

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَبْتَغُوا إِلَیْهِ الْوَسِیْلَةَ

(اور تقرب حاصل کرو اُس کی بارگاہ میں وسیلہ سے) (القرآن)

أَلَا یَذْکُرُ الصّٰلِحِیْنَ تَنْزِیْلُ الْبَرَکَةِ

(کیا صالحین کے تذکرہ سے برکت نازل نہیں ہوتی) (الحديث)

Khulafa-e-Rashideen

The Righteous Caliphs

English Version

By

Syed Mohiuddin Mir Lateefullah Shah Quadri

MS (ECE), MIETE

Son and Successor of Murshadi wa Waalidi Khaja Abul Khair Mir Momin Ali
Shah Quadri [R.A]

سید محی الدین میر لطیف اللہ شاہ قادری خالدي القديرى

سابقہ تہم پو لمس حیدرآباد

Table of Contents

Topic #	Topic	Page no.
1	Khilafat-e-Rashida	5
2	Islamic Democratic System Observed By Khulfa-I-Rashidin	8
3	First Caliph Hadhrat Abu Bakr Siddique <small>رضي الله عنه</small>	10
4	Second Caliph Hadhrat Omar Farooq <small>رضي الله عنه</small>	11
5	Third Caliph Hadhrat Othman Ghani <small>رضي الله عنه</small>	11
6	Fourth Caliph Hadhrat Ali-e-Murtuza <small>رضي الله عنه</small>	12
7	Islam and Science (Islam wal-Ilm)	12

Questions

Q. #	Question	Page no.
1	Describe briefly the reason behind calling the period of Khilafat-e-Rasida as Golden age of Islam?	5
2	What do you mean by Khilafat, Khalifa, and Khulafa-i-Rashidin according to Islamic Law?	5
3	Quote a few verses of Quran and Ahadith-e-Nabavi [Hadith (tradition) of the Messenger ﷺ] related to the institution of Khilafat?	6
4	Enlighten the Islamic Democratic System as observed by the Khulfa-i-Rashidin.	8
5	Illuminate the basic features of the Government of Khulafa-e-Rashidin?	9
6	Explain briefly "Election of the Khalifah by "Shura" and general consent?	9
7	Elucidate the manner the Khalifah was bound to follow the Quran and the Sunnah?	10
8	Mention a brief account of factual reference on the lives of Khulafa-e-Rashidin?	10
9	Islam and Science (Islam wal-Ilm)?	12



Volume-1

Khulafa-e-Rashideen

The Righteous Caliphs

Hadhrat Abu Baker Siddique ﷺ

Hadhrat Omar ibn Khattab Al-Farooq ﷺ

Hadhrat Othman ibn Affan Al-Ghani ﷺ

Hadhrat Ali ibn Abi Talib ﷺ

This book is dedicated to the following esteemed people who have had a great impact on me:

-Murshadi wa Waaleedi Hazrat Khwaja Abul Khair Meer Momin Ali Shah Quadri, Khaledi (r.a.)

Murshadi wa Maulaa'i Hazrat Khaja Abul Faiz Shah Mohammed Khalid Wajoodi Al Quadri (r.a.)

Murshadi Wa Maulaa'i Bahrululoom Hazrat Muhammad Abdul Qadeer Siddiqui Al Quadri (r.a.)



All praise is only for Allah, the Lord of the universe. We are glad to present Islam in its pure form especially in English which is spoken and understood widely in different societies throughout the world. The aim of Islam has never been to preach it at the point of the sword as alleged by the orientalist. It was the charm of its sublime teaching which attracted so many nations and millions of people who have accepted it as their way of life within a short period. Islamic culture became dearer to them than their traditions and customs.

1-Khilafat-i-Rashida

Q1-Describe briefly the reason behind calling the period of Khilafat-e-Rashida as Golden age of Islam?

Ans- The period of the first four Caliphs is undoubtedly the golden age of Islam and given its significance and utility of this subject, we have attempted to present to our esteemed readers an elaborate explanation of the concept of Khilafa (Caliph) and the importance of the Khulafa-e-Rashideen (The Righteous Caliphs).

Q2- What do you mean by Khilafat, Khalifa, and Khulafa-e-Rashidin according to Islamic Law?

Ans- Khilafat and Khalifa; Caliph is the English version of the Arabic word 'Khalifah' which means a vicegerent, viceroy, or successor. In Islamic law, a caliph or Khalifa is the person who holds the delegated authority to enforce the Islamic Law in an Islamic state as a sole executive authority under the Sovereignty of Almighty Allah. He is the temporal Ruler of an Islamic State and the defender of Faith. He secures the well-being in this world and bliss in Hereafter and he is a Khalifah or successor or vicegerent of Holy Prophet ﷺ who is the 'Right vicegerent' of Allah ﷻ on this earth and as far as the enactment of Law is concerned, he is the Ameer or Imam i.e. Ruler or Leader of the Muslims of his time. For this reason, the Caliphs of Islam were commonly known as "Ameer-ul-Momineen" (i.e. Ruler of the believers).

Truthful Caliphs (Khulafa-i-Rahidin); After Rasoolullah ﷺ, (the Messenger of Allah ﷻ), the first four Caliphs (Khulafah) namely, Hazrat Abu Bakr Siddique ؓ, Hazrat Umar Farooq ؓ, Hazrat Uthman Ghani ؓ, and Hazrat Ali ibn Abi Talib ؓ firmly followed his (Prophet's ﷺ) ways. They were the Ideal Rulers who led the Ummah (community) on the right path and discharged their duties justly and faithfully. For this reason, they are known as Khulafa-i-Rashidin. Their time is the Golden Age of Islam when Islamic Law and Shariah fully flourished and perfectly implemented (by way of gaining the hearts of the people) through ensuring peace (harmony) and security prevailed all over the Islamic Nation.

Q3- Quote a few verses of the Quran and Ahadith-e-Nabavi [Hadith or traditions] of the Messenger ﷺ related to the institution of Khilafat?

Ans- Here are quoted some of the verses of the Holy Quran which point out the institution of “Khilafat” (Caliphate) in general and “Khulafa-i-Rashidin” (Rightly guided Caliphate) in particular.

1. Surah An-Noor, verse-55, it is mentioned,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتُخْلِفَ الَّذِينَ مِن قَبْلِهِمْ ۖ وَلِيُبَيِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ط يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ط وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ؕ

Meaning: *To those of you who believe and keep doing pious deeds Allah has given the promise (whose fulfillment and implementation is obligatory for the Umma [Community]): He will surely bestow upon them Khilafath (the trust of right to rule) as He (Allah) granted (the right to) rule to those who were before them. And (through dominance and rule) He will strengthen and stabilize their Deen (Religion) for them which He (Allah) has liked for them, and (by this strength and rule) He (Allah) will for sure change their former state of fear (which was due to their political, economic and social handicap) to that of peace and security. They will worship Me (fearlessly and) will not associate any partner with Me (i.e. will follow and obey only My Command and System). And after this whoever adopts ingratitude (i.e. aversion to and denial of My Commands) it is they who will be defiant (disobedient).*

Surah Al Hajj, verse-41, Allah ﷻ Says,”

” الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ”

- (Meaning; These men of Truth) are those who, if we establish their rule in the earth, will establish (systems of) Prayer, (organize and control) paying of Zakat (the Alms-due), enjoin righteousness (and piousness in the whole society) and forbid (people from) evil. And the result of all the endeavors is in the control of Allah.)

Note; There are several verses in the Quran viz. 2.30, 7.10 & 69, 38.6, 35.39 in which the institution of Caliphate has been defined in one way or other.

Traditions (Ahadith) quoted on this context;

- Hazrat Shah Waliullah (r.a.) of Delhi has quoted 370 Ahadith in this connection in his book “Izla ul Khafa”. Some Ahadith on this topic are mentioned here. Readers may see the book “Izla ul Khafa” for more details.
1. Rasoolullah ﷺ said, “I have put you on a clear way and even its night is like an enlightened day. Nobody will deviate from that way after me, but an unfortunate person. You would come across with differences after me. But then you should stick to my Sunnah (way) and the Sunna (ways) of my Rightly-guided “Khulafa” (successors). Hold to those ways with

your teeth (i.e. be firm on them) and follow them (i.e. Muslim Rulers), even though your Ruler is a black Slave (حبشى غلام) because a believer is like a camel whose nose has been tied. Therefore, he is obedient to one who holds him". (Ahmad)

2. Rasoolullah ﷺ said, "Khilafat (Caliphate) would continue for thirty (30) years after Nubuwwat (Prophet-hood) then it will change into Kingship." (Hakim)

Note: This period of 30 years ends at Hazrat Imam Hassan ؓ because the period of (Khilafat of Hazrat Abu Bakr Siddique ؓ is about 2 years + then Hazrat Umar ؓ about 10 years + then of Hazrat Uthman ؓ about 12 years + of Hazrat Ali ؓ (including Hazrat Hasan ؓ) about 6 years Total 30 years.)

3. In another Hadith, Rasoolullah ﷺ said, "This deen-e-Islam has started with Prophet-hood and Allah's Mercy. Then it would pass on to Khilafat and mercy of Allah, then it will be changed into bitter kingship. Then would prevail cruelty and injustice and people will commit evil. They will wear silken clothes, drink liquor, and will indulge in adultery. Even though they will be sinning (evil-doing), Allah ﷻ would provide them sustenance and would continue bestowing His favors upon them until they meet Him.
4. Hazrat Anas ؓ narrated that the people of Banu Musteliq asked him to go and ascertain from Rasoolullah ﷺ to whom should they give Zakat after him. Rasoolullah ﷺ said, "Pay to Abu Bakr ؓ." Hazrat Anas ؓ told them. They again wanted him to inquire as to whom they should give Zakat after Hazrat Abu Bakr ؓ. The Prophet ﷺ said, "Then pay to Umar ؓ," They again requested him to clarify as to whom they should pay Zakat after Hazrat Umar ؓ. Rasoolullah ﷺ said, "The pay to Othman ؓ." They once more sent him to Rasoolullah ﷺ to find out as to whom they should pay Zakat after Hazrat Othman ؓ. Rasoolullah ﷺ said, "There would be confusion after him" (Hakim)
5. Hazrat Abdullah bin Umar ؓ. narrated that Rasoolullah ﷺ said, "The most compassionate of companions is Abu Bakr (ؓ), the most rigorous regarding Allah ﷻ is Umar (ؓ), the most genuinely modest is Othman (ؓ), the most learned in legal matters is Ali(ؓ)., --- this Hadith continues. (Ahmed & Tirmidhi)
6. Hazrat Abu Sa'iid Al-Khudri ؓ. Reported that Rasoolullah ﷺ said, "There is no Prophet who doesn't have two Wazirs (Ministers) from the inhabitants of Heaven and two from the inhabitants of the earth. My two Wazirs or Ministers from inhabitants of Heaven are Gabriel (جبريل) ؑ and Michael (ميكائيل) ؑ. And my two Wazirs or Ministers from the inhabitants of the earth are Abu Bakr ؓ and Umar ؓ." (Tirmidhi)

2-The Islamic democratic system ruled by the Kulfa-e-Rashineen (The Truthful and Pious Caliphs)

Q4- Enlighten the Islamic Democratic System as observed by the Khulfa-i-Rashidin?

Ans- Khalifah means a vicegerent or a viceroy. Man is the vicegerent of Allah ﷻ as described in the Holy Quran, “And when thy Lord said unto the angel: Lo! I will create a vicegerent (Khalifah) on the earth” (Al-Baqara: 30)

To perfect the trust of vicegerency (Khilafat), Allah ﷻ sent His Last Messenger Hadhrat Muhammad ﷺ, who was fully successful in building up a nation, as wanted by Allah ﷻ out of the warring tribes of Arabia. He established a community and a State whose foundation was laid on a firm faith in Allah ﷻ and the Sunnah of Rasoolullah ﷺ. He trained the Muslims of his time known as ‘Sahabah’ (the companions) for 23 years and directed his latent forces to observe and preach the right way of life. He initiated the best system of Government for the human race, called the “Islamic Democratic System” the full accomplishment of which was left to his successors who were called his Khilafah (Caliphs), the Khulah-i-Rashidin (the pious Caliphs).

Therefore, the institution of Khilafat came into existence and Hadhrat Abu Bakr Siddique ؓ. (The first Caliph) became the first Head of the Islamic State or the Republic of Islam. Since Rasoolullah ﷺ had not nominated his successor, the ‘Ansar’ ؓ (‘The Helpers’, the residents of Madinah who helped the Prophet ﷺ and his companions) and the ‘Muhajirin’ (‘The Migrants’, those that migrated from Makkah to Madinah with the Prophet ﷺ or after him until the conquest of Makkah) accepted (elected) Hadhrat Abu Bakr Siddique ؓ as Khalifah in a special gathering and it was approved next day in a general assembly of the Muslims in the Mosque of the Prophet ﷺ through a pledge of loyalty (the Ba'ath). This became a precedent for the subsequent elections of succeeding ‘Khulfah’.

Q5- Illuminate the basic features of the Government of Khulafa-e-Rashidin?

Ans - The Govt. of “Khulafa-e-Rashidin” rightly called the Islamic Democratic System was based upon the following firm Principles;

- 1- Election of the “Khalifah” by “Shura” and general consent.
- 2- The Khalifah was bound to follow the Quran and the Sunnah.
- 3- The “Majlis-i-Shura” or the council of Advisers.
- 4- Freedom of opinion.
- 5- “Baitul Mal” (the Public Treasury) wouldn’t be considered as personal Property of the ‘Khalifah’.
- 6- Supremacy of Law.

3-The Govt. (Khilafat) was treated as a “Trust”

Q6- Explain briefly “Election of the Khalifah by “Shura” and general consent?”

Ans- the Khalifah (the vicegerent) was never a nominated person during the period of Khulafai-Rashidin. The election of 1st Khalifah Hadhrat Abu Bakr ؓ took place after general consent. It was an exemplary democratic way of the election never held before in history. The elections of 2nd, 3rd, and 4th Khulfa, Hadhrat Umar ؓ, Hadhrat Othman ؓ, and Hadhrat Ali ؓ respectively were also in no way undemocratic. If the voting system as we know it today had prevailed in those days, all these three Caliphs would have got the largest number of popular votes in their respective times.

Although Hadhrat Abu Bakr ؓ nominated Hadhrat Umar ؓ. Nevertheless, the election of Hadhrat Umar ؓ was done by a panel of persons appointed by Hadhrat Umar ؓ and then approved by the general public. Hadhrat Ali ؓ was also nominated by the public, all the Muslims except those who were in Syria (Sham) accepted him as Khalifah because Governor of Syria, Hadhrat Ameer Mu’awiyah ؓ did not agree with his Khilafat due to the political situation at that time, though he did not declare himself a Khalifah during the life time of Hadhrat Ali ؓ.

This proves that the companions (Sahabah) considered the institution of ‘Khilafat’ as a Sacred office and believed that a Khalifah must be appointed based on Shura (council of advisers) and general public consent.

Q7- Elucidate the manner the Khalifah was bound to follow the Quran and the Sunnah?

Ans- the Khalifah was the head of state. It was obligatory on him to follow the Holy Quran and the Sunnah of the Holy Prophet ﷺ, in a manner that he had to exercise his authority according to the injunctions of the Quran. If the Quran was not explicit in any given matter, he was bound to refer to the Sunnah of the Holy Prophet ﷺ. In case there was no clarification in the Sunnah, it had to be referred to the consensus of Scholars and then he could give his verdict based upon the Quran and the Sunnah.

Furthermore, he was the Imam of Masjid-e-Nabavi five times Salah, Friday Salah, and Eid Salah. In the position of an Imam, the Khalifah was regarded at that time as a religious and political leader in Islam. He was also the Commander-in-Chief of the armed forces. Usually, he used to take the advice of the “Shura” (Council of Advisers) to appoint Generals and send armies for war with suitable instruction to the Generals if needed.

The Khalifah was also the final court of appeal and acted in a position similar to that of the “Chief Justice” of today. Initially, he used to decide all cases himself and in the provinces, the Governors used to perform judicial functions on his behalf. But later separate Judges were

appointed during Hadhrat Umar's ﷺ time and the judiciary was independent of the executive for the first time in Islamic History, but the Khalifah was considered as a final court of appeal. This because all the Khilafah-e-Rashidin were prominent jurists and experts of Islamic Law of their time.

Q8- Mention a brief biological account as a factual reference on the lives of Khulafa-e-Rashidin?

Ans- The brief biological accounts on the lives of Khulafa-e-Rashidin are mentioned here under;

First Caliph Hadhrat Abu Bakr Siddique ﷺ

Hadhrat Abu Bakr Siddique ﷺ was the most honored (Afdhal) person after Prophet Muhammad ﷺ. His name before embracing Islam was Abdul Kaab. After embracing Islam he was named Abdullah, Kunyat as Abu Bakr, and title as Siddique. His father's name was Othman bin Aamir and Kunya was Khahaafa. The name of his mother was Hadhrat Salmaa ﷺ.

He was born in Makkah Mukarramah and embraced Islam upon the incitement (Tahreek) of Hadhrat Muhammad Mustafaa ﷺ, at the age of 38 years. He had four spouses, three sons, and three daughters.

The names of his sons are; 1. Abdullah ﷺ. 2. Abdur Rahman ﷺ. 3. Muhammad ﷺ.

The names of his daughters are; 1. Hadhrat Ayesha ﷺ. 2. Asmaa ﷺ. 3. Umme-Kulsoom ﷺ.

Hadhrat Abu Bakr ﷺ purchased the land for Masjid-e-Nabavi. He was made as Caliph (Khalifah of Rasoolullah ﷺ), the Ameerul Momineen or Ruler of Muslims on 12th Rabbi-ul-awwal 11th Hijri. He ruled as Caliph for Two years, three months, and nine days. He suffered from severe fever for a couple of days and passed away at the age of 63 years on 3rd Jamadius Saani on 13th Hijri. Hadhrat Omar Farooq ﷺ led the congregational Namaaz-e-Janaazah of Hadhrat Abu Baker Siddique ﷺ, and he was laid down in rest in a grave in Madinah Munawwarah towards the right side of the blessed grave of Rasoolullah ﷺ, in the tomb of Khizra.

Second Caliph Hadhrat Omar Farooq ﷺ

Hadhrat Omar Farooq ﷺ was the most honored (Afdhal) person after Hadhrat Abu Baker Siddique ﷺ. His father's name was Khattaab bin Nufail. He was born in Makkah Mukarramah. After being inspired with the reading of the Holy Quran by his brother-in-law on 6th Nabawi at Daaray-Arqam, he embraced Islam. He had six spouses whom he married one after the other and he had seven sons and four daughters.

He was made Caliph (Khalifah of Rasoolullah ﷺ), the Ameerul Momineen or Ruler of Muslims on 23rd of Jamdiu-thaani in 13th Hijri. He ruled as Caliph for ten years, six months, and four days. Upon his advice, the counting of Hijri (The Hijri calendar) began. He constructed approx.4000 Mosques and 537 Ahadees (traditions of the Prophet ﷺ) were narrated by him.

A man, (the Ghulam) named Luloo (Faroze) of the Parsi tribe had attacked the back of Hadhrat Omar Farooq ؓ with a poisonous dagger when he was performing Salah. He was martyred on 26th Dhul Hijjah 23rd Hijri in Madinah Munawwarah at the age of 63 years. Hadhrat Suhaib Roomi ؓ led the congregational Namaaz-e-Janaazah of Hadhrat Umar ibn Al-Khattab ؓ, and he was laid down in rest in a grave in Madinah Munawwarah towards the right side of the grave of Hadhrat Abu Bakr Siddique ؓ, in the tomb of Khizra.

Third Caliph Hadhrat Othman Ghani ؓ

Hadhrat Othman Ghani ؓ; was the most honored (Afdhal) person after Hadhrat Omar Farooq ؓ. His kunya was Abu Umro. His father's name was Affan bin Aas ؓ and the name of his mother is Urwa bint Kuryayz. He was born in Taaif. He embraced Islam upon the Tahreek (incitement) of Muhammad Mustafa ﷺ. He had eight spouses to whom he married one after the other (the last two were the blessed daughters of Rasoolullah ﷺ because of which his title (Laqab) was Zul-Noorain). He had 11 sons and 6 daughters. He first migrated towards Habshah.

Hadhrat Othman Ghani ؓ was made as Caliph (Khalifah of Rasoolullah ﷺ), the Ameerul Momineen or Ruler of Muslims on 1st Muharram 24th Hijri and used his power on 6th Muharram 24th Hijri. He ruled as Caliph for 11 years 11 months and 8 days.

A man, named Kuna bin Basheer attacked by hitting him with a sword when he was reading Quran (Surah Baqarah) and thus he was martyred on 18th Zilhaj, 35th Hijri at the age of 82 years in Madinah Mnawarah. Hadhrat Jabir bin Mut-im ؓ led congregational Namaaz-e-Janaazah of him and he was laid down in rest in a grave in the graveyard of Jannat ul Baqi near a place named Hasan-e-Kaukab in Madinah Munawwarah.

Fourth Caliph Hadhrat Ali-e-Murtuza ؓ

Hadhrat Ali-e-Murtuza ؓ; was the most honored (Afdhal) person after Hadhrat Osman Ghani ؓ was Hadhrat Ali-e-Murtuza ؓ. His kunya was Abu Hasan. His grandfather's name was Abdul Muttalib. His father's name was Abu Taalib and his mother's name was Fatimah bint-e-Asad ؓ. The name of his spouse was Hadhrat Fatima Tuz-Zarah ؓ, who was the beloved daughter of Muhammad Rasoolullah ﷺ. He had three sons namely Imam Hasan ؓ, Imam Husain ؓ, and Muhsin ؓ, and two daughters namely Bibi Zainab ؓ and Umme Qutub ؓ. Hadhrat Fatima Tuz-Zarah ؓ, the first spouse expired six months after the demise of Rasoolullah ﷺ. Hadhrat Ali-e-

Murtuza ﷺ thereafter had 8 wives which he married one after the other and had 11 more sons and 15 daughters.

Hadhrat Ali-e-Mureuza ﷺ was made as Caliph (Khalifah of Rasoolullah ﷺ), the Ameerul Momineen or Ruler of Muslims on 1st Muharram 25th of Zilhaj, 35th Hijri.

He was martyred by a Kharijite by the name of Ibn Muljim as he was in the masjid in Kufa performing (or entering) the Morning Prayer (Fajr). Ibn Muljam struck him with a poisoned dagger/sword. He ruled as caliph for 4 years 8 months and 24 days.

Islam and Science (Islam wal-Ilm)

Q9- Illustrate the commitment of Islam had brought to the world, in terms of Sciences and Technology?

Ans- The benediction of Islam would remain incomplete without looking at all it has brought to the whole world, both in past and today in terms of Sciences & Technology, art, literature, civilization, and culture. Particularly the Western world owes a great deal to Islam. Islamic thinkers were very keen to learn from what others outside Islam had discovered. When Islam spread outside Arabia, the teaching of Greek philosophers and scientists in the Byzantine lands—that of Iran and the Hindus of India—all were open to them.

The Sciences developed by the Muslims from second Islamic Century onwards definitely represents one of the great achievement of the Islamic civilization. For some seven hundred years, from the second to the Ninth Islamic centuries, the Islamic civilization was the most productive of all civilizations in the field of Science—ranging from Medicine to Astronomy.

Let us begin with the field of **Mathematical Sciences**.

Mathematics: In the field of mathematics, the most important achievement of Muslims was the adoption of Sanskrit numerals. The numeral we use today came from Sanskrit of India. These were taken over by the Arabs who introduced the system of numerals to the western world when the Arabs ruled Spain. Before then, Europe had used Roman numerals.

It was thanks to the Arab Mathematicians that the various branches of Mathematics and all the Sciences that developed on it began to develop in Western Europe. The Greeks had done most of the advanced scientific work at that time. But they had a very clumsy way of writing numerals using letters of the alphabet. So, they could not conveniently express fractions. Moreover, neither the Greek nor the Roman had a zero symbol. The Europeans then learned the renewed system from the Arabs, which is why, in English, the system is called the Arabic-numerals.

Other Major advances in the field of Science include the perfection of the decimal system and the development of Algebra and Trigonometry. Outstanding among Muslim mathematicians were also the Astronomer Umar Al-Khayyam who improved the calendar. The English word algebra that comes from the Arabic word 'al-jabr' was used in the title of a textbook written by an Arab Scientist, Al-Khawaarizmee (from whose name the word Algorithm originates) in Baghdad in 825 CE.

Navigation: As mentioned earlier, Muslims were experts in the mathematical sciences, along their expertise in sailing led them to become experts at navigation. They spread the use of astrolabe for sailors and drew up the most accurate astronomical tables.

This is also the reason why Muslim traders and travelers traveled extensively reaching as far as China and Russia. The reports of Ibn Battutah, the famous traveler, are well known. Born in Morocco, he traveled to India, Sri Lanka, Bengal, and even China.

Al Biruni wrote the geography of India and made correct observations about the Indus river valley. Al Khwarizmi, the great mathematician, devised a calendar as accurate as the one used today.

Astronomy; is the Scientific Study of the universe and the objects that exist in space such as the sun, the moon, the stars, and the planets. The world's first observatory was established at Marathe in Azerbaijan by Halagu, son of Chinghis Khan in 1259 CE. Here a team of several astronomers made regular observations. Massive observations can be seen at Samarqand during the 15th century. It was the Arab Muslim traders who taught the Western Europeans how to keep popular accounts.

Medicine: Allah's Messenger, Muhammad ﷺ said, "Allah ﷻ has not sent down a disease except that He has also sent down its cure. (Al-Bukhari)

Further, he said, "Every illness has also a cure, and when the (proper) cure is applied to the disease, it is cured with the permission of Allah ﷻ, the Exalted and Glorious." (Muslim) SO, with the guidance of the Prophet ﷺ, medicine occupied the attention of any Muslim scientist over the centuries. In the field of medicine, early Muslims concentrated on the use of drugs and herbs rather than surgery. They also knew about the importance of dieting, the climate, and mental strain in affecting the health of patients. Muslims set up Public Hospitals with trained, permanent staff, where doctors and scientists could study and do research. Ibn Sina (died in 1037 CE.) wrote a medical encyclopedia and described how epidemics spread. His book "the Canon" is the most famous in the history of medicine. Ar-Raazee (died in 925 CE.) was the first Scientist who told the difference between Smallpox and measles. Muslim Doctors became

experts in treating eye diseases. Ibn An-Nafees discovered the minor circulation of the blood before Michael Servetus who had been credited with it for a long time!

The story is long and interesting the full impact of Islamic Sciences developed by early Muslims upon Western Science has not been fully appreciated by the general public as it deserves to be.

بجاه اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه و على آله الطاهرين و اصحابه الراشدين والحمد لله رب
العلمين

Questions

Q. #	Question	Page no.
1	Narrate the definition relating to Sahaba and their excellence?	16
2	what do you know concerning to Khilafat-e-Rashidah?	16
3	Describe the lineage, qualities, and Excellence of Syedna Abu Baker Siddique ﷺ?	17
4	Enlighten Syedna Abu Baker Siddique's ﷺ Knowledge, Excellence, and Islamic Service?	18
5	<i>Syedna Abu Baker's</i> ﷺ merits in respect of morals, ethics, Compassion, charity, bravery, humility ana service to humanity?	19
6	Enlighten Syedna Abu Baker's ﷺ supreme qualities relating to Asceticism, Abstinence and Worship, Fear of Allah?	20
7	Display Syedna Abu Baker Siddique's ﷺ endorsement of Caliph and Period of Khilaafat?	21
8	- Elucidate need for Compiling of Holy Quran and preserved in a form of a book	22
9	Illustrate Syedna Abu Baker's ﷺ firm action demonstrated in following the Sunnah of Rasoolullah ﷺ?	22
10	Describe the event of Syedna Abu Baker Siddique's ﷺ disease and demise?	23



Syedna Abu Bakar Siddique (ؓ)

First Khalifah (11 H – 13 H)



Q1- Narrate the definition relating to Sahaba and their excellence?

Ans- Definition of Sahabah; Those who in the state accepting Islam had seen or met the messenger of Allah (Rasoolullah) and remained firmly practicing Islam until the end of their lives are remembered with the title of sacred appellation of Companion (sahabah). The average strength of such sacred personalities is more than one Lakh. The Blissful period of Sahabah-Karam started from the first Hijri and ended with the initial parts of the second Hijri.

Excellence (فضائل صحابه); Rasoolullah ﷺ stated the following excellences relating to the Sahabah (his companions);

1. "The people of my period and then those who are after them are pre-eminent."
2. One who had seen me or had seen them who had seen me.
3. Don't speak ill about my Sahabah because "by God (Wallahi), in whose hand is my life, if anybody spends gold equal to the size of Uhad mountain in the way of Allah wouldn't be like my Sahabh who sacrifices in the way of Allah.
4. My Sahabah are like Stars, you would be on the true path if you follow any of them.

Q2- what do you know concerning to Khilafat-e-Rashidah?

Ans- Khilaafat-e-Raashidah; Khilaafat means succession (جانشینی). Caliphate is also termed as Imam which means in the real sense Khalifah or Imam is a representative of the Prophet to his Ummah in his absence.

Rasoolallah ﷺ said "in the past, there used to be prophets in the Bani Israel (بنی اسرائیل) and they used to rule. When one Prophet passed away, the other had born by the Will of Allah. But now the Prophet Hood ended and there would be no Prophet after me. you will be Khalifah or Caliphate among you."

So, it is obvious that in the Islam, the rank of Khilaafat or Khalifah is highest after the Prophet Hood (نبوت). Now, deciding on the issues of Ummah in the absence of divine revelation and Prophetic ruling, it is obligatory to obey the ruling or decision of the Khalifah. The Prophet ﷺ also said, "follow me and my Khulaa-e-Rashidin as they are guided and trained under me."

The obligations (فرائض) of the Khilaafet in the Islam is so comprehensive and universal that fulfillment of the entire spiritual and worldly objectives of the Ummah come under it. This means Khlifah has to keep up the tasks (کاموں) of the Prophet ﷺ and maintain their pure and spotless progress free from corruption. Such qualities were found in various Sahaba (companions) but it is displayed in traits of Khufa-e-Rashidin. In short, according to the pleasure of Allah and His Messenger, their realistic desirables (حقیقی مستحق) and right beings (صحیحی مصداق) are the Khulfa-e-Rashidin.

PART-1

Syedna Abu Bakar Siddique (رضی اللہ عنہ)

First Khalifah (11 H – 13 H)

Q3- Describe the lineage, qualities, and Excellence of Syedna Abu Baker Siddique (رضی اللہ عنہ)?

Ans- Name and lineage (نام و نسب); Syedna Hadhrat Abu Baker's (رضی اللہ عنہ), Appellation (خطاب): Siddique and Ateeq, kunyet: Abu Baker. Father's name: Othman, Kunyet (کنیت): Abu khahafah. He belongs to a respected family of Quraysh of Makkah. His lineage joins at sixth descendent of Muhammad ﷺ.

Qualities (اوصاف); His source of income was trading/business. Although he was well known affluent person of the city Makkah then, he was a most intelligent and decisive intellectual possessing simplicity with helping nature. He always maintained his distance from absurdity (لغویت) like he never drank liquor and wrong-doings besides being famous in honesty and truthfulness even before accepting Islam. He was the first amongst mature persons who accepted Islam immediately after declaring Prophet Hood by Muhammad ﷺ.

Excellences (فضائل); Rasoolullah ﷺ said,

1. "Whoever offered decent treatment (حسن سلوک) to me, I recompensed them. But I couldn't reimburse Abu Baker. Nobody's prosperity could benefit me so much as of Abu Bakers'. Therefore, Almighty Allah would surely reward him on my behalf on the Day of Judgment (قیامت)".
2. "Abu Baker would first enter into the Paradise (جنت) from my Ummah".
3. "Abu Baker and Umar are like (به منزله) my sense of hearing (سماعت) and sense of seeing (بصارت).
4. "Whatever has been guided to me by way of revelation, all that I reflected into the chest of Abu Baker (رضی اللہ عنہ)".

5. "Abu Baker and Umar would be the leaders of all meddle aged men (of past & future) in the Paradise except Apostle and Prophets (انبيا و مرسلين).
6. All Mufasssireen-e-Quran unanimously agreed and there has been a consensus of Ummah on the real sense of the following two verses of the Holy Quran mentioned below!
 - a) " وَسَيَجْزِيهَا لَأْتَقِي " (And many Muttaqi (متقى) will be saved from the fire of Hell).
 - b) " إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى " (Indeed, he who is Mutaqi (متقى) amongst you is closer to Allah).
This indicates that Almighty Allah's view Syedna Abu Baker is Muttaqi and a Muttaqi is Akram (اكرم) or greatest magnificent. This proves that Syedna Abu Baker (ﷺ) is the greatest intellectual (افضل) and magnificent (بزرگ) person.
7. Rasoolullah ﷺ stated, "Abu Baker is best among men folk."
8. Similarly, Syedna Ali Mortuza ﷺ said, "In this Ummah, Abu Baker ﷺ and Umar Farooq ﷺ are better than all except Nabi the Prophet."

Knowledge and Excellence (علم وفضل)

Q4- Enlighten Syedna Abu Baker Siddique's ﷺ Knowledge, Excellence, and Islamic Service?

Ans- Knowledge and Excellence (علم وفضل); Since Syedna Abu Baker Siddique ﷺ was benefitted with the blessed company of Rasoolallah ﷺ during travel and sojourn (سفر و حضر), private and public life (خلوت و جلوت), battle and peace (جنگ و صلح) in short at every occasion and in all affairs used to perform the responsibility of private counselor (مشير خاص). Therefore, he stood exalted in the knowledge of Quran and Sunnah (كتاب و سنت). He was one of the best scholars (عالم) and ingenious (ذكى). Whenever Sahaba (companions) had a difference of opinion on a certain issue, they used to place the matter before Hardhat Abu Baker Siddique ﷺ and whatever did he say about it, would be taken as precisely virtuous (عين ثواب).

Syedna Abu Baker Siddique ﷺ was the best amongst Sahabs ﷺ as regards the knowledge of the Holy Quran. Hence Rasoolallah ﷺ during his last disease (آخرى مرض), asked him to lead the Salah as imam and declared, "Wherever Abu Baker (ﷺ) is available in any community, and then no other person can be Imam except him." As mentioned in the Hadith that Imam should only be made to a great knowledgeable person (عالم) of Quran. Therefore it is understood that Hardhat Abu Baker Siddique ﷺ is the greatest scholar of the Quran.

Islamic Service (اسلامى خدمات); Syedna Abu Baker Siddique ﷺ was the first amongst matured (بالغ) persons who accepted Islam. He was famous in his honesty (ديانت) and sincerity (صداقت) and guarded against wrong doing (برى عادتون) even before accepting the Islam. After embracing Islam, he had donated his total power (قوت) and courage (همت), entire wealth and effects (مال و متاع), his life (جان) and offspring (اولاد), in short, whatever he had for the pleasure (رضاجوى) of Allah and His Messenger ﷺ. He used to be always with Rasoolallah ﷺ during travel and sojourn (سفر و حضر) and

migrated to Medina leaving alone his family (اہل و عیال) in the mere (محض) love of Allah and Rasool ﷺ. For instance!

He and Rasool-e-Kareem ﷺ took up the journey from Makah during the night although the disbelievers were in his pursuit (تاقب) and bent upon martyring (شہید کرنے) him. But Syedna Abu Baker Siddique ؓ was a fellow traveler (رفیق سفر). While walking on a rough path, the blessed feet of Rasoolallah ﷺ injured, Abu Baker Siddique ؓ carried him ﷺ upon his shoulder up to the cave 'Hirah (غار حرا) and served him with deep piety (جانثاری) in the cave (غار) too.

In short (الغرض), for the propagation of Islamic objectives, the deeds like defending (حمایت) and loyalty (رفاقت) of the Prophet ﷺ and spending vast wealth in promoting the Islamic way of life (دین الہی), enduring in difficult situations and taking a firm stand against enemies of Islam, are such deeds of which a huge portion was shared by Abu Baker Siddique ؓ.

Moral Ethics (اخلاق و عادات)

Q5- Syedna Abu Baker's ؓ merits in respect of morals, ethics, Compassion, charity, bravery, humility ana service to humanity?

Ans- Moral Ethics (اخلاق و عادات); Syedna Abu Baker Siddique ؓ described naturally with praiseworthy (اخلاق حمیدہ) qualities like surrendering to Allah' (تسلیم), patience and trust in Allah (صبر و توکل), extremely kind-hearted, highly regarded charitable (سخی باوقار), merciful and courageous (حلم و شجاع) and excellent God-fearing and devoted lover of Rasoolullah ﷺ.

Compassion and charity (جود و سخا); Abu Baker Siddique ؓ had forty thousand dinars (cash) with him while accepting Islam. He spent the entire amount in spreading Islam, helping poor Muslims like Syedna Belal ؓ, etc. to set them free by purchasing from their cruel owners. Thus his only five hundred Dinar remained which he brought with him when he migrated to Medina. He kept on extending financial support to Islam by way of trading in Medina. Not even a little (حبہ) amount left with him when he passed away to the court of heaven (واصل حق ہوئے).

Boldness (شجاعت); once Syedna Ali ؓ questioned the menfolk, "Who is a most powerful person (شجاع ترین شخص) in your view?" They said, "You (ؓ)". Syedna Ali ؓ said, "I always fight with a person equal to me. Is it called bravery (شجاعت)? Abu Baker Siddique ؓ is the bravest person." He further clarified and said, "When we prepared tent (سائبان) in the battle field of Bader for Muhammad Rasoolullah ﷺ, we inquired as to who would be with Rasoolullah ﷺ and guard him against the attack of atheists (مشرکین)? By God, no one from us could dare to respond except Abu Baker ؓ who stood by Rasoolullah ﷺ with a naked sword in his hand and never allowed anyone to come near."

Abu Baker Siddique ؓ declared war against those tribes of Arab who apostatized (مرتد ہو گئے) from Islam or those who refused to pay 'Zakat' (religious tax 2.5%). But Sahaba Karam advised soft dealing keeping in view the delicacy of the time, but he clearly stated, "if the people denied giving even a piece of the rope due from obligatory Zakah (زکوٰۃ), I will surely make 'jihad' against them. If Muslims don't support me, I will combat alone in the way of Allah".

Humility (تواضع); Abu Baker Siddique ؓ being Khilfah, used to milk (دودھ دوہ دیتے) the she-goats brought to him by local girls. Sometimes used to help to do work of resident's locality, perform the service of weak and old people. The state of affection (شفقت) was such an extent, that often children used to run after him calling "O, Baba (Daddy)" and embraced him whenever they saw him around. He used to carry out his work. His lifestyle was very simple i.e. wearing rough clothe and often putting on one sheet of cloth, and covering with other. He used to take a simple diet. His simplicity improved further after he became Khalifah. For instance!

Once he was sitting in a gathering and a person came and paid him respect and said, "As-Salam Alaikum ya Khalifah-e-Rasoolallah." Then he ؓ said, "Why you did explicitly pay respect to me only in all the gathering?"

Service to Humanity (خدمت خلق); One day Rasoolullah ﷺ while addressing Sahaba Karaam said today amongst you!

1. Who did observe fast?
2. Who did feed the poor (محتاجوں)?
3. Who did call on (عیادت) a diseased person?
4. Who did attend the funeral procession?

Hardhat Abu Baker Siddique ؓ the only person stood and said, "I did perform all these acts." Then Rasoolullah ﷺ declared, "A one who possessing these qualities (اوصاف) will be heavenly (جنتی) person."

A blind old lady left on the out cuts of Medina. Syedna Umar ؓ always used to go there to serve her. But it was known when he reached there that someone had served her and gone. One day he went a bit early and stood hiding behind its door. He saw the man who came on time, was Syedna Abu Baker ؓ and it was the period of Khilaafat.

Asceticism, Abstinence and Worship, Fear of Allah

Q6- Enlighten Syedna Abu Baker's ؓ supreme qualities relating to Asceticism, Abstinence and Worship, Fear of Allah?

Ans- Asceticism and Abstinence (زید و تقوی); Syedna Abu Baker ؓ used to hate the authority or ruling (امارت), Material comfort (دنیاطلبی), majesty (جاه پسندی). He might have accepted the substantial burden (بارگراں) of Khilaafat merely to protect the Ummah against differences and disintegration (تفریق و اختلاف). For an instant, he emphasized many times in his sermons (خطبوں) that, “if anybody is prepared to take the burden of Khilaafat, I will be stepping down happily.

Once his slave bought some eatable things and offered him. When he consumed it, he came to know that it was not lawful (حلال) eating, he then omitted whatever he consumed by putting in fingers into his throat and repented, crying (گڑگڑا کر) and begging forgiveness in the court of Almighty Allah.

Worship and Fear of Allah (عبادت و خوف خدا); Hardhat Abu Baker Siddique ؓ memorized the complete Quran. He would be screaming deeply (زار زار) while reciting the Holy Quran, performed Salah the whole night and keep observing fast extensively. He once saw a bird sitting on a tree and said, “O bird, you are so lucky that you sit under the shed of trees, eat and drink happily and have no fear of accountability in the future. Would that the Abu Baker be like you.

Subsistence (گزاره); though, being a Khalifah, he never hesitated to undertake trading and business (تجارت), often conveyed the goods on the shoulder, go to the market and carried on his business (خرید و فروخت). This practice (عمل) was carried out for six months. But when the obsession (مشاغل) with Khilaafat increased and his business caused harm to the activities of Khilaafat, simple livelihood and clothing were approved for him as suggested by the Sahaba, with a condition that the old clothing is returned to Ba’atul-Maal.

Imagine! How astonishing (حیرت خیز) is it, after spending forty thousand Dinars as help (خیرات) in the way of Islam and yet Syedna Abu Baker Siddique ؓ had been shouldering the enormous responsibility of Khilaafat with such a meager livelihood unfolds the great quality of Amirul Mominin, the first caliphate.

Endorsement of Caliph and Period of Khilaafat

Q7- Display Syedna Abu Baker Siddique’s ؓ endorsement of Caliph and Period of Khilaafat?

Ans- Endorsement of Caliph (خلافت کا ثبوت); The Khilafat-e-Syedna Abu Baker Siddique ؓ has been endorsed (ثابت) by the following Sahih Ahadith;

1. Rasoolullah ﷺ said, “Follow Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ after me.”
2. One Bibi (Sahabiah) came and inquired about an issue and while leaving back, she asked, “Ya Rasoolallah ﷺ when I come again and wouldn’t find you (in case of your demise), from whom should I inquire issues?” He (ﷺ) said, “If you don’t find me, then go to Abu Baker Siddique ؓ.”

3. Rasoolullah ﷺ during his mortal disease (مرض الموت), directed, “his blessed spouse (زوجہ) Aisha Siddiquah ﷺ to call her father and brother so that I may dictate them some write up, as I have apprehension that somebody might wish (تمنا) for himself, that he is the most worthy person—But Allah ﷻ and all Muslims don't like anybody except Abu Baker.”
4. Rasoolullah ﷺ fell ill and the illness deepened. Then he directed Hadhrat Abu Baker (رضي الله عنه) to lead the congregational Salah as Imam. Syedna Abu Baker Siddique ﷺ performed the Imamate for five days during the blessed lifetime of Hudhoo Akram ﷺ. This was the clear signal for Khilaafat (succession) of Syedna Abu Baker Siddique ﷺ, because, Imamate (امامت) of Salah was the exceptional rank of Hudhoo Akram ﷺ and in his lifetime he granted to Abu Baker Siddique ﷺ.
Hadhrat Syedna Ali ﷺ stated, “I was present as a right and healthy person when Rasoolullah ﷺ was directing Abu Baker ﷺ to act as Imam for Salah. When Rasoolullah ﷺ liked him for our spiritual purpose (معاملات), why not we too like him for our worldly dealings (معاملات).”

In short (الغرض), after the demise of Rasoolullah ﷺ, Syedna Abu Baker Siddique ﷺ was elected unanimously as Khalifah of the Rasoolallah ﷺ through consensus (ijma) of Sahabah Karama.

Period of Khilaafat; Syedna Abu Baker Siddique ﷺ had to face extremely threatening situations. While one side, the false pretenders of prophet-hood (جهوئے مديان نبوت) raised suddenly and were designed to upset Islamic culture. The other side apostates (مرتدين) from 14 tribes raised the banner of revolt. The rebels of Zakat (منكرين زكوة) created added disruption (شورش). The Kaiser-o-Kisra (Roman Empire) on both sides of the border of the Islamic regime, was looking out for attacking the Muslims. But Syedna Abu Baker Siddique ﷺ with his dynamic discretions (تدبر) rooted out all the false claimants of Prophet-hood and received Zakat from rebels (منكرين) effectively by using power to yield them.

The cities of Iraq (عراق) which belonged to Kisra (Rome) were captured one after another. Also managed various ways for military assaults on Romans in Syria (شام). For instance, various cities were occupied and the Islamic army besieged (محاسره) Damishq (دمشق) the capital of Syria. These victories established the Muslims prestige in the hearts of Romans, which opened the doors for future conquests (فتوحات).

In short, the successor of Rasoolullah ﷺ performed the obligations of Islamic duties in such a short period of two and quarter years of his Khilaafat, proved that Syedna Abu Baker Siddique ﷺ was the person next to the Prophet ﷺ who could revive the fresh life (تازہ حیات) to the Islam

and the one who ensured the greatest favor to the world of Islam was none other than the personality (ذاتِ گرامی) of Syedna Abu Baker Siddique ؓ.

(جمع قرآن) Compiling of Holy Quran

Q8- Elucidate need for Compiling of Holy Quran and preserved in a form of a book?

Ans- Compiling of Holy Quran (جمع قرآن); during the battle against the false pretenders of prophet-hood (جھوٹے مدیان نبوت) and apostates (مرتدین) of Islam, many Memorisers of Quran (حفاظِ قرآن) i.e. the companions (صحابہ) were martyred (شہید). Syedna Omar ؓ realized that if this series of martyrs (سلسلہ شہادت) of Sahaba continued, the most of the Holy Quran would be lost. Therefore he moved a motion (تحریک) to the Khalifah Syedna Abu Baker Siddique ؓ for making arrangements of a compilation of Quran-Sharif. The Khalifah accepted the motion and directed Syedna Zaid bin Thabit ؓ (who was a scribe (کاتب) of revealed Word (Quran) during Rasoolullah's ؐ lifetime) to pile up the Holy Quran. Syedna Zaid bin Thabit ؓ with extreme effort and care (کوشش و احتیاط) collected all various parts of the Quran which were written on pieces of paper, bones (ہڈیوں) and the leaf of trees (پتوں) and compiled successfully in a form of a book or Quran.

(سنتِ رسول کی پیروی) Following the Sunnah of Rasoolullah ؐ

Q9- Illustrate Syedna Abu Baker's ؓ firm action demonstrated in following the Sunnah of Rasoolullah ؐ?

Ans- Following the Sunnah of Rasoolullah ؐ (سنتِ رسول کی پیروی); Rasoolullah ؐ in his mortal disease (مرضِ وفات) ordered the Islamic army to move under the leadership of Osama bin Zaid ؓ for combating against Roman Empire but the army couldn't move on account of Rasoolullah's ؐ severe illness and subsequent demise. But Syedna Abu Baker Siddique ؓ on the next day of his becoming the Khalifa directed Osama bin Zaid ؓ to move according to the instruction given by the Prophet ؐ. But as the news of the passing away of the Prophet ؐ spread in the Medina, most of the close by Arabs apostatized (مرتدین ہو گئے) from Islam. The companions after mutual consultations advised Syedna Abu Baker Siddique ؓ and said, "Under such delicate circumstances, it is not safe for the Medina to be without Army." But he replied, "I wouldn't call back the army whom Rasoolallah ؐ ordered to move, even if the deadly wild animals attack us looking at empty Medina due to moving out of Army."

All men folk kept quiet rather agreed by seeing daring action and perseverance (جرات و استقلال) of Abu Baker Siddique ؓ. In addition, the tribes were awestricken (ڈھاک بیٹھ گئی) thinking that if the Muslims were not powerful enough, they wouldn't have sent out the Army. On the other

hand, Osama bin Zaid ﷺ rushed up to attack and defeated the Roman army, and returned to Medina safely as a successful conqueror.

(بیماری اور وفات) Disease and demise

Q10- Describe the event of Syedna Abu Baker Siddique's ﷺ disease and demise?

Ans- Disease and demise (بیماری اور وفات); Syedna Abu Baker Siddique ﷺ fell sick on 7 Jamadi-ul-Aakher 13ھ. When the illness increased severely, he appointed Syedna Omar Farooq ﷺ as his successor (جانشین) consulting with eminent companions (صحابہ). Because Syedna Abu Baker Siddique ﷺ believed through his experience of quite a long period (مدتوں) that the burden (بارگراں) of Khilaafat couldn't be endured by anyone except Syedna Omar Farooq ﷺ.

During disease, Syedna Abu Baker Siddique ﷺ remitted back, the total amount to Bait-ul-Maal which he got during the time of Khilaafat as pension (وظیفہ) by selling his land. He also inquired and found that during his Khilaafat the extra facilities like a slave (غلام), she-camel (اونٹنی) and a sheet (چادر) worth rupee 100/- were provided to him. He had drawn up his 'Will' (وصیت) that after his demise, all these facilities (چیزیں) passed on to them to next Khaliah. When those things were offered to Syedna Omar Farooq ﷺ, he very much cried (بہت روئے) and said, "O Abu Bake (ﷺ), you left a tough job for your successor (جانشین)."

Syedna Abu Baker Siddique ﷺ passed away at the age of 63 years and was laid to rest by the side of Rasoolallah ﷺ in a position that his head was parallel to the chest of Rasoolallah ﷺ in the Gummad-e-Khidhrah in Medina. **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

Syedna Omar bin Khattab ﷺ

Second Khalifah (13 H – 23 H)

Questions

Q. #	Question	Page no.
1	Describe the lineage and qualities of Syedna Omar bi Khattab ﷺ?	26
1	Quote the narrations and give a brief account of the status of Syedna Omer (ﷺ) before accepting Islam?	26
2	Enlighten briefly the role of Syedna Omar bi Khattab ﷺ, after accepting Islam concerning his sincere services to Islam?	27
4	Elucidate the impact of Syedna Omar's ﷺ tenure of Khilafat on worldwide social and administrative Islamic reforms (اصلاحين)?	28
5	Write briefly about the Distinctive feature of Farooqi Victories?	30
6	What do you know concerning Syedna Omar's ﷺ morals, ethics, habits, and equality?	30
7	Exemplify the features of Syedna Omar's ﷺ Justice and fair play?	31
8	Enlighten the qualities of Syedna Omar ﷺ about Worship, Fear of Allah, Love, and Devotion to Rasulullah ﷺ?	32
9	Exemplify the magnificent features of Syedna Omar's ﷺ Service to Humanity?	34
10	Elucidate Syedna Omar's ﷺ, exemplary reforms and inventions?	36
11	Enlighten Syedna Omar's ﷺ Sacrifice and Excellences illustrious Qualities?	37



Syedna Omar bin Khattab ؓ

Second Khalifah (13 H – 23 H)



Q1- Describe the lineage and qualities of Syedna Omar bi Khattab ؓ?

Ans; Name and lineage (Naam-o-Nasab); Name – Omar, Laqab – Farooq, Kunniat – Abu Hafadh, Father's name – Khattab, Family – Quraish, Source of income – Trading. Progeny - His lineage joins at 8th descendent to Muhammad ﷺ.

Qualities (صفات); He possessed expert knowledge of progeny (نسب), Soldiering (سپہ گیری), Orator (مقرر), Reading & writing (لکھنا پڑھنا). Besides he was an honest (دیانتدار), Prompt (مستعد), Well-acquainted (معاملہ فہم) person. He was known as a reliable (معتمد) person in his community. So, he has trusted the imperative work of recommending to the people in need. He was daring in nature.

Syedna Omer (ؓ) before accepting Islam

Q2- Quote the narrations and give a brief account of the status of Syedna Omer (ؓ) before accepting Islam?

Ans- Syedna Omer (ؓ) before accepting Islam; Once Rasoolallah ﷺ supplicated for him for accepting Islam and said, "O Allah ﷻ! Exalt Islam with Ibn Hush sham (ابوجہل) or with Omar bin Khattab." However, the supplication was accepted in the favor of Omar bi Khattab ؓ. This shows what noteworthy quality he would had possessed before embracing Islam.

There are many narrations (روایتیں) about him relating to Islam. There is one famous narration that! Initially, Omar bin Khattab was a rigid enemy of Islam. He used to harass cruelly the Muslims when he caught hold of them. The Islamic faith once is intoxicated (چڑھا), never fall off (نہیں اترتا). When, he realized that despite his rigid oppression, not a single Muslim be backed out (پھرا) from Islam, then drew the sword (تلوارسنہالی) in his hand with an intention (نعوذباللہ) to assassinate the founder of Islam (بانی اسلام) ﷺ. On the way, he came to know about the acceptance of Islam by his sister and brother-in-law. So, he first reached his sister's house. They were reading the Quran. As they heard the food fall (آہت پاکر) of him, they stopped reading and the parts of Quran be hidden. As already overheard the voice, he asked them, "What this voice was?" Sister and her husband tried to hide the fact. Omar (ؓ) said, "I came to know that you became apostate (مرتد)", and then started beating up badly the brother-in-law (بہنوئی). When his sister tried to save him, he beat her too until the blood started flowing. She emotionally

retorted, "O, Omar! You do, whatsoever you like, we have become Muslim and will remain Muslim." The words spoken by emotionally injured sister touched him (رقت بهوئی), and asked, "Let me hear which you were Reciting?" When he heard the Quran, it's every word affected him and he shouted saying, "أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ"

After that, he straight went to Rasoolallah ﷺ who was formerly available under refuge in the house of Syedna Arqam (رضي الله عنه). Rasoolallah ﷺ inquired, "Omar, why had you come? He replied in a most humble voice," I came for accepting Islam." Rasoolallah ﷺ and the Sahabah delighted and shouted the Takbir (اللَّهُ أَكْبَرُ) that echoed (گونج اٹھی) in the mountains of Makkah (مَا شَاءَ اللَّهُ). So far, the Muslims used to worship Allah ﷻ, the one God by hiding themselves. When Syedna Omar bin Khattab رضي الله عنه became Muslim, the Salah was being performed openly in the khana-e-K'abah. And based on it, an appellation (لقب) of 'Faarooq-e-Azam' was granted to him by the Prophet Muhammad ﷺ. At this event, Gabriel (مبارک بادی) also offered greetings (مبارک بادى) to Rasoolallah ﷺ on behalf of people of heaven on accepting Islam by the Omar bi Khattab رضي الله عنه.

Syedna Omar bi Khattab رضي الله عنه, after accepting Islam

Q3- Enlighten briefly the role of Syedna Omar bi Khattab رضي الله عنه, after accepting Islam concerning his sincere services to Islam?

Ans- After accepting Islam, Syedna Omar رضي الله عنه had played such a memorable role in the performance of sincere (پُرخلوص) services (خدمات) to the Islam that the era of Omar رضي الله عنه would be recalled by the world from time to time. He never hesitated to sacrifice his life (جان), wealth (مال), dignity (عزت), kinship (قربابت), and kindred (يگانگت) for the sake of the pleasure (مرضی) of Allah ﷻ and His true Prophet ﷺ. He had been enduring with magnanimity (پامردی) all the Islamic problems that transpired on him. He participated in all the Islamic combats (غزوات) along with Rasoolallah ﷺ. He was always actively prepared (مستعد و سرگرم) in defending Rasoolallah ﷺ and serving of Islam. He never hesitated to contribute financial support to Islam as and when needed. For instances!

1. At the time of Tabook battle (غزوه تبوك), he offered half the provision (مال) of his home to the Prophet ﷺ.
2. He never considered the concern of kinship (قربابت) and love (محبت) but preferred always the loyalty to Islam. For example, during the battle of Bader (غزوه بدر) his maternal uncle (مامون) A'azimi bin Hush-sham fell a prey to the Farooqi's dagger.
3. One day, Rasoolallah ﷺ was unhappy with his spouses (ازواج مطهرات) on some matter and was sitting alone on a separate place where nobody was allowed. Syedna Omar رضي الله عنه requested repeatedly for granting permission to come in.

- When not allowed, he said loudly, “By Gog (خدا کی قسم)! I haven’t come for recommending (my daughter who is your blessed spouse) Hafsa (رضی اللہ عنہا). If Hudhoor (رضی اللہ عنہ) orders me, I will behead her (گردن اڑادوں)”.
4. Also, he advised that the prisoners of Bader battle be killed in a manner that each one of us ought to slay his relative. This episode (واقعه) is also mentioned in the Holy Quran in support of his advice.
 5. The words of Azan (اذان) in the Islam, are the interpretation of the dream of Omar bi Khattab (رضی اللہ عنہ), by which the notifications (اعلان) of monotheism (توحید) and prophethood (رسالت) echo five times day and night all over the earth and heavens.
 6. After the demise (وفات) of Rasoolallah (ﷺ), Syedna Omar (رضی اللہ عنہ) played a wise and vital role in electing and appointing the (رضی اللہ عنہ) Khalifah (جانشین). Because one side the enemies of Islam were waiting for an opportunity and on the other side, there seemed to be an argument (جھگڑا) between Mujahedeen and Ansar for the Khilafat and the issue was likely to prolong. On getting its information, Syedna Abu Baker Siddique (رضی اللہ عنہ) and Syedna Omar bi Khattab (رضی اللہ عنہ) both Hadhraat reached the spot, looked at the state of affairs, and then Syedna Omar (رضی اللہ عنہ) took initiative and pledged his Ba’ait on the hands of Syedna Abu Baker Siddique (رضی اللہ عنہ). Thus he curbed the likely hazard (فتنه) by electing an ideal Khalifah of Rasoolallah (ﷺ).
 7. Syedna Omar (رضی اللہ عنہ) prepared (آماده) Abu Baker Siddique (رضی اللہ عنہ) to compile the various parts of Quran in a form of Book (کتاب).

Syedna Omar’s (رضی اللہ عنہ) Khilaafat (خلافت)

Q4- Elucidate the impact of Syedna Omar’s (رضی اللہ عنہ) tenure of Khilafat on worldwide social and administrative Islamic reforms (اصلاحیں)?

Ans- Syedna Omar’s (رضی اللہ عنہ) Khilaafat (خلافت); Syedna Abu Baker Siddique (رضی اللہ عنہ) during his tenure itself guessed thoroughly that the heavy burden (بارگراں) of Khilaafat couldn’t be endured by anyone better Syedna Omar (رضی اللہ عنہ). Therefore, when Syedna Abu Baker Siddique (رضی اللہ عنہ) Fell sick and the illness increased severely, he was losing hope for his life, got prepared an agreement (عہدنامہ) for appointing Syedna Omar Farooq (رضی اللہ عنہ) as his successor (جانشین) by consulting with eminent (اکابر) companions (صحابہ) like Syedna Othman (رضی اللہ عنہ), Syedna Ali (رضی اللہ عنہ), Syedna Abdul Raman bin Auf (رضی اللہ عنہ) and received approval of all Muslims by notifying in an open announcement. Thus, on the day of the demise of Syedna Abu Baker Siddique (رضی اللہ عنہ) on 22 Jamadi-ul-Aakher 13ھ, Syedna Omar Farooq (رضی اللہ عنہ) took ‘Ba’ait’ formally (باضابطہ) from all Muslims as 2nd Khalifah of the Prophet (ﷺ).

Syedna Omar’s (رضی اللہ عنہ) period of Khilafat has been recalled in the history of Islam as a period of advancement (ترقی) and elevation (عروج). Leave people who loved (موافقین), the extremely

opposite folks (مخالفین) also visualized Syedna Omar's ﷺ period of Khilafat as the grace and blessing of Allah ﷻ (خدا کی رحمت), not only for the Islam but also for the entire world. He propagated the principles (اصولوں) of Allah ﷻ and His Messenger ﷺ in its true sense (صحیح معنوں) and established Allah's Khilafat on Allah's earth and opened ways (راستے) for the ethics (اخلاق) and teaching (تعلیم) of Muhammad ﷺ to reach out in the nook and corners (گوشے گوشے) of the world.

Islamic service (اسلامی خدمات) as Khalifa; It is a fact, that Syedna Omar ﷺ had played such a dynamic role for the worldwide social and administrative Islamic reforms (اصلاحیں) ensuring such a universal peace and security that the history of Islam (تاریخ اسلام) couldn't cite its precedent (مثال). He was always active (مستعد) in every aspect for protecting the Islam and its peaceful values for the entire humanity. He remained present always in Islamic battles (غزوات) along with Rasoolallah ﷺ and displayed his sterling qualities (آب دار جوہر) of striking with his sword. He also had left no stone unturned (کوئی دقیقہ نہیں چھوڑا) in propagation (اشاعت) of Islamic aims and objectives. During his time of Khilafat, the way Muslims attained the power and grandeur (قوت و شوکت) that they couldn't get before his period nor after till now. For instance, the territories like Egypt (مصر), Syria (شام), Rome, Iraq, Persia (فارس), Egypt (مصر) and several countries were brought under the Muslim's control. And such a splendid victory (عظیم الشان) attained that there would be no exaggeration (مبالغہ) in saying, "That Rasoolallah ﷺ laid foundation stone (بنیادی پتھر) of Islamic ruling (حکومت) and the Syedna Omar ﷺ could make an outstanding (شاندار) structure on it.

The period of Khilafat of Syedna Omar ﷺ was known for highly development (ترقی) and success (عروج) as Golden Period in the Islamic history. He opened doors of various practical approaches (حکمت عملی) to spread the teachings and moral ethics of Prophet Muhammad ﷺ all over the nook and corner (گوشے گوشے) of the world. He had wiped out (مٹادیا) the cruelty and tyranny (ظلم) from the face of the world (صفحہ دنیا) and inhabited the world with the practical patterns (عملی نمونہ) of justice and fair-play (عدل و انصاف), freedom of masses (آزادی عام) and equality (مساوات). This was the reason, that victories and propagation of Islam infolded (گھیر لیا) the Arab and non-Arab regions of the world. The entire victorious and occupied area of the Islamic empire expanded (پھیل گیا) unto thousands of miles in East, South and north of the world. At the time of planning for invasion (لشکر کشی), the army officers were well-ordered to first enlighten the merits (خوبیاں) of Islam to the people then take up inviting them to embrace Islam and in the case of force invasion (مجبوراً لڑائی) became inevitable (کرنا پڑے), don't stand in the way (مزاحمت) of children, old aged men and women and Fight only with those who bent upon fighting with you. Further, cutting trees was strictly forbidden.

The distinctive feature of Farooqi Victories

Q5- Write briefly about the Distinctive feature of Farooqi Victories?

Ans- The distinctive feature of Farooqi Victories (فتوحات فاروقی کی خصوصیات) are as following;

1. The conquests (فتوحات) of Syedna Omar ؓ were not based on wrath and oppression (قہروظلم) like common conquerors (عام فاتح), but fairly, they were based on justice and fair play (عدل و انصاف). The massacre of people (قتل عام) be one side (ایک طرف), even cutting of trees was also banned. Children and old aged persons were not held up except troops in the battle and no person is killed, nor breaking of promise even with the enemy allowed.
2. Generally, victories (فتوحات) of other victors (فاتحین) used to be like passing by clouds which came heavily dark and then dispersed. On the contrary, victories of Farooqi were based on such dependability (استواری) that those countries which were conquered in those days, a major part of them are still under Muslim's control even after passing fourteen hundred years. During the time of Syedna Omar ؓ itself, all the departments of government were formally established.
3. In short, when we have a detailed look at the Syedna Omar's ؓ political prudence (سیاسی وتدبر), military discipline (نظم و نسق), organization of regions (انتظام مملکت) and outstanding (عظم الشان) victories, it would be proved that there had been no subjugator (فاتح) and subjugation (حاکم) comparable to Syedna Omar's ؓ character (خصوصیت) in the history of the world till date.

Moral Ethics and Habits (اخلاق و عادات)

Q6- What do you know concerning Syedna Omar's ؓ morals, ethics, habits, and equality?

Ans- Syedna Omar's ؓ was the embodied (مجسم) symbol (نمونہ) of Islamic moral ethics. He was unique particularly in respect of asceticism and abstinence (زہد و تقوی), true faith (حق پرستی), truthfulness (راست گوئی), humility (تواضع), simplicity (سادگی). He beheld the respecting (ادب) and following (پیروی) of Syedna Abu Baker ؓ was as essential as the obedience (اطاعت) and following (پیروی) of Rasoolullah ﷺ. Initially, Syedna Omar ؓ wanted to stand on the pulpit (ممبر) of Rasoolallah ﷺ to read the sermon (خطبہ), but he sat down at the stage where Syedna Abu Baker ؓ used to place his legs and said, "Sitting at the place where Abu Baker used to put his legs is suitable for me."

Equality (مساوات); Syedna Omar ؓ was a perfect symbol (کامل نمونہ) of Islamic equality. For him, the King and the beggar (شاہ و گدا), the rich and the poor (امیر و غریب), the low and the high (ادنی و اعلی) all were equal on a par with (بلحاظ) their rights (حقوق). For him, the Masjid-e-Nabavi was

the best place for conducting court (دریاری) proceedings. He always preferred to sit on the ground and perform all his governmental works. Lower cadre folks also used to stand up and raise objections freely (بے تکلف) on the deeds of Syedna Omar ؓ but he normally pacifies them by clarifying the actual situation (اصل حال) in a very forbearing and tolerating (حلم و بردباری) manner.

He often used to say, "For myself, the privilege (حق) on Muslim's Ba'itul mal (Public Treasury) is as much as a custodian (سرپرست) used to have on an orphan's prosperity (مال)." For instance!

1. **On one occasion**, Syedna Omar's ؓ stood on pulpit (ممبر) and said, "O menfolk listen!" Meanwhile, a person stood and said, "We wouldn't listen nor obey." When he enquired the reason? The man replied, "Those sheets (چادر) that were received in the booty (مال غنیمت) were distributed as per one's share one sheet (چادر). But you have one sheet on your body and a shirt made of the sheet, shows that you received more than your share?" Syedna Omar's ؓ hinted towards his son Abdullah bin Omer ؓ who clarified the man and said, "Ameerul-Momineen (Omer ؓ) received only one sheet as his share but the sheet (چادر) with which his shirt (کرتا) prepared, is of my share that I offered him." Then the objector (معترض) said, "Well! We are now ready to listen to your order and act upon it."
2. **On another occasion**, Syedna Omar ؓ had some litigation (نزاع) with Syedna Abi k'ab ؓ. Syedna Abi k'ab ؓ who filed a law-suit in the court of the then Judge (قاضی وقت) Syedna Zaid bin Thabit ؓ. Syedna Omar ؓ though being glorious Khalifah, presented himself in the court as an alleged person (مدعی علیه). Syedna Zaid ؓ paid respect to him. But Syedna Omar ؓ said, "This is your first injustice (ظلم) and then said, "as long as Omer ؓ and an ordinary man be seemed alike in your view, you can't be deemed fit for the post of Judge (قاضی).

Justice and fair play (عدل و انصاف)

Q7- Exemplify the features of Syedna Omar's ؓ Justice and fair play?

Ans- Justice Farooqi (عدل فارقی) and whipping Omeri (دره عمری) is a well-known term of Syedna Omar ؓ and as regard to Justice and fair play (عدل و انصاف), Rich and poor (امیر و غریب), related and unrelated (خوش و بیگانه) all were equal for Syedna Omar ؓ. Then, strict guidelines and rulings were issued to top-level official and various effective systems of their execution (عمل آوری) and monitoring (نگرانی) were also set up. Through which Syedna Omar ؓ used to know up-to-date the state of affairs of far-off places. For few examples!

1. When Abdullah the son of Omrow bin Al-'Aas (عمرو بن العاص) ؓ the governor of Egypt (مصر), his son Abdullah had whipped a person without proper cause. Syedna Omar ؓ made sure

that the governor's son Abdullah also be whipped (کوڑے لگوايا) by the same person before his father the governor.

2. A man complained about an official (حاکم) that he stroke him 100 whips (کوڑے) for no-fault (بے قصور) of mine. Syedna Omar ؓ without delay (بلا تامل) ordered the plaintiff (مستغیث) to hit back 100 lashes to the official in the public gathering (مجمع عام). But a respectable governor Omrow bin Al-'Aas (عمر بن العاص) ؓ submitted, "This order (امر) will be unbearable (گران) for officials (حکام)." Syedna Omar ؓ replied, "Yes! But then, isn't it possible for me to evade taking retaliation (انتقام) from criminals."
3. Syedna S'ad bin Waqar ؓ built a palace (محل) for himself in Koofa (کوفه) with a long way entry (gate). When Syedna Omar ؓ came to know, caused the pales to be burned down (جلوادیا), with a view (اس خیال سے) that it might hinder (رکاوٹ) the approach of the needy people (اہل حاجت) up to the governor.
4. During the time of drought (قحط) in the Arab, Syedna Omar ؓ gave up taking mutton, fish, in short (الغرض) every delicious thing until the public got rid of the calamity of famine (بلائے قحط).
5. The olive oil (زیتون کاتیل) once received from Syria (شام), and after its distribution had been completed with the help of a cup, the leftover oil in the cup was used for rubbing his hairs by one of the sons of Syedna Omar ؓ. When he noticed, got angry at his son and made his head clean-shaven.

Worship and Fear of Allah (عبادات و تقوی)

Q8- Enlighten the qualities of Syedna Omar ؓ about Worship, Fear of Allah, Love, and Devotion to Rasulallah ﷺ?

Ans- Worship and Fear of Allah (عبادات و تقوی); Syedna Omar's ؓ used to performing Salah entire night and in the late-night he used to also wake up his family members (اہل و ایال) for performing the Salah. When he was injured at the time of his martyrdom (شہادت) and there was heavy bleeding, yet he was performing Salah. He used to observe fast frequently. He used to perform Hajj every year during the time of his Khilafat. He accustomed to being shedding tears (گریزاری) due to fear of Allah ﷻ and so, often caught hold the innocent children and tell them to pray for him. Once he picked up a straw (تنکا) from the ground and said, "would that (کاش) I will be a straw (تنکا) and I wouldn't have born." Every night he used to assess (محاسبہ) his nafs (self) and be hitting at his own back to penalize himself for his mistakes and shortcomings.

Love and Devotion to Rasulallah ﷺ (محبت و احترام رسول); Syedna Omar ؓ had such a love and devotion for Rasoolullah ﷺ that he was ready to sacrifice his life, offerings (اولاد) and everything for the sake of him ﷺ. For instances!

1. One day when Rasoolullah ﷺ was a bit unhappy with his spouses (ازواج مطهرات) and was sitting in an isolated place where nobody was allowed to come. In that situation, Syedna Omar ؓ Requested permission repeatedly to come in, but he was not allowed. Then he shouted saying, "I haven't come to recommend Hafsa (ؓ) [the D/o Omar ؓ and also Ummul-momineen]. If you order me, I shall behead her."
2. When Allah ﷻ commanded in the Holy Quran that, "O believers, do not raise your voice above the voice of the prophet ﷺ." Then Syedna Omar ؓ took an oath that "I will never speak in a loud voice before Rasoolullah ﷺ."
3. He used to love everything of Messenger of Allah ﷺ more than his own life (جان) and effects (مال) and would like to stand firm on it. A sahabi (companion) had a mug (پيالہ) of Rasoolullah ﷺ. Syedna Omar ؓ often goes to him and drinks water with the same mug.
4. Syedna Omar ؓ always considered taking care (خبرگری) and service (خدمت) of the spouses (ازواج مطهرات) and descendants (نسل) of Rasoolallah ﷺ as an indispensable act (مقدم) over other obligations (فرائض). Thus he was keen to keep up the excellence (فضیلت) of Bani Hashim (بنی ہاشم) in every aspect. He conducted himself with Syedna Imam Hasan ؓ and Syedna Imam Husain ؓ with utmost warmth (خلوص) and affection (محبت) and used to keep their excellence (فضیلت) and rights (استحقاق) always in mind.
5. Syedna Omar ؓ used to regard very much the relations of Rasoolullah ﷺ. The pays (وظیفے) of blessed spouses of the Prophet ﷺ (ازواج مطهرات) were more than others. He approved the subsistence (گزارا) of Hadhrat Osama bin Zaid ؓ more than his son. The son said, "Osama is no way better than me." He replied, "Yes, but Rasoolallah ﷺ used to like Osama more than you." Likewise, when money (مال) received from the conquest of Mada'in (مدائن) he gave to Syedna Hasan ؓ and Syedna Husain ؓ twofold than his son. When protested by his son, he explained, "The dignity which their ancestors (بزرگوں) had, your forefathers didn't. Also While kissing to black stone (حجر اسود) he said, "I know that you are a stone which neither gives loss nor benefit but since Rasoolallah ﷺ kissed you, I am kissing you too."
6. Syedna Omar ؓ is accustomed to regarding and honour all Holy places. He used to safeguard and issue directives to repair all those sacred monuments existing in Syria (شام), and Persia (ایران) and anywhere else. The grave of Hadhrat Daniaal ؓ was in the iris (سوسن) city. He issued orders to maintain the grave with reverence after the conquest of the city.

Service to Humanity (مخلوق کی خدمت)

Q9- Exemplify the magnificent features of Syedna Omar's ﷺ Service to Humanity?

Ans- Service to Humanity (مخلوق کی خدمت); Following are the magnificent features of Syedna Omar's ﷺ Service to Humanity!

1. Despite the fact, Syedna Omar ﷺ was a magnificent (عظیم الشان) Khalifah and big kings used to shiver on hearing his name. Yet his state of affairs was quite amazing (پسندیدہ). He used to carry water-skin (مشک) on his shoulder to deliver water to widows (بیوہ), poor (غریب) and old aged people (بوڑھے), get the goods (سودا) from the market for them. Distribute letters received from soldiers of war at their houses and also read out those letters for their families. Also when their women request him to write letters, he used to sit down on their doorpost (چوکھٹ) and write.
2. He used to patrol the city (گشت لگاتے) during nights to know the state of affairs of people. Once, while patrolling, he saw, an infant (شیرخوار) was crying in mother's lap (گود). He said, "You are cruel (ے رحم) mother." She replied, "The fact is that Khalifah Omar ﷺ declared that unless mothers wean (دودہ چھڑانا) children's milk, their stipend (وظیفہ) would not be sanctioned from Ba'itul-mal (treasury). So, I am weaning the milk and the child is crying." The reply of the mother touched to the Syedna Omar ﷺ he uttered, "Ah! O, Omer, have you slain so many children." Then he passed orders sanctioning the stipends (وظیفے) with immediate effect to the infants from the date of their birth.
3. Even though the majesty (جلالت) of Syedna Omar ﷺ established his prestige (سکہ) on a biosphere (دنیا) and the treasure of Khaisar-o-Kisra laid under the tutelage (اختیار) of him, but he never spent a little amount (ایک حبہ) from the Ba'itul-mal on his self for a long time. When a state of destitute (تنگی) touched, subsistence (گزارا) for simple livelihood and clothing of Syedna Omar ﷺ approved based on the advice of Sahabah (companions).
4. Look at the ordinary diet of such an eminent (جلیل القدر) Khalifah Syedna Omar ﷺ. He accustomed to taking the bread of unstrained (ے چھنے) wheat (گیہوں) or barley (جو) with olive (زیتون) oil, he used to take meat very rare once a month and wear clothes befitting as poor (غریبانہ), a shirt with twelve or more patches (پیوند), torn turban (عمامہ) on the head and worn-out shoes (پھٹے جوتیاں).

5. This glorious Khalifah Syedna Omar ؓ had to take up the journey (سفر) so many of times but he never carried along with any tent (شامیانہ) of camp (خیمہ گاہ). Nevertheless, a shed (سایہ) of the tree served for him as a tent of camp and the floor (فرش) as a bed.
6. Once, on the event of taking up a journey to Syria (شام) by Syedna Omar ؓ, the Muslims thought that the Christians (of Syria) might mind by looking on an ordinary dress (معمولی لباس) and lack of means (سروسامانی) of the Khalifah. So, they offered him a Turkish horse as conveyance (سواری) to take up the journey and a costly dress to put on. But Syedna Omar ؓ negated and said, "Whatsoever dignity Almighty Allah had bestowed upon us that is 'the respect of Islam' i.e. good enough for us."
7. He used to give strict directions to all governors (امیروں) of provinces (صوبوں) and collectors (عاملوں) of districts (ضلعوں) to adapt simplicity in life and be moderate in respect of dieting and clothing to evade slothfulness (آرام طلبی) and luxuries (عیش پسندی). For instance, governors were asked to pledge that they would not wear fine (باریک) clothes, wouldn't eat strained flour (چھنا ہوا آٹا), and wouldn't keep the guard (دریان) at their doors so that the doors of governors would be opened always for those who cry out for assistance (فریادیوں) and the victims of oppression (مظلوموں).
8. If any Aamil (collector) was reported that he not visiting the patients (بیمار) or a weak person (کمزور) could not meet him, then he would be removed. For instance! A complaint received against 'Ayaz bin Ghanam ؓ the governor of Egypt (والی مصر) that he puts on fine clothes and appointed security-guard at the door of his office. When the complaint was proved, Syedna Omar ؓ had deposed (معزول) him and called him to Medina. He was asked to put on a shirt made of ruff-blanket and be grazing the goats (بکری چرانا) in the forest. However, he was forgiven after he repented and begged a pardon.
9. One of the kings Syria by name Jablah (جبلہ) embrace Islam and became Muslim. While performing Tawaf-e-Kaaba the corner of his sheet (چادر) was pressed by the foot of an ordinary man. Jablah slapped the man who in return slapped him back to him. Jablah made complain to the Khalifah. Syedna Omar ؓ said, "As you do so you reap." Jablah invited Kalifah's attention towards his status. Syedna Omar ؓ Said, "Yes, it was so before Islam but now after Islam, all are equal." At that juncture, Jablah apostatized or renounced the Islam (مرتد ہوا) and ran away. But Syedna Omar ؓ never cared for him nor worried.

Syedna Omar's ؓ, useful reforms (اصلاحات)

Q10- Elucidate Syedna Omar's ؓ, exemplary reforms and inventions?

Ans- exemplary reforms and inventions; during the time of Syedna Omar رضي الله عنه, Rich and poor (امير و غريب), related and unrelated (خوش و بگانه) all were regarded equal. Syedna Omar رضي الله عنه controlled firmly all kinds' immoral doings (بداخلاقين). He was extremely against the luxurious style of life, unhappy with the fashion of Persians, Christians and their way of life (معاشرت). Therefore, Syedna Omar رضي الله عنه, introduced many useful reforms and inventions in the territorial discipline (دستور العمل) and system of ruling (طريقه حكراني) that are the rules and regulation code of the kings and the rulers of democratic realms of the present world. For example!

- i. Land survey (زمينوں كى پيمائش) was taken up and the cultivation (كاشت) of agricultural lands (زرعى زمين) had been planned. Land revenue (لگان), transport tax (جونگى), non-Muslim tax (عشر) set up and census of people (مردم شماری) completed. Regular (باضابته) courts of law, department of the judicial verdict (محكمه افتا), department of police and department of evaluation (محكمه احتساب) were established.
- ii. Prisons allocation introduced, cash held reserved into the public treasury (بيت المال), stipends (وظيفه) and salaries (تنخواپين) sanctioned. Taken up necessary construction work (تعميرات), canals (نهرين) excavated for developing agriculture, many cities were put up (بساے), and each newly born child was considered as a soldier of Islam army to be entitled to regular allowance (وظيفه).
- iii. Schools for teaching and elucidating (درس و تدریس) Of Quran established, salaries of teachers (تنقوابين) and memorizers of Quran (حفاظ) granted and they were posted to remote areas. The transmission of Hadith is organized with due care and security. Introduced teaching of Islamic law (فقه). Built mosques on a large scale with Imam and Mowzan posted in therein. Pensions system for poor and helpless introduced and free public kitchens (لنگرخانے) set up etc.
- iv. When famine (قحط) occurred during 18 Hijri, he expended the entire cash and stuff of public treasury (بيت المال). Called for the food-grain (غله) from the various province (صوبوں) and distributed among famine-affected people.
- v. Sense of obligations of Khilafat's (فرض خلافت), common sympathy (عام ہمدردی), sincerity (خلوص) and care for the sake of Allah (للهيت), setting up of various active systems of execution (عمل آوری) along with their effective monitoring (نگرانی) under the top-level official (حکام), were the dynamic qualities embodied into Syedna Omar رضي الله عنه to such an extent that he accustomed to guard the city Medina daily during nights to know about the general state of affairs (عام حالات) and help the deserving people and take care of families (بال بچوں) of Islamic armed personals, etc.

Sacrifice (ايثار) and Excellences (فضائل) illustrious Qualities

Q11- Enlighten Syedna Omar's رضي الله عنه Sacrifice and Excellences illustrious Qualities?

Ans- Sacrifice (ایثار) and illustrious Qualities; this was also an illustrious (مثالی) code (اصول) of Khilafat of Syedna Omar ؓ that he never gave preference to his own family (متعلقین) particularly offspring (اولاد) over others and nor allow them to have interfered in the affairs of Caliphate and office of governor (خلافت و امارت). Syedna Abdullah bin Omer ؓ (the son) who had overwhelming love (عشق) with Rasoolullah ﷺ and was an upshot (سربرآوردہ) of his learning and Excellency. But Syedna Omar ؓ never assigned any official post to his son. Whereas while he was consulting about his successor just before his passing away, someone put forth the name of his son (Abdullah bin Omer) but Syedna Omar ؓ displeased furiously with that person.

Excellences (فضائل); Syedna Omar ؓ had various excellences (فضائل) to his credit. Syedna Ali ؓ says, “Few opinions of Omar ؓ are revealed in Holy Quran. What great excellence is this?” Rasoolullah ﷺ says,

1. “Would there be any prophet (نبی) after me, he would be the Omer (ؓ)”.
2. “O Omer (ؓ), Satan will never be able to walk across on the way on which you walk, (rather run away from there)”.
3. “The truth of Allah ﷻ (حق) stay on the heart (قلب) and tongue (زبان) of the Omer’s (ؓ)”.
4. Satanic type of Jinn and Human (شیاطین جن و انس) run away from Omer (ؓ).
5. Omer (ؓ) is the spotlight (چراغ) of the people of Paradise (اہل جنت).
6. Gabriel (جبریل) ؑ told me that the Islam will shed tears on the demise (martyr) of Omer (ؓ).
7. Who keeps animosity (بغض) with Omer (ؓ), he keeps animosity with me and who loves Omer (ؓ), he loves me.
8. Omer (ؓ) is a heavenly (جنتی) blessed person.”
9. Also, Imam Ja’far Sadeq (ؓ) says, “I am disgusted (بیزار) with a person who doesn’t remember syedna Abu Baker ؓ and Syedna Omar ؓ with compassion (بہلائی).

Martyr of Syedna Omar bin Khattab ؓ (شہادت)

Q12- Describe the event of the grievous martyr of Syedna Omar bin Khattab ؓ?

Ans- grievous martyr of Syedna Omar bin Khattab ؓ; the grievous martyr (المناک شہادت) of Syedna Omar bin Khattab ؓ was an unexpected accident (ناگہانی حادثہ) caused the irretrievable loss (ناقابلِ تلافی نقصان) to the Islam and Muslims. It was so happened, in the morning when Syedna Omar ؓ stood to lead (امامت) Fajr Salah, his Persian (مجوسی) slave (غلام) by name Abu Lulu Fairose also stood behind him in first the row (پہلی صف) and suddenly attacked him repeatedly six times with a dagger (خنجر) causing multiple injuries. Syedna Omar ؓ fell with grievous injuries. He was brought to the home after the Salah was over. Hearing the name of the killer, he said, “Thank God, I haven’t been slain by a man who claims to be Muslim.” Then

he was given a cup of milk but it came out from the injuries. In this condition, he nominated six companions (اصحاب) Syedna Ali ؑ, Syedna Othman ؑ, Syedna Talha ؑ, Syedna Zubair ؑ, Syedna Abdul Rahman ؑ, and Syedna S'ad ؑ and said, "you may unanimously elect any one of you as Khalifa, nonetheless nobody from my family be given Khilafat." Then he instructed all the Sahaba with a word of advice (نصيحت). He told his son to pay back his loan (قرض) 86000/- Dirhams and requested Ummul Momineen Syedna Aishah ؑ for permitting him to be buried on the side of his beloved Master ؑ (آفا). He was very happy when the permission was granted. While reciting Kalma-Tyyib, "لااله الاالله محمدالرسول الله" he had then been wayfarer of paradise (راپی خلد بریں ہوئے). He was wounded on 26 Zilhijjah 23 ه and passed away on moon night of Muharram within a week at Medina. He was laid to rest near Rasoolullah ؑ and by the side of Syedna Abu Baker Siddique in the Gumbad-e-Khidhra in Medina. He was 63 years old with his period of Khilafat 10 years 6 months.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Syedna Othman bin Afwan ؓ

Third Khalifa Rashid (23 H to 35 H)

Questions

Q. #	Question	Page no.
1	Describe the lineage, qualities, and distinctions of Syedna Othman bin Afwan ؓ?	40
2	- Describe Syedna Othman's ؓ exceptional qualities like Humility, Worship, and fear of Allah ﷻ?	41
3	Exemplify Syedna Othman Ghani's ؓ unique Generosity and charity?	42
4	Elucidate Syedna Othman's ؓ Justice and Fair play?	43
5	Enlighten Syedna Omer's ؓ, prominent works and performance of Islamic services during his tenure of Khilafat?	44
6	Demonstrate Syedna Othman's ؓ notable work in the preservation of the Quran-Majid?	46
7	Q7- Enlighten the circumstances before and after the Martyr of Syedna Othman ؓ?	47
8	Enlighten the Excellence of Syedna Othman ؓ, (فضائل)?	48



Syedna Othman bin Afwan ؓ

Third Khalifa Rashid (23 H to 35 H)



Q1- Describe the lineage, qualities, and distinctions of Syedna Othman bin Afwan ؓ?

Ans-Name and Lineage (نام و نسب); Name- Othman (عثمان), Laqab or Title – Zunnoo-Rain (ذوالنورین) and Ghani (غنی)- Kunniat – Abu Abdullah (ابوعبدالله), Father's name – Afan (عفان), Family – Quraish (قریش), Tribe – Bani Umayyah (بنی أمیه), Source of income – Trading (تجارت), Progeny - His lineage (سلسلہ نسب) join at 8th descendent (پشت) to Muhammad ﷺ. Syedna Othman ؓ was a great affluent (غنی) person. He was the owner of a huge property, houses, lands, and slaves (غلاموں). His household's equipment (ساز و سامان) was so much that very few people of Makkah could match him.

Qualities (اوصاف); He possessed noble characteristics (شریفانہ اوصاف). He was a distinguished venerable of his time mostly in respect of Generosity (مروت) kindness (صلہ رحمی). He escaped arguing and quarreling (لڑائی جھگڑا) as he was a literate (پڑھے لکھے) and truthful (دیانندار) person. Besides, he was tolerant (حلیم) and generous (بردبار) and extremely modest (حیادار) by nature. Nobody could look at his bare body. When he used to take bath wearing clothes in a closed bathroom. He accustomed to always looking down (نظریں نیچی رکھتے).

Acceptance of Islam (اسلام قبول کرنا); Syedna Othman ؓ is the fifth person among the Muslims who accepted Islam. Few days after the declaration of Prophet-Hood by Rasoolullah ﷺ, when Othman ؓ returned from Syria (شام), Syedna Abu Baker ؓ took him to Rasoolullah ﷺ. He after having a brief talk and listening to a verse of the Holy Quran, immediately accepted Islam. Then his ankle (چچا) tied him with rope and put him in a closed room and harassed cruelly and troubled (اذیت) him. But Syedna Othman ؓ stood firm on Islam. When tyranny and oppression (ظلم) exceeded, Syedna Othman ؓ, with the permission of Rasoolullah ﷺ, left his home and beloved motherland (بیارا وطن) Makah in the way of Allah ﷻ and migrated to Habshah (حبشہ) along with his spouse (زوجہ) Syedna Ruqya ؓ the blessed daughter of Rasoolullah ﷺ. Later when Allah's beloved Rasoolullah ﷺ migrated to Medina, he also came to Medina. This way Syedna Othman ؓ had performed two migrations (ہجرتیں) in the way of Allah ﷻ.

Distinctions; He participated in all the Islamic Battles (غزوات) except one or two battles and be proving his spirit of sacrifices and loyalty (جان نثاری و وفاداری) on every occasion. In the battle of

Bader (غزوه بدر) Rasoolullah ﷺ had left Syedna Othman ؓ at home for attending (تیمارداری) to his patient spouse Syeda Ruqya ؓ the beloved daughter of the Prophet ﷺ. However, as per instruction of Nabi Karim, ﷺ he was reckoned (شمار) in the warriors (مجاہدین) of Badar, received rewards (اجر و ثواب) and equal booty (مال غنیمت) too as a warrior. But, he grieved much for not attending the battle.

In the sixth year of migration to Medina, Rasoolullah ﷺ went to Makkah but had to stop at a place 'Hadibia' due to obstructing (مزاہمت) of disbelievers of Makkah. He (ﷺ) directed Syedna Othman ؓ to Makkah as his ambassador (سفیر) to the leaders of disbelievers. When Hadhrat Othman ؓ hadn't returned, Rasoolullah ﷺ took the oath of allegiance (بیت رضوان) from all Sahaba sitting under a tree at Hadibia to fight till the last drop of blood. In the absence of Syedna Othman ؓ Rasoolullah ﷺ considered one of his hands as the hand of Syedna Othman ؓ to administer the oath of allegiance on his behalf.

Humility, Worship, and fear of Allah ﷻ

Q2- Describe Syedna Othman's ؓ exceptional qualities like Humility, Worship, and fear of Allah ﷻ?

Ans- Humility (تواضع); Syedna Othman ؓ was very humble (منکسر المزاج) and hospitable (متواضع) being. He had many male and female slaves (لونڈی و غلام), despite it, he used to work for himself and never troubled anyone else. He put on simple clothes and yet times laid down on the ground (فرش خاک) and when stood up, his body would have marks of gravels (کنکر کے نشان).

Caring for modesty (حیا) was his unique quality. Rasoolullah ﷺ himself regarded for his bashfulness (شرم). Once, while Rasoolullah ﷺ was sitting down with other Sahaba, Syedna Othman ؓ came, and then Rasoolullah ﷺ wrapped up (سمیٹلیے) his clothe and said, "Why should I not be ashamed with a person when the angels also feel ashamed with him.

The qualities like kindness (مروت), good behaviour (حسن سلوک), sympathy towards relations (صلہ رحمی), Patience and tolerance (صبر و تحمل) were embedded perfectly in Syedna Othman ؓ. Sympathizing (بیمدری) with the Muslims was so much that his wealth and effects (مال و متاع) were already endowed (وقف کیا) for them, he had not even hesitated to give up his life for the sake of Islam. At the time of martyr (شہادت), he hadn't allowed his devoted folks (جانثاروں) to lift their swords despite their repeated request. In short, all those aptitudes that a true successor (سچے) (جانشین) of Rasoolullah ﷺ should hold, remained totally in him.

Worship and fear of Allah ﷻ (عبادات و خوف خدا); Syedna Othman ؓ used to take a little rest initially and accustomed to waking up the whole night performing Salah and invoking Allah's

names (ذکر الہی). Quite often he would be reciting the whole Quran into two Rakats of Salah. He used to perceive several fasting (کثرت سے روزے). After becoming Khalifah, he was performing Hajj every year. He used to be always (ہمہ وقت) in a state of shivering fearfully (لرزاں و ترساں) due to awe-inspiring of Allah (خشیت الہی). Whenever he visits graves (زیارت قبور), he used to recollect his demise and be crying so deeply that his blessed beard (ریش مبارک) turned out to be wet. He was very kind-hearted and God-fearing. The state of equality (مساوات) such an extent that he used to treat slaves (غولاموں) as brothers. Up keeping (اہتمام) in devotion (پیروی) of Sunnat-e-Rasool was so much that he never put on the garment for the lower part of the body (پاجامہ) the whole life and he would be wrapped with a sheet (تہمد) to follow Sunnah. However, at the time of his martyr (شہادت), he put on a 'pant-like (پاجامہ), thinking that the lower part of his body (ستر) shouldn't be uncovered.

Generosity and charity (فیاضی و سخاوت)

Q3- Exemplify Syedna Othman Ghani's ﷺ unique Generosity and charity?

Ans- Generosity and charity (فیاضی و سخاوت); Syedna Othman Ghani's ﷺ unique generosity (جود) (و سخا), was equal for the rich and poor (غنی و فقیر). He expended his wealth over Muslims liberally which he earned through a business. He never turned down the requests of beggars (سائل کے سوال) and always used to nourish pleasant foodstuff (عمدہ کھانا) for others and takes bread with olive oil (زیتون کا تیل) for himself. During the period of his Khilafat, he never used a little money (ایک حبه تک) from public-treasury (بیت المال) for his expenses. On other hand, he used to provide financial assistance (مالی خدمات) to Islam on many needy and delicate situations (ضروری و نازک موقعوں پر) from his affluence (مال). For instances!

1. There was only one well (کنواں) yielding sweet-water by the name "Bair Rumah" in Medina. Its owner was a Jew (یہودی) who used to make money and give the well-water. Muslims were suffering due to shortage of drinking water on account of their poverty and hardship (غربت و عسرت). Syedna Othman Ghani's ﷺ with the instruction of Rasoolullah ﷺ purchased the well by paying 20,000/- and according to another narration (روایت) 35,000/- (dinars) to the Jew and endowed (وقف کردیا) the well (کنواں) to the Muslims. Similarly, he purchased a required plot of land and donated for the expansion of Masjid-e-Nabavi.
2. The period (زمانہ) of the battle of Tabook (تبوک) was of hardship and paucity (عسرت و تنگی). Therefore Rasoolullah ﷺ persuaded Muslims to contribute monetary support to the Islamic army. Then, Syedna Othman Ghani ﷺ equipped fully (ساز و سامان سے) one-third Islamic army comprising of forty thousand (40,000) foot-soldier and mounted warriors, besides, offering one thousand (1000) camels, seventy (70) horses and one thousand 'Gold coins (اشرفیاں) as cash. Rasoolullah ﷺ was much pleased with the generosity (فیاضی)

of Syedna Othman ؓ and while flinging up the gold coins in his hands, said, “Hereafter any deed (کوئی عمل) of Othman wouldn’t harm him.”

3. During the journey of Tabook (تبوک) Rasoolullah ﷺ and all military men (مجاہدین) were in difficulty due to shortage of food-provision (کھانے کی). Syedna Othman’s ؓ came to know the problem and purchased sufficient food-provision, carried upon camels and they all dined satisfied content (سیریبوک). Then, Rasoolullah ﷺ prayed to say, “O Allah ﷻ! I am pleased with Othman, you also be pleased with him and repeated thrice these words of prayer three times with ardor of gladness (جوش مسرت).
4. Once, Rasoolullah ﷺ and his family members couldn’t dine for four days. Rasoolullah ﷺ was busy performing Salah and invoking in the Masjid. Syedna Othman ؓ when came to know his situation felt extremely dejected and offended (ملول و رنجیدہ). Took directly flour (آٹا), wheat (گیہوں), dates (کھجور) in a large quantity and carried upon several camels to the residence of the Prophet ﷺ and also offered cash three hundred Dirhams and a goat. Rasoolullah ﷺ came back masjid, saw these provisions at home and raised hands in the Divine-court (بارگاہ ایزدی) and prayed for Syedna Othman (ؓ) three times same prayer which he made earlier on the event of Battle of Tabook (غزوہ تبوک).
5. Syedna Othman ؓ accustomed to set free one slave (غلام) every Friday and if missed on any Friday, he used to free two slaves on next Friday.
6. From the time of Rasoolullah ﷺ, the Masjid-e-Nabavj was a temporary shed with its roof made of leaves of date tree. In a rainy season, even after the rain stopped, the Masque’s roof used to be leaking for two or three days. Syedna Othman ؓ, during his time of Khilafat, reinforced (پختہ بنایا) the Masjid-Nabavi and made it rainproof with his expense (ذاتی صرفہ).

Justice and Fair play (عدل و انصاف)

Q4- Elucidate Syedna Othman’s ؓ Justice and Fair play?

Ans- Justice and Fair play (عدل و انصاف); Look at the following examples!

1. Once Syedna Othman ؓ scolded (ڈانٹ ڈپٹ) his slave (غلام) who was responsible for some omission (قصور) and said, “You may also rebuke (ڈانٹ ڈپٹ) me so that the matter be recompensed (تلافی).” The slave humbly stated, “I can’t be disrespectful to you. As you fear the day of resurrection (قیامت), I also fear that would I be caught accountable for disrespecting of such a kind Master like you.” On hearing him, Syedna Othman ؓ had full of tears in his eyes (آبدیدہ) and set the slave free.
2. Hadhrat S’ad bin Waqaas ؓ took some amount as a loan from Baitul Maal (public treasury) and couldn’t payback. Syedna Othman ؓ interrogated (بازپرس) him severely and deposed (معزول) him.

3. There was a general announcement in the entire country that if anybody had a complaint against any governor (والی), he may come on the event of Hajj and submit it. Because on that event, all the governors (عمال) were called for and Syedna Othman ؓ used to conduct inquiries in the complaints and resolve their remedies and redresses.
4. Syedna Othman ؓ had issued orders that “if anybody’s right or dirham or dinar is due on me or anybody received hurt (صدمه) from my hand, he can come and collect his right from me or forgive me and forget.

Khilafat-e- Syedna Othman ؓ (خلافت)

Q5- Enlighten Syedna Omer’s ؓ, prominent works and performance of Islamic services during his tenure of Khilafat?

Ans- Khilafat-e- Syedna Othman ؓ (خلافت); After the Martyr of Syedna Omer ؓ, members of Consultative Body (اہل شوری) elected Syedna Abdul Raman bin ‘Auf ؓ as head of the council (سرپنچ) and he with the consent Of all Muslims, appointed Syedna Othman ؓ for the Khilafat. Therefore all Sahaba collectively accepted his Khilafat. During his time of Khilafat Syedna Othman ؓ had done prominent works (کاربے نمایاں) and performed Islamic services. For examples!

1. . He had full expertise in ruling and politics because he had seen the blessed periods of Rasoolullah ﷺ and Syedna Abu Baker ؓ and Syedna Omar ؓ (شیخین) and had the opportunity of keen observation of ruling discipline (نظم و نسق) for a very long period.
2. There were many oppositions/enemies in the period of Syedna Othman ؓ and their criticism (نکتہ چینی) and impertinence (زبان درازی) became common. In such a period of ironical uproar (پراشوب), maintaining managerial efficiency (حسن انتظام) and ensuring the perseverance (استقلال) and forbearance (تحمل) mustn’t go out of caliph’s control were the tasks of Syedna Othman’s ؓ heroic determination.
3. Syedna Othman ؓ executed dismissals and appointments (عزل و نصب) of governors (عاملوں) in the tenure of Khilafat which revealed the smartness (باریک بینی), prudence (دور اندیشی) and awareness of political affairs of state (امور مملکت) in him. Because, his appointed officers (حکام) strived hard in running the administration (انتظام مملکت), an extension of the realm (توسیع سلطنت) and propagation of Islam (اشاعت اسلام). As a result, most of fertile (زرخییز) parts of the world could be included in the Islamic regime and its expanse reached up to the wall of Istanbul of turkey (قسطنطنیہ) in the north, up to India (بھارت) in the east, up to Yemen (یمن) in the south and up to Africa (افریقہ) and Andalis (اندلس) in the west of the world.
4. During the khilafat of Syedna Othman ؓ, Muslims got very much wealth and effects (دولت و مال), such material comfort never is destined (نصیب ہوئی) again. He was also keen about

the arrangements (اہتمام) for the teaching of the Muslims and he made the teaching of Holy Quran as one of its imported link (کڑی). As a result, besides augmenting (وسعت) the Islamic regime, the smart ethics of Muslim's society like good manners (حسن اخلاق), chastity (پاکیزگی), humility (کسرنفسی) fulfillment of the promise (ایفائے عہد) and monotheism (توحید) could take away the several creations (مخلوق کثیر) from their inherent (پیدائشی) and imaginative (خیالی) religions and made them true Muslims.

5. During the Khilafat of Syedna Othman, ﷺ quite a large number of Victories (فتوحات) were achieved. They had to battles with non-Muslims in the western countries wherein adequate spreading of Islam also had taken place. The Islands Qabradh (جزیرئہ قابرض) and some other Islands could be conquered by way of pursuing series of battles. The power (زور) of retaliation (بدلہ) of Persia (فارس) and East Persia (خراسان) was shattered (ٹوٹا) only in his (ﷺ) period.
6. In the Syedna Othman's ﷺ time, the Islamic Flag was hosted on the tall towers of Kabul (کابل), Khurasan (زابلستان), Afghanistan (بیرات طاغستان), Persian town (فاریاب) and Turkmenistan the capital of Khurasan (طبرستان). Also, preparations (اہتمام) of naval war by Islamic Navy (اسلامی بحریہ) were initiated, revenues (آمدنی) of states increased, Constitution (دستورالعمل) of governmental discipline (نظم و نسق) which was laid down in the time of Syedns Omer ﷺ was continued as it is with few needed improvements.
7. During the tenure of Syedna Othman ﷺ, the construction works (تعمیرات) were carried out, Mosques, Inns (سرائے), Guest Houses (محممان خانے) and Office Buildings (دفاتر) were built. Military camps (فوجی چھائونیاں) were set up at required places. In his period, a lot of camels and horses were available and their fostering (پرورش) and patronage (پرداخت) organized with due care. Extremely widespread grazing grounds (چرگاہیں) were prepared, water ponds (چشمے) were dug up around them and houses were also built for managing staff (منتظمین) of grazing grounds.
8. As an effort of the preaching of Islam, Syedna Othman ﷺ used to personally enunciate the merits of Islam (اسلامی خوبیاں) before the prisoners (قیدی) of battle as and when they were brought and then invite them to accept Islam. He was keen in respect of teaching of Muslims and so, the effort that he made for the Quran-e-Majid was an important link of its chain.
9. In short (الغرض), the period of Syedna Othman's ﷺ Khilafat was very successful in every aspect. He remained as Khalifah for about twelve (12) years. For more than half of his period, peace and security was prevailing all over the country, progress and victories were achieved. But alas (افسوس) the hypocrites' (منافقین) long-pending plan, begot their time (موقع) and as a result of their mischief-makings (فتنہ پردازیاں), the painful incident of the martyr (شہادت) of Syedna Othman's ﷺ taken place.

Preservation and Propagation of Quran (اشاعت قران)

Q6- Demonstrate Syedna Othman's ﷺ notable work in the preservation of the Quran-Majid?

Ans- preservation and Propagation of Quran (اشاعت قران); Syedna Othman's ﷺ memorable work (روشن کارنامہ) was preservation (حفاظت) the Quran-Majid against dissimilarity (اختلاف) and tampering with text (تحریف) and its mass-propagation (عام اشاعت) by laying emphasis (زور) on specific phonetic (تجوید) recitation (قرات) by masses (عوام). For example (چنانچہ)!

1. At the time of the victory of the Republic of Armenian [country in South Caucasus region of Eurasia (آرمینیا)] and Azerbaijan [a country in Soviet] (آذربائجان), armies of Syria (شام), Egypt (مصر), Iraq (عراق) and surrounding of the country (اطراف ملک) jointly (مجتمع) participated in the war (کارزار) and these armies, there were mostly converted (نومسلم) Muslims and non-Arabs (عجمی) whose mother-tongue wasn't Arabic (عربی). Syedna Huzaifah bin Yaman ﷺ also participated in the same war. He observed that the state of dissimilarity (اختلاف) in the recitation (قرات) of Quran was so much that recitation of people of Syria was entirely different then recitation (قرات) of people Iraq.
2. Similarly, there was no consistency (مناسبت) of recitation between people of Basrah (بصرہ) and people of Koofah (کوفہ). As a result, people of each country thought that their recitation was correct and of others wrong and so there could be likely outbreak of disorder (فساد). Therefore, Syedna Huzaifah ﷺ had returned from the battlefield being anxious about dissimilarities (اختلاف) of recitation (قرات). He met Syedna Othman ﷺ and informed the detailed situation and said, "O Ameerul Momineen! If attention is not paid to this issue, the Muslims might cause serious tampering with the text of the book (قران) like Christians (عیسائیوں) and Romans (رومیوں)."
3. Syedna Othman ﷺ then called for the companions (اصحاب) of Rasoolullah ﷺ including Syedna Ali ﷺ and consulted on the issue. All of them had realized the importance of the state of affairs and decided anonymously (بالاتفاق) that few Copies of Quran-Majid compiled during the Khilafat of Syedna Abu Baker ﷺ be prepared (which was preserved with Ummul Mominen Hadhrat Hafsaah ﷺ) and sent to various countries and the existing books (صحائف) be destroyed. Therefore, Syedna Othman ﷺ appointed Syedna Zaid bin Thabit ﷺ, Syedna Abdullah bin Zubair ﷺ, and Syedna S'ad bin 'Aas ﷺ to prepare copies of the Quran and sent to seven countries besides spreading them in his own country. He called for all the books (صحائف) from different places which were written by the various people and destroyed them.

Martyr of Syedna Othman ﷺ (شہادت)

Q7- Enlighten the circumstances before and after the Martyr of Syedna Othman ؓ?

Ans- the circumstances before and after the Martyr; Syedna Othman ؓ addressed the traitors (باغیوں) from the roof of his building and described his services (خدمات) offered to the nation (قوم) and the traitors acknowledged them. Then he asked, "Tell me, on what mistakes of mine, will you like to kill me?" the traitors couldn't reply. On contrary, they started throwing stones at him. Finally, Syedna Othman ؓ came in and sat in his room.

- During the days of besieging (محاصرہ) by traitors, Syedna Othman ؓ was observing, fasts. Sometimes, it so happened at the time of breaking fast (افطار), what to say of food (درکنار), a drop of water didn't be available. Thus, at night, he used to lie down with an empty stomach and continued fast the next day. He couldn't come out in his courtyard (صحن) due to stone-pelting and he had to pass day and night in a closed room.
- In the meanwhile, his various well-wishers and thousands of slaves (غلام) wanted to eradicate the traitors by the power of the sword (تلوار کے زور سے). But Syedna Othman ؓ never allowed them to do so as he was extremely kind-hearted and never liked the Muslims to get involved in bloodshed amid them. He then, released all his Slaves saying, "Go wherever you like but don't fight with Muslims. During the same besiege (محاصرہ), Syedna Mughairah bin Shaibah ؓ (سیدنا مغیرہ بن شیبہ) also came and said, "Alas! Being the Khalifah-e-Waqt (Caliph of time) you been overtaken by such misery. You may take any of the following three steps!
 1. Either, you come out and oppose the traitors (باغیوں), as you have many defenders (حمایتی) with you and you are truly justified (حق پر ہیں).
 2. Or, leave the front gate, break the wall of the rear side and take off to Makah. You may be safe there because of the Haran Sharif.
 3. Or else, go away to Syria (شام)."
- Syedna Othman ؓ answered, "I don't want to come out for fighting because, I being the Khalifah of Rasoolullah ﷺ never liked to be responsible for carnage (خونریزی) of Muslims and also don't like to go to Makkah, would that there be disorder because of me in Haram Sharif. Lastly, as regards to taking up the journey to Syria, I can't get away from the Vicinity (ہمسائیگی) of Rasoolullah ﷺ." He further added that, "in this besiege (محاصرہ), Rasoolullah ﷺ has taken an oath (عہد) from me and I firmly vow to him with patience."

When the news spread that the traitors (باغیوں) were likely to martyr Syedna Othman ؓ. Then Syedna Ali ؓ, Syedna Talhah ؓ, and Syedna Zubair ؓ had appointed (متعین کیا) their sons (included Imam Hasan ؓ and Imam Husain ؓ) along with few more individuals at the door of the house of Syedna Othman ؓ, so that the traitors (باغی) couldn't enter in the

blessed house. But three or four traitors went to the other side and entered into the house by jumping across the wall (دیوار) and martyred him (ﷺ) cruelly while he was reciting the Quran (تلاوت قران). His blessed blood fell on the Quran's verse "فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ" (So Allah is sufficient to guard you against their evil and He is All-Hearing, All-Knowing). This martyr (شهادت) took place on Friday the 18th Zilhajjah 35 Hijri. **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

State of affairs after the Martyr of Syedna Othman (شهادت); when the news of Martyr spread, Syedna Ali (ﷺ) came deploring (افسوس کرتے) and slapped his both sons and asked them, "How could the traitors enter into the house? All the Sahaba Karam of Medina were shedding tears bitterly (زارزار) and were deploring. Syedna Huzaifah (ﷺ) a great sahabi-Rasool said, "The crack (رخنه) that occurred in Islam on account of martyr of Syedna Othman (ﷺ) will not be closed until doomsday (قیامت)."

Who was the assassin of Syedna Othman (ﷺ)? The assassin couldn't be traced or arrested in the site of making sincere trials by Syedna Ali (ﷺ). The traitors (باغیوں) looted whatever money and effects (مال و متا) could they find in the blessed house after martyring him (ﷺ). The door of the house remained closed for two days. The purified (مطہر) body of venerable being (بزرگ ہستی) was laid without bath and burial for two days. On the third day, funeral (نماز جنازہ) was conducted by Syedna Zubair (ﷺ) and laid to rest with blood-stained (خون آلود) clothes in Jannat-tu-Baqi graveyard of Masjid-e-Nabvi. He was 82 years old.

The excellence of Syedna Othman (ﷺ), (فضائل)

Q8- Enlighten the Excellence of Syedna Othman (ﷺ), (فضائل)?

Ans- Excellence of Syedna Othman (ﷺ), (فضائل);

1. Two Sahibzadi'in (بیٹیاں) of Rasoolullah (ﷺ) were married (one after other) to Syedna Othman (ﷺ). That is the reason, he is called "Zunnorain" (ذوالنورین).
2. Syedna Ali (ﷺ) narrated that Rasoolullah (ﷺ) said to Syedna Othman (ﷺ), "If I had forty daughters, I would have married them one after other to you."
3. On the occasion of taking the oath of allegiance (بیت رضوان) at Hadibia, Rasoolullah (ﷺ) had considered his hand as the hand of Syedna Othman (ﷺ) and administered the oath of allegiance (بیت) on his behalf (in the absence of Syedna Othman (ﷺ)).
4. Rasoolullah (ﷺ) said, "The angels also feel ashamed with Othman (ﷺ).
5. While mentioning about tribulation (فتنہ) Rasoolullah (ﷺ) said, "Othman (ﷺ) would prove himself true and justified (حق پر). Also said, "Othman (ﷺ) is heavenly (جنتی)."
6. Every prophet (نبی) had a comrade (رفیق) and my comrade is Othman (ﷺ) in the paradise (جنت).

Syedna Ali Murtaza ﷺ

Fourth Khalifah

Questions

Q. #	Question	Page no.
1	Describe the lineage, qualities, and Excellence of Syedna Ali ibn Ta'alib ﷺ?	51
2	Describe the excellences (فضائل) of Syedna Ali ﷺ?	51
3	Enlighten the Ethics and Habits (اخلاق و عادات) of Syedna Ali Murtaza ﷺ?	52
4	Enlighten the state of Worship and Absorption (عبادت و انهماک) of Syedna Ali ﷺ?	53
5	Describe the Asceticism and Abstinence (زهد و تقوی) and Humility (تواضع) of Syedna Ali ﷺ?	53
6	Elucidate the Bravery (شجاعت) and Tolerance and Mercy (حلم و عفو) of Syedna Ali ﷺ?	54
7	Exemplify the Generosity (سخاوت) and Justice and Justness (عدل و انصاف) of Syedna Ali ﷺ?	55
8	Enlighten the Proficient Opinion and authority of verdict of Syedna Ali ﷺ?	55
9	Exemplify the Islamic Services (اسلامی خدمات) rendered by Syedna Ali ﷺ?	56
10	Elucidate the eminence relating to the period of Caliphate (خلافت) of Syedna Ali ﷺ?	57
11	Q11- Give a brief account of Battle of Jamel (جنگِ جمل)?	58
12	- Explain about the disruption (شورش) by Syedna Amir Mawiah ﷺ and other rebellions (بغاوتیں) and the dynamic remedial measures taken by Syedna Ali ﷺ?	59
13	Describe briefly the facts relating to the martyr of Syedna Ali ﷺ (شہادت)?	60



Syedna Ali Murtaza ﷺ

Fourth Khalifah



Q1- Describe the lineage, qualities, and Excellence of Syedna Ali ibn Ta'alib ﷺ?

Ans-Name and Lineage (نام و نسب); Name – Ali, patronymic (کنیت) – Abul Hasan, Abu Turab and Appellation (لقب) – Hyder. Father's name – Abu Talib. As Hadhrat Abu Talib married his own paternal uncle's daughter (or cousin sister) Fatima bint Assad, Syedna Ali ﷺ titled as "having noble parents" (نجیب الطرفین) Hashmi and own paternal brother (حقیقی چچا زاد بھائی) of Rasoolullah ﷺ. He was born 12 years later than Husoor ﷺ declared Prophet- Hood. He was the first among boys to accept Islam. His father was having a big family (کثیرالعیال) and so, he was brought up under the patronage (کفالت) and guardianship (سرپرستی) of Rasoolullah ﷺ. He has always been a helping hand (دست و بازو) for Rasoolullah ﷺ ever since he became Muslim. He used to hide and worship behind Rasoolullah ﷺ and despite being tender aged (کم عمری), stood by him (ﷺ) in extending Islamic services (اسلامی خدمات).

Hadhrat Abu Talib was an extremely influential person of Makkah belonging to an exalted family. The age of Muhammad ﷺ the beloved Messenger of Allah was 8 years, since then he been brought up, under the loving care (آغوش شفقت) of his uncle (چچا) Hadhrat Abu Talib who was defending (سینہ سپیر) him always on every event, even after the declaration of his Prophet Hood (اعلان نبوت). He endured rigid operation and cruelties (سخت مصائب) but never gave up the standing by the side (ساتھ دینا) of the beloved of Allah ﷺ (محبوب خدا). Although He couldn't fulfill the earnest wish (دلی تمنا) of Rasoolallah ﷺ by embracing Islam, he worked together in Islamic services (اسلامی خدمات) with such positivity and courage (ثبات و پامردی) that the Islamic history would keep on mentioning it with gratitude (شکرگزاری) and indebtedness (احسان مندی).

Hadhrat Fatima bint-e-Asad was an adopted mother of Rasoolallah ﷺ. She along with her noble husband Abu Talib shoulder to shoulder (دوش به دوش), at every step (قدم به قدم) touched motherly loving hand (مادرانہ شفقت کا ہاتھ) over the orphan (یتیم) of Makkah. When she passed away, Rasoolallah ﷺ used his blessed shirt as her burial garment (کفن) and laid down himself into her grave a while for Blessing good fortune (برکت). When asked about the reason, he (ﷺ) said, "After Abu Talib, I am indebted (احسان مند) to this virtuous lady (نیک سیرت خاتون)."

Excellences of Syedna Ali ؑ (فضائل)

Q2- Describe the excellences (فضائل) of Syedna Ali ؑ?

Ans- Following are the excellences (فضائل) of Syedna Ali ؑ!

1. The major distinctive feature of Syedna Ali ؑ is that Rasoolullah ﷺ performed the marriage of his beloved daughter (لخت جگر) and leader of heavenly women (جنتی عورتوں) Syedna Fatima-Zahra ؑ with Syedna Ali ؑ.
2. Based on excellent unity and loyalty (کمال اتحاد و اخلاص) with Syedna Ali ؑ, Rasoolullah ﷺ said, "Ali is from me and I am from Ali" (our flesh and blood is the same).
3. Rasoolullah ﷺ also said, "O my Lord (خداونداه), "I be the master (مولا) of whom [meaning; pure (خالص) friend and helper (مدآگار)], Ali (ؑ) be the master (مولا) of him (friend and helper)".
4. O my Lord (خداونداه), "whoever be the friend of Ali (ؑ), You be friend of him and whoever be the enemy of Ali (ؑ), You be the enemy of him."
5. Rasoolullah ﷺ said, "I am the city of knowledge (علم کا شہر) and Ali ؑ is its door (اسکا دروازہ)." Also said, "Ali ؑ is heavenly (جنتی)."
6. When Rasoolullah ﷺ introduced friendships (بھائی چارا) between Immigrants (مہاجرین) and Helpers (انصار), Syedna Ali ؑ submitted, "Ya Rasoolullah ﷺ you made each Immigrant (مہاجر) a brother of each Helper (انصار) but you left me alone?" Rasoolullah ﷺ responded, "Ali, you are my brother here in this world and the hereafter (آخرت) too.
7. At the time of the Battle of Tabuk, Rasoolullah ﷺ appointed Syedna Ali ؑ as his representative (جانشین) in Medina. Then he said, "Ya Rasoolullah ﷺ, you left me in the women and children?" Rasoolullah ﷺ, Replied, "Ali, should you not like that I left you in a manner as Mosa ؑ left Haroon ؑ. The only difference is, there wouldn't be any Prophet after that me."
8. Rasoolullah ﷺ at the time of the battle of Khaibar (غزوہ خیبر) said, "I will give the Flag to a person who had attained the pleasure of Allah and His Rasool and Allah and His Rasool also favour him." The next day he gave the Flag to Syedna Ali ؑ.

Ethics and Habits (اخلاق و عادات)

Q3- Enlighten the Ethics and Habits (اخلاق و عادات) of Syedna Ali Murtuza ؑ?

Ans- Ethics and Habits (اخلاق و عادات) of Syedna Ali Murtuza ؑ are mentioned hereunder!

Syedna Ali ؑ possessed exclusive (جامع) etiquettes (اخلاق حسنه) and laudable qualities (اوصاف) particularly in the qualities like knowledge and wisdom (علم و حکمت), courage and control (ستودہ)

(شجاعت و قوت), speech and sermon (تقریر و خطابت), asceticism and abstinence (زید و تقویٰ), sense of honour and faithfulness (حمیت و وفا). For examples!

1. Being a minor, Syedna Ali ؑ often used to go along with Rasoolullah ﷺ into K'abah and damaged the idols partly and make them blemish (عیب دار). When common (عام) Islamic preaching was allowed by Almighty Allah, Rasoolullah ﷺ invited all the relatives, after the meal (کھانا) discussed concerning to the Islam and asked for their help and while All of them kept quiet, Syedna Ali ؑ stood up and said, "Though I am junior (چھوٹا) and my eyes are paining, my legs are thin, but I will be backing you."
2. On the event of migration to Medina, Kuffar-e-Makkah laid a siege (محاصرہ) to the blessed house of Rasoolullah ﷺ throughout the night by holding their sparkling swords in their hands and Asadullah ؑ (علی شیرخدا) in compliance to the instruction, had been asleep daringly on the blessed bed of Rasoolullah ﷺ and didn't care whatsoever.
3. When Masjid-e-Nabavi was under construction in Medina, he carried bricks and clay while reciting couplets (اشعار) emotionally.
4. In the Battle of Badar (غزوہ بدر) Syedna Ali ؑ had distressed (اُٹ دی) the ranks and files (صفیں کی صفیں) of disbelievers. In the Battle of Uhad (غزوہ احد) he received sixteen wounds but put up a bold front (ڈٹے رہے) against Kuffar and never cared about his own life and be protecting Rasoolullah ﷺ.

Worship and Absorption (عبادت و انہماک)

Q4- Enlighten the state of Worship and Absorption (عبادت و انہماک) of Syedna Ali ؑ?

Ans- Syedna Ali ؑ used to perform worship vigorously (کثرت سے). In addition to Salah and Fasting, he commenced other adorations (عبادات) and keep continuing it. The moment he intended to perform Salah (نماز), the colour of his blessed face varied due to divine awesome (خشیتِ الہی). Syedna Ali's ؑ state of absorption (انہماک) in divine worship (عبادتِ الہی) can be judged through an event! Once, in a battle, an arrow (تیر) transfixed (چبھ گیا) in his blessed leg and its nail (پیکان) broke and remained in the leg. When trying to remove it, he used to be anxious (بیقرار) with its severe pain. The nail (پیکان) was pulled out when Syedna Ali ؑ was actively busy in the Salah and he knew nothing occurred to him.

Asceticism and Abstinence (زید و تقویٰ) and Humility (تواضع)

Q5- Describe the Asceticism and Abstinence (زید و تقویٰ) and Humility (تواضع) of Syedna Ali ؑ?

Ans- Asceticism and Abstinence (زید و تقویٰ); Syedna Ali ؑ had always hatred towards putting up a false worldly show with its few day's luxuries life and from the start to the end, he lived an ascetical (زیدانہ) life. Weeks together, no burning of fire (آگ نہیں جلتی) in his home and when

the intensity of hunger increased, he used to tie a stone on the stomach. He couldn't build any home in his life. He used to put on rough (موٹا جھوٹا) clothe and Take simple (معمولی) and saintly (فقیرانہ) food.

Once during his Khilafat, he stood on the member and declared, "If will anyone buy my sword (تلاوار)? By God, if I have money equal to the cost of my sheet (تہ بند), I would not have sold this sword. "Someone stood and said, "Ameer-ul-Momieen, I will give the cost of the sheet (تہ بند) as loan to you."

Humility (تواضع); Syedna Ali ؑ used to bring goods and things (سودا سلف) himself and had no shame (عار) in working as a labour (محنت و مزدوری). When people approach him to clarify issues, they would usually find him stitching his shoe, or grazing (چراتے) camels, or digging the land and sometimes sleeping on the ground (فرش). During the time of his Khilafat, he used to go round (گشت کرتے) in the bazaar by wearing an ordinary shirt and a covering sheet (تہ بند) and if someone followed behind him as a mark of respect, he used to stop (منع کردیا) him.

Bravery (شجاعت) and Tolerance and Mercy (حلم و عفو)

Q6- Elucidate the Bravery (شجاعت) and Tolerance and Mercy (حلم و عفو) of Syedna Ali ؑ?

Ans- Bravery (شجاعت); The Bravery (شجاعت) and courage (بہادری) are exclusive qualities (مخصوص وصف) of Syedna Ali ؑ. He attended almost all-important Islamic Battles (جنگ) and displayed his unique sterling qualities (بے مثل جوہر) of bravery.

For instance! Once in a battlefield while fighting, the sword of the enemy (حریف) had broken, Syedna Ali ؑ withheld (روک لیا) his blessed hand. The enemy begged Syedna Ali's ؑ sword and he straightaway handed over his sword to him. The enemy been astonished (دنگ رہ گیا) on this act of compassion (مروت) and said, "Ali ؑ, did you usurp (غضب کیا) that should you make your opponent again powerful?" Syedna Ali's ؑ replied, "I will never reject the request (سوال) of a seeker (سائل)."

Tolerance and Mercy (حلم و عفو); Once in a battlefield, Syedna Ali ؑ threw a Jew (یہودی) down (پچھاڑا), sat on his chest and was about to kill him. But the Jew suddenly spat (تھوک دیا) at his blessed face. Syedna Ali ؑ left the Jew soon and stayed back. The Jew said, "O Ali ؑ you should be annoyed more due to my spitting. Surprise! (حیرت بے) that you left me." Syedna Ali ؑ replied, "Earlier, I was purely a seeker of Allah's ﷻ pleasure (رضائے الہی) and when you spat at me, a sense of anger and retaliation (جوش انتقام) fashioned in me and now I realized that my action wouldn't be purely (خالصتہ) for sake of Allah, rather it would be on the behest of myself (نفس کی) خاطر which I didn't like."

Generosity (سخاوت) and Justice and Justness (عدل و انصاف)

Q7- Exemplify the Generosity (سخاوت) and Justice and Justness (عدل و انصاف) of Syedna Ali ؑ?

Ans- Generosity (سخاوت); Syedna Ali ؑ withdrew (کناراکش) from the materialistic world, but his heart was so rich (غنی) that when any needy person or seeker (سائل) comes, he used to bestow him even “strength of everlasting life” (قوت لایموت). His mode (طریقہ) of working was like of Syedna Abu Baker Siddique ؑ, that as and when money and effects (مال) received, distributed them immediately and kept nothing in public-Treasury (بيت المال).

For instance! One day, Syedna Ali ؑ received information that the public treasury (بيت المال) filled with gold and silver. He then raised the slow gun (نعرہ مارا) “Allahu Akbar” (اللہ اکبر), came to the public treasury (بيت المال), called for a gathering of the people and started disbursing the amount till not a single dirham remained in the Bait-ul-Mal (public treasury).

Justice and Justness (عدل و انصاف); Once some affluence (مال) along with a bread received from Asfahaan (اصفہان). Syedna Ali ؑ prepared seven equal parts of the affluence (مال) and also seven pieces of the bread and placed one piece of the bread on each part. He cast a lot (قرعہ ڈالا) to know whom should be given first, and accordingly distributed.

On one occasion, when his bother Syedna A’qeel ؑ requested financial aid, Syedna Ali ؑ asked him, “to be patient for sometimes, Once Muslims would get assistance (وظیفہ), you would also be given aid.” But Syedna A’qeel ؑ was in urgent need of the aid and preferred insisting (تعجیل). Then Syedna Ali ؑ asked a person, “To take A’qeel ؑ to the market and tell him to break open the locks of shops and take away whatsoever available.” Syedna A’qeel ؑ said, “Will you like to make me a thief?” Then Syedna Ali ؑ retorted, “Should you like me to be a thief by giving you the goods (مال) of Muslims.”

Proficient Opinion and authority of verdict (اصحابِ رائے اور قوتِ فیصلہ)

Q8- Enlighten the Proficient Opinion and authority of verdict of Syedna Ali ؑ?

Ans- Syedna Ali ؑ used to solve many complex cases (پیچیدہ مقدمے) in the easiest manner. For instance!

Two persons entrusted (امانت بطور) one hundred dinars to a woman and said, “When we both come back, you must give back this amount to us.” After one year, one of those two persons, came saying that his friend had expired and taken back 100 dinars from the woman. Next year the other person came to the woman and demanded his entrusted amount. The woman was anxious (حیران) not knowing as to what must be done. When this case was presented before Syedna Ali ؑ, he cross-checked with that person and said, “was it not your word that, “unless both of the persons come together, the entrusted (امانت) amount shouldn’t be given.” So, bring your friend than only you could get your trust (امانت) back.

Islamic Services (اسلامی خدمات)

Q9- Exemplify the Islamic Services (اسلامی خدمات) rendered by Syedna Ali ؑ?

Ans- Syedna Ali ؑ had spent his whole life serving Rasoolallah ﷺ and Islam. He attended all the battles (غزوات) along with Rasoolallah ﷺ except the battle of Tabook and performed great memorable tasks (کاربائے نمایاں). For instances!

1. During the battle of Uhud (غزوه أحد), Syedna Ali's ؑ was earnestly active (سرگرم) in protecting Rasoolallah ﷺ against the attacks of the disbelievers and received sixteen mortal wounds (زخم کاری) of arrow and sword. Despite sustaining several wounds he never turns away (منه نه موڑا) and continued shielding Rasoolallah ﷺ.
2. Syedna Ali ؑ had drafted the treaty Sulah-e-Hadibia. When disbelievers objected to the word "Rasoolallah ﷺ." Nabi Kareem ﷺ directed Syedna Ali ؑ to rub out the word, but Syedna Ali's ؑ sense of honour (غیرت) didn't endure him to do so. He said, "By God, I can't remove these words." Then Rasoolallah ﷺ himself rubs out by his blessed hand.
3. Sometimes, Rasoolallah ﷺ used to give the Flag of Islam (علم اسلام) to Syedna Ali's ؑ. For instance! Rasoolallah ﷺ at the time of the battle of Khaibar (غزوه خیبر) said, "I will give the Flag to a person who had attained the pleasure of Allah and His Rasool and Allah and His Rasool also favour him." The next day, he gave the Flag to Syedna Ali ؑ and the strong fort of Kaibar (خیبرکقلعه) was conquered at his strength. Syedna Ali's ؑ lifted the big door of Khaibar, which couldn't be lifted by many men together. He used the door as a shield (ڈھال) and managed the Muslims to sit on it and enter into the Fort (قلعه).
4. At the time of the battle of Khanduq (غزوه خندق), Syedna Ali ؑ had to fight with a prominent wrestler (پهلوان) of Arab by name Abdiwod (عبدود). Rasoolallah ﷺ tied up a turban to Syedna Ali ؑ and adorned it with a sword. When Syedna Ali ؑ killed the wrestler and shouted slogan (تکبیر) "Allahu Akbar" (اللَّهُ أَكْبَرُ), Rasoolallah ﷺ and all sahaba Kram were delighted by rising the same Takbeer (اللَّهُ أَكْبَرُ) and the Kuffar intensely discourage and ultimately, Allah ﷻ created such a drive (اسباب) that they run away within a night from the battlefield.

5. As directed by Rasoolullah ﷺ, on the day of victory of Makkah, Syedna Ali ﷺ climbed over the blessed shoulder of Rasoolullah ﷺ and smashed (پاش پاش کیا) the big copper-idol mounted at a high place. This way, last impurity (آخری نجاست) of sacred Baitulla's (اللہ کے گھر کی) was washed away thru the hands of Syedna Ali ﷺ.
6. During the battle of Hunain (غزوه حنین), when feet of Muslims rooted out (قدم اکھڑ گئے), Syedna Ali ﷺ not only remained steadfast but also managed to assassinate the main leader of the opposite army (لشکر) and changed the colour (رنگ بدل دیا) of the battle (معرکہ). And the Muslims at the end proved victorious (فتح یاب).
7. Whenever Rasoolullah ﷺ directed Syedna Ali ﷺ on important affairs, he attained success. For instance! Hamadan's Tribe of Yaman accepted Islam only through the preaching of Syedna Ali ﷺ. He took a major part in the attending (تیمارداری) to Rasoolullah's ﷺ last disease and his funeral process (تجهیز و تکفین).
8. All Sahaba used to have trust in Syedna Ali ﷺ. He took part in many important dealings (معاملات) during the khilafat of Syedna Abu Baker Siddique ﷺ. He was a respectable member of the board of judicial verdict (مجلسِ افتا).
9. Similarly, Syedna Omar ﷺ never went ahead in large projects without referring to Syedna Ali ﷺ. On one occasion Syedna Omar ﷺ said, "If Ali ﷺ was not with me, I would have been finished." When he went to Doom of the Rock (بیت المقدس), he handed over the business of Khilafat to Syedna Ali ﷺ. It was the result of close amity (اتحاد) and sincerity (خلوص) that Syedna Ali ﷺ married his youngest daughter Syedna Umme Kulthum ﷺ with Syedna Omar ﷺ. He used to admire and have high regard to the manner of dealings of Syedna Omar ﷺ and adapted the identical avenue (طرزِ روش) of Syedna Omar ﷺ in his own time of Khilafat.

Q10- Elucidate the eminence relating to the period of Caliphate (خلافت) of Syedna Ali ﷺ?

Ans- Caliphate (خلافت); Syedna Ali ﷺ occupied (متمکن) the authentic Caliphate (مستند خلافت) after three days of Marty's of Syedna Othman ﷺ. It was not an easy task for him to unite the disorganized state of affairs (بکھرے ہوئے شیرازہ) after the Marty's of Syedna Othman ﷺ. Finally, the eminent (جلیل القدر) Sahaba Kiram who were present then, requested Syedna Ali ﷺ to accept the Khilafat. Though he reluctantly negated, but eventually, he had to constrain (مجبوریوں) by the persistence of Immigrants (مہاجرین) and Residents (انصار). Almost all companions (صحابہ) except few accepted him as Khalifah. Of course, the Muslims of Syria (شام) had not taken the oath of allegiance (بیعت) of his Khilafat along with a few people of Iraq and Egypt (مصر). After

becoming Khalifah, he first took up the interrogation (تفتیش) of the case (مقدمہ) of Syedna Othman's martyr (شہادتِ عثمان). But unfortunately, the murderer could be identified despite making a complete trial. Therefore, he was compelled to focus on managing Khilafat.

During the Khilafat of Syedna Aliؓ, the victorious sphere could not be enlarged because of internal civil wars (خانہ جنگیوں), he couldn't have leisure for a while (ایک لمحہ) to divert his attention towards victories. Moreover, his period Khilafat was only four years. Nevertheless, despite the various type of problems (گونگوں مشکلات), the time of Syedna Ali Murtudhah's ؓ Khilafat was full of glorious (عظیم الشان) memorable works (کارناموں).

For instance! He made reforms (اصلاحیں) particularly in the administrative discipline (ملکی نظم و نسق), military supervisions (فوجی انتظامات) and revenue department (صیغہ مال). He also plaid a dynamic role by nipping in the bed (سرکوبی) of newly converted Muslim, Christian apostates (مرتدین) and dissenters (خارجیوں), etc. Also, take part in performing other religious services. Despite extreme constraining situations (سخت مجبوریوں), Syedna Aliؓ exhibited extraordinary perseverance and courage (ہمت و استقلال) and set an unparalleled example (بے نظیر نمونہ) of truth-loving (حق پرستی) and tolerance (تحمل) before he world despite facing a lot of teething troubles till the last minute (آخری لمحہ) of his life.

Battle of Jamel (جنگِ جمل)

Q11- Give a brief account of Battle of Jamel (جنگِ جمل)?

Ans- Battle of Jamel (جنگِ جمل); this accrued at Basra (بصرہ) of Iraq. Ummul Momineen Syedna Aisha ؓ was returning from Hajj and she received the news concerning Syedna Othman's martyr (شہادتِ عثمان). Then people of Bani Umyyah gathered there (at Basra). Syedna Talha ؓ and Syedna Zuair ؓ wanted to take revenge (بدلا). On the other side, Syedna Aliؓ arrived with a large army (لشکر) wherein people of riots (بلوائی) and Saba's (سبائی) sects [from Egypt (مصر) two riots (باغی) who involved in martyr of Syedna Ohman ؓ] were also present. What could be the result of mutual questioning and answering except reconciliation (مصالحت) because on both the side truth-loving (حق پرست) people were present? Next day morning, after clearing up of doubts and suspicions, a peace treaty was about to be finalized, the riots (بلوائی) group from Syedna Ali's ؓ army side, thought that the peace treaty would be against their plot (منصوبہ). So, they acted upon a hint of Abdullah bin Saba and made a hidden attack (شبخون مارا) in the night on uninformed (بے خبر) army (لشکر) of Syedna Aisha ؓ. As a result, there had been thousands of bloodshed from both sides. Hadhrat Syedna Aisha ؓ and Syedna Ali ؓ had tried their best to stop their soldiers (لشکر) attacking each other. But disorder (فتنہ) was already spread and after the blood-shedding of ten thousand Muslims, the battlefield cooled own. Syedna Ali ؓ, Called on to Syedna Aisha ؓ, enquired about her health (مزاجِ پرسی کی) and with due regard, arranged

her stay with essential comfort. Syedna Aisha ؓ also addressed the people saying, “O my children! There was no conflict (پُرْخاش) between me and Ali ؓ. This fight is the result of common confusion. Syedna Ali ؓ also testified it and said, “She (Syedna Aisha ؓ) was our mother, her tribute was obligatory (فرض) on us.” Then and there, he despatched Syedna Aisha ؓ along with forty respected women to Medina and followed her up to far distance then after directed his sons to follow her (ؓ) up to a stage of the journey.

Syedna Amir Muawiah’s ؓ disruption (شورش)

Q12- Explain about the disruption (شورش) by Syedna Amir Mawiah ؓ and other rebellions (بغاوتیں) and the dynamic remedial measures taken by Syedna Ali ؓ?

Ans- Syedna Amir Mawiah’s ؓ disruption (شورش); Now, Syedna Ali ؓ had to deal with Syedna Amir Mawiah ؓ who was anxious (بیقرار) at Syria (شام) to take revenge. Syedna Ali ؓ sent an order to depose him and to the demanded oath of allegiance (بعیت). Amir Muawiah ؓ didn’t carry out the order and replied, “I have no objection doing oath of allegiance (بعیت) on your hand, but the revenge of Syedna Othman ؓ is essential.” Syedna Ali ؓ informed the true affairs of the event and expressed his apology (مازوری). But the effect of incident (شہادت کا حادثہ) was so intense (شدید) that will not allow them to hear even a plausible apology (معقول عذر). As a result, immense blood-shedding battles (خونریز معرکے) taken place and thousands of Muslims were put to the sword and Syedna Amir Muawiah ؓ continued to rule on the territory of Syria (شام).

Other rebellions (بغاوتیں); Syedna Ali ؓ came into contact (سابقہ پڑا) with so many other rebellions (بغاوتیں) like new Muslims (نومسلمین), Jews (مجوسیوں) and apostates (مُرتدوں). But Asad Ullah ؓ (شیرخدا) had introduced brilliant dealing with them and exhibited such an illuminating example (روشن مثالیں) of forgiving and overlooking (عفو و درگزر) which would sustain as everlasting memories. Persian (ایرانیوں) were dealt with such a grace and remedies (لطف و مداوت) even after their insurrection (سرکشی) that they forgot their trend of sovereignty (نوشیروانی طرزِ جہانبانی) and remained extremely grateful. He had to fight with expelled (خارجین), defeated them and penalized the Sabai sect (سبائی فرقہ). Where was the chance for him to pay attention to conquests (فتویات)? However, Syedna Ali ؓ moved ahead to eastern Iran and southern Afghanistan i.e. Baluchistan and Kabul (سیستان). Also permitted to attack India through navigational route. But Syedna Amir Mawiah ؓ instigated again the series of disruptions (شورشوں کا سلسلہ). Syedna Ali ؓ devoted attention to check the disruption, but in the meanwhile, a poisonous sword (زہریلی) of Khariji Ibn Buljim (ابن بُلْجِم خارجی) triggered the martyr of Syedna Ali ؓ.

Martyr of Syedna Ali ؓ (شہادت)

Q13- Describe briefly the facts relating to the martyr of Syedna Ali ؓ (شہادت)?

Ans- Martyr of Syedna Ali ؑ (شہادت); While Syedna Ali ؑ was going to perform Salah in the early morning, Abul Rahman ibn Buljim Khariji attacked with a poisonous sword (زیریلی تلوار) on his blessed head which caused serious injury spreading its poison into the whole body. So, on the third day of this event i.e. 20 Ramadan, a night of Friday, 40 H (۴۰ھ), this sun (آفتاب) of a bounty of perfection (فضل و کمال) and rectitude counsel of sanity (رشد و ہدایت) Syedna Ali ؑ had been hidden from the sight (آنکھوں سے اوجھل) and entered the kingdom of heaven (اصل بحق) (ہو گئے). He was 64 years old.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ