to backslide because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing"** The rebels accused him and not the other Sahabah who also retreated. Should he have stayed on his own? If he had done that he would have exposed himself to danger. After Allah forgave those who retreated, the ruling is very clear and there is no confusion or ambiguity. He was absent on the day when the Prophet's companions made the pledge under the tree, known as Bay'at Al-Ridwan. He had been detained at Makkah by the Quraysh which made the Muslims think that he had been killed and the pledge had been taken promising to not leave until Uthman's murder was avenged. So, naturally he was absent from it. He was accused of sending a letter to Abdullah ibn Saad with a slave of his, riding his own camel, asking him to kill all those mentioned in the letter. All of these charges were proven false.

Events of Revolt against Uthman (R.A)

The movement of the Jews for the subversion of Islam from within was spearheaded by Abdullah bin Saba. He was a Jew of Yemen. At one time the Jews had ruled over Yemen. The movement launched by Abdullah b Saba aimed at the restoration of the glory of the Jews by subverting Islam from within. Abdullah b Saba came to Madina and was converted to Islam. He posed as a champion of Islam, and pretended to live a life of piety according to the injunctions of Islam. He had considerable funds raised by the Jews at his disposal and this money he distributed among the poor. Within a short time Abdullah b Saba became popular with the Muslims. The people of Egypt, Kufa and Basra were agitated against Uthman' by the Sabaites (Followers of Abdullah bin Saba). Protests and angry mobs thronged in many areas. Uthman called upon Ali for his advice. Ali did not fully agree with his policy of leniency with governors and advised him to deal with the matter strictly. The caliph called upon his governors and came up with various methods to subdue the growing rebellion. False stories and propaganda was being spread against the conduct of Uthman and his governors with the help of fake letters that were falsely attributed to prominent Muslims such Talha(R.A), Zubair (R.A) Ayesha (R.A) and Ali (R.A).

Uthman sent his agents to some of the main provinces to look into the various reports about the rumors. Muhammad bin Maslama was sent to Kufa; Usama bin Zaid was sent to Basra; 'Ammar bin Yasir was sent to Egypt, while Abdullah b Umar was sent to Syria. These emissaries made thorough investigations on the spot; they addressed the congregations in the mosques and they interviewed the leaders of public opinion. On return to Madina the emissaries reported that all was well in Kufa, Basra and Syria. The people were satisfied with the administration, and they had no legitimate grievance against the administration. Some individuals here and there had some personal grievances of minor character with which the people at large were not concerned. 'Ammar bin Yasir the emissary to Egypt, however, did not return to Madina. In Egypt Abdullah Ibn Saba, who had manipulated Muhammad bin Abi Hudhaifa and Muhammad bin Abu Bakr to join his cause, was very active in their campaign of vilification against Uthman. 'Ammar bin Yasir was influenced by their subtle propaganda. Instead of returning to Madina he chose to stay in Egypt and join the seditionists.

Uthman summoned Abdullah b Sa'ad the Governor of Egypt to Madina to consult him as to the course of action to be adopted. Abdullah b Sa'ad came to Madina leaving the charge of the affairs in Egypt to his deputy. In the absence of Abdullah b Saad, Muhammad b Abu Hudhaifa staged a coup d'etat and captured power in Egypt. On hearing of the revolt in Egypt, Abdullah hastened back to Egypt. Uthman was not in the position to give him any military assistance. Abdullah b Sa'ad accordingly failed to recapture power in Egypt. He was warned by Muhammad bin Abu Hudhaifa not to enter Fustat. Failing to muster sufficient support, Abdullah b Sa'ad retired to Ramlah where he died two years later. With the capture of power by Muhammad bin Abu Hudhaifa in Egypt the stage was set for an open revolt against the caliphate of Uthman. In Kufa though Abu Musa Ashari, as Governor, paid nominal allegiance to Uthman, he was really a nominee of the rebels, and could not go against their wishes. In Basra the Governor Abdullah b 'Aamir left for Hajj, and in his absence the affairs of the province fell into a state of confusion.

Thus the three main provinces of Egypt, Kufa, and Basra came to be cut off from the caliphate of Uthman, and became the center of revolt. In the month of Shawwal 35A.H, Nearly 3000 people from Kufa, Basra and Egypt made their way to Madina with the Sabaites hidden amongst them. They were fully armed, and their instructions were to overthrow the government of Uthman, and to murder him. Nearing the time of Hajj, many prominent muslims left Madina for Hajj and the strength of Muslims at Madina lessened. The rebels used this opportunity to begin their siege of Uthman's house. Uthman addressed the people of Madina along with the seditionists and gave fitting responses to each and every one of the charges they had accused him of. Once he had finished he said **"I have had may say. Now I am prepared to listen to you. If any one of you has any legitimate grievance against me or my Government you are free to give expression to such grievance, and I assure you that, I will do my best to redress such grievance."** The seditionists had come fully prepared to give vent to their imaginary grievances, but they realized that the people in view of the defense offered by Uthman were not in the mood to listen to any imaginary grievances. All the seditionists remained quiet, and they did not have the courage to declare any grievance.

However, the group of seditionists was successful in riling up a large number of people against the Caliph. Uthman appealed to Ali to intervene and use his influence with the rebels to prevail upon them to withdraw from Madina. Ali met the rebels, and convinced them to leave Madina. They agreed to do so, in case formal orders were passed by the Caliph for the deposition of Abdullah bin Sa'ad from the governorship of Egypt. Uthman passed the orders for the deposition of Abdullah b Sa'ad, and the appointment of Muhammad b Abu Bakr as the Governor of Egypt. Abdullah bin Saba left two of his men in Madina when the rebels left Madina. When the rebels from Egypt left Madina they came across a slave of Uthman who was carrying a letter apparently from Uthman to the Governor of Egypt commanding him not to give effect to the orders regarding his deposition, arrest the rebels and execute them. That made the rebels return to Madina. Uthman admitted that the letter bore his official seal, but he denied all knowledge about the contents of the letter. It was observed that the letter was in the handwriting of Marwan. It may be recalled that at that time Muhammad bin Abi Hudhaifa was in control of Egypt and Uthman could not write to him who was hostile to him to arrest the persons who were his own men. The story about the letter is considered highly doubtful and seems staged by the Sabaites who were left behind by Abdullah bin Saba.

Take note of the fact that I am a
follower (of the religion) and
not an innovator.
Uthman ibn Affan

When the rebels felt satisfied that the people of Madina would not offer them any resistance, they entered the city of Madina and laid siege to the house of Uthman. Only some persons, mostly the Umayyads gathered in the house of Uthman, but they were instructed by Uthman to refrain from violence. When the rebels began the siege, it was not severe at the early stage. The rebels merely hovered around the house of Uthman, and did not place any restrictions on the movements of Uthman. Uthman went to the Prophet's mosque as usual, and led the prayers. The rebels offered prayers under the leadership of Uthman. On the first Friday after the siege, Uthman addressed the congregation in the mosque. After offering praises to God and the Holy Prophet, Uthman invited the attention of the people to the commandment in the Holy Quran requiring the people to obey God, His Apostle, and those in authority among them. He said that he had kept the

doors of consultation wide open. All the allegations that had been levelled against him had been duly explained by him, and shown to be false. He had expressed his readiness to solve the legitimate grievances of the people, if any.

As days passed on, and no one came forward to oppose the rebels, they felt bold, and intensified their pressure against Uthman. They forbade the entry of any food or provisions into the house of Uthman. Then they placed an embargo even on the entry of water into the house of Uthman. Uthman had purchased a well with his money and dedicated it to the use of the Muslims, and now he was denied water from the well which belonged to him. Umm Habiba, a widow of the Holy Prophet, and a sister of Muawiyah came to see Uthman and brought some water and provisions for Uthman. She was not allowed to enter the house of Uthman. Ayesha made a similar attempt, but she was forced by the rebels to go back. Safiya bint e Huyay tried to deliver food to Uthman through their neighbouring windows. Ayesha led the wives of the Prophet[pbuh] to Makkah to gather support for Uthman. The rebels feared that after the Hajj, the Muslims gathered at Makkah from all parts of the Muslim world might march to Madina to the relief of the Caliph.

When after a long siege the rebels received the news that an elite force dispatched from Syria was 120 km away from Madina they decided to act. They therefore decided to take action against Uthman before the pilgrimage was over. A man named Nayyar bin Ayyad urged the rebels to break into the house and kill Uthman. He was shot dead by an arrow. The gate was guarded by Hasan, Hussain (who had been sent by their father), Muhammad bin Talha, Abdullah bin Zubair, Marwan and a few other persons. Open fighting now began between the rebels and the supporters of Uthman.

There were some casualties among the rebels. Among the supporters of Uthman Hasan, Marwan and some other persons were wounded. He sat reading the Holy, Quran, and his wife Naila sat by his side. Muhammad bin Abu Bakr entered the room and held the beard of Uthman. Uthman said that he was like a nephew to him, and he would be false to the memory of his father Abu Bakr if he contemplated any violence against him. That made Muhammad b Abu Bakr waver in his resolve, and he walked out of the room. Seeing this some of the rebels entered the room, and struck blows at the head of Uthman and ended his pious life. His blood fell on Ayat 137 of Surah

Baqarah. As his body lay on the ground one of the assassins pierced his shirt nine times and his wife Naila threw herself on him to protect his body from any further indignity. Some slaves of Uthman fell on the person whose blows had killed Uthman and killed him. There was some fighting between the rebels and the supporters of Uthman. There were casualties on both the sides. Chaos prevailed for some time, and the rebels looted the house. When the women raised loud lamentations over the dead body of Uthman, the rebels left the house. This tragedy occurred on Dhu'l-Hijjah 18, 35 AH.

Q14. Outline the charges against 'Uthman, and the events of revolt against him. [10]

What do you think was the most harmful outcome of 'Uthman's assassination? [4]

Can Muslims today learn lessons from the martyrdom of 'Uthman? If yes then what? [4]



Events of Uthman's Caliphate

Uthman was the third caliph. He continued the policy of expanding the Islamic territories. He expanded the state towards the east and in the Mediterranean and crushed many rebellions. Details of areas conquered and rebellions put down could be given here. The first Muslim naval fleet was built during the reign of 'Uthman. It was 'Uthman who during his term as caliph ordered a full edition of the Qur'an to be made and for this appointed Zayd Ibn Thabit to lead the compilation. He ordered all unofficial copies of the Qur'an to be burnt.

Before his martyrdom Hazrat Umar Farooq (RA) made committee consisting 6 most senior companions and instructed them to choose 3rd caliph unanimously. Committee consisted Uthman (RA), Ali (RA), AbdulRehman bin Auf (RA), Saad bin Abi Waqqas (RA), Talha (RA) and Zubair (RA). In 644 AD, Soon after the demise of Umar (RA) they gathered at a place and after discussion and analysis Uthman bin Affan (RA) was selected 3rd Caliph of Islam unanimously.

The first trial that Uthman (R.A) faced was the trial of Ubaydullah bin Umar. In revenge for his father's assassination by Abu Lu'lu'a, a Sasanian Persian commander taken captive by Arab forces and brought to Medina, Ubayd Allah, possibly encouraged by his sister Hafsa, killed Hormuzan, a captured Sasanian officer and Muslim convert who became Umar's adviser on Persian affairs. Ubayd Allah also killed Jufayna, a Christian from al-Hirah who served as a tutor for the children of the Muslim leader Sa'd ibn Abi Waqqas, and the young daughter of Abu Lu'lu'a. Ubayd Allah's targeting of Hormuzan and Jufayna stemmed from a claim by Abd al-Rahman ibn Abi Bakr that the two men had been seen together in possession of the sword used by Abu Lu'lu'a to kill Umar. Ubayd Allah's killings were generally viewed by the Muslim community as acts of murder and not as a justified revenge for his father's slaying. Umar's successor, Uthman, pardoned Ubayd Allah, considering his execution as an excessive measure in view of his father's assassination; he instead accepted blood money, which he paid out of his own funds.

The demise of Umar (RA) gave courage to Byzantines; they attacked Alexandria and sacked it. Upon orders of Uthman bin Affan (RA), Amr bin Aas (RA) responded quickly and recaptured Alexandria after defeating Byzantine forces. Newly appointed governor of Egypt, Abdullah bin Saad (RA) captured Tripoli and Subetula defeating king Gregory. By the end of 647 AD, North Africa came under Islamic caliphate. There was a revolt in Armenia and it slipped away from Muslim control. Amir Mu'aviyah (RA) the governor of Syria assisted by Habib bin Maslamah suppressed the rebellion and retook Armenia. People of Azarbaijan also revolted but were given befitting reply by Walid bin Uqbah governor of Kufa and Azarbaijan once again came under the umbrella of Islamic caliphate. Abdullah bin Amr governor of Busra assisted by Ahnaf bin Qais, Rabia bin Zaid and Majarah bin Masud advanced in Persia and engaged with remains of Sassanid empire who were causing problems for Muslims. They captured Fars, Seestan, Khurasan, Balkh, Kirman and reached till the borders of present day Pakistan. Uthman also initiated Muslim Navy and appointed Ameer Mu'aviyah (RA) as Naval Chief. Abdullah bin Qais and Abdullah bin Abu Sarah were worthy naval commanders who captured Cyprus and Rhodes and also defeated Byzantines in Battle of Masts.

Uthman also paid attention on internal stability and took some harsh administrative decisions. Egypt was the biggest revenue contributing province of Islamic empire and revenue generation was on decline during the era of Egyptian governor Amr bin Aas (RA). Uthman (RA) replaced him with Abdullah bin Saad who was better economist. Walid bin Uqbah replaced Saad bin Abi Waqqas (RA) in Kufa and Abdullah bin Amir replaced Abu Musa Ash'ari in Busra upon demand of people. When Islamic empire expanded from Africa to central Asia, from edge of Europe to present day Pakistan, people from different regions, nations and countries accepted Islam and started recitation of Quran in their own dialects.

Ali (RA) and Mu'az (RA) observed some dispute over dialect of Quran and immediately reported to Uthman bin Affan (RA). He appointed Zaid bin Thabi (RA) once again to solve this problem, Zaid (RA) assisted by other companions left no stone unturned and worked on this project with full dedication. The dialect of Quraysh was decided as the standard dialect of Quraysh and copy was rechecked with Mus'haf-e-Hafsa. Then copies were sent to all provinces of Islamic empire and other old copies were collected and burned.

Last 6 years of Uthman's (RA) rule were full of chaos and unrest. The revolt was the idea of Jewish conspirators and defeated Persian elements who wanted to take revenge of their humiliation. A Jew named Abdullah bin Saba who camouflaged himself as Muslim, led this revolt and planted seeds of mistrust and against innocent caliph. They accused that caliph committed blasphemy by burning down old copies of Holy Quran. They accused that caliph is promoting his own tribe Banu Umayyah and neglecting other tribes. Conspirators added fuel to this accusation by recalling Banu Hashim their old rivalry with Banu Umayyah. Conspirators accused caliph of financial corruption and allotting public land to his relatives illegally.

Uthman talked to rebels, clarified all confusions offered free and fair trial. Rebels seemed to be moved by this notion and retreated conditionally. On their way back to Egypt they claimed to have found a messenger carrying an official letter stamped by caliph. Upon reading they got to know that apparently it was an official order of Uthman to governor of Egypt to behead these rebels as soon as they reach Egypt. Now the rebels reached Madinah and besieged the house of Uthman and cut down the supply of food and water. Uthman tried several times to make them understand that the letter was fake but rebels did not would not believe in him anymore.

Ali (RA) asked permission of Uthman to fight rebels and repel them by force but Uthman (RA) replied: **"I do not want to be the reason of Muslims bloodshed in the city of Prophet (PBUH)"** Ali (RA) other senior companions and wives of Prophet (PBUH) tried to persuade rebels but they were not ready to listen to anyone. As days passed on, and no one came forward to oppose the rebels, they felt bold, and intensified their pressure against Uthman. They forbade the entry of any food or provisions into the house of Uthman. Then they placed an embargo even on the entry of water into the house of Uthman. Uthman had purchased a well with his money and dedicated it to the use of the Muslims, and now he was denied water from the well which belonged to him. Umm Habiba, a widow of the Holy Prophet, and a sister of Muawiyah came to see Uthman and brought some water and provisions for Uthman. She was not allowed to enter the house of Uthman. Ayesha made a similar attempt, but she was forced by the rebels to go back. Safiya bint e Huyay tried to deliver food to Uthman through their neighbouring windows. Ayesha led the wives of the Prophet [pbuh] to Makkah to gather support for Uthman. The rebels feared that after the Hajj, the Muslims gathered at Makkah from all parts of the Muslim world might march to Madina to the relief of the Caliph. Muhammad bin Abu Bakr broke into Uthman's house and held Uthman by beard, Uthman said: **"Dear nephew! Your father would not like your behavior if he was alive"** Muhammad bin Abu Bakr left but some other rebel attacked Uthman, first he chopped off fingers of Naila (RA) who tried to protect the caliph and then he killed Uthman (RA) while he was reciting Holy Quran.

Q15. What major events took place during the caliphate of 'Hazrat Uthman (RA)? [10]

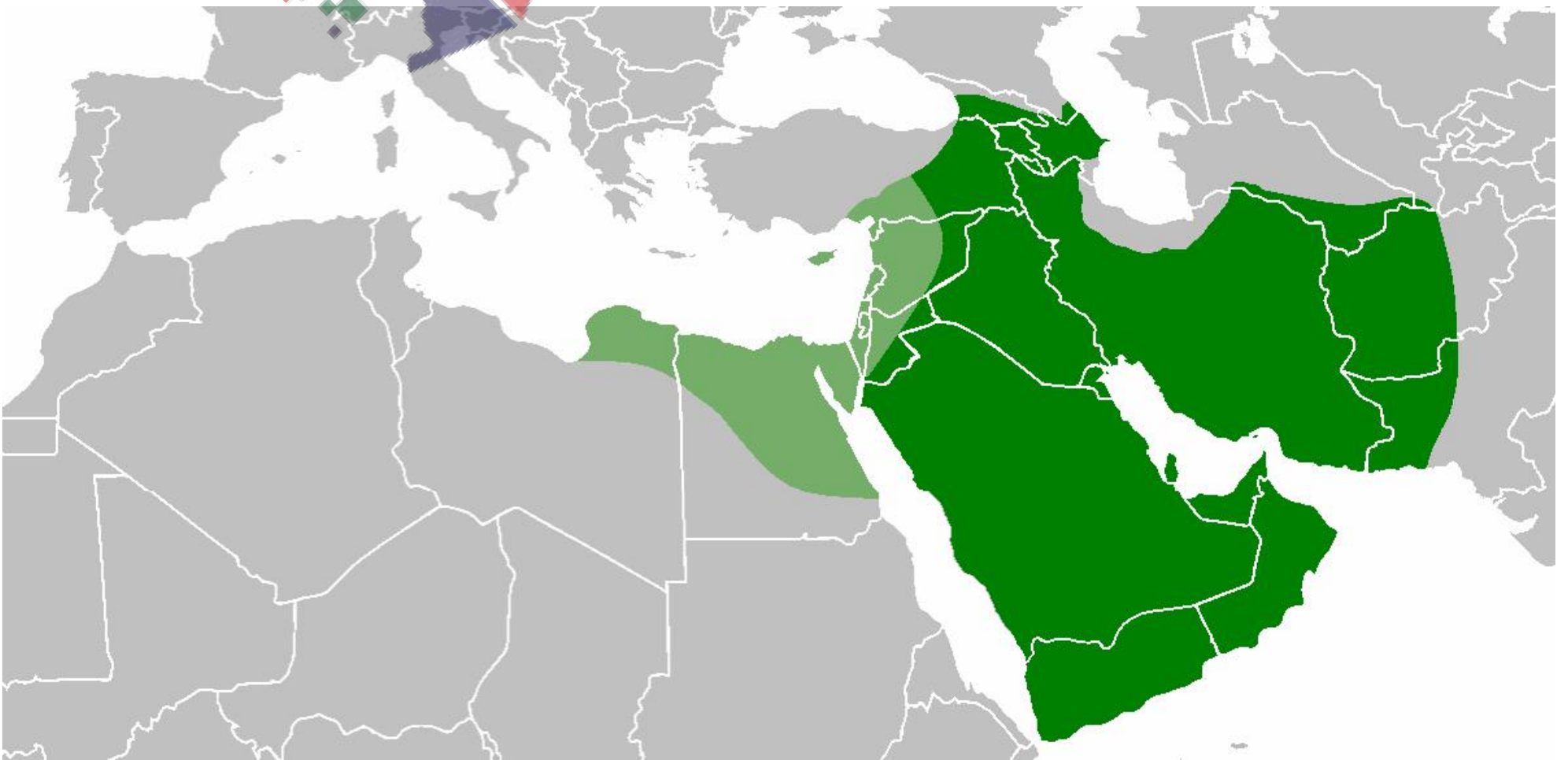
Explain why 'Hazrat Uthman (RA) encountered difficulties in the later years of his caliphate and was assassinated. [4]

Briefly state why any one event you have written about in part (a) was of special significance. [4]

ALI BIN ABI TALIB (R.A)



Map of Caliphate 656 and 661 CE



Life Before Caliphate of Hazrat Ali(R.A)

Hazrat Ali(RA) was born ten years before prophethood. It is said that he was born while his mother was near the Kaabah so she had to go inside the Kaabah for his birth. Thus he was born in the Kaabah. His father, Abdul Manaf, who was known as Abu Talib, was the leader of Banu Hashim, a clan of the Quraish tribe of Mecca. Abu Talib and his wife Fatima bint Asad, despite their poverty, graciously took in the Prophet(SAW) and cared for him as his own son. Thus, from the very beginning Hazrat Ali(RA) was with the Prophet(SAW). Likewise, the Prophet(SAW) raised Ali(RA) till the age of five out of love for his family.

Hazrat Ali(RA) was at the tender age of ten when the Holy Prophet(SAW) was commissioned by God. Once, when Hazrat Ali(RA) found the Holy Prophet(SAW) and his wife Hazrat Khadija(RA) praying, he enquired as to what the Holy Prophet(SAW) was doing. Upon this, the Holy Prophet(SAW) told him about Islam and that he was the Messenger of Allah, and invited him to Islam. Due to the fact that Hazrat Ali(RA) knew the Holy Prophet(SAW) all his life and had a lot of respect for him, he knew that what he was telling him was the truth. Thus, he accepted Islam and is counted among the first to have accepted Islam. On the fourth year of Prophethood, when the Holy Prophet(SAW) was commanded to spread the message of Islam to his relatives, he asked Hazrat Ali(RA) to arrange for a meal to be prepared with his relatives. After the meal, the Holy Prophet(SAW) announced to his relatives that he was the Messenger of Allah and asked, **“Who among you will stand by me and help me?”** Upon this, nobody had the courage to say anything, but Hazrat Ali(RA), who at the time was just a young boy, stood up and wholeheartedly declared, **“O Prophet of Allah, though I am just a young boy, but still I am present to stand by you.”**

Ali(RA) was amongst the nearly dozen or something Muslims who did not migrate to Abyssinia. At the beginning of the Boycott of Banu Hashim, Ali(RA) was 16 years old, and he was charged with the difficult and dangerous duty of collecting food for the whole clan. He discharged this duty at great risk to his life and brought water and grain whenever he could find any. When the Prophet(SAW) left for Madina with Hazrat Abu Bakr(RA) he told Hazrat Ali(RA) to remain behind in Mecca, and to return all the belongings of the people of Mecca as the Holy Prophet(SAW) was entrusted with the precious belongings of some non-believers in Mecca. The Holy Prophet(SAW) requested Hazrat Ali(RA) to sleep in his bed and to cover himself with his blanket. When the Makkans attacked in the morning, Hazrat Ali(RA) was there instead, ready to sacrifice himself for the Holy Prophet(SAW). So they held their swords back. He later met the Prophet(SAW) at Quba after returning the belongings of the Meccans. He was amongst the first to volunteer to work in the construction of the Masjid e Nabawi. He was sent along with Zubair(RA) to keep an eye on Abu Sufyan's caravan before Badr. He shared a camel with the Prophet(SAW) for Badr and guarded his tent. He was also the flag bearer and killed Walid bin Utbah in the pre battle duels. During the battle he fought bravely and killed nearly 21 men including Abu Sufyan's son Hanzala. He was married to the Prophet[pbuh]'s youngest daughter Fatima(RA) after the battle. They had four children. Two sons Hassan and Husayn, and two daughters Zaynab and Umm Kulthum bint Ali.

He led the Muslim campaign against Banu Qainuqa after they broke terms of the Charter of Madina. In the Battle of Uhud he was again made the flag bearer and killed more than 3 Makkan duelists. He and nine others formed a ring around the Prophet to protect him when the battle turned dangerous for the Muslims. He took care of the Prophet's injuries in this battle. He played a vital role in foiling the Banu Nadeer's plan to kill the Prophet during the Muslims' campaign against

them. During the Battle of Trench he killed Amr bin Abd vudd in a duel and made the other Makkans, who crossed the trench, retreat in fear. Later he led the assault against the Banu Quraiza forts. He led 100 men against Banu Saad and was the standard bearer of the expedition against Banu Mustaliq where Ayesha(RA) lost her necklace. Him and Ayesha (R.A) had some bitterness about the fact that he suggested that she be divorced by the Prophet [pbuh] before her innocence had been proven by Surah Nur. He was the one who wrote down the treaty of Hudaibiya and due to the conviction of his faith he refused to erase the names of Allah (Rahmaan and Rahim) and Muhammad Rasulullah from the document as per Suhail bin Amr's demand. The Prophet did not scold him for it rather he erased these things himself to keep the peace. He led an expedition against Banu Saad and returned victorious. He was given the banner during the Battle of Khyber where the Prophet [pbuh] had declared that the banner would be given to **"Him who loves Allah and His Messenger and Allah and His Messenger love him"**. He was suffering from some pain in his eyes with the Prophet [pbuh] healed with his saliva. He then proceeded to fight off the legendary Jewish warrior Marhab and defeated him. Then he uprooted a door of a fort from its hinges and led Muslims to victory by using it as a huge shield.

He entered Makkah during its conquest with the contingent of the Prophet [pbuh], carrying the Muslim banner. After the Conquest he was sent to preach Islam to the Banu Jazima. He did not flee from the sudden ambush during the Battle of Hunain. He was sent with a contingent to conquer areas surrounding Taif and the Banu Tayi were defeated by him aswell. The Prophet [pbuh] took Ali and his family with him for a Mubaliha (Religious Confrontation) against the Christians of Najran which they were too afraid to face and thus agreed to a treaty with the Muslims.

When the Prophet[pbuh] left him as the deputy of Makkah during the Battle of Tabuk, the hypocrites mocked him which made him feel upset about why the Prophet [pbuh] did so. He went after the Muslim army and the Prophet [pbuh] consoled him saying **"Would it not suffice you to be my successor in the way that Aaron (Harun) was to Moses"? But there will be no Prophet after me."**

He was sent by the Prophet [pbuh] to announce the Declaration of Discharge. According to the Declaration it was provided that henceforward the Muslims were discharged of all obligations that they had undertaken with the non-Muslims. All treaties or agreements with them were to be no longer effective. Henceforward the non-Muslims were not to be allowed to visit the Kaaba or perform the Hajj. New rules for the performance of the Hajj were proclaimed. Polytheism was to be no longer tolerated a grace period of four months was laid down. He was sent on a campaign to Yemen where he debated with Jewish Rabbis and led to conversion to Islam of many people in Yemen including many of the Rabbis. Ali rode next to the Prophet (pbuh) on the final pilgrimage On his way back from the Farewell Pilgrimage the Prophet [pbuh] gathered his companions at Ghadeer Khum, held up Ali's wrist and announced : **"To whom I am the Lord, Ali is also the Lord"** After reaching Madina when the illness of the Prophet got worse, him and Ibn-e-Abbas supported the Prophet [pbuh] in walking to Ayesha [R.A]'s apartment. When the Prophet [pbuh] breathed his last he was bathed, shrouded and lowered into the grave by Ali [R.A] and Abbas [R.A]. It was why he could not participate in the election of the first Caliph at Saqifah Bani Saad.

Q16. Describe the role played by Ali bin Abi Talib in the life of the Prophet. [10]

To what extent does Hazrat 'Ali's relationship with the Prophet provide a model for family relations today? [4]

Ali bin Abi Talib showed loyalty to the Prophet. How can Muslims show loyalty in their everyday lives?

Consequences of Uthman's Murder

Election of Ali (R.A)

After the assassination of Uthman, a state of anarchy came to prevail in the affairs of Madina. Uthman had yet not been buried, three days had passed. Some companions broke through the rows of rebels on the third day and managed to go through with his burial. There was no government. The rebels let loose a reign of terror, and the peaceful citizens of Madina chose to remain indoors. The rebels were divided into three groups, namely the Egyptians, the Kufans, and the Basrites. Although they had made common cause in the Assassination of Uthman they differed among one another on other points. After four days, the rebels decided to return to their homes, but they felt that in their interests it was necessary that the new Caliph should be chosen before they left Madina. In the matter of the election of the Caliph, there were differences among the rebels. One group favored the election of Ali, another group favored the election of Talha and yet another group favored the election of Zubair. The Egyptians waited on Ali, and requested him to accept the office of the Caliph. He declined the offer and said that someone else should be elected as the Caliph. On his refusal, the rebels contacted Zubair and Talha, and offered them the caliphate. They also refused. The rebels next approached the Ansars, and requested them to choose a Caliph from among themselves. They too refused the offer saying that in the presence of Ali, no one else deserved to be elected as the Caliph. The rebels tried to persuade Ali to reconsider his decision. He maintained his previous decision and persisted in declining the offer. The rebels next approached Saad b Abi Waqas, Saeed b Zaid, and Abdullah b Umar to accept the caliphate. All of them refused to accept the office. There was now a complete deadlock in the matter of the election of the Caliph. The rebels gave the ultimatum that unless the people of Madina chose the Caliph within the next twenty-four hours they would be forced to take some drastic action. Companions and common people gathered in the Masjid-e-Nabawi and all began to convince Hazrat Ali (R.A) to accept their allegiance to him as their Caliph. He was finally convinced due to the severity of the situation. A Bayt was held at the Masjid on his hand where the majority of people gave their allegiance to him except a few.

Cry for revenge by Umayyads

After Ali had assumed office, the rebels left for their home towns. The Umayyads who had consolidated their position in Syria raised the cry of vengeance for the blood of Uthman. The blood stained clothes of Uthman, and the fingers of his wife, Naila, which had been cut by the rioters while she defended were exhibited in the mosque at Damascus. The Umayyads incited the emotions of the people and they declared that they would not rest content until the death of Uthman had been avenged. The cry of the Umayyads raised in Damascus found its echo in Madina and Makkah as well, and many persons in Madina and Makkah also joined the call for vengeance for the blood of Uthman. Talha and Zubair two prominent companions who had taken the oath of allegiance to Ali supported the call for vengeance. Even Ayesha[R.A], the wife of the Holy Prophet joined the camp which raised the cry for vengeance.

Change of Governors

The rebels who had attacked 'Hazrat Uthman (RA) demanded the reversal of his policies which they said were contrary to Islamic principles. Ali decided to depose the provincial governors appointed by Uthman, and appoint new Governors. Ali felt

that in the interests of the state it was necessary that there should be a change in the provincial governors. One of the main allegations against Uthman which had triggered off the revolt was nepotism in the appointment of Governors. Ali felt that even if Uthman had any justification for the appointment of his favorites as Governors, such justification was no longer there after his death. As such a change was necessary in general interest. Because of the unfortunate revolt against Uthman, the administration was weak in some parts of the country. Mughira b Shuaba and Abdullah bin Abbas advised him against taking this step but could not convince him. Ali issued orders for the deposition of the Governors. Ali appointed Suhail b Hanif as the Governor of Syria; Saad b Ubaidah as the Governor of Egypt; Ummara b Shahab as the Governor of Kufa; Othman b Hanif as the Governor of Basra; and Abdullah b Abbas as the Governor of Yemen. The Governors of Basra and Egypt faced no issues in taking charge. Abdullah b Abbas succeeded in assuming the charge in Yemen, but the previous Governor escaped to Makkah and carried away the entire treasure with him. When the new governor of Syria reached Tabuk on the border of Syria, he was met by the Syrian force, who forced him to go back as they did not acknowledge Ali as the Caliph. Similarly the new governor of Kufa had to return to Madina after having failed to assume the charge of his office.

Battles of Camel and Siffin

The Battle of the Camel, took place at Basra, Iraq on 7 November 656 (13 Jumada Al-Awwal 36 AH). The battle was fought between Ali, and A'isha, Talhah and Zubayr who led the campaign against Ali aiming to avenge the death of Uthman. Ali(R.A) had 20,000 soliders while Aisha(R.A) had 30,000. Ali did not want to fight and agreed to negotiate. He then contacted Aisha, Talha and Zubair. Talha and Zubair did not want to fight and left the field. Everyone was happy except the people who had killed Uthman and the supporters of the Qurra, they launched a night attack and started burning the tents. Everyone thought that the other party had committed breach of trust. The fighting started. As the battle raged Ali's forces cut off the legs of Aisha's camel. Aisha alighted from the camel and the battle stopped. She was sent back to Madina with her step brother Muhammad bin Abu Bakr who was fighting on Ali's side. Nearly 20000 Muslims were slain on both sides.

The Battle of Siffin was fought between Ali ibn Abi Talib and Muawiyah I in Siffin. Ali's soliders numbered up to 80,000 and Muawiyah's army was around 120,000. Ali's inability to punish the murderers of Uthman and Muawiyah's refusal to pledge allegiance eventually led Ali to move his army north to confront Muawiyah. The armies had encamped at the site for more than two months prior to the battle and the offensive was finally launched by the Qurra' in Ali's army on July 26 (8 Safar 37 AH). After three days of fighting the loss of life was terrible. Amr bin Aas suggested to Muawiyah to put the pages of Quran on lances to stop the fighting and it worked. The battle lasted till July 28 (10 Safar 37 AH). Ali's army lost around 25,000 men and Muawiyah lost 40,000. It was decided that the Syrians and the residents of Kufa nominate an arbitrator for themselves, each to decide between Ali and Muawiyah. Amr bin Al-Aas was nominated from Muawiyah's side and Abu Musa Ashari was nominated from Ali's side. The arbitration was however unsuccessful and the conflict remained unresolved.

Q17. What were the consequences of Hazrat Uthman(RA)'s murder?
[10]

'Ibn Muljam's murder of Hazrat Ali (RA) was unjustified'. Discuss, giving reasons for your answer.[4]

Change of Governors and its effects

Ali decided to depose the provincial governors appointed by Uthman, and appoint new Governors. Some of the Governors like Muawiyah in Syria had been in office for more or less twenty years and had grown too powerful. Such concentration of power in a single person was unhealthy for administration. Ali felt that in the interests of the State it was necessary that there should be a change in the provincial governors. One of the main allegations against Uthman which had triggered off the revolt was nepotism in the appointment of Governors. Ali felt that even if Uthman had any justification for the appointment of his favorites as Governors, such justification was no longer there after his death. As such a change was necessary in general interest. Because of the unfortunate revolt against Uthman, the administration was weak in some parts of the country. Ali had noticed that for some time past the Muslims had departed from the austere way of the life of Islam, and had taken to the luxurious way of living borrowed from the non-Muslims. Ali had a program for the restoration of Islam to its pristine purity. For the implementation of such program it was necessary that Ali should have, as the provincial heads, persons in whom he had confidence and who could be depended upon to carry out his policies into action. Ali did not wish to give the impression that he intended to victimize any particular individual; his plan was to depose of all the existing Governors. The rebels who had attacked 'Hazrat Uthman (RA) demanded the reversal of his policies which they said were contrary to Islamic principles. They could raise anarchy again if the governors appointed by Uthman were not changed.

Mughira b Shuaba and Abdullah bin Abbas advised him against taking this step. Mughira advised Ali that he should not take the hasty step of deposing all the Governors at the start of his caliphate. He suggested that Ali should bide his time, and he should transfer or depose the Governors after he had consolidated his own position. Abdullah bin Abbas said that with the assassination of Othman the prestige of the central government had fallen low, and it was necessary that its prestige should be re-established before any attempt was made to remove the Governors. However neither of them could convince him Ali issued orders for the deposition of the Governors. Ali appointed Suhail b Hanif as the Governor of Syria; Saad b Ubaidah as the Governor of Egypt; Ummara b Shahab as the Governor of Kufa; Othman b Hanif as the Governor of Basra; and Abdullah b Abbas as the Governor of Yemen. The Governors of Basra and Egypt faced no issues in taking charge. Abdullah b Abbas succeeded in assuming the charge in Yemen, but the previous Governor escaped to Makkah and carried away the entire treasure with him. When the new governor of Syria reached Tabuk on the border of Syria, he was met by the Syrian force, who forced him to go back as they did not acknowledge Ali as the Caliph. Similarly the new governor of Kufa had to return to Madina after having failed to assume the charge of his office.

In Makkah the position was confused. In Makkah some persons offered allegiance to Ali, but the majority of the Quraish withheld their allegiance to Ali. It appears that at that stage, Ali did not appoint a Governor for Makkah, and

the Governor appointed by Uthman continued in office. He did not offer allegiance to Ali. Syria was definitely hostile to Ali. Kufa was not hostile, but as the people of Kufa had played a leading role in the assassination of Uthman and the election of Ali, they wanted that Ali should be subservient to them. Makkah did not want to defy Ali, but it did not want to support him either. At the outset of his caliphate Ali had to force an administrative crisis in the country.

Mu'awiya who was the governor of Syria and a cousin of 'Uthman, refused to leave his post and accept 'Ali as the caliph until 'Uthman's assassins were punished. This demand of Mu'awiya led to unrest and the formation of different groups even within 'Ali's core supporters, as Talha and Zubayr who had initially sided with 'Ali turned against him. The battles of Camel and Siffin ensued.

The Battle of the Camel, took place at Basra, Iraq on 7 November 656 (13 Jumada Al-Awwal 36 AH). The battle was fought between Ali, and A'isha, Talhah and Zubayr who led the campaign against Ali aiming to avenge the death of Uthman. Ali(R.A) had 20,000 soliders while Aisha(R.A) had 30,000. Ali did not want to fight and agreed to negotiate. He then contacted Aisha, Talha and Zubair. Talha and Zubair did not want to fight and left the field. Everyone was happy except the people who had killed Uthman and the supporters of the Qurra, they launched a night attack and started burning the tents. Everyone thought that the other party had committed breach of trust. The fighting started. As the battle raged Ali's forces cut off the legs of Aisha's camel. Aisha alighted from the camel and the battle stopped. She was sent back to Madina with her step brother Muhammad bin Abu Bakr who was fighting on Ali's side. Nearly 20000 Muslims were slain on both sides.

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Q18. Hazrat 'Ali's policy of changing the governors appointed by 'Uthman led to a lot of problems for him.

Outline:

(i) His reasons for making these changes;

(ii) The effects of his policy. [10]

“Ali was a strong caliph’. Give reasons to agree or disagree with this statement. [4]

Battle of Camel

When Ali was elected as the Caliph both Talha and Zubair took the oath of allegiance to him. As the crisis in Madina deepened, and Ali gave the call for military action against Muawiyah, even the people who had taken the oath of allegiance did not respond to the call. Muslims did not want to fight Muslims. Talha and Zubair suggested to him that if one of them was appointed as the Governor of Kufa and the other was appointed as the Governor of Basra they would help in the consolidation of his rule. Ali preferred to appoint his own men as the provincial Governors. He told Talha and Zubair that he wanted them to remain at Madina by his side as his Counselors. They requested Ali to permit them to go to Makkah for performing the Umra. Ali refused the permission on the ground that he wanted their presence in Madina in public interest. Thereupon Talha and Zubair escaped from Madina secretly. At Makkah, Talha and Zubair joined Ayesha. Ali tried to reason with them and wrote letters to them to avoid conflict but their minds were made.

When in Syria, Muawiyyah raised the cry for the vengeance of the blood of Uthman, the cry was echoed in Makkah as well. The people of Makkah delayed giving the oath of allegiance to Ali. She said in an address to the Makkans: **"O you people! The rebels from different provinces have murdered the innocent Uthman.They plundered and looted the citizens of Madina. The mischief has not been crushed, and the murderers of Uthman have not been brought to book. It is vengeance alone for the blood of Uthman that can vindicate the honor of Islam. "**

The Governor of Makkah and some of the governors of the provinces who had been deposed by Ali joined Ayesha[R.A]'s army with their men and resources. All the Umayyads of Makkah, and those who had escaped from Madina after the assassination of Othman offered themselves for war service. These included Saeed b Al Aas, Mughira b Shuba, and Walid b Uqba. After consultation Abdullah bin Amir, the former governor of Basra, convinced Ayesha to first take the army to Basra and gather support from his loyalists there. Al Fazal, the wife of Abbas, an uncle of Ali, sent a letter to Ali through a special messenger informing him of the plan of Ayesha. Despite internal conflicts between Ayesha's generals, the army managed to gather 30,000 soldiers. On their way, a prediction made by the Prophet [pbuh] came true. Ibn Abbas narrates that Allah's Messenger (S.A.W) said to his wives: **"Who amongst shall be the rider of the camel who when marching, shall have the dogs of Hawab bark at her? Thereafter many people shall be killed on her left and right sides, she would subsequently survive after which she will be made to feel guilty'.**

When the army reached the watering place of Hau'ab, the dogs of the village came out, and barked at Ayesha. She inquired about the name of the place, and when she was told that it was Hau'ab, she recalled the prediction of the Holy Prophet, she wanted to go back. But her generals convinced her that there was no other option, but to hurry forward to Basra, and occupy the city before an encounter with the forces of Ali. When the army of Ayesha camped outside the city of Basra, Uthman b Hanif, after initial attempts to bring about peace, raised an army to defend Basra and fought against Ayesha's army. However he failed to defend the city and was captured and imprisoned by her soldiers. Ali, who had been preparing an army to go up against Muawiya in Syria had

to change his direction and head towards Basra. 600 people who were thought to be involved in Uthman bin Affan's murder were put to death by Ayesha's army at Basra.

Ali (R.A) was having troubles raising an army for which he sought out various tribes and Governors. His soldiers totalled to 900 only. Abu Musa Ashari, Kufan Governor, wanted to remain neutral but the people of Kufa were convinced by Imam Hassan (R.A), The Prophet [pbuh]'s grandson, to join his father. 10,000 men were added to Ali's ranks. Seeing the people of Kufa join him, Bedouins and Arab tribes also joined him increasing the number of his soldiers to 20,000.



When both the armies came face to face, Ali sent Qaqa bin Amir with a message of peace to Ayesha. He inquired from her: **“Why are you out to punish 5000 for the sin done by 500?”** He convinced her, Talha and Zubair that it was indeed Ali's intention to punish the murderers of Uthman but only once peace had been established in the Islamic empire and due investigations had been conducted. Ali then himself met with Talha and Zubair and convinced them to end hostilities. Peace was about to be brought about if not for the murderers of Uthman from Kufa, hidden in the army of Ali there were two to three thousand men of Kufa who were involved in the revolt against Uthman, who were afraid that peace between the two armies would mean doom for them just like the 600 people of Basra.

The rebels attacked the army of Ayesha and her soldiers fought back. This made both sides think that the other had betrayed the peace efforts. Fighting began. As Muslims leapt upon Muslims and killed each other, Talha and Zubair became disoriented with the fighting and tried to leave. They were killed by the enemies of Uthman. When Ayesha came to know of the state of the battle, she came to the battle seated in a howdah on a camel. She exhorted the people to stop fighting. She posted Kaab b Sur the Qazi of Basra in the center of the battlefield with a copy of the Holy Quran on his head. He exhorted the men of the army of Ali to stop fighting in the name of God. Some men of the army of Ali were inclined to listen to the call of Kaab b Sur well known for his piety and learning. The rebels who were in the forefront of the fight shouted **“He is the man who reported that Talha and Zubair had not taken the oath of allegiance to Ali voluntarily. Kill him.”** The rebels then killed him. Ali then ordered his men that, to stop the fighting, Ayesha's camel's legs should be cut. It was thus done and as soon as her howdah was brought down to the ground, fighting stopped. She was sent back to Madina with her step brother Muhammad bin Abu Bakr who was fighting on Ali's side. She never got involved in political matters after this. Nearly 10000 Muslims were slain on both sides. As in this battle, the camel of Ayesha became the main target of attack. The battle came to be known as the Battle of the Camel. Because of this battle 'Ali was prevented from dealing effectively with Mu'awiya earlier and this battle caused a deep divide amongst the ummah. After this battle, Ali[R.A] moved the capital of the Islamic Empire from Madinah to Kufa.

Q19. Write an account of the events that resulted from the opposition of Talha and Zubayr to 'Ali. [10]

Explain why you think Mu'awiya refused to step down from the governorship of Syria at 'Ali's request. [4]

Battle of Siffin, Kharjites and Arbitration

Some reasons why Muawiya opposed Ali are as follows: Mu'awiya had achieved political success on his own merit and was a popular governor of Syria and hence reluctant to step down from this position. Ali's election by the support of rebels was contended by Mu'awiya. Another reason for his opposition was that as an Ummayyad he felt that 'Uthman's murder was not being avenged by 'Ali and hence he opposed him. The battle of camel between Aisha and Ali was another reason for Muawiya's opposition. Hazrat Ali rejected all overtures for an understanding with Mu'awiya and was in fact planning to invade Syria in the spring of 657 in order to appoint a governor of his choice in the province. This was the primary reason why Mu'awiya opposed 'Ali, i.e. to secure his position as governor of Syria.

After Ali had assumed office, the rebels left for their home towns; Kufa, Basra and Egypt. The Umayyads who had consolidated their position in Syria raised the cry of vengeance for the blood of Uthman. The blood stained clothes of Uthman, and the fingers of his wife, Naila, which had been cut by the rioters while she defended were exhibited in the mosque at Damascus. The Umayyads incited the emotions of the people and they declared that they would not rest content until the death of Uthman had been avenged. Ali [R.A] had been distracted by the Battle of Camel and a rebellion in Seestan due to which Muawiya was able to gather support and simultaneously weaken Ali by casting doubts in his mind about his

loyal Governor of Egypt Qais bin Saad. Ali had then removed Qais from his post and replaced him with Muhammad bin Abu Bakr. Meanwhile Ali sent letters to Muawiya to try and convince him to accept him as Caliph without resorting to Muslims fighting Muslims. But the situation was much worse than that. Both sides prepared for war. Ali managed to raise an army 80,000 strong. It included men from Kufa, Iraq, Basra and Madina. Ali made Malik Ashtar the Commander-in-Chief of his forces. In March 657, Ali set out from Kufa at the head of his army. From Kufa the army proceeded to Madina. Here more troops joined the army of Ali. From Madina Ali set out for Syria. Muawiya led 120,000 soldiers to the banks of the Euphrates river in Siffin around the present-day Syrian city of Raqqa, And there his army took control of the water supply.



Regions under the control of **Muawiyah I** (red), **'Amr ibn al-'As** (blue), and **Ali ibn Abi Talib** (green) during the First Islamic Civil War (First Fitna)

The two armies remained in front of each other for two months without any serious fighting except for some skirmishes for the control of the water supply which Ali won. Then came the month of Muharram and during this month the hostilities were officially suspended. Attempts

were made to reconcile and emissaries visited both camps for peace negotiations but they failed. As the month of Safar began, fighting started on a small scale and lasted a week. The main battle began on the 8th of Safar 37 A.H. The heralds from the army of Ali stepped forward, and shouted to the army of Muawiyah to accept the truth and acknowledge the caliphate of Ali. The heralds from the army of Muawiyah shouted, **"We seek vengeance for the blood of Othman. Hand us his murderers if you are in the truth"**. These calls proved ineffective, and the two armies prepared themselves for action. Before the beginning of the battle proper, according to the usual Arab practice the challenge to personal duel was given, Ali gave the challenge for personal combat with Muawiyah. Muawiyah did not accept the challenge. Then Malik Ashtar the Commander-in-Chief of the forces of Ali stepped forward, and gave a challenge for a personal duel with 'Amr b Al 'Aas the Commander-in-chief of the forces of Muawiyah, 'Amr b Al Aas did not accept the challenge.

The fighting on the first two days was somewhat undecisive as both sides were equally matched. On the third day a contingent of Ali's army led by Ammar bin Yasir broke through the ranks of Muawiyah's army and fought bravely until Ammar was martyred. The Prophet [pbuh] had predicted about Ammar: **"May Allah be merciful to `Ammar. He will be killed by a rebellious aggressive group. `Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire."** As soon as Ammar was martyred, many people in Muawiyah's camp were shocked because they recalled the Prophet's prediction. This demoralized his army and strengthened the resolve of Ali's army who now were more sure of being on the right path. Muawiyah tried to keep up the morale of his people by saying that the responsibility for his death lay with Ali who had brought him to fight in spite of his old age. The next day spelled disaster for Muawiyah's troops as their weapons supplies started running out and Ali's army began to overwhelm them. Amr bin Aas came up with a strategy and suggested it to Muawiyah to save themselves. The next day when the battle began again, the Syrians hung the leaves from the Holy Quran on their lances and raised the cry, **"O you men of Iraq, should you kill us what would become of our families and should we slay you what would become of your wives and children. Let us stop this sad warfare, and resort to the decision of the Book of God."** Ali tried to reason with his soldiers that this was a trick of the enemy but about 20,000 men of Iraq led by Zaid b Hasan, and Mustur bin Fidki openly revolted and laid down their arms. They forced Ali to recall his troops and negotiate an arbitration between the two groups. Around 25,000 men were killed from Ali's army and Muawiyah lost 40,000 men. Messages were exchanged between Ali and Muawiyah and it was decided that in Ramadan, one arbitrator from Ali's side and one from Muawiyah's side would be chosen to find a peaceful solution to this crisis. Abu Musa Ashari was appointed as the arbitrator to represent Ali. On the side of Muawiyah, 'Amr b Al-Aas was appointed as the arbitrator.

The Battle of Siffin led to the birth of the first sect among the Muslims which came to be known as the Kharjites. The term literally means separatists, seceder or outgoers. The movement had its origin

among the tribes of Banu Tamim, Banu Bakr, and Banu Hamdan. These people had participated in the revolt against Uthman, and were involved in his murder. When Muawiyah raised the cry for vengeance, they allied themselves with Ali. They fought on his side in the Battle of the Camel. When Ali led his forces to Syria, these people were amongst those who refused to fight after the Syrians brought out the Quran on their lances. Once negotiations had begun they tried to urged Ali to make a surprise attack on the Syrians but he turned them down now that the process to bring about peace had begun. On return from Siffin they did not come back to Kufa. Instead they encamped at Harura, a few miles outside Kufa. Their strength was about twelve thousand. Their leaders were Shabath b Ribī al Riahī; Abdullah b Kauwa al Yeshkuri; Yazid b Qais Al Harabi; and Abdullah b Wahab al Rasibi. The Kharijites were bitterly opposed to the idea of arbitration, however 'Ali treated them with compassion and persuaded them to return to their homes.

The arbitrators met at Dumatul Jandal midway between Kufa and Damascus in January 658 C E. Each side sent a retinue of four hundred persons to witness the proceedings. They invited some notable companions from Makkah and Madina who were known for their neutrality in the dispute between Ali and Muawiyah to come to Dumatul Jandal. Those who responded to the invitation included Abdullah b Umar; Abdullah b Zubair; Mughira b Shuba; and Abdur Rahman b Harith. When nothing could be decided 'Amr b Al 'Aas said, **"If Ali is not acceptable to us and Muawiyah is not acceptable to you, and we have not been able to arrive at an agreement about any neutral person, then what should be the way out in your considered opinion."** Abu Musa said, **"In my opinion the best course would be that we would depose both Ali and Muawiyah, and ask the community to decide the matter for themselves."** Amr b Al 'Aas said, **"Alright, you make this announcement."** However, at the time of the announcement of the verdict Abu Musa, as per the agreement, announced that he and his colleagues agreed that both 'Ali and Mu'awiya should step down but Amr bin Al'Aas changed his stance and said that 'Ali should step down however, Mu'awiya should be nominated as Caliph. Thus the arbitration failed as Ali refused to abide by an unfair decision. The failure of the arbitration deeply upset the Kharijites who had made their peace with 'Ali. They now broke away and set up their own community in Nahrawan.

Q20. Write about the following events that took place during the caliphate of 'Ali: The battle of Siffin; The emergence of Kharijites; and The arbitration after Siffin. [10]

What in your opinion was the most serious consequence of the outcome of the arbitration during the rest of 'Ali's reign? [4]

'The Kharijites were the main reason for 'Ali not winning the Battle of Siffin.' Do you agree or disagree? Give reasons to support your answer. [4]

In your opinion what was the most serious consequence of the outcome of the battle of Siffin? Give reasons for your answer. [4]

Battle of Nahrawan and the Fall of Egypt

The details of the arbitration drafted two days after the Battle of Siffin were a disaster for 'Ali as he had led his army into battle as the Commander of the Faithful and now the troops were headed back as a faction in a civil war. The upset soldiers from 'Ali's army from both the Basra and Kufa regiments refused to set up camp with the rest of their regiment and they came to be known as the Kharijites. They were opposed to the idea of arbitration and argued for **'No judgment but God's'**, by which they meant that as the caliph 'Ali should not have agreed to the arbitration and compromised his authority. They were treated with compassion by 'Ali who reminded them that it was not him who had sought a ceasefire. The famous oath of Ghadir Khumm composed by the Prophet in the last year of his life was repeated. After which most of the Kharijites returned to their home. Some sort of conciliation was brought about between Ali and the Kharijites, and most of the Kharijites returned to Kufa. The Kharijites were a restive and over sensitive people of the extremist type. Later in 658 CE 'Ali's attempt to get the Kharijites to join the fight against Mu'awiya was only partially successful as only 2000 moderates joined him. 'Ali decided to deal with the remaining before confronting Mu'awiya but when 'Ali's army saw within the martyrs their fathers and brothers they lost the will to fight. Eventually 'Ali was forced to share power with Mu'awiya and the remaining small band of Kharijites raised the standard of rebellion in Persia.

The Kharijites slipped from Kufa one by one, established a settlement at Nahrawan, a few miles to the east of the Tigris near Madain. The Kharijites from Basra and elsewhere in Iraq also migrated to Nahrawan. Here the Kharijites gathered in strength. They elected an Amir of their own. They declared that they were not interested in the affairs of this world, and that they had sold their lives to win paradise in the next world. They held that no one except themselves was a Muslim, and it devolved on them to get rid of such people who did not agree with them. They let loose a reign of terror in the countryside and created a problem of law and order for the administration. Their strength was about twelve thousand. Their leaders were Shabath b Ribī al Riahī; Abdullah b Kauwa al Yeshkuri; Yazid b Qais Al Harabi; and Abdullah b Wahab al Rasibi. The Kharijites were guilty of killing Abdullah bin Khabab bin Araat and his group of travellers.

Ali's Argument

- Ali pointed out that they themselves were at fault,
 - because they should never have laid down their arms to begin with at Siffin
 - and force him to call back Malik al-Ashtar, who was at the point of securing victory over Mu'awiya.
 - Ali reminded them that they themselves had pressed for the arbitration and
 - had forced him to appoint Abu Musa al-Ash'ari as their representative.
 - He told them that he found their present behavior very strange, considering their involvement in Siffin.
 - To this they admitted that they had sinned but now they had repented for it and he should do the same.

When Ali was ready for a march to Syria he sent a message to the Kharijites asking them to join him in the march to Syria. The Kharijites said that due to the decision made in arbitration, Ali was no longer the Caliph and they were not bound to listen to him. Ali felt that it was futile to argue with a fanatic people like the Kharijites. He was accordingly of the view that they should march to Syria without the Kharijites. His army men however expressed the view that when they were to be away there was the danger that the fanatic Kharijites would terrorize and murder their families. Ali thus proceeded to Nahrawan instead of Syria.

- There was a danger that the Kharijis might attack Kufa as Ali and his men were marching towards Mu'awiya,
 - So Ali decided to stop his march and:
 - He changed his course eastward,
 - crossed the river Tigris and approached Nahrawan.
- On reaching there Ali sent a messenger to the Kharijis
 - Demanding that those people who had murdered innocent Muslims around their camp should be surrendered.
 - The Kharijis replied that they were all equally responsible for killing these sinners.

Ali marched with forces to Nahrawan. Reaching Nahrawan he announced amnesty for whoever laid down his arms, and asked them that they should surrender the persons who were guilty of killing Abdullah b Khabab and other Muslims. The Kharijite refused to surrender any person, and declared that they would consider it to be a virtue to fight against Ali and his forces. After amnesty, 4000 out of the original 12,000 Kharijites remained in the battlefield. Against Ali's 50,000. The Kharijites fought desperately and frantically but they were outnumbered by the forces of Ali. Out of four thousand Kharijites, only two or three dozen Kharijites escaped; the rest were killed.

After the victory against the Kharijites when Ali commanded his troops to march against Muawiya they refused to obey him and refused to fight Muslims any further. When Muawiya heard of the mutiny by Ali's soldiers he sent Amr bin Al-Aas with an army against Muhammad bin Abu Bakr the Governor of Egypt. Muhammad bin Abu Bakr was already dealing with a rebellion against the people who had been loyal to the previous caliph Uthman. They rebelled against him because he had been a part of the group which had surrounded Uthman's house. Although he had went away from the siege after talking to Uthman but they refused to believe him. He only had 4000 soldiers with him and could not withstand the attack from Amr bin Al-Aas. Muhammad bin Abu Bakr, the adopted son of Hazrat Ali [R.A], was killed in this battle and Egypt came under the control of Muawiya and Amr bin Al-Aas. Though most of the Kharijites were killed at the Battle of Nahrawan, some Kharijites escaped it, and these people conspicuous for their fanaticism vowed vengeance against Ali. The victory of Nahrawan thus paved the way to the assassination of Ali, for a Kharijite assassinated Ali two years later.

Martyrdom of Ali [R.A]

Ali defeated the Kharijites at the Battle of Nahrawan, but that was not the end of the Kharijites. Those who survived the disaster of Nahrawan burnt with the desire to seek vengeance for the blood of their comrades who had fallen in the Battle of Nahrawan. According to their view all those who were fighting for power had committed sin and had ceased to be Muslims. Fanatics as they were, they had the conviction that they would be serving the cause of God, if they murdered all such persons who were the principal characters in the struggle for power. They singled out three men for such murder: Ali, Muawiyah and 'Amr b Al-A'as.

The Kharijites in Makkah met at the Kaaba, and commissioned three young men to carry the plot of murder into effect. Abdur Rahman b Muljam was chosen to assassinate Ali at Kufa. Barq b Abdullah was entrusted with the task of murdering Muawiyah. Amr b Bakr was assigned the task of putting an end to 'Amr b Al-A'as at Fustat. These young men whitened their swords with deadly poison. They were to wait till the seventeenth of the month of the Ramadan 40 A.H, when all the three assassins were to kill their targets.

On the appointed date, Barq b Abdullah attacked Muawiyah at Damascus while he was leading the Fajr prayers. The murderer was caught red handed. His feet and tongue were cut off in the first instance. He was thereafter subjected to other tortures, and ultimately put to death. Muawiyah sustained injuries but was healed and saved.

At Fustat, the Kharijite assassin, Amr b Bakr, went to the main mosque on the appointed day to assassinate 'Amr b Al-A'as. That day because of his illness due to colic pain, he did not attend the Fajr prayers in the mosque. Instead the prayers were led by his deputy Kharja b Hudhafa. The assassin killed Kharja and was captured and killed under orders of Amr.

Abdur Rahman b Muljam al Sarimi, the designated assassin of Ali, reached Kufa well before the appointed date. He involved a few others in his plan, namely Werdan and Shaubib b Bijrah. On the Friday morning of the seventeenth day of the month of Ramadan, the three conspirators went to the main mosque of Kufa just before the break of dawn. Here they took up their position in the narrow passage leading to the prayer hall. A little later Ali came, the mosque when it was still dark and there was no one else in the mosque. When Ali stood to pray, Werdan struck at Ali, but missed his mark. Then Abdur Rahman struck Ali on the forehead with this poisoned sword which penetrated on the brain through the scar of an old wound. The assassins then fled from the mosque.

When the Muslims found Ali lying wounded on the prayer mat. A hunt for the assassins was made. Werdan was killed. Abdur Rahman was captured. The third conspirator escaped from Kufa. Abdur Rahman confessed his guilt. He said that he had struck his blow at Ali in the name of God for he considered that in seeking power, Ali had sinned and was guilty of killing thousands of innocent people. Ali cursed Abdur Rahman for his misguided views. He, however, instructed his men that the assassin should be kept in custody and should not be subjected to any hardship. He observed that if he recovered from the wound, he would himself decide what punishment should be awarded to him. If he died the assassin was to lose his life. He was, however, to be killed in one stroke, and was neither to be mutilated nor made to suffer languishing death. The wounds of Ali proved to be fatal. No antidote could be found to counter affect the poison that had penetrated into the body of Ali. The condition of Ali steadily deteriorated and he breathed his last on the 24th of January 661 C.E. 21st of Ramadan 40 A.H. Ibn-e-Muljim was put to death by Hasan bin Ali [R.A]

Burial

- According to Al-Sheikh Al-Mufid, Ali did not want his grave to be desecrated by his enemies
 - and consequently asked his friends and family to bury him secretly.
 - This secret gravesite was revealed later during the Abbasi Khilaafah by Imam Ja'far al-Saadiq, his descendant and the sixth Shi'a Imam.
 - Most Shi'as accept that Ali is buried at the Tomb of Imam Ali in the Imam Ali Mosque at what is now the city of Najaf,

Events of Ali's Caliphate

After the assassination of Uthman, the rebels decided to get someone elected as Caliph before they left Madina. One group of them wanted Talha to be the caliph, another group wanted Zubair and one group wanted Ali to become Caliph. Ali declined the offer and said that someone else should be elected as the Caliph. On his refusal, the rebels contacted Zubair and Talha, and offered them the caliphate. They also refused. The rebels next approached the Ansars, and requested them to choose a Caliph from among themselves. They too refused the offer saying that in the presence of Ali, no one else deserved to be elected as the Caliph. The rebels tried to persuade Ali to reconsider his decision. Upon being convinced by prominent companions Ali took up the office of Caliphate.

Ali decided to depose the provincial governors appointed by Uthman, and appoint new Governors. Mughira b Shuaba and Abdullah bin Abbas advised him against taking this step. However neither of them could convince him Ali issued orders for the deposition of the Governors. Ali appointed Suhail b Hanif as the Governor of Syria; Saad b Ubaidah as the Governor of Egypt; Ummara b Shahab as the Governor of Kufa; Othman b Hanif as the Governor of Basra; and Abdullah b Abbas as the Governor of Yemen. The Governors of Basra and Egypt faced no issues in taking charge. Abdullah b Abbas succeeded in assuming the charge in Yemen, but the previous Governor escaped to Makkah and carried away the entire treasure with him. When the new governor of Syria reached Tabuk on the border of Syria, he was met by the Syrian force, who forced him to go back as they did not acknowledge Ali as the Caliph. Similarly the new governor of Kufa had to return to Madina after having failed to assume the charge of his office. Mu'awiya who was the governor of Syria and a cousin of 'Uthman, refused to leave his post and accept 'Ali as the caliph until 'Uthman's assassins were punished. This demand of Mu'awiya led to unrest and the formation of different groups even within 'Ali's core supporters, as Talha and Zubayr who had initially sided with 'Ali turned against him. The battles of Camel and Siffin ensued.

The Battle of the Camel, took place at Basra, Iraq on 7 November 656 (13 Jumada Al-Awwal 36 AH). The battle was fought between Ali, and A'isha, Talha and Zubayr who led the campaign against Ali aiming to avenge the death of Uthman. Ali(R.A) had 20,000 soliders while Aisha(R.A) had 30,000. Ali did not want to fight and agreed to negotiate. He then contacted Aisha, Talha and Zubair. Talha and Zubair did not want to fight and left the field. Everyone was happy except the people who had killed Uthman and the supporters of the Qurra, they launched a night attack and started burning the tents. Everyone thought that the other party had committed breach of trust. The fighting started. As the battle raged Ali's forces cut off the legs of Aisha's camel. Aisha alighted from the camel and the battle stopped. She was sent back to Madina with her step brother Muhammad bin Abu Bakr who was fighting on Ali's side. Nearly 20000 Muslims were slain on both sides.

The Battle of Siffin was fought between Ali ibn Abi Talib and Muawiyah I in Siffin. Ali's soliders numbered up to 80,000 and Muawiya's army was around 120,000. Ali's inability to punish the murderers of Uthman and Muawiyah's refusal to pledge allegiance eventually led Ali to move his army north to confront Muawiyah. The armies had encamped at the site for more than two months prior to the battle and the offensive was finally launched by the Qurra' in Ali's army on July 26 (8 Safar 37 AH). After three days of fighting the loss of life was terrible. Amr bin Aas suggested to Muawiya to put the pages of Quran on lances to stop the fighting and it worked. The battle lasted till July 28 (10 Safar 37 AH). Ali's army lost around 25,000 men and Muawiya lost 40,000. It was decided that the Syrians and the residents of Kufa nominate an arbitrator for themselves, each to decide between Ali and Muawiya. Amr bin Al-Aas was nominated from

Muawiyah's side and Abu Musa Ashari was nominated from Ali's side. The arbitration was however unsuccessful and the conflict remained unresolved.

The Battle of Siffin led to the birth of the first sect among the Muslims which came to be known as the Kharijites. The term literally means separatists, seceder or outgoers. Kharijites said that due to the decision made in arbitration, Ali was no longer the Caliph and they were not bound to listen to him. Ali felt that it was futile to argue with a fanatic people like the Kharijites. He was accordingly of the view that they should march to Syria without the Kharijites. His army men however expressed the view that when they were to be away there was the danger that the fanatic Kharijites would terrorize and murder their families. Ali thus proceeded to Nahrawan instead of Syria.

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Ali is said to have vowed an uncompromising campaign against financial corruption and unfair privileges after he assumed the caliphate following the death of Uthman. 'Ali recovered the land granted by 'Uthman and swore to recover anything that elites had acquired before his election. Ali opposed the centralisation of capital control over provincial revenues, favouring an equal distribution of taxes and booty amongst the Muslim citizens; he distributed the entire revenue of the treasury among them. Since the majority of 'Ali's subjects were nomads and peasants, he was concerned with agriculture. He instructed Malik to give more attention to land development than to the tax collection, because tax can only be obtained by the development of the land and whoever demands tax without developing the land ruins the country and destroys the people.

Q21. What were the main events of the caliphate of Hazrat Ali (RA). [10]

Explain why you think Hazrat Mu'awiya (RA) refused to accept Hazrat Ali (RA)? [4]

Briefly state why any one event you have written about in part (a) was of special significance. [4]

Hazrat Ali (RA) was the right ruler for the time'. Briefly discuss this statement. [4]

Choose any one problem you have written about in Part (a) and say why you think it was significant. [4]

General Topics about Caliphs

Caliphs as Role Models

The Rightly Guided Caliphs are an example of leadership for Muslim rulers as firstly they were chosen by the shura and general consensus of Muslims, which immediately establishes democracy and proves that there is no place for dictatorship in Muslim countries. Holy Prophet's (PBUH) successor as was determined by Holy Prophet (PBUH) who decided the fate of the political authority during his life stating: **"After me the political authority (imamat) shall be transferred to the Quraysh"** It left beyond doubt that Holy Prophet's (PBUH) successor must belong to tribe of Quraish. Hence, Hazrat Abu Bakar (RZ) presented Hazrat Umar (RZ) and Hazrat Abu Ubaidah for the leadership of Muslims. But they stepped back and nominated Hazrat Abu Bakar (RZ) in replacement of their names. After a little argument tribes of Ansar agreed to it and henceforth, Caliph Abu Bakar (RZ) was elected by the citizens of Madina. 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"**. Abu Bakr nominated 'Umar and as there was no opposition to him he was elected. On his death bed 'Umar appointed a panel of six to choose the next caliph, 'Ali too was elected by the Muslims in the mosque of the Prophet (pbuh). These examples go to show that leadership or caliphate is not a hereditary concept in Islam. And if it wasn't practised by the Rightly Guided Caliphs, surely there is no place for it in today's democratic world.

The caliphs always consulted the majlis e shura in the affairs of the state where everyone was free to express their opinion. They did their best to follow the teachings of Quran regarding Ayaat such as: **"who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them"** Everyone in the caliphate was also free to express their opinion and criticise the caliph. When a dispute was brought before the caliph Abu Bakr (rta) he would first look for guidance in the Book of God and decide it in the light of relevant divine command if he found one. If he found out that the matter was not discussed in the Holy Qur'an and came to know that the Holy Prophet (sws) had set an example in that particular matter he would decide in the light of the prophetic Sunnah. If, however, he did not find guidance in the Sunnah as well, he would then bring up the matter before the Muslims. He would ask them whether any among them knew if the Holy Prophet (sws) had said something concerning the issue at hand. Sometimes many people came forward and told him that the Holy Prophet (sws) had in fact decided such a matter. At this he would say: **"All gratitude is due to God. Here in the ummah are men who have preserved the prophetic knowledge."** If however he did not find any prophetic Sunnah dealing with the issue, he would call upon the leaders of the people and those prominent among them and seek their opinion. When all of them reached a decision, he would implement it. As for the Caliphate of Umar (R.A), In the battle of Nahawand, the Persians gathered a large and well equipped army. Some Muslim leaders demanded that the Caliph himself should lead the army. Many Prominent companions were consulted. All of them were of the opinion that the caliph's participation was not affordable. Then 'Ali (rta) rose and spoke for these people. At last, it was decided that the caliph would not command the army. Similarly, issues like salaries of the soldiers, set-up of the administrative offices, appointment of the governors, the rights of non-Muslims, the tariffs imposed on them and many other related issues, as recorded in the books of early Islamic history, were determined after thorough discussion in such consultative meetings of the council.

the caliphs were available to the people at all times. Caliph Umar (R.A.) saw, in the presence of man named Aslam, a campfire outside the city of Medina. As they approached the fire, they saw a woman with some young children screaming. The Caliph greeted the woman and asked if he was allowed to approach her. The woman returned the greeting and replied: **"Bring us some good or leave us alone."** The Caliph then asked her what had happened to the children. She told him that nightfall and cold had overtaken them, and that hunger was making her children cry. She had a pot set up over the fire to which the Caliph asked what was in it. She told him there was water for her children. Not recognizing the Caliph, she added: **"I ask God to judge between us and 'Umar!"** The Caliph replied: **"God have mercy upon you, how can 'Umar know anything about you?"** To this she replied: **"He is in authority over us, and yet he neglects us."** Visibly shaken, the Caliph left with Aslam, and went to the flour store from where he took out a measure and put a ball of fat into it. When the Caliph started carrying all this, Aslam proposed to carry it on his behalf. But 'Umar insisted and said: **"Will you carry my burden for me on the Day of Resurrection?!"** He thus took all the food and they rushed to get back to the woman. The Caliph gave her the food and began to cook the bread with her. Once it was made, he told her to feed her children until they were satisfied. Gratefully she said: **"God give you a good reward. You have done better in this matter than the Commander of the Faithful!"**. Keeping his identity hidden, 'Umar replied: **"Speak well of him, for when you come to the Commander of the Faithful, you will find me there, God willing"**. After slightly stepping away from her, Aslam said to him that they should leave now as he has other things to do. But the Caliph remained silent until he saw that the children had fallen asleep. After praising God, he turned to Aslam and said: **"Hunger kept them awake and made them cry. I did not want to leave until I could see them doing what I see now!"**

The judiciary was independent and nobody was above the law. Once there was a dispute between Ubai Ibn Ka,,ab and Umar. Zayd bin Thabit was the judge. Zayd spread carpet for Umar and during proceeding requested Ubay Ibn Ka,,ab to excuse the Caliph from oath. Umar noticed this injustice and sworn and said: **"I would never let Zayd to be a judge until Umar and an ordinary Muslims are treated equal by him"**. When Ali was setting out to Siffin, he found that he was missing a coat of armour of his. When the war was over and he returned to Kufah, he came across the armour in the hands of a Jew. He said to the Jew, **"The armour is mine; I have not sold it or given it away."** The Jew said, **"It is my armour and it is in my hand."** He said, **"Let us go to the Qadi."** The Qazi said, **"Speak Amir al-Mumineen."** He said, **"Yes. This armour which the Jew has is my armour; I did not sell it nor did I give it away."** The Qazi said, **"What do you say Jew?"** He said, **"It is my armour and it is in my possession."** The Qazi said, **"Do you have any evidence Amir al-Muminin?"** He said, **"Yes. Qanbar and Hasan will witness that the armour is mine."** The Qazi said, **"A son's witness is not acceptable on behalf of his father."** Ali accepted the Qazi's judgement. The Jew said, **"The Amir al-Muminin brought me before his Qadi, and his Qadi gave judgement against him. I witness that this is the truth, and I witness that there is no god but Allah and I witness that Muhammad is the Messenger of Allah, and that the armour is your armour."**

The bait ul maal was public property and was so treated by the caliphs. When Abu Bakr (RA) was selected as Khalifah, he said to the people: **"You well know that I live by trade, and my income therefrom is sufficient to meet my expenses. Now I have to devote my full time to the affairs of the state and therefore my family allowance shall be paid from the 'Bait-ul-Mal."** Before his death he instructed his wife to sell what was needed of his property and repay to the Bayt-ul-Maal whatever salary he had recieved during his two years as Caliph. Hazrat 'Umar (RA) also lived by trade. When he was made Khalifah, he assembled the people and said to them: **"I earned my living through trade. As you people have engaged me as Khalifah, I cannot attend to my business. Now. what about my living?"** Different amounts of daily allowance from the Bait-ul-Mal were suggested by different people. Hadhrat Ali (RA) did not speak. 'Umar inquired of him: **"Oh Ali**

What is your suggestion? He replied: "I suggest that you should take such amount as may be on average be sufficient for your family." Hazrat Umar (RA) accepted his suggestion and a moderate amount was fixed as his daily allowance. Once he was having his meal when 'Utbah bin Abi Farqad (RA) asked permission to see him. He allowed him in and invited him to share the food with him. 'Utbah (RA) started eating, but the bread was so coarse that he could not swallow it. He said: **"Why don't you use fine flour for your bread, 'Umar?"** He said: **"Can every Muslim afford fine flour for his bread?"** 'Utbah replied, **"No. Everybody cannot afford it."** He remarked, **"Alas! You wish to fulfill all my pleasures while I am in this world."** Uthman(RA) was a family man who led a simple life even after becoming the caliph, despite the fact that his flourishing family business had made him rich. Prior caliphs had been paid for their services from the bayt al-mal, the public treasury, but Uthman(RA) never took a salary. Uthman was also a humanitarian: he customarily freed slaves every Friday, looked after the widows and orphans, and gave unlimited charity. When the rebels surrounded his home, many companions advised him to call upon the army and punish them severely but all he said to them was **"I shall not shed the blood of muslims to save my own self"** He kept on appealing to them and trying to convince them with reasoning while he could have easily called upon the Muslim military to dispose of them. It led to his martyrdom.

"Umar ibn al-Khattab (r.a.), during his caliphate once passed by an old, blind man begging in front of a house. Umar (r.a.) asked him which religious community he belonged to. The man said he was Jewish. Umar (r.a.) then asked him, **"What has brought you to this?"** The old man said, **"Do not ask me; ask ...poverty, and old age."** Umar took the man to his own home, helped him from his personal money, and then ordered the head of the treasury, **"You must look after this man and others like him. We have not treated him fairly. He should not have spent the best years of his life among us to find misery in his old age."** Umar (r.a.) also relieved him and others in his situation of paying the jizya.

During the period of the first Caliph; Abu Bakr (r.a.). He distributed the gifts among the Muslims equally. A group of people differed with him in opinion on this distribution and argued, **"Oh Caliph of the Prophet (peace and blessings of Allah be upon him)! We notice that you have distributed the gifts in equal shares among people. However, certain individuals have certain virtues and priorities. We wish that you had given a special gift to such individuals."** Abu Bakr (r.a.) replied: **"How can I tell the specific virtues and privileges of the individuals you mentioned? What I give is merely a living allowance. Offering an equal living allowance to people is better than favouring certain individuals. As for those who presented extra work for Islam, their rewards are preserved with Allah (s.w.t.). As for this worldly wealth, it is here for the good pious person and the evil ones. This wealth is not remuneration for the works they presented"**

Q22. Outline the characteristics of the caliphates of all four Rightly Guided Caliphs which make them an example of leadership for Muslim rulers. [10]

In your opinion which characteristic of the rules of the caliphs, if adopted by the present day rulers, would Improve the lives of ordinary people in the countries they live in? [4]

Three of the four Rightly Guided Caliphs were martyred for the decisions they made. Can Muslim leaders today learn anything from this? Give reasons for your answer. [4]

Caliphs relations with other states

Following Prophet Muhammad ﷺ's consolidation of Arabia in the seventh century, the Islamic state launched into a period of rapid expansion. This led to the integration of many Non-Muslim states into the Islamic Empire and Muslims came more and more in touch with people of other faiths. The four guided caliphs followed worked on establishment of good relations with the non-Muslims after the demise of Prophet Muhammed ﷺ.

The non-Muslim monotheists – Jews, Zoroastrians, and Christians – in conquered lands were called dhimmis (the protected people). Those who accepted Islam were treated in a similar manner to other Muslims, and were given equivalent rights in legal matters. Non-Muslims were given legal rights according to their faiths' law except where it conflicted with Islamic law. Dhimmis were allowed to "practice their religion, and to enjoy a measure of communal autonomy" and were guaranteed their personal safety and security of property, but only in return for paying tax and acknowledging Muslim rule. Dhimmis were also required to pay the jizya. The Rashidun caliphs had placed special emphasis on relatively fair and just treatment of the dhimmis, which were also provided 'protection' by the Caliphate and were not expected to fight. Sometimes, particularly when there were not enough qualified Muslims, dhimmis were given important positions in the government.

During the time of the first Caliph, Abu Bakr, Muslims were fighting with the Persian and Byzantine forces. At this time, the kingdom of Hira was conquered by Muslims led by Khalid bin Walid. Khalid bin Walid signed a treaty known as 'Treaty of Hira' in 633 A.D. in which the inhabitants of Hira were granted religious and civic freedom. The Muslim State agreed to protect the life, property and honour of the inhabitants of Hira, on the payment of a special tax called Jizya. However, if any citizen of Hira offered services to the Muslim state his/her Jizya would be exempted. Also, if the Muslim state failed to protect the life, property and honour of any inhabitant of Hira, then Jizya would not be applicable.

Before departing for the conquest of the Levant, Caliph Abu Bakr told his warriors: **"When you meet your enemies in the fight, behave yourself as befits good Muslims.... If Allah gives you victory, do not abuse your advantages and beware not to stain your swords with the blood of one who yields, neither you touch the children, the women, nor the infirm, also men, whom you may find among your enemies."**

During 'Umar's caliphate the dhimmis (religious minorities in the Islamic State) enjoyed full religious freedom and civil liberties. They had the full right of practicing their own religious rituals and rights. They played their bugle and punctually held their socio-religious fairs and carried the cross in procession. As for the issue of enforcing conversion to Islam, Caliph 'Umar and his administrators never adopted such policies and they always maintained the Quranic principle that there is no compulsion in religion. Not only did non-Muslims have the right to full religious freedom but they also enjoyed the right of equal citizenship. It was reported that during the reign of 'Umar, a Jew was disposed of a plot of land and a mosque was constructed on the site. Learning of this incident, 'Umar ordered for the demolition of the mosque and restored the land to its original owner.

One of the highlighting examples of tolerance and coexistence occurred during the reign of 'Umar when the city of Jerusalem was freed from the Roman forces. The Patriarch of Jerusalem refused to give the keys of the city to anyone except to the Caliph personally. Therefore, 'Umar travelled to Jerusalem and met the Patriarch at the gate and they went together to visit the historical Church of

Resurrection. When the time of prayer came, the Patriarch courteously requested that the Caliph offer his prayer in the church. 'Umar kindly declined his invitation and said, **"If I do so, the Muslims may sometime in future infringe upon your rights by pretending to follow my example."** Instead of praying inside the cathedral, he offered his prayers at its steps outside. The Pact of Umar is supposed to have been the peace accord offered by the Caliph Umar to the Christians of Syria in which the Christians make a number of promises to avoid behavior offensive to Muslims. The pact contains a list of rights and restrictions on dhimmis. By abiding by them, non-Muslims are granted the security of their persons, their families, and their possessions.

Caliph 'Umar integrated non-Muslims in his administration. 'Umar wrote to his Syrian governor asking him to send a Greek who could properly assess the accounts of the revenue department. Therefore, a Christian was appointed as the head of the accounts portfolio in the Prophet's city. The non-Muslim communities used to be consulted in economic, administrative and military matters of the state especially when it was directly pertinent to them. Non-Muslims also served in the Muslim armies but they were not obligated to do so and those who chose to do so were recruited on a voluntary basis.

It was reported that Umar after he was stabbed by a dhimmi told his would-be successor: **"I commend to the Caliph after me that he conduct good treatment to those who are under the Prophet's protection. He should keep the covenant with them, fight those who are after them, and not tax them beyond their capacity"**. Umar's concern for the well-being of dhimmis was thus shown even on his death bed.

Under Umar it had been laid down as a policy that the lands in conquered territories were not to be distributed among the combatants, but were to remain the property of the previous owners. The army felt dissatisfied at this decision, but Umar suppressed the opposition with a strong hand. Uthman followed the policy devised by Umar and there were more conquests, and the revenues from land increased considerably. The army once again raised the demand for the distribution of the lands in conquered territories among the fighting soldiers but Uthman turned down the demand and it favoured the Dhimmis.

'Ali b. Abi Talib, said about Non-Muslims: **'They [non-Muslims] pay the jizya so that their lives are [protected] like our lives, and their property is [protected] like our property'**. 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.

'Ali accompanied a dhimmi on a journey. The dhimmi said to him, **"Where are you headed, servant of Allah?"** Ali[R.A] replied, **"I am going to Kufa."** So, when the path turned for the dhimmi, Ali [R.A] walked along with him. The dhimmi said to him, **"didn't you say you were headed to Kufa?"** The Imam replied in the affirmative. So, the dhimmi said, **"You've left your path."** So, Ali[R.A] replied, **"I already know."** So, the man said to Ali[R.A], **"Then why have you come with me if you already know?"** 'Ali [R.A] replied, **"It is part of good companionship that a man walks along with his companion for a while as they are about to separate, this is what our Prophet commanded us."** The dhimmi thereupon said, **"Certainly, those who followed him [the Prophet] followed him due to his noble actions! And I make you a witness that I am an adherent of your religion."** Thus, the dhimmi returned with 'Ali [R.A] and when he got to know him [as being the caliph of the time] he embraced Islam.