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Lesson No. 1: Introduction

I. Nomenclature:

- { وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ } (30) سورة البقرة

(30) And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

- **خَلِيفَةً** means succeeding authority, representative.
- **خَلِيفَةَ رَسُولِ اللَّهِ** means the succeeding ruler of Rasul-Allah

II. Duties of the Khalifah:

- Establish the laws of Islam.
- Lead the Ummah.
- Spread justice and solve conflicts.
- Protect the Muslim land from invaders.

{ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ } [ص: 26]

(26) [We said] "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

III. Rights of the Khalifah:

- Obedience.
- Support, triumph.

❖ As long as he is not asking the Muslims to go against Allah's rules.

(روي عن علي بن أبي طالب رضي الله عنه أنه قال: حق على الإمام أن يحكم بالعدل، ويؤدي الأمانة، فإذا فعل ذلك وجب على المسلمين أن يطيعوه، لأن الله تعالى أمرنا بأداء الأمانة والعدل، ثم أمر بطاعته)

Imam Ali said: (It is only right that the ruler rules with justice, and be trustworthy. And if he does that it is the duty of the believers to obey him).

IV. Islamic approach to a Khalifah who is disobedient to Allah:

- Advice, enjoin what is right and forbid what is wrong.
(الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ)
- Dethroning, only in extreme cases.

'Ubadah bin As-Samit (May Allah be pleased with him) reported: We swore allegiance to Messenger of Allah (ﷺ) to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allah. We swore allegiance to Messenger of Allah (ﷺ) to say what was right wherever we were, and not to fear from anyone's reproach. [Al-Bukhari and Muslim].

عن أبي الوليد عبادة بن الصامت رضي الله عنه قال: "بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة في العسر واليسر والمنشط والمكره، وعلى أثرة علينا، وعلى ألا ننزع الأمر أهله إلا أن تروا كفراً بواحا عندكم من الله تعالى فيه برهان، وعلى أن نقول بالحق أينما كنا لا نخاف في الله لومة لائم" (متفق عليه).

V. Idealism vs. Reality:

The only ideal Khilafah was Al-Khilafah Ar-Rashidah.

Prophet Mohammad ﷺ said to a group of his companions in a farewell speech: (I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it) Hadith Sahih.

He ﷺ also said: "Al-Khilafah will be in my Ummah for thirty years, then there will be monarchy after that." Hadith Hasan. If counted; 30 years is the total of the Khilafah of Abu-Bakr, Omar, Othman, Ali and Al-Hasan -RAA-.

From Hudhayfah that the Prophet (sallallahu alayhi wasallam) said:

The Prophethood will remain amongst you for as long as Allah wills it to be. Then Allah will raise it when He wills to raise it. Then there will be the Khilafah upon the Prophetic methodology. And it will last for as long as Allah wills it to last. Then Allah will raise it when He wills to raise it. Then there will be biting kingship, and it will remain for as long as Allah wills it to remain. Then Allah will raise it when He wills to raise it. Then there will be tyrannical (forceful) kingship and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the Prophetic methodology. Then he (the Prophet) was silent.

قال-ﷺ:- (تكون النبوة فيكم ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة، فتكون ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، فتكون ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون ملكا جبرية، فتكون ما شاء الله أن تكون، ثم يرفعها إذا شاء أن يرفعها، ثم تكون ملكا جبرية، فتكون ما شاء الله أن تكون، ثم يرفعها إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة، ثم سكت). رواه أحمد.

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

“The affairs of the Children of Israel were administered by their Prophets. Every time a Prophet left, he was followed by another, but there will be no Prophet among you after I am gone.” They said: “What will happen, O Messenger of Allah?” He said: “There will be caliphs and there will be many of them.” They said: “What should we do?” He said: “Fulfill your pledge to the first one, then the one who comes after him, and do the duties required of you, for Allah will question them about the duties upon them.”

Grade : Sahih (Darussalam)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ بَنِي إِسْرَائِيلَ كَانَتْ تَسُوسُهُمْ أَنْبِيَائُهُمْ كُلَّمَا ذَهَبَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَأَنَّهُ لَيْسَ كَائِنٌ بَعْدِي نَبِيٌّ فِيكُمْ " . قَالُوا فَمَا يَكُونُ يَا رَسُولَ اللَّهِ قَالَ " تَكُونُ خُلَفَاءُ فَيَكْتُمُوا " . قَالُوا فَكَيْفَ تَصْنَعُ قَالَ " أَوْفُوا بِبِعْثَةِ الْأَوَّلِ فَأَلَّوْا أَدْوَا الَّذِي عَلَيْكُمْ فَسَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ عَنِ الَّذِي عَلَيْهِمْ " .

Lesson No. 2: The Death of Rasulullah -ﷺ-

- **The farewell pilgrimage:**

During the farewell pilgrimage on the Day of Arafat (9th Dhul-Hijjah) Allah revealed that the message of Islam was complete.

((الْيَوْمَ بَيَّنَّسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)) سورة المائدة – آية 3.

(This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.)
Surat Al-Ma'edah 4:3

- After the prophet -ﷺ- came back to Madinah he became sick with fever. He died at the age of 63 on the morning of the 12th of Rabi' Alawwal, 11th A.H

قال أنس بن مالك رضي الله عنه: ما رأيت يوماً قط كان أحسن ولا أضوأ من يوم دخل علينا فيه رسول الله صلى الله عليه وسلم، وما رأيت يوماً كان أقبح ولا أظلم من يوم مات فيه رسول الله صلى الله عليه وسلم. رواه الدارمي والبخاري.

Annas ibn Malik -RAA- said: ((I have not seen a day more beautiful and more shining than the day prophet Mohammad -y- came to us, and I have not seen a day uglier or darker than the day prophet Mohammad -y- passed away)).

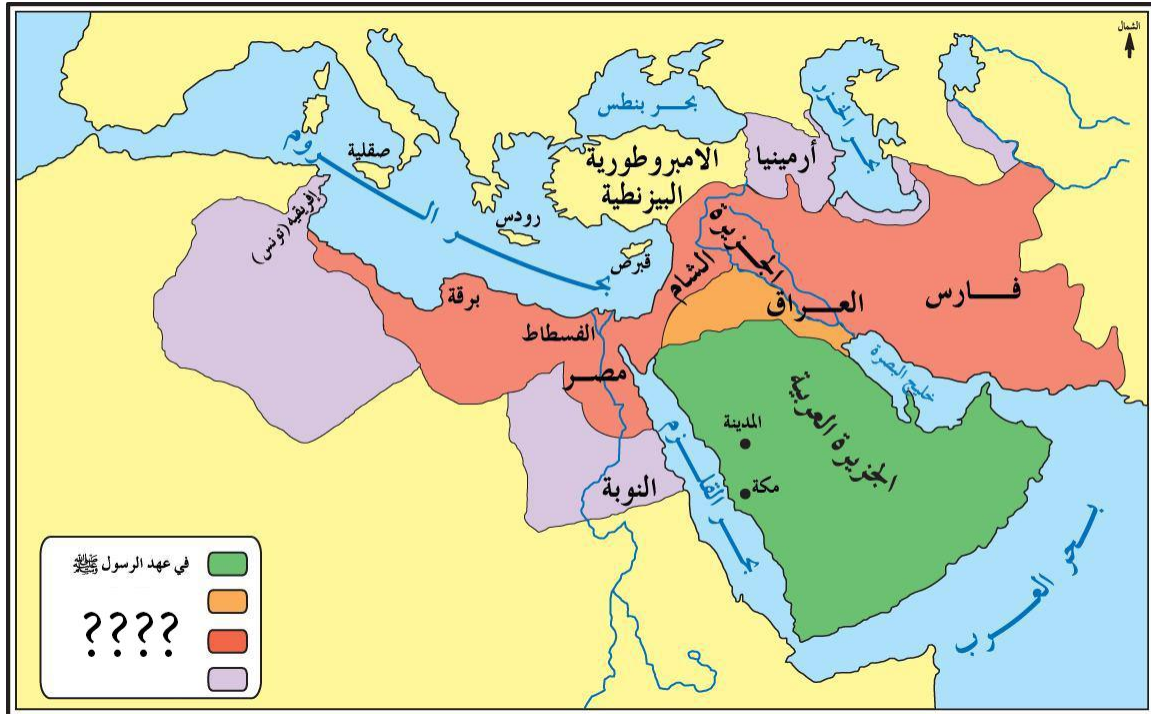
- Despite his illness, prophet Mohammad -ﷺ- prepared an army, led by Usamah ibn Zayd -RAA- and ordered them to leave to the northern outskirts of Arabia. The Prophet had also ordered that barring 'Ali, all other principal Immigrants and Helpers, including Abu Bakr, 'Umar, Uthman, Sa'ad ibn Abi Waqqas, Abu Ubaidah ibn al jarrah and others, should accompany Usamah.
- During his sickness prophet Mohammad -ﷺ- asked permission from his wives to stay at the house of Aisha -RAA-.
- During his sickness, prophet Mohammad ordered that Abu-Bakr lead the prayers in the Masjid.

Narrated Abu Musa:

"The Prophet (ﷺ) became sick and when his disease became aggravated, he said, "Tell Abu Bakr to lead the prayer." `Aisha said, "He is a softhearted man and would not be able to lead the prayer in your place." The Prophet (ﷺ) said again, "Tell Abu Bakr to lead the people in prayer." She repeated the same reply but he said, "Tell Abu Bakr to lead the people in prayer. You are the companions of Joseph." So the messenger went to Abu Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet. - Sahih al-Bukhari 678

عَنْ أَبِي مُوسَى، قَالَ مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ مَرَضُهُ فَقَالَ "مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ". قَالَتْ عَائِشَةُ إِنَّهُ رَجُلٌ رَقِيقٌ، إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. قَالَ "مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ" فَعَادَتْ فَقَالَ "مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكَ صَوَاجِبُ يُوسُفَ". فَأَتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Land of Islam by the death of Prophet Mohammad -ﷺ-:



Question:

- Did Prophet Mohammad assign a Khalifah after him personally? Why?

Answer: No, he chose not to. He left the choice to the Muslims to choose whomever they believe fit at the time as long as he is righteous and fit. Who the Khalifah is; is a matter of Dunya not a matter of religion.

- Prophet Mohammad -ﷺ- ordered us to leave a will before death. What was his will?

The Quran and his Sunnah were his will. He made them his will.

Note: Please study Lesson No. 3: Abu Bakr becomes the Khalifah from the textbook you have.

The Virtues of Abu-Bakr –With Whom Allah is Pleased–

- His name is Abdullah ibn Uthman (Abu Quhafah). He meets with the prophet -ﷺ- in the 6th grandfather. (He is his 6th cousin).
- He was born two years and a half after the year of the elephant.
 - ❖ So, how could we relate this to the age of the prophet -ﷺ-?
- He was knowledgeable in the Arabic genealogy.
- He was the first man to believe in prophet Mohammad -ﷺ- outside his household. On his hands, Allah guided five of the ten Sahabah to whom prophet Mohammad -ﷺ- passed the glad tidings that they are among the people of Jannah. They were Uthman ibn Affan, AbdurRahman ibn Awf, Abu-Ubaydah ibn Al-Jarrah, Saad ibn Abi Waqqas, Saeed ibn Zaid.

Narrated 'Abdur-Rahman bin 'Awf:

that the Messenger of Allah (ﷺ) said: "Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'eed is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise."

Grade : Sahih

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدُ فِي الْجَنَّةِ وَسَعِيدُ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ " .

- His attributes are: "Atiq عتيق" (the one saved from hell fire by God). He was called Al-Siddiq الصديق (the profound believer) by prophet Mohammad -ﷺ- after he believed him in the event of Isra and Mi'raj when other people didn't, and Ali -with whom Allah is pleased- confirmed that title several times.
- He is the only whose companionship to prophet Mohammad -ﷺ- is testified for in the Quran.

"If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise."

Chapter 9:40

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذِ اتَّبَعْتَهُ إِذِ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَاللَّهُ عَالِمُ غَيْبَاتِ الْعَالَمِينَ وَاللَّهُ عَزِيزٌ حَكِيمٌ

التوبة - الآية 40

- He was among the Sahaba who pledged allegiance to fight with the prophet -ﷺ- on the day of ArRidwan; those whom Allah has testified that He is pleased with them in the Quran:

"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest" Chapter 48:18

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا
الفتح - الآية 18

- He witnessed all the battles with prophet Mohammad ﷺ, including Badr.
 - ❖ What is the virtue of the people of Badr?
 - ✓ Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: Allah looked at the participants of the battle of Badr (with mercy) and said: Do whatever you wish; I have forgiven you. وَقَالَ ابْنُ سِنَانٍ "اطَّلَعَ اللَّهُ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ".
Grade: Hasan Sahih (Al-Albani)
 - ✓ Narrated Rifaa (who was one of the Badr warriors): Gabriel came to the Prophet (ﷺ) and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet (ﷺ) said, "As the best of the Muslims." or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle). جَاءَ جَبْرِيْلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَا تَعْدُونَ أَهْلَ بَدْرٍ فِيكُمْ قَالَ مِنْ أَفْضَلِ الْمُسْلِمِينَ - أَوْ كَلِمَةً نَحْوَهَا - قَالَ وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ ".
Grade: Sahih
- What did prophet Mohammad ﷺ say about Abu-Bakr?
 - ✓ Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "There is no favor due upon us from anyone, except that we have repaid him, with the exception of Abu Bakr. Verily upon us, there is a favor due to him, which Allah will repay him on the Day of Judgement. No one's wealth has benefited as Abu Bakr's wealth has benefited me. And if I were to take a Khalil, then I would have taken Abu Bakr as a Khalil, and indeed your companion is Allah's Khalil".
 - ✓ Narrated 'Umar bin Al-Khattab: "Abu Bakr is our chief, and the best of us, and the most beloved of us to the Messenger of Allah (ﷺ)." Sahih
 - ✓ Narrated Anas bin Malik: "The Prophet (ﷺ) once climbed the mountain of Uhud with Abu Bakr, `Umar and `Uthman. The mountain shook with them. The Prophet (ﷺ) said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs." Sahih
 - ✓ Abu Huraira reported that Allah's Messenger (ﷺ) said: "Who amongst you is fasting today? Abu Bakr said: I am. He (again) said: Who amongst you followed a funeral procession today? Abu Bakr said: I did. He (the Prophet) again said: Who amongst you served food to the needy? Abu Bakr said: I did. He (again) said: Who amongst you has

today visited the sick? Abu Bakr said: I did. Thereupon Allah's Messenger (ﷺ) said: "Anyone in whom (these good deeds) are combined will certainly enter paradise".

- ✓ Abu Hurayra narrated that the Messenger of Allah (ﷺ) said: "Whoever hands over two of any type of property in the way of Allah is called to the Garden, with the words 'O slave of Allah! This is good!' Whoever is among the people of prayer, is called from the gate of prayer. Whoever is among the people of jihad is called from the gate of jihad. Whoever is among the people of sadaqa, is called from the gate of sadaqa. Whoever is among the people of fasting, is called from the gate of the well-watered. (Bab ar-Rayyan)."
Abu Bakr as-Siddiq said, "Messenger of Allah! Is it absolutely necessary that one be called from one of these gates? Can someone be called from all of these gates?" He said, "Yes, and I hope you are among them."
- ✓ Narrated Jabir: that the Messenger of Allah (ﷺ) said: "None of those who gave the pledge under the tree shall enter the Fire." Sahih
- ✓ Narrated Abu Ad-Darda: "The Prophet (ﷺ) said, " ... Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr."
- ✓ It was narrated that Anas said: "It was said: 'O Messenger of Allah, which of the people is most beloved to you?' He said: 'Aishah.' It was asked, 'And among men?' He said: 'Her father.'" Sahih

Lesson No. 5: The Highlights of The Khilafah of Abu Bakr (RAA)

The Khilafah of Abu Bakr (RAA) can be summarized by when he said: ((إنما أنا بمتبع ولست بمبتدع)), it means: (I am only a follower [of the commands of Prophet Mohammad -ﷺ-], and not an inventor).

This motto he set for his Khilafah ended up -by the Will of Allah protecting the Ummah and Islam at such a difficult time.

After Prophet Mohammad died, the Arabian Peninsula revolted against Medina and turned back from Islam. Abu Bakr insisted to send the army of Usamah as the Prophet Mohammad -ﷺ- had ordered. All the Sahabah tried to change his mind -as follows-. They wanted to make the protection of Medina the first priority.

1. Don't send Usamah's army ... Abu Bakr replied: ((إنما أنا بمتبع ولست بمبتدع))
2. Postpone sending the army until the revolt is over ... Abu Bakr replied: ((إنما أنا بمتبع ولست بمبتدع))
3. If you are insisting on sending the army, at least change its leader – Usamah (he was 17 at the time leading an army that originally included the experienced fighters of the Sahabah like Khaled ibn Alwaleed, Abu Bakr, Omar, Abu-Obaydah, Saeed ibn Zayd, Sa'ad ibn Abi Waqqas).
4. Well, why don't you make a treaty with the revolting tribes who only refused to pay Zakat and let everything settle down? – He replied: ((By Allah, if they used to give zakat to Prophet Mohammad -ﷺ- as small as a horse rein and they refuse to give it after his death I will fight them for it)).

عمر بن الخطاب - رضي الله عنه - : «ذُكِرَ عنده أبو بكر، فيكي، وقال: وَدِدْتُ أَنْ عَمِلِي كَلَّهُ مِثْلُ عَمَلِهِ يَوْمًا وَاحِدًا مِنْ أَيَّامِهِ، وَلَيْلَةٌ وَاحِدَةٌ مِنْ لَيَالِيهِ ... وَأَمَّا يَوْمُهُ، فَلَمَّا قُبِضَ النَّبِيُّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- ارْتَدَّتِ الْعَرَبُ، وَقَالُوا: لَا نُؤَدِّي زَكَاةً، فَقَالَ: لَوْ مَنَعُونِي عِقَالًا لَجَاهَدْتُهُمْ عَلَيْهِ، فَقُلْتُ: يَا خَلِيفَةَ رَسُولِ اللهِ، تَأَلَّفِ النَّاسَ، وَارْفُقْ بِهِمْ، فَقَالَ لِي: أَجَبَّارٌ فِي الْجَاهِلِيَّةِ وَخَوَّارٌ فِي الْإِسْلَامِ؟ إِنَّهُ قَدْ انْقَطَعَ الْوَحْيُ، وَتَمَّ الدِّينُ، أَبْنَعُصُ وَأَنَا حَيٌّ»

“Abu Bakr was mentioned in the presence of Omar ibn Al-Khattab. Omar said: How I wish my whole good deeds equal one of his days in the path of Allah or one of his nights ... As for his day; when Prophet Mohammad -ﷺ- died, the Arabs revolted and said: “We will not pay Zakat”. Abu Bakr said: “If they don't pay me a horse rein, I will fight them for it”, so I said: “Oh, Abu-Bakr! Be kind with the people and take it easy with them”. He replied: “Are you going to be fierce in Jaheleyya and a coward in Islam? Indeed, the revelation is no more, and Allah's religion is complete! Would it diminish while I'm alive?!”

The highlights of the Khilafah of Abu Bakr -RAA- can be summarized as follows:

1. Standing firm by the order of Prophet Mohammad -ﷺ- and sending the Army of Usamah at an odd time.
2. Defeating the revolting tribes by the Will of Allah.

3. He compiled the Quran in one book as we know it today. This happened after 70 of the Sahabah who were memorizers of Quran (were called Qurraa') died in battle against the revolting tribe of Bani Hanifa in the battle of Yamamah!
4. He initiated the expansion of the Islamic Land into Iraq and Sham (Modern time Palestine, Syria, Lebanon and Jordan).

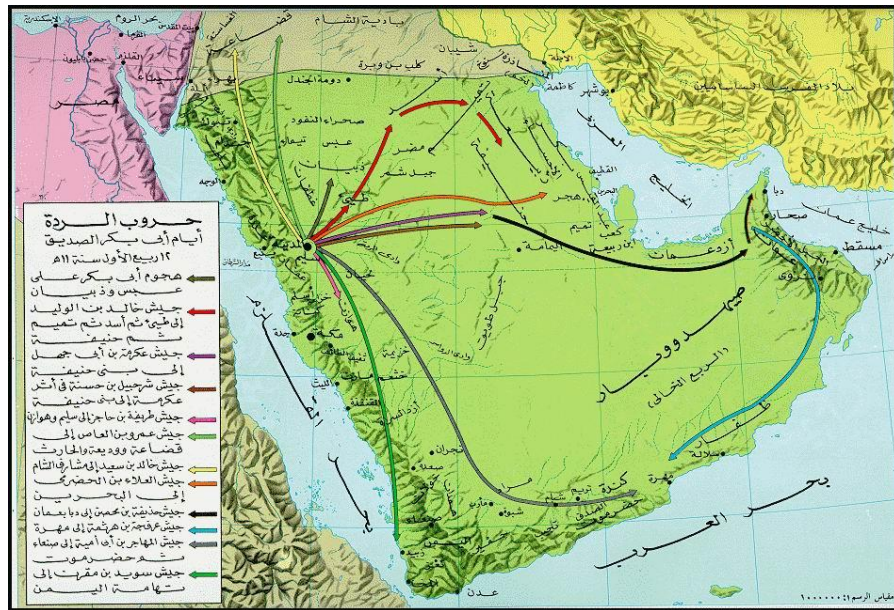
Lesson No. 6: The Apostasy¹ and The Revolt of The Tribes

- As soon as the news spread that the Prophet Mohammad -ﷺ- had died, the whole land of Arabia revolted (went back to disbelief after Islam); except the cities of Medina, Mecca, Ta'if and a small town in the eastern part of Arabia called Juwatha.
- The Arab's apostatized in degrees:
 - ~ Some tribes rejected to Pay their Zakat, which is one of the pillars of Islam, and claimed that it's not mandatory after the death of Prophet Mohammad -ﷺ-.
 - ~ Some tribes rejected Islam completely and went back to Kufr (disbelief) and went back to idle worship.
 - ~ Some people have even gone farther to claiming they were prophets of Allah. People such as "Musailimah The Liar", Al-Aswad Al'Ansi and Sajah!
مسيلمة الحنفي الكذاب، والأسود العنسي، وسجّاح.
- The reason behind the apostasy of the Arab tribes was that in the last two years of the life of Prophet Mohammad -ﷺ- many tribes entered Islam because they were impressed by the power of the Muslims and the achievements that Prophet Mohammad -ﷺ- had done. Many became Muslim seeking power, money, protection or just following the choice of their leaders. And as soon as Prophet Mohammad -ﷺ- died, they thought that the powerful united state he established died with him, so they apostatized!
- We mentioned in the previous class how Abu Bakr -RAA- stood firmly to fight these revolting tribes and send the Army of Usamah at the same time.
- The first executive order Abu Bakr took as a Khalifah was to send the army of Usamah to the southern part of modern day Jordan (map, right) to same area where his father (Zaid ibn Harithah) was killed to retaliate for the battle of Mu'tah (مؤتة) and show the power of the Muslims.
- Omar was originally among the fighters in Usamah's army, but Abu Bakr asked Usamah to allow him to stay to help him plan the wars against the revolting tribes.
- At his death bed, prophet Mohammad -ﷺ- kept insisting that the Muslims send Usamah's army. Every time he woke up during his final illness, he would ask the people around him whether the army is set off yet or not, and orders them to send it.
- Sending Usamah's army, by the Will of Allah, made the revolting tribes think that Medina is well-protected and had a large army, otherwise the Muslims wouldn't have sent Usamah's army and left the Medina unprotected.



¹ Apostasy: the abandonment or renunciation of a religious or political belief.

- Usamah's army was supposed to fight the Romans (Byzantines), one of the two major powers of the time. The Romans refused to send their army to face it, so Usamah -RAA- stayed in the area for some time. There, he fought the revolting tribes in the area and brought them back to the Khilafah and Islam.
- Usamah's army came back victorious to Medina and as soon as they arrived, they took part in the wars against the revolting tribes (Riddah Wars).
- Alhamdulillah that Allah guided Abu Bakr to send Usamah's army against all the odds and dangers. Alhamdulillah, he chose not to compromise Allah's religion and make treaties with the revolting tribes! Otherwise, Islam would not have been the way we know it today. As Abu-Hurairah said: "Where it not for the Khilafah [rulership] of Abu-Bakr, Allah wouldn't have been worshiped on earth anymore"
- Abu Bakr prepared 11 armies to fight against the revolting tribes. They were small in number (few thousands each) but well organized.
- Below is a map showing the tracks of the armies that Abu Bakr sent (notice there is some discrepancy in numbering the armies depending on how Muslim historians divided them)



No. 7: The False Prophet – Al-Aswad Al'Ansi

- He was located in Sana'a - Yemen.
- He is one of the two false prophets that appeared while Prophet Mohammad - ﷺ - was alive.

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

"I saw wristbands of gold on my arms, so I blew into them, and I interpreted them as being these two liars, Musailimah and 'Ansi."

Grade: Hasan (Darussalam)

حَدَّثَنَا أَبُو يَكْرِ بْنِ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " رَأَيْتُ فِي يَدَي سَوَارِينَ مِنْ ذَهَبٍ فَتَفَخَّخْتُهُمَا. فَأَوْلَتْهُمَا هَدَّيْنِ الْكَذَّابَيْنِ مَسِيلِمَةَ وَالْعَنَسِيَّ ."

- Before our Prophet - ﷺ - died, he sent Mo'ath ibn Jabal to Yemen to teach them Islam. Mo'ath was one of the most knowledgeable of Quran and our Prophet - ﷺ - said about him he is the most knowledgeable of this Ummah about what is Halal and what is Haram.

It was narrated that Ibn 'Abbas said:

"The Messenger of Allah said to Mo'ath when he sent him to Yemen: 'You are going to some of the People of the book. When you come to them, call them to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah. If they obey you in that, then tell them that Allah, the Mighty and Sublime, has enjoined on them five prayers in the day and night. If they obey you in that, then tell them that Allah, the Mighty and Sublime, has enjoined on them a charity (Zakah) to be taken from their rich and given to their poor. If they obey you in that, then beware of the supplication of the oppressed person.'"

Grade : Sahih (Darussalam)

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارِ الْمُوصِلِيِّ، عَنْ الْمُعَاذِيِّ، عَنْ زَكْرِيَّا بْنِ إِسْحَاقَ الْمَكِّيِّ، قَالَ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِي، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ بَعَثَهُ إِلَى الْيَمَنِ " إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمٍ وَكَيْلَةَ فَإِنْ هُمْ - يَعْنِي أَطَاعُوكَ بِذَلِكَ - فَأَخْبِرْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَرَضَ عَلَيْهِمْ صَدَقَةً تَتَّخِذُ مِنْ أَعْيُنِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوكَ بِذَلِكَ فَاتَّقِ دَعْوَةَ الْمَظْلُومِ ."

***** Please note to the students here how our attitude should be towards new Muslims and not overwhelm them teaching all the rules in Islam at once, but to take it step by step just like in this Hadith.**

- It all started when Al-Aswad Al'Ansi managed with his army to kill the Wali (ruler) that Prophet Mohammad - ﷺ - appointed in Yemen! Then, by force, he married the ruler's wife, who was a pious person, and started killing anyone who was known to be Muslim.
- That situation led the Muslims of Yemen to flee to Hadhramaut, which was a separate state at the time ruled by one of the companions of Prophet Mohammad - ﷺ -. Those who stayed in Sana'a were forced to hide Islam in their chests and show no signs of it publicly.

*** Please note to the students that this act is permissible for Muslims if they were threatened to be killed for being Muslims.

(106) Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;

(107) That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.

Chapter 16

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ * ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

- Al-Aswad Al'Ansi had three armies under three leaders; Qais, Dathaway and Fairuz. When Prophet Mohammad -ﷺ- learned about him, he ordered Mo'ath to gather the believers and kill him. At that time, Subhanallah!, his army leaders wanted to take over his throne! Mo'ath learned about their desire and contacted one of the leaders, Qais, with a letter. The Muslims were ready to help them in their cause if they accepted Islam. They all agreed! Fairuz contacted his cousin inside the palace for help. She set a night for them to sneak into the palace from a gate she made sure no guards would be guarding it. Who is that woman? She is the pious wife that Al-Aswad married by force!
- The three leaders managed to sneak into the palace. They found Al-Aswad Al'Ansi deeply drunk. They killed him and next day they announced that they took over and that they became Muslim. The Muslim army managed to secure the city, and people came back to Islam.
- The Muslims sent a letter to Prophet Mohammad -ﷺ- with the news that Al-Aswad Al'Ansi is dead. The news reached Madinah the morning when Prophet Mohammad -ﷺ- had died! The post returned to Yemen with the news that Prophet Mohammad -ﷺ- had just died. At that news, Qais apostatized (denounced Islam) and managed to kill Dathaway and take over the land. Fairuz fled for his life. Mo'ath fled to Hadhramaut again.
- When Abu-Bakr learned about Qais, he sent the 10th army to fight him. That army was joined by the Muslims who fled to Hadhramaut and the army of Fairuz from inside Sana'a. After a tough battle, they managed to capture Qais and sent him to Madinah. On the way to Madinah, he reembraced Islam. Abu Bakr accepted it from him and yelled at him severely for what he had done!

*** Students might ask why didn't Abu Bakr punish him for killing the Muslims? Because once a man embraces Islam, all his sins are forgiven.

*** How would we know that he embraced Islam because he didn't want to be killed?

We wouldn't. That is between him and Allah. We deal with the outside; Allah judges the inside. If he didn't become a Muslim sincerely, he is with Allah now, and the punishment of Akhira is the most severe.

***Please emphasize to the students our attitude towards other people who say they are Muslim, we don't try to speculate their intentions, we don't try to classify them who is a true believer and who is not, etc! Because only Allah knows and to him we all shall return. And then He will judge us all.

- Remember the story of the man, who was from among this Ummah the like of our Prophet Ibrahim -PBUH-, when he was thrown in the fire by Al-Aswad Al'Ansi when he refused to believe in his false prophethood, but it did not harm him. That man is Abu Muslim Al-Khawlani.

Lesson No. 8: The False Prophet – Musailimah The Liar

The story of Musailimah the Liar started when the delegates of his tribe (Bani Hanifah) came to offer allegiance to Prophet Mohammad ﷺ.

It was the tradition of Prophet Mohammad ﷺ that whenever the delegates of a tribe came to Medina, he would treat them well and offer them gifts and money.

When the delegates of Bani Hanifah came to Medina, Musailimah came with them but stayed behind to take care of their camels, so when Prophet Mohammad ﷺ gave them gifts, they mentioned Musailimah to him. Prophet Mohammad ﷺ said: ((Indeed, he is not the least fortunate among you)). "أَمَا إِنَّهُ لَيْسَ بِشَرِّكُمْ مَكَانًا"

When they went back to Yamamah (the land where Bani Hanifah lived), Musailimah claimed that he was also a prophet of Allah and told his people: "Did he (Prophet Mohammad ﷺ) not tell you that I'm not the least fortunate among you? He said that only because he knew that I was given the message along with him!"

Some of his tribe believed in him. Musailimah the Liar sent a letter to Prophet Mohammad ﷺ saying: "From Musailimah, the Prophet of Allah, to Mohammad, the Prophet of Allah: I was assigned along with you to carry the message. To us belongs half the land and to you belongs half, or you put me in charge after you, but I know the people of Quraish are not fair!"

Prophet Mohammad ﷺ replied with a letter sent with a young man of the Sahabah by the name of Habib ibn Zaid. The letter said: "From Mohammad, the Prophet of Allah, to Musailimah the Liar; May peace be upon those who follow the right path. Indeed, the land belongs to Allah and He shall grant it to whomever He wishes of His servants and the endpoint outcome will be to those who fear Allah". When Musailimah received the letter, he killed Habib -RAA-

- Notice that Prophet Mohammad ﷺ was the one to give Musailimah the title (الكذاب) Alkathab; the liar.

Prophet Mohammad ﷺ wanted to send an army to fight Musailimah but he was busy preparing the army of Usamah to the Sham.

Many of Musailimah's people were aware that he was a false prophet, but still chose to follow him anyway, they said: "We acknowledge that Musailimah is a liar and Mohammad is truthful, but to us; the liar of Rabe'a (their parent tribe, they mean Musailimah) is more beloved than the truthful of Mudar (the parent tribe of Quraish)". They followed him out of pure tribalism, the pure mentality of us vs them!

"قال بعضهم: أشهد أن مسيلمة كذاب، ومحمدًا صادق، لكن كذاب ربيعة أحب إلينا من صادق مُضَرّ".

Musailimah's army was about 100,000 men. He was from a big tribe. Abu Bakr sent two armies to the area, few thousand each, and ordered them to camp there and wait for his aid. They both rushed and got involved in battle with Musailimah's army and got defeated.

Eventually Abu Bakr sent an army under the leadership of Khalid ibn Al-Waleed that was joined by the leftovers from one of the previous armies and others on the way with the total of 12,000 to fight Musailimah.

At the same time when Khalid was marching towards Yamamah, another army was marching there too. That army was under the leadership of the false prophetess; Sajah! Her army was also around a 100,000 strong.

She reached Yamamah first. Musailimah offered her to marry him, unite their forces, and in return her dowry (مهر) would be the annulment of Fajr and Isha' prayers! He told her your people won't have to pray Fajr and Isha' anymore!

At first, she agreed to his offer, but when Khalid's army approached, she favored to protect herself and her people than to fight, so she told Musailimah to forget about his marriage proposal and told him he had to pay her half the produce of his land or else she will fight him. Musailimah did not want to face two armies at the same time, so he agreed to her terms, and she left the Yamamah.

It is said that Sajah embraced Islam at the time of Omar ibn Alkhattab. Allah knows best!

The battle of Yamamah between the Muslim army under the leadership of Khalid ibn Al-Waleed and the apostate army under the leadership of Musailimah the liar occurred in the year 11 A.H (After Hijrah).

After a fierce long battle of back and forth, the Muslims by the Will of Allah came out victorious Alhamdulillah, the battle left around 21,000 apostates dead and around 1,200 Muslims martyred, among them 500 memorizers of the Quran, among them 70 Sahabah.

One Sahabi had a chance to reconcile with himself in the battle of Yamamah and gain self-redemption. That Sahabi was وحشي "Wahshi" -RAA-. With the same spear he hit Hamza, the uncle of Prophet Mohammad -ﷺ-, he hit Musailimah the liar; who at the same time received a sword blow from Abu-Dujanah, one of the most courageous Sahabah known. Abu-Dujanah -RAA- was martyred in the battle of Yamamah by an Arrow.

Lesson No. 9: Compiling the Quran in One Book

The urge to compile the Quran in one book happened after many of the Qurraa' Sahabah (memorizers of the Quran) were killed in the Riddah wars against the revolting tribes, namely the Yamamah battle against Musailimah the liar, when 70 of them were martyred.

Omar ibn Al-khattab was the first one to notice that the Qurraa' Sahabah are decreasing in number and he was scared to lose the Quran as one complete unit, so he suggested to Abu Bakr to compile to Quran in one book.

At first, Abu Bakr hesitated to do so, as it is something that Prophet Mohammad -ﷺ- did not order during his lifetime, but then under the urgency of the circumstances and the possibility that more Qurraa' Sahabah might die in battle he finally agreed.

Abu Bakr ordered Zaid ibn Thabit (زيد بن ثابت) to compile the Quran. Zaid -RAA- was trustworthy, one of the most knowledgeable Sahaba in the Quran and one of their youngest most motivated memorizers of the Quran.

At the time of Prophet Mohammad -ﷺ-, he had people who would write the Quran down for him whenever it was revealed. They were called "The Writers of the Revelation, كُتَّابُ الْوَحْيِ". Zaid himself was one of them. They would write the Quran revelations on what was available to them at the time of animal bone, skin, parchment, etc.

The method Zaid ibn Thabit followed in compiling the Quran was to include was he personally had written in the presence of Prophet Mohammad -ﷺ-, and what other Sahaba had written. Zaid put two conditions to accept any Ayah:

1. It had to come from two different trustworthy Sahabah.
2. It had not to be included in what it known as "The Last Revision, العرصة الأخيرة"¹.

One interesting incident faced Zaid while compiling the Quran. There were two Ayahs that he was unable to find with anyone except one Sahabi by the name of Khuzaimah Al-Ansari خزيمة الأنصاري. Allah willed it that Prophet Mohammad -ﷺ- once said about him that whenever Khuzaimah testifies for something, his testimony is equal to two people! So Zaid accepted the two Ayahs from him.

Those Ayahs were the last two Ayahs of Surat Attawbah – Chapter 9.

(128) There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

¹ The last revision: Every year during Ramadan Jibreel -PBUH- would come down to Prophet Mohammad -ﷺ- and go over the whole Quran with him. Prophet Mohammad -ﷺ- would recite to him what was revealed so far. At his last Ramadan, Jibreel made him recite the Quran twice, and in that revision, he put the orders of the Surahs and Ayat as we have it today.

(129) But if they turn away, [O Muhammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne." فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

After compiling the Quran in book, it stayed in the safe-holding of Abu-Bakr, after his death it was put in the safe-holding of Omar. After Omar's death it was put in the safe-holding of Omar's daughter; Hafsa, the Mother of the Believers.

Lesson No. 10: The Early Muslim Conquests, the Election of Omar -RAA- and the Death of Abu Bakr -RAA-

- The Early Muslim Conquests

The Early Muslim Conquests (الفتوحات الإسلامية) was initiated soon after the Riddah Wars concluded.

It was first initiated when the Muslims were going after the apostates who fled to Iraq. This was the first time the Muslims take over a land in Iraq.

Abu Bakr wanted to expand the Land of Islam at first in the areas where Arabs used to live; in Iraq and Sham.

*** How do you respond to the Question that Islam was spread by the sword?

Answer: The land of Islam expanded by war, but Islam itself was not forced on the people of the land. India and Spain were ruled by Muslims for more than 700 years, but still most of their people are not Muslim. Every nation has the right to protect its interests and 1400 years ago, nations used to expand their land. We still till this day in the US draw our political agenda to protect our interests and our superiority.

Though, Muslims had rules of engagement. They did not attack states in the blind. They offered them one of three choices: accept Islam, pay money in return of Islamic protection or war. After conquering they did not take over people's freedom of religion, but the attitude of the Muslim conquerors and their Just rulership won their hearts and entered Islam.

- The Election of Omar -RAA-

During his death illness, Abu Bakr realized that his time has come, so he started consulting the Sahabah who should succeed him. He consulted the elite of the Sahaba about Omar -RAA-. When they testified that he is fitting in his faith and deeds, he offered the Khilafah to Omar who refused. Abu Bakr threatened him with the sword if he does not accept, so Omar accepted.

Before his death, Abu Bakr took the allegiance (بيعة) for Omar in the Masjid of Prophet Mohammad -ﷺ- and sent the messengers to his rulers that Omar is now the Khalifah and ordered them to take Allegiance for him.

- The Death of Abu Bakr -RAA-

It looks like Abu Bakr died after obtaining a "fever" after taking a shower in a very cold night. He was sick for 15 days, then he died -RAA- and was buried next to Prophet Mohammad -ﷺ- in the house of Aisha; his daughter; the wife of the Prophet -ﷺ-.

What he only had as a Khalifah was a camel, a servant and a food tray. He asked his daughter Aisha -RAA- to give it back after his death so that he has nothing to have had gained from his Khilafah.

Abu Bakr died in the year 13 A.H. on Monday at the same age when Prophet Mohammad -ﷺ- died; 63 years. May Allah have mercy on Abu Bakr and reward him well for his favors that he had done for us, Ameen.

Lesson No. 11: The Virtues of Omar Ibn Al-Khattab –RAA-

- Prophet Mohammad – ﷺ - said: ((Allah has placed righteousness on Omar's tongue and heart))
- The Prophet (ﷺ) said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar."

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقَدْ كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ يُكَلِّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ ".

- Mujahed (a scholar) said: Whenever Omar had an opinion about something, the Quran would come down supporting it.

عَنْ مُجَاهِدٍ قَالَ : كَانَ عُمَرُ إِذَا رَأَى الرَّأْيَ نَزَلَ بِهِ الْقُرْآنُ

Some scholars counted more than 20 incidents of such.

Examples:

Narrated `Umar (bin Al-Khattab):

My Lord agreed with me in three things: -1. I said, "O Allah's Messenger (ﷺ), I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two rak`at of Tawaf of Ka`ba)". (2.125) -2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Messenger (ﷺ)! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed. -3. Once the wives of the Prophet (ﷺ) made a united front against the Prophet (ﷺ) and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

Bukhari

حَدَّثَنَا عُمَرُ بْنُ عَوْنٍ، قَالَ حَدَّثَنَا هُشَيْمٌ، عَنْ حَمِيدٍ، عَنْ أَنَسٍ، قَالَ عُمَرُ وَافَقْتُ رَبِّي فِي ثَلَاثٍ، فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى فَتَزَلْتُ ﴿وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى﴾ وَآيَةُ الْحِجَابِ قُلْتُ يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ نِسَاءَكَ أَنْ يَخْتَجِبْنَ، فَإِنَّهُ يُكَلِّمُهُنَّ الْبُرِّ وَالْفَاجِرُ. فَتَزَلْتُ آيَةَ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعِزَّةِ عَلَيْهِ فَقُلْتُ لَهُنَّ عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَرْوَاجًا خَيْرًا مِنْكُنَّ. فَتَزَلْتُ هَذِهِ الْآيَةَ.

Ibn Umar reported Umar as saying:

My lord concurred with (my judgments) on three occasions. In case of the Station of Ibrahim, in case of the observance of veil and in case of the prisoners of Badr.

Muslim

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا سَعِيدُ بْنُ غَامِرٍ، قَالَ جُوَيْرِيَةُ بْنُ أَسْمَاءَ أَخْبَرَنَا عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ قَالَ عُمَرُ وَافَقْتُ رَبِّي فِي ثَلَاثٍ فِي مَقَامِ إِبْرَاهِيمَ وَفِي الْحِجَابِ وَفِي أَسَارَى بَدْرٍ.

Narrated Ibn 'Abbas:

"I heard 'Umar bin Al-Khattab saying: 'When 'Abdullah bin Ubayy died, the Messenger of Allah (ﷺ) was called to perform the funeral prayer over him. The Messenger of Allah (ﷺ) came to him, and when he stood over him, about to perform the prayer, he turned until he was standing at his chest. I said: "O Messenger of Allah! (You pray) for Allah's enemy 'Abdullah bin Ubayy, who on this day said this and that" - mentioning different days. He said: "The Messenger of Allah (ﷺ) was smiling until I had said too much to him and he said: 'Leave me O 'Umar! Indeed I have been given the choice, so I chose. I was told: Whether you ask forgiveness for them, or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them (9:80). If I knew that were I to ask more than seventy times that he would be forgiven, then I would do so." He said: "Then he performed the Salat for him and walked with him (his funeral procession) and he stood at his grave until it was finished. I was amazed at myself and my daring to talk like that to the Messenger of Allah (ﷺ), while Allah and His Messenger (ﷺ) know better. But by Allah! It was not long until these two Ayat were revealed: 'And never pray for any of them who dies nor stand at his grave... (9:84) until the end of the Ayah. He said: "So afterwards the Messenger of Allah (ﷺ) did not perform the Salat for a hypocrite, nor would he stand at his grave until Allah took him."

Grade Sahih

- Mujahed also narrated: We were told that the Shayaten were locked up at the time of Omar, and when he got hit they were set free.
حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ وَاصِلٍ عَنْ مُجَاهِدٍ قَالَ : كُنَّا نَحَدِّثُ أَوْ كُنَّا نَتَحَدَّثُ أَنَّ الشَّيَاطِينَ كَانَتْ مُصَفَّدَةً فِي زَمَانِ عُمَرَ . فَلَمَّا أَصِيبَ بُدَّتْ .
- Omar -RAA- was one of the ten whom were given the glad tiding that they are among the people of Jannah by the Prophet -PBUH-.
- Saad said: By Allah! Omar was not among the first of us who entered Islam, but I learned how he became better than us. He was the least attached to the spoils of this world.
حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ قَالَ ابْنُ أَبِي سَلَمَةَ قَالَ : قَالَ سَعْدٌ : أَمَا وَاللَّهِ ، مَا كَانَ بِأَقْدَمِنَا إِسْلَامًا وَلَكِنْ قَدْ عَرَفْتُ بِأَيِّ شَيْءٍ فَضَّلْنَا ، كَانَ أَزْهَدَنَا فِي الدُّنْيَا يَعْنِي عُمَرَ بْنَ الْخَطَّابِ .

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِزْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي دُعَيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ عَلَيْهِ فَقَامَ إِلَيْهِ فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَحَوَّلْتُ حَتَّى قُمْتُ فِي صَدْرِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَعَلَى عَدُوِّ اللَّهِ عَبْدُ اللَّهِ بْنُ أَبِي الْقَائِلِ يَوْمَ كَذَا وَكَذَا يُعَدُّ أَيَّامَهُ . قَالَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَبَسَّمُ حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ قَالَ " أَخْرُ عَنِّي يَا عُمَرُ . إِيَّيْ خَيْرُ فَاخْتَرْتُ قَدْ قِيلَ لِي : (اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ) لَوْ أَعْلَمْتُ أَنِّي لَوْ رَدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ " . قَالَ ثُمَّ صَلَّى عَلَيْهِ وَمَسَى مَعَهُ فَقَامَ عَلَى قَبْرِهِ حَتَّى فَرَغَ مِنْهُ قَالَ فَعَجَبْتُ لِي وَجُرْأَتِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ وَرَسُولُهُ أَعْلَمُ فَوَاللَّهِ مَا كَانَ إِلَّا تَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الْآيَاتَانِ : (وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ) إِلَى آخِرِ الْآيَةِ قَالَ فَمَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ عَلَى مُنَافِقٍ وَلَا قَامَ عَلَى قَبْرِهِ حَتَّى قَبِضَهُ اللَّهُ . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ .

Lesson No. 12: The Highlights of the Khilafah of Omar Ibn Al-Khattab

Omar became the Khalifah after the death of Abu-Bakr -RAA- in year 13 H.

The Khilafah of Omar was famous for establishing justice among all citizens, Muslims, non-Muslims, Arabs, or non-Arabs. He was the Farooq (الفاروق), i.e. the one who separates righteousness from falsehood.

Omar's Social Achievements:

1. He expanded Bayt al-mal, a financial institution and started annual allowance for the Muslims. A year later he also started allowance for the poor, underprivileged and old non-Muslim citizens of the empire. As a leader, 'Umar was known for his simple, austere lifestyle. Rather than adopt the pomp and display affected by the rulers of the time, he continued to live much as he had when Muslims were poor and persecuted
2. He established the Hijri Calendar, they decided to mark the year of the Hijrah of Prophet Mohammad -PBUH- as the start point, and the month of Muharram to be the first month of the calendar, as it is when the people come back from Hajj purified from their sins, thus resembling a new fresh start.
3. He established a road network system connecting the Muslim land together, and said his famous word "If a she-camel falls down in Iraq, Allah would ask Omar about it".

Omar's Political And Civil Administrative Achievements:

1. He divided the Muslim land into 6 states: Iraq, Persia, Syria, Palestine, Africa (Egypt and Libya) and Arabia. He assigned Walis (governors) to these states and were commanded to take care of the people and their affairs.

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."

The principal officers were required to travel to Mecca on the occasion of the Hajj, during which people were free to present any complaint against them.

Another important aspect of Umar's rule was that he forbade any of his governors and agents from engaging in trade or any sort of business dealings whilst being in a position of power. An agent of Umar by the name of Al Harith ibn K'ab ibn Wahb

was once found to have extra money beyond his salary and Umar enquired about his wealth. Al Harith replied that he had some money and he engaged in trade with it. Umar said: *By Allah, we did not send you to engage in trade!* and he took from him the profits he had made.

2. Umar was first to establish a special department for the investigation of complaints against the officers of the State. This department acted as the **Administrative court**, where the legal proceedings were personally led by Umar. The Department was under the charge of Muhammad ibn Maslamah, one of Umar's most trusted men.

Omar's Military Achievements:

1. He introduced the Diwans (records system), e.g. the public ministry records, where the records of officials and soldiers were kept. He also kept a record system that had the messages he sent to Governors and heads of states.
2. He was the first to appoint police forces to keep civil order.
3. During his Khilafah, the Muslims completely conquered Iraq, Sham (Syria, Lebanon, Palestine and Jordan). Muslims also conquered Persia (ended the Persian empire), and Egypt.

The main battle that led to the conquering of Persia (against the Sasanid empire) was the battle of Qadesiyya. The main battle that led to the conquering of Sham against the Romans (Byzantines) was the battle of Yarmouk.

4. During his Khilafah, Jerusalem was conquered, and it was the only time when Bilal ibn Rabah agreed to call the Athan after the death of Prophet Mohammad -PBUH-



Figure: The Islamic land at the time of Umar -RAA-.

Lesson No. 13: The Assassination of Omar Ibn Al-Khattab -RAA- and the Election of Othman -RAA-

It was narrated that Hudhaifah said:

"We were sitting with 'Umar and he said: 'Which of you has remembered a Hadith from the Messenger of Allah (ﷺ) concerning Fitnah?'" Hudhaifah said: "I said: 'I have.' He said: 'You are very bold.' He said: 'How?' He said: 'I heard him say: "The fitnah of a man with regard to his family, his children and his neighbors are expiated by his prayers, fasts, charity and enjoining what is good and forbidding what is evil." 'Umar said: 'This is not what I meant, rather I meant that which moves like the waves of the sea.'" Hudhaifah said: "Don't worry about it, O Commander of the Believers! For there is a closed door between you and them." 'Umar said: "Will that door be broken or opened?" I said: "No, it will be broken." 'Umar said: "Then it will never be closed." We asked Hudhaifah: "Did 'Umar know what that door meant?" He said: "Yes, just as he knows that there will be night before morning, because I narrated to him a Hadith in which there are no errors." We were afraid to ask him who the door was, so we said to Masruq: "Ask him." He said: "'Umar."

Grade : Sahih (Darussalam)

Omar was that door that protected the Ummah from the tribulations to come, his assassination broke that door, never to be open until the day of judgement. Even though Omar and some Sahabah knew about this Hadeeth, they knew that Allah's destiny shall be fulfilled and nobody can stop it.

Prophet Mohammad -PBUH- informed some of his companions about the things they will face after his death, he instructed some with patience (like Othman -RAA-), he comforted others that they are going to be doing the right thing (Ali -RAA-).

Ma'dan b. Talha reported:

'Umar b. Khattab, delivered the Friday sermon and he made a mention of the Messenger of Allah (ﷺ) and Abu Bakr. He (further) said: I saw in a dream that a cock pecked me twice, and I perceive that my death is near. Some people have suggested me to appoint my successor. And Allah would not destroy His religion. His caliphate and that with which He sent His Apostle (ﷺ) If death approaches me soon, the (issue) of Caliphate (would be decided) by the consent of these six men with whom the Messenger of Allah (ﷺ) remained well pleased till his death. ... [Muslim]

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَأَبِي، عَنِ الْأَعْمَشِ، عَنْ شَفِيْقِي، عَنْ حُدَيْفَةَ، قَالَ كُنَّا جُلُوسًا عِنْدَ عُمَرَ فَقَالَ أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فِي الْفِتْنَةِ قَالَ حُدَيْفَةُ فَقُلْتُ أَنَا . قَالَ إِنَّكَ لَجَرِيءٌ قَالَ كَيْفَ قَالَ سَمِعْتُهُ يَقُولُ " فِئْتَةُ الرَّجُلِ فِي أَهْلِهِ وَوَالِدِهِ وَجَارِهِ تُكْفَرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ " . فَقَالَ عُمَرُ لَيْسَ هَذَا أُرِيدُ إِنَّمَا أُرِيدُ أَبِي تَمْوِجُ كَمْوِجِ الْبَحْرِ . فَقَالَ مَالِكٌ وَلَهَا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابٌ مُغْلَقًا . قَالَ فَيَكْسُرُ الْبَابُ أَوْ يَفْتَحُ قَالَ لَا بَلْ يُكْسَرُ . قَالَ ذَاكَ أَجْدُرُ أَنْ لَا يُغْلَقَ . قُلْنَا لِحُدَيْفَةَ أَكَانَ عُمَرُ يَعْلَمُ مِنَ الْبَابِ قَالَ نَعَمْ كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ اللَّيْلَةِ إِنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَعْلَابِ . فَهَبْنَا أَنْ نَسْأَلَهُ مِنَ الْبَابِ فَقُلْنَا لِمَسْرُوقٍ سَلْهُ فَسَأَلَهُ فَقَالَ عُمَرُ .

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، حَطَبَ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ أَبَا بَكْرٍ قَالَ إِنِّي رَأَيْتُ كَأَنَّ دَيْكًا نَقَرَنِي ثَلَاثَ نَقَرَاتٍ وَإِنِّي لَا أَرَاهُ إِلَّا حُضُورَ أَجَلِي وَإِنَّ أَقْوَامًا يَأْمُرُونِي أَنْ أَسْتَخْلِفَ وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُصَبِّحْ دِينَهُ وَلَا خِلَافَتَهُ وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ عَجَلَ بِي أَمْرٌ فَالْخِلَافَةُ سُورَى بَيْنَ هَؤُلَاءِ السَّيِّئَةِ الَّذِينَ تُوِيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ ...

Abu-Lu'lu'ah the Magi (fire-worshiper) was a Persian soldier captured in the battle of Qadeseyya. He is the one who killed Omar -RAA-. There are two theories why he did this; one that he was assigned by the Sassanid Persians to kill Omar -RAA- in retaliation for conquering Persia, the other is for personal revenge when Omar did not rule for him against his master Mughirah in a dispute.

Abu-Lu'lu'ah the Magi prepared a two-head dagger, immersed it in a deadly poison in preparation for the assassination. During Fajr prayer, like usual Omar led the prayer. During the prayer, Abu-Lu'lu'ah the Magi jumped from behind and stabbed Omar seven times Umar was left profusely bleeding while Abu-Lu'lu'ah tried to flee, but people from all sides rushed to capture him; in his efforts to escape he is reported to have wounded twelve other people, six or nine of whom later died before slashing himself with his own blade to commit suicide after a man threw a blanket on him.

After the incident, Omar pushed Abdur Rahman bin Awf to finish the fajr prayer, and appointed Suhaib the Roman to lead the coming prayers for three days. Within these three days, the Muslims have to choose one of these six to become the next Khalifah; Abdur Rahman bin Awf, Saad ibn Abi Waqqas, Talha ibn Ubaidullah, Uthman ibn Affan, Ali ibn Abi Talib and Zubayr ibn al-Awwam. He added his son Abdullah ibn Omar to the group but only to break the tie if it happens and help elect the succeeding Khalifah.

Omar -RAA- refused to consider the request of some Muslims to pass the Khilafah to his son Abdullah Ibn Omar, and said that it is enough for his family to provide one Khalifah. He said it is tremendous responsibility in front of Allah, and we don't need more of it!

After three days; the Muslims chose Othman to be the next Khalifah and they all paid allegiance to him.

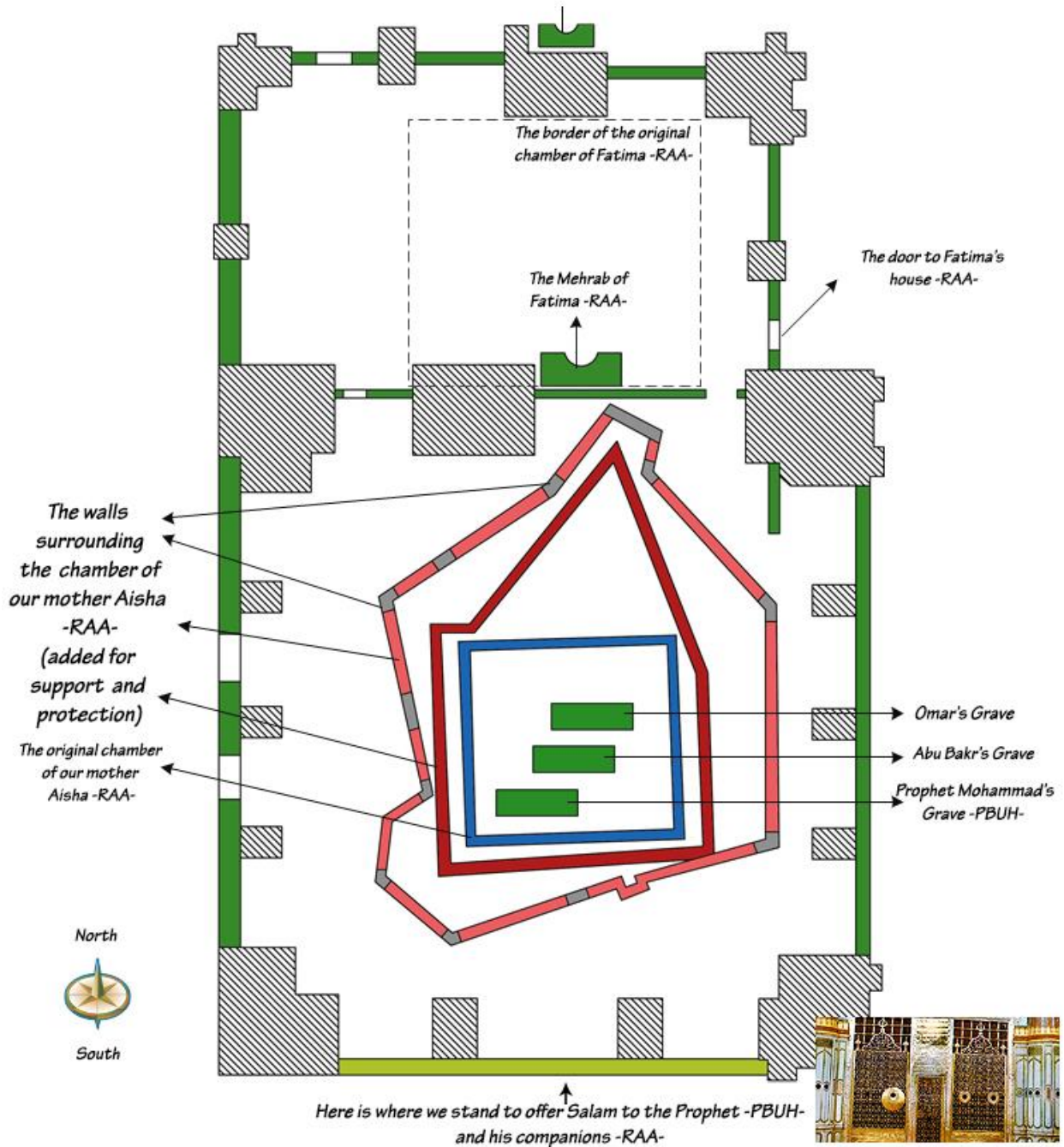
Omar asked who killed him and when they told him, he said "Alhamdulillah that the man who killed me never made one prostration in his life (i.e. not a Muslim)"

Omar -RAA- died of the wounds three days later on at the end of 23 H. Omar -RAA- is reported to have left the following testament:

Be kind and generous to the Muhajirun and the Ansar. Those out of them who are good, be good to them; those who are bad overlook their lapses. Be good to the people of the conquered lands. They are the outer line of our defense; they are the target of the anger and distress of our enemies. They contribute to our revenues. They should be taxed only on their surplus wealth. Be gracious to the Bedouins as they are the backbone of the Arab nation. I instruct you to be good to the Dhimmis (Jews and Christians) for they are your responsibility. Do not tax them beyond their capacity. Ensure that they pay the Jizya (Protection fee paid by the nonmuslims) without undue inconvenience. Fear God, and in all that you do keep His pleasure in view. In the matter of people fear God, and in the matter of Allah do not be afraid of the people. With regard to the people, I enjoin upon you to administer justice with an even hand. See that all the legitimate requirements of the people are met. Be concerned for their welfare. Ensure the safety of their person and property. See that the frontiers of our domains are not violated. Take strong steps to guard the frontiers. In the matter of administration do not prefer the rich to the poor. Be hard against those who violate the law. Show them no mercy. Do not rest content until you have brought the miscreants to book. Treat all the people as equal. Be a pillar of strength for those who are weak and oppressed. Those who are strong but do wrong, make them pay for their wrong-doings. In the distribution of booty and other matters be above nepotism. Let no consideration of relationship or selfish interest weigh with you. The Satan is at large; it may tempt you. Rise above all temptations and perform your duties in

accordance with the injunctions of Islam. Get guidance from the Holy Quran and Sunnah. Freely consult the wise men around you. Apply your own mind in difficult cases, and seek light from God. Be simple in your living and your habits. Let there be no show or ostentation about you. Lead life as a model Muslim. As you are the leader of the Muslims, justify your leadership by being the best among them all. May God bless you.

Omar -RAA- took the permission of our mother Aisha -RAA- to allow him to be buried next to his friends; Prophet Mohammad -PBUH- and Abu Bakr -RAA-, she cried and said “I preserved this spot for myself, but I will give it up for Omar -RAA-”.



Lesson No. 14: The Virtues of Othman Ibn Affan -RAA-

- He was one of the 10 companions who were guaranteed Jannah by Prophet Mohammad -PBUH-
- He was married to two of the daughters of Prophet Mohammad -PBUH-, thus he was called the man with two lights (ذي النورين). He was married to Ruqayya (رقية) -RAA- at first, and when she died just after the battle of Badr Prophet Mohammad got him married to Om Kulthoom (أم كلثوم) -RAA-. When she died, Prophet Mohammad told him: "Had we had another daughter available, we would not have married her to anyone but you, Oh Othman!".
- He was one of the few who did both migrations to Abyssinia first and then to Madina with his wife Ruqayya -RAA-. They migrated to Abyssinia, and then returned to Mecca. And when the Prophet -PBUH- commanded the Muslims to migrate to Madina, they did. So, they have the reward of both migrations insha'Allah.
- He was considered by Prophet Mohammad -PBUH- to be one of the people who participated in Badr, even though he did not go, and that is because he was busy nursing his dying wife; the daughter of Prophet Mohammad -PBUH- Ruqayya -RAA-. Prophet Mohammad -PBUH- had even given him a share from the bounties of war.
- He had the honor to be represented by Prophet Mohammad -PBUH- personally at Bay'at Ar-Ridwan (بيعة الرضوان).

Narrated `Uthman:

(the son of Muhib) An Egyptian who came and performed the Hajj to the Ka`ba saw some people sitting. He enquire, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is `Abdullah bin `Umar." He said, "O Ibn `Umar! I want to ask you about something; please tell me about it. Do you know that `Uthman fled away on the day (of the battle) of Uhud?" Ibn `Umar said, "Yes." The (Egyptian) man said, "Do you know that `Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn `Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn `Umar said, "Yes." The man said, "Allahu Akbar!" Ibn `Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Messenger (ﷺ) was his wife and she was sick then. Allah's Messenger (ﷺ) said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than `Uthman (to be sent as a representative). Allah's Messenger (ﷺ) would have sent him instead of him. No doubt, Allah's Messenger (ﷺ) had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after `Uthman had gone to Mecca. Allah's Messenger (ﷺ) held out his right hand saying, 'This is `Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of `Uthman.' Then Ibn `Umar said to the man, 'Bear (these) excuses in mind with you.'

Reference: Sahih al-Bukhari

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ. هُوَ ابْنُ مَوْهَبٍ . قَالَ جَاءَ رَجُلٌ مِنْ أَهْلِ مِصْرَ حَجَّ الْبَيْتِ فَرَأَى قَوْمًا جُلُوسًا، فَقَالَ مَنْ هَؤُلَاءِ الْقَوْمِ قَالَ هَؤُلَاءِ قُرَيْشٌ. قَالَ فَمَنْ الشَّيْخُ فِيهِمْ قَالُوا عَبْدُ اللَّهِ بْنُ عُمَرَ. قَالَ يَا ابْنَ عُمَرَ إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ فَحَدَّثْتَنِي هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ قَالَ نَعَمْ. قَالَ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ قَالَ نَعَمْ. قَالَ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ. قَالَ اللَّهُ أَكْبَرُ. قَالَ ابْنُ عُمَرَ تَعَالَى أَبُيْنُ لَكَ أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ وَغَفَرَ لَهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ، فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ " . وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعْرَبَ بَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ مَكَانَهُ فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرُّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْيُمْنَى " هَذِهِ يَدُ عُثْمَانَ " . فَضَرَبَ بِهَا عَلَى يَدِهِ، فَقَالَ " هَذِهِ لِعُثْمَانَ " . فَقَالَ لَهُ ابْنُ عُمَرَ أَذْهَبَ بِهَا الْآنَ مَعَكَ.

- He was a man full of modesty (حياء). He was the most modest of the Sahabah.

It was narrated from Anas bin Malik that:

The Messenger of Allah said: The most merciful of my Ummah towards my Ummah is Abu Bakr; the one who adheres most sternly to the religion of Allah is 'Umar; the most sincere of them in shyness and modesty is 'Uthman; the best judge is 'Ali bin Abu Talib; the best in reciting the Book of Allah is Ubayy bin Ka'b; the most knowledgeable of what is lawful and unlawful is Mu'adh bin Jabal; and the most knowledgeable of the rules of inheritance (Fara'id) is Zaid bin Thabit. And every nation has a trustworthy guardian, and the trustworthy guardian of this Ummah is Abu 'Ubaidah bin Jarrah."

Grade: Sahih

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ
الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا خَالِدُ
الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ
مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ " أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ
وَأَشَدُّهُمْ فِي دِينِ اللَّهِ عُمَرُ وَأَصْدَقُهُمْ
حَيَاءً عُثْمَانُ وَأَفْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ
وَأَفْرُؤُهُمْ لِكِتَابِ اللَّهِ أَبِي بْنُ كَعْبٍ
وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ
وَأَفْرُضُهُمْ زَيْدُ بْنُ ثَابِتٍ أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ
أَمِينًا وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ
الْجَرَّاحِ " .

'Aisha reported:

Allah's Messenger (ﷺ) was lying in the bed in my apartment with his thigh uncovered and Abu Bakr sought permission to enter. It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered). Then 'Umar sought permission for entering and it was given to him and he conversed in that very state. Then 'Uthman sought permission to enter; Allah's Messenger (ﷺ) sat down and he set right his clothes. Muhammad (one of the narrators) said: I do not say that it happened on the same day. He ('Uthman) then entered and conversed and as he went out, 'Aisha said: Abu Bakr entered and you did not stir and did not observe much care (in arranging your clothes), then 'Umar entered and you did not stir and did not arrange your clothes, then 'Uthman entered and you got up and set your clothes right, so he (ﷺ) said: Should I not show modesty to one whom even the Angels show modesty.

Reference: Sahih Muslim

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَبِي
وَقْتَبَةَ، وَابْنُ حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى
أَخْبَرَنَا وَقَالَ الْآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، -
يَعْنُونَ ابْنَ جَعْفَرٍ - عَنْ مُحَمَّدِ بْنِ أَبِي حَزْمَةَ،
عَنْ عِظَاءَ، وَسُلَيْمَانَ، ابْنِ يَسَارٍ وَأَبِي سَلَمَةَ
بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُصْطَجِعًا فِي بَيْتِي
كَاشِفًا عَنْ فِخْدَيْهِ أَوْ سَاقِيهِ فَاسْتَأْذَنَ أَبُو بَكْرٍ
فَأَذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَتَحَدَّثَ ثُمَّ
اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ وَهُوَ كَذَلِكَ فَتَحَدَّثَ ثُمَّ
اسْتَأْذَنَ عُثْمَانُ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَسَوَى ثِيَابِهِ - قَالَ مُحَمَّدٌ وَلَا
أَقُولُ ذَلِكَ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ فَتَحَدَّثَ
فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ دَخَلَ أَبُو بَكْرٍ فَلَمْ
تَهْتَسِ لَهُ وَلَمْ تُبَالِهِ ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهْتَسِ
لَهُ وَلَمْ تُبَالِهِ ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسَتْ
وَسَوَيْتِ ثِيَابَكَ فَقَالَ " أَلَا أَسْتَجِي مِنْ رَجُلٍ
تَسْتَجِي مِنْهُ الْمَلَائِكَةُ " .

- He was one of the most charitable companions of Prophet Mohammad -PBUH-. He never hesitated to spend his wealth in the path of Allah.

Narrated 'Abdur-Rahman bin Samurah:

that 'Uthman went to the Prophet (ﷺ) with one-thousand Dinar" - Al-Hasan bin Waqi (one of the narrators) said: "And in another place in my book: 'In his garment when the 'army of distress' was being prepared. So he poured them into his lap.'" - 'Abdur-Rahman said: "So I saw the Prophet (ﷺ) turning them over in his lap, saying: 'Whatever 'Uthman does after today will not harm him,' two times." Grade: Hasan

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا الْحَسَنُ بْنُ وَاقِعِ الرَّمْلِيِّ،
حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ، عَنْ عَبْدِ
اللَّهِ بْنِ الْقَاسِمِ، عَنْ كَثِيرِ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنْ
عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ جَاءَ عُثْمَانُ إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِالْأَفْ دِينَارٍ - قَالَ الْحَسَنُ بْنُ وَاقِعٍ وَكَانَ فِي مَوْضِعِ
آخَرَ مِنْ كِتَابِي فِي كُفِّهِ حِينَ جَهَزَ جَيْشَ الْعُسْرَةِ فَنَبَّرَهَا فِي حِجْرِهِ
. قَالَ عَبْدُ الرَّحْمَنِ فَرَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَلِّبُهَا
فِي حِجْرِهِ وَيَقُولُ " مَا صَرَّ عُثْمَانُ مَا عَمِلَ بَعْدَ الْيَوْمِ " . مَرَّتَيْنِ
. قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

Narrated Thumamah bin Hazn Al-Qushairi:

"I was present at the house when 'Uthman appeared above them saying: 'Bring me your two companions who have gathered you against me.'" He said: "So they were brought as if they were two camels, or as if they were two donkeys." He said: "'Uthman appeared above them and said: 'I ask you by Allah and Islam! Do you know that the Messenger of Allah (ﷺ) came to Al-Madinah and there was no water in it that was sweet except the well of Rumah, so the Messenger of Allah (ﷺ) said: 'Who will purchase this well of Rumah and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from drinking from it, so that I would have to drink from the water of the sea?' They said: 'O Allah! Yes!' He said: 'I ask you by Allah and Islam! Do you know that the Masjid, was insufficient for its people, so the Messenger of Allah (ﷺ) said: 'Who will purchase the land of the family of so-and-so, and add it to the Masjid in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from praying two Rak'ah in it?' They said: 'O Allah! Yes.' He said: 'I ask you by Allah and Islam! Do you know that I prepared the 'army of distress' from my wealth?' They said: 'O Allah! Yes!' Then he said: 'I ask you by Allah and Islam! Do you know that the Messenger of Allah (ﷺ) was on (mount) Thabir of Makkah, and with him was Abu Bakr, and 'Umar, and myself. The mountain began shaking until its rocks fell to the bottom.' He said: 'So he (ﷺ) stomped it with his foot and said: "Be still O Thabir! For there is none upon except a Prophet, a Siddiq and two martyrs?"' They said: 'O Allah! Yes!' He said: 'Allah is Great! Bear witness by the Lord of the Ka'bah that I am a martyr!' - three times."

Grade: Hasan

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، وَغَيْرُ وَاحِدٍ الْمَعْنَى، وَاجِدٌ، قَالُوا حَدَّثَنَا سَعِيدُ بْنُ غَامِرٍ قَالَ قَالَ عَبْدُ اللَّهِ أَخْبَرَنَا سَعِيدُ بْنُ غَامِرٍ عَنْ يَحْيَى بْنِ أَبِي الْحَجَّاجِ الْمُنْقَرِيِّ عَنْ أَبِي مَسْعُودٍ الْجُرَيْرِيِّ عَنْ ثُمَامَةَ بْنِ حَزْنِ الْقُشَيْرِيِّ قَالَ سَأَلْتُ سَهْدَةَ الدَّارِ جِبْنَ أَشْرَفَ عَلَيْهِمْ عَثْمَانُ فَقَالَ أَتُونِي بِصَاحِبَيْكُمْ اللَّذَيْنِ أَلْبَأَكُمُ عَلَى . قَالَ فَجِئَا بِهِمَا فَكَأَنَّهُمَا جَمَلَانِ أَوْ كَأَنَّهُمَا حِمَارَانِ . قَالَ فَأَشْرَفَ عَلَيْهِمْ عَثْمَانُ فَقَالَ أَنْشُدْكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْدَبُ غَيْرَ بئرِ رُومَةَ فَقَالَ رَسُولُ اللَّهِ " مَنْ يَشْتَرِي بِئرَ رُومَةَ فَيَجْعَلُ دَلْوَهُ مَعَ دِلْوِ الْمُسْلِمِينَ يَخِيرُ لَهُ مِنْهَا فِي الْجَنَّةِ " . فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتَمُ الْيَوْمَ تَمَنُّعُونِي أَنْ أَشْرَبَ مِنْهَا حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ . قَالُوا اللَّهُمَّ نَعَمْ . قَالَ أَنْشُدْكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ يَشْتَرِي بُقْعَةً آلِ فُلَانٍ فَيَزِيدُهَا فِي الْمَسْجِدِ يَخِيرُ لَهُ مِنْهَا فِي الْجَنَّةِ " . فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتَمُ الْيَوْمَ تَمَنُّعُونِي أَنْ أَصَلِّيَ فِيهَا رَكَعَتَيْنِ . قَالُوا اللَّهُمَّ نَعَمْ . قَالَ أَنْشُدْكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي قَالُوا اللَّهُمَّ نَعَمْ . ثُمَّ قَالَ أَنْشُدْكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى نَبِيرِ مَكَّةَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَأَنَا فَتَحَرَّكَ الْجَبَلُ حَتَّى تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضْبِضِ قَالَ فَرَكَّضَهُ بِرِجْلِهِ وَقَالَ " اسْكُنْ نَبِيرُ فَإِنَّمَا عَلَيْنِكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ " . قَالُوا اللَّهُمَّ نَعَمْ . قَالَ اللَّهُ أَكْبَرُ شَهِدُوا لِي وَرَبِّ الْكَعْبَةِ أَنِّي شَهِيدٌ ثَلَاثًا . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَثْمَانَ .

Lesson No. 15: The Achievements of Othman Ibn Affan -RAA- As A Khalifah

Othman -RAA- followed the lead of Omar and Abu Bakr -RAA- in their policy and vision, following the commands of Allah and His messenger -PBUH-. He was a shrewd businessman and a successful trader from his youth, which contributed greatly to the Khilafah.

He was less strict than Omar in terms of rules and laws. During his Khilafah, the citizens' allowances increased by 25% as the Muslim land became bigger and the nation more prosperous.

Othman used his relatives for office, unlike Omar -RAA-, and when asked about it he said: "Omar did what he believed is best for the sake of Allah, and I am doing what I believe is best for the sake of Allah". To Othman, he knew his relatives, their capabilities and their trustworthiness, and that's why he used them for the sake of Allah. This narration depicts to us the art how we should respect each other and trust the intentions of each other when we have a difference in opinion or when our brothers and sisters do things in an unconventional way. Othman did not argue against what Omar had done before, but said, that was his way, and this is my way, and we both have the same goal, same intention, which is the pleasure of Allah, even though we might have different ways to achieve it! Adopt this mentality in your life, the etiquettes of difference. Your family, friends, colleagues, etc. don't have to have the same opinion as yours. As long as theirs is not displeasing to Allah, you should not have a problem with it!

One important achievement that Othman -RAA- had done was to unify the text of the Quran among the Muslim Ummah (Mus-haf Othmani). The Sahabah who taught the Quran spread in the Muslim land, the Quran has 10 different authentic ways on how to recite it that has reached us today. The lack of readiness and availability of the information we have today among their students led to disputes among them in Hajj season when they meet from everywhere. This led Othman -RAA- to unify the text of the Quran by copying the Mus-haf that was kept at the house of our mother Hafsa (the copy that Abu-Bakr collected). Narrations say he made 4-8 copies and spread them in the land of Islam to be a reference for people to rely on to make other copies. He commanded his Walis to burn all other remaining copies, this way everything is kept authentic.



One of the old copies of the Quran that is alleged to be a copy of those Othman -RAA- produced, but Allah knows best

Othman -RAA- expanded the military and allowed autonomy for its leaders to initiate conquests. The first Muslim naval force was established in his Khilafah in 27 H by Mu'aweya ibn Abi-Sufyan معاوية بن أبي سفيان (Wali of Syria) and Abdullah ibn Saad ibn Abi-Assarh عبد الله بن سعد بن أبي سرح (Wali of Egypt).

One year later, 28 H, this naval fleet proved effective after conquering Cyprus and stopping the Roman attacks coming from it.

Another critical battle that happened in the see was Dhatul Sawari معركة ذات الصواري around the year 34H between the Muslims and the Romans (Byzantines). The Muslims were victorious after a fierce battle. This was their first battle in the see, they tied their ships to the Roman ships this way they turned the ships into a big piece of land! The Muslims victory in this battle ended to dominance of the Romans on the Mediterranean see.

The Muslim land during the Khilafah of Othman expanded more and led to more victories in the east (Asia) and the west (Africa).



Lesson No. 16: The Beginning of the Fitna And The Assassination Of Othman -RAA-

The Quick expansion of the Muslim land, the large number of people entering Islam at a short time and the dilution of the Sahabah among the people were all reasons that made a fertile ground for the Fitna (means test, could be translated as calamity, tribulation, hardship) that happened at the time of the Sahabah.

We have to remember that these fitnas were not initiated by the Sahabah but they had to suffer from their consequences, and they had different ways of handling it.

The fitna that was started by a Yemeni Jew, Abdullah ibn saba' عبد الله بن سبأ, who showed Islam outside but had not accepted it in his heart was the fitna that had started it all. It has radiated through generations and divided the Muslims until this day.

He started calling people during the Khilafah of Othman that Ali has more right to the Khilafah than Othman as he is closer to Prophet Mohammad in lineage, Ali is the cousin, the son in law, and the holder of the progeny of Prophet Mohammad -PBUH-.

Islamically, it is the right of people to choose whom they want as a Khalifah and it shall not be a product of bloodline. Prophet Mohammad refused to assign someone by name after him, he left it to the people, Omar did the same and also Ali -RAA-.

A group of ill-informed people gathered around him and believed in his cause. He started calling people and sending letters to his followers to call others to the cause. They finally agreed to set a date to march to Madina and dethrone Othman -RAA-. They played it as if they were going to Hajj and gathered instead in Medina.

Othman -RAA- was aware of them but refused to kill them unless they actually make a crime, even though he could have punished them but he chose not harm anyone for himself.

They surrounded his house and forbade him from leaving it until he dethrones himself. He wouldn't have minded that except for the fact that Prophet Mohammad -PBUH- told him not to do so before, and because he didn't want dethroning to become a habit; whenever a small group doesn't like a Khalifah they dethrone him against the well of the Ummah.

As we said before, prophet Mohammad told his companions about some situations they would fall in and commanded them what to do, as for Othman -RAA-:

Abu Musa al-Ash'ari reported that while Allah's Messenger (ﷺ) was in one of the gardens of Medina, reclining against a pillow and fixing a stick in a mud, that a person came asking for the gate to be opened, whereupon he said:

Open it for him and give him glad tidings of Paradise and, lo, it was Abu Bakr. I opened (the gate) for him and gave him the glad tidings of Paradise. Then another person asked for the door to

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ،
حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ عُمَانَ بْنِ
غِيَاثٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ
أبي مُوسَى الْأَشْعَرِيِّ، قَالَ بَيْنَمَا رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ
مِنْ حَائِطِ الْمَدِينَةِ وَهُوَ مُتَّكِئٌ يَرْكُرُ
بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالطَّيْنِ إِذَا

be opened, whereupon he said: Open it and give him the glad tidings of Paradise. He said: I went away and, lo, it was 'Umar. I opened it for him and gave him the glad tidings of Paradise. Then still another man asked for the door to be opened, and thereupon Allah's Apostle (ﷺ) said: Open it and give him the glad tidings of Paradise after a trial would afflict him. I went and, lo, it was 'Uthman b. 'Affan. 1 opened the door and gave him the glad tidings of Paradise and informed him (what the Prophet had said). Thereupon he said: O Allah, grant me steadfastness. Allah is one Whose help is to be sought.

Reference: Sahih Muslim

اسْتَفْتَحَ رَجُلٌ فَقَالَ " افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ " . قَالَ فَإِذَا أَبُو بَكْرٍ فَفَتَحَتْ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ - قَالَ - ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرَ فَقَالَ " افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ " . قَالَ فَذَهَبْتُ فَإِذَا هُوَ عُمَرُ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرَ - قَالَ - فَجَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تَكُونُ " . قَالَ فَذَهَبْتُ فَإِذَا هُوَ عُثْمَانُ بْنُ عَمَانَ - قَالَ - فَفَتَحْتُ وَبَشَّرْتُهُ بِالْجَنَّةِ - قَالَ - وَقُلْتُ الَّذِي قَالَ فَقَالَ اللَّهُمَّ صَبْرًا أَوْ اللَّهُ الْمُسْتَعَانُ .

Narrated 'Aishah:

that the Prophet (ﷺ) said: "O 'Uthman! Indeed, Allah may give you a shirt, and if they wish that you take it off, do not take it off for them."

Grade: Sahih

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُنْتَنَى، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَامِرٍ، عَنِ النَّعْمَانَ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا عُثْمَانُ إِنَّهُ لَعَلَّ اللَّهَ يُقَمِّصُكَ قَمِيصًا فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ " . قَالَ وَفِي الْحَدِيثِ قِصَّةٌ ظَوِيلَةٌ . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

The shirt in the Hadith above is understood by Othman and the Muslims to reference to Khalifah.

When they surrounded the house, Othman commanded the Muslims not to fight them as he didn't want there to be a big killing for his sake. He did not want to meet Allah and a Muslim was killed because of him. He debated with this group about the misconceptions they had against him and explained it to them. You have to understand that there was no media then like we have today, so some people were genuinely misinformed and when he explained himself they left the outlaw group.

When Muaweya (the Wali of Sham) and the second cousin of Othman heard about this incident, he sent an army in hope that they would reach on time to protect the Khalifah. When this group of outlaws heard that the army is approaching and when they saw more of their followers leaving their cause because of the explanation of Othman -RAA-, they decided to break into his house all together and kill him as he was not willing to give up his position, and that's what they did!

They broke into his house, broke the sanctity of the house, exposed the sanctity of his wife, and in a narration, they cut off her hand and cussed her out, and killed Othman -RAA-.

After they killed Othman -RAA-, they forbade the Muslims to bury him inside Al-Baqe' (the graveyard of Madina) and buried him outside its wall! They realized they were in trouble when none of the Sahabah agreed to become a Khalifah to their request, as they all refused to take a share in their unprecedented crime in the Muslim history. Never before had a Muslim killed a Muslim, never a Muslim before had killed a ruler or a Khalifah (remember Omar -RAA- was killed

by a fire worshipper), and it was not just any Khalifah, it is Othman, one of the closest companions and one of the most beloved to the Prophet -PBUH-.

Lesson No. 17: The Election of Ali -RAA- and the Battle of the Camel

The Khilafah of Othman -RAA- lasted from 23H-35H.

The Sahabah gathered among themselves and gave Bay'aa (allegiance) to Ali -RAA-. Sadly, the outlaws also joined among the crowds to give allegiance to him. The Sahabah were split in their opinion how they should handle this group. Ali -RAA-'s opinion was to delay their punishment until everything settles down and until he gathers enough manpower from the Muslim land to fight them. Others including Aisha, Zubair, Talha, and Moaweyya -RAA- said separately we should punish them first and not delay one of the laws of Allah (delaying a punishment was also not done before).

Aisha, Zubair and Talha -RAA-, nevertheless, gave Bay'aa to Ali -RAA-, while Moaweyya -RAA- refused to do so before Ali -RAA- takes the punishment for his dead cousin. Moaweyya was the most powerful among the Ummayyad tribe, so he took it upon him to seek retaliation from the killers of Othman -RAA-.

Islamically, this is Moaweyya's right -RAA-.

Allah says in the Quran:

(17:33) And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he [his heir] has been supported [by the law].

((وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُشْرَفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا))
صدق الله العظيم

But Ali -RAA- had a wiser opinion, and that is to bring the Ummah together first, gather the Muslims together, do an investigation, figure out who participated in this atrocious crime, and then seek punishment for the outlaws. Moaweyya -RAA- refused and told him why don't you let me handle it myself, this way you don't have to worry about it. Of course, Ali -RAA- refused and considered the Sham to be an outlaw region, and prepared an army to bring them back to the Ummah. Moaweyya considered that he has not yet given the Bay'aa, so technically he should not be considered as such.

Talha and Zubair asked Ali -RAA- to give them permission to perform Umrah. He allowed them to go. They found our mother Aisha -RAA- there with her Mahram (the chaperon), her nephew, Abdullah the son of Zubair -RAA-. The three of them saw a chance, as they were outside of Madina, away from the outlaws who were controlling the city, to travel to Basra in Iraq to bring support and manpower to fight them. So they went.

Qais ibn Hazim narrated:

When Aisha -RAA- reached some of the wells of Bani Amer [with her group on the way to Basra], the dogs of the area started barking at them. She asked: "what is this well called?" They said: Al-Haw'ab. She said: "I'm going back [to Madina]". Some said: "Rather you keep going so that the Muslims [of Basra] see you and Allah brings reconciliation among them". So she said: "Indeed, Prophet Mohammad to us [his wives] one day: How about when the dogs at the well of Haw'ab bark at one of you?"

مِنْ طَرِيقِ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ : لَمَّا أَقْبَلَتْ عَائِشَةُ فَتَرَلَتْ بَعْضَ مِيَاهِ بَنِي عَامِرٍ نَبَحَتْ عَلَيْهَا الْكِلَابُ فَقَالَتْ : أَيُّ مَاءٍ هَذَا ؟ قَالُوا : الْحَوَّابُ - بَفَتْحِ الْحَاءِ الْمُهْمَلَةِ وَسُكُونِ الْوَاوِ بَعْدَهَا هَمْزَةٌ ثُمَّ مُوحَّدَةٌ - قَالَتْ مَا أَظُنُّنِي إِلَّا رَاجِعَةً ، فَقَالَ لَهَا بَعْضُ مَنْ كَانَ مَعَهَا : بَلْ تَقْدَمِينَ فَيَرَاكِ الْمُسْلِمُونَ فَيُصْلِحُ اللَّهُ ذَاتَ بَيْنِهِمْ ، فَقَالَتْ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا ذَاتَ يَوْمٍ كَيْفَ يَأْخُذَاكَ تَنْبُحُ عَلَيْهَا كِلَابُ الْحَوَّابِ :

On the way to Sham, Ali -RAA- heard that Aisha, Zubair, Talha -RAA- has gone to Basra in Iraq to gather an army to seek the punishment for the killers of Othman, so he changed course to meet them and convince them to come back.

Al-Hasan -RAA- advised his father Ali -RAA- not to take his whole army after them, as when armies meet, you cannot guarantee that there would be no fight. Allah willed that Ali -RAA- take his whole army with him, and camped outside of Basra.

He sent Al-Qa'qa' (القحقاع) -RAA- to Basra to meet the three Sahaba and convince them to come back with their small army. He was able to convince them, and the two armies spent the night in one camp. Unfortunately, the outlaws were embedded in Ali -RAA-'s army, and remember there was no TV or videos at the time to record what happened, so not all the people who participated in the killing of Othman were known! So some were anonymous. These people said: If these two armies meet together, they will retaliate against you tomorrow. So they decided to initiate a fight between them and never leave time for people to figure things out. One narration says that they embedded themselves in both armies (again, it was easy to do that because the soldiers were regular people trying to bring justice, it is not clear whether these armies had public records or uniforms to distinguish their soldiers). They killed a soldier from each camp and started shouting "They betrayed us! They betrayed us!" And went ahead to fight, so the people not realizing what's going on started to fight along. The Sahabah were baffled at the scene, as that was not what they were looking for. Ali -RAA- commanded Al-Hasan and Al-Husain -RAA- to join the Sahaba who were defending the camel of Aisha -RAA-. Talha -RAA- was busy trying to separate the Muslims from each other and was killed by an arrow! Zubair -RAA- refused to participate in this atrocity and decided to leave the battle field. A man ran after him and killed him while he was in prayer! Ali when he saw them after the battle was so saddened and said: "How I wish I died before the day I saw them dead today".

After the battle, He sent our mother Aisha -RAA- back to Madina, honored, with her brother Mohammad ibn Abu Bakr along with 40 other women from Basra.

Again, like we said, Prophet Mohammad has told his companions about what they will face in the future from tribulations and tests. It is unfortunate what happened, but nobody can change what Allah had planned. As you can see, All the Sahabah had good intentions but nobody had knowledge how things would turn out! Nobody knows Qadar (destiny). We have to remember that these armies were mostly Arabic and non-Arabic tribes who were new to Islam, and still Islam had yet to enter their hearts. Not to forget about those hidden outlaws trying to break the Ummah down.

Abu Rafe' narrated:

Prophet Mohammad -PBUH- said once to Ali -RAA- there will be a dispute between you and Aisha. Ali replied: Me, oh Prophet of Allah? He said: Yes. Ali said: Then I'm the worst of them! He said: No, but when it happens bring her back to safety!

حدثنا حسين بن محمد قال حدثنا الفضيل يعني ابن سليمان قال حدثنا محمد بن أبي يحيى عن أبي أسماء مولى بني جعفر عن أبي رافع أن رسول الله صلى الله عليه وسلم قال لعلي بن أبي طالب إنه سيكون بينك وبين عائشة أمر قال أنا يا رسول الله قال نعم قال أنا قال نعم قال فأنا أشقاهم يا رسول الله قال لا ولكن إذا كان ذلك فارددها إلى مأمئها.

Lesson No. 18: The Virtues of Ali -RAA-

- It is said he was the second person to enter Islam after our mother Khadija -RAA-.
- He was the cousin of the Prophet -PBUH- and his son in law.
- He grew up in the house hold of the Prophet -PBUH-, as his father was not a rich man and had eleven children, so Prophet Mohammad -PBUH- (was still not a prophet at the time) and his uncle Hamza, each had chosen one son of Abu Taleb to raise at their house to help him out. So Prophet Mohammad -PBUH- chose Ali -RAA-, and Hamza -RAA- chose Ja'afar -RAA-.
- From Ali and Fatima grew the progeny of Prophet Mohammad -PBUH-. All the descendants of Prophet Mohammad -PBUH- who are alive today are descendants of them.
- He was one of the ten Sahabah whom Prophet Mohammad -PBUH- promised Jannah.
- He witnessed all the battles with Prophet Mohammad -PBUH- except Tabuk. (He is one of the people of Badr, whom Allah promised forgiveness for all their sins)
- Prophet Mohammad -PBUH- considered Ali -RAA- to be to him like Haroon -PBUH- to Musa -PBUH-, except that he is not a prophet.

Narrated Sa`d:

Allah's Messenger (ﷺ) set out for Tabuk. appointing `Ali as his deputy (in Medina). `Ali said, "Do you want to leave me with the children and women?" The Prophet (ﷺ) said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."

Reference: Sahih al-Bukhari

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أُنْخَلِفُنِي فِي الصَّبِيَّانِ وَالنِّسَاءِ قَالَ " أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي ". وَقَالَ أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ سَمِعْتُ مُضْعَبًا.

- Prophet Mohammad -PBUH- testified for him that he loves Allah and His messenger and is loved by Allah and His messenger.

Narrated Sahl:

On the day (of the battle) of Khaibar the Prophet (ﷺ) said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning, everyone hoped that he would be that person. Allah's Messenger (ﷺ) asked, "Where is `Ali?" He was told that `Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet (ﷺ) gave him the flag. `Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet (ﷺ) said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

Reference: Sahih al-Bukhari

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَغْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ، عَنْ أَبِي حَازِمٍ، قَالَ أَخْبَرَنِي سَهْلٌ. رَضِيَ اللَّهُ عَنْهُ يَعْنِي ابْنَ سَعْدٍ. قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ " لِأَعْظَمِ الرَّايَةِ غَدًا رَجُلًا يُفْتَحُ عَلَيْهِ يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ ". فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَنَّهُمْ يُعْطَى فَعَدُوا كُلُّهُمْ يَرْجُوهُ فَقَالَ " أَيْنَ عَلِيٌّ ". فَقِيلَ يَشْتَكِي عَيْنَيْهِ، فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ، فَبَرَأَ كَأَن لَمْ يَكُن بِهِ وَجَعٌ، فَأَعْظَاهُ فَقَالَ أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا. فَقَالَ " انْفُذْ عَلَيَّ رَسُولَكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ ".

- More Hadiths about the excellence of Ali -RAA-

Prophet Mohammad -PBUH- said: Whoever I am his Wali (Allie), then Ali is his Wali (Allie).
 حدثنا أبو معاوية ووكيع عن الأعمش عن سعد بن عبيدة عن ابن بريدة عن أبيه قال : قال رسول الله صلى الله عليه وسلم : من كنت وليه فعلي وليه.

Narrated Hubshi bin Junadah:

that the Messenger of Allah (ﷺ) said: "'Ali is from me and I am from 'Ali. And none should represent me except myself or 'Ali.'
 Grade : Hasan (Darussalam)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُبَيْشِ بْنِ جُنَادَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ .

'A'isha reported that Allah's Apostle (ﷺ) went out one morning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then said:

Allah only desires to take away any uncleanliness from you, O people of the household, and purify you (thorough purifying)

Reference: Sahih Muslim

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، عَنْ زَكَرِيَاءَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ، قَالَتْ قَالَتْ عَائِشَةُ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِدَاةً وَعَلَيْهِ مِرْطٌ مَرَحَلٌ مِنْ شَعْرِ أَسْوَدَ فِجَاءَ الْحَسَنِ بْنِ عَلِيٍّ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Narrated 'Umar bin Abi Salamah - the step-son of the Prophet (ﷺ):

"When these Ayat were revealed to the Prophet (ﷺ): 'Allah only wishes to remove the Rijs from you, O members of the family, and to purify you with a thorough purification...' (33:33) in the home of Umm Salamah, he called for Fatimah, Hasan, Husain, and wrapped him in the cloak, then he said: 'O Allah! These are the people of my house, so remove the Rijs from them, and purify them with a thorough purification.' So Umm Salamah said: 'And am I with them O Messenger of Allah?' He said: 'You are in your place, and you are more virtuous to me.'
 Grade: Sahih (Darussalam)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ الْأَصْبَهَانِيُّ، عَنْ يَحْيَى بْنِ عَبْدِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ غَمْرَ بْنِ أَبِي سَلَمَةَ، رَبِيبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَزَلَتْ هَذِهِ آيَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٍّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ " اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا " . قَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ قَالَ " أَنْتَ عَلَى مَكَانِكَ وَأَنْتَ إِلَى خَيْرٍ " . قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَمَعْقِلِ بْنِ يَسَارٍ وَأَبِي الْحَمْرَاءِ وَأَنْسٍ . قَالَ وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him:

Zaid. you have been able to acquire a great virtue that you saw Allah's Messenger (ﷺ) listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger (ﷺ). He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger (ﷺ), so accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day Allah's Messenger (ﷺ) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَشُجَاعُ بْنُ مُحَمَّدٍ، جَمِيعًا عَنْ ابْنِ عُثَيْبَةَ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي إِسْحَاقَ، حَدَّثَنِي أَبُو حَيَّانَ، حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ، قَالَ انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ وَعَمْرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمٍ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنُ لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدِمَ عَهْدِي وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعْبُدُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا حَدَّثْتُمْ فَأَقْبَلُوا وَمَا لَأَفْلَا تُكَلِّفُونِيهِ . ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيبًا بِنَاءٍ يُدْعَى حُمًّا بَيْنَ مَكَّةَ

response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.

Reference: Sahih Muslim

وَالْمَدِينَةَ فَحَمِدَ اللَّهَ وَأَثَى عَلَيْهِ وَوَعظَ وَذَكَرَ
نَمْ قَالَ " أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ
يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأَجِيبْ وَأَنَا تَارِكٌ
فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى
وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ " .
فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَعَبَ فِيهِ نَمْ قَالَ "
وَأَهْلُ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمْ
اللَّهِ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي " .
فَقَالَ لَهُ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَلَيْسَ
نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ
وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ . قَالَ
وَمَنْ هُمْ قَالَ هُمْ آلُ عَلِيٍّ وَآلُ عَقِيلٍ وَآلُ
جَعْفَرٍ وَآلُ عَبَّاسٍ . قَالَ كُلُّ هَؤُلَاءِ حُرِمَ
الصَّدَقَةَ قَالَ نَعَمْ .

Lesson No.19: The Battle of Siffin

After the battle of the camel, Ali -RAA- made the city of Kufa in Iraq his capital instead of Madina and Kufa was closer to the troubled Muslim regions, this way he can monitor the matters closely.

Ali -RAA- did not like the situation where the Ummah is divided and decided to march against Sham. He camped with his army near Siffin on the border between Iraq and Sham. When Muaweyya -RAA- heard the news, after seeking advice from his advisors he marched to meet him there instead of waiting until they reach them.

The two armies camped facing each other near Siffin, and remained there for a month trying to come in terms and reach an agreement between each other. Unfortunately, that did not happen. Ali -RAA- saw that this situation is going nowhere, and decided this hindrance cannot go any longer.

He informed the other army that there shall be a battle, and the fight started in the month of Safar 37H.

Both armies believed they were doing the right thing; Ali -RAA-'s army wanted to bring Sham to obedience. Moaweyya wanted to punish against the killers of Othman, who were again embedded in the army of Ali -RAA-.

It is worth mentioning that most of the Sahabah refused to participate in this fitna between Ali -RAA- and Muaweyya -RAA-, as there really was no clue who was right, both parties had its own legitimate opinion.

The one who really put this dispute to rest and cleared the fog out was Prophet Mohammad -PBUH-, even though he died 26 years ago!

Umm Salamah (RAA) narrated that The Messenger of Allah (ﷺ) said: وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {تَقْتُلُوا عَمَارًا الْفَيْئَةَ الْبَاغِيَّةَ} رَوَاهُ مُسْلِمٌ
“The transgressing party will kill 'Ammar ('Ammar bin Yasir).” Related by Muslim.

A group of the Sahabah from both camps were aware of this hadeeth and were stalking Ammar -RAA-, wanting to see which camp is going to kill him! He was over 90 at the time.

Ammar was killed by Muaweyya's army. His death shook the Muslims on both armies, because they knew his value, he was one of the very early Muslims, he was tortured for Islam, and witnessed so much along with the Prophet -PBUH-. The hit was harder on Muaweyya's army, because then they realized that they were the transgressing party from the Hadeeth. This brought their moral down, some even switched sides to Ali's -RAA-. When Moaweyya -RAA- heard about the hadeeth, he said: “It is not us who killed him, it is the group that brought him”.

Moaweyya -RAA- was fixated on that he is on the truth, to him, his cousin was unrightfully murdered and his blood was boiling. We should understand that we are looking back 1400 years ago to judge people about things that happened to them when they were right in the middle of the calamity, when everything is boiling. It is also unfair to judge someone's reaction when it happened to him, not to us. When we don't know how we could have reacted had we been in their position and what happened to them happened to us.

The battle had continued several days, and after the death of Ammar -RAA-, the inconclusiveness of the outcomes, the demoralization of Moaweyya's -RAA- army and the feeling of Ali's -RAA- army that they are the righteous group all of that led to them having the upper hand in the battle.

When Muaweyya's -RAA- army saw that they were losing the battle, they raised the Quran (the parchment where it was written on) on their spears, and called for **Arbitration** (التحكيم), which means let the Quran be the Judge. They agreed to let two men, one from each camp, to come together, find a solution for the problem, and everybody promised to respect their decision and not afflict and threat or harm towards them.

Ali -RAA- chose Abu Musa Al-Ash'ari and Muaweyya -RAA- chose Amr ibn Al-Aas. The first thing the two men agreed upon was to let both camps leave the battle ground, to meet later in Ramadan (after 8 months), this way the wounds would have been healed, and the atmosphere would be more appealing for a reconciliation.

Both armies agreed to do so, but a group of Ali -RAA- broke off, and refused to let two people be the judge on behalf of the Quran, this group is called the Kharijites or Khawarij in Arabic (الخوارج), which will be the subject of the next class insha'Allah.

It is worth mentioning here that there are many false narrations about what happened here in the battle of siffin and as a matter of fact about the whole Islamic history. We should seek the authentic narrations, which sadly need scholarly work to be filtered! We have yet to recompile our Islamic history and filter the false narrations out of it! May be one of you will do it insha'Allah (ﷻ)

The earliest unbiased historian that I know of was Al-Tabari (224-310 H). He is highly regarded. He wrote about the Islamic history 2 centuries after these incidents. He was unable to filter out the many false narrations that were available at his time. So, he compiled every narration in his book **The History of the Prophets and Kings** ALONG WITH ITS CHAIN OF NARRATION, and said "Whoever includes the chain of narration is excused". He left that job for those coming after him to finish up the work, there was so much for him to filter out, his book is actually 40 volumes that included everything narrated at his time from the time of creation until his day, so if you find an odd narration in his book, that does not mean it necessarily happened; you have to check the chain of narration.

Al-Tabari wrote in the introduction of his book "**The History of the Prophets and Kings** تاريخ الرسل والملوك"

This book of mine may (be found to) contain some information, mentioned by us on the authority of certain men of the past, which the reader may disapprove of and the listener may find detestable, because he can find nothing sound and no real meaning in it. In such cases, he should know that it is not our fault that such information comes to him, but the fault of someone who transmitted it to us. We have merely reported it as it was reported to us.

فما يكن في كتابي هذا من خبر ذكرناه عن بعض الماضين مما يستنكره قارئه، أو يستشنع سامعه، من أجل أنه لم يعرف له وجهًا في الصحة، ولا معنى في الحقيقة، فليعلم أنه لم يؤت في ذلك من قبلنا، وإنما أتى من قبل بعض ناقله إلينا، وأنا إنما أدينا ذلك على نحو ما أدى إلينا.

Lesson No.20: The Kharijites And The Assassination of Ali -RAA-

The Kharijites الخوارج are an outlaw group that rebelled against Ali -RAA- for accepting arbitration between him -RAA- and Muaweyya -RAA-. Prophet Mohammad -PBUH- predicted their existence, described them to us to be aware of them at all times, and even called them the dogs of Hell fire! He even gave the glad tidings to those who fight them or get killed by them.

The principle that this group holds has been repeated throughout our Islamic history, and that is what makes being careful of their ideology crucial. Their likes with such mentality appeared at the time of Prophet Mohammad -PBUH-, and we see them today destroying our Ummah and the reputation of Islam.

The first appearance of such ideology happened when a man questioned the judgement of Prophet Mohammad -PBUH-!

It was narrated that Abu Sa'eed Al-Khudri said:

"When he was in Yemen, Ali sent a piece of gold that was still mixed with sediment to the Messenger of Allah, and the Messenger of Allah distributed it among four people: Al-Aqra' bin Habis Al-Hanzali, 'Uyaynah bin Badr Al-Fazari, 'Alqamah bin 'Ulathah Al-'Amiri, who was from Banu Kilab and Zaid Al-Ta'i who was from Banu Nabhan. The Quraish - he said one time: became angry and said: 'You give to the chiefs of Najd that, so as to soften their hearts toward Islam.' Then a man with a thick beard, prominent cheeks, and a shaven head came and said: 'Fear Allah. O Muhammad! He said: 'Who would obey Allah if I disobeyed Him? (Is it fair that) He has entrusted me with all the people of the Earth but you do not trust me?' Then the man went away, and a man from among the people, whom they (the narrators) think was Khalid bin Al-Walid, asked for permission to kill him. The Messenger of Allah said: 'Among the offspring of this man will be some people who will recite the Qur'an but it will not go any further than their throats. They will kill the Muslims but leave the idol worshippers alone, and they will pass through Islam as an arrow passes through the body of the target. If I live to see them, I will kill them all, as the people of 'Ad were killed.'"

Grade: Sahih

أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ بَعَثَ عَلِيٌّ وَهُوَ بِالْيَمَنِ بِذَهَبِيَّةٍ يُزَيِّنُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاقْسَمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَرْبَعَةِ نَفَرٍ الْأَقْرَعِ بْنِ حَاسِبِ الْحَنْظَلِيِّ وَعَيْبَةَ بْنِ بَدْرِ الْفَزَارِيِّ وَعَلْقَمَةَ بْنَ عَلَاتَةَ الْغَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلَابٍ وَزَيْدِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ فَعَصَبَتْ فُرَيْشٌ وَقَالَ مَرَّةً أُخْرَى صَنَادِيدُ فُرَيْشٍ فَقَالُوا تُعْطِي صَنَادِيدَ نَجْدٍ وَتَدَعُنَا . قَالَ " إِنَّمَا فَعَلْتُ ذَلِكَ لِأَنَّ اللَّهَ لَمْ يَجْعَلْ رَجُلًا كَثَّ اللَّحْيَةَ مُشْرِفُ الْوَجْتَيْنِ غَائِرُ الْعَيْنَيْنِ نَاتِيءُ الْجَبِينِ مَخْلُوقُ الرَّأْسِ فَقَالَ اتَّقِ اللَّهَ يَا مُحَمَّدُ . قَالَ " فَمَنْ يُطِيعَ اللَّهَ عَزَّ وَجَلَّ إِنْ عَصَيْتُهُ، أَيَأْمَنُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمَنُونِي " . ثُمَّ أَذْبَرَ الرَّجُلُ فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ يَرُونَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ ضَيْضِيِّ هَذَا قَوْمًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِرُونَ حَتَا جِرْهَمَ يَتْلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ يَمُرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمُرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ لَيْسَ أَذْرَكْتُهُمْ لِأَقْتُلْتَهُمْ قَتْلَ عَادٍ " .

As you see, no man with a pure heart would question the Prophet -PBUH-. These people rode over the back of Islam to suite their interests, but did not allow Islam to lead them in its spirit. These groups **misinterpret the teachings and spirit of Islam**, and if you look closer, **they are mostly young in age and immature in thought** as Prophet Mohammad himself described them! **Never across history had they scholars defecting with them!** Their knowledge in Islam is **limited, but they think they know much!** These people allowed themselves (at all times) to kill other people just because they don't agree with them! **They have no problem killing others**, when prophet Mohammad said:

Narrated AbuHurayrah:

The Prophet (ﷺ) said: Faith prevented assassination (could also be translated as excessive killing). A believer should not assassinate.

Grade: Sahih

حَدَّثَنَا مُحَمَّدُ بْنُ حُرَابَةَ، حَدَّثَنَا إِسْحَاقُ، - يَعْنِي ابْنَ مَنْصُورٍ - حَدَّثَنَا أَسْبَاطُ الْهَمْدَانِيُّ، عَنْ السُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْإِيمَانُ قَيْدُ الْفِتْكَ لَا يَفْتِكُ مُؤْمِنٌ " .

Other Hadiths predicting the Kharijites and their descriptions:

Abu Sai'd al-Khudri reported:

When we were in the company of the Messenger of Allah (ﷺ) and he was distributing the spoils of war, there came to him Dhul-Khuwasira, one of Banu Tamim. He said: Messenger of Allah, do justice. Upon this the Messenger of Allah (ﷺ) said: Woe be upon thee! Who would do justice, if I do not do justice? You would be unsuccessful and incurring a loss, if I do not do justice. Upon this Umar b. al-Khattab (Allah be pleased with him) said: Messenger of Allah, permit me to strike off his neck. The Messenger of Allah (ﷺ) said: Leave him, for he has friends (who would outwardly look to be so religious and pious) that everyone among you would consider his prayer insignificant as compared with their prayer, and his fast as compared with their fasts. They would recite the Qur'an but it would not go beyond their collar-bones. They would pass through (the teachings of Islam so hurriedly) just as the arrow passes through the prey. He would look at its Iron head, but would not find anything ticking) there. He would then see at the lowest end, but would not find anything sticking there. He would then see at its grip but would not find anything sticking to it. He would then see at its feathers and he would find nothing sticking to them (as the arrow would pass so quickly that nothing would stick to it) neither excrement nor blood. They would be recognised by the presence of a black man among them whose upper arms would be like a woman's breast, or like a piece of meat as it quivers, and they would come forth at the time when there is dissension among the people. Abu Sai'd said: I testify to the fact that I heard it from the Messenger of Allah (ﷺ), and I testify to the fact that 'Ali b. Abu Talib fought against them and I was with him. He gave orders about that man who was sought for, and when he was brought in, and when I looked at him, he was exactly as the Messenger of Allah (ﷺ) had described him.

Reference: Sahih Muslim

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، ح. وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الْفُهْرِيُّ، قَالَا أَخْبَرَنَا ابْنُ وَهَبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَالصَّحَّاحُ الْهَمْدَانِيُّ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْسِمُ قَسْمًا أَتَاهُ ذُو الْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَبَيْنَكَ وَمَنْ يَعْدِلُ إِنْ لَمْ يَعْدِلْ قَدْ خَبَتْ وَخَسِرَتْ إِنْ لَمْ يَعْدِلْ " . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِيهِ أَضْرِبُ عُنُقَهُ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " دَعُهُ فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِرُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ يُنْظَرُ إِلَى نَصْلِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى رِصْفِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى نَصْبِيهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ - وَهُوَ الْقِدْحُ - ثُمَّ يُنْظَرُ إِلَى فُذِّهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ سَبَقَ الْفُرْتُ وَالْدَمَ . آتَيْتُهُمْ رَجُلٌ أَسْوَدٌ إِحْدَى عَضْدِيهِ مِثْلُ ثَدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبُضْعَةِ تَدْرُدُ يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ " . قَالَ أَبُو سَعِيدٍ فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَاتَلَهُمْ وَأَنَا مَعَهُ فَأَمَرَ بِدَلِيكَ الرَّجُلِ فَالْتَمِسَ فَوَجِدَ فَأَتَى بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي نَعْتُ .

Prophet Mohammad -PBUH- even predicted those at our time! He -PBUH-said:

'Ali said:

Whenever I narrate to you anything from the Messenger of Allah (ﷺ) believe it to be absolutely true as falling from the sky is dearer to me than that of attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting. I heard the Messenger of Allah (ﷺ) as saying: There would arise at the end of time a people who would be young in age and immature in thought, but they would talk (in such a

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَسَدِيُّ، جَمِيعًا عَنْ وَكَيْعٍ، - قَالَ الْأَسَدِيُّ حَدَّثَنَا وَكَيْعٌ، - حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبَةَ، عَنْ سُوَيْدِ بْنِ عَفْلَةَ، قَالَ قَالَ عَلِيٌّ إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَنْجُرُوا مِنْ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ وَإِذَا حَدَّثْتُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ حَدَعَةٌ . سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " سَيُخْرَجُ فِي آخِرِ

manner) as if their words are the best among the creatures. They would recite the Qur'an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in their killing you would get a reward with Allah on the Day of Judgement.

Reference: Sahih Muslim

الرَّيْمَانِ قَوْمٌ أَحَدَاتُ الْأَسْتَانِ سُفَهَاءُ الْأَخْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَإِذَا لَقِبْتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ "

'Abdullah [bin Mas'ud] narrated that the Messenger of Allah (s.a.w) said:

"In the end of time there will come a people young in years, foolish in minds, reciting the Qur'an which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target."

Grade : Sahih

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ، عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحَدَاتُ الْأَسْتَانِ سُفَهَاءُ الْأَخْلَامِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَقُولُونَ مِنْ قَوْلِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

One of the Kharijites once stood up before Ali -RAA- and said: "I hold Allah as my witness, you are a Kafir (disbeliever)" saying that to Ali -RAA! The cousin and son in law of Prophet Mohammad -PBUH-, the pious and righteous Ali -RAA-! They announced that Ali, Muaweyya, Amr ibn Al-Aas, Abu Musa Al-Ash'ari and everyone who agreed with the arbitration to be a Kafir! That they were Murtaad (left Islam) and thus it is permissible for them to attack them.

When they first defected, they were 12,000 men. 'Abdullah bin 'Abbas -RAA- was able to bring back 4000 after debating them. Ali -RAA- took every chance to talk to them and bring them back to the right path, 4000 more during that time came back Alhamdulillah, one narration says they they came down to 1000 by the time of the battle of Nahrawan, which we will talk about in a second.

Ali -RAA- never took it personal with them, and left them alone in hope that they might come back to the right path. He only attacked them after they started transgressing against Muslims and shedding the blood of whomever does not accept their ideology.

After that there was a major battle between Ali -RAA- and the Kharijites, called the battle of Nahrawan معركة النهروان in the year 38 H. Ali commanded his army to attack until they initiate the fight. Ali -RAA- was victorious and was able to finish that group at his time, except for those who ran away or took shelter where Ali -RAA- told them they would be safe.

A narration that I'm not sure of its authenticity reads:

When Ali was told that the Kharijites had been killed, he replied: "By Allah! No, not yet. They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them, he would be cut down till the last of them would turn thieves and robbers."

لَمَّا قَتَلَ الْخَوَارِجَ قِيلَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلَكَ الْقَوْمُ بِأَجْمَعِهِمْ، فَقَالَ: كَلَّا وَاللَّهِ، إِنَّهُمْ نُظِفَتْ فِي أَضْلاَبِ الرِّجَالِ، وَقَرَارَاتِ النِّسَاءِ، كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ، حَتَّى يَكُونَ آخِرُهُمْ لُصُوصًا سَلَابِينَ.

Assassination attempts

Among the surviving Kharijites, three of them gathered in Mecca to plot a tripartite assassination attempt on Ali, Muaweyya and Amr ibn Al-Aas -RAA-. The assassination attempts were to occur simultaneously as the three Sahabah came to lead the morning prayer (Fajr) in their respective cities of Damascus, Fustat

and Kufa. The method was to come out of the prayer ranks and strike the targets with a sword dipped in poison.

On 19 Ramadan 40 H, while praying in the Great Mosque of Kufa, Ali -RAA- was attacked by the Kharijite Abd-al-Rahman ibn Muljam. He was wounded by ibn Muljam's poison-coated sword. Ali -RAA- commanded the Muslims not to attack the Kharijite, instead; if he survived, ibn Muljam would be pardoned whereas if he died, ibn Muljam should be killed as is the punishment for killing in Islam. Ali -RAA- died two days later on 21 Ramadan 40 H.

Muawiya escaped the assassination attempt with only minor injuries. Amr was sick and the deputy leading the prayers in his stead was martyred.

All the assassins were captured, tried and sentenced to death in accordance with Islamic laws.

On his shahada death bed, Ali -RAA- refused to choose a successor behind him when the people asked him to assign his son Al-Hasan -RAA- as a Khalifah, and said I will leave you like the Prophet -PBUH- left you, If the people chose my son let it be, but I will not assign anyone after me.

After his shahada -RAA-, the people did give allegiance to Al-Hasan -RAA-.

Below is a comprehensive narration that gives details about the interaction between Ali -RAA- and the Kharijites:

It was narrated that 'Ubaidullah bin Tyad bin 'Amr al-Qari said: 'Abdullah bin Shaddad came and entered upon 'A'ishah (RAA) when we were sitting with her, as he was returning from Iraq during the time when 'Ali was murdered. She said to him: O 'Abdullah bin Shaddad, will you tell me the truth about what I am going to ask you? Tell me about these people whom 'Ali (RAA) killed. He said: Why shouldn't I tell you the truth? She said: Tell me about them. He said: When 'Ali (RAA) corresponded with Mu'awiyah and the two arbitrators gave their verdict, eight thousand of the Qurra' (Reciters of the Quran) rebelled against him and camped in a land called Haroora', near Koofah. They criticized him and said: You have taken off a shirt that Allah caused you to wear and a title that Allah gave to you, then you went ahead and asked people to issue a decree concerning the religion of Allah. There is no ruling except the ruling of Allah, may He be exalted. When 'Ali (RAA) heard about their criticism of him and the reason why they had split from him, he told his door man not to admit anyone but those who had memorized the Qur'an. When the house was filled with people who had memorized the Qur'an, he called for a large Mushaf and put it front of him, and he started tapping it with his hand, saying; O Mushaf, tell the people. The people called out; O Ameer al-Mu'mineen, how could you ask it? It is only ink and paper, but we could speak on the basis of what we understand from it. What do you want? He said: These companions of yours who rebelled, between me and them is the Book of Allah, and Allah says in His Book concerning a woman and a man: "If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation." [An-Nisa' 4:35]. The ummah of Muhammad is more important with regard to life and sanctity than a woman and a man. They got angry with me when I wrote a document between me and Mu'awiyah and wrote 'Ali bin Abi Talib [without adding the title Ameer al-Mu'mineen]. But Suhail bin 'Amr came to us when we were with the Messenger of Allah (PBUH) at al-Hudaibiyah, when he made a peace deal with Quraish, and the Messenger of Allah (PBUH) wrote, "In the Name of Allah, the Most Gracious, the Most Merciful." Suhail said: Do not write "In the Name of Allah, the Most Gracious, the Most Merciful". He said: What should we

write? He said: Write: "In Your Name, O Allah." The Messenger of Allah (PBUH) said: Write "Muhammad the Messenger of Allah" He [Suhail] said; If I knew that you were the Messenger of Allah, I would not have opposed you. So he wrote: This is what was agreed by Muhammad bin 'Abdullah with Quraish. And Allah says in His Book: "Indeed in the Messenger of Allah [Muhammad PBUH] you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day" [Al-Ahzab 33:21]. So 'Ali sent 'Abdullah bin 'Abbas (RAA) to them and I went out with him until we reached the middle of their camp. Ibnul-Kawwa' stood up and addressed the people, saying: O bearers of the Qur'an, this is 'Abdullah bin 'Abbas (RAA). Whoever does not know him, I know of the Book of Allah what can tell you about him. He is one of those concerning whom the words "they are a quarrelsome people" [Az-Zukhruf 43:58] were revealed. Tell him to go back to the one who sent him and do not discuss the Book of Allah with him. Their spokesmen stood up and said: By Allah, we will discuss the Book of Allah. If he says something sound and true that we recognize we will follow him, and if he says something false we will reject his false argument. So they discussed the Book with 'Abdullah for three days, and four thousand of them recanted and all of them repented, including Ibnul-Kawwa'. He took them to 'Ali in Koofah, and 'Ali sent word to the rest of them, saying: You know the turmoil between us and our opponents. Stay wherever you wish until the ummah of Muhammad (PBUH) is united. The deal between us and you is that you should not shed any blood that it is forbidden to shed or commit acts of banditry on the roads or do wrong to any non-Muslim under Muslim protection. If you do that, we will declare war, for Allah does not love those who betray. 'A'ishah (RAA) said: O Ibn Shaddad, did he kill them? He said: By Allah, no sooner had he sent this message to them but they committed acts of banditry, shed blood and regarded it as permissible to harm Ahlul-Thimmah (non-Muslims living under Muslim protection). She said: Do you swear by Allah? He said: I swear by Allah besides Whom there is no other god that this is what happened. She said: I have heard that the people of Iraq are talking and saying Thul-Thadi, Thul-Thadi [i.e., the one with a deformed arm that looks like a breast]. He said: I saw him and I was with 'Ali (RAA) when he was examining the slain. He called the people and said: Do you know this one? Many of them came and said: I saw him praying in the mosque of Banu So and so, and I saw him praying in the mosque of Banu So and so. And there was no proof of who he was except that. She said: What did 'Ali (RAA) say when he stood over him, as the people of Iraq claim? He said: I heard him say: Allah and His Messenger spoke the truth. She said: Did you hear him say anything other than that? He said: No, by Allah. She said: Yes, Allah and His Messenger spoke the truth. May Allah have mercy on 'Ali (RAA); it was his habit, if he saw something he liked, to say: Allah and His Messenger spoke the truth. But the people of Iraq fabricated lies against him and added words to what he said.

Comments: [Its isnad is Hasan]

عَنْ عُبَيْدِ اللَّهِ بْنِ عِبَاضِ بْنِ عَمْرِو الْقَارِيِّ، قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ فَدَخَلَ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَنَحْنُ عِنْدَهَا جُلُوسٌ، مَرَجَعَهُ مِنَ الْعِرَاقِ لِيَأْتِيَ فُتَيْلَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَتْ لَهُ: يَا عَبْدَ اللَّهِ بْنَ شَدَّادٍ، هَلْ أَنْتَ صَادِقِي عَمَّا أَسْأَلُكَ عَنْهُ؟ تُحَدِّثُنِي عَنْ هَؤُلَاءِ الْقَوْمِ الَّذِينَ قَتَلْتَهُمْ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: وَمَا لِي لَا أَصْدُقُكَ؟ قَالَتْ: فَحَدِّثُنِي عَنْ قِصَّتِهِمْ، قَالَ: فَإِنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ لَمَّا كَاتَبَ مُعَاوِيَةَ، وَحَكَمَ الْحُكَّامَانَ، حَرَجَ عَلَيْهِ ثَمَانِيَةَ آلَافٍ مِنْ فُرَّاءِ النَّاسِ، فَتَزَلُّوا بِأَرْضِ يُقَالُ لَهَا: حَرُورَاءُ، مِنْ جَانِبِ الْكُوفَةِ، وَإِنَّهُمْ عَتَبُوا عَلَيْهِ، فَقَالُوا: أَنْسَلَخْتَ مِنْ قَمِيصِ الْبَسَكَةِ اللَّهُ تَعَالَى، وَاسْمِ سَمَّاكَ اللَّهُ تَعَالَى بِهِ، ثُمَّ انْطَلَقْتَ فَحَكَمْتَ فِي دِينِ اللَّهِ، فَلَا حُكْمَ إِلَّا لِلَّهِ تَعَالَى، فَلَمَّا أَنْ بَلَغَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ مَا عَتَبُوا عَلَيْهِ، وَفَارَقُوهُ عَلَيْهِ، فَأَمَرَ مُؤَدِّيًا قَادَنًا: أَنْ لَا يَدْخُلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ إِلَّا رَجُلٌ قَدْ حَمَلَ الْقُرْآنَ، فَلَمَّا أَنْ امْتَلَأَتْ الدَّارُ مِنْ فُرَّاءِ النَّاسِ، دَعَا بِمُضْحَفِ إِمَامٍ عَظِيمٍ، فَوَضَعَهُ بَيْنَ يَدَيْهِ، فَجَعَلَ يَصُكُّهُ بِيَدِهِ وَيَقُولُ: أَيُّهَا الْمُضْحَفُ، حَدَّثَ النَّاسَ، فَتَادَاهُ النَّاسُ، فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا تَسْأَلُ عَنْهُ إِذَا هُوَ مَدَّادٌ فِي وَرْقِي، وَنَحْنُ نَتَكَلَّمُ بِمَا رُوِيَ مِنْهُ، فَمَاذَا تُرِيدُ؟ قَالَ: أَصْحَابُكُمْ هَؤُلَاءِ الَّذِينَ حَرَجُوا، بَيْنِي وَبَيْنَهُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ، يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ فِي امْرَأَةٍ وَرَجُلٍ: وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَانْبِعُوا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا [سورة النساء آية 35]، فَأَمَّهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْظَمَ دَمًا وَحُرْمَةً مِنْ امْرَأَةٍ وَرَجُلٍ، وَتَقَمُّوا عَلَيَّ أَنْ كَاتَبْتُ مُعَاوِيَةَ: كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَقَدْ جَاءَنَا سُهَيْلُ بْنُ عَمْرٍو، وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّم بِالْحَدِيثِيَّةِ ، حِينَ صَلَّحَ قَوْمَهُ فُرَيْشًا ، فَكَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، فَقَالَ سُهَيْلٌ : لَا تَكْتُبْ :
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، فَقَالَ : " كَيْفَ نَكْتُبُ ؟ " ، فَقَالَ : اَكْتُبْ : بِاسْمِكَ اللَّهُمَّ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " فَاكْتُبْ :
 مُحَمَّدٌ رَسُولُ اللَّهِ " ، فَقَالَ : لَوْ أَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ لَمْ أَخَالِفُكَ ، فَكَتَبَ : هَذَا مَا صَلَّحَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فُرَيْشًا ، يَقُولُ اللَّهُ تَعَالَى فِي
 كِتَابِهِ : (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ) [سورة الأحزاب آية 21] ، فَبَعَثَ إِلَيْهِمْ عَلِيٌّ عَبْدَ اللَّهِ بْنَ
 عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ ، فَخَرَجَتْ مَعَهُ ، حَتَّى إِذَا تَوَسَّطْنَا عَسْكَرَهُمْ ، قَامَ ابْنُ الْكُوَّاءِ يَخْطُبُ النَّاسَ ، فَقَالَ : يَا حَمَلَةَ الْفُرَّانِ ، إِنَّ هَذَا عَبْدُ
 اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ ، فَمَنْ لَمْ يَكُنْ يَعْرِفُهُ فَأَنَا أَعْرِفُهُ مِنْ كِتَابِ اللَّهِ مَا يَعْرِفُهُ بِهِ ، هَذَا مِمَّنْ نَزَلَ فِيهِ وَفِي قَوْمِهِ) : قَوْمٌ حَصِمُونَ
 [سورة الزخرف آية 58] ، فَرَدُّوهُ إِلَى صَاحِبِهِ ، وَلَا تَوَاضِعُوهُ كِتَابَ اللَّهِ ، فَقَامَ حُطْبَاؤُهُمْ ، فَقَالُوا : وَاللَّهِ لِنُوَاضِعَنَّهُ كِتَابَ اللَّهِ ، فَإِنْ جَاءَ
 بِحَقِّ نَعْرِفُهُ لَنَتَّبِعَنَّهُ ، وَإِنْ جَاءَ بِبَاطِلٍ لَنُبَكِّتَنَّهُ بِبَاطِلِهِ ، فَوَاضِعُوا عَبْدَ اللَّهِ الْكِتَابَ ثَلَاثَةَ أَيَّامٍ ، فَزَجَّعَ مِنْهُمْ أَرْبَعَةَ آلَافٍ كُلَّهُمْ تَائِبٌ ، فِيهِمْ
 ابْنُ الْكُوَّاءِ ، حَتَّى أَدَخَلَهُمْ عَلَى عَلِيِّ الْكُوفَةِ ، فَبَعَثَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ إِلَى بَقِيَّتِهِمْ ، فَقَالَ : قَدْ كَانَ مِنْ أَمْرِنَا وَأَمْرِ النَّاسِ مَا قَدْ رَأَيْتُمْ ، فَفَقُّوا
 حَيْثُ شِئْتُمْ ، حَتَّى تَجْتَمِعَ أُمَّةٌ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا تَسْفِكُوا دَمًا حَرَامًا ، أَوْ تَقْطَعُوا سَبِيلًا ، أَوْ تَظْلِمُوا دِمَّةً ،
 فَإِنَّكُمْ إِنْ فَعَلْتُمْ ، فَقَدْ نَبَذْنَا إِلَيْكُمْ الْحَرْبَ عَلَى سَوَاءٍ ، إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ، فَقَالَتْ لَهُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا : يَا ابْنَ سَدَادٍ ، فَقَدْ قَتَلْتَهُمْ
 ! فَقَالَ : وَاللَّهِ مَا بَعَثَ إِلَيْهِمْ حَتَّى قَطَعُوا السَّبِيلَ ، وَسَفَكُوا الدَّمَ ، وَاسْتَحَلُّوا أَهْلَ الدِّمَّةِ ، فَقَالَتْ : اللَّهُ ؟ قَالَ : اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ
 كَانَ ، قَالَتْ : فَمَا سَأَيْءٌ بَلَغِي عَنْ أَهْلِ الْعِرَاقِ يَتَخَدُّونَهُ ؟ يَقُولُونَ : ذُو النُّدْيِ ، وَذُو النُّدْيِ ، قَالَ : قَدْ رَأَيْتُهُ ، وَفُئِمْتُ مَعَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ
 عَلَيْهِ فِي الْفَتْلِ ، فَدَعَا النَّاسَ ، فَقَالَ : أَتَعْرِفُونَ هَذَا ؟ فَمَا أَكْثَرَ مَنْ جَاءَ يَقُولُ : قَدْ رَأَيْتُهُ فِي مَسْجِدِ بَنِي فُلَانٍ يُصَلِّي ، وَرَأَيْتُهُ فِي مَسْجِدِ بَنِي
 فُلَانٍ يُصَلِّي ، وَلَمْ يَأْتُوا فِيهِ بِبَيِّنَةٍ يُعْرِفُ إِلَّا ذَلِكَ ، قَالَتْ : فَمَا قَوْلُ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ حِينَ قَامَ عَلَيْهِ كَمَا يَزْعُمُ أَهْلُ الْعِرَاقِ ؟ قَالَ : سَمِعْتُهُ
 يَقُولُ : صَدَقَ اللَّهُ وَرَسُولُهُ ، قَالَتْ : هَلْ سَمِعْتَ مِنْهُ أَنَّهُ قَالَ غَيْرَ ذَلِكَ ؟ قَالَ : اللَّهُمَّ لَا ، قَالَتْ : أَجَلْ ، صَدَقَ اللَّهُ وَرَسُولُهُ ، يَزْحَمُ اللَّهُ
 عَلِيًّا رَضِيَ اللَّهُ عَنْهُ ، إِنَّهُ كَانَ مِنْ كَلَامِهِ لَا يَرَى شَيْئًا يُعْجِبُهُ إِلَّا قَالَ : صَدَقَ اللَّهُ وَرَسُولُهُ ، فَيَذْهَبُ أَهْلُ الْعِرَاقِ يَكْذِبُونَ عَلَيْهِ ، وَيَزِيدُونَ عَلَيْهِ
 فِي الْحَدِيثِ . حَدِيثٌ حَسَنٌ رَوَاهُ أَحْمَدُ

Lesson No.21: The Year Of Reconciliation

After the assassination of Ali -RAA-, the Muslims gave allegiance to Al-Hasan -RAA- except those areas under the control of Muaweyya -RAA-.

The dire need for reconciliation among Muslims and the desire on both sides of the isle to bring the Ummah together, led Al-Hasan -RAA- to choose to give up the Khilafah for Muaweyya -RAA- after 6 months of his Khilafah in Rabee' Al-Awwal 41 H. After Muaweyya -RAA- took over, he persecuted and stalked those who participated in the assassination of Othman -RAA-.

That year was called the Year of Reconciliation, the Muslims were so happy that the Muslims were finally united again. That reconciliation opened the door for peace and prosperity among the Muslims.

Narrated Abu Bakra:

I heard the Prophet (ﷺ) talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him."

Reference: Sahih al-Bukhari

حَدَّثَنَا صَدَقَةٌ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا أَبُو مُوسَى، عَنِ الْحَسَنِ، سَمِعَ أَبَا بَكْرَةَ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَالْحَسَنُ إِلَى جَنْبِهِ، يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً، وَيَقُولُ " ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ "

This concludes what the Prophet -PBUH- called Al-Khilafah Ar-Rashida الخلافة الراشدة, as he predicted it 30 years (Prophet Mohammad -PBUH- died in Rabee' Al-Awwal 11 H, Al-Hasan -RAA- gave up the Khilafah in Rabee' Al-Awwal 41 H).

Sa'eed bin Jumhan narrated:

"Safinah narrated to me, he said: 'The Messenger of Allah(s.a.w) said: "Al-Khilafah will be in my Ummah for thirty years, then there will be monarchy after that.'" Then Safinah said to me: 'Count the Khilafah of Abu Bakr,' then he said: 'Count the Khilafah of 'Umar and the Khilafah of 'Uthman.' Then he said to me: 'Count the Khilafah of 'Ali.'" He said: "So we found that they add up to thirty years."

Grade: Hasan

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، حَدَّثَنَا حُشَيْرُ بْنُ نُبَاتَةَ، عَنْ سَعِيدِ بْنِ جُمَّهَانَ، قَالَ حَدَّثَنِي سَفِينَةُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً ثُمَّ مُلْكٌ بَعْدَ ذَلِكَ " . ثُمَّ قَالَ لِي سَفِينَةُ أُمِّسِكْ خِلَافَةَ أَبِي بَكْرٍ وَخِلَافَةَ عُثْمَانَ وَخِلَافَةَ عَلِيٍّ . قَالَ فَوَجَدْنَاهَا ثَلَاثِينَ سَنَةً .

It is important at the end to respect all the Sahaba, and not sit as judges between them, saying who has the right to do what? Who has no right not to do what? The one whose hands in water is not the same as the one whose hands were in fire. The Sahaba never asked for this, and as Ali -RAA- told a rude man who came up to him and said: "Why was the time of Abu Bakr and Omar full of peace and everything ran smoothly?" Ali -RAA- answered: "That is because they were Khalifahs on people like me and I am a Khalifah on people like you". None the people who initiated the Fitnas and those who ran with it were from among the Sahaba, the Sahaba were going through this spreading Islam to reach us today. Had they stayed in Madina, none of all this would have happened, but also Islam would have not spread!

Finally, it is important when thinking of the Sahaba to remember that no matter how much good deeds we do, we will never reach them, as the Prophet -PBUH- said:

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much as one much on behalf of one of them or half of it.

Reference: Sahih Muslim

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا
أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي، هُرَيْرَةَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَسُبُّوا
أَصْحَابِي لَا تَسُبُّوا أَصْحَابِي قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ
أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا
نَصِيفَهُ " .

Any good deed that we do is going to end up in their book of good deeds too, that is because they are the ones who transmitted Islam to us. Just like when you call someone to do a good deed, you get the same ajer as well.

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari Al-Badri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action".
[Muslim].

وعن أبي مسعود عقبة بن عمرو الأنصاري
البهدي رضي الله عنه قال: قال رسول الله
صلى الله عليه وسلم: "من دل على خير
فله مثل أجر فاعله" ((رواه مسلم)).

The End – Al-Hamdulillah

Please keep this handout for your future reference, for times when you are called to defend the Sahaba inside your hearts and out.