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Name: _____

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Subject: Islamiyat

Rightly Guided Caliphs

Chapter Booklet by
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Study the notes provided before solving the given questions. Notes are attached before every question. You may also study books and notes provided in soft form for reference.

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Abu Bakr's Life Before Caliphate

Abu Bakr Siddiq (R.A.), popularly known as Abu Bakr, is the first Caliph after the Prophet Muhammad (S.A.W.). His full name is Abdullah bin Abu Quhafah Uthman bin Aamer Al Qurashi Al Taymi. He was born in Makkah in 573 C.E, to a rich family in the Banu Taym tribe of the Quraysh, two years and some months after the birth of the Prophet Muhammad (S.A.W.) His father Uthman Abu Quhafah accepted Islam on the Day of Victory in Makkah. His mother Salma bint Sakhar, also known as Umm Al Khair, embraced Islam early, and migrated to Madinah. He spent his early childhood, like other Arab children of the time, among the Bedouins. In his early years, he played with the camel calves and goats, and his love for camels earned him the nickname 'Abu Bakr', meaning 'the father of the camel's calf'. In 591 AD at the age of 18, Abu Bakr (R.A.) went into trade and adopted the profession of cloth merchant, which was his family's business. He started his business with the capital of forty thousand dirhams and soon grew to be a successful trader and chief of his tribe even while his father was alive.

Abu Bakr Siddiq (R.A.) was remarkably virtuous. Even before Islam, he had made intoxicants forbidden for himself. Once a person asked him: **"Have you ever drunk intoxicant?"** He replied: **"I seek refuge in Allah, I never did it."** The person asked him why, Abu Bakr (R.A.) said: **"I maintain my honor and preserve my dignity."** Abu Bakr Siddiq (R.A.) had never prostrated to idols. Once in a gathering of Muslims, he said: **"I have never prostrated to an idol. As I approached adulthood, my father led me to a chamber of idols (Kaaba). My father said: "These are your grand elevated gods." After saying this, my father departed to attend to some other business. I advanced to an idol and said: "I am hungry can you feed me?" It didn't answer. I said: "I am in need of beautiful clothes; bestow them on me." It didn't answer. I threw off a rock upon it, and it fell down." Thereafter, I never went to the chamber of idols in Kaaba to pray to the idols."**

Abu Bakr (R.A.) accepted Islam after a long search for the true religion. In fact, He was the first free adult man to respond and believe in Prophet Muhammad (S.A.W.). His immediate acceptance for Islam made the Prophet (S.A.W.) very happy, as Abu Bakr (R.A.) was a source of triumph for Islam, due to his intimacy with Quraish. The Prophet (S.A.W.) said: **"Except Abu Bakr, everyone I have invited to Islam has experienced some period of hesitation. But Abu Bakr accepted my invitation without any hesitation"**

When he accepted Islam, he did his best to attract other people to it. Soon Uthman bin Affan (R.A.), Abdul-Rahman bin Awf (R.A.), Talhah bin Ubaydillah (R.A.), Saad bin Abi Waqaas (R.A.), Al-Zubair bin Al-Awwam (R.A.) and Abu Ubaydah bin Al-Jarrah (R.A.) all flocked to join Muhammad (S.A.W.). As the number of Muslims rose to forty, Abu Bakr Siddiq (R.A.) asked the Prophet's (S.A.W.) permission to call the people openly to Islam. After persisting in this request, the Prophet (S.A.W.) gave his consent after the revelation **"Expound openly what you are commanded"** and they all went to the Makkah's Holy Mosque (Kaaba) for preaching. Abu Bakr (R.A.) delivered a sermon which was the first ever in Islam. When the unbelievers among the Quraish heard it, they attacked Abu Bakr (R.A.) and the Muslims from all sides. Abu Bakr (R.A.) was beaten so severely until he fell unconscious and was near death. When he at last regained consciousness, he immediately enquired: **"How is the Prophet?"** In spite of all his pain and injuries, his first thought was only for the Prophet (S.A.W.). His wife Qutaylah did not accept Islam and he divorced her. His other wife, Um Ruman, became a Muslim. All his children, except Abdul Rehman, accepted Islam. Abdul Rehman accepted after the Treaty of Hudaibiya. Abu Bakr left for Abyssinia but returned when his friend, Ibn Ad-Daghunah, offered him protection. His daughter Aisha was married to the Prophet (S.A.W.) which further cemented their relationship.

Abu Bakr (R.A.) had also liberated many slaves as he felt compassion for them. As per sources, he purchased and freed eight slaves, four men and four women, by paying forty thousand dinars for their freedom. Bilal bin Ribah (R.A.), one of the most loyal and trusted Companion of Prophet Muhammad (S.A.W.), was one of the slaves that Abu Bakr (R.A.) freed from slavery. As-Siddiq (Testifier of truth), the most well-known of Abu Bakr's (R.A.) titles, comes from the word 'Sidiq' which means truthfulness. He was given this title by the Prophet (S.A.W.) when he testified that the Prophet did indeed go to Isra and Mairaj.

When the Prophet (S.A.W.) and his Companions (Sahaba) suffered immensely from the harm of Quraish, the Prophet (S.A.W.), after the Pledges of Agabah, commanded his Companions to migrate to Madinah. Abu Bakr prepared to leave for Madinah also but the Prophet Muhammad (S.A.W.) said: **"Wait a little while for I hope to be permitted to migrate as well."** Abu Bakr said: **"Do you expect so? May my parents be redeemed for you."** The Prophet (S.A.W.) said: **Yes."** So Abu Bakr did not migrate in order to remain with the messenger of Allah (S.A.W.). He prepared two camels and fed them well for four months to use them in their long journey. Abu Bakr (R.A.) said about the stay in the cave of Thawr: **"I was with the Prophet (S.A.W.) in the Cave and when I raised my head I saw the feet of the people (who were searching for us), I said: "O Messenger of Allah, if any of them should look under his feet, he would see us." The Prophet (S.A.W.) Said: "O Abu Bakr! What do you think of two persons the third of them is Allah?" The Quran mentions him "as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed, Allah is with us."**

In the Battle of Badr, Abu Bakr (R.A.) was one of the guards of Prophet's (S.A.W.) tent and was entrusted with his safety. It is reported by Ibn Asaker that Abdul Rahman, the son of Abu Bakr Siddiq (R.A.), was with the unbelievers on the Day of Badr. When he became a Muslim, he said to his father: **"You were exposed to me on the Day of Badr and I turned away from you, I did not kill you."** Abu Bakr (R.A.) said: **"As for me, if you were exposed to me, I would not have turned away from you."** In the battle of Uhud, the disbelievers won the battle because the archers left their places on the top of the mountain of Uhud. Only a dozen people stayed with the Prophet (S.A.W.) on this occasion, one of whom was the staunch believer Abu Bakr (R.A.). Allah's Messenger (S.A.W.) once said about Abu Bakr (R.A.): **"No one has helped me without reciprocating it, except for Abu Bakr, who has given me help, which Allah will reciprocate to him on the Day of Resurrection. No one's property has benefited me to the extent of Abu Bakr's. And if I were to take a Khalil (friend), then I would have taken Abu Bakr as a Khalil, and indeed your companion is Allah's Khalil."**

Umar Ibn Al-Khattab (R.A.) said: **"The Messenger of Allah (S.A.W.) commanded us (before the battle of Tabuk) to give sadaqah (charity). At that time, I had some property. I said: Today I shall surpass Abu Bakr if I surpass him any day. I, therefore, brought half my property. The Messenger of Allah (S.A.W.) asked: What did you leave for your family? I replied: The same amount, Abu Bakr brought all that he had with him. The Messenger of Allah (S.A.W.) asked him: What did you leave for your family? He replied: I left Allah and His Apostle for them. I said: I shall never compete you in anything."**

Abu Bakr (R.A.) was a witness to the Treaty of Hudaibiyah and was made the Ameer-e-Hajj in the Farewell Pilgrimage and did not leave the Prophet's side in Hunain when Muslims were ambushed and many fled.

He led the prayers during the Prophet's final illness. When the Prophet (S.A.W.) died, Abu Bakr Siddiq (R.A.) went out while Umar (R.A.) was saying that he would kill anyone who said the Prophet (S.A.W.) had died. Abu Bakr (R.A.) said to him: **"Sit down O Umar, twice, but Umar refused to sit. Abu Bakr (R.A.) said: "To proceed, if anyone amongst you used to worship Muhammad (S.A.W.), then Muhammad (S.A.W.) is dead, but if you used to worship Allah, then Allah is Alive and shall never die."** Then he recited the following aya of Quran: **"Mohammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful."** (Surah Al-Imran: 3:144) Ibn Abbas (R.A.) said: **"By Allah, it was as if the people never knew that Allah had revealed this verse before, till Abu Bakr recited it and all the people took it from him, and I heard everybody reciting it."** Umar bin Khattab (R.A.) said: **"my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet (S.A.W.) had died. He was elected as caliph soon after this, and is one of the ten promised paradise. He was buried with the Prophet."**

How can Muslims use the example of Abu Bakr in showing loyalty to their friends and colleagues? [4]

Why was Hazrat Abu Bakr (RA) given the title 'Siddiq' and 'Savior of Islam'? [4]

What lessons can Muslims learn from Abu Bakr's conduct in this period, and how are these lessons relevant now? [4]

Election and Administration of Abu Bakr

After the Prophet's death, the Ansar gathered at Saqifah-Bani Saad to discuss the appointment of a caliph. They nominated Saad bin Ubadah as their leader. They were joined by Abu Bakr, Umar and Abu Ubaidah bin Jarrah. Ali was not present at this meeting as he was busy with the preparations of the final rites of the Prophet (pbuh). The Ansar insisted that in view of their services to Islam, the office should go to them. Abu Bakr persuaded Ansar to withdraw their demand by saying: **"Truly, you deserve all the good you have said about yourselves, but the Arabs will never accept the authority of anyone other than a man of this clan of Quraysh; they being the best of the Arabs as regards descent and country."**

There was suggestion of having two caliphs, representing Muhajirin and Ansar, given by Habab bin Mandhar. Hazrat Umar rejected it and said **"One God, One Book, One Messenger so why should there be two caliphs?"** This led to a heated debate between Muhajirin and Ansar until Abu Ubaidah bin Jarrah said **"O Ansars you were the first to support Islam, Do not be the first to sow the seeds of dissension in it"**. This calmed down the arguments and then Abu Bakr said: **"To prove to you that I have no selfish interest in this, I offer you one of these two men. Pledge allegiance to whichever of these you please"** He held up the hands of Umar and Abu Ubaidah. Umar disagreed and said: **"O Siddique how can we be chosen over you? You were the second of the two in the cave, you were made Ameer ul Hajj and O People of Ansar do you not know that the prophet (S.a.w) ordered Abu Bakr to lead the people in Salaah? Which of you will willingly take precedence over Abu Bakr?"**

The Ansars then backed down from their claim and then Umar took oath on Abu Bakr's hand. Following him others also performed the bayyat. The next day there was a general bayyat in Masjid-e-Nabwi. Therefore, all the Ansars except Saad bin Ubadah came forward in batches to pay homage to Abu Bakr thus Abu Bakr was elected as the first caliph of the Islamic state. When Abu Bakr was elected he said **"O people I have been selected as your Trustee, although I am no better than anyone of you, If I am right, obey me. If I am misguided, set me right, The weakest among you is powerful in my eyes, until I do not get him his due. The most powerful among you is the weakest in my eyes, until I do not make him pay due rights to others. I ask you to obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are free to disobey me"**. Hazrat Ali (RA) initially did not give allegiance to Hazrat Abu Bakr (RA) but he later did after discussions.

Abu Bakr (RA) adopted the title of Khalifat Rasul Allah, generally translated as "Successor to the Messenger of God". This was shortened to Khalifa, from which the word "Caliph" arose. Some of the reasons for his election were his piety and loyal devotion to Muhammad (PBUH). His closeness to Muhammad (PBUH), i.e. his friendship, his daughter being married to Muhammad (PBUH). His being a Quraishite, as opposed to the Madinite Ansar, whom Bedouin Arabs would not accept as leaders. Hazrat Abu Bakr's election as Caliph of the State established the democratic procedure for the election of a caliph.

Administration

Hazrat Abu Bakr laid the foundation of a truly democratic state. Following the Qur'an and sunna Abu Bakr conducted the affairs of the state by discussing all matters with the Majlis-e-Shura. For the purpose of administration, Arabia was divided into provinces each under a governor who was required to lead the prayers, superintended the army, collect taxes administer justice, and maintain law and order. He was aided by an Amil who collected revenues and a Qazi who administered justice. He established military Cantonments and maintain a reserve force. He also gave proper shape to the public treasury, the Bait-ul-Mafl. Public money was strictly accounted for and all those in government were selected on merit. He dispatched expeditionary forces of Iran, Syria and Palestine. As a result, vast territories were added to Muslim Empire. He safeguarded, and protected the rights of non-Muslim subjects who were granted religious and cultural freedom. They were allowed to manage their affairs themselves. He laid the foundation of a truly democratic state. It should be said that even though there was no police force, all crimes and their perpetrators were dealt with in the light of the teachings from the Qur'an and sunna and if they were silent ijma was practiced. By his efficient administration he preserved the integrity of Islam by suppressing rebellions and making sure that the Pillar of zakat was enforced.

In your opinion, what was the greatest service performed by Abu Bakr during his caliphate? Give reasons for your choice. [4]

'Abu Bakr was a great choice as a caliph' Do you agree? Give reasons for your answer. [4]

What lesson can leaders today learn from Abu Bakr's administration as caliph? [4]

Mega Lecture

False Prophets

As the Prophet's illness increased near his time of death, some Arabs claimed to be prophets. One of them was Aswad Ansi, he began to convince the tribe of Mudhaja that he was a Prophet who received revelation from Heaven, and was supported by some of his people; Musaylamah Al-Khadhaab (the liar) claimed Prophet hood in the tribe of Banu Haeefah; and Tulayyah Al-Asadyy in the tribe of Banu Asad also claimed to be a Prophet; likewise, Sajaah claimed Prophet hood in the tribe of Banu Tameem.

The first one of them was Abhala b. Ka'b, who was known as Aswad al-Ansi, from the tribe of Ans in Yemen. He was a soothsayer and magician; he affected people very easily with his words. He claimed that he was a prophet and that angels brought revelation to him. He deceived many people of Yemen with lies and tricks. The people of Najran followed him. Then, he captured San'a. The Muslim governors and officials who were in Yemen had to leave Yemen. Muadh b. Jabal went to Abu Musa al-Ash'ari, who was in Ma'rib. Then, they went to Hadramut together. The Messenger of Allah was informed about the situation. He sent this message to the Muslims in Yemen: **"Eliminate Abhala one way or another."** Upon this order, the Muslims in Yemen, led by Firoz Al Dhulaymi took action and killed him in his house. The news that Aswad was killed reached the Prophet one day before his death. After Aswad, the liar was killed, the Muslim governors and officials returned to Yemen. But another man named Qays bin Abd Yaghus gathered Aswad's remaining followers after The Prophet S.a.w's death and revolted. He too was defeated by Firoz al Dhulaymi.

In the 10th year of the Migration, Musaylima al-Kadhdhab claimed to be a prophet in Yamama. Musaylima had come to Madinah with the representatives of Banu Hanifa and had become a Muslim by talking to the Prophet. When he returned to Yamama, he claimed to be a prophet. Then one day, in late 10 Hijri, he wrote a letter to the Prophet (PBUH) saying: **"From Musaylimah, Messenger of God, to Muhammad, Messenger of God. Salutations to you. I have been given a share with you in this matter. Half the earth belongs to us and half to the Quraish. But the Quraish are people who transgress."** The Prophet (PBUH) replied: **"From Muhammad, the Messenger of God, to Musaylimah, the arch-liar. Peace be upon him who follows (God's) guidance. Now then, surely the earth belongs to God, who bequeaths it to whom He will amongst his servants. The ultimate issue is to the God-fearing."** After Prophet's (pbuh) death, Abu Bakr sent Ikrimah with an army to engage Musaylimah's troops at Yamamah, but not to get involved in battle with him. Khalid ibn al-Walid was chosen to command the forces opposing Musaylima after he dealt with other smaller apostates. Ikrimah established a camp in Yamamah. Shurahbil bin Hasnah too had been given soldiers by the Caliph with orders to follow ikrimah, and await further instructions. Ikrimah could wait no longer, and attacked Musaylima. He was defeated by Musaylimah. Shurahbil remained in the region of Yamamah. Abu Bakr wrote to him: **"Stay where you are and await further instructions."** A few days before Khalid's arrival Shurahbil could not wait anymore and clashed with Musaylimah, but was defeated. Khalid got news that Musaylimah was encamped in the plain of Aqraba with an army of 40,000 warriors. The two victories against Ikrimah and Shurahbil had increased their confidence in themselves and increased their belief in Musaylimah. On the orders of Khalid, the Muslim advanced with their battalions arranged in tribal formation to make them fight more fiercely for the sake of their own tribesmen. The Muslims attacked. As the first period of combat ended, the warriors retired to rest. Only about a quarter of Musaylimah's army remained in fighting shape, a little over 7,000 rebels, Musaylimah among them, had taken shelter in a walled garden. The rebels had closed the gate. A Muslim soldier Al Baraa ibn Malik climbed the wall, jumped in to the garden and opened the gate. The Muslims entered the garden and the rebels stepped back as the Muslims poured into the garden. The fighting became more vicious. Then Musaylimah was attacked by Wahshy ibn Harb (the same man who killed Hamza, the uncle of Muhammad, in the Battle of Uhud before accepting Islam). He threw the same javelin that killed Hamza ibn 'Abd al-Muttalib and struck Musaylimah in the belly; the next moment Abu Dujana cut off his head. The news of the death of Musaylimah demoralized the rebel forces. The garden where this last phase of the battle took place became known as "Garden of Death", as the 7,000 rebels within were nearly all killed. 1200 Muslims were martyred, including 360 memorizers of Quran.

Another False Prophet was Tulayha ibn Khuwaylid. He was a prominent Arab clan chief during the time of the Prophet; he belonged to the Banu Asad ibn Khuzaymah tribe. He was known as a wealthy chief. He accepted Islam in 630 but later rebelled in 631 and instigated the tribes in his influence to not pay zakat, leading to the battle of Dhul Qissa. After that Khalid ibn al-Walid was sent with 6000 soldiers to crush him and his confederacy. Tulayha's forces numbered 13000 but Khalid managed to convince the Banu Tayy tribe to desert him with the help of Adi bin Hatim Tayy. The armies of Khalid and Tulayha met at a place named Buzaka in 632. In this engagement, the army of Tulayha was defeated in the Battle of Buzakha after one of his tribal chiefs, Uyayanah bin Hisn deserted him because Tulayha turned out to be an imposter prophet. Following this battle, many of the rebellious tribes surrendered and accepted Islam. However, Tulayha escaped from Buzaka and sought refuge in Syria. But when Syria was conquered by the Muslims, Tulayha accepted Islam. In 634, he personally paid homage to Umar after the latter's assumption of the position of Caliph. Later on, Tulayha enthusiastically took part in the campaign against the Persian empire. Such as Battle of Jalula, the Battle of al-Qadisiyyah, and Battle of Nahavan.

Another false prophetess Sajah bint al-Harith from tribe of Banu Tamim was an Arab Christian. During the apostasy movement which emerged following the death of Muhammad, Sajah declared she was a prophetess after learning that Musaylimah and Tulayha had declared prophethood. Before claiming to be a prophetess, Sajah had a reputation as a soothsayer. Thereafter, 4,000 people gathered around her to march on Medina. Others joined her against Medina including Malik bin Nuwayrah from her father's tribe of Banu Yarbu. However, her planned attack on Medina was called off after she learned that the army of Khalid ibn al-Walid had defeated Tulayha. Thereafter, she sought cooperation with Musaylimah to oppose the threat of Khalid. A mutual understanding was initially reached with Musaylimah. However, Sajah later married Musaylimah and accepted his self-declared prophethood. Khalid then crushed the forces of Malik bin Nuwayrah and Sajah, and then moved on to crush Musaylimah. After the Battle of Yamama where Musaylimah was killed, Sajah converted to Islam.

Why did Hazrat Abu Bakr (RA) think it of great importance to defeat the false prophets? [4]

Tulayha was forgiven after he repented his false prophethood and accepted islam again. What does this tell us about repentance (Tawbah) in Islam? [4]

What does Ikrama and Shurahbil's loss at Yamama teach muslims about obedience to their leaders?[4]

Mega Lecture

Refusal to pay Zakat and Apostasy Movement

The tribes of Murrah, Abbs, Banu Ghatafan, the Hawazin, and the Tayy, assembled at Abraha and Dhul Qissah close to Madinah, and sent a deputation to Abu Bakr (RA), to tell him that with the passing away of the Prophet (PBUH), the authorities at Madinah should make a new treaty with them in which they be exempted from paying Zakaah as the previous treaty, according to them, was nullified by the Prophet's death. Abu Bakr consulted his advisers. Almost all the eminent companions around Abu Bakr advised that as the Muslims were in by danger from all sides, according to them it was important that the demand of the tribes should be accepted so that there was no defection from Islam. The question became a matter of great concern for Abu Bakr. He was aware of the danger to which the Muslim community was exposed. But he reached the conclusion that he had no jurisdiction to grant an exemption from Zakaah, and that as the successor of the Prophet (PBUH), it was on him to enforce the command of Allah, and not to seek to modify it for one reason or the other. Abu Bakr (RA) decided to refuse the demand of the tribes. This conviction strengthened his determination to stand firm, and to refuse to compromise Islam.

Abu Bakr met the delegation of the tribes, he explained to them the philosophy of paying Zakaah, He explained that he had no jurisdiction to grant any concession in respect of a matter which was a mandate of Almighty Allah. He was firm on the matter and said: **"By Allah, if they withhold the rope of a camel they used to give in Zakat to Allah's Messenger, I will fight them for it."** When Abu Bakr rejected the demand of the tribes to absolve them of the obligation to pay Zakaah, they took such refusal as a challenge and decided that if Islam involved the payment of Zakaah to Madeenah, they would prefer to forego Islam. The False Prophet Tulayha was the one behind instigating them into aggression.

During their stay in Madeenah, the delegates of the tribes saw that with the march of the main Muslim army under Usamah bin Zaid to the Levant, there was hardly any fighting force with the Muslims in Madcenah, and as such the city was vulnerable. They decided to attack Madeenah. The tribes concentrated their forces at Dhul Hissa and Dhul Qissah to the north east of Madeenah on the way to Najd, and prepared for battle. When the delegates of the tribes left Madeenah in a sullen mood, Abu Bakr, (RA) understood that an attack by the tribes was imminent. He immediately gave orders to Muslims to make their arrangements for the defense of Madeenah. Strong groups under Khalid bin Waleed, Zubayr, Talha, Abdur-Rahman Ibn A'waf, Abdullaah Ibn Mas'ood and Ali, (RA), were posted at strategic entrances to the city. These groups were required to remain at their posts, and report about the enemy. All the adult male Muslims were asked to assemble in the Prophet's mosque where Abu Bakr (RA), informed them of the impending danger of an attack from the tribes. He said to them: **"The delegation noticed that your numbers are few, and you do not know whether they will attack you by day or at night, and they are not far from you, so be on your guard and make arrangements."** A list of all Muslim male adults in the city was prepared, and their turns for keeping the vigil during the nights were fixed.

The tribes launched the attack at midnight. They had hoped that they would take the city by surprise. As they came close to Madinah, the army of Abu Bakr, (RA), ambushed them. Many enemy tribesmen were killed; the rest fled in confusion. The Muslims chased them but had to retreat because they were outnumbered so the enemy tribes camped up at Dhul Hissah and Dhul Qissa. Abu Bakr (RA) gathered all available men and attacked the Dhul Hissah camp aggressively, forcing them to retreat to Dhul Qissa. The Muslims followed them and defeated them. The defeated apostate tribes retreated to Abraha, where more clansmen of the Ghatfan, the Hawazin, and the Tayy were gathered. Abu Bakr left a residual force under the command of An-Numan ibn Muqarrin at Dhul Qissa and returned with his main army to Medina. On 4 August 632, Usama's army returned to Medina. Abu Bakr ordered Usama to rest and resupply his men there for future operations. Meanwhile, Abu Bakr merged his army with Numan ibn Muqarrin's remaining forces. Abu Bakr then moved to Abraha, where the retreated rebels had gathered, and defeated them. The remaining rebels retreated to Buzakha, where Tulayha had moved with his army from Samira. Abu Bakr (RA) was on the front of the Muslim army, and when his men said to him: **"O successor of Allah's Messenger, do not expose your life to danger, for if you are harmed there would be no guide for Muslims, so send a man in your behalf, and if he is killed send another one."** Thereupon Abu Bakr said, **"No, By Allah I will never do this, nor will I sacrifice your souls to save myself."** Such was the resolve of Abu Bakr, who fought in defense of Islam in the absence of the main army under Usamah Ibn Zayd.

After the battle of Dhul Qissah, many tribes sent their delegations to Madeenah, swore allegiance to the authorities in Madeenah and paid Zakaah. The tribes that did not favor Islam openly apostatized. Henceforward the issue was not between Muslims and Muslims; the issue was between the Muslims and the apostates. The battle of Dhul Qissah indeed set the stage for the apostasy campaigns. As soon as Usamah Ibn Zayd (RA), returned to Madeenah than Abu Bakr (RA) made a plan to put an end to apostasy from Islam in all corners of the Arab Peninsula. To achieve this Abu Bakr (RA) made use of two ways: the peaceful way and the warring one. With regard to the peaceful way, he called upon the apostates to re-embrace Islam to give up their hostile activities. He sent envoys to all apostates and to draw their attention to the message the Prophet (PBUH), conveyed to the people, and to call upon them to return to Islam. His message was: **"I am sending you a Muslim force consisting of the Muhajreen and the Ansaar and Tabi een. I have ordered them not to launch any attack against you till they first call you to return to Allah; he who repents, responds to the call, give up hostile activities against Islam, and do good deeds will be forgiven and granted amnesty. And he who refuses to return to Islam, and persists in hostility will be given no escape. I have ordered my envoys to read this message of mine in public gatherings. Calling the Adhan (prayer call) will be regarded as an indication of the acceptance of Islam. If there is no Adhan this will be taken to mean that the tribe persists in its apostasy."**

As for the warring way, Abu Bakr formed the Muslim forces into eleven corps each under its own commander. Each commander was given a flag and assigned an objective. The commanders were further authorized to recruit other soldiers on the way in their march to fulfil their objectives. The corps were placed under the command of capable generals such as Khalid Ibn Al-Waleed, Ikrama bin Abi Jahl, Amr Ibn Al-Aas and eight others. Abu Bakr, (RA), instructed the commanders to fear and be conscious of Almighty Allah. They were to exert themselves to the utmost in Allah's Cause, Abu Bakr insisted that the only options for the apostate tribes were unconditional surrender or war until total destruction, The commanders were enjoined not to dishonor the vow they pledged. They were also forbidden to depart from the targets assigned to them, with out further instructions. Thus within a year, through diplomacy and conquest, Hazrat Abu Bakr (RA) brought the entire Arabian Peninsula under the banner of Islam.

How important in your view was this campaign against the tribes refusing to pay *zakat*? [4]

What was the significance of his actions in dealing firmly with the apostate tribes? [4]

What lessons can Muslim leaders learn from Abu Bakr's handling of the tribes which refused to pay *Zakat*?[4]

Mega Lecture

Compilation of Quran in the time of Abu Bakr (RA)

Abu Bakr's collection of the Qur'an is regarded by many scholars as his most significant feat. Ali Ibn Abi Taalib,(RA), is quoted to have said: **"May Allah rest the soul of Abu Bakr in peace! He is worthy of being superbly rewarded on account of his collection of the Qur'an. He was the first to compile the Qur'an in a single volume."** It was in the battle of Yamamah, against the 40,000 men strong army of the false prophet Musaylima of Banu Hanifa, that 1200 Muslims were martyred. 360 of whom were those who had committed the Qur'an to memory. Hence it was feared that unless a written copy of the Qur'an were prepared, a large part of the revelation might be lost. Therefore, Abu Bakr decided to compile the Qur'an in a single volume.

Hazrat Umar (RA) went to Hazrat Abu Bakr (RA) and said: **'The Muslims suffered heavy casualties on the day of (the battle of) Yamamah, and [fear that there will be more (martyrs among) Huffaaz at other battlefields (and of natural causes), whereby a large part of the Qur'an may be lost. unless you collect it'** Abu Bakr said, **"How can I do something which Allah's Messenger,(PBUH), did not do?"** Umar replied, **"By Allah, it is (really) a good thing.** Abu Bakr (RA) later said **"So Umar kept on pressing, irying to persuade me to accept his personal opinion, till Allah made it enter my heart, and I held the same opinion as Umar."**

Abu Bakr called upon Zayd bin Thabit, one of the scribes of the Prophet (PBUH),explained the situation to him and said to him:**"I am personally of the view that you should compile the Qur'an into one volume.You are a wise young man and we do not suspect you (of telling lies or of forgetfulness). You used to write down the Divine Revelation (Wahy) for Allah's Messenger. Therefore, look for the Qur'an and collect it (in one manuscript)."**

Zayd said: **"By Allah, if Abu Bakr had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had commanded me concerning the collection of the Qur'an."** Zayd was hesitant but upon being convinced of the necessity of the task he said: **"So I started locating Qur'anic material and collecting it from parchments, scapula, leaves of date palms and from the memories of men. I found with Khuzaymah bin Thaabit two verses of Surah Tawbah which I had not found with anybody else"** He accepted verses only when two men gave testimony that they had seen it being written down in the Prophet's presence but Zayd accepted the verses brought by Khuzaymah because the Prophet(PBUH) said that his testimony was equal to two men.

Zayd (RA) worked with a committee of nearly 25 members. He was a hafiz himself, yet he only included a verse into the master copy once he had verified its authenticity. Umar (RA) was part of the process to get companions to come with any part of the mushaf they had in their possession; the verses were written in the order that the Prophet (pbuh) had given, but the suras were written on separate sheets; this copy was verified by the committee. In about a year, all of the written verses of the Quran which had been in different places were brought together and compiled. The manuscript on which the Qur'an was collected, remained with Abu Bakr until his death and then with Umar until he passed away and finally it remained with Hafsa, Umar's daughter, after his death.

(QUESTIONS RELATED TO COMPILATION OF QURAN WILL BE POSTED AFTER THE NOTES OF HAZRAT USMAN'S CALIPHATE)

Events during Abu Bakr's Caliphate

Following the Prophet (PBUH)'s death in 632, Abu Bakr (RA) succeeded in the leadership of the Muslim community as the first Rashidun Caliph. During his reign, he overcame a number of uprisings, collectively known as the Ridda wars, as a result of which he was able to consolidate and expand the rule of the Muslim state over the entire Arabian peninsula. He also commanded the initial incursions into the neighbouring Sassanian and Byzantine empires, which in the years following his death, would eventually result in the Muslim conquest of Persia and the Levant. He is also credited with the first compilation of the Quran into a single volume.

Abu Bakr steadied the mourning Muslim community. He addressed the gathering of Muslims who were mourning the Prophet (PBUH)'s death and made them realize that Islam was to continue after Prophet's death. Soon after that he was elected as the first caliph of the Islamic state after a meeting in Saqifa Bani Saad and with the general bayyat of Muslims in Masjid e Nabwi in 118.H/632A.D. He addressed the community and pledged that the state will be governed according to Islamic principles. The Holy Prophet (P.B.H.H) had directed to send an expedition under the command of Usamah. At that critical stage in history most of tribes had apostatized from Islam, Madinah was surrounded by hostile tribes. It was suggested to Hazrat Abu Bakr R.A that it was not advisable to send the army outside the country. Hazrat Abu Bakr said **"Who am I to withhold the army that the Prophet (P.B.H.H) had ordered to proceed? Come what may, let Madinah stand or fall; the Khilafat live or perish, the command of the Holy Prophet (P.B.U.H) shall be carried out.** Abu Bakr then directed the army to depart on this mission. After ten days march the Muslim army attacked the border tribes. The Byzantine forces avoided this confrontation, as they were no match for the Muslims. They were defeated and offered allegiance to the authorities at Madinah.

After Hazrat Usamah (R.A)'s army had left for the Syrian front, the tribes around Madina sent a deputation to wait on Hazrat Abu Bakr (R.A). The tribes said that they were prepared to owe allegiance to Islam, but they were not prepared to pay Zakat. Hazrat Abu Bakr (R.A) remained firm and told the tribes that **"By Allah, if they withhold the rope of a camel they used to give in Zakat to Allah's Messenger, I will fight them for it."** The angered tribes marched to Madina one night and launched the attack and these tribes met some initial success but the Muslims under the command of Hazrat Abu Bakr (R.A) rallied and in a counter attack repulsed the tribes. Hazrat Abu Bakr (R.A) marched as the head of a large Muslim force and proceeded to Abraq. The tribes were routed, and their lands were confiscated by the Muslims. After the battle of Abraq, Hazrat Abu Bakr (R.A) decided to take military action against the apostate tribes and he divided the Muslim force into eleven crops each under its own commander. These crops were to operate in various parts of the country. The commanders were instructed that before taking any action against an apostate tribe it should be called upon to return to Islam, and a punitive action should be taken if and if they refused to do so. If the call of "Adhan" rose from the quarters of tribes will indicate the tribe's return to Islam.

Sajah bint-al-Harith was an Arab Christian from the tribe of Taghlib. She had a following as a soothsayer and after the Prophet's death when many of her tribesman rejected Islam she declared herself as a prophet. With a force of 4000 she marched towards Madina, but learning of Tulayha's defeat Sajah dropped her plans. She then joined forces with another false prophet Musailimah. She went on to marry him and accept his prophethood. Khalid ibn Walid crushed Sajah's forces and then moved to tackle Musailimah who was killed in the battle of Yamama after which Sajah embraced Islam. Banu Asad were led by Tulayha, a false prophet. Hazrat Abu Bakr (R.A) sent Hazrat Khalid bin Waleed to lead the campaign against Tulayha. These two armies met at Buzakha, where after some hard fighting the Banu Asad was defeated. Tulayha escaped to Syria, and most of his followers submitted, and accepted Islam. Musailima led the Banu Hanifa in Yamama. Before that two Muslim forces have already fought with him but defeated. So Hazrat Khalid bin Waleed fought bravely against Musailima and due to an increase in pressure Musailima lost his nerves and retreated to a neighboring fortified garden. With the withdrawal of Musailima his army lost the will to fight, and they too found safety in seeking refuge in the garden. Muslim Army broke the gates and Banu Hanifa were killed in large numbers. When Musailima fell dead, the Banu Hanifa surrendered and re-admitted in the Islam.

After the hard-won victory over Musaylimah in the Battle of Yamama in 632, Umar (RA) saw that 360 of the Muslims who had memorized the Quran had been killed. Fearing that it may become lost or corrupted, Umar (RA) requested that Abu Bakr authorize the compilation and preservation of the scriptures in written format. The caliph was initially hesitant, being quoted as saying **"How can we do that which the Messenger of Allah, (PBUH), did not himself do?"** He eventually relented however, and appointed Zayd ibn Thabit, a scribe of the Prophet, for the task of gathering the scattered verses. The fragments were recovered from every quarter, including from the ribs of palm branches, scraps of leather, stone tablets and "from the hearts of men". The collected work was transcribed onto sheets and verified through comparison with Quran memorisers. The finished codex, termed the Mus'haf, was presented to Abu Bakr, who prior to his death, bequeathed it to his successor Umar. Upon Umar's own death, the Mus'haf was left to his daughter Hafsa (RA)

In Mahrah the people apostatized, but instead of fighting against the Muslims they began to fight among themselves for political power. The Muslims allied themselves with the minority section and fought against majority section which was led by Al-Musabbah. Al-Musabbah was defeated and after that people of Mahrah recovered to Islam. In Yemen, a false prophet Aswad Ansi came to power and won a considerable following. Hazrat Abu Bakr Sadeeq (R.A) ordered a two pronged attack on Yemen. Hazrat Ikramah (R.A) marched with a force from Mahrah to Yemen. Hazrat Muhajir bin Umayya marched with another force from Makkah to Yemen. Aswad Ansi was killed by a Persian leader known as Firoz al Dhulaymi. In Hadramaut there was a revolt led by Ash'as. When the Muslim forces marched against Ash'as he shut himself in the fort at Nujeir. The fort was carried by the Muslims by assault. Thereafter Ash'as and his people repented and were readmitted to the Islam. The apostasy campaign began in August 632 C.E. and these operations were over by February 633 C.E. Within the short space of six months, Hazrat Abu Bakr Sadeeq (R.A) succeeded in exterminating apostasy and winning back all the tribes in Arabia to the fold of Islam.

Abu Bakr (RA)'s reign lasted for 27 months, during which he crushed the rebellion of the Arab tribes throughout the Arabian Peninsula in the successful Ridda Wars. In the last months of his rule, he sent Khalid ibn al-Walid (RA) on conquests against the Sassanid Empire in Mesopotamia and against the Byzantine Empire in Syria. He sent an army under the command of Khalid bin Walid to Iraq. This army gained victories after one another and conquered the city of Hira. After the conquest of Hira, Abu Bakr (RA) sent Khalid bin Walid (RA) to Damascus. However, the caliph died before receiving the news of the conquest of Damascus, thus the siege of Damascus had to be postponed. When Abu Bakr died, it was the 13th year of Hijrah.

In your opinion, what was the greatest service performed by Abu Bakr during his caliphate? Give reasons for

Your choice. [4]

The Prophet called Abu Bakr 'al-Siddiq' (Testifier of the Truth). How did Abu Bakr live up to his title during his caliphate? [4]

Was sending Usamah bin Zaid on the Syrian Expedition a good decision in the given situation?[4]

Hazrat Umar(RA) Life Before Caliphate

Hazrat Umar(RA) was born 13 years after 'Aam-ul-Fil – year of the Elephant. He was 13 years younger than the Holy Prophet Muhammad(SAW) and belonged to the Banu Adi. Hazrat Umar(RA) was among the few people in Mecca who had learnt to read and write in his youth. Umar became a merchant and made several journeys to Rome and Persia, where he is said to have met various scholars and analyzed Roman and Persian societies. When the Holy Prophet(SAW) started public preaching, Hazrat Umar(RA), like many others in Mecca, opposed Islam. Umar (RA) was also involved in the persecution of people and slaves of Banu Adi who became Muslims. When the people of Mecca continued to persecute the Muslims, the Holy Prophet(SA) ordered some of the Muslims to migrate to Abyssinia. When Hazrat Umar(RA) heard of this he was concerned and angry due to the division caused within the Quraish and as a result decided to kill the Holy Prophet(SAW).

Hazrat Umar(RA) left his house, sword in hand, with the intent to kill the Holy Prophet(SAW). As he made his way, he saw Naeem Bin Abdullah(RA) who asked Hazrat Umar(RA) where he was heading off to and what his intentions were. Hazrat Umar(RA) replied that he was going out to kill the Holy Prophet(SAW). Naeem Bin Abdullah(RA) said: **"By God, you have deceived yourself, O Umar! Do you think that Banu Abd Manaf would let you run around alive once you had killed their son Muhammad? Why don't you return to your own house and at least set it straight?"**, as his sister, Fatimah(RA), and her husband Saeed bin Zaid(RA) had accepted Islam. Enraged at hearing this, he stormed off in the direction of his sister's house. Khabbab bin Arrat(RA) was reciting Qur-an there. This made him furious. Khabbab bin Arrat(RA) hid somewhere inside the house.. Witnessing this Hazrat Umar(RA), unable to contain himself, began quarreling with his brother-in-law. As things escalated quickly, his sister tried to stop them and by doing so Hazrat Umar(RA) hand struck her face causing her to bleed. When Hazrat Umar(RA) saw what he had done, he stopped immediately and told them to leave Islam, upon which they replied in the negative and said to him, **"You may kill us but we will never leave Islam."** Hearing this Hazrat Umar(RA) calmed down and asked his sister to give him the scripture. She replied **"You are unclean, and no unclean person can touch the Scripture."** He then purified himself and recited verses from Surah Taha: **"Verily, I am Allah: there is no God but Me; so serve Me (only), and establish regular prayer for My remembrance"**. He began to weep and said **"Surely this is the word of Allah. I bear witness that Muhammad is the Messenger of Allah."** On hearing this, Khabbab came out from inside and said: **"O, Umar! Glad tidings for you. Yesterday Muhammad(SAW) prayed to Allah, 'O, Allah! Strengthen Islam with either Umar or Abu Jahl, whomsoever You like.' It seems that his prayer has been answered in your favour."** After this, Hazrat Umar(RA) rushed directly to the Holy Prophet(SAW) with the same sword he had intended to kill him with. However, instead, he accepted Islam. Thus, it was due to the prayer of the Holy Prophet(SAW) that God's decree came into effect.

Hazrat Umar(RA) embracing Islam gave confidence and granted power to the Muslims in Mecca. Following his conversion, Umar went to inform, Abu Jahl, about his acceptance of Islam. According to one account, Umar openly prayed at the Kaaba as the Quraish chiefs, Abu Jahl and Abu Sufyan, watched in anger. This further helped the Muslims to gain confidence in practicing Islam openly. At this stage Umar even challenged anyone who dared to stop the Muslims from praying, although no one dared to interfere with Umar when he was openly praying. Though Hazrat Umar(RA) accepted Islam, the disbelievers of Mecca continued to persecute the Muslims. They started gathering around Hazrat Umar(RA) home and raised slogans saying, **"Umar has no religion."** Witnessing this Aas Ibn Wail, who was a relative of Hazrat Umar(RA), told Hazrat Umar(RA) to stay with him as he would be safe. Hazrat Umar(RA) remained and said that he did not deem it appropriate to seek refuge whilst his Muslim brothers had to face the persecution. Facing the persecution head on, Hazrat Umar(RA) requested the Holy Prophet(SAW) to lead the congregational prayer at the Ka'bah. Upon this, the Holy Prophet(SAW) gathered all the Muslims and prayed openly for the first time at Masjid Al-Haram. The Holy Prophet(SAW) gave Hazrat Umar(RA) the title Al-Faruq – the one who distinguishes from right and wrong.

He also tried to deliver food to the Banu Hashim during their boycott and preached Islam to pilgrims and travellers. Most Muslims migrated to Yathrib at night fearing Quraish resistance, but Umar is reported to have left openly during the day saying: **"Any one who wants to make his wife a widow and his children orphans should come and meet me there behind that cliff."** Umar migrated to Medina accompanied by his cousin and brother-in-law Saeed ibn Zaid. In the Brotherhood of Ansar and Muhajirin, Muhammad ibn Maslamah(RA) was made his brother. He took part in the Battle of Badr. And in the Battle of Uhud. In the second phase of the battle, when Khalid ibn Walid's cavalry attacked the Muslim rear, turning the tide of battle, rumours of Muhammad(SAW)'s death were spread and many Muslim warriors were routed from the battlefield, Umar(RA) among them. However, hearing that Muhammad(SAW) was still alive, he went to Muhammad(SAW) at the mountain of Uhud and prepared for the defence of the hill. Later in the year Umar(RA) was a part of a campaign against the Jewish tribe of Banu Nadir. His daughter Hafsa(RA) was married to Muhammad(SAW). He participated in the Battle of the Trench and also in the Battle against Banu Qurayza. He witnessed the Treaty of Hudaibiyyah but was very upset at its terms until the ayah **"Verily We have granted you a clear victory"** were revealed.

He fought in the Battle of Khaybar. Muhammad (SAW) sent Amr ibn al-A'as(RA) to Zaat-ul-Sallasal, after which, Muhammad sent Abu Ubaidah ibn al-Jarrah(RA) with reinforcements, including Abu Bakr(RA) and Umar(RA), whereupon they attacked and defeated the enemy. In 630, when Muslim armies rushed for the conquest of Mecca, he was part of that army. He fought in the Battle of Hunayn and the Siege of Ta'if. He was part of the Muslim army that contested the Battle of Tabuk under Muhammad(SAW)'s command and he said: **"The Messenger of Allah (S.A.W.) commanded us (before the battle of Tabuk) to give sadaqah (charity). At that time, I had some property. I said: Today I shall surpass Abu Bakr if I surpass him any day. I, therefore, brought half my property. The Messenger of Allah (S.A.W.) asked: What did you leave for your family? I replied: The same amount. Abu Bakr brought all that he had with him. The Messenger of Allah (S.A.W.) asked him: What did you leave for your family? He replied: I left Allah and His Apostle for them. I said: I shall never compete you in anything."**

He was one of the scribes of the Quran. He also participated in the farewell Hajj of 632 CE. When the Prophet(SAW) died Umar(RA) initially did not believe that he was dead. He said: **"He has not died but rather he has gone to his lord just as Moses went, remaining absent from his people for forty nights after which he has returned to them. By Allah, the messenger of Allah will indeed return just as Moses returned (to his people) and I will cut off the hands and legs of those men who claimed he has died."** Abu Bakr (R.A.) said to him: **"Sit down O Umar,"** twice, but Umar refused to sit. Abu Bakr (R.A.) said: **"To proceed, if anyone amongst you used to worship Mohammad (S.A.W.), then Mohammad (S.A.W.) is dead, but if you used to worship Allah, then Allah is Alive and shall never die."** Then he recited the following aya of Quran: **"Mohammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful."** Umar bin Khattab (R.A.) said: **"my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet (S.A.W.) had died."** He convinced Abu Bakr(RA) to compile the Quran and was a part of the Committee made for this purpose. He was nominated as caliph by Abu Bakr on his deathbed, and is one of the ten promised paradise. He was assassinated by a Persian slave Abu-Lulu Firoz in 644 CE. He was buried with the Prophet in Aisha(RA)'s apartment.

Mega Lecture

What lessons can Muslims learn from Hazrat 'Umar's conversion?[4]

Why was Hazrat Umar (RA) given the title 'Faruq'? [4]

In what ways did the conversion of 'Hazrat Umar (RA) help the young Muslim community? [4]

Mega Lecture

Expansion of Islam During Umar's Caliphate

Umar(RA) was the second Rashidun Caliph and reigned during 634-644. Umar(RA)'s caliphate is notable for its vast conquests, aided by brilliant field commanders, he was able to incorporate present day Iraq, Iran, Azerbaijan, Armenia, Georgia, Syria, Jordan, Palestine, Lebanon, Egypt, and part of Afghanistan, Turkmenistan and south western Pakistan into the empire of the Muslims. All of these were permanent conquests. The Byzantines lost more than three fourths of their territory and in Persia, the Sassanid empire ceased to exist. The Islamic Empire expanded to nearly 2.2 million square miles in Umar's Caliphate. Fighting with the Persian Empire had begun during the rule of the previous Caliph. Muslim forces defeated the Persian in Namaraq in October 634 AD and crossed the Euphrates. The Persian supreme command then sent a huge force under Bahman. The two armies fought a fierce battle, the Battle of Bridge. Here the Muslims suffered heavy losses including their commander Abu Ubaid bin Zaid. The Muslims regrouped under Mutanna, in November 634 AD defeated the Persian army led by Mehran in the Battle of Buwaib. Commanding an army of 20,000 troops, Saad bin Abi Waqas met the Persian 120,000 army led by Rustam at Qadisiya. The Battle of Qadisiya thus began in 635 AD. A fierce battle was fought resulting in Rustam's death. Now Saad and his army advanced to the Persian capital Al-Madain. He laid a siege for several days and the king Yazdigard escaped to north while the Muslims captured Al-Madain. The king was finally defeated at Jalula. In the meantime the Persians, Romans and Christian Arab tribes combined their forces in upper Iraq near Tekrit. Saad dispatched an army that defeated the joint forces. Saad, on Umar's advice, founded the new cities Kufa and Basra near Madain for the Muslim armies and their families. Umar completed the final capture and subjugation of Persia in the Battle of Nihawand in 642 AD, marking the end of the Persian Dynasty.

In Syria the Muslim forces were advancing rapidly when Umar became the Caliph. Local populations of Jews and Christians, were persecuted by the Byzantines and Sassanids as religious minorities and taxed heavily to finance the Byzantine-Sassanid Wars, often aided Muslims to take over their lands from the Byzantines and Persians, resulting in exceptionally speedy conquests. Khalid bin Waleed added Damascus, Jordan and Emessa, one after another to the Muslim Empire. After the loss of these important cities the Roman Emperor sent an army of 260,000 men against the Muslims. This force too was defeated in 635 AD in the Battle of Yarmouk under the leadership of Abu Ubaidah bin Jarrah. Many other important Syrian towns were also captured leaving only Jerusalem and its surrounding towns. Finally Jerusalem was also taken in a peaceful manner on the request of Patriarch Sophronius. He requested that the 'king' of Muslims should himself come and receive the keys of the city. Umar himself met Sophronius and signed a peace treaty under which full religious freedom was given to the citizens of Jerusalem on the condition of paying Jizya. Sanctity of the Church of Resurrection and other churches was also guaranteed. The conquest of Levant completed in 637 after the last relentless resistance by Byzantines at Battle of Iron bridge, that resulted in Muslim occupation of Antioch, capital of eastern zone of Byzantine Empire in October 637. The military conquests were partially terminated between 638 and 639 during the years of great famine in Arabia and plague in the Levant. Emperor Heraclius attempt to capture northern Syria in 638, with the aid of Christian Arabs of Jazira, prompted Muslims to invade Jazira (Mesopotamia) in 638 and captured it securing the eastern flank of Syria from Byzantine attacks in future, soon after occupation of Jazira, Muslim columns marched north in Anatolia, invaded and plundered Byzantine provinces of Armenia, these were however only preemptive attacks on Armenia to eliminate all Byzantine presence north of Syria, Armenia was annexed in 643. During the Conquest of Persian Empire. These preemptive attack resulted in the creation of a buffer zone or no man's land in south-eastern Anatolia and Armenia, which would eventually evolve into the al-'Awasim. It was exactly what Umar wanted, as he is quoted saying

"I wish there was a wall of fire between us and the Romans, so that nor we can cross into their land neither they could in ours."

After losing Levant, the economic life line of Byzantines and Armenia, the manpower hub, Emperor Heraclius was left incapable of any military comeback, he rather focused to consolidate his power in Egypt. In his visit to Syria in 637 to receive surrender of Jerusalem, Amr ibn al-Aas tried to convince Umar for the invasion of Egypt, but Umar rejected on the ground that Muslim rule in Syria was still not firm. After the great plague in 639, Umar paid a visit to Syria and was again persuaded by Amr for the invasion of Egypt. Along with various other reasons, Amr convinced Umar that Byzantine influence in Egypt is a continuous threat to Muslim rule in Palestine and that Egypt is the richest land on earth that can provide Muslims with immense wealth, economical stability and strategic location for trade with North Africa and Mediterranean. Initially hesitant for the expedition Umar rejected the proposal and is reported to have said:

"Life of my one soldier is dearer to me than a million Dirham." But eventually decided to put the matter in Majlis al Shura (parliament) in Madinah. Once approved by the Majlis Umar issued orders for the invasion of Egypt in December 639 which completed in 642 at the eve of Muslim conquest of Persian highlands. Umar appointed able and efficient governors in all these conquered territories. Then followed the siege of Alexandria which was made difficult by Byzantine reinforcements coming from Heraclius by the sea. But his death stopped the reinforcements and Amr was able to conquer the city. Amr then was able to capture the cities of Pentapolis and Fezan without much resistance and the citizens agreed to pay Jizya. Amr also laid siege to Tripoli, Burqa and Sabrata and won. Upon the caliph's orders these cities were abandoned and Muslims went back to consolidate their position in Egypt. No further campaigns were held and then came the martyrdom of Hazrat Umar (RA) in 644.

What does the way he died tell us about his character? [4]

What can military leaders today learn from Umar(RA)'s treatment of conquered territories.[4]

Mega Lecture

Battles against Persians

Battle Of Namaraq

Before his death, Abu Bakr (RA) urged Umar(RA) to gather help for Muthanna(RA)'s army. Umar (RA) called upon the Muslims, as soon as he became caliph, to which Abu Ubaid Thaqifi(RA) responded. Muthanna(RA) returned from Madina to Hira in 634 A.D. The Persians sent two armies against the Muslims, one under Jaban and the other under Narsi at Kaskar. Seeing the Persians to be in an offensive mood, Muthanna decided to remain on the defensive. All Muslim outposts in Suwad were pulled back and all Muslim soldiers were withdrawn to the west of the Euphrates. As Jaban marched through Suwad he met no resistance from the Muslims. As Jaban approached Hira, Muthanna evacuated Hira and moved to Khaftan closer to the desert. The strategy was to lure the Persians to come as near the desert as possible. Abu Ubaid set off from Madina with 1000 men. In the way he recruited more fighting men from the tribes, and when he reached Khaftan he had 4,000 men. Jaban crossed the Euphrates and camped at Namaraq near the site of modern day Kufa. Abu Ubaid moved with the Muslim forces from Khaftan, and came to Namaraq. The Persians started the attack but Muslims defended themselves. Then the Muslims led the charge, and the Persians had to fall back. The Muslims redoubled the charge, and the Persians retreated in confusion. The battle ended in the defeat of the Persians, who lost heavily. Jaban himself was captured by a Muslim soldier. Jaban did not reveal his identity and he bargained with his captor that if he was released he would offer two Persians in his place. The Muslim warrior agreed to the bargain, and Jaban was set free. Later it was found that Jaban was the commander of the Persian forces and that he had escaped due to cleverness. The matter was reported to Abu Ubaid. Abu Ubaid felt satisfied that a Muslim soldier had in fact given the promise to Jaban, and the Muslims could not go back on that promise. Jaban and his remaining forces joined Narsi at Kaskar. Muslims had another battle with Persians at Kaskar and another with an army under Jalinus at Baqsiasa, both of which they won and gained immense war booty.

Battle of Jasnabrad (Bridge)

The Muslims under the command of Abu Ubaid had won a few initial successes against the Persians. That emboldened Abu Ubaid. In 634 C.E. Persians sent an army under Bahman who marched with his army towards Hira and camped at Quss Natif on the east bank of the Euphrates some distance north of Hira, and little below the site of Kufa. When Abu Ubaid came to know of the movements of the Persian army, he marched the Muslim forces from Hira and camped with 9,000 men on the west bank of the Euphrates at the village called Marauha. Now the river Euphrates lay between the two forces, Bahman sent an emissary to Abu Ubaid with the message **"Either you cross and come over to our side; or we will cross and come over to your side."** The Persian emissary taunted Abu Ubaid and said that Persians thought that Muslims were scared of them. Abu Ubaid declared, **"We will cross the river; go and tell your Commander accordingly."** Saleet bin Qais who had been appointed by Umar as the Adviser to Abu Ubaid told him that his decision to cross the river was not sound. Abu Ubaid retorted **"Saleet, you are frightened. Have trust in God."** Muthanna who commanded the cavalry also tried to persuade Abu Ubaid to reconsider his decision. Abu Ubaid removed Muthanna from the command of the cavalry. In his place he appointed his cousin Abu Mihjan. Some other veterans in the Muslim army said to Abu Ubaid, **"O Commander do not cut your means of escape, and do not make yourself a target of the Persians."** Abu Ubaid ignored their suggestions. The previous night, Dauma the wife of Abu Ubaid who was with him in the camp had a dream which indicated martyrdom for Abu Ubaid, his brother al-Hakam and his son Jabr. A bridge of boats was thrown across the river, and the Muslim army marched along the bridge on the morning of 28th November 634 A.D. As the Muslim army crossed over to the other side of the river they found that the Persians had surrounded them. The Persian army had with them a large number of war elephants. Each elephant carried a howdah in which sat soldiers armed with javelins and bows. When Muslims attacked, their horses were frightened by the elephants so Abu Ubaid ordered them to dismount and led the attack on foot. He ordered them to try to ring the howdahs down. Many Persian archers were killed but so were Muslims. Abu Ubaid was trampled to death while trying to attack a large white elephant. Al Hakam the brother of Abu Ubaid picked up the standard and led fighting. After some time he too fell fighting and the command was taken over by Jabr the son of Abu Ubaid. One after another all the Muslim commanders were martyred. The Persians increased the violence of their attack and the Muslims fell back. At this stage Abdullah bin Marthad who belonged to the clan of Abu Ubaid cut off the boat bridge and to those who sought the bridge he shouted **"O people die for what your Commanders have died."** Some people turned back to fight and fell dead at the battle-field. Others plunged in the river and were drowned. At this critical moment Muthanna took command of the army. He ordered the bridge to be rebuilt and when it was ready he organised a rear guard action. With a select force he faced the Persians, and asked the others to cross calmly without being panicky. He himself was the last to cross and suffered many injuries. As the Muslim forces assembled at Marauha on the other side of the Euphrates, only 3,000 persons assembled out of the total strength of 9,000. Some 2,000 persons fell fighting, some 2,000 persons were drowned in the river, and some 2,000 persons fled away to Madina and elsewhere. Abdullah bin Zaid carried the news of the tragedy of the Battle of the Bridge to Madina. Umar felt grieved at the reverse of the Muslims, but the disaster did not unnerve him in any way. He said: **"O Lord every Muslim is in my charge and I am a refuge for all Muslims. May Allah bless Abu Ubaid. Having crossed the river he should have secured his position by the side of a hill. I wish he had not crossed, and sought his death, but had returned to me."** Some persons who had fled from the battle-field and had returned to Madina wept bitterly at the disaster. To them, Umar consoled with the following words: **"Do not weep. I am your refuge, and you have returned to me."** To Muthanna at Ulleis, Umar sent the message: **"Stay at your post. Help will soon come."**

Battle Of Buwaib

After the disaster of the Bridge the Muslim army under Muthanna was stationed at Ulleis. Both Umar(RA) and Muthanna sent messengers to all parts of Arabia inviting the Arabs to participate in the war against the Persians. In response to this, soldiers came from the tribes of Azd, Banu Tameem, Banu Tayy, Rabab, Banu Kinanah, Khath'am, Banu Hanzalah, and Banu Dabbah. The Christian Arabs of the tribes of Narmr and Taghlab also joined to reinforce the Muslim war effort. After having received reinforcements, in 635 C.E. Muthanna moved to Zu Qar with 20,000 men. When the Persians came to know of the preparations of the Muslims they decided to send 200,000 men against the Muslims led by Mihran. Mihran had been in Arabia and was regarded as an expert in the Arabian way of war. The Persian army under Mihran marched to the Euphrates and camped on the east bank opposite the site of modern Kufa. Mihran sent a message to Muthanna whether the Muslims would like to cross the Euphrates, or whether they would like the Persians to cross over to their side. The Muslims have had a bitter experience of crossing the river in the 'Battle of the Bridge', and so Muthanna said to the Persian emissary **"You cross."** The following day, the Persians crossed the river. One wing of the Muslim army was led by Adi b. Hatim, and the other wing was led by Jareer. Masud, a brother of Muthanna held the command of the infantry. Muthanna mounted his horse, addressing the army he said: **"Brave soldiers! beware, or because of you, the stigma of dishonour would fall to the Arabs."** The Persians rushed to the Muslims and Muslims fought back. The larger army of Persians was overwhelming them. Seeing some Muslims turn back, Muthanna shouted: **"O Muslims! where are you going. I am here; come to me."** Muthanna rallied his forces and attacked again. Masud the brother of Muthanna was martyred. That made the Muslims lose heart. Turning to the Muslims, Muthanna said: **"O Muslims, never mind if my brother is killed. Brave men always die like that. See that the standard that you carry is not lowered."** Anas b. Hilal, a Christian commander fighting with the Muslim forces fell fighting heroically. Muthanna took him up in his arms, and laid him alongside his brother Masud. Many Muslim officers of note were killed, but Muthanna wanted his men to persevere. Mihran the Commander-in-Chief of the Persian army fought heroically. Muthanna asked his men to advance, and make Mihran their target. A youthful warrior of the Taghlab tribe rushed forward killed Mihran with his sword. The youth proclaimed: **"I am a young man of the Taghlab tribe, I have killed Mihran, the Persian Chief."** The death of Mihran turned the tide of the battle. The Persians lost nerve, and fled in disorder. Muthanna at once made a dash for the bridge and captured it. That prevented the Persians from recrossing the river. The Muslims killed nearly 100,000 of the Persians. At the conclusion of the battle, Muthanna said: **"I have fought Arabs and Persians. I have fought them in the time of Ignorance and again in the time of Islam. By Allah during the days of Ignorance a hundred Persians were stronger than a thousand Arabs, but to-day a hundred Arabs are stronger than a thousand Persians."**

Battle of Qadisiya

The Persians crossed the River Ateeq on the 16th November, 636 A.D. The Persian army, 60,000 men and 33 elephants with archers in howdahs, was commanded by Rustam himself. The Muslim Commander-in-Chief Saad b. Abi Waqas was suffering from sciatica, he directed the war operations from his tent. He appointed Khalid b. Arfatah as his Deputy. The battle began with personal duels. All of which were won by Muslims. After the duels were over, Rustam ordered his soldiers, archers and elephant riders to attack. Muslims were pushed back by the incoming elephants. Saad sent orders to the army to attack from the front and the flank at once. That made the Persians withdraw. Rustam responded with Elephant archers, Saad ordered Muslim generals to bring the Persian archers down from the howdahs, many of them were killed. Muslims beat back the Persians and almost reached Rustam's camp but were pushed back. The battle on the 2nd day began with the usual duels. Jalinus the Persian General threw a challenge for single combat which was accepted by Tulayha, the former false prophet, from the Muslim side. Tulayha won. Muslims won the other duels as well. Upon Umar's command, Abu Ubaida sent a 1000 men under Hashim bin Utba (Saad's nephew) from Syria. Hashim sent Qaqa bin Amir ahead with a part of the army. Qaqa rushed into the battle-field and challenged Persian generals for duels. One after another he defeated Bahman (Persian commander at Jasn) and Beerzan. Addressing his men he said: **"O Muslims greet the enemy with the sword. Only with sword do men kill. Do as I do."** Then Saad ordered a general attack. Qaqa advised them to cover their camels strangely and make them look scary to the Persian horses, it worked and the horses became unruly. A Muslim named Abu Mihjan killed many Persians on his own. Qaqa led a group straight to Rustam's camp but was pushed back. On the third day of the battle of Qadisiyya, Persians brought elephants again which scared Muslims' horses. Rustam ordered his soldiers to try to reach and kill Saad to demoralize the Muslims. The Persians used the elephants to break through Muslim ranks but failed. Saad ordered Muslims to blind the elephants in the front of the army and scare them into running backwards. One by one Muslims attacked the elephants and made them run in fear, the Persian army was in disorder due to the fleeing elephants. Muslims dealt many losses to the Persians. On the 4th day the Muslims managed to tire out the Persians by repeated attacks. Qaqa shouted: **"We have strangled the enemy, The enemy is now on the verge of collapse."** Other chiefs said similar things to their groups to keep them motivated. A dust storm blew in the faces of the Persians, and aided the onward advance of the Muslims. Qaqa's group managed to reach the camp of Rustam. A man named Hilal bin Ullafa caught Rustam trying to swim away from the battle in the River Ateeq and killed him. The Persians kept fighting until they found out that Rustam was dead and then broke into retreat. Many of them were killed and many drowned while crossing the river. The battle of Qadisiyya was now over. 40,000 Persians were killed and 6000 out of 30,000 Muslims were martyred. The Muslims chased the escaping Persians to Babal and captured the Persian capital of Madain after a two month campaign. The Persians were terribly weakened by this loss and many surrounding areas accepted Islam. The entire area between the rivers of Euphrates and Tigris came under the banner of Islam. Yazdgard escaped from Madain.

Battle Of Jalaula

After withdrawal from Ctesiphon(Madain), the Persian armies gathered at Jalaula north-east of Ctesiphon. Jalaula was situated in the neighbourhood of what is modern Baghdad. It lay on the main road to Khurasan. Jalaula was a place of strategic importance from where routes led to Iraq, Khurasan and Azerbaijan. The Persian forces at Jalaula were commanded by General Mihran. The entire town was converted into a fortress. A deep ditch was dug round the city. Various fortifications were constructed behind the ditch. In front of the ditch caltrops were strewn in large numbers with a view to injuring the horses of the advancing enemy. When Saad came to know of the preparations that the Persians had made to defend Jalaula he reported the intelligence to Umar and asked for his orders. With the Persian army quartered at Jalaula the Muslim hold on Ctesiphon could never be firm. The Caliph, directed Sa'ad b. Abi Waqqas that Hashim b. Utbah should be sent on the expedition against Jalaula with 12,000 men. The Caliph further ordered that the vanguard should be commanded by Qaqa. In April 637 A.D., Hashim established his camp and decided to lay a siege to Jalaula. The siege dragged on for seven months with occasional skirmishes. The Persians continued to get reinforcements from Hulwan and decided to launch an offensive and drive away the Muslims. This suited the Muslims. Hashim pulled back his army so that the entire Persian army might be brought in the field. The action began with a heavy attack by the Persians all along the front. The Muslims withstood the ground but as the Persians intensified their pressure some Muslim units were pushed back. Qaqa with his group reached the ditch in the rear of the Persian army. A storm blew in the faces of the Persians, and helped the Muslims rush forward. The fighting was going on violently, Qaqa raised the cry from behind the Persian forces, **"O Muslims I am here. I have captured the ditch. Come to me."** At this call, the Muslim forces rushed forward. As the Persians moved back they had to face the attack from the rear by the men of Qaqa. In the face of these hostile circumstances the Persian resistance broke and they dispersed in all directions. The Muslims pursued them, and the Persians were slaughtered in large numbers. One hundred thousand Persians were killed in the battle of Jalaula. Mihran escaped to Hulwan. The Muslims occupied Jalaula. As the Persian army had withdrawn, the residents surrendered on the usual terms of Jizya. The spoils of war collected were valued at 30 million dirhams. Umar ordered the immediate distribution of the property among the Muslims. As the property was distributed tears trickled from the eyes of Umar. The faithful gathered round Umar enquired as to the reason for his weeping Umar said, **"God be praised for showering so much wealth on the Muslims. I weep because I am afraid that where riches appear, envy and jealousy are bound to follow in their wake."**

Battle of Nihawand

Umar(R.A) appointed No'man bin Muqarrin as the Commander of the 30,000 muslims, from Kufa, Basra, and Madina, who were to attack Nihawand in 642C.E. Persians, numbering some 60,000 men, were led by Mardanshah. No'man sent Mugheera bin Shu'ba as an emissary to the Persians. Mardanshah spoke harshly to him but Mugheera calmly gave him the three options of Islam, Jizya or war. That annoyed Mardanshah, and he said: **"If that is that, let the sword arbitrate"**. War preparations started and Mardanshah asked No'man if Muslims would cross over to their side or should the Persians do so, No'man chose to cross over to the enemy's side. The Persians were on higher ground with their right and left side protected and their front armed with hidden caltrops to hinder Muslim cavalry. The Muslim left was commanded by Noman's brother Naeem, while their right was commanded by Hudheifa bin Al Yaman. Qa'qaa bin Amr commanded the cavalry. The Muslims launched their attack but were pushed back by Persian archers and Muslim cavalry could not penetrate their defences. The next day was the same and Muslims could not break into the Persian camp. Noman now felt that as the Persians stood secure in their fortifications, a frontal attack against them would not be productive. Persians sent raiding parties for the next two days and the harsh weather was harming the Muslims who were out in the open while the Persians were fortified and receiving reinforcements from Hamadan. After discussions, No'man decided the following plan of action: that a rumour should be spread that Umar the Caliph was dead, and the Muslim army should start moving back giving the impression that it was withdrawing because of the death of the Caliph and resistance of the Persians. And when the Persians advance to pursue the Muslims, the Muslim army should turn round and fight. In the meantime Qaqa with the cavalry should outflank the Persian army and try to reach the rear thus cutting the retreat of the Persians. For a week there was no Muslim attack. Then the Persians heard rumors of the death of the Caliph. The news spread like wild fire, and the Persians celebrated. As Mardanshah heard the news that the Muslim army had struck their camps and were withdrawing. Mardanshah gave the call to arms, and dashed forward with his army in pursuit of the withdrawing Muslims. When Noman came to know of the Persian advance, he put his plan into action while Qaqa with his cavalry stealthily reached the back of the Persian army. Addressing the soldiers, Noman exhorted them to fight in the way of Allah. He prayed for the victory of the Muslims and for his own martyrdom. He willed that if he was to be martyred, Hudheifa bin Al Yaman was to take over the chief command. When the time was right No'man ordered the Muslims and Qaqa to attack the surrounded Persians. Meanwhile, No'man himself was martyred in the fighting. Muslims, unaware of his death kept fighting until night. An arrow killed Mardanshah. Hudheifa took over the command of Muslims and they pushed the Persian army to the brink of a tall cliff. Thousands of them fell down the cliff and a total of 40,000 were killed. The rest escaped to Hamadan. The battle of Nihawand was over. The Muslims had once again won a historic victory. The Muslim soldiers gathered around the body of No'man. He still breathed. They washed his face. He stirred and opened his eyes. He asked, **"What is the result of the battle"**. They said, **"Rejoice for God has given us victory"**. No'man said, **"Praise be to Allah,"** and with these words he breathed his last. On the morning following the battle of Nihawand, Hudheifa bin Al Yaman marched with a army in pursuit of the Persians. He fought them at Dareezed from where they fled to Hamadan. Muslims laid siege to Hamadan and the Persian commander Khusrau Shanum, seeing the strength of Muslims, surrendered and agreed to pay Jizya. He was later made the Governor of Hamadan on behalf of the Muslims and peace was restored. The loss at Nihawand ended Persian military strength and the emperor Yezdgard could not gather any support after this. He was assassinated on the run in Merv in 651, putting an end to the Persian Empire. After this Muslims conquered Isfahan, Rayy, Tabaristan, Khurasan, Fars, Sistan, Azarbaijan and Armenia.

Say which in your opinion was the most significant battle fought under ‘Umar against the Persians and why. [4]

Was ‘Hazrat Umar (RA) better as a military leader or as an administrator?[4]

Give reasons for why you have selected the two battles in Part (a) as being the most important.

Mega Lecture

Battles against Byzantines

Conquest of Damascus:

In Syria, the siege of Damascus began on 21st August 634, and on 23rd August Abu Bakr had passed away and Umar had become the Caliph though the army in Syria did not know of this change. Khalid bin Walid was the Commander-in-Chief of the Muslim forces in Syria. When the siege of Damascus began, Byzantines were arriving from Emessa to help Damascus so Khalid sent a Muslim force under Zarrar to stop them. He succeeded after great efforts. The Muslim army besieging Damascus was divided into five corps each under a Commander. Each corps was required to guard one or two gates of the city. The Byzantine commander Thomas was waiting for help to be sent by Heraclius. When he found out that help had been blocked by Zarrar, he gathered his forces and broke out through a gate in the north. Here he was opposed by the force led by Shurahbil. There was an exchange of shots leading to casualties on both sides. Byzantines aggressively attacked the columns of the Muslim army but the Muslims held them back. Hundreds of Byzantines were killed. A young Greek man named Jonah helped Muslims scale the walls of the city. Khalid entered the city with his column and many Byzantines were killed. Thomas quickly opened the other gate of the city where Abu Ubaidah bin Jarrah's column was camped. He surrendered to Abu Ubaidah in exchange for amnesty and all the Byzantines left the fort. The Muslims conquered Damascus some time towards the end of 634 A.D.

Battle Of Fahl, Marj-ur-Rum and Emessa

After losing Damascus, Heraclius wanted to cut off supplies of Muslim armies from Arabia. He planned to attack the Muslim garrison at Fahl. Abu Ubaidah left for Fahl to defend it. Byzantines flooded the marshes around Fahl to slow Muslims down. Saqlar was sent as an emissary to the Muslims to try and persuade them to leave in exchange of wealth. Muaz bin Jabal was chosen as the Muslims' emissary and he turned down Saqlar's offer. Abu Ubaidah also turned him down. Muslims prepared to meet the Byzantine forces but got trapped in the flooded marshes. They fired a rain of arrows upon the trapped Muslims. Muslims had to withdraw but as soon as they reached firm land, the cavalry led by Khalid charged at the Byzantines. Saqlar and other commanders were killed. Byzantines made a rushed retreat and got trapped in the marshes they themselves had flooded. Muslims killed many Byzantines and because of the marshy mud this battle is also known as the Battle of Mud. Meanwhile, Heraclius tried to recapture Damascus by sending an army under Theodoros so Khalid and Abu Ubaidah left for Damascus, leaving behind two contingents. These contingents managed to capture Beisan and Tabbariya after laying siege to them. Khalid and Abu Ubaidah met the Byzantine forces in the plain of Marj-ur-Rum to the west of Damascus. They thwarted Heraclius' attempt to recapture Damascus with help from Yazeed bin Abu Sufyan's army. After the battle of Marj-ur-Rum, the Muslim forces under Khalid advanced to Emessa in the north and laid siege to the city. After some time, Abu Ubaidah also arrived at Emessa along with the rest of the Muslim army. The citizens asked for a truce and surrendered. Heraclius sent reinforcements to Emessa and fighting resumed. Byzantines were led by Harbees and he managed to hold the Muslims off with showers of arrows. Khalid and Abu Ubaidah decided to stage a retreat to make the enemy come out of the city. Harbees followed the Muslims with his army and when they were far enough from Emessa, Khalid gave the signal to attack. Muslims fell upon the enemy from all sides and killed many Byzantines. Harbees was killed in a duel with Khalid. Emessa was then captured by Muslims.

Battle Of Yarmuk

During the siege of Emessa, the reports of the fall of Damascus, and defeat at Fahl and Hims were given to Heraclius thus he was determined to recover Palestine for Christian rule. He gathered nearly 260,000 at Antioch. Muslims were divided in four groups at Palestine, Jordan, Caesara and Emessa. Muslims decided to merge their forces at Yarmuk to avoid being cut off from Arabia and being overwhelmed by Byzantines. Hazrat Umar (RA) was in contact with the army and sent them messages and encouragement. The Muslims numbered up to 40,000 men. They were offered wealth by Byzantines in exchange for leaving the battlefield and going back to Arabia. Khalid turned down their offer and told them the benefits that the Arabs received by accepting Islam and offered the Byzantines the usual three alternatives, Islam, Jizya or war. They chose war and thus it began in 636 A.D. Khalid bin Walid was replaced by Abu Ubaidah as the Commander in Chief of the army by orders of the caliph. Khalid said to the soldiers **"The custodian of the Ummah has been made your commander"**. Before the battle, a Byzantine General named George came to the Muslim camp and accepted Islam after discussions with Khalid. The Roman commander, Theodore, sent challengers to duel with Muslims. Most of them were defeated by Abdur-Rehman bin Abu Bakr. After the duels, Byzantines attacked but the Muslims held them back. On the 2nd day Byzantines focused their attack on the right flank of the Muslim army led by Amr bin As. This flank had to fall back to the main camp where Muslim women like Hind binte Utba and Asma binte Abu Bakr instigated them into going back into battle. Khalid's cavalry helped push the Byzantines back. On the 3rd day Muslim flanks, led by Amr and Shurahbil, were attacked pushed back to their camp where women again forced them back into the battlefield. Muslims regained their positions with the help of Khalid's cavalry. The losses of the Byzantines were more than those of Muslims. On the 4th day, attacks on Muslims were defended by Khalid's cavalry meanwhile Abu Ubaidah and Yazeed bin Abu Sufyan attacked the Byzantine camp and pushed them back. 700 Muslims including Abu Sufyan were nearly blinded when the enemy archers let loose their arrows. This day came to be known as "The Day of Lost Eyes". Ikramah bin Abi Jahl and 400 of his men lost their lives trying to defend the Muslims. Muslim women led by Khawla bint al Azhar, armed with tent poles, attacked the Byzantines and helped their men push the enemy back. On the 5th day the Byzantines proposed a truce but the battle raged on. A Byzantine General named Gregory challenged Abu Ubaidah to a duel but was killed. Khalid and his cavalry succeeded in destroying the enemy's cavalry, leaving their foot soldiers alone. Byzantines began retreating to Qadi-ur-Raqqad. A Muslim contingent under Zarrar ambushed and killed them in large numbers. By the afternoon of the 6th day only a third of the Byzantine army remained in the battle-field; the rest had fled away. A storm blew in the faces of the Byzantines and Muslims took the chance to kill them in large numbers. Somewhere between 100,000 or 140,000 Byzantines lay dead while Muslims had 3000 martyrs. The battle of Yarmuk ended in a great victory for the Muslims. The Byzantines fled towards Damascus but most were chased and killed. The power of Byzantine was completely crushed and Syria fell in the hands of the Muslims. Heraclius moved his capital to Constantinople. Abu Ubaidah's army's arrival at Jerusalem, which had been besieged by Amr ibn al As since before the battle of Yarmuk and had withstood surrender, broke the resolve of the city's forces and they agreed to surrender but only to the caliph. Hazrat Umar agreed to this and travelled to Jerusalem himself. He met Sophronius, the Christian Patriarch of the city, and signed a peace treaty under which full religious freedom was given to the citizens of Jerusalem on the condition of paying Jizya. Sanctity of the Church of Resurrection and other churches was also guaranteed. Following this, Amr laid siege to Egypt and successfully captured many areas in it.

What was the significance of the victory of Muslims at Yarmuk? [4]

How does 'Hazrat Umar (RA)'s conduct at the surrender of Jerusalem set an example for Muslims? [4]

Mega Lecture

Martyrdom of Umar(RA)

After the battle of Nihawand, many Persians, men, women, and children were taken as captives by the Muslims. The captives were sold as slaves. One of these slaves was Firoz also known as Abu Lulu. He was purchased by Mughirah Shu'bah the Governor of Basra. This Firoz was a craftsman, a carpenter, an iron smith and a painter. Firoz complained to Umar that Mughirah took two dirhams from his earnings daily which was excessive. Umar confirmed with Mughirah who told him the exact earnings of Firoz and the kind of work he did. Umar did not decide in favor of Firoz and said, **"I understand you make windmills; make one for me as well."** In a sullen mood, Firoz said, **"Verily I will make such a mill for you, that the world would talk about it."** As Firoz went away, the Caliph told the people around him that the Persian slave had threatened him. Firoz made for himself a dagger with a very sharp edge and smeared it with poison. On the 1st of November 644 A.D. at the time of the morning prayer, Firoz went with his dagger to the Prophet's mosque and hid himself in a corner of the mosque. Umar stood in position to lead the people in prayer, Firoz emerged from his place of hiding and attacked him six times. This left him fatally wounded. Before others could stop Firoz, he fatally injured 13 others and then stabbed himself to death. From the mosque Umar was carried home. When he regained consciousness he asked who was his murderer. He was told that his murderer was the Persian slave Firoz. Thereupon Umar said, **"Praise be to God that I have not been murdered by a Muslim"**. Over the next three days, the physician tried to heal him but his wounds were too fatal. He appointed a committee of six of the remaining Ten Blessed Companions to choose the next Caliph. Umar asked his son Abdullah to wait on Ayesha and beg her permission for his burial by the side of the Holy Prophet and Abu Bakr. Ayesha wept as she came to know that Umar was about to die. She said, **"I had reserved this place for my own burial, but I give Umar precedence over myself. Let him be buried there"**. When Umar was told that Ayesha had given the permission, he felt happy and said, **"God bless Ayesha. She has fulfilled my greatest wish. Now I can die in peace."** Then he asked his son to estimate the debt that he had to pay. He was told that the debt amounted to eighty six thousand dirhams. This included the salary that he had drawn from the Baitul Mal during the period of his caliphate. He instructed that the debt should be paid by the sale of his property. He then turned his face to the Qibla and breathed his last. There was serene smile on his face as he passed away.

“Hazrat Umar (RA)’s caliphate is regarded as the golden period of early Islamic history.” Discuss. [4]

What do you think was ‘Umar’s greatest achievement during his rule? Explain why you think so. [4]

Which in your opinion was ‘Umar’s greatest quality as caliph? Give reasons for your choice.[4]

Mega Lecture

Events during Umar's Caliphate

Before his death (13 AH), Abu Bakr named 'Umar as his successor. The Muslims at large took Bay'ah (oath of allegiance) at the hand of 'Umar in Al-Madeenah on Tuesday, 23 Jumaada Al-Aakhirah, 13 AH. After accepting the oath of allegiance for his Caliphate, 'Umar aroused in the people the determination for taking part in Jihād. Umar(RA)'s caliphate is notable for its vast conquests, aided by brilliant field commanders, he was able to incorporate present day Iraq, Iran, Azerbaijan, Armenia, Georgia, Syria, Jordan, Palestine, Lebanon, Egypt, and part of Afghanistan, Turkmenistan and south western Pakistan into the empire of the Muslims. All of these were permanent conquests. The Byzantines lost more than three fourths of their territory and in Persia, the Sassanid empire ceased to exist. The Islamic Empire expanded to nearly 2.2 million square miles in Umar's Caliphate.

Umar sent an army to Iraq which defeated the Persians in Namaraq in October 634 AD and crossed the Euphrates. The Persian supreme command then sent a huge force under Bahman. The two armies fought a fierce battle, the Battle of Bridge. Here the Muslims suffered heavy losses including their commander Abu Ubaid bin Zaid. The Muslims regrouped under Mutannaq, in November 634 AD defeated the Persian army led by Mehran in the Battle of Buwaib. Commanding an army of 20,000 troops, Saad bin Abi Waqas met the Persian 120,000 army led by Rustam at Qadisiya. The Battle of Qadisiya thus began in 635 AD. A fierce battle was fought resulting in Rustam's death. Now Saad and his army advanced to the Persian capital Al-Madain. He laid a siege for several days and the king Yazdigard escaped to north while the Muslims captured Al-Madain. The king was finally defeated at Jalula. In the meantime the Persians, Romans and Christian Arab tribes combined their forces in upper Iraq near Tekrit. Saad dispatched an army that defeated the joint forces. Umar completed the final capture of Persia in the Battle of Nihawand in 642 AD, marking the end of the Persian Dynasty.

In Syria the Muslim forces were advancing rapidly when Umar became the Caliph. Khalid bin Waleed added Damascus, Jordan and Emessa, one after another to the Muslim Empire. After the loss of these important cities the Roman Emperor sent an army of 260,000 men against the Muslims. This force too was defeated in 635 AD in the Battle of Yarmouk under the leadership of Abu Ubaidah bin Jarrah. Jerusalem was taken in a peaceful manner on the request of Patriarch Sophronius. He requested that the 'king' of Muslims should himself come and receive the keys of the city. Umar himself met Sophronius and signed a peace treaty under which full religious freedom was given to the citizens of Jerusalem on the condition of paying Jizya. Sanctity of the Church of Resurrection and other churches was also guaranteed. The conquest of Levant completed in 637 after the last relentless resistance by Byzantines at Battle of Iron bridge, that resulted in Muslim occupation of Antioch, capital of eastern zone of Byzantine Empire in October 637. The military conquests were partially terminated between 638 and 639 during the years of great famine in Arabia and plague in the Levant. Emperor Heraclius attempt to capture northern Syria in 638, with the aid of Christian Arabs of Jazira, prompted Muslims to invade Jazira (Mesopotamia) in 638 and captured it securing the eastern flank of Syria from Byzantine attacks in future, Armenia was annexed in 643.

In the winter of 638-639 virulent plague broke out in Syria, Egypt and Iraq. The plague exacted its heaviest toll in Syria, particularly Amwas, and the plague came to be known as the Amwas plague. When Umar heard of the outbreak of plague he decided to proceed to Syria personally to watch the measures to be adopted to suppress the epidemic. Thousands of people died due to this plague including many notable Sahaba such as Abu Ubaidah bin Jarrah. After the plague, Umar paid a visit to Syria and was persuaded by Amr for the invasion of Egypt. Initially hesitant for the expedition Umar rejected the proposal and is reported to have said: "**Life of my one soldier is dearer to me than a million Dirham.**" But eventually decided to put the matter in Majlis al Shura (parliament) in Madinah. Once approved by the Majlis Umar issued orders for the invasion of Egypt in December 639 which completed in 642.

During 640 A.D., Arabia suffered from serious draught. There were no rains, and as such there was no cultivation. Umar distributed foodgrains and other necessities among the people family wise. Meals were cooked at the State level and all persons from interior of the desert who took refuge in Madina were fed daily at state expense. According to one account as many as 40,000 persons were fed every day. Umar appointed able and efficient governors in all these conquered territories. Then followed the siege of Alexandria which was made difficult by Byzantine reinforcements coming from Heraculis by the sea. But his death stopped the reinforcements and Amr was able to conquer the city. Amr then was able to capture the cities of Pentapolis and Fezan without much resistance and the citizens agreed to pay Jizya. Amr also laid siege to Tripoli, Burqa and Sabrata and won.

Hazrat Umar not only conquered a vast empire during the ten year of his Khilafat but also consolidated it by an effective system of administration. Umar undertook many administrative reforms and closely oversaw public policy, establishing an advanced administration for newly conquered lands, including several new ministries and bureaucracies, as well as ordering a census of all the Muslim territories. During his reign, the garrison cities of Basrah and al-Kūfah were founded or expanded. In 638, he extended and renovated the Grand Mosque in Mecca and the Mosque of the Prophet in Medina. He also began the process of codifying Islamic law.

On 31 October 644, a Persian slave named Abu Lulu Firoz attacked Umar while he was leading the morning prayers, stabbing him six times in the belly and finally in the navel, that proved fatal. Umar died of the wounds three days later on Wednesday 3 November 644 (26 Dhu al-Hijjah 23 AH). As per Umar's will, he was buried next to Al-Masjid al-Nabawi alongside Muhammad and caliph Abu Bakr by the permission of Aisha.

What does the way he died tell us about his character? [4]

‘Hazrat Umar(RA)’s unbending attitude led to his assassination’What can Muslims learn from this?[4]

What can Muslim rulers today learn from Umer’s style of leadership?[4]

Mega Lecture