

مفتا
MIFTAAH
I N S T I T U T E

The
**FIRST
FOUR**

A HISTORY INTENSIVE ON THE
KHULAFAT RASHIDUN

Introduction

- Khalifah: one who has succeeded a person before
 - Plural is Khulafā'
- Rāshid: the opposite of being astray; one who is guided
 - Plural is Rāshidūn
- Mahdī: one who God has guided towards the truth
 - Plural is Mahdiyyīn
- This term of “Rightly Guided Caliphs” comes from many hadith and it was also prophesized by the Prophet ﷺ

Introduction

- Abu Najīh al-‘Irbād ibn Sāriyah RA said:

وَعَظَّنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَا مَوْعِظَةٌ مُودِّعٌ فَأَوْصِنَا، قَالَ: أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعْشُ مِنْكُمْ فَسَيْرِي اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالتَّوَجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ

The Messenger of Allah ﷺ gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allah! It is as though this is a farewell sermon, so counsel us." He ﷺ said, "I counsel you to have taqwa of Allah, and to listen and obey [your leader], even if a slave were to become your leader. Verily whoever lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafā' al-Rashidīn (the rightly guided caliphs), those who guide to the right way. Cling to it with your molars. Beware of newly invented matters [in the religion], for verily every innovation is misguidance."

Introduction

- Allah has commanded that we not only obey Him and His Messenger ﷺ but people who are in “authority”.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Allah said, “O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day. This is the best and fairest resolution.” 4:59

- Who are “those in authority”?
 - Imam Mujahid b. Jabr, one of the famous students of Abdullah b. Abbas (r) said, “They are the people of the Quran and the people of knowledge.”
 - He also says, “They are the companions of the Prophet”.
 - This was also the opinion of Imam Malik and others.
 - Other scholars also say that this refers to leaders and rulers.
- Following the companions and the people of knowledge is imperative.

Introduction

- Why do we assume that Abu Bakr, ‘Umar, ‘Uthman, and Ali (may Allah be pleased with them) are considered from the “rightly guided caliphs”?
- This is not an assumption. It comes implicitly from the Prophet Muhammad ﷺ
- The Prophet Muhammad ﷺ elucidated in various narrations that the prophetic caliphate will last for 30 years after his passing. After 30 years pass, it will be more of kingship as opposed to a caliphate.
 - Abu Bakr (r): 2 years
 - ‘Umar (r): 10 years
 - ‘Uthman (r): 12 years
 - ‘Ali (r): 6 years
- Some historians say that al-Hasan (r), the son of ‘Ali (r), is also included in this group.
 - He was elected after his father, ‘Ali (r), was martyred.
 - After a few months, he resigned his position to Mu’awiyah (r).
 - The majority view is that al-Hasan is not included in the category above.

Abu Bakr al-
Siddiq

Abu Bakr

- Born in the year 573 AD in Makkah, about 3 years after the birth of the Prophet Muhammad ﷺ
- His father's name: 'Uthman, Abu Quhafah
- His mother's name: Salmah bint Sakhr, Umm al-Khayr
- Aishah (r) said, "His name that the family would call his was 'Abdullah'. However, We would call him Atiq (The freed one) most of the time."
 - The nickname 'Atiq' most likely came from the Prophet Muhammad ﷺ
 - He ﷺ said, "You are Allah's 'freed one' from the fire." The narrator says, "Since then he was called Atiq." – Tirmidhi
- The name Abu Bakr literally means 'the father of a young camel', or 'the father of Bakr'
- He had no children named 'Bakr', so why was he called this? Historians differ on reason:
 - He loved young camels and enjoyed being around them. Similar to the name 'Abu Hurayrah', the father of kittens. He loved cats and kittens.
 - Bakr was the chief of an ancient Arab tribe. So he was called 'the father of Bakr' as a honorific title.

Abu Bakr

- He's described as "white, slender, light-shouldered, with a veined face, sunken eyes, a prominent forehead, and he dyed his gray hair with henna."
- His father accepted Islam during the conquest of Makkah in the 8th year of Hijrah.
- His mother accepted Islam quite early.
- He had 4 wives: Qutaylah bint Abd' al-Uzza, Umm Ruman bint A'amir, Asma Bint 'Umays, Habibah bint Kharijah
- He had 6 children:
 - 3 sons: Abdurrahman, Abdullah, and Muhammad.
 - 3 daughters: Asma, 'Aishah, Umm Kulthum.

Abu Bakr

- Even before his acceptance of Islam, he was a prominent figure in Makkah, and well-respected. He was from the tribe of the Quraysh.
- He would give water to those visiting the Ka'bah and he was in charge of carrying the Makkan banner during gatherings.
- It is reported that he never drank alcohol in his life. Even though it was something widespread and accepted in the society he lived.
- Nor did he ever prostrate to any statue or idol. Even though it was widespread.
- He was a scholar and historian of the Arab tradition. He was also a successful businessman, travelling excessively to earn a livelihood.
- Due to his many travels, he become acquainted with different religions and worldviews.

Abu Bakr: His Islam

- Abu Bakr was the first man to ever accept Islam.
 - Ali was the first child.
 - Khadijah was the first woman.
 - Zayd b. Harithah was the first slave.
- ‘Urwah said, “When Abu Bakr accepted Islam, he had 40,000 dirhams in his possession.” Meaning, he was very wealthy.
- The Prophet Muhammad ﷺ said, “I have not called anyone to Islam except that they showed hesitation and contemplation, except for Abu Bakr. He did not hesitate when I called him, nor did he waver.”
- The Prophet Muhammad ﷺ was known for his truthfulness and trustworthiness and Abu Bakr recognized this.
- It is said that during this time, Abu Bakr was constantly in deep contemplation. He already rejected the religion of his people.
- His acceptance of Islam was a huge boost to the divine mission of the Prophet Muhammad ﷺ

Abu Bakr: His Islam

- He became a close confidant to the Prophet ﷺ.
- He began to call others to Islam. By his words and effort, many accepted the Prophet's ﷺ message. Such as:
 - Zubayr b. al-Awwam, 'Uthman b. Affan, Talhah b. 'Ubaydullah, S'ad b. Abi Waqqas, 'Abdurrahman b. Awf, Abu 'Ubaydah al-Jarrah and many more.
 - Many of these people who accepted Islam by his hands had a profound impact on the spreading of Islam.
- Abu Bakr was 38 when the Prophet Muhammad ﷺ received prophethood.

Abu Bakr: His Islam

- He showed great passion in spreading Islam and he was tested.
- Aisha, may Allah be pleased with her, said: 'When the companions of the Prophet, peace be upon him, gathered, they were thirty-eight men, Abu Bakr insisted the Prophet, peace be upon him, to go public (with the call of Islam). So he said, 'O Abu Bakr, we are few.' However, Abu Bakr kept insisting until the Prophet agreed. The Muslims dispersed throughout the corners of the mosque, each man among his clan, and Abu Bakr stood up to speak among the people while the Messenger of Allah, peace be upon him, sat. Thus, he was the first open caller to call people to Allah and His Messenger. The idolaters rose against Abu Bakr and the Muslims, and they were severely beaten around the mosque. Abu Bakr was trampled and struck harshly. Utbah ibn Rabiah, the sinner, approached him and began hitting him with a pair of woven sandals, twisting them across his face, and he leaped onto Abu Bakr's abdomen until his face was unrecognizable from his nose.'"

Abu Bakr: His Islam

- Abu Bakr become even more dear to the Prophet ﷺ
- The Prophet ﷺ was asked, “Which man is the most beloved to you? He answered, “Abu Bakr.”
- The Prophet Muhammad ﷺ said, “If I were to take a beloved friend, I would choose Abu Bakr.”

Abu Bakr: His Islam

- No one gave more money for the cause of Islam than Abu Bakr.
- The Prophet Muhammad ﷺ said, “No one has a claim upon us for which they have not been compensated, except for Abu Bakr, for he has a claim upon us that Allah will reward him for on the Day of Judgment. No wealth has ever benefited me as much as the wealth of Abu Bakr has. If I were to take a close friend, I would have taken Abu Bakr as a friend, but indeed, your companion is the close friend of Allah.” – Tirmidhi
- 'Umar ibn al-Khattab reported, “The Messenger of Allah, peace and blessings be upon him, ordered us to give charity and at the time I had some wealth. I said to myself, “Today I will outdo Abu Bakr, if ever there were a day to outdo him.” I went with half of my wealth to the Prophet and he said, “What have you left for your family?” I said, “The same amount.” Then, Abu Bakr came with everything he had. The Prophet said, “O Abu Bakr, what have you left for your family?” Abu Bakr said, “Allah and his messenger.” I said, “By Allah, I will never do better than Abu Bakr.” – Tirmidhi

Abu Bakr: His Islam

- Abu Bakr was also responsible for setting free Bilal, who was a slave. It was through Abu Bakr's money that Bilal was purchased then freed.
 - Jabir ibn Abdullah reported, 'Umar, may Allah be pleased with him, used to say, "Abu Bakr is our master and he emancipated our master," meaning Bilal.' – Bukhari
- Abu Bakr freed a woman called an-Nahdiyya and her daughter, who belonged to a woman from the tribe of Banu Abd al-Dar. He passed by them while their master had sent them with flour, and she was saying, 'By Allah, I will never free you.' Abu Bakr said, 'Be free, O mother of so-and-so.' She replied, 'They are freed, you have corrupted them, so free them.' He asked, 'How much are they?' She said, 'So and so.' He said, 'I have purchased them, and they are free. Return her flour to her.' They asked, 'Should we finish it, Abu Bakr, and then return it to her?' He replied, 'If you wish.'
- It became his habit to buy and set people free.
- It also became his habit to spend on the cause of Islam, whenever an opportunity presented itself.

Abu Bakr: His Islam

- During the migration to Madinah, he accompanied to Prophet Muhammad ﷺ
- Allah refers to Abu Bakr as a companion of the Prophet ﷺ
- Imam Zamakhshari said, “Abu Bakr was affixed to the Prophet Muhammad ﷺ until the end.” This is in reference to his presence at all the major battles. Abu Bakr was present for all of them.
- Ibn Kathir said, “The historians of the biographies unanimously agree that Abu Bakr al-Siddiq never stayed behind from any event in which the Messenger of Allah (peace be upon him) was present.”

Abu Bakr: His Islam

- The Prophet Muhammad ﷺ kept Abu Bakr close for all matters and prepared him for leaderships.
- Muhammad ibn Jubayr ibn Mut'im said: My father informed me that a woman came to the Messenger of Allah, peace be upon him, and spoke to him about something. He instructed her to do something, and she asked, 'What if I do not find you, O Messenger of Allah?' He replied, 'If you do not find me, then go to Abu Bakr.'

Abu Bakr: Al-Siddiq

- Al-Bukhari narrated from Anas ibn Malik, may Allah be pleased with him, that when the Prophet ascended Mount Uhud with Abu Bakr, Umar, and Uthman, the mountain trembled. The Prophet said: 'Be firm, Uhud, for upon you are a Prophet, a Truthful one (Siddiq) , and two martyrs.' This hadith describes Abu Bakr as 'as-Siddiq' by the Prophet.
- Al-Nawawi in 'Tahdhib al-Asma' said: "The scholars have unanimously agreed to call him as-Siddiq.' Ali ibn Abi Talib, may Allah be pleased with him, stated that it was Allah the Almighty who named Abu Bakr as-Siddiq through the tongue of His Messenger, peace be upon him. The reason for his being called as-Siddiq is that he hastened to believe the Messenger of Allah and adhered to truthfulness, showing no hesitation or faltering under any circumstances."

Abu Bakr: Leading Salah

- Leading Salah is indicative of leadership. There are many hadith stating that the most knowledgeable should lead prayer.
- During the time of the Prophet ﷺ, if he was present, he would lead. Very rarely would he ask another to lead.
- Abu Bakr al-Hudhali reported from al-Hasan, from Ali, who said, “Indeed, the Messenger of Allah, peace be upon him, commanded Abu Bakr to lead the people in prayer, and I was a witness to this, and I was not ill. We are content with [him] for our worldly affairs, as the Prophet, peace be upon him, was content with [him] for our religion.”
- Aisha RA said, “The Messenger of Allah, peace be upon him, said to me during his illness, 'Call your father and your brother so that I may write a document, for I fear that some may desire [leadership] and others may claim [it], but Allah and the believers will accept none but Abu Bakr.’”

Abu Bakr: Leading Salah

- Abdullah ibn Umar reported that the Messenger of Allah, peace be upon him, said: 'I saw as if I was given a staff filled with milk, and I drank from it until I was filled. I saw it flowing in my veins between the skin and the flesh. There was a surplus left over, and I gave it to Abu Bakr.' They said, 'O Messenger of Allah, this is knowledge that Allah has given you until you were filled, and the surplus that was left, you gave to Abu Bakr.' He replied, 'You have spoken the truth.'"
- All of these narrations, and more, indicate the Prophet Muhammad ﷺ favoring Abu Bakr.

Abu Bakr: The Passing of the Prophet ﷺ

- The Prophet ﷺ left this world in the year 632 AD/11 AH.
- During his final sickness, he ﷺ ordered that Abu Bakr lead the people in prayer.
- Abu Bakr would often cry at this time.
- Ibn Hajar said, "It is as if Abu Bakr knew what the Prophet ﷺ was hinting."
- The Prophet SAW delivered a sermon and said, "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Messenger SAW himself. Abu Bakr knew more than us. The Prophet SAW said, "O Abu Bakr! Don't weep. The Prophet SAW added: Abu-Bakr has favored me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr."

Abu Bakr: The Passing of the Prophet ﷺ

- Aisha (r) said, “When the Messenger of Allah SAW passed away, Abu Bakr was with his wife, the daughter of Kharijah, in villages surrounding Al-Madinah. They started to say: ‘The Prophet has not died, rather he has been overcome with what used to overcome him at the time of Revelation.’ Then Abu Bakr came and uncovered his (the Prophet’s) face, kissed him between the eyes and said: ‘You are too noble before Allah for Him to cause you to die twice. By Allah, the Messenger of Allah has indeed died.’ ‘Umar was in a corner of the mosque saying: ‘By Allah, the Messenger of Allah SAW has not died, and he will never die until the hands and feet of most of the hypocrites are cut off.’ Then Abu Bakr stood up, ascended the pulpit and said: ‘Whoever used to worship Allah, Allah is alive and will never die. Whoever used to worship Muhammad, Muhammad is dead. “Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.” [3:144] ‘Umar said: ‘It was as if I had never read (that Verse) before that day.”

Abu Bakr: The Election

- Upon his passing, chaos resulted.
- Many Muslim tribes began to rebel, some leaving Islam completely.
- The Jewish tribes began to plot.
- As some of the Ansar gathered at the Saqqifah (a covered area belonging to the Banu Sa'ida tribe) to discuss the succession, news of this meeting reached the Muhajirun. Abu Bakr, Umar ibn al-Khattab, and Abu Ubaidah ibn al-Jarrah hurried to join the gathering.
- The Ansar argued that the leader should be from among them, while the Muhajirun contended that the leader should be from the Quraysh, the tribe of the Prophet.
- Abdullah reports, “When the Messenger of Allah ﷺ died, the Ansar said: A leader from among us and a leader from among you. ‘Umar went to them and said: O Ansar, do you not know that the Messenger of Allah ﷺ ordered Abu Bakr to lead the people in prayer? Which of you would like himself to be given precedence over Abu Bakr? The Ansar said: We seek refuge with Allah from being given precedence over Abu Bakr.”
- Upon this, Abu Bakr was elected the Khalifah.

Abu Bakr: The Election

- Imam Fakhruddin and others say that Abu Bakr's appointment as the Khalifah was something divine and mentioned in the Quran. Allah says,

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَئِكَ رَفِيقًا

“And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous—what honorable company!” 4:69

- After the prophets, Allah mentions the ‘Siddiqin’, which is the plural of the word ‘siddiq’
- Abu Bakr (r) was the first to ever be called al-Siddiq.
- Imam Razi says that this verse demonstrates Abu Bakr's acceptance by Allah, and His favor for Abu Bakr to become the leader after the Prophet Muhammad's ﷺ passing.
- After everyone pledging their allegiance to Abu Bakr (r), he began to tend to the many issues that sprouted.

Abu Bakr's Contributions: Conquests

- Ridda Wars
 - Shortly after the death of the Prophet Muhammad, several Arab tribes renounced Islam, refused to pay zakat (alms), or declared allegiance to false prophets.
 - Abu Bakr launched a series of military campaigns known as the Ridda Wars to re-establish control over the Arabian Peninsula and secure the unity of the Muslim community.
- Conquests in Iraq
 - Concurrently with the Ridda Wars, Abu Bakr initiated the invasion of the Sassanian Empire territories in Iraq. This move was partly strategic, aimed at pre-empting any Sassanian attempts to attack a potentially weakened and divided Arabian Peninsula.
 - “Abu Bakr sent Khalid ibn al-Walid to Iraq, who then captured the city of Al-Hirah. This was among the first conquests in the lands of Persia.” – Ibn Kathir in al-Bidayah wal-Nihayah
- Conquests in Levant
 - Abu Bakr also ordered the invasion of the Levant, then under Byzantine control. This front was crucial given the strategic and economic importance of the region.
 - During the Prophet Muhammad's ﷺ passing, there wasn't an active battle underway against the Romans, but preparations were being made for military campaigns into Byzantine territories, which were seen as strategic and to counter potential threats.
 - Abu Bakr's first significant decisions as caliph was to reaffirm the dispatch of this army under Usama's command.

Abu Bakr's Contributions: Compilation of the Quran

- ‘Alī b. Abī Ṭālib (R) said, “May God have mercy upon Abū Bakr. He was the first to gather the Qur’an between two covers.”
- There was concern because many Huffaz had been martyred.
- Umar said to Abu Bakr: 'I am afraid that the reciters (of the Quran) from different parts of the empire will differ, and the Quran will be lost unless it is compiled. He continued to persuade him until Allah opened Abu Bakr’s heart to the idea.”
- Abu Bakr (r) chose Zayd b. Thabit to lead the task of compiling the Qur’anic text. At the time when he was selected for this task, he would have been 22 years old.
- He used the following methods:
 - Collection of Quranic Material: this included materials written on parchment, stone, palm leaves, and pieces of leather.
 - Verification through Witnesses: for each verse, Zaid required the testimony of two witnesses who could confirm its authenticity.
 - Cross-Checking with Huffāz: Zaid cross-checked each verse with those who had memorized the entire Quran or large portions of it.

Abu Bakr's Final Moments

- In the 13th year of Hijrah, Abu Bakr (r) became ill.
- When his illness became more severe, he began to seek counsel with the senior companions.
- When Abu Bakr became seriously ill, he called for Abdur Rahman ibn Awf and asked about Umar ibn al-Khattab. Abdur Rahman replied, 'You are more knowledgeable about him than I am.' Abu Bakr insisted, and Abdur Rahman ibn Awf said, 'By Allah, he is better than you think.' Then he called for Uthman ibn Affan and asked him about Umar. Uthman replied, 'You know more about him than us.' Abu Bakr said, 'That is so,' and prayed, 'O Allah, I know his inward is better than his outward, and there is none like him among us.' He consulted with Sa'id ibn Zaid, Usaid ibn Hudair, and others from the Muhajirun and Ansar. Usaid said, 'O Allah, teach him goodness after you. He is pleased with what pleases You and displeased with what displeases You. What he conceals is better than what he reveals, and no one is stronger for this matter than him.'
- When some of the companions entered, one of them said, 'What will you say to your Lord when He asks you about appointing Umar over us, seeing his harshness?' Abu Bakr replied, 'Do you frighten me with Allah? I will say: O Allah, I appointed over them the best of Your people, convey what I said behind Your back.'

Abu Bakr's Final Moments

- Aisha said, “The beginning of Abu Bakr's illness was after he took a bath on a cold day. He was bedridden for fifteen days, unable to go out for prayers. He instructed Umar to lead the prayers, and they would visit him. Uthman was the most devoted to him during his illness.”

- Abdullah ibn Mas‘ūd said:

أفـرس الناس ثلاثة: أبو بكر حين تفرس في عمر فاستخلفه، والتي قالت: {استأجره إنَّ خيرَ من
استأجرت القويَّ الأمينُ}، والعزیز حين قال لامرأته: {أكرمي مثواه} - رواه الطبران

“The three most discerning/intuitive of people are: Abu Bakr, when he discerned [the qualities of] Umar and appointed him as his successor; the woman who said, “{Employ him, indeed the best one you can employ is the strong, the trustworthy}” [Quran 28:26]; and Al-Aziz, when he said to his wife, “{Make his stay comfortable}” [Quran 12:21].” –

Tabrani

- While Abu Bakr was alive, he commanded the people to pledge their allegiance to ‘Umar.

Abu Bakr's Final Moments

- Aisha said: When Abu Bakr became ill with the illness that he died from, he said: "Check what has increased in my wealth since I became a leader and send it to the caliph after me.' We looked and found a Nubian worker who used to carry his children, and a water-drawing camel which was used to irrigate his garden, so we sent them both to Umar. Umar wept and said: 'May Allah's mercy be upon Abu Bakr, he has indeed left a difficult task for those after him."
- Abu Bakr asked Aishah, "Which day did the Prophet ﷺ Muhammad pass? I want to die on the same day."
- He passed away on Monday night. His final words were the verse of the Quran: "Make me die a Muslim and make me join the righteous."
- Ali entered upon Abu Bakr after he had been shrouded and said, "No one meeting Allah with his record is more beloved to me than this enshrouded person."

Abu Bakr's Final Moments

- The people of Madinah were heartbroken and crying. Abu Bakr's passing reminded them of the day the Prophet Muhammad ﷺ left this world.
- Before he died, he requested to be buried next to the Prophet of Allah ﷺ.
- 'Umar (r) led his janazah prayer.
- 'Umar, 'Uthman, Talhah and Talha's son all went inside the grave to carry and place his body there within.
- He passed away in the 13th of Hijrah, the year 634 AD.

Umar ibn al-
Khattab

Umar ibn al-Khattab

- Born in the year 586 AD or 589 in Makkah, 16 or 19 years after the birth of the Prophet Muhammad ﷺ
- His father's name: al-Khattab
- His mother's name: Hantamah bint Hashim, the sister of Abu Jahl
- His nickname was al-Faruq, which means 'the one who is able to distinguish'. He was easily able to distinguish between truth and falsehood.
 - It was either the Prophet Muhammad ﷺ or Jibril (as) who first called him al-Faruq.
- He was tall, well-built, with severe baldness and a deep reddish complexion. He had thinness in his cheeks, and his beard was large, with some redness at the ends. He was known for his strength and powerful voice.
- Wives: Zaynab bint Maz'un, Jamilah bint Thabit, 'Atikah bint Zayd, and Umm Kulthum bint Ali
- He had 13 children: 9 sons, 4 daughters.
 - Zayd al-Akbar, Zayd al-Asghar, 'Asim, 'Abdullah, Abdurrahman al-Akbar, Abdurrahman al-Awsat, Abdurrahman al-Asghar, 'Ubaydullah, 'Iyadh, Hafsha, Ruqayyah, Zaynab, and Fatimah

Umar ibn al-Khattab

- Umar ibn al-Khattab's father, Al-Khattab ibn Nufayl, did not embrace Islam; he died before Islam reached a significant spread.
- During Jahiliyyah, 'Umar was a wealthy businessman. He would tend to his father's camels. He was from the very few who were able to read amongst the Quraysh.
- It is narrated that his father was very hard on him, often beating him for the miniscule of reasons.
- When he was older, he would be the one who would solve the people's issues. This would include tribal conflicts as well.
- He was also a staunch defender of Arab customs and religious views, which translated well when he accepted Islam.

Umar ibn al-Khattab: His Islam

- Akrimah said, “Islam remained concealed (in practice) until Umar embraced it.”
- ‘Umar’s acceptance of Islam boosted the morale of the Muslims.
- Allah accepted to dua of the Prophet Muhammad ﷺ
- The Prophet Muhammad ﷺ said, “O Allah! Honor Islam through the most dear of these two men to you: Through Abu Jahl or through 'Umar bin Al-Khattab". He (The narrator) said: "And the most dear of them to Him was 'Umar.” – Tirmidhi
- Abdullah ibn Mas'ud said, “We have been in a position of dignity ever since Umar embraced Islam.”
- ‘Umar accepted Islam one year after the Migration to Abyssinia in the 6th year of prophethood. He was 26 years old.
- He accepted Islam after reading verses from Surah Taha

Umar ibn al-Khattab: His Islam

- Upon accepting Islam, the Prophet Muhammad ﷺ went to the K'abah with 'Umar on one side and Hamzah on the other. No one tried to say anything nor harm them. It was a massive turn of powers.
- Abdullah b. Mas'ud said, "We were not able to pray nor do tawaf of the Kabah. When 'Umar accepted Islam, we fought against the polytheists until they left us alone to pray near the k'abah (and worship as we please)."
- He accepted Islam 3 days after Hamzah accepted Islam.
- There was about 50 Muslims at that time. 39 men and 11 women.
- During the migration to Madinah, 'Umar (r) was the only one who migrated openly and publicly. Everyone else migrated in secret, due to fear from the Quraysh.
- 'Umar migrated to Madinah before the Prophet Muhammad ﷺ with about 20 people.

Umar ibn al-Khattab: His Islam

- Umar became very close to the Prophet ﷺ
- Ibn Abbas reported, “The Messenger of Allah, peace be upon him, said: 'I have two ministers from the inhabitants of the heavens and two from the inhabitants of the earth. My ministers from the heavens are Gabriel and Michael, and my ministers from the earth are Abu Bakr and Umar.’” – Tirmidhi
- The Messenger of Allah, peace be upon him, said: "'Oh Ibn al-Khattab, by the One in whose hand is my soul, Satan never meets you on a path except that he takes a path other than yours.’”
- He had a habit of asking the Prophet ﷺ about different verses of the Quran.
 - He would memorize the verses and learn their interpretations.
 - Ali al-Sallabi mentions about 13 different verses that ‘Umar asked the Prophet ﷺ about.
 - Some verses were revealed because of the questions of ‘Umar.
 - Many verses were revealed agreeing with the opinion of Umar

Umar ibn al-Khattab: His Islam

- The Prophet ﷺ loved him very much. And ‘Umar loved him ﷺ.
 - "One day, the Prophet, peace be upon him, was with his companions and he was holding the hand of Umar ibn al-Khattab. Umar said to him, 'O Messenger of Allah! You are dearer to me than everything except my own self.' The Prophet, peace be upon him, replied, 'No, by the One in whose hand is my soul, [you will not reach complete faith] until I am dearer to you than your own self.' Umar then said to him, 'Now, by Allah, you are indeed dearer to me than my own self.' The Prophet, peace be upon him, said, 'Now, O Umar.'" – Bukahri
- His words held weight.
 - Ibn Umar reported that the Messenger of Allah, peace be upon him, said: "Indeed, Allah has placed the truth upon Umar's tongue and heart."

Umar ibn al-Khattab: Defending Islam

- Ibn al-Jawzi said, “The scholars have all agreed that ‘Umar (r) was present at every conquest the Prophet ﷺ was present.”
- In the Battle of Badr, he killed his own maternal uncle, al-‘Aas b. Hisam, as he was on the enemy side.
- He took great pride in defending Islam, though it was against his own family.

Umar ibn al-Khattab: His Knowledge

- He narrated about 539 hadith from the Prophet ﷺ.
- He would sit with great zeal in the Prophet's ﷺ gatherings.
- Ibn Umar said: I heard the Messenger of Allah, peace be upon him, say: 'While I was sleeping, I was brought a cup of milk and I drank from it until I indeed saw the moisture flowing through my nails, then I gave the remainder to Umar.' They asked: 'What do you interpret that to mean?' He said: 'Knowledge.'"

Umar ibn al-Khattab: The Prophet's Passing

- When the Prophet ﷺ was leaving this world, 'Umar was in a state of disbelief and grief.
- He was very protective of the Prophet ﷺ not allowing anyone to unnecessarily disturb him.
- Ibn Hisham reports the incident from Abu Hurayrah: "When the Prophet ﷺ passed away, 'Umar stood and said, 'Hypocrites are spreading rumours and assuming that the Prophet ﷺ has passed away. He hasn't passed away! He has just temporarily went to his lord, just like Musa (as) left his people for 40 days. I swear by Allah, I will cut the head of anyone who says that he ﷺ has passed away."
- Then Abu Bakr came, stood and gave his famous sermon.
- Ibn al-Musayyib said: Umar said, 'By Allah, it was nothing but that I heard Abu Bakr recite it, and I recognized that it was the truth, so I was overwhelmed to the point that my legs could not carry me, and I fell to the ground when I heard him recite it. I knew then that the Prophet, peace be upon him, had died.'" – Bukhari

Umar ibn al-Khattab: During Abu Bakr's Khilafah

- During the khilafah of Abu Bakr, 'Umar was very close to him.
- He aided in the succession process and advised Abu Bakr in important matters.
- Many of the decisions of Abu Bakr made were from the counsel of 'Umar and others.
- Specifically with the compilation of the Quran, it was 'Umar counsel that inspired Abu Bakr to commence the project.

Umar ibn al-Khattab: His Khilafah

- Abu Bakr chose 'Umar to be his successor right before he passed in the 13th of Hijrah.
- He was the first to ever be called 'The leader of the believers.' أمير المؤمنين
- Umar was insistent on humility and accessibility in governance, ensuring that those in positions of authority remained connected to the needs of the people and led by example.
- Umar used to write to his appointed governors and stipulate conditions for them that they should not ride a fine horse, nor eat refined food, nor wear fine clothing, nor close their doors to those in need. If they did so, they would be liable to punishment.
- Urwa ibn al-Zubayr said: 'I saw Umar ibn al-Khattab, may Allah be pleased with him, with a water skin on his shoulder. I said, "O Commander of the Faithful, this does not befit you!" He replied, "When delegations came to me listening and obeying, pride entered my soul, and I wanted to break it."

Umar ibn al-Khattab: His Khilafah

- There are many narrations where he would walk around, looking for what the people were in need of.
- He would serve people himself, and complete tasks with his own hands.
- Even though he was the leader, he didn't act like one. He was a man of humility.
- Al-Mutalib ibn Ziyad reported from Abdullah ibn Isa: There were two black lines on Umar ibn al-Khattab's face from crying."
- Umar had a deep concern about the corrupting influence of wealth and his commitment to justice and the equal distribution of resources among the Muslim community.

Umar's Contributions: Expansion of the Islamic Empire

- Al-Zuhri said: “Allah granted the conquest of all of Syria, the Jazira, Egypt, and all of Iraq to Umar. He established the Diwan (administrative offices) a year before he died and distributed the spoils among the people.”
- Al-Layth ibn Sa'd said: “Umar became the Caliph, and then the conquest of Damascus occurred, followed by the Battle of Yarmouk in the year fifteen. Then came the conquest of Jabiyah in the year sixteen, followed by the conquest of Iliya (Jerusalem) and Sergiopolis in the year seventeen. The year eighteen witnessed the drought of Ar-Ramada and the Plague of Amwas, then the Battle of Jalula occurred in the year nineteen. The conquest of Babylonia and Caesarea in Syria, and the death of Heraclius happened in the year twenty, during which Egypt was also conquered. In the year twenty-one, Nahavand was conquered, and Alexandria was taken in the year twenty-two, during which Istakhr and Hamadan were also conquered. Then, Amr ibn al-As led a campaign to Tripoli in North Africa, and the battle of Amorium occurred.”

Umar's Contributions: The Islamic Calendar

- Ibn al-Jawzi mentioned from Maymun ibn Mihran who said: "A document regarding his estate was given to Umar, may Allah be pleased with him, in Sha'ban. Umar asked, "Is this Sha'ban the one that has passed, the one that is coming, or the one we are in?" Then he gathered the companions of the Messenger of Allah, peace be upon him, and said to them, "Set something for the people that they can recognize." Someone suggested, "Write it according to the Roman calendar," but it was said, "It is lengthy and they write from the time of Alexander the Great." Another suggested, "Write it according to the Persian calendar where every time a king rises, what was before him is discarded." They unanimously agreed to look into how long the Messenger of Allah, peace be upon him, stayed in Medina and found it was ten years. Thus, they decided to date the calendar from the Hijra of the Messenger of Allah, peace be upon him."
- This is the same calendar we use today

Umar's Contributions: Administrative Innovations

- Establishing the Diwan
 - The Diwan was a bureaucratic institution which organized the administration of the rapidly expanding empire.
 - This began when Umar saw an increase in funds and spoils coming from the conquests and realized the importance of organizing these resources and distributing them systematically.
 - He established the Diwan of the Army to record the names of the soldiers, organize their salaries, and register the spoils and zakat.
- Land and Tax Reforms
 - He introduced a land tax system that was crucial for the financial stability of the rapidly expanding empire.
 - He deliberated with the companions, and the lands were not divided among the conquerors; instead, kharaj was imposed on them.
 - Umar established the kharaj, a form of land tax, as a systematic approach to managing the wealth generated from conquered lands, ensuring that the revenue benefited the entire Muslim community rather than just the soldiers who conquered the territories.

Umar's Contributions: Judicial Reforms

- Umar is known for his commitment to justice and established several judicial reforms. He appointed qadis for different regions and made legal judgments more accessible to the citizens of the state.
- He also standardized legal practices and was very meticulous about ensuring that justice was served, which included setting up court systems and penal codes.

Umar's Final Days

- Said ibn al-Musayyib said: “When Umar left Mina, he stopped at al-Abtah, then he piled up a heap of sand from the plain, laid down, raised his hands to the sky, and then said: 'O Allah, my age has advanced, my strength has weakened, and my subjects have spread far and wide, so take me back to You without neglect or deficiency.’”
- This was during his final Hajj.
- It was ‘Umar’s desire to die a martyr.
- Umar RA said: 'O Allah, grant me martyrdom in Your cause, and make my death in the city of Your Messenger, peace be upon him.’”

Umar's Final Khutbah

- Ma'dan ibn Abi Talha al-Ya'muri said: “Umar gave a sermon on a Friday and mentioned the Prophet of Allah and Abu Bakr, then he said: 'I saw as if a rooster pecked me once or twice, and I do not see it except as a sign of the approach of my demise. And some people are instructing me to appoint a successor, but Allah will not allow His religion or His caliphate to be lost. If something urgent happens to me, then the caliphate should be a consultation among these six individuals whom the Messenger of Allah, peace be upon him, was pleased with when he passed away.’”

Umar's Final Moments

- While 'Umar was leading salah, Abu Lu'lu' al-Majusi came from behind him and stabbed him with a dagger. He stabbed 13 other companions before being detained.
- 6 of the companions who were stabbed passed away
- The people carried Umar to his family and AbdulRahman ibn Awf led the prayer
- Umar was given something to drink, but the drink flowed through his wounds
- 'Umar said to his son: 'O Abdullah, check what debt I owe.' They calculated it and found it to be eighty-six thousand or thereabouts. Umar then said: 'If the wealth of the family of Umar is sufficient, then pay it from their wealth; and if not, ask the Banu Adi; and if their wealth is not enough, then ask from Quraysh.'
- Umar asked someone to go to Aisha and say: 'Umar asks permission to be buried next to his companions.' When he went to her, she said, 'I had wanted it - meaning the place - for myself, but today I would prefer him over myself.' Abdullah then said: 'She has given permission for you,' and he praised Allah."

Umar's Final Moments

- It was said to Umar, 'Give instructions, O Commander of the Faithful, and appoint a successor.' He said, 'I see no one more entitled to this matter than those individuals with whom the Messenger of Allah, peace be upon him, passed away while he was pleased with them.' He named the six, and said: 'Abdullah ibn Umar shall witness with them but he shall have no part in the matter - as a form of consolation to him.'
- Which 6 companions was he referring to?
- 'Ali b. Abi Talib, 'Uthman b. 'Affan, 'Abdurrahman b. 'Awf, S'ad b. Abi Waqqas, Zubayr b. al-'Awwam, and Talhah b. 'Ubaydullah.
- These 6 were chosen to elect 'Umar's successor.
- To avoid nepotism, he did not allow anyone from his family to be a part of this process.

Umar's Final Moments

- Uthman ibn Affan RA said: 'I was the last of you to be with Umar, may Allah be pleased with him. I entered upon him while his head was in his son Abdullah's lap. He said to him, "Put my head on the ground." Abdullah replied, "Is there any difference between my thigh and the ground?" Umar said, "Place my cheek on the ground, may you have no mother," on the second or third time. I heard him saying, "Woe to me and woe to my mother if Allah does not forgive me," until he passed away."
- Suhayb b. Sinan led his janazah prayer
- 'Uthman b. Affan, Sa'id b. Zayd, Suhayb, and Abdullah b. 'Umar went into his grave to place him there within.
- He passed away in the 23rd of Hijrah. He was 63 years old.

Uthmān ibn
‘Affān

Uthman ibn Affan

- Born in the year 573 or 576 AD, a few years after the birth of the Prophet Muhammad ﷺ
- His father's name: 'Affan
- His mother's name: Arwa bint Kurayz
- His father never accepted Islam. His mother accepted Islam and died during 'Uthman's caliphate.
- Some say that 'Uthman's maternal grandmother was the sister of 'Abdullah, the Prophet Muhammad's ﷺ father.
- His nickname was Dhu al-Nurayn, 'The possessor of two lights'. Different possibilities to this:
 - He married two daughters of the Prophet Muhammad ﷺ
 - He would recite Quran and pray all night. The Quran and prayer being nur, figuratively.
- His Kunyah was Abu' Abdullah.
- He was born in Makkah. Some say he was born in Ta-if

Uthman ibn Affan

- Uthman was neither tall nor short. He had a handsome face, a large beard, a dark complexion, broad shoulders, and a wide gap between his shoulders. He dyed his hair with yellow dye.
- Al-Sa'ib said, "I saw him dye his beard yellow, and I have never seen an older man more handsome than him."
- He had 8 wives, not all at once, all after accepting Islam.
- He had 9 sons and 7 daughters.
 - Sons: Abdullah, 'Amr, Khalid, Abdullah al-Asghar, Aban, 'Umar, Sa'id, Sa'd, Abdul Malik
 - Daughters: Maryam, Umm Sa'd, 'Aishah, Umm Aban, Umm 'Amr, Umm Fatimah, Umm al-Banin

Uthman ibn Affan: Early Life

- He was known for his humility and shyness, and was very well-respected.
- Against the norms of society, he never committed any acts of obscenity, nor did he ever prostrate to any idol.
- He never drank alcohol in his life.
- Similar to 'Abu Bakr and 'Umar, he was very knowledgeable of Arab traditions and customs.
- Before he accepted Islam, he lived in Sham and Habashah for a time, gaining a familiarity with different customs and people.

Uthman ibn Affan: His Islam

- When 'Uthman was 34, Abu Bakr invited him to Islam. He accepted immediately.
- Ibn Hisham says that he was from the 'first forerunners [in the faith] among the Muhājireen', praised by Allah in the Quran.
- After Abu Bakr, he was the fourth man to accept Islam.
- Uthman recounted an incident upon his return from the Levant. He narrated it to the Prophet Muhammad when he and Talha ibn Ubaidullah visited him. The Prophet offered them Islam, recited the Quran to them, informed them about the rights of Islam, and promised them honor from Allah, so they believed and affirmed the truth. Uthman said, 'O Messenger of Allah, I had just come from the Levant. When we were between Ma'an and Az-Zarqa, it was as if we were asleep when suddenly a caller called out to us: "O sleepers, arise, for Ahmad has emerged in Mecca." So we arrived and heard about you.'

Uthman ibn Affan: His Islam

- Ruqayyah was married to the son of Abu Lahab, 'Utbah, and Umm Kulthum was married to his other son, 'Utaybah. Upon Islam spreading, Abu Lahab grew hatred towards the Prophet ﷺ.
- Abu Lahab commanded his sons to divorce the Prophet's ﷺ daughters. This was before the marriage was consummated.
- Upon this, 'Uthman proposed for Ruqayyah.
- The Prophet Muhammad ﷺ was very happy and he loved 'Uthman.
- Abd al-Rahman ibn Uthman al-Qurashi reported, "The Messenger of Allah entered upon his daughter Ruqayyah while she was washing Uthman's head and said, "O my daughter, treat Abu Abd Allah kindly, for he is the most similar to me among my companions in character."

Uthman ibn Affan: His Love for the Quran

- ‘Uthman had a deep connection with the Quran.
- Abu Abd al-Rahman al-Sulami, one of the leading Successors, said: “Those who taught us the Quran, like Uthman ibn Affan, Abdullah ibn Mas'ud, and others, told us that when they learned ten verses from the Prophet ﷺ, peace be upon him, they would not move on until they had learned what was in them of knowledge and action. They said, "Thus, we learned the Quran, knowledge, and action all together.”
- ‘Uthman narrated the famous hadith where the Prophet Muhammad ﷺ said, “The best of you are those who learn the Quran and teach it.”
- He recited the entire Quran to the Prophet ﷺ before his passing.
- ‘Uthman would say, “I dislike any day where I do not set my eyes on the Quran.”
- He also said, “If our hearts were pure, they would never have enough of the words of Allah.”

Uthman ibn Affan: Battle of Badr

- Uthman took place in every conquest during the Prophet's ﷺ life except Badr. But there was a reason:
 - Ruqayyah was ill at the time the Prophet ﷺ left for Badr
 - The Prophet ﷺ instructed Uthman to stay behind to look after her
 - She passed away on the day of the battle and was buried the day the Muslims came back with news of victory
- The Prophet ﷺ told 'Uthman, "You will have the reward of the one who is present at Badr."
- His other wife, Umm Kulthum, and his son Abdullah also passed away during his life. He experienced much difficulty and pain.

Uthman ibn Affan: His Generosity

- Uthman spent much of his money in the way of Allah
- The Well of Uthman (Ruma): the well was initially dug by a man from Muzaina, then sold to Ruma al-Ghifari, and during the time of the Prophet ﷺ, it was owned by a Jew who sold water to the Muslims. The Prophet ﷺ said, 'Who will buy the Well of Ruma and share its bucket with the buckets of the Muslims, for he will have something better in Paradise?' Uthman ibn Affan, may Allah be pleased with him, purchased it.
- He also bought land to expand the Prophet's Masjid.
- He donated money in preparation for the Battle of Tabuk

Uthman ibn Affan: His Modesty

- The Messenger of Allah, peace be upon him, said: 'May Allah have mercy on Uthman; even the angels feel shy in his presence.'
- Aisha said: The Messenger of Allah, peace be upon him, was lying in his house with his thighs or legs uncovered. Abu Bakr asked permission to enter, then Umar, while he remained in that state, and they spoke. Then Uthman asked for permission to enter, and the Messenger of Allah, peace be upon him, sat up and straightened his clothes. After Uthman entered and they spoke, when he left, I said: 'O Messenger of Allah, Abu Bakr entered and you did not sit up for him, then Umar entered and you did not pay heed to him, but when Uthman entered, you sat up and straightened your clothes.' He said: 'Should I not be shy of a man whom the angels are shy of?'
- Anas reported that the Messenger of Allah, peace be upon him, said: 'The most merciful of my community towards my community is Abu Bakr, the strictest of them in the religion of Allah is Umar, and the most sincere of them in modesty is Uthman.'

Uthman ibn Affan: Prophecy of Martyrdom

- The Prophet ﷺ foresaw 'Uthman's martyrdom.
- Abdullah ibn Hawala al-Asadi reported that the Messenger of Allah, peace be upon him and his family, said: 'Whoever escapes three things will indeed be saved.' They asked, 'What are they, O Messenger of Allah?' He replied, 'My death, the murder of a resolute caliph who upholds justice, and the Dajjal (Antichrist).’ – Ahmad
- Ibn Umar said: The Messenger of Allah, peace be upon him, mentioned a tribulation, and as a man passed by, he said, 'This veiled one will be killed unjustly during it.' I looked and it was Uthman ibn Affan, may Allah be pleased with him.’ – Tirmidhi

Uthman ibn Affan: His Caliphate

- During Abu Bakr's caliphate, 'Uthman was from his shura.
- It was 'Uthman's opinion, during Abu Bakr's passing, that 'Umar was to succeed him.
- During 'Umar's caliphate he also served in his shura.
- He served as a close minister to him.
- It was 'Uthman's advice to 'Umar to start thinking about a register (diwan).
- It was also 'Uthman's opinion to start the Islamic calendar from Muharram. 'Umar took his opinion.

Uthman ibn Affan: His Caliphate

- Ibn Mas'ud said when Uthman was appointed as Caliph: 'The best among us was commanded (to lead), and we did not shy away.'"
- 'Uthman would often send letters to his ministers, reminding them to be just.
- 'Uthman led the Muslim ummah with a tender heart, softness, patience, justice, courage, honor and forgiveness.
- During his khilafah, he would do one khatm per-week.
- He would pray tahajjud every night

Uthman's Contributions

- Compiling the codex of the Quran
 - People began to dispute about the Quran and its various recitations
 - Hudhayfah ibn al-Yaman brought this up to Uthman
 - Uthman put together a committee headed by Zayd ibn Thabit to create a standardized copy of the Quran and then send it to 7 different cities
 - Ali commented about the compilation of the Mushafs, 'If Uthman had not done it, I would have done it.'
- Expansion of the Islamic Empire
 - His reign is noted for further conquests in North Africa, the continued conquest of Persia, and significant naval victories in Cyprus and Rhodes.
 - These expansions not only spread the influence of Islam but also brought substantial wealth into the Muslim community.
- Development of the Navy
 - Under Uthman's leadership, the Muslims initiated their first naval expeditions, marking a significant shift in military strategy previously focused primarily on land conquests.

Uthman's Martyrdom

- There was much fitnah in the Muslim world.
- During 'Uthman's reign, the Islamic empire experienced rapid territorial expansion, which brought substantial wealth.
- However, this wealth was not always perceived to be distributed fairly.
- Discontent grew among certain groups who felt that the riches of the empire were being monopolized by a few, particularly those close to 'Uthman, including members of his own Umayyad clan.
- Some also thought that 'Uthman was favouring his family with positions of power.
- The rapid territorial expansion also resulted in many people not being equipped with knowledge.
- Some were also upset about 'Uthman's codification of the Quran.
- The Egyptians and others rebelled against Uthman and approached him to remove him from the caliphate

Uthman's Martyrdom

- Uthman sought reconciliation but was met with resistance from the rebels.
- Ali attempted to mediate but faced hostility from the rebels. Despite this, he engaged with them to understand their grievances.
- The rebels were momentarily appeased but reignited their rebellion upon finding a letter they believed was incriminating.
- Initially, Uthman was beloved for his gentleness compared to Umar,
- In later years, Uthman's leniency and perceived nepotism caused discontent among the people.
- When Muawiya suggested relocating for safety, Uthman refused to leave Medina, stating, "I will not trade the neighborhood of the Messenger of Allah, peace be upon him, for anything, even if it means the cutting of the thread of my neck."

Uthman's Final Moments

- Uthman dreamt of the Prophet inviting him to break his fast in the afterlife. He shared this vision with the people, saying, "I saw the Messenger of Allah, peace be upon him, in my dream last night, and he said, 'Break your fast with us tomorrow.'"
- Uthman was besieged in his house and refused to fight back, despite having the means to do so.
- The attackers eventually entered his house and killed him while he was reading the Quran.
- Sulaiman al-Taymi narrated from Abu Nadrah, from Abu Sa'id, a freed slave of Abu Usaid, who said: "Uthman opened the door and placed the Quran in front of him. A man then entered and said, 'Between you and me is the Book of Allah,' then he left without harming him. Another man entered and repeated, 'Between you and me is the Book of Allah,' and then he swung his sword at Uthman. Uthman blocked the blow with his hand, which was severed, and he said, 'By Allah, indeed it was the first hand that wrote the Mus'haf.' Then a man known as 'The Black Death' entered, and he strangled Uthman before striking him with the sword. By Allah, I have never seen anything softer than his throat; I strangled him until I saw his soul fluttering in his body like a jinn."

Uthman's Final Moments

- He was killed on the 35th of Hijrah.
- He was 82 years old.
- His killing is considered one of the most tragic and the start of a perpetual tribulation.
- He was buried at night, between maghrib and Isha.

‘Ali ibn
Abi Ṭālib

Ali ibn Abi Talib

- Born in the year 599 AD, about 30 years after the birth of the Prophet Muhammad ﷺ
- He was born 10 years before the Prophet's ﷺ mission began
- His father's name: Abu Talib
- His mother's name: Fatimah bint Asad
- His mother passed away in Madinah during the time of the Prophet ﷺ. She was a Muslim.
- 'Ali was the first cousin of the Prophet ﷺ. Abu Talib and 'Abdullah were brothers.
- When 'Ali was first born, his mother named him Asad. He himself mentioned this during the Battle of Khaybar.
- His kunyah was Abu al-Hasan.
- He was also called Abu Turab by the Prophet ﷺ

Ali ibn Abi Talib

- He was born near the place the Prophet ﷺ was born.
- Some say he was born in the Ka'bah. But those narrations are very weak.
- He had 9 wives throughout his life.
- He had 14 sons and 17 daughters.
- Al-Sha'bi: "I saw Ali with a white beard; I have never seen a larger beard, and his head had patches of hair."
- Abu Ja'far al-Baqir: "Ali was dark-skinned, very dark-complexioned, heavy-eyed, large-eyed, and he was closer to being short."
- These narrations describe him when he was at an old age
- He was 10 years old when he accepted Islam.
- 'Ali grew up in the lap of the Prophet ﷺ. After the grandfather of the Prophet ﷺ passed away, 'Ali's father, Abu Talib, became his caretaker.
- They grew up very close to one another. Thus, the character of the Prophet ﷺ had a deep impact on 'Ali.

Ali ibn Abi Talib: His Islam

- The Prophet ﷺ presented Islam to Ali and after some contemplation, Ali accepted the religion
- He kept his religion a secret from Abu Talib and prayed with the Prophet ﷺ secretly in the beginning days of Islam
- One day, Abu Talib saw them praying and inquired about their religion. The Prophet ﷺ presented Islam to him, but Abu Talib could not abandon his previous religion.
- Abu Talib promised them protection

Ali ibn Abi Talib: His Islam

- The Prophet ﷺ would send 'Ali with Abu Bakr to invite people to Islam.
- 'Ali gained much experience and wisdom from a young age.
- Just before the Prophet's migration to Madinah, the Quraysh plotted to kill the Prophet ﷺ.
- The Prophet ﷺ instructed Ali to stay in his bed to distract Quraysh and Ali complied.
- In the morning, Ali awoke and the Quraysh began to ask where the Prophet ﷺ was. He replied saying that he doesn't know.
- Later that evening, in secret, he also migrated to Madinah.

Ali ibn Abi Talib: His Islam

- He had a deep connection with the Quran.
- He would say, “By Allah, no verse was revealed except that I knew why it was revealed, where it was revealed, and indeed, my Lord granted me a discerning heart and an inquisitive tongue.”
- He was also well-versed in the sunnah.
- Aishah’ said, “He (‘Ali) is the most knowledgeable of what is remaining from the sunnah.”

Ali ibn Abi Talib: Conquests

- Imam al-Nawawi said, “Historians have all agreed that ‘Ali took part in all the battles except Tabuk.”
- During the battle of Badr, Ali fought against al-Walid ibn Utbah
- Right after Badr, ‘Ali proposed for Fatimah and they got married.
- Al-Hasan and al-Husayn, the grandchildren of the Prophet ﷺ were extremely beloved to him.
 - The Prophet ﷺ called them, “The leaders of the youth of Jannah.”
 - The Prophet ﷺ is the one who named them both.
- The Prophet sent ‘Ali to Yemen to teach the new Muslims.
 - Amr ibn Murrah reported from Abu al-Bakhtari from Ali, who said: "The Prophet (peace be upon him) sent me to Yemen while I was young and inexperienced, not having knowledge of legal judgments. So, he struck my chest and said: 'Go, for Allah will guide your heart and establish your tongue.' I never hesitated in deciding a case between two persons thereafter."

Ali ibn Abi Talib: Conquests

- The Battle of Khaybar
 - Abdullah bin Abi Layla, who said: "My father used to spend evenings with Ali, who would wear summer clothes in winter and winter clothes in summer. I said to my father, 'Why don't you ask him about this?' So he asked him, and Ali replied, 'The Messenger of Allah, peace be upon him, sent for me when I had an eye infection during the day of Khaybar. I said, "O Messenger of Allah, I have an eye infection," so he spat in my eye and prayed, "O Allah, remove from him the heat and the cold." Since that day, I have not felt heat or cold.'"
 - The Messenger of Allah, peace be upon him, said on the day of Khaybar, "I will indeed give the flag to a man through whom Allah will grant victory.' It is mentioned that the people were eager for this. The next day, he said, 'Where is Ali?' They said, 'He is here.' The Prophet told him, 'Proceed until you enter their area. When you reach their area, invite them to Islam and inform them of what is obligatory upon them from the truth or the rights of Allah. By Allah, if Allah guides even one man through you, it is better for you than red camels."
 - The battle was won by the hands of 'Ali.

Ali ibn Abi Talib: Conquests

- During the Battle of Tabuk, the Prophet ﷺ told 'Ali to stay behind and take care of Madinah. However, Ali was upset
- The Prophet ﷺ said the following to make him feel better, "The Prophet, peace be upon him, said to Ali: "Are you not content to be to me as Aaron was to Moses?"

Ali ibn Abi Talib: The Passing of the Prophet ﷺ

- When the Prophet Muhammad ﷺ left this world, 'Ali was in charge of the funeral processions.
- Said ibn al-Musayyib reported that Ali said: "I washed the body of the Prophet, peace be upon him, and I looked to see if there were any changes as with other deceased, but I saw nothing unusual. He was fragrant in life and in death."
- He was also one of the people who went into the grave, to place the Prophet Muhammad ﷺ there within.

Ali ibn Abi Talib: Ghadir Khum

- A hadith at Ghadir that some make controversial:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

It was narrated from Ali RA that The Prophet SAW said on the day of Ghadir Khumm: If I am a person's mawla then Ali is also his mawla.

- The word 'mawla' has many meanings. This hadith does not indicate khilafah or succession.
- The term Wilayah means love and support, so whoever loves the Prophet and supports him, he should love and support 'Ali as well. Every Muslim male and female shares this merit with 'Ali because Allah The Almighty is a Wali for the believers and the Prophet is a Wali for the believers as well.

Ali ibn Abi Talib: Khilafah of Abu Bakr

- Some narrations suggest that 'Ali delayed his pledging of allegiance to Abu Bakr. The researcher, 'Ali al-Sallabi, said that all the narrations that indicate this are weak.
- Rather, it is authentically transmitted that 'Ali did not delay 6 months, as some claim.
- “When Abu Bakr ascended the pulpit, he looked at the faces of the people and didn't see Ali, so he asked about him. Then some of the Ansar stood up and brought him. Abu Bakr said: 'The cousin of the Messenger of Allah (peace be upon him) and his son-in-law. Did you intend to split the ranks of the Muslims?' Ali replied: 'No blame upon you, O successor of the Messenger of Allah,' and he pledged allegiance.” - Al-Hakim
- 'Ali had a deep love for all the khulafa.

Ali ibn Abi Talib: The Death of Fatima RA

- 6 months after the Prophet Muhammad ﷺ left this world, 'Ali's wife, Fatimah, also passed away. He was broken.
- He would often visit her grave and recite poetry about her.
- A famous poem:

مَالِي وَقَفْتُ عَلَى الْقُبُورِ مُسَلِّمًا
 قَبْرَ الْحَبِيبِ فَلَمْ يَرُدَّ جَوَابِي
 أَحَبِيبُ مَالِكٌ لَا تَرُدُّ جَوَابَنَا
 أَنْسَيْتَ بَعْدِي خِلَّةَ الْأَحْبَابِ
 قَالَ الْحَبِيبُ وَكَيْفَ لِي بِجَوَابِكُمْ
 وَأَنَا رَهِينُ جَنَادِلٍ وَتُرَابِ
 أَكَلِ التُّرَابِ مُحَاسِنِي فَنَسَيْتُكُمْ
 وَحُجِبْتُ عَنِ أَهْلِي وَعَنْ أَتْرَابِي
 فَعَلَيْكُمْ مِنِّي السَّلَامَ تَقَطَّعَتْ
 مِنِّي وَمِنْكُمْ خِلَّةَ الْأَحْبَابِ

Ali ibn Abi Talib: Giving Fatawa

- He was tasked with giving fatwa.
- Sa'id ibn al-Musayyib said: "None among the companions used to say, 'Ask me' except Ali."
- Ibn Abbas said: "Umar said, 'Ali is our judge, and my father is our reciter.'"
- Ibn Mas'ud said: "We used to say, 'Ali will judge the people of Medina.'"
- Ibn al-Musayyib reported from Umar: "I seek refuge with Allah from a dilemma for which there is no Abu Hasan."
- Ibn Abbas said: "If a trustworthy person narrated a legal verdict from Ali, we would not go beyond it."
- After Abu Bakr passed away, Ali praised him with beautiful words

Ali ibn Abi Talib: Khilafah of Umar

- During the khilafah of 'Umar, 'Ali was from his special shura, where he would assist 'Umar in making major decisions.
- 'Umar would send legal matters to 'Ali.
- Ibn al-Musayyib reported from Umar: "I seek refuge with Allah from a dilemma for which there is no Abu Hasan."
- 'Ali was the 'aalim of Madinah during 'Umar's reign.
- Some of 'Ali's importance opinions in 'Umar's shura:
 - 'Umar would not spend any money on himself from the Islamic treasury. He had no salary. However, after some time, he began to struggle. He had no time to focus on his business because of the affairs of the caliphate. So he asked his counsel their opinion on what he should do. He took 'Ali's opinion that he should buy himself breakfast and dinner at least.
 - It was 'Ali's opinion as well to start the Islamic calendar from the first year of the Prophet's migration.
 - Multiple times, 'Umar made 'Ali the vice-leader in his absence.

Ali ibn Abi Talib: Khilafah of Uthman

- During the khilfah of 'Uthman, 'Ali remained in the close counsel.
- 'Ali was in charge of legal punishments (Hudud) during 'Uthman's reign.
- During the fitnah involving 'Uthman, 'Ali tried his best to prevent the rebels from coming into Madinah.
- In the 35th of Hijrah, 'Ali was elected as the caliph. – Ibn S'ad
- Everyone was still in shock of what happened to 'Uthman.
- 'Ali did not want to become the caliph. But the people insisted.
- He said: "O people, regarding wealth and authority, indeed, this matter is in your hands, and no one has a right in it except by your command. Yesterday, we disagreed on a matter, and I was reluctant to comply with your decision, but you insisted that I should be among you. Know that I have no possessions apart from what you have with me, and I will not take a single dirham without your consent. If you wish, I will sit among you, and if not, I will not impose myself on anyone." They said: "We are upon what we agreed upon yesterday." He said: "O Allah, bear witness."

Ali ibn Abi Talib: His Khilafah

- People wanted to avenge 'Uthman immediately.
- 'Ali spent four months as Caliph without inflicting retribution on the killers of 'Uthman.
- Talhah and Zubayr met with 'Aa'ishah in Makkah and decided to go to Basrah to gather support and pave the way for arresting 'Uthman's killers.
- According to a hadith reported by Ahmad and al-Haakim, 'Aa'ishah was initially hesitant to proceed due to a prophecy about the dogs of Hawab barking at her, but was persuaded by Az-Zubayr.
- Talhah, Zubayr, and 'Aa'ishah left Medina without consulting 'Ali and headed towards Basra to seek retribution for 'Uthman's murder.
- Before their arrival, Hakim ibn Jabalah al-Abdi, a leader who had rebelled against 'Uthman, left Basra with 700 men. When they encountered Talhah and Zubayr's army, Hakim and his group were killed.
- 'Ali arrived in Basra with an army, which included many Khawarij. The Khawarij aimed to instigate conflict between the Muslims.

Ali ibn Abi Talib: His Khilafah

- Both Talhah and 'Ali initially intended to avoid battle and sought to resolve the conflict through dialogue.
- Despite their intentions, people of both factions hurled insults, igniting the flames of war. Talhah's efforts to calm the situation were in vain.
- 'Ali wanted to punish the killers of 'Uthman but insisted on thorough investigation to identify the culprits accurately.
- Mu'awiyah, 'Aa'ishah, and others disagreed with 'Ali's approach.
- On the Day of the Camel, 'Ali called out to avoid violence and seek success in the afterlife through peaceful means. He prayed for the killers of 'Uthman to be brought to justice.
- The Khawarij instigated the fighting, leading to unintended conflict.
- 'Ali and 'Aa'ishah reconciled and felt regret for the unfortunate events that transpired.

Ali ibn Abi Talib: The Battle of Siffin

- The Battle of Siffin was between 'Ali and Mu'awiyah.
- Al-Muhammad ibn Saad reported: Muhammad ibn Umar informed us, saying: "When Uthman, may Allah be pleased with him, was killed, his wife Na'ila wrote a letter to Muawiya in Syria describing how Uthman was attacked and killed. She sent his shirt stained with blood to him. Muawiya read the letter to the people of Syria and displayed the shirt among the Syrian troops, urging them to seek revenge for his blood. Consequently, they pledged allegiance to Muawiya to seek revenge for his blood."
- Mu'awiyah was the cousin of 'Uthman.
- He was also the governor of the Levant. He had governed that region with great wisdom and rule. The people of that region loved Mu'awiyah.
- Upon Ali's ascension to the caliphate, his son Hasan and Ibn Abbas advised him: "Write to Muawiya, and promise him authority over Syria. He will seek it, and it will be sufficient for him and his followers. When people pledge allegiance to you, you can either confirm or dismiss him." Ali replied, "He will not be satisfied until I grant him the covenant and pledge from Allah Himself that I will not dismiss him."
- Muawiya declared, "By Allah, I will not yield to him anything, nor will I pledge allegiance to him."

Ali ibn Abi Talib: The Battle of Siffin

- When Ali left Basra, he sent Jarir ibn Abdullah al-Bajali to Muawiya, urging him to pledge allegiance to Ali, but Muawiya refused, leading to lengthy discussions. Eventually, Ali and Muawiya agreed to march towards Syria
- Ali sent an army towards Sham, and Muawiyah also sent an army. Many were killed from both sides.
- After the war, both parties agreed to an arbitration period to decide how to move forward. Muawiya picked 'Amr b. 'Aas, and Ali picked Abu Musa al-'Ash'ari as their representatives. They agreed that whoever was appointed as the caliph would be the rightful caliph, and if they both agreed to step down, then that would take place.
- These negotiations did not bear any fruit, and both parties left without any probable conclusion.
- 'Ali continued to rule his dominion, and Mu'awiyah ruled the Levant

Ali ibn Abi Talib: The Battle of Siffin

- In the Battle of Nahrawan, the Kharijites marched against Ali. Among them was Abdullah ibn Wahb al-Sa'di. Ali defeated them, killing most of them, including Ibn Wahb. Twelve men from Ali's companions were also killed in the battle.
- After dealing with the Khawarij, 'Ali knew that he was going to be martyred. He remembered the statement of the Prophet ﷺ
- The Prophet Muhammad (peace be upon him) was on Mount Hira when it moved. He then said, "Be calm, Hira, for there is none upon you but a Prophet, a Siddiq (truthful believer), a martyr." Upon this, the Prophet (peace be upon him), Abu Bakr, Umar, Uthman, Ali, Talha, Zubayr, and Sa'd ibn Abi Waqqas (may Allah be pleased with them) were on the mountain. – Muslim
 - All were martyred except Abu Bakr

Ali ibn Abi Talib: His Martyrdom

- Abdur Rahman ibn Muljam's reason for killing Ali was that he wanted to take revenge on Ali for putting down the khawārij rebellion at Al-Nahrawān
- Three Kharijites, Abdur Rahman ibn Amr (Ibn Muljam al-Himyari), Al-Burak ibn Abdullah al-Tamimi, and Amr ibn Bakr al-Tamimi, conspired to kill Ali and his brothers from the people of Nahrawan.
- They felt deep compassion for their fallen comrades, stating, "What will we do with staying alive after them? They were among the best of people, most devoted to prayers, and they called people to their Lord without fearing the blame of any blamer."
- Ibn Muljam declared, "I will take care of Ali ibn Abi Talib," while Al-Burak ibn Abdullah and Amr ibn Bakr pledged to kill Muawiyah ibn Abi Sufyan and Amr ibn al-Aas respectively.
- As additional motivation, A woman whom Ibn Muljam proposed to stipulated her mahr as the assassination of Ali, Muawiyah, and Amr ibn Al-Aas.

Ali ibn Abi Talib: His Martyrdom

- Ali was struck on the head by Shabeeb and Ibn Muljam while he was waking people for prayer, causing his blood to flow onto his beard.
- He succumbed to his wounds the next day
- He advised his sons, Al-Hasan and Al-Husayn, to fear Allah, perform prayers, pay Zakat, seek forgiveness, control their anger, maintain family ties, and be patient in the face of ignorance.
- He urged them to deepen their understanding of religion, be steadfast, adhere to the Quran, be good neighbors, enjoin what is right, forbid what is wrong, avoid indecencies, and follow the guidance of their brother Muhammad ibn al-Hanafiyyah.
- He instructed them to honor and respect each other, consult each other in decisions, and documented this advice in his will.
- His sons washed his body and buried him.
- He was martyred on a Friday night in Ramadan of the 40th Hijrah at the age of 63.
- The exact location of his burial is disputed: some say Kufah, others Madinah, and others Najaf.