

Khalid Muhammad Khalid

THE SUCCESSORS OF THE MESSENGER

Allah's blessing and peace be upon him

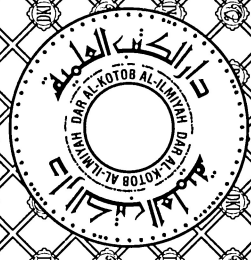
خلفاء الرسول



Translated by
Muhammad Mahdi Al-Sharif

Dar Al-Kotob Al-Ilmiyah

Beirut - Lebanon



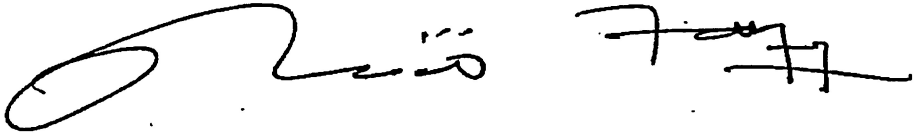
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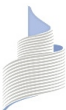
Selamat Hari Jadi
Semoga Panjang Umur dan
Murah Rezeki dan
Diberkati oleh Allah S.w.t



Tan Sri Rozali Ismail & Puan Sri Faridah Idris
10 Julai 2018

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PUSTAKA PERDANA



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DAR AL-KOTOB AL-ILMIYAH
Beirut-Lebanon



منشورات محمد باي دون بيروت



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THE SUCCESSORS OF THE MESSENGER

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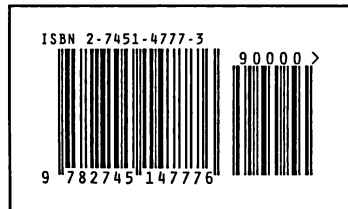
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In the name of Allah, the Most Gracious, the Most Merciful

THE SUCCESSORS OF THE MESSENGER

“It is those, whom Allah has guided, and it is those who are of sound minds.”

“I’ve never offered Islam to anyone but that he was reluctant (to accept it at first)” said The Messenger of Allah “Allah’s blessing and peace be upon him”, “except for Abu Bakr, who did not hesitate (to embrace it).”

“No doubt, Allah has made the truth manifestly shown and expressed through the heart and tongue of Umar”, said The Messenger of Allah “Allah’s blessing and peace be upon him”, “I’ve never seen such a strong man (in drawing water for the people) as him (Umar).”

“O Allah! Be please with Uthman” said The Messenger, “for I’m pleased with him.”

“If there is anyone of whom I’m a friend” said The Messenger, “then, Ali is also his friend.”

“Then, Umar Ibn Abd Al-Aziz was given the pledge of allegiance”, said the historians, “and he sat on the ground (to receive the people and settle their injustices).”



INTRODUCTION

The mission of the Messenger of Allah “Allah’s blessing and peace be upon him”, like that of the earlier messengers of Allah, was to call people to worshipping and submitting to the One god. In practice, submission to Allah means to obey His instructions as given in the Holy Qur’an and as exemplified by sunnah (of the Prophet).

As successor to the Prophet, the Caliph was the head of the Muslim community and his primary responsibility was to continue in the path of the Prophet. Since religion was perfected and the Divine revelation was over at the death of the Prophet, the Caliph was to make all laws in accordance with the Qur’an and the Sunnah.

He was a ruler over Muslims but not their sovereign since sovereignty belongs to Allah alone. He was to be obeyed as long as he obeyed Allah. He was responsible for creating and maintaining conditions under which it would be easy for Muslims to live according to Islamic principles, and to see that justice applied to all.

Abu Bakr, at the time he accepted the caliphate, stated his position thus: "The weak among you shall be strong with me until his right has been brought back to him; and the strong among you shall be weak with me until, Allah willing, I have taken the right from him... Obey me as long as I obey Allah and His Messenger. When I disobey Him and His Messenger, then do not obey me."

The Rightly-Guided Caliphs

Those Caliphs who truly followed the Prophet's footsteps are called The Rightly-Guided Caliphs. They are the first four Caliphs: Abu Bakr, Umar, Uthman and Ali. (But, Umar Ibn Abd Al-Aziz was traditionally added to them). All four were among the earliest and closest Companions of the Prophet “Allah’s blessing and peace be upon him”. They lived simple and righteous life, and strove hard in the cause of the religion of Allah.

They used to do justice to all people, and treat others kindly and compassionately. After these four successors, the later Caliphs assumed the manners of kings and emperors, and the true spirit of equality of ruler and ruled diminished so much in the political life of Muslims.

It should be clearly understood that the mission of Prophet Muhammad “Allah’s blessing and peace be upon him”, and hence that of the Rightly-Guided Caliphs, was not political, social or economic reform, although such reforms were a logical consequence of the success of this mission, nor the unity of a nation and the establishment of an empire, although the nation united and vast areas came under one administration, nor the spread of a civilization or culture, although many civilizations and cultures developed, but only to deliver the message of Allah to all the peoples of the world and to invite them to submit to Him, while being the foremost among those who submitted.

The First Caliph, Abu Bakr (632-634 A.D.)

"If I were to take a friend other than my Lord, I would take Abu Bakr as a friend." (said the Prophet)

The Prophet's closest Companion, Abu Bakr, was not present when the Prophet “Allah’s blessing and peace be upon him” breathed his last in the apartment of his dear wife, A'ishah, daughter of Abu Bakr. When he came to know of the Prophet's death, Abu Bakr hurried to the house of A'ishah, lifted the covering of the Messenger of Allah, and addressed him saying with sorrow:

"How blessed you have been during your life and how pure you are during your death!" He said so while kissing the cheek of the Prophet.

When Abu Bakr came out of the Prophet's house and broke the news, disbelief and dismay befell the community of Muslims in Medina. Muhammad “Allah’s blessing and peace be upon him” had been the leader, the guide and the carrier of Divine revelation through whom they had been taken out from idolatry and barbarism into the way of Allah.

How could he die? Even Umar, one of the bravest and strongest of the Prophet's Companions, lost his self-control and drew his sword and threatened to kill anyone who said that the Prophet died.

Abu Bakr gently pushed him aside, ascended the pulpit in the mosque and addressed the people, saying: "O people, verily whoever worshipped Muhammad, behold! Muhammad died. But whoever worships Allah, behold! Allah is alive and will never die." then he quoted a Verse from the Qur'an: "And Muhammad is but a Messenger. Many Messengers have gone before him; if then he dies or is killed, will you turn back upon your heels?"

On hearing these words, the people were consoled. Depression gave way to confidence and tranquility. This critical moment had passed. But the Muslim community was now faced with an extremely serious problem: i.e. the necessity of choosing a leader. After some discussion among the Companions of the Prophet who had assembled in the shed of Sa'idah, in order to select a leader, it became apparent that no one was better fitting for this responsibility than Abu Bakr.

Abu Bakr said in the first speech he delivered after his appointment as caliph: "O people! I've been appointed as ruler over you, though I'm not the best of you. If I did well (to you), then you should support me, and if I did evil (to you), then, you should guide me to what is right. Behold! The weak person amongst you would be considered as strong in my sight until I bring back to him his right (usurped by others). Behold! The strong person among you would be considered as weak in my sight until I take from him the right of others, which he usurped. You should obey me as long as I comply with (the orders and instructions of) Allah and His Messenger. But, if I deviated (from that), then you would (have the right) not to obey me."

Abu Bakr (Owner of Camels) was not his real name. He acquired this name later in life because of his great interest in raising camels. His real name was Abd Al-Ka'bah (Slave of Ka'bah), which Muhammad "Allah's blessing and peace be upon him" later changed to Abdullah (Slave of Allah). The Prophet also gave him the title of As-Siddiq (The Truly faithful believer).

Abu Bakr was a fairly wealthy merchant, and before he embraced Islam, he was a respected citizen of Mecca. He was three years younger than Muhammad "Allah's blessing and peace be upon him". Some natural affinity drew them together from earliest childhood. He remained the closest Companion to the Prophet along his entire life.

When Muhammad first called his closest friends and kinship to Islam, Abu Bakr was among the earliest to accept it. He also persuaded Uthman to accept Islam. In the early days of the Prophet's mission, when the Muslims were subjected to relentless persecution and torture, Abu Bakr received his portion of hardship. Finally when Allah's permission came to emigrate from Mecca, he was the one chosen by the Prophet to accompany him on the dangerous journey to Medina.

In the numerous battles, which took place during the life of the Prophet, Abu Bakr was always by his side. Once, he brought all his belongings to the Prophet, who was raising money for the defense of Medina. The Prophet asked: "O Abu Bakr, what did you leave for your dependents?" he replied: "Allah and His Prophet."

Even before Islam, Abu Bakr was known to be a man of upright character and amiable and compassionate disposition. Along his life he was sensitive to human suffering and kind to the poor and helpless. Even though he was wealthy, he lived very simply and spent his money for charity, for freeing slaves and for the cause of Islam. He often spent part of the night in supplication and prayer. He shared with his family a cheerful and affectionate home life.

Abu Bakr then was the man upon whom the burden of leadership fell at the most sensitive period in the history of the Muslims.

As the news of the Prophet's death spread, a number of tribes rebelled and refused to pay Zakat (poor-due), saying that this was due only to the Prophet "Allah's blessing and peace be upon him". At the same time a number of impostors claimed that the Prophethood had passed to them after Muhammad and they raised the standard of rebellion. sides, two powerful empires, the Eastern Roman and the Persian, also threatened the newborn Islamic state at Medina.

Under these circumstances, many Companions of the Prophet, including Umar, advised Abu Bakr to make concessions to the Zakat withholders for some time.

The new Caliph disagreed. He insisted that the Divine Law couldn't be divided, that there is no distinction between the obligations of Zakat and prayer, and that any indulgence in the instructions of Allah would eventually ruin the foundations of Islam. Umar and others were fast to realize their error of judgment.

The rebellious tribes attacked Medina but the Muslims were prepared. Abu Bakr himself led the charge, forcing them to retreat. He then made a relentless war on the false claimants to Prophethood, most of whom submitted and again professed Islam.

The threat from the Roman Empire had actually arisen earlier, during the Prophet's lifetime. The Prophet had organized an army under the command of Usamah Ibn Zaid Ibn Harithah. The army had not gone far when the Prophet had fallen ill so they stopped.

After the death of the Prophet the question was raised whether the army should be sent again or should remain for the defense of Medina. Again Abu Bakr showed a firm determination. He said, "I shall send Usamah's army on its way as ordered by the Prophet, even if I am left alone." The final instructions he gave to Usama prescribed a code of conduct in war, which remains unsurpassed to this day.

Some of his instructions to the Muslim army were: "Do not be deserters, nor be guilty of disobedience. Do not kill an old man, a woman or a child. Do not injure date palms and do not cut down fruit trees.

Do not slaughter any sheep or cows or camels except for food. You will encounter persons who spend their lives in monasteries. Leave them alone and do not molest them."

Khalid Ibn Al-Walid had been chosen by the Prophet "Allah's blessing and peace be upon him" on several occasions to lead Muslim armies. A man of supreme courage and a born leader, his military genius came to flourish during the Caliphate of Abu Bakr. Throughout Abu Bakr's reign Khalid led his troops from one victory to another against the attacking Romans.

Another contribution of Abu Bakr to the cause of Islam was the collection and compilation of the verses of the Qur'an.

Abu Bakr died on 21 Jumada the Last, 13 A.H. (23 August 634 A.C.), at the age of sixty-three, and was buried by the side of the Prophet "Allah's blessing and peace be upon him". His caliphate lasted twenty-seven months. During this short period, Abu Bakr had managed, by the Grace of Allah, to strengthen and consolidate his community and the state, and to secure the Muslims against the perils, which had threatened their existence.

The Second Caliph, Umar Ibn Al-Khattab (634-644 A.D.)

"Allah has made the truth manifest through Umar's tongue and heart."
(said the Prophet)"

During his last illness, Abu Bakr had conferred with his people, particularly the more eminent among them. After this meeting they chose Umar as his successor.

Umar was born into a respected Quraish family thirteen years after the birth of Muhammad "Allah's blessing and peace be upon him". Umar's family was known for its extensive knowledge of genealogy. When he

grew up, Umar was proficient in this branch of knowledge as well as in swordsmanship, wrestling and the art of speaking.

He also learned to read and write while still a child, a very rare thing in Mecca at that time. Umar earned his living as a merchant. His trade took him to many foreign lands and he met all kinds of people. This experience gave him an insight into the affairs and problems of men.

Umar's personality was dynamic, self-assertive, frank and straightforward. He always spoke whatever was in his mind even if it displeased others.

Umar was twenty-seven years old when the Prophet "Allah's blessing and peace be upon him" proclaimed his mission. The ideas Muhammad was preaching enraged him as much as they did with the other notables of Mecca. He was hostile to anyone accepting Islam as others were from among Quraish. When his slave-girl accepted Islam he beat her until he himself was exhausted and told her, "I have stopped because I am tired, not out of pity for you."

The story of his embracing Islam is an interesting one. One day, full of anger against the Prophet, he drew his sword and set out to kill him. A friend met him on the way. When Umar told him what he planned to do, his friend informed him that Umar's own sister, Fatimah, and her husband had also accepted Islam. Umar went straight to his sister's house where he found her reading from pages of the Qur'an. He fell upon her and beat her violently.

Bruised and bleeding, she told her brother: "O Umar, you can do what you like, but you cannot turn our hearts away from Islam." These words had a great effect upon Umar. What was this faith that made even weak women so strong of heart?

He asked his sister to show him what she had been reading; he was at once moved to the core by the words of the Qur'an and immediately grasped their truth. He went straight to the house where the Prophet was staying and swore fealty to him.

Umar made no secret of his acceptance of Islam. He gathered the Muslims and offered prayers at the Ka'bah. This boldness and devotion of an influential citizen of Mecca raised the morale of the small community of Muslims.

Nonetheless, Umar was also subjected to hardship, and when permission for emigration to Medina came, he also left Mecca. But, he did not emigrate secretly or as hidden as others, implying the Messenger himself. He emigrated in the sight and hearing of all people of Mecca.

When he intended to migrate, he drew his sword and went on to the Ka'bah, and then cried loudly challenging the strongest and most tyrants of Quraish: "Whoever wanted that his mother would be bereaved of him, or his wife would be widow after his death, let him follow me to prevent me from going on."

Of course, none dared to do, while the young men of Mecca who were present there, were so much astonished by this strong challenging man, to whom none from among their fathers and powerful men, filled with arrogance and haughtiness, dared to do nothing.

The soundness of Umar's judgment, his devotion to the Prophet "Allah's blessing and peace be upon him", his outspokenness and uprightness won for him a trust and confidence from the Prophet which was second only to that given to Abu Bakr. The Prophet gave him the title Faruq that means the distinguisher of what is True from what is False. During the Caliphate of Abu Bakr, Umar was his closest assistant and adviser. When Abu Bakr died, all the people of Medina swore fealty to Umar, and on 23 Jumada the Last, 13 A.H., he was proclaimed Caliph.

After taking charge of his office, Umar spoke to the Muslims of Medina: "O people, you have some rights on me which you can always claim. One of your rights is that if anyone of you comes to me with a claim, he should leave satisfied. Another of your rights is that you can demand that I take nothing unjustly from the revenues of the State. You can also demand that I fortify your frontiers and do not put you into danger. It is also your right that if you go to battle I should look after your families as a father would do while you are away. O people, remain conscious of Allah, forgive me my faults and help me in my task. Assist me in enforcing what is good and forbidding what is evil. Advise me regarding the obligations that have been imposed upon me by Allah."

The most notable feature of Umar's caliphate was the vast expansion of Islam. Apart from Arabia, Egypt, Iraq, Palestine and Iran also came under the protection of the Islamic government. But the great Umar himself lies in the quality of his rule. He gave a practical meaning to the Qur'anic principle:

"O you who believe, stand out firmly for justice as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it concerns rich or poor, for Allah can best protect both."

Once a woman brought a claim against the Caliph Umar. When Umar appeared on trial before the judge, the judge stood up as a sign of respect toward him.

Umar reprimanded him, saying, "This is the first act of injustice you did to this woman!" He insisted that his appointed governors live simple lives, keep no guard at their doors and be accessible to the people at all times, and he himself set the example for them.

Many times foreign envoys and messengers sent to him by his generals found him resting under a palm tree or praying in the mosque among the people, and it was difficult for them to distinguish which man was the Caliph. He spent many a watchful night going about the streets of Medina to see whether anyone needed help or assistance.

The general social and moral tone of the Muslim society at that time is well illustrated by the words of an Egyptian who was sent to spy on the Muslims during their Egyptian campaign. He reported: "I have seen a people, every one of whom loves death more than he loves life. They cultivate humility rather than pride. None is given to material ambitions.

Their mode of living is simple. Their commander is their equal. They make no distinction between superior and inferior, between master and slave. When the time of prayer approaches, none remains behind."

During the time of his ruling, departments of treasury, army and public revenues were established. Regular salaries were set up for soldiers. A population census was held. Elaborate land surveys were conducted to assess equitable taxes. New cities were founded. The areas, which came under his rule, were divided into provinces and governors were appointed. New roads were laid, canals were dug and hospitality houses were built. Provision was made for the support of the poor and the needy from public funds.

He defined, by precept and by example, the rights and privileges of non-Muslims, an example of which is the following contract with the Christians of Jerusalem:

"This is the protection which the servant of Allah, Umar, the Commander of the Believers has granted to the people of Jerusalem. The

protection is for their lives and properties, their churches and crosses, their sick and healthy and for all their coreligionists. Their churches shall not be used for habitation, nor shall they be demolished, nor shall any injury be done to them or to their compounds, or to their crosses, nor shall their properties be injured in any way.

There shall be no compulsion for these people in the matter of religion, nor shall any of them suffer any injury on account of religion. Whatever is written herein is under the covenant of Allah and the responsibility of His Messenger, of the Caliphs and of the believers, and shall hold firm as long as they pay tribute (tax for protecting them)."

Those non-Muslims who took part in defense together with the Muslims were exempted from paying tribute, and when the Muslims had to retreat from a city whose non-Muslim citizens had paid this tax for their defense, the tax was returned to the non-Muslims. The old, the poor and the disabled of Muslims and non-Muslims alike were provided for from the public treasury and from the Zakat funds.

Umar's Death In 23 A.H., when Umar returned to Medina from Hajj, he raised his hands and prayed, "O Allah! I am advanced in years, my bones are weary, my powers are declining, and the people for whom I am responsible have been spread far and wide. So, would You please Summon me back to Yourself, O my lord!"

Some time later, when Umar went to the mosque to lead a prayer, a Magian named Abu Lu'lu'ah Fairuz, who had a grudge against Umar on a personal matter, attacked him with a dagger and stabbed him several times. Umar fell to the ground.

When he learned that the assassin was a Magian, he said, "Praise be to Allah that he is not a Muslim." Umar died in the first week of Muharram, 24 A.H., and was buried by the side of the Prophet "Allah's blessing and peace be upon him".

The Third Caliph, Uthman Ibn Affan (644-656 A.D.)

"Every Prophet has an assistant, and my assistant will be Uthman." (said the Prophet)

When Umar fell under the assassin's dagger, before he died the people asked him to nominate his successor. Umar appointed a committee consisting of six of the ten companions of the Prophet "Allah's blessing

and peace be upon him” about whom the Prophet had said: “They are the people of Paradise.”

They were Ali, Uthman, Abd Ar-Rahman, Sa'd Ibn Abu Waqqas, Az-Zubair and Talhah. He asked them to select the next Caliph from among themselves. He also outlined the procedure to be followed if there were any differences of opinion.

Abd Ar-Rahman withdrew. He was then authorized by the committee to nominate the Caliph. After two days of discussion among the candidates and after the opinions of the Muslims in Medina had been ascertained, the choice was finally limited to Uthman and Ali. Abd Ar-Rahman came to the mosque together with other Muslims, and after a brief speech and asking the two men what they would do in case one of them became caliph, he selected Uthman. All those present did the same, and Uthman became the third Caliph of Islam in the month of Muharram, 24 A.H.

However, Uthman Ibn Affan was born seven years after the Prophet “Allah’s blessing and peace be upon him”. He belonged to the Umayyad branch of the Quraish tribe. He learned to read and write at an early age, and as a young man became a successful merchant.

Even before Islam Uthman had been noted for his truthfulness and integrity. He and Abu Bakr were close friends, and it was Abu Bakr who brought him to Islam when he was thirty-four years of age. Some years later he married the Prophet's second daughter, Ruqayyah. In spite of his wealth and position, his relatives subjected him to torture because he had embraced Islam, and he was forced to emigrate to Abyssinia.

Some time later he returned to Mecca but soon migrated to Medina with the other Muslims. In Medina his business again began to flourish and he regained his former prosperity.

Uthman's generosity was limitless. On various occasions he spent a great portion of his wealth for the welfare of the Muslims, for charity and for preparing the equipment of the Muslim armies. That is why he came to be known as Generous.

Uthman's wife, Ruqayyah was seriously ill just before the Battle of Badr and he was excused by the Prophet “Allah’s blessing and peace be upon him” from participating in the battle.

The illness of Ruqayyah proved to be fatal, leaving Uthman deeply grieved. The Prophet was moved and offered Uthman the hand of another of his daughters, Umm Kulthum.

Because he had the high privilege of having two daughters of the Prophet as wives, Uthman was known as The one of the Two Lights. Uthman participated in the Battles of Uhud and the Trench. After the holy battle of the Trench, the Prophet “Allah’s blessing and peace be upon him” determined to perform Umrah, and sent Uthman as his envoy to the Quraish in Mecca, who detained him. The episode ended in a treaty with the Meccans known as the Treaty of Al-Hudaibiyah.

Uthman was a modest, honest, mild, generous and very kindly man, noted especially for his modesty and his piety. He often spent part of the night in prayer, observed fasts most of the days, performed hajj every year, and looked after the needy from among the community.

In spite of his wealth, he lived very simply and slept on bare sand in the courtyard of the Prophet's mosque. Uthman knew the Qur'an from memory and had an intimate knowledge of the context and circumstances relating to each verse.

During Uthman's rule, the characteristics of Abu Bakr's and Umar's caliphate, i.e. comprehensive justice for all, mild and humane policies, striving in the Cause of Allah, and the expansion of Islam continued. Uthman's ruling extended in the west to Morocco, in the east to Afghanistan, and in the north to Armenia and Azerbaijan. During his caliphate a navy was organized, administrative divisions of the state were revised, and many public projects were expanded and completed.

Uthman sent prominent Companions of the Prophet “Allah’s blessing and peace be upon him” as his personal deputies to various provinces to scrutinize the conduct of officials and the condition of the people.

Uthman's most notable contribution to the religion of Allah was the compilation of a complete and authoritative text of the Qur'an. A large number of copies of this text were made and distributed all over the Muslim world.

Uthman ruled for twelve years. The first six years were marked by internal peace and tranquility, but during the second half of his caliphate a rebellion arose. The Jews and the Magians, taking advantage of dissatisfaction among the people, began conspiring against Uthman, and

by publicly airing their complaints and grievances, gained so much sympathy that it became difficult to distinguish friend from foe.

It may seem surprising that a ruler of such vast territories, whose armies were matchless, was unable to deal with these rebels. If Uthman had wished, the rebellion could have been crushed at the very moment it began. But he was reluctant to be the first to shed the blood of Muslims, whatever rebellious they might be. He preferred to reason with them, to persuade them with kindness and generosity. He well remembered that he heard the Prophet "Allah's blessing and peace be upon him" having said: "Once the sword is unsheathed among my followers, it will not be sheathed until the Last Day."

The rebels demanded that he abdicate and some of the Companions advised him to do so. He would gladly have followed this course of action, but again he was bound by a solemn pledge he had given to the Prophet: "Perhaps Allah will clothe you with a shirt, O Uthman and if the people want you to take it off, do not take it off for them."

Uthman said to a well wisher on a day when his house was surrounded by the rebels: "Allah's Messenger made a covenant with me and I shall show endurance in adhering to it." After a long siege, the rebels broke into Uthman's house and murdered him. When the first assassin's sword struck Uthman, he was reciting the verse, "Verily, Allah sufficeth thee; He is the All-Hearing, the All-Knowing." Uthman breathed his last on the afternoon of Friday, 17 Dhul-Hijjah, 35 A.H. (June, 656 A.C.). He was over eighty years old.

The power of the rebels was so great that Uthman's body lay unburied until Saturday night when he was buried in his blood-stained clothes, the shroud which befits all martyrs in the cause of Allah.

The Fourth Caliph, Ali Ibn Abu Talib (656-661 A.D.)

"You (Ali) are my brother in this world as well as in the hereafter."
(said the Prophet)

After Uthman's martyrdom, the office of the caliphate remained empty for two or three days. Many people insisted that Ali should take up the office, but he was embarrassed by the fact that the people who pressed him hardest were the rebels, and he therefore declined at first. When the notable Companions of the Prophet "Allah's blessing and peace be upon him" urged him, however, he finally agreed.

Ali Ibn Abu Talib was the first cousin of the Prophet “Allah’s blessing and peace be upon him”. More than that, he had grown up in the Prophet’s own household, later married his youngest daughter, Fatimah, and remained in closest association with him for nearly thirty years.

Ali was ten years old when the Divine revelation came to Muhammad “Allah’s blessing and peace be upon him”. One night he saw the Prophet and his wife Khadijah bowing and prostrating.

He asked the Prophet about the meaning of their actions. The Prophet told him that they were praying to Allah Most High and that Ali too should accept Islam.

Ali said that he would first like to ask his father about it. He spent a sleepless night, and in the morning he went to the Prophet and said, “When Allah created me He did not consult my father, so why should I consult my father in order to serve Allah?” and he accepted the truth of Muhammad’s message.

When the Divine command came, “And warn thy nearest kinship”, Muhammad “Allah’s blessing and peace be upon him” invited his relatives for a meal. After it was finished, he addressed them and asked, “Who will join me in the cause of Allah?” There was utter silence for a while, and then Ali stood up and said: “I am the youngest of all present here. My eyes trouble me because they are sore and my legs are thin and weak, but I shall join you and help you as possible as it could be.”

The assembly broke up in derisive laughter. But during the difficult wars in Mecca, Ali held fast to these words and faced all the hardships to which the Muslims were subjected. He slept in the bed of the Prophet when the Quraish planned to murder Muhammad. It was he to whom the Prophet entrusted, when he left Mecca, the valuables which had been given to him for safekeeping, to be returned to their owners.

Apart from the expedition of Tabuk, Ali fought in all the early battles of Islam with great distinction, particularly in the expedition of Khaibar. It is said that in the Battle of Uhud he received more than sixteen wounds.

The Prophet “Allah’s blessing and peace be upon him” loved Ali dearly and called him by many fond names. Once the Prophet found him sleeping in the dust, he wiped off Ali’s clothes and said: “Wake up, O Abu Turab (Father of Dust)!” The Prophet also gave him the title of Lion of Allah.

Ali's humility, austerity, piety, deep knowledge of the Qur'an and his sagacity gave him great distinction among the Prophet's Companions. Abu Bakr, Umar and Uthman consulted him frequently during their caliphate. Many times Umar had made him his vice-regent at Medina when he was away. Ali was also a great scholar of Arabic literature and pioneered in the field of grammar and eloquence. His sermons and letters served for generations afterward as models of literary expression. Many of his wise and epigrammatic sayings have been preserved. Ali thus had a rich and multitalented personality.

In spite of these merits, he remained a modest and humble man. Once during his caliphate when he was going about the marketplace, a man stood up in respect and followed him. "Do not do it," said Ali. "Such manners are a temptation for a ruler and a disgrace for the ruled."

Ali and his household lived extremely simple and austere life. Sometimes they even went hungry themselves because of Ali's great generosity, and none who asked for help was ever turned away from his door. His plain, austere style of living did not change even when he was ruler over a vast domain.

As we mentioned earlier, Ali accepted the caliphate very reluctantly. Uthman's murder and the events surrounding it were a symptom, and also became a cause, of civil strife on a large scale. Ali felt that the tragic situation was mainly due to incompetent governors. He therefore dismissed all the governors who had been appointed by Uthman and appointed new ones. All the governors except for Mu'awiyah, the governor of Syria, submitted to his orders. Mu'awiyah declined to obey until Uthman's blood was avenged. The Prophet's widow A'ishah also was of the opinion that Ali should first bring the murderers to trial.

In view of the chaotic conditions during the last days of Uthman, it was very difficult to establish the identity of the murderers, and Ali refused to punish anyone whose guilt was not lawfully proved. Thus a battle between the army of Ali and the supporters of A'ishah implying both Talhah and Az-Zubair broke up. A'ishah later knew her error of judgment for which she never forgave herself.

The situation in Hijaz became so much difficult that Ali moved his capital to Iraq. Mu'awiyah openly rebelled against Ali and a fierce battle was fought between their armies. This battle was inconclusive, and Ali had to accept the de facto government of Mu'awiyah in Syria.

However, even though the era of Ali's caliphate was stained by civil strife, he nevertheless introduced a number of reforms, particularly in the rates and the way of collecting and distributing taxes.

It was in the fortieth year of Hegira when a fanatical group called Kharijites, consisting of people who had broken away from Ali due to his compromise with Mu'awiyah, claimed that neither Ali, the Caliph, nor Mu'awiyah, the governor of Syria, nor Amr Ibn Al-As, the governor of Egypt, were worthy of rule. In fact, they went so far as to say that the true caliphate came to an end with Umar and that Muslims should live without any ruler over them except Allah.

They vowed to kill all three rulers, and assassins were dispatched in three directions. The assassins who were deputed to kill Mu'awiyah and Amr did not succeed and were captured and executed, but Ibn Maljam, the assassin who was deputed to kill Ali, succeeded.

One morning, when Ali was involved in the prayer in the mosque of Kufah, Ibn Maljam stabbed him with a poisoned sword. On the 20th of Ramadan, 40 A.H. there died the last of the Rightly Guided Caliphs of Islam, "Allah be pleased with them and grant them eternal reward".

With the death of Ali, the first and most notable phase in the history of Muslims came to an end, during which, all adhered to the Book of Allah and His Messenger's Sunnah which guided the leaders, set the standards of their moral conduct and inspired their actions. It was the time when the ruler and the ruled, the rich and the poor, the powerful and the weak, were uniformly subject to the Divine Law. It was an epoch of freedom and equality, of Allah-consciousness and humility, of social justice, which recognized no privileges, and of an impartial law, which accepted no pressure groups or vested interests.

After Ali, Mu'awiyah assumed the caliphate and thereafter the caliphate became hereditary, passing from one king to another.

The fifth caliph, Umar Ibn Abd Al-Aziz (715-717 A.D.)

"Then, Umar Ibn Abd Al-Aziz was given the pledge of allegiance", said the historians, "and he sat on the ground (to receive the people and settle their injustices)."

Mu'awiyah's caliphate was as long as twenty years, at the end of which, he took the pledge of allegiance to his son Yazid by force.

Then, Yazid took power in 681 A.D., and continued as ruler for four years, during which Al-Husain Ibn Ali, the beloved grandson of the Messenger of Allah was martyred at the hands of Ubaidullah Ibn Ziyad, a leader of Yazid.

When Yazid died, Mu'awiyah the Second, his son, refused to be the caliph, and the pledge of allegiance was given to Abdullah Ibn Az-Zubair. Marwan Ibn Al-Hakam was on his way to Medina to give the pledge of allegiance to Ibn Az-Zubair, when he was met by some of the Umayyads, who instigated him to seize power, and become himself the caliph; and he accepted immediately.

Ten months later, he died, and left the office of caliphate to his son Abd Al-Malik. Before his death, he recommended that the caliphate should move after Abd Al-Malik to his brother Abd Al-Aziz, then to the most suited to it from among the sons of Abd Al-Malik, then to the most suited to it from among the sons of Abd Al-Aziz.

But Abd Al-Malik, like the others from among the Umayyads, tried to oust his brother in favour of his son Al-Walid. He sent to him, asking him to concede, but Abd Al-Aziz rejected. He made many attempts and used all available ways to do so, but, Allah Almighty doomed Abd Al-Aziz to die, nearly two years before the death of Abd Al-Malik.

In order to expiate for his faults he committed against his brother, Abd Al-Malik made his nephew Umar much closer to him, and gave him his daughter Fatimah in marriage.

Although Umar had the right to be the caliph after Al-Walid, in the meeting held for proclaiming the apparent heirs of Abd Al-Malik, following the death of Abd Al-Aziz, he announced loudly that he did not want to be caliph. The result that the apparent heirs of Abd Al-Malik were his sons Al-Walid and Sulaiman.

During the period of the ruling of Al-Walid, the relation between him and Umar was not good at most, even during the time Umar was appointed by him as governor of Medina, and then of Hijaz. Al-Walid was not god-fearing, pious, nor even did he act upon Allah's Book and sunnah in so many affairs. He was more ready to be subject to Al-Hajjaj Ibn Yusuf. He also tried, prompted by Al-Hajjaj to oust his brother Sulaiman, but he failed, and died before succeeding to do so.

Umar was a close advisor to Sulaiman during the time of his rule, which was as short as three years. It was he, who made Umar his

successor, with the help of the advice of Raja Ibn Haiwah, who succeeded in passing the movement of the rule to Umar against the will of the Umayyads.

Umar's time of rule was very short. It lasted no more than twenty-nine months, during which he was able to bring back peace, justice, piety, safety, luxury, comfort, and pleasure to all of his subjects, Muslims or non-Muslims they might be.

All people during his time were able to get their rights, withheld from them during the long period of the Umayyad ruling beginning from Mu'awiyah. He distributed the public wealth equally among the people, took from the Umayyad chiefs what they had usurped illegally, and exempted the disabled and incapable of paying the taxes from offering the tribute.

He also issued his commands of stopping all military actions and wars, and made treaties of peace with all surrounding countries, whose rulers, in turn, regarded him the justest and the best ruler of Muslims.

The result was that there were no such poor needy persons as existed during the previous times. The treasury of Muslims was so much abundant of money and wealth, that the one would set out with his objects of charity, but find no poor persons to give them.

He ordered then that this abundance of money should be spent on fulfilling the debts of those who were indebted. When this was accomplished, he ordered that money should be spent upon affording the expenses of the marriage of those, who were incapable of marrying. Then, he ordered that everyone having the desire for performing Hajj, and financially unable to do so, would perform it on the expense of the Muslim treasury.

It seemed that the Umayyads could not keep patient on his behaviours, which caused harm to them, though benefited all of the people other than them. So, they instigated one of his servants, who poisoned his food, which led to his death as a martyr in 717 A.D.

TRANSLATOR

Introduction

This volume contains five of my compositions:

- 1- Abu Bakr Has Come, (first published 1962)
- 2- Before Umar (first published 1961)
- 3- Farewell Uthman (first published 1967)
- 4- By The Sides Of Ali (first published 1966)
- 5- The Miracle Of Islam: Umar Ibn Abd Al-Aziz (first published 1969)

In this special publication, all of those five compositions are presented in one volume, as one subject, dealing with biography and analysis of the four successors of the messenger: Abu Bakr, Umar, Uthman, and Ali, in addition to the outstanding man, i.e. Umar Ibn Abd Al-Aziz, who was really worthy of carrying the name “The fifth Successor (of the messenger)” or “The fifth of the Rightly-Guided caliphs”.

When I started composing those books and presenting them to the readers separately, I gave no care to the historical order of the appearance of our great heroes. For instance, the appearance of the book “Before Umar” was sometime earlier than the appearance of the book “Abu Bakr Has Come”. This also applied to the book “Within The Ali’s Wide Spaces (Of Greatness)”, which was earlier than “Farewell Uthman”. But, since those five books are implied in one volume, it becomes much more appropriate to place them according to the historical order: Abu Bakr, Umar, Uthman, Ali, and Umar Ibn Abd Al-Aziz, Allah be pleased with, and might He satisfy all of them. Might He accept those following pages in their commemoration.

KHALID MUHAMMAD KHALID



BOOK ONE

ABU BAKR HAS COME





DEDICATION

O Abu Bakr, the (first) successor of The Messenger of Allah “Allah’s blessing and peace be upon him”! If you allowed me to write about you the following statements, then, O second of two persons (in the cave), accept their dedication to you!

Khalid Muhammad Khalid

INTRODUCTION

Which role did Allah choose for Abu Bakr to play? Of which sort of rulers were Abu Bakr and Umar? However, this book was supposed to be named as “Before Abu Bakr”, particularly, after Allah had granted me success in writing those previous statements, which appeared in my book “Before Umar”. But, I had no sooner got myself prepared for writing several pages than the scenes in whose brightness and light I was living changed. Only a uniquely glorious scene filled the horizon before me, the result of which was that I let aside the papers (in which I was writing), and started (a process of) consideration and meditation of the scene.

The scene started as such: Allah, the Most Gracious, the Most Merciful, intended, at a time of interval of Messengers, to send down a Prophet, in order to restore the religion to its true nature and reality, and to take out the human life from darkness to light, and from error to the right guidance.

Allah Almighty chose His Messenger, Muhammad Ibn Abdullah, “Allah’s blessing and peace be upon him”, upon whom the Divine revelation was sent down, and with whom the journey of Qur’an began its blessed course. This is then the glorious procession, which was confided to undertake the mission of changing the humanity (to the best), and renewing its conscience, i.e. Muhammad, and the Divine revelation of Qur’an.

But, it seemed to me as if the procession was standing, expecting (for somebody). It was waiting a man, whose place in such a procession was empty. This procession was not to set out before the arrival of that man. Although that man was not a Prophet, it is he who would complete the role started by The Prophet. Suddenly, the birds started singing, the glad tidings (of the arrival of that man) appeared, for the expected man has appeared, i.e. Abu Bakr has come.

There has come this man, who would keep saying to The Prophet, with neither falter nor hesitation: “You’ve told the truth. You’ve told the truth.” There has come this man who would accompany The Prophet in his journey of migration (from Mecca to Medina), though he was well-aware that the people of Quraish would mobilize, in pursuit of the Emigrant Prophet (and anyone with him) their force, machinations of cunning, and hatred.

There has come that man, who would bring back the Muslims, all the Muslims to their right way, when they would be informed of the death of their Messenger. There has come the man, whose situation on the day of the Shed (of Banu Sa'idah) would form a new life, which would be recorded for Islam and the unity of all the Muslims. There has come the man, but for whom during the days of the apostasy, Islam would definitely face the distress of its annihilation and disappearance.

In one statement, there has come the man who had to come to be in the company of The Messenger of Allah "Allah's blessing and peace be upon him", the means selected by Allah to use in changing the world, purifying and setting right the human life; and this is the role played by Abu Bakr, as shown to me, and the following pages represent a simple attempt to illustrate this unique and glorious role.

However, the master of humans in the art of faith, would show us, through his life and steadfastness, all of what is greatly astonishing, and extraordinarily wonderful in the art of faith.

Coming to the point: Of which sort of rulers were Abu Bakr and Umar? In this introduction, I would like to answer a persistent question raised before me after publishing my book "Before Umar". Some readers sent to me asking: How do you adapt your firm belief in democracy to your constant belief in such a ruler as Umar Ibn Al-Khattab, with whom, in spite of his absolute justice, we could, by no means, be satisfied as a democratic ruler?

Since this question could be raised about Umar, it could also be raised about Abu Bakr, for both of them were rulers of the same sort. However, answering this question, and refuting this suspicion are too intuitively obvious to need any kind of wordiness or expatiation.

In my opinion, those who see both of Abu Bakr and Umar as just dictators, surely deviate from the right, firstly because both of Abu Bakr and Umar were never dictators even for a moment by day or at night, and secondly because across the time, there has been nothing known as a just dictator. Even, if all the contraries and opposites of life happen to be brought about in agreement, there would remain both justice and dictatorship as (the only) contraries which should, by no means, agree with one another, and the (only) opposites which should, by no means, be brought together (in one man).

Furthermore, anyone of the two would certainly disappear once the other came to life, because the simplest aspect of justice, if not (its necessary) requirement, is that everyone who has a right should, by all means, take it.

Since the people have a priori the right to take part in choosing (the sort of) their lives, as well as in deciding their destinies, this caters for, at the same moment, and for the same reason, the disappearance of dictatorship, a fact of which, both of Abu Bakr and Umar were conscious.

Although both of them, as well as all the (Muslim) nation were absolutely submissive to the commands of Islamic law as prescribed by Allah, they gave the Muslims all opportunities of discussion and option, to the extent that we could find even an ordinary man having caught hold of the garment of Umar who was at the peak of power and authority, saying to him: "Fear Allah O Umar!"

He was the same caliph, who once gathered the Muslims and addressed them saying: "O people! What would you say if I turned my head (and deviated) like this?" one of them replied: "Then, we would do with the sword like this." The Commander of the Believers asked him: "Do you mean me by your statement?" the man said: "I mean you by my statement." Umar said: "Allah's mercy be upon you! Praise be to Allah, for He has made one from amongst you, who might straighten my crookedness."

Is this a ruler, who might be described as a just dictator? What is the source of such suspicion and confusion as shown by the readers who asked me how I could bring into agreement my belief in democracy and my belief in Umar?

No doubt, I do not deny that this kind of suspicion could be logically justified. But this logical justification might be formulated in the absence of the most parts as well as far from the light of the fact. It might seem to us (at first glance) that both of Abu Bakr and Umar were not democratic rulers in view of the fact that there never existed with them such modern democratic institutions as the parliament, the constitution, and organized opposition and the free press.

However,, understanding the case as such could lead to a great mistake. But, our understanding would be true if we were able to put a correct answer to this question: Was the absence of those democratic

institutions (mentioned above) from the Muslim society because of the fact that those great caliphs (Abu Bakr and Umar) did not believe (in the importance of the existence of) those institutions themselves?

Indeed, the correct answer as shown from the nature and conduct of their ways of ruling should be in the negative. The absence of those (democratic) institutions meant nothing but to reflect the spirit of the age, environment, and the ways of living in the Arab peninsula more than one thousand and four hundred years ago.

I see no difference between the one who might ask, for instance, why there was no free press during the time of Abu Bakr and Umar, and the one who might ask why both of Abu Bakr and Umar had no embassy in London. It is the historical stage of that time which might unthinkingly answer these questions.

It is true that neither (the limits of) time nor the nature of space during the time of their ruling permitted them to establish those systematic forms of democracy. But, they achieved, to a great extent, the vital essence of democracy through the forms and organizations which were available according to their development by this ancient time.

Although the development of their society during this time did not pave the way for establishing a highly impressive entity of opposition, the opposition itself existed and was practiced more effectively.

Despite the fact that the nature of the development of their society by that time did not cater for establishing a parliament in order to observe the performance of the government and stipulate the laws, the consultation by that time was one of the ceremonies prescribed by Allah, as a sacred right for all Muslims.

If the development of their society during this time did not spare the appropriate atmosphere of establishing a free press, the good sincere brave word was uttered by every (true) tongue, to which the caliph paid his attention, and for which he gave reward.

Had both of Abu Bakr and Umar been rulers at this time of ours, no doubt, they would have showed all respect to those rightly-guided forms of democratic organization of the human experience, and would have benefited from them to the greatest extent, and they would also have taken from the modern forms of democracy the most achieving of its reality, and the most expressive of its characteristics.

I do not to be unjust by saying that all of this would have been done absolutely. Nay! All of this would have been achieved within the framework of their belief in the religion, which they embraced, and according to the way by which this belief was formed. But even with such a restriction (as I mentioned), this should not go against the fact that both of them were democratic rulers.

That is because any democratic ruler should work within the limits of the constitution predominant in his own country (in a specific point of time); and Abu Bakr and Umar worked within those limits of the constitution of their society.

The Holy Qur'an had, in their society, the same power given to any constitution of any nation belonging to any country. Therefore, they (the Muslims) were more loyal to the Holy Qur'an than any nation was (and still is) to its own constitution.

In fact, the Holy Qur'an implied two of the greatest characteristics of democracy: Firstly, it made the consultation (i.e. taking and considering the advices of others in the worldly matters) obligatory even for The Prophet who was being Divinely revealed, when He Almighty said: "Then when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in him)." He Almighty joined it to the establishment of the prayers when He described the faithful believers as "Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation."

Secondly, according to it (the Holy Qur'an) it is not obligatory to abide by its commands and comply with its principles, but for the one who embraces it, chooses it (as his constitution) and firmly believes in it, i.e. in our modern language, the one who casts a ballot for accepting it. But as for those who do not believe in it, they have the right to live according to their conventions, their traditions, and their chosen way of living.

It is true that it was not a constitution set by the people themselves, but it was, at the same time, the constitution which they accepted, with which they were satisfied, in which they believed, and for the sake of which they fell as martyrs (in their attempt to spread it).

The Muslims who believed in The Messenger of Allah "Allah's blessing and peace be upon him", and set out with him (on the journey of faith) believed also in the fact that this Divine revelation was sent down

from Allah, whom they had to obey; and after (the death of) The Messenger of Allah “Allah’s blessing and peace be upon him”, Abu Bakr undertook the responsibility of leadership in the (Muslim) society according to (the principles of) such a belief. Then, Umar came to undertake the burden of this responsibility after (the death of) Abu Bakr, according to (the rules of) that belief too.

In this way, the correct standard by which their ruling should be evaluated is the extent to which they abided by the (principles of) this Book, in which the people believed, and which they accepted as a canon for their life.

In our modern ages, the life would not be right unless the nations have constitutions, in order to govern their (ways of) life, i.e. constitutions formulated by those nations according to their beliefs, traditions and needs, by which they could keep up with the procession of human ceaseless, never-ending progress.

Every nation could have its constitution imply all goodness and integrity Allah Almighty has intended for the favour of people, as well as all righteousness and kindness for which the religion has called.

In my opinion, had both of Abu Bakr and Umar governed the people during this time according to a certain constitution set by the people themselves for themselves, their loyalty to such a constitution would not been lesser even as (little as) an atom’s weight than theirs to (the principles of) the Holy Qur’an, upon whose right guidance they depended in governing the people. That is because both of them belong to such a high class of people, in which, the belief in the (humanity and value of the) man himself occupies a certain place besides the belief in Allah.

Khalid Muhammad Khalid

THE SUCCESSORS OF THE MESSENGER

Allah's blessing and peace be upon him

خلفاء الرسول



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