

After The Prophet

وَأَسْمَاءُ
عَلِيَّةُ
صِدِّيقَةُ اللَّهِ

11 AH to 40 AH



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INVOCATIONS

We are giving hereunder the exact respectable words in English with their Arabic meaning. We should keep the honour of Allah, Prophets, Sahaba Karam at the time of reciting.

ALLAH SUBHANAHU WATA'ALA

Meaning: The Exalted and the Great Allah.

اللَّهُ سُبْحَانَهُ وَتَعَالَى

PROPHET MUHAMMADUR RASOOLULLAH

Sal lallahu 'alaihi wa Sallam

Meaning: May the blessings and peace
of Allah be upon him.

مُحَمَّدٌ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

PROPHETS AND ANGELS:

For one:

'Alaihi as-Salam

Meaning: May Peace of Allah be on him.

عَلَيْهِ السَّلَام

For two:

'Allaiha as-Salam

Meaning: May Peace of Allah be on them.

عَلَيْهِمَا السَّلَام

For more than two:

'Alaihim as-Salam

Meaning: May Peace of Allah be on them.

عَلَيْهِمُ السَّلَام

SAHABAH KARAM

For a man:

Radi Allahu Ta'ala 'anhu

Meaning: May Allah be pleased with him.

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

For a woman:

Radi Allahu Ta'ala 'anha

Meaning: May Allah be pleased with her.

رَضِيَ اللَّهُ تَعَالَى عَنْهَا

For two men or women:

Radi Allahu Ta'ala 'anhuma

Meaning: May Allah be pleased with them.

رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

For more than two men:

Radi Allahu Ta'ala 'anhum

Meaning: May Allah be pleased with them.

رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ

For more than two women:

Radi Allahu Ta'ala 'anhun

Meaning: May Allah be pleased with them.

رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ

PS: Regarding Pronunciation of Muhammadur Rasoolullah:

It can easily be pronounced read the proper word, as D is not the proper word for د Daal. In English if you pronounce **THOUGH**, it will be the same voice of د (Du) as under: (**THOUGH**).

MUHAMMA **DU-R**-RASOOLULLAH

MUHAMMA **THOUGH-R**-RASOOLULLAH

مُحَمَّدٌ رَسُولُ اللَّهِ

PUBLISHER'S NOTE

Every care was exercised in the production of this book.

However, if you may find any error or objectionable piece, you may inform us of that lapse.

We will look into that.

May Allah Reward you.

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1. No alteration should be made.
2. Standard paper must be used and the printing must be of standard quality.
3. Two copies must be sent to us immediately on printing.

Although meant for children, we are confident that this book will be of intrust to their parents and guardians.



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HADHRAT ABU BAKR

رضي الله عنه

The First Khalif Of Islam

Rasulullah صلى الله عليه وسلم said:

“Never has the sun risen or set on a person except a prophet, greater than Abu Bakr.”

“There is none to whom I owed an obligation and did not repay it, except Abu Bakr, for I owe to him much for which Allah will reward him on the Day of Judgement. Nobody's wealth has rendered me greater service than that of Abu Bakr's.”

1. BEFORE KHALIPHATE

1.1 EARLY LIFE

Not much is known of his childhood and adolescence. His real name was Abdullah. Abu Bakr was his kunyah or nickname. His father was Uthman who was known as Abu Qahafa. Salma was his mother whose kunyah was Ummul Khayr.

He could read and write. At the age of eighteen he took to trade. He became an affluent man and he was respected for his fair dealings. He enjoyed the confidence of the people. He was given the title of As-Siddiq (The True) because of his qualities of truthfulness and sincerity. He was also well-known for his generosity for which he earned the title of Al-Atiq (The Generous). He was two and a half years younger than the Prophet Muhammad (صلي الله عليه وسلم).

1.2 PHYSICAL FEATURES

Abu Bakr was a handsome man of medium height and a stooping gait. He was fair, had black, deep-set eyes, a lofty forehead and an aquiline nose. He used to wear loose clothes and a turban.

1.3 CONVERSION TO ISLAM.

From childhood, Prophet Muhammad (صلي الله عليه وسلم) and Abu Bakr were intimate friends. When

the Prophet (صلي الله عليه وسلم) declared his prophethood, Abu Bakr had no hesitation in accepting Islam. He was the first male adult to accept Islam.

1.4 LOYALTY AND DEVOTION TO THE FAITH.

Hadrat Abu Bakr (رضي الله عنه) was completely dedicated to the cause of Islam. He used all his power and influence, efforts and wealth, for the promotion of Islam.

When Rasulullah (صلي الله عليه وسلم) asked for donations for the Tabuk expedition, Hadrat 'Umar (رضي الله عنه) offered half of his wealth in trying to surpass Hadrat Abu Bakr at least once. Hadrat Abu Bakr (رضي الله عنه), offered all his money and goods. Rasulullah (صلي الله عليه وسلم) asked him if he had left anything for his family. He answered that Allah and His Prophet were sufficient.

In the first few years of Islam, the Muslim slaves were mercilessly tortured by their pagan masters. Hadrat Abu Bakr (رضي الله عنه) gladly spent his wealth to free them. When Rasulullah (صلي الله عليه وسلم) started preaching openly at the Ka'bah, he was mobbed and beaten unconscious. Hadrat Abu Bakr (رضي الله عنه) came to his rescue. He said to the crowd, "May Allah punish you for this. Will you kill him simply because he believes in One God?" Hadrat Abu Bakr (رضي الله عنه) himself started preaching openly. The Quraysh beat him severely. He received injuries on his head and became unconscious. On regaining

consciousness, he first enquired about the safety of the Prophet (صلي الله عليه وسلم) and did not rest until he personally saw Rasulullah (صلي الله عليه وسلم). He was instrumental in adding to the fold of Islam the following persons: Uthman, Zubair, Talha, Abdur Rahman bin Auf and Sa'ad bin Abi Waqqas.

1.5 HIJRAH TO ABYSSINIA.

The Quraysh made life very difficult for the handful of Muslims. The Prophet advised the Muslims to migrate to Abyssinia. Hadrat Abu Bakr (رضي الله عنه) was a member of this first group of emigrants.

1.6 MIGRATION TO MADINAH.

The Muslims started growing in number but the opposition rose in proportion. The Muslims migrated to Madinah except the Prophets (صلي الله عليه وسلم), Hadrat Ali and Hadrat Abu Bakr. A few months later Rasulullah (صلي الله عليه وسلم) and Abu Bakr (رضي الله عنه) left Makkah at night. They spent three days in the cave of Thur. When the enemies reached the mouth of the cave, Hadrat Abu Bakr became frightened. "Grieve not," consoled the Prophet (صلي الله عليه وسلم). "Surely, Allah is with us." (Q 9:40)

1.7 THE BATTLE OF BADR

In this battle, the Muslims were outnumbered three to one. Rasulullah (صلي الله عليه وسلم) prayed to

Allah," O Lord! I beseech You to fulfill the promise You have given to me.

O Lord! If You allow this band of Muslims to perish "You will not be worshipped on earth." Hadrat Abu Bakr (رضي الله عنه), comforted him saying, " O Prophet of Allah! Be of good cheer. May the lives of my parents be sacrificed over you. Your prayer to Allah has met His acceptance and surely He will fulfill the promise that He made to you."

The Muslims gained a memorable and significant victory. In this battle many close relatives were in opposite camps. Abu Bakr's (رضي الله عنه) son, Abdur Rahman, was in the enemy's ranks. In later years: when his son had accepted Islam, Hadrat Abu Bakra said to him that if he (i.e. Abu Bakr) had had the opportunity to strike his son, he would not have spared him.

1.8 OTHER BATTLES.

Hadrat Abu Bakr (رضي الله عنه) took part in both the battles of Uhad (5AH) and the Trench (5AH). He led an attack on the Jewish fortress at Khaybar. Hadrat 'Ali finally overtook it. He led expeditions against Bani Kalas and Banu Fazarah. He also took part in the battle of Hunayn. It was for the Tabuk expedition that he donated his entire wealth. In 9 AH, Hadrat Abu Bakr was appointed leader of a large body of Muslims who went to perform the pilgrimage.

2. KHALIPHATE

2.1 THE PROPHET'S (صلي الله عليه وسلم) DEATH.

When the Prophet (صلي الله عليه وسلم) died, Hadrat 'Umar (رضي الله عنه) did not want to believe it. Hadrat Abu Bakr (رضي الله عنه) then addressed the people in the following words: O People! Verily, whoso worshipped Muhammad (صلي الله عليه وسلم) let him know that Muhammad (صلي الله عليه وسلم) is dead, but whoso worshipped Allah, let him know that Allah lives and dies not." He also recited the following verse from the Qur'an thus convincing them: " And Muhammad is but a Messenger; Messengers have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back on his heels will not harm Allah in any way, and Allah will reward the thankful." (Q 3:144)

2.2 ELECTION AS KHALIF.

After the death of Rasulullah (صلي الله عليه وسلم), Hadrat Abu Bakr (رضي الله عنه) was elected as the new leader or Khalif of the Muslims. He delivered the following address to his people: "O People! Behold, I am charged with the cares of Government. I am not the best among you; I need all your advice and all your help. If I do right, support me; if I err counsel me. To tell the truth to a person commissioned to rule, is faithful allegiance; to conceal it, is treason. In my sight,

the powerful and the weak are alike; and to both I wish to render justice. As I obey Allah and His Prophet (صلي الله عليه وسلم), obey me; if I neglect the law of Allah and the Prophet (صلي الله عليه وسلم), I have no more right to your obedience."

2.3 EXPEDITION TO SYRIA.

News of Rasulullah's (صلي الله عليه وسلم) death spread like wild fire. The new converts and some tribes rebelled. Some wanted to forsake the faith. Others did not want to pay zakat. Some claimed prophethood.

The rebellion had to be suppressed. At the same time an army had to be sent to Syria under Usama. This was the Prophet's (صلي الله عليه وسلم) instruction before he died. Part of the advice Hadrat Abu Bakr gave to the army was: Do not mutilate anyone; do not kill any child, old man or woman; do not destroy trees; do not slay any animal; leave monks unmolested.

2.4 REBELLION SUPPRESSED.

Surprise attacks on Madinah were repulsed. The disloyal tribes were disheartened and the spirit of the Muslims rose. Tribes who killed the faithful were severely punished or taken captive. The false prophets were also dealt with. Khalid bin Walid played a prominent role in this respect. His skill and heroism earned for him, the title of Sayfullah (The Sword of Allah).

2.5 OTHER UPRISINGS.

2.5.1 Musaylama, who was from the Banu Hanifa tribe, claimed a share in the prophethood during the time of Rasulullah (صلي الله عليه وسلم). Khalid bin Waleed defeated his forces. The Banu Hanifa, like other subdued tribes, were taken back in the fold of Islam.

2.5.2 A rebellion in Bahrayn, on the west coast of the Persian Gulf was checked.

2.5.3 The province of Oman which revolted, was also routed.

2.5.4 In Yemen, Aswad declared, himself a prophet in the life-time of Rasulullah (صلي الله عليه وسلم). He was assassinated by three of his courtiers. Those who replaced him were subdued and peace was restored in Yemen.

2.5.5 An uprising in Hadhramaut was similarly suppressed. By these operations peace was restored in the south and the reign of Islam was completely re-established.

2.6 WAR WITH PERSIA.

The upper region between the Tigris and Euphrates was known as Mesopotamia and the lower part was known as Babylonia and Chaldaea. The people of Chaldaea were partly heathen and partly Christian. The Muslims came into collision with the wandering tribes of Chaldaea who sought the support of the Persians. Soon the Muslims were engaged in conflict with the Persian Empire. Khalid bin Walid (رضي الله عنه) had by this time quelled the uprising in Yemama. Hadrat Abu Bakr (رضي الله عنه), directed Khalid bin Walid (رضي الله عنه) to march to Iraq (the area between the rivers described above).

Khalid (رضي الله عنه) addressed a letter to the Persian leader: "Accept the faith and you will be safe or else pay tribute (Jizyah) which, if you refuse, you will have yourself to blame. A people is already upon you loving death as you love life."

In four engagements the Persians were defeated. In subsequent advances, the cities along the Euphrates were occupied. The people agreed to pay the annual jazyah and they were thus protected by the Muslims.

2.7 WAR WITH THE ROMANS.

Khalid bin ^{Walid} ~~Walid~~ (رضي الله عنه) was dispatched to the Syrian border. The Romans massed a large force at Balca. Reinforcements were sent for the

Muslims. Abu 'Ubaydah advanced to Jabia and then to Damascus. 'Amr bin 'As (رضي الله عنه), advanced upon lower Palestine. The combined Muslim force numbered about 36 000 but was by no means adequate against the mighty Roman Empire with its unlimited resources, wealth and arms. The Khalif directed Khalid bin Walid (رضي الله عنه) - to proceed to the banks of Yarmuk to join the Muslims. He crossed the desert in a matter of weeks with a scanty water supply. Near Damascus, he joined the combined Muslim army and defeated the enemy at Al-Ajnadayn between Jerusalem and Gaza.

2.8 PILGRIMAGE.

In the second year of his Khaliphate, Hadrat Abu Bakr (رضي الله عنه) went to Makkah to lead the pilgrimage.

2.9 ILLNESS AND DEATH.

In Jumadiyal Akhir (13AH), Hadrat Abu Bakr (رضي الله عنه) was seized with fever which lasted over a fortnight. His choice for his successor was, Umar (رضي الله عنه). He consulted Abdur Rahman ibn Auf who thought that Hadrat 'Umar Was the fittest person but was inclined to be strict. To this Hadrat Abu- Bakr (رضي الله عنه) replied, " This is because he saw me soft and tender-hearted. When himself the master, he will forego much of what you say. I have watched him closely. If I were angry with anyone, he would intercede on his behalf. If I were

lenient then he would be severe." Hadrat 'Uthman (رضي الله عنه), concurred with the choice.

Hadrat Abu Bakr (رضي الله عنه) gave instructions to Hadrat 'Umar (رضي الله عنه) regarding the Muslim affairs and counseled him to temper hardness and severity with mildness and moderation.

According to his wish the two garments that he was wearing formed his kafan for he said, "New clothes befit the- living but old the mouldering body." His last words were: "Lord, make me to die a true believer. Take me to join the blessed ones on high!" He died in Jumadiyul Akhir 13 AH. He was laid to rest next to the grave of Rasulullah (صلي الله عليه وسلم).

3. PERSONAL LIFE

3.1 MODE OF LIVING.

For six months after becoming Khalif, Hadrat Abu Bakr (رضي الله عنه) lived in a suburb of Madinah in a dwelling made of palm trunks. As the affairs of the state took more of his time he shifted to his apartment in the mosque.

His dress was ordinary and his meals scanty. He attended to his household work. He fed and milked not only his own goats but, occasionally that of his neighbours. He considered no task too low. He would often go out in the night to seek the destitute and oppressed. Hadrat 'Umar (رضي الله عنه) used to attend to the household work of a blind, poor old woman. After some time he noticed that someone had attended to her before his visits. The next day he went earlier and found that it was none other than the Khalif, Hadrat Abu Bakr (رضي الله عنه).

Hadrat Abu Bakr (رضي الله عنه) shunned all pomp and splendour. He kept no guards.

3.2 DISPOSITION.

He was mild and gentle in disposition. Humility and modesty were the keynotes of his character. He felt embarrassed when people showered praise on him or showed exaggerated respect. In

matters of state or religion however, he was firm and resolute.

3.3 HIS INTEGRITY AND RECTITUDE.

For his sustenance and that of his family he depended on his business but finding that it interfered with the affairs of the state, he gave it up. He consented to take 6000 dirhams per annum from state revenue. As his end approached, he sold part of his property to refund what he had taken from the state.

On his death-bed, he said to 'Aisha (رضي الله عنها)," Ever since the responsibility of the Khaliphate has been transferred upon me, I have contented myself with the simplest food and apparel. Of the things belonging to the state, I have none except a slave, a camel and an old sheet. When I am gone send them to 'Umar and shake off the burden."

3.4 HIS GENEROSITY.

He was one of the richest merchants of Makkah but in the cause of Islam, particularly in freeing slaves and meeting the costs of military expeditions, he spent all his wealth so much so that there were periods in his life when he suffered from acute privations.

3.5 FAMILY LIFE.

He had wedded four wives at different times. 'Aisha (رضي الله عنها) was his daughter who was married to Rasulallah (صلي الله عليه وسلم).

3.6 RELIGIOUS LIFE.

He often fasted during the day and spent whole nights in prayers and meditation. He was ever mindful of the Hereafter. Once he partook of meals offered to him. But when he learnt that it had not been lawfully acquired, he vomited it out.

3.7 ATTACHMENT TO THE PROPHET

He was a friend of Rasulallah (صلي الله عليه وسلم) even before Islam. His strength lay in his implicit faith in the Prophet (صلي الله عليه وسلم). To him the word of Rasulallah (صلي الله عليه وسلم) was law. The Quraysh, who mocked Rasulallah (صلي الله عليه وسلم) and said how could they be expected to believe the story of the Mi'raj, broke the news to Abu Bakr (رضي الله عنه) "If Muhammad says so," he replied, "I believe him."

3.8 SENSE OF JUSTICE AND FAIR PLAY.

From the state treasury, he spent on the poor or on arms and equipment. The spoils of war were distributed as soon as they came or on the following morning. All shared alike, the recent convert and the veteran, male and female, bond

and free. As a claimant on the Muslim Treasury, every believer was his brother's equal. He once reproached the Governor of Yemen for having wrongly punished a non-Muslim.

In judicial matters he was guided by the Qur'anic injunctions or the Sunnah of Rasulallah (صلي الله عليه وسلم). Otherwise he would consult others, or, with misgivings, resort to reasoning and conjecture.

3.9 LITERARY AND MENTAL ACUTENESS.

Though he had no formal education, he used to compose poems. He was also an orator of a high order. He was considered an authority on genealogy. He could also interpret dreams.

3.10 COMPILATION OF THE QUR'AN.

In the expeditions against apostates and rebels, a large number of Huffaz were killed. Till then the Qur'an was recorded on separate pieces of different writing material as palm bark, leather, bones, stones and a rough type of paper. Hadrat 'Umar (رضي الله عنه) felt the necessity of collecting the sacred text 'lest any part should be lost thereof' and persuaded Abu Bakr (رضي الله عنه) to take up the task. Hadrat Abu Bakr (رضي الله عنه) deputed the Prophet (صلي الله عليه وسلم) scribe, Zayd bin Thabit (رضي الله عنه), to record the Qur'an in one volume.

3.11 CONCLUSION

Hadrat Abu Bakr's (رضي الله عنه) Reign lasted for two years and three months only but his achievements were remarkably great and consequential. He put down anarchy and rebellion. Apostates and wavering new converts were brought back to the fold. The spurious prophets were eliminated or checked. Tribes were united. He took up the challenge against the Persian and Roman Empires for the expansion of Islam.

He lived a simple, pious and sublime life. Hadrat Ibn Abbas (رضي الله عنه) has summed up his character in stating: "May Allah shower His blessings on Abu Bakr. By Allah, he used to reflect on the Qur'an, kept himself aloof from all weaknesses and vices and forbade evil. He was a saint of the highest order; a God-fearing person who prayed for whole nights and fasted during the days. In matters of justice and in advocating goodness he was firm. Whatever the circumstances he might be placed in, he was ever grateful to Allah and remembered Him morning and evening. He excelled his compatriots in moderation, piety, goodness, self-control and self-sacrifice and in contentment over the bounties of Allah."

HAZRAT 'UMAR

رضي الله عنه

The Second Khalif Of Islam

Rasulullah صلي الله عليه وسلم said:

“Had there been any prophet After me, he would have been 'Umar.”

Hadhrat 'Ali (رضي الله عنه) said:

“The best of men after the Prophet of Allah are Abu Bakr and 'Umar ...”

1. BEFORE KHALIPHATE

1.1 EARLY LIFE.

Like all the Companions (رضي الله عنهم), not much is known of his early life. His father's name was Khattab. When 'Umar grew up his father assigned to him the task of taking out his camels for grazing. As an adolescent he acquired the arts of wrestling, riding, fencing, oratory and genealogy. He acquired considerable fame as a wrestler. He used to mount a horse without the aid of stirrups and ride on its bare back. He was one of the few who could read and write. For his livelihood he depended on trade for which he travelled widely. The Quraysh used to appoint him as their emissary whenever disputes with other tribes arose.

1.2 CONVERSION TO ISLAM.

Sword in hand, a man of twenty seven years, of powerful built and fiery temper, had come out of his house to strike the death-blow to Islam. His grim countenance and rapid strides coupled with his well-known animosity for Islam caused concern to a passerby-Muslim, Nu'im bin 'Abdullah, who enquired of him the reason for the unsheathed sword. He was told that it had been drawn to exterminate the founder of Islam. That man had thought of clashing with destiny but it was not to be. A Prophet (صلي الله عليه وسلم) had prayed for the guidance of that very man and

destiny had marked him for playing a vital and leading role in the establishment of Islam.

The man was 'Umar. Nu'im suggested to him that instead of entertaining such high ambitions he might try to bring his own house to order for his sister and brother-in-law had abandoned the religion of their ancestors and accepted the new faith. Stung by the taunt and the shocking news, he directed his steps to the house of his brother-in-law where Khabbab (رضي الله عنه) was reciting a verse of the Qur'an. Hearing him approach silence fell on the assembly. Khabbab hid himself in a corner of the house and the sister concealed the parchment on which the verse was written. 'Umar asked them to bring out the parchment and on their refusal to do so, he hit his brother-in-law. The sister intervened but she was so violently pushed off that, dashing against the floor her head started bleeding profusely. She defiantly said, " 'Umar, do your worst. We are not going to give up Islam and we assert that there is no god but Allah and Muhammad (صلي الله عليه وسلم) is His servant and messenger."

'Umar was shaken and desired that the verses of the Qur'an be read to him. Verses from the beginning of Surah Taa Haa were read. 'Umar's mind was made up. He went to the Prophet (صلي الله عليه وسلم) but forgot to sheath the sword. The Prophet (صلي الله عليه وسلم) asked him the reason for the drawn sword. 'Umar was ashamed and said that he had come solely for the purpose of

embracing Islam. A cry of Allahu Akbar greeted the statement.

Hadrat 'Umar (رضي الله عنه), publicly announced his conversion to Islam, said his prayers in the Ka'bah (prayers were said in private only, by the Muslims) and defied the opposition of the Quraysh. For the public declaration he received the title of Faruq from Rasulallah (صلي الله عليه وسلم).

1.3 FROM HIJRAH TO KHALIPHATE.

Hadrat 'Umar (رضي الله عنه) dedicated his life to the service of Islam for which no sacrifice was too great for him. In the life-time of Rasulallah (صلي الله عليه وسلم), he participated in all the battles and gave a heroic account of his valour. He gave whole-hearted support and sane counsel to Hadrat Abu Bakr (رضي الله عنه) at every step.

After the battle of Badr, Rasulallah (صلي الله عليه وسلم) consulted his Companions (رضي الله عنهم) About the treatment of the prisoners of war. Among them were some relations of Hadrat 'Umar (رضي الله عنه).

He suggested that they be beheaded. The advice of Hadrat Abu Bakr (رضي الله عنه) that the prisoners be released on ransom, however, prevailed.

In 3 AH Hadrat 'Umar's (رضي الله عنه) daughter, Hafsa, was married to the Prophet (صلي الله عليه وسلم).

It was Hadrat 'Umar (رضي الله عنه) who considered some of the items of the Treaty of Hudaibiyah as disadvantageous and derogatory to Islam.

On the revelation that it was no more lawful for Muslims to have infidel wives, he divorced both his wives who did not want to accept Islam.

He was one of the few who steadfastly stood behind the Prophet (صلي الله عليه وسلم) helping thereby to turn the tide of events in the battle of Hunayn.

In 9 AH he contributed half of his wealth for the Tabuk expedition.

He was the first to pledge allegiance to Hadrat Abu Bakr (رضي الله عنه) on his succession as Khalif.

The method of Azan was adopted by Rasoolullah (صلي الله عليه وسلم) on Hadrat 'Umar's advice.

He was appointed Qadi (Judge) during the Khaliphate of Hadrat Abu Bakr (رضي الله عنه).

2. KHALIPHATE

2.1 HADRAT UMAR BECOMES KHALIF.

Appointed by Hadrat Abu- Bakr (رضي الله عنه) Hadrat 'Umar (رضي الله عنه) became Khalif in 13 AH. Some people objected. They argued that 'Umar (رضي الله عنه) was too harsh. Hadrat Abu Bakr (رضي الله عنه) was however pleased with his choice and said, "When I meet my Lord, I will tell Him that I have left the best amongst the Muslims as Khalif.

On the instruction of Hadrat Abu Bakr (رضي الله عنه) before his death, Hadrat 'Umar (رضي الله عنه) immediately attended to reinforcing the Muslim force in Iraq. The Persian force was defeated and put to flight. Rustam dispatched a greater force with elephants. Although the Muslims put up a courageous fight, they were routed.

2.2 AGAINST THE PERSIANS.

2.2.1 BATTLE OF BUWAYB (14 AH).

Hadrat 'Umar raised a large force. The Persians were subsequently defeated at Buwayb on the western bank of the Euphrates. The Persian court was shaken. They replaced their feeble queen and remobilised their army.

2.2.2 BATTLE OF QADISIYA (14 AH).

Sa'ad bin Abi Waqqas (رضي الله عنه) was appointed commander of the combined Muslim forces. The Khalif advised Sa'ad to exercise vigilance and patience and to invite the king Yazdgird to accept Islam. Accordingly Sa'ad sent 20 emissaries to the court of the Persian King. One emissary, Rabi ibn Amir (رضي الله عنه) with torn clothes and riding a small mare entered Rustam's court. He put the Muslims case thus: "Allah has sent us so that we may take mankind out of the worship of the world to the worship of Allah; and to take them out of the narrowness of the world to its broadness and from the injustice of the false religions to the justice of Islam."

'Embrace the faith,' it was said to Rustam, 'and you shall be even like one of us; or, if you will, pay jizyah (tribute) and come under our protection, which, if you refuse, the days of your kingdom are numbered.' The king rejected the invitation. The king consulted with his commanders and said, "Have you ever heard anybody talking more boldly, and carrying greater weight than his talks?" They said, "May God protect you! You are inclined towards him. Would you adopt the religion of that dog (may Allah excuse us to quote this)? Have you not seen his clothes?" Rustam said, "Woe to you! Don't look at his clothes, rather look at his views, talks and character."

The ensuing battle between the Muslims and the Persians lasted for three days. By the second day 3 000 Muslims and 10 000 Persians were dead or wounded. The Muslims buried their dead and their women tended the wounded. On the morning of the fourth day, the Muslims utterly vanquished the Persians who boasted an army about four times their size.

Mada'in, the capital city, was built on the banks of the river Tigris. Hadrat Sa'ad (رضي الله عنه) had to cross the river. The Persians had demolished and broken all the bridges. When Sa'ad (رضي الله عنه) arrived at the bank of the Tigris, he found neither bridge nor boat. He decided to cross the river at all cost. Undaunted, the army plunged into the river. 'So thick and closely arrayed were they, horses and mares together, that the water was hidden from view; and treading as if it had been the solid ground, without a single loss, all gained the farther side.'

The Persians on the opposite bank could not believe what they saw; they were wonder-struck. Yezdgird abandoned the city and fled. The Persians had evacuated the city by this time. The Muslims entered the capital triumphantly. Large and rich treasures fell in the hands of the Muslims as booty. The defeat sealed the Persian's fate.

2.3 AGAINST THE ROMANS.

2.3.1 THE SEIGE OF DAMASCUS (14 AH).

The siege of Damascus had been laid in the time of the first Khalif. It lasted from 2 to 6 months. The city-wall was 6 metres high and 4,5m broad. A three to 4,5m wide moat protected the walls.- Finally Khalid (رضي الله عنه) With a band of daring followers crossed the moat, scaled the wall and opened the gate. The Romans could not put up any resistance. The Romans made a treaty with the Muslims.

2.3.2 BATTLE OF FAHL (14 AH).

After this battle in which Romans casualties were enormous other towns were taken. The same terms applied whereby their persons, property, land and places of worship were guaranteed full protection.

2.3.3 BATTLE OF YARMUK (15 AH).

Successive defeats of the Roman forces compelled Heraclius to engage in a decisive encounter. Abu 'Ubaydah (رضي الله عنه) joined 'Amr bin' As at a place on the river Yarmuk because rebellion had broken out in districts of Jordan. The Roman forces came up in large numbers to meet the comparatively small Muslim army under Khalid (رضي الله عنه). A

bystander said," How many the Romans, how few the Muslims.."

"Nay, cried Khalid (رضي الله عنه) "Say rather, 'Flow many the Muslims, how few the Romans,' for, if you count right, numbers wax by the help of the Lord, but when he withdraws His Face, then they wane.."

Some Romans put on chains to present a massive wall of defence and to eliminate the possibility of any fleeing. The fighting was grim and the issue uncertain at first, but finally the Romans suffered a crushing defeat that sealed the fate of Syria.

Later, the whole of northern Syria came under the sway of the Muslims. Some Arab tribes accepted Islam. Some of the Christians agreed to pay jizyah. They were treated with moderation, their churches were spared and their worship was respected.

2.3.4 CAMPAIGN IN PALESTINE (15 AH).

'Amr bin 'As and Abu 'Ubaydah (رضي الله عنهما) separately advanced on Jerusalem. The commander of the Roman army escaped to Egypt and the Patriarch sued for peace on the condition that the Khalif should come to the Holy City and settle terms of the surrender. The Khalif set out for Palestine. At Jabian the terms of the treaty were concluded. The Khalif then

proceeded to Jerusalem. When he approached the city, Abu 'Ubaydah (رضي الله عنه) and other others came forth to welcome him. The Khalif was on foot as the hooves of his horse had worn out and he was wearing the most ordinary clothes. The Muslims felt ashamed. What would the Christians think of them on beholding their leader, they thought. Abu 'Ubaydah (رضي الله عنه) tried to offer him rich robes and a gallant horse. Hadrat 'Umar (رضي الله عنه), however, rejected the offer saying, "The honour that Allah has bestowed upon me is the honour of Islam and that is sufficient for me."

He received the Patriarch and the citizens with kindness and granted the same privileges as to the most favoured cities, imposed on the inhabitants an easy jizyah and confirmed them in possession of all their shrines and churches.' When the appointed time of prayer came the Patriarch suggested that he say his prayer in the Church but the Khalif politely declined for the reason that his example might later on be followed by Muslims and they might try to convert the place into a mosque.

The Romans were completely driven out of Syria. They did not dare to re-enter again. During the Syrian campaigns, Khalid (رضي الله عنه), who was Commander-in-Chief, was recalled to Madinah by Hadrat 'Umar (رضي الله عنه). The Khalif explained that the reason for his action was that the people begun to believe in

the infallibility of Khalid's army and they should know that whatever is done is done by Allah.

2.4 CONQUEST OF PERSIA (21 AH).

The Persians still rebelled against the Muslims. Yezdgird redoubled his efforts to check the advance of the Arabs and to regain territories he had lost to them. Although outnumbered five to one, the Muslims vanquished the Persians. Yezdgird fled. The Muslims spread in all directions. Gradually the Persians adopted the Muslim faith. The Islamic State extended from the Caspian - to the Indian Ocean.

2.5 THE WESTERN SECTOR.

Famine stalked the land. This was followed by plague which broke out in Syria and spread to Palestine and as far as Iraq. Thousands died. The Khalif himself set out for Syria. Gradually the epidemic subsided but it had taken a toll of 24 000 lives. Hadhrat Abu 'Ubaydah (رضي الله عنه) and Yazid both died of the pestilence. Mu'awiyah (رضي الله عنه), son of Abu Sufyan (رضي الله عنه) and brother of Yazid was appointed as governor of Syria.

2.6 CONQUEST OF EGYPT.(20 AH; 641 AD).

Under Hadhrat 'Amr bin 'As, Egypt was conquered. The Khalif ordered to 'leave the land of Egypt in the peoples' hands to nurse and fructify.'

2.7 HADHRAT 'UMAR'S ASSASINATION.

The Khaliphate entered its eleventh year. After his annual pilgrimage the Khalif's dynamic career came to a sudden and tragic end.

A Persian slave, Foroze, complained to Hadhrrat 'Umar that his master was taxing him too much. The Khalif considered it not too much and refused to interfere. The next day during the Fajr prayers Feroze inflicted several wounds on the Khalif as soon as prayers were started. He also stabbed himself to death.

For the question of his successor he set up a small electoral body composed of 'Ali, 'Uthman, Zabayr, Sa'ad, Talha and 'Abdur Rahman bin Auf to select the most suitable person for the office. Three days later he died and was buried by the side of the Prophet (صلي الله عليه وسلم).

Within ten years, by his wisdom, patience and vigour the dominion was achieved over Syria, Egypt and Persia.

3. PERSONAL LIFE

3.1 SIMPLICITY

Simplicity and devotion to duty were the keynotes of his character. Even at the height of his glory he did not mind putting on a shirt bearing a dozen patches. Once, some visitors had to wait for him unusually long for he had put out his washed clothes to dry and had no spares to put on.

He led an unpretentious and austere life but he did not preach ascetism or renunciation. He got annoyed when a Yemen officer appeared before him in rich clothes. The next time the officer presented himself disheveled and wrapped in tattered clothes. He was again pulled up and asked to put on neat but simple clothes.

On becoming Khalif he accepted an allowance which just sufficed for simple meals and clothes. In an effort to increase his allowance the Companions (رضي الله عنهم) put it through his daughter Hafsa (رضي الله عنها) who was married to Rasulullah (صلي الله عليه وسلم). He asked her what the Prophet's best dish was. "Barley bread," she replied. Asked what his best bed was, she stated that it was a thick cloth folded four times in summer and half of it served as the mattress and half as blanket. He then asked Hafsa (رضي الله عنها) to tell his well-wishers that the Prophet (صلي الله عليه وسلم) had by his example laid down a pattern and he intended following that pattern. He once

remarked that he could not take fine flour when all the Muslims could not afford it.

3.2 HUMILITY.

He did not hesitate to rub oil with his own hands on the bodies of his camels. Once a camel broke loose. He ran hither and thither in search of it. When somebody advised him to put a servant on the job he replied to the effect that who could be a better servant than himself.

3.3 FULFILLING THE NEEDS OF HIS FELLOWMEN.

He used to visit the homes of blind and disabled persons to attend to their household chores. He also visited the homes of soldiers fighting for Islam to enquire about the welfare of their families, to make purchases for them and to deliver letters to them. Occasionally he patrolled the city at night. He once found a mother who had nothing but put an empty pot on the fire to delude her hungry children to sleep. The Khalif personally brought groceries, meat and dates from the Baytul Mal. He declined his servant, Aslam's offer to carry the goods saying that he would not be able to lift his burden on the Day of Reckoning. Only after the meals had been prepared and the children fed properly was the Khalif happy. He asked the woman to come to the city in the morning so that the Khalif could fix some

allowance for her. The woman did not know that the man who helped her was himself the Khalif.

3.4 FEAR OF ALLAH

While dispatching forces to Iraq under the command of Sa'ad (رضي الله عنه), he advised him thus: " There is no other relationship between Allah and man except His worship by man. His Grace is obtained by service. You and your companions should follow uprightness and fear Allah. And fear of Allah is inculcated by his obedience and shunning of vices."

At times he would exclaim concerning the Final Reckoning, "O that my mother had not borne me; would that I had been the stalk of grass instead."

3.5 EQUALITY.

He regarded all people as equal. He was once summoned as a defendant to the court of Zayd bin Thabit (رضي الله عنه), the Qadhi of Madinah. On seeing Hadhrat 'Umar (رضي الله عنه) enter the room and got up and vacated his place. Hadhrat 'Umar (رضي الله عنه) observed that it was the first act of injustice by the Qadhi in that case. He also told the Qadhi that ' so long as an ordinary citizen and 'Umar do not rank equal in your eyes, you are not fit to be appointed Qadhi.'

Once he asked, " O you people! If I lean towards the world what will you do?" A man replied, " I will

slash off your head." The Khalif said, " Praise be to Allah that among my people are present men who could put me in the Straight Path if I deviated from it."

3.6 TOLERATION.

Hadhrat 'Umar (رضي الله عنه) was not intolerant of the followers of other religions. He had permitted the Muslims to stay, during the course of their journeys, for three days at a time as guests of Christians. He did not look down upon them nor disdained using their utensils or performing ablution for prayers with water from their vessels. He was very conscious of extending fair treatment to Jews and Christians that he laid stress upon it even at the time of his death.

3.7 SOUNDNESS OF JUDGEMENT.

In his judgements and opinions he displayed soundness and sagacity. It was 'Umar (رضي الله عنه) who suggested that the Azan be called for summoning the faithful to salat. His suggestion about disposal of prisoners, observance of purdah and abstention from saying janazah prayers of a munafiq, 'Abdullah bin Obay, found approval in Qur'anic revelation. On his insistence Hadhrat Abu Bakr (رضي الله عنه), ordered the compilation of the Qur'an.

He used to say:

1. He is the most prudent man who can assess his own actions.
2. I judge a man's intelligence by the queries he makes.
3. If contentment and gratitude were two mounts I would not care which I was riding.
4. Allah bless the man who discloses to me my weaknesses.

3.8 OTHER TRAITS.

He was gifted in eloquence, oratory, poetry, genealogy and swordsmanship. On being nominated Khalif, his opening sentence of a sermon was: " O Allah! I am hard; make me soft. I am weak; make me strong. The Arabs are like disobedient camels, whose reins have been given in my hands. I intend making them follow the path."

He advised the people to teach their sons swimming, riding and to make them remember good couplets and proverbial adages.

Hadhrat **Uthman**

رضي الله عنه

The Third Khalif Of Islam

Rasulullah صلى الله عليه وسلم said:

“Give in marriage your daughters to 'Uthman. If I had a third one I would have wed her to 'Uthman. I gave him my daughters through the Command of Allah.”

1. BEFORE KHALIPHATE

1.1 EARLY LIFE.

'Uthman was the son of 'Affan. He was born six years after the Year of the Elephant. He was also known as Abu 'Abdullah being the father of Abdullah born of Ruqayyah, the Prophet's (صلي الله عليه وسلم) daughter.

Details of his early life are not known except that his family had acquired great affluence in commerce. He had learnt to read and write and led a decent, chaste life. He was modest, gentle and generous by nature. He had not touched Liquor even in pre-Islamic days and had abstained from sin and immorality.

He was one of the earliest converts. He accepted at the hands of the Prophet (صلي الله عليه وسلم) on the persuasion and preaching of Hadhrat Abu Bakr (رضي الله عنه). After his conversion, his own family denounced him. His uncle bound him with a rope in a futile attempt to force him to renounce Islam. He was one of those who migrated to Abyssinia and later returned to Makkah.

In Madinah he had occasion to display his generosity. He bought a well and dedicated it for the free use of the people.

1.2 PARTICIPATION IN BATTLES.

He participated in all the battles except the battle of Badr because of the serious illness of his wife Ruqayyah. He played a courageous role in the battle of Uhud. As an emissary in the Pledge of Ridhwan, he was detained for three days and news which reached the Muslim camp that he had been assassinated, was actually false. He took a prominent part in the battle of Khaybar (7 AH). In preparing for the defence against the Romans, he met one-third of the total expenditure.

2. KHALIPHATE

2.1 HADHRAT 'UTHMAN BECOMES KHALIF

Hadhrat 'Uthman (رضي الله عنه) was elected as Khalif out of six Companions (رضي الله عنه) whom Hadhrat 'Umar (رضي الله عنه) nominated.

2.2 STATE POLICY.

In letters and addresses he declared his proposed policy to the governors of states, the officers of armed forces, the Tax Collectors and the common man reminding them of their duties.

2.3 MILITARY CONQUEST.

Persian instigated uprisings were quelled. A Byzantine attack was repulsed and in follow-up operations Asia Minor was overran.

In Egypt, 'Amr bin 'As (رضي الله عنه) was the Governor. His authority was limited to civil and military administration during the time of Hadrat 'Umar (رضي الله عنه). Abi Sarh was appointed the Officer in Charge of Tax Collections. Dissatisfied with this arrangement, Hadhrat 'Amr bin 'As (رضي الله عنه) resigned in the time of Hadhrat 'Uthman (رضي الله عنه). Abi Sarh was entrusted with complete power. He conquered places in West Africa including Algiers and Morocco.

Mu'awiya's request for the establishment, of a naval fleet was first refused by Hadhrat 'Umar (رضي الله عنه). The request was repeated to Hadhrat 'Uthman (رضي الله عنه) who gave permission. 'Abu Qais commanded the first fleet. With Abu Sarh, Cyprus was taken.

2 4 DISCONTENT AND SEDITION.

The Khaliphate of Hadhrat 'Uthman (رضي الله عنه) lasted for twelve years. Historians are generally agreed that the first six years were popular and witnessed great expansion of the Empire but thereafter a number of disruptive forces were unleashed and discontentment began to emerge which culminated in sedition and finally in the assassination of the aged Khalif.

At first the discontent was directed against the governors of various provinces.- Some governors were changed, for example, in Kufa and Basra. A series of misunderstandings embittered the tense situation and this was exploited by other races.

2.4.1 CAUSES OF DISCONTENT.

The Khalif was falsely accused of a number of things among which were:

2.4.1.1 He was partisan and generous to his relatives.

2.4.1.2 Misuse of pastures.

2.4.1.3 He misappropriated state funds.

2.4.1.4 He overlooked and ill-treated some of the Companions (رضي الله عنهم).

2.4.1.5 He burnt the Qur'an.

He was innocent of misusing any state money or land. He was wealthy and spent generously from his own money, not only on his relatives but on other people and other good causes as well.

Rasulullah (صلي الله عليه وسلم) had reserved a pasture ground for the grazing of State horses and camels. Hadhrat 'Umar (رضي الله عنه) added two more. The increase in the number of State horses and camels necessitated the opening of new grounds. When most of the animals were dispatched to the frontiers, the Khalif permitted animals of Banu 'Umayyad to be grazed in some of these pastures.

Rasulullah's (صلي الله عليه وسلم) appointment of Usama bin Zayd to lead an expedition to Syria also drew comment because Usama was considered too young. There was no truth in the rumours that the Khalif ill-treated some Sahabah.

All the Qur'ans were recalled and burnt so that a uniform and standard Qur'an could be prepared.

Rebellious activities were on the increase. Hadhrat Mu'awiya offered to protect the Khalif.

This offer was refused because the Khalif did not want civil war and bloodshed.

Conspirators and rebels against the Khalif hatched a complete plan of action and preparations were made in secret. They threatened to fight till the Khalif abdicated or was slain. The Khalif answered, "Death I prefer; as for fighting, I have said it already, my people shall not fight. Had that been my desire, I would have summoned legions to my side."

The rebels became violent. A stone struck the Khalif who fell unconscious. The Khalif's house was blockaded. Nobly he appealed to the rebels, "...Have care O men! the taking of life is lawful for three things, apostacy, murder and adultery. Taking my life without such a cause you but suspend the sword over your own necks." Even water was not allowed to be taken into the house of the Khalif. The Khalif did not abdicate. On 18 Zil Hijjah, the rebels attacked the Khalif after having blockaded the house for several weeks. The Khalif was stabbed to death. At that time he was reading the Qur'an. He was buried in Jannatul Baqi, the graveyard of Madinah.

Hadhrat 'Uthman (رضي الله عنه) not only consolidated the conquests made by Hadhrat 'Umar (رضي الله عنه) he extended the Islamic domain to wider horizons.

3. PERSONAL LIFE

3.1 APPEARANCE.

Hadhrat 'Uthman (رضي الله عنه) was a handsome man of average height. He was fair, teeth well-set and he had a long beard.

3.2 FAMILY.

He was married to two daughters of Rasulullah (صلي الله عليه وسلم) at different times, that is, first to Ruqayyah and after her death to Ummi Kulthum. For this reason he was called Zun-Nurayn (Possessor of two lights). Altogether he married four times.

3.3 SIMPLICITY.

He was one of the richest merchants yet he did not indulge in luxury. He used to take simple food. He used to wear neat but simple clothes. Though not austere like Hadhrat 'Umar (رضي الله عنه), he lived a simple life.

3.4 GENEROSITY.

His generosity was unbounded. He helped the Islamic Movement before he became Khalif. For Tabuk, he donated 3 000 camels. He also purchased a piece of land next to Al-masjidun Nabawi for the extension of the mosque. He gave charity freely and looked after the widows and

orphans. During his Khaliphate, he did not take any remuneration. He supported a number of relations from his personal income.

3.5 FORTITUDE AND PATIENCE.

During all the uprisings and the disaster that stared him in the face, he never lost his poise and resigned himself completely to the Will of Allah. He acted with supreme unconcern for his personal safety.

3.6 FEAR OF ALLAH.

Fear of Allah dictated his actions. He was ever mindful of death, the grave and the Resurrection. He used to repeat the Prophet's (صلي الله عليه وسلم) saying that ' the grave is the first step of the life beyond. If one could pass this stage successfully, other stages would be rendered easy but if it proved difficult, all other stages would be difficult.'

3.7 RELIGIOUS LIFE.

Occupations of State kept him busy during the day-time but the major part of the night he devoted to prayers. At times he prayed throughout the night and would recite the whole Qur'an in one night. He was Hafiz of the Qur'an. He fasted almost every second or third day. Except for the last year of his life, he performed the Hajj every year. He loved the Prophets (صلي الله عليه وسلم) dearly and used to send gifts to him.

HADHRAT

'ALI

رَضِيَ اللهُ عَنْهُ

The Fourth Khalif Of Islam

Rasulullah صلي الله عليه وسلم said:

“..Whosoever's patron I am, 'Ali is also his patron; befriend him who befriends 'Ali and be an enemy to him who is an enemy to 'Ali.”

“I am the city of knowledge and 'Ali its door.”

1. BEFORE KHALIPHATE

1.1 EARLY LIFE

He was born in the family of Banu Hashim ten years before the prophethood of Hadhrat Muhammad (صلي الله عليه وسلم). His father was Abu Talib and his mother was Fatimah. He was the Prophet's (صلي الله عليه وسلم) first cousin. Abu Talib had a large family. Rasulallah (صلي الله عليه وسلم) took over 'Ali and 'Abbas (رضي الله عنه) took over Ja'far (رضي الله عنه). 'Ali thus got very closely associated with Rasulallah (صلي الله عليه وسلم).

At the age of ten 'Ali (رضي الله عنه) was greatly impressed by the manner in which the Prophet (صلي الله عليه وسلم) and his wife observed the prayers and he promptly accepted Islam.

When the Quraysh decided to kill Rasulallah (صلي الله عليه وسلم) they surrounded his house. The Prophets left unseen leaving 'Ali in his place. 'Ali slept in the Prophet's (صلي الله عليه وسلم) bed ready to give any sacrifice. On discovering 'Ali the next morning, they left him unmolested and pursued the Prophet (صلي الله عليه وسلم). 'Ali Remained in Makkah for another two or three days to settle financial dealings of Rasulallah and to return property which the Makkans entrusted to the Prophet (صلي الله عليه وسلم).

1.2 BATTLE OF BADR.

Hadhrat 'Ali (رضي الله عنه) participated in the battle of Badr. He was a standard bearer. The engagement started with individual combats. 'Ali (رضي الله عنه)

was among them. He quickly killed his first opponent. In the general battle that followed he played a very heroic part.

1.3 MARRIAGE TO FATIMAH (2 AH)

He was married to the Prophet's (صلي الله عليه وسلم) daughter, Fatimah (رضي الله عنها). All he could offer by way of Mahr was his armour which he sold for cash. All the Prophet (صلي الله عليه وسلم) could give to his daughter were an ordinary cot, a mattress of palm leaves, a water bag, two grinding stones and two earthen pitchers.

1.4 BATTLE OF UHAD (3 AH)

He gave a heroic account of his valour and he was of the small band who protected Rasulullah (صلي الله عليه وسلم) when the Prophet's (صلي الله عليه وسلم) was injured and the Muslims became disorganized.

1.5 OTHER BATTLES

He took part in all the battles with Rasulullah (صلي الله عليه وسلم) except Tabuk during which time he left in charge of Madinah.

The battle of Khaybar was decisive against the Jews. It was 'Ali (رضي الله عنه) who was given the command of the army after Hadhrat Abu-Bakr and Hadhrat 'Umar (رضي الله عنه) who could not take the fortress. He succeeded in breaking the massive gates and after some fighting caused the Jews to surrender.

2. KHALIPHATE

2.1 HADHRAT 'ALI BECOMES KHALIF.

After the assassination of Hadhrat 'Uthman (رضي الله عنه), anarchy reigned in Madinah. Hadhrat 'Ali (رضي الله عنه) was elected Khalif. He was immediately faced with serious problems:

Rebellious people disrupted society and authority was openly flouted.

The culprits responsible for Hadhrat 'Uthman's (رضي الله عنه) murder had to be punished.

Hadhrat 'Ali (رضي الله عنه) did not immediately act against the rebels. His delay was used to make unfounded allegations against him and the whole country was rapidly thrown into further rebellion. Rebellion was brewing in Kufa, Syria was in open revolt. It refused to acknowledge 'Ali (رضي الله عنه) as Khalif.

2.2 REBELLION IN BASRA.

Sayyidah 'Aisha (رضي الله عنها) was returning from Pilgrimage when she received news of the third Khalif's assassination. She hurried back to Makkah. An army 3 000 strong set out for Iraq. Sayyidah 'Aisha (رضي الله عنها) travelled on a camel. Talha and Zabayr (رضي الله عنهما) assisted to take over Basra. A large number of men who participated in the attack on the third Khalif were executed. Hadhrat 'Ali (رضي الله عنه) made haste to Basra. Basra was divided. Some joined Hadhrat 'Ali, some remained neutral and some joined the

rebels. The rebels wanted to avenge the murder of Hadhrat 'Uthman (رضي الله عنه). Hadhrat 'Ali (رضي الله عنه) wanted matters to cool down. Negotiations continued. Both parties agreed not to fight and the armies retired for the night.

The mischief-makers were alarmed by the negotiations for peace. Hurriedly the leaders Ushtur and Ibn Sauda (or Ibn Saba, a Jew and others decided to attack both camps. Each camp thought that it was being treacherously attacked by the othercamp. Soon the armies were engaged in battle. Thousands of bodies littered the field. Hadhrat Zubayr (رضي الله عنه) left the the battle after he was reminded by Hadhrat 'Ali of the words of Rasulullah (صلي الله عليه وسلم): 'One day you will unjustly fight 'Ali.' He was killed in an adjoining valley.

Sayyidah 'Aisha's (رضي الله عنها) camel was attacked from all sides. It was valiantly protected by a band of troops, seventy of whom perished by its side upholding its banner. The Khalif ordered the camel to be hamstrung. With the fall of the camel the battle ended. 'Ali (رضي الله عنه) forbade the pursuit of the fleeing army, the killing of wounded soldiers and plunder of any kind. Because of the presence of the camel this battle was called the Battle of the Camel. After three days in Basra 'Aisha (رضي الله عنها) left for Makkah in.

2.3 BATTLE OF SIFFIN (36-37 AH).

In a letter Hadhrat 'Ali (رضي الله عنه) asked Hadhrat Mu'awiyah (رضي الله عنه) to swear allegiance to him. This was refused although Hadhrat 'Ali (رضي الله عنه) promised to avenge the murder of the third Khalif. Having gained the support of 'Amr bin 'As (رضي الله عنه) and others, and confident of his own strength, Mu'awiyah (رضي الله عنه) was in no mind to submit to the Khalif.

The Khalif marched to Syria with 50 000 men. On each side were men who exerted themselves utmost to avert bloodshed. This lasted for three months. As no settlement could be reached the armies clashed. The battle being long-drawn and the casualties great, Mu'awiyah tried to compromise. The Khalif refused. On the following day when the Khalif's army came out, the Syrian army confronted it with Qur'ans on the points of the lances and stated, " The Law of the Lord! The Law of the Lord! Let it decide between us." The stratagem worked.

It was decided to settle the matter by two umpires. Abu Musa was chosen on the Khalif's side and 'Amr bin 'As on Mu'awiyah's side. The decision was to be given after six months.

2.4 EMERGENCE OF KHAREJITES.

On the return journey to Kufa, a body of 1 200 men fell out from the Khalif's ranks. They objected

to decisions by umpires in the matter of religion. They argued that nothing could be gained by arbitration. They would neither have any prince nor Khalif nor take any oath of allegiance to anyone but would submit to Allah alone. The Khalif managed to pacify them.

2 5 DECISION OF THE UMPIRES (37 AH).

The umpires decided that both Ali (رضي الله عنه) and Mu'awiyah (رضي الله عنه) be deposed and then leave the people to choose whom they will. 'Amr bin 'As (رضي الله عنه) persuaded Abu Musa to commence with the announcement of the decision. Abu Musa Made the announcement as decided. Then 'Amr bin 'As (رضي الله عنه) came forward and said that he confirmed Mu'awiyah (رضي الله عنه) as the best entitled to succeed. The assembly was flabbergasted at the decision. Abu Musa (رضي الله عنه) Cried that this was deceit and dishonesty. He was so disgusted that he immediately left for Makkah.

2.6 ASSASSINATION OF THE KHALIF (40 AH).

The fanatic Kharejites were incessantly intriguing. Three of them met in secret and decided to simultaneously kill the Khalif, Mu'awiyah and 'Amr bin 'As With poisoned swords three assassins struck at the appointed hour. 'Amr bin 'As was sick and his deputy fell victim. Mu'awiyah received wounds but survived. The Khalif was severely wounded and died on Friday 20 Ramadhan, 40 AH, at the age of 63.

3.PERSONAL LIFE

3.1 SIMPLICITY.

He lived an austere and sternly simple life. He tried to emulate the Prophets (صلي الله عليه وسلم) in every way. The presents of the Prophet (صلي الله عليه وسلم) constituted his household goods. He used to earn his living by doing manual labour like drawing water for irrigation purposes.

Many a day he went without meals. On becoming Khalif, he put on the most ordinary clothes and took the simplest possible food viz. rough barley flour, vegetable and milk. No guard was kept at his house.

Simplicity was the keynote of his life. As Khalif, he did manual labour, drawing water and repaired his own shoes. His kurta would even have patches. A goat-skin served as the rug of his house on which he received envoys and distinguished persons.

3.2 GENEROSITY.

Though himself lacking adequate means of sustenance, he would never let any destitute go disappointed from his door. He once worked throughout the night to earn some barley. He divided it into three portions. When one portion got cooked a beggar came to him. He gave all of it to him. The second portion was cooked when an

orphan turned up and the food was given to him. The third lot likewise went to an infidel prisoner.

3.3 VALOUR AND COURAGE.

In bravery he was unsurpassed. He was also very strong. In the general engagement in the battle of Badr, 'Ali (رضي الله عنه) emerged as the hero of the battle. In the battle of the Trench, a famous wrestler threw a challenge. Rasulullah (صلي الله عليه وسلم) allowed Hadhrat 'Ali (رضي الله عنه) to challenge him on 'Ali's request. So much dust was raised that the challenger and his opponent were both hidden from view. 'Ali (رضي الله عنه) triumphed. At Uhud and Khaybar he played courageous roles.

3.4 TREATMENT OF ENEMIES.

Hadhrat 'Ali (رضي الله عنه) was a living example of the following precept of the Prophets (صلي الله عليه وسلم) 'Brave is not he who overpowers his foe, but one who restrains his passions and desires.'

In an individual combat he had once thrown down his adversary and was on the point of cutting off his head when the desperate foe spat on his face. 'Ali (رضي الله عنه) spared his life and let him go. Asked to explain his queer behaviour, 'Ali (رضي الله عنه) said that if he had finished off his enemy after the spitting incident, his motive in putting the enemy to death would not have been purely to please Allah but partly due to personal anger.

He counseled showing mercy to his own assassin. He said, "Feed this man well and let him lie on a soft bed. if I recover, I will decide his fate or forgive him but if I die then kill him but do not torture or mutilate him."

3.5 JUSTICE.

Hadhrat 'Ali (رضي الله عنه) was renowned for his acute sense of fair play and justice. 'Abdullah bin Mas'ud (رضي الله عنه) and 'Umar (رضي الله عنه) used to say that 'Ali (رضي الله عنه) was the best judge. Once, a petty but interesting case had come up before him. Two persons had set down together to take meals. One had five loaves and the other had three loaves. When they were about to start eating they were joined by a third person. The loaves were pooled and all three eat the meals. The third person gave eight coins and went away. The man who had five loaves took five coins and gave three to the other. The latter insisted, on equal distribution and the matter came up before 'Ali (رضي الله عنه). 'Ali (رضي الله عنه) advised the man to accept what was offered to him as it was profitable for him but the man demanded justice. 'Ali (رضي الله عنه) then announced that seven coins be retained by the man who had five loaves and the other be given only one coin. The latter's consternation was dispelled when 'Ali (رضي الله عنه) disclosed the reason for his decision. He explained by saying that every loaf should be presumed to have been divided into three parts. Thus the man with three loaves had nine parts in

a total of twenty-four parts. As three persons had shared the meals it should be taken that every man had eaten eight parts of the loaves. Thus the second man had himself taken eight of his nine parts of loaves while the first one had contributed seven. The first one should therefore get seven coins and the second should get only one.

3.6 LEARNING.

Hadhrat 'Ali (رضي الله عنه) was 'the gate of learning' according to the Prophet (صلي الله عليه وسلم). He was Hafizul Qur'an. He knew precisely when, where and in what circumstances every verse was revealed. For thirty years, he was the constant companion of Rasulullah (صلي الله عليه وسلم) and therefore was well-versed in a large number of Traditions (Ahadith). 'Umar, 'Aisha and 'Uthman (رضي الله عنهم) used to refer difficult cases to him for decisions. He was also an orator of the highest order. He could deliver inspiring and thought-provoking speeches.

3.7 RELIGIOUS LIFE.

Hadhrat 'Ali (رضي الله عنه) was not only particular about obligatory duties but also voluntary prayers. Often he would spend whole nights in prayer. In the battle of Uhud an arrow had deeply pierced his leg. It was removed when Hadhrat 'Ali (رضي الله عنه) stood up for prayers and he did not exhibit any symptom of pain at the time of its extraction. He would often fast for three days consecutively.

3.8 APPEARANCE.

Hadhrat 'Ali (رضي الله عنه) was a man of ruddy complexion. He was not very tall but extremely well-built, inclined to stoutness, with a flowing beard, soft, gray eyes and a look of great amiability and kindness.

His bravery had won him the title of 'Asadullah' (The Lion of Allah) and his learning that of 'The Gate of Knowledge'. Chivalrous, humane and forbearing, he was ever ready to help the weak and to redress the wrongs of the oppressed.

Self-denial, practice of justice, honesty, purity and love of truth were the hallmarks of his character.



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