

CHOOSING A NEW LEADER

When Prophet ﷺ passed away, the Companions gathered in a garden known as *Saqeefat Bani Saa'idah* which was a few footsteps away from the *masjid* of the Prophet. This garden belonged to the tribe of Banu Saa'idah, and it remains preserved to this day. The Companions congregated in this exact garden to choose the next leader.

The Ansar congregated in the garden first, thinking they should choose the leader since they were the citizens of Madinah. When the *muhajireen* heard of such news, they sent a delegation which included Abu Bakr, 'Umar, and Abu 'Ubaydah 'Amir bin Jarrah رَضِيَ اللهُ عَنْهُمْ. 'Umar heard the Ansar speaking loudly in the garden, debating who the new leader will be from either the Aws of Khazraj tribes. 'Umar says, "How dare you!?" Abu Bakr tells him to calm down, and he addresses the congregation.

Abu Bakr rises, praises Allah سُبْحَانَهُ وَتَعَالَى, and sends *salam* on the Prophet ﷺ. He then says, "The Prophet ﷺ loved and praised you all. He said to us in his final speech, 'The Ansar are from me and I am from the Ansar. You all gave us your homes and welcomed us. You gave us food and clothes. You took care of us and gave us refuge when nobody would. And we recognize that!'" Whenever you want to give advice to people, always talk about the good they do. Abu Bakr continues, saying that the Prophet ﷺ also said, "You, the Ansar, are the ministers and advisors while we, the Quraysh, are the leaders. I don't know anyone who is more deserving of leadership than these two men: 'Umar or Abu 'Ubaydah 'Amir bin Jarrah." Then Abu Bakr sits down.

Al Hubab ibn Mundhir رَضِيَ اللهُ عَنْهُ from the Ansar says, "A leader from you, and a leader from us." 'Umar gets up and says "No, by Allah, this is not how the affairs of the Muslims are led! How dare anyone prefer themselves over the Companion of Prophet ﷺ mentioned in the Qur'an?!" 'Umar explained that Abu Bakr was their leader and that he was the best of them. The Companions fell quiet. Basheer ibn Sa'ad رَضِيَ اللهُ عَنْهُ gets up, puts his hand in the hand of Abu Bakr, and says, "I give you leadership. I give you my pledge as the Successor of the Prophet ﷺ." 50 Companions follow suit, and one by one, they each give their pledge to Abu Bakr as the *Khalifah*.

ABU BAKR APPOINTS 'UMAR AS KHALIFA

When Umar رَضِيَ اللهُ عَنْهُ was appointed as the successor to Abu Bakr رَضِيَ اللهُ عَنْهُ, he initially refuses. Abu Bakr رَضِيَ اللهُ عَنْهُ says, "Are you the same Umar that will turn back from the responsibility that was given?" Umar then accepts the appointment.

Abu Bakr then advises Umar, saying "Oh Umar, fear Allah. He has deeds which He commands his servants to do by day and which are not accepted if he performs them at night. And he has deeds which he commands at night, and He does not accept them if they are performed during the day. And he does not accept voluntary deeds unless obligatory deeds are first performed. If a person's scale is heavy on the Day of Judgement, that is because he followed the truth in the abode of this world, even though doing so was difficult. And if a person's scale is light on the Day of Judgement, that is because he followed falsehood."

THE ILLNESS OF ABU BAKR

Aisha رَضِيَ اللهُ عَنْهَا said the illness of Abu Bakr رَضِيَ اللهُ عَنْهُ began when he took a bath on a cold day, which was followed by a fever for 15 days. On each of those days, he did not come out for prayer, but would have Umar رَضِيَ اللهُ عَنْهُ lead the prayer, following the footsteps of the Prophet ﷺ. People would visit him, but Uthman رَضِيَ اللهُ عَنْهُ stayed closest to him during his illness.

When Abu Bakr رَضِيَ اللهُ عَنْهُ neared his death, he told Aisha to go see how much wealth he had. He sent it all, except for a slave that took care of his children and a camel that watered his garden, to Umar رَضِيَ اللهُ عَنْهُ and requested that it be given as charity. Umar رَضِيَ اللهُ عَنْهُ said, "May Allah have mercy of Abu Bakr. He has been toiling and fatigued a great deal since the death of the Prophet ﷺ."

The last words of Abu Bakr رَضِيَ اللهُ عَنْهُ on this earth were from the following *ayah*:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

"Cause me to die a Muslim and join me with the righteous"

Surah Yusuf, 12:101

Afterwards, he requested to be buried next to the beloved Prophet ﷺ. Umar led his *Janaazah* and prayed over him. Umar lost his best friend and the one who reminded him most of the Prophet ﷺ.

'UMAR'S KHILAFAH BEGINS

Umar رَضِيَ اللهُ عَنْهُ is now under the burden of *khilafah* at a time when the news came that the Muslim armies had defeated the Roman empire, and the Romans were in retreat from all of the major Roman provinces. Umar adopted the title *Ameerul Mu'mineen*, which means

leader of the believers. This was in place of *Khalifat Khalifat Rasool Allah*, which means the successor of the successor of the Prophet of Allah ﷺ because this title was too cumbersome.

Abu Bakr's رَضِيَ اللهُ عَنْهُ legacy was his defeat of the sedition. Umar رَضِيَ اللهُ عَنْهُ learned a number of lessons from the rule of Abu Bakr, the most important of them being:

1. The importance of appointing governors to manage Muslim territories and allowing the people to rule themselves
2. That worship of Allah is what brings about successors; Allah places on Earth those who are righteous

There were other areas in which Umar رَضِيَ اللهُ عَنْهُ made unique contributions:

1. The invention of a carrier system consisting of the fastest riders relaying messages between Umar and the Muslim armies.
2. Completing the compilation of the Quran
3. The invention of a calendar system

'UMAR'S INVENTION OF THE CALENDAR SYSTEM

One of the problems that the Muslims faced during the reign of Abu Bakr رَضِيَ اللهُ عَنْهُ, was related to the lack of a calendar system, which caused confusion during communication between the *Khalifah* and Muslim armies.

Upon consultation with Ali رَضِيَ اللهُ عَنْهُ, Umar established a calendar system with the year starting from the *Hijrah* of the Prophet ﷺ because it marked the beginning of a new page in the history of Islam. As for the starting month in the calendar, there were a number of choices that were **not** selected:

1. The month in which the Prophet ﷺ was born
2. The month in which Prophethood began
3. The month of Hijra
4. The month of the passing of the Prophet ﷺ

They decided to select the month of Muharram as the starting point of each year because the year ends after Hajj, and Muharram is the month after Hajj.

CHANGES IN MAKKAH AND MADINAH

Umar رَضِيَ اللهُ عَنْهُ built the infrastructure of *Masjid Al-Nabawi* and *Masjid Al-Haram*. He destroyed the homes around the Ka'bah and built a wall. He also moved maqam Ibrahim back from the Ka'bah in order to protect worshippers from tripping and falling. Umar removed the many layers of multi-colored cloth that covered the Kaaba and replaced it with a single white cloth.

THE RULE AND EXPANSION OF 'UMAR

Umar's rule lasted approximately 10 years, during which time the borders of the Muslim empire continued to grow, and many battles took place. One of these expeditions was the March to Madaa'in, an important campaign against the Sassanid Empire. Eleven years prior to that during the Battle of the Trench, the Prophet ﷺ stated that they would be given conquest of the white palace of the Persian Empire. When the Muslims walked into the white castle of Madaa'in, it marked the entrance of the Muslim forces into the City of Kings. They started to call out "Allahu Akbar! This is what the Prophet ﷺ promised us of conquest and victory."

Umar رَضِيَ اللهُ عَنْهُ then pushed forward with Saad ibn abi Waqqas رَضِيَ اللهُ عَنْهُ in Al-Qaadisiya. The Muslim troops were split according to their tribes and defeated the remnants of the Persian empire.

Afterwards, the conquest of Africa took place, and during the year of Ramada, a massive drought and a plague occurred called the plague of Umwas, which took the life of Abu Ubaydah ibn Al Jarrah.

THE ULTIMATE CONQUEST OF PERSIA

Nahawand also took place, during which the remaining generals of the Persian empire were killed. It was considered the ultimate conquest of the Persian empire. The following 3 years was simply finishing off small pockets of people. The Muslims kept moving east until they reached the Turks.

ACCEPTANCE OF ISLAM BY THE TURKS

It was because of Umar that the Turks accepted Islam. If they hadn't, the enemies of Islam would have taken over Makkah and Madinah. The Turks had a fierce warrior culture – they were nomads who adopted the culture with which they mixed or conquered. The Turks believed that they didn't have a homeland; rather, the land underneath their feet was their home.

DEVELOPMENT OF THE MUSLIM STATE

Umar رَضِيَ اللهُ عَنْهُ continued to develop the Muslim state by employing a specific format in urban design:

- Masjid located in the center of the city
- Governor's home right next to the masjid
- Every street led to the masjid

- City was split into districts. 50,000 Muslims from Muslim lands were petitioned to live in newly-conquered areas so that newly-conquered people will interact with Muslim families. This led to removal of baggage from previous religions and increased in camaraderie. Those who were not Muslim would see how they lived in equality and peace.
- One example of a city Umar raised from ground up is Basra

Umar established a welfare system where everyone in the city received spoils of war in equal amounts. He also established Daar ul Qamh – anyone who was traveling would be given free food and access to free transportation on camels to travel between cities within the Muslim empire.

CONQUEST OF JERUSALEM

The victory of the Muslims in Yarmuk made it clear that the Roman empire was falling because all major Roman armies and generals were completely defeated.

In the 16th of Hijra, Amr ibn Aas رَضِيَ اللهُ عَنْهُ sieged Jerusalem and gave its inhabitants two options:

1. Resist, and the city will be taken from you by force
2. Surrender, and you will be allowed to live freely

They gave the people these two options because when the Persians defeated the Byzantine Romans, the Jewish tribes committed treachery and allowed the Persians to enter the city and annihilate the Christians. When the Romans took back Jerusalem, they exiled the Jews.

The Christian inhabitants were afraid that the Muslims would also bring back the Jewish tribes and slaughter the Christians. So, Amr ibn Aas رَضِيَ اللهُ عَنْهُ reassured them that they would not do what the Persians did in the past. Rather, the Christians would only need to pay the tax, which is less than Zakah. They agreed.

CONQUEST ROMAN: BAYT AL MAQDIS (JERUSALEM)

Heraclius retreats from sham

As Heraclius took to the sea on a ship from Damascus to Constantinople in the night, it is said that as his ship set sail, he bade a last farewell to Syria, saying, "*Farewell, a long farewell to Syria, my fair province. Though art an infidel's (enemy's) now. Peace be with you, O Syria- what a beautiful land you will be for the enemy.*"

Heraclius never accepted Islam and ultimately lost everything.

Siege of Bayt al Maqdis

Amr ibn al-As رَضِيَ اللهُ عَنْهُ is successful in his siege of Jerusalem.

The people of Quds ask for treaty

The people of Quds tell Amr ibn al-As رَضِيَ اللهُ عَنْهُ that they will only accept the treaty with the leader. Amr ibn al-As رَضِيَ اللهُ عَنْهُ, as commander of the army, states he is the leader. They still refuse, citing that they heard news that a just army like this does not fit the description that

you have in terms of leadership. Amr ibn al-As رَضِيَ اللهُ عَنْهُ sends word to Umar رَضِيَ اللهُ عَنْهُ that they will only agree to the covenant under his leadership, so Umar رَضِيَ اللهُ عَنْهُ leaves Madinah and comes to meet them in Jerusalem.

Umar arrives in Jerusalem

Umar رَضِيَ اللهُ عَنْهُ walks into al Quds not with an army of 100,000, not with 1000, but with only 1 servant to help him. Throughout the journey, he shares time with his servant on their camel or horse. As they reach the edge of *Bayt Al Maqdis*, the servant was on the camel while Umar رَضِيَ اللهُ عَنْهُ walked on foot. The servant yells concerned that as khalifah Umar رَضِيَ اللهُ عَنْهُ should make an entrance but Umar رَضِيَ اللهُ عَنْهُ insisted to honor the servant's time on the camel.

Khalid Ibn Walid, Mu'awiyah, Amr ibn al-As, and Abu Ubaydah ibn Jarrah are all in the finest clothes, waiting on the finest horses for the *khalifah*. Umar رَضِيَ اللهُ عَنْهُ arrives with muddied tattered clothes. Abu Ubaydah رَضِيَ اللهُ عَنْهُ speaks with him, saying, 'I fear that the people will not honor you nor give you the status that you deserve as the leader of Muslims.'

Umar رَضِيَ اللهُ عَنْهُ responds, 'Oh Abu Ubaydah, I wish someone else had said this. You should know better.'

Abu Ubaydah رَضِيَ اللهُ عَنْهُ says, "Don't think the world has entered our hearts, we are still on what you told us! We are wearing these clothes because they are the norm of these people for those in leadership to wear such things and not because it has reached our hearts."

Umar رَضِيَ اللهُ عَنْهُ says fine, but that he would not wear it and "As for honor, we were dishonorable people but then Allah honored with Islam and when we try to seek honor in other than Islam, Allah will dishonor us." When he said this, Abu Ubaydah felt like he was ant.

Khalid Bin Walid رَضِيَ اللهُ عَنْهُ never spoke out against Umar رَضِيَ اللهُ عَنْهُ. He would say if you want to do it better, then you do it yourself. And Umar رَضِيَ اللهُ عَنْهُ had nothing but love for Khalid Bin Walid, but would say that he feared Khalid Bin Walid's leadership in two things. The first that people have too much trust in Khalid bin Walid and they will lose their trust in Allah. Secondly, you are reckless, in that you do things and we do not know what is going to happen, and Umar رَضِيَ اللهُ عَنْهُ could not handle that.

Praying in Al Aqsa

The first thing that Umar رَضِيَ اللهُ عَنْهُ does is pray in Aqsa, wanting to pray where the Prophet ﷺ had prayed. There was no building at the time; it was a garbage dump used by the Christians at the time. So, he cleaned the area. He went to K'ab al-Ahbar, a Jewish Rabbi scholar, who was sitting near the Dome of the Rock, to ask where the Prophet ﷺ used to pray. The Jewish Rabbi pointed toward the rock, which upset Umar رَضِيَ اللهُ عَنْهُ because the Jewish people sanctify this rock because it where they said Ibrahim wanted to sacrifice Ishaq not Ismaeel.

Umar رَضِيَ اللهُ عَنْهُ then cleaned that area and was the first to build a structure called Masjid al Aqsa.



Umar's Covenant: Treaty with Saphronius

Umar رَضِيَ اللهُ عَنْهُ sought to establish a covenant with the Christians at the Church of the Holy Sepulchre, the holiest site of Christianity because they believe this is where Jesus died and the location of his tomb.

To make the covenant, Umar رَضِيَ اللهُ عَنْهُ meetst with Saphronius, the patriarch of Jerusalem at the time. Umar's Covenant was as follows:

The Covenant

In the name of God, The Merciful, the Compassionate. This is the assurance of safety which the servant of God, 'Umar, the Commander of the Faithful, has given to the people of Ilyaa' (Jerusalem.) He has given them an assurance of safety for themselves, for their property, their churches, their crosses, the sick and healthy of the city and for all the rituals which belong to their religion. Their churches will not be inhabited by Muslims and will not be destroyed. Neither they, nor the land on which they stand, nor their cross, nor their property will be damaged. They will not be forcibly converted. No Jew will love with them in Jerusalem.

The people of Jerusalem must pay the taxes like the people of other cities and must expel the Byzantines and the robbers. Those of the people of Jerusalem who want to leave with the Byzantines, take their property and abandon their churches and crosses will be safe until they reach their place of refuge. The villages may remain in the city if they wish but must pay taxes like the citizens. Those who wish may go with the Byzantines and those who wish may return to their families. Nothing is to be taken from them before their harvest is reaped.

If they pay their taxes according to their obligations, then the conditions laid out in this letter are under the covenant of God, are the responsibility of His Prophet, of the caliphs and of the faithful.

Witnessed by: Khalid b. Walid, Amr b. al-As, Abdu'l-Rahman ibn 'Awf, Mu'awiyah ibn Abu Safyan. The assurance of safety was written and prepared in the year 15 AH.

– [The Great Arab Conquests, Tarikh Tabari]

The Christians then ask him as a show of safety and love between one another to pray in their Church. However, Umar رَضِيَ اللهُ عَنْهُ , refused, not because he did not want to pray in the church because he was worried that Muslims would later conquer it citing that Umar رَضِيَ اللهُ عَنْهُ had prayed there. So, he walked 100 yards away from the church area, and sure enough Muslims later built a mosque on that location.

Al Masjid Al Aqsa

Later, Umar رَضِيَ اللهُ عَنْهُ commissioned the building of the masjid. Those walls were initially built in 61 CE, those walls of the masjid walls are literally walls that the *Sahaba* saw. They see Bilal رَضِيَ اللهُ عَنْهُ in the *masjid*.

Bilal رَضِيَ اللهُ عَنْهُ gives Adhan- Remembering the Beloved ﷺ

All the Muslims that were there, went to Umar رَضِيَ اللهُ عَنْهُ to see if he could ask Bilal رَضِيَ اللهُ عَنْهُ to make *adhan* the way he did for Prophet ﷺ .

Bilal said that he does not make *adhan* after the Prophet ﷺ , for which Umar رَضِيَ اللهُ عَنْهُ replied that the Muslims are gathered and are asking him. Bilal رَضِيَ اللهُ عَنْهُ looks at the situation and agrees. He climbs to the top of the masjid and gives the same call to prayer that he once gave at the *Masjid Al Nabawi* and on the *Kab'ah*. Now he gives the *adhan* at Masjid Al Aqsa, the last of the 3rd holiest mosques.

The entire masjid was crying and Umar رَضِيَ اللهُ عَنْهُ could not even stand, having to hold his hand against the wall remembering the Prophet ﷺ . In one of the truly beautiful moments of what Islam truly means and showing of a peaceful conquest, one that was a reverberation of the conquest of Makkah and the peace that Abu Bakr showed in his succession.

This marked the *Khalifah* of Umar رَضِيَ اللهُ عَنْهُ.

LESSONS FROM THE CONQUESTS OF UMAR

Succession is not had except through Justice

Victory is not given to those except those who have conquered over their own souls and egos, before they seek to conquer others. Allah grants victory to those who bring justice, even if they are not Muslim.

Righteousness in leadership is developed in the discipline and through the guidance of Allah and his Prophet ﷺ .

Umar رَضِيَ اللهُ عَنْهُ does final Hajj

In the final year of his life, Umar رَضِيَ اللهُ عَنْهُ went on Hajj. In that Hajj, he makes *du'a*, saying, "Oh Allah, I complain to you only of the weakness of my power, and how people may look at me in not fulfilling the responsibility you have given. Take me in a time before I cannot fulfill my responsibility."

The Murder of Umar

THE PLOT

A slave who wanted retribution

In the end of his life, Umar رَضِيَ اللهُ عَنْهُ returns to Madinah. Two months later, there is plotting to assassinate him by a slave.

The slave, named Fairuz, says he is a slave of one of the companions, al-Mughira ibn Shu'ba, and that he is upset that Umar رَضِيَ اللهُ عَنْهُ imposed a heavy tax on him that he cannot afford. Umar asks the amount, which is 2 dirhams.

Umar رَضِيَ اللهُ عَنْهُ asks what he does, for which he responds that he is a carpenter, painter, and ironsmith. Umar رَضِيَ اللهُ عَنْهُ states that the amount he is taxed is trivial and thus the complaint is invalid.

The slave says, *'I will make a mill whose sound will be heard by the West and the East,'* meaning that he would kill Umar and if the news would be heard by everyone out of his hatred of Umar.

Fajr at Masjid al-Nabawi

Next day the people go to Fajr at *Masjid Al-Nabawi*. As Umar رَضِيَ اللهُ عَنْهُ was leading prayer, a slave named Fairuz, also known as Abu Lu'lu' al Majusi, comes out of the line and started stabbing the khalifah 6 times. Then he goes to the front, and slides the knife left, right, up, and down so he could not recover from the wound. It was also poisoned.

As he did, this there was a commotion in the masjid to catch him, but he begins stabbing others. As they attempt to capture him, he commits suicide.

As Umar رَضِيَ اللهُ عَنْهُ is about to pass out, he pulls Abdul Rahman ibn Awf to finish the *Fajr salat*, while the people grab Umar رَضِيَ اللهُ عَنْهُ to take him to his house.

UMAR'S رَضِيَ اللهُ عَنْهُ REACTION

When Umar رَضِيَ اللهُ عَنْهُ awakes from passing out, he asks the identify of his assassin, for which they respond Abu Lu'Lu, the Zoroastrian slave. Umar رَضِيَ اللهُ عَنْهُ replies, *'Alhamdulillah that I am not killed by a man who called himself a Muslim or performed sajdah.'*

A physician was sent who gives him a mix of dates and milk. Blood starts to gush out from his wounds, so the physician tells Umar رَضِيَ اللهُ عَنْهُ to prepare for his death.

PREPARING FOR DEATH

Succession Preparation

Umar رَضِيَ اللهُ عَنْهُ then gathered the greatest *Sahaba* to choose the next leader. Talha was not there so he told them wait 3 days; if he does not arrive, then choose amongst you to be the next leader.

His Dua

He then turned to Abdullah and requested he go to Aisha and tell her that Umar, not Ameer Al-Mu'ma'een, is asking if he could be buried next to the Prophet ﷺ when he dies. Aisha says she had in mind to reserve the burial place for herself, but that today because she knows how much Umar loves the Prophet I will give precedence to Umar. Abdullah returns running with the news that she gave him what he wished, which he responds that it was the greatest wish of his life to be rejoined with my beloved Rasullulah ﷺ .

Umar's Martyrdom

UMAR'S DEATH رَضِيَ اللهُ عَنْهُ

He was wounded on Wednesday, the 27th of Dhul Hijjah and died 1st of Muharram. This was 17 days or so after he made that dua that Allah relieve him of his responsibility.

The greatest of companions after Abu Bakr was prayed on by Suhayb and was buried next to the Prophet ﷺ .

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ وَضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَفَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ أَخَذَ مِنِّي، فَأَدَا عَلَيَّ فَتَرَحَّمَ عَلَيَّ عُمَرُ، وَقَالَ مَا خَلَفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَإِيْمُ اللَّهِ، إِنْ كُنْتُ لِأُظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ.

Narrated Ibn Abbas, "When [the dead body of] Umar was put on his deathbed, the people gathered around him and prayed for him before the body was taken away, and I was amongst them. Suddenly, I felt somebody taking hold of shoulder and found out that he was Ali b. Abu Talib. Ali prayed for Allah's Mercy for Umar and said, 'O Umar! You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep with you your two companions, for very often I used to hear the Prophet ﷺ saying, 'I, Abu Bakr, and Umar went (somewhere); and I, Abu Bakr, and Umar went out.'" [Bukhari 3685].

This marks the end of the succession of Umar.

Conclusion- In the Company of the Prophet, Abu Bakr, Umar, and the Companions

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا جَامِعُ بْنُ أَبِي رَاشِدٍ، حَدَّثَنَا أَبُو يَعْلَى، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، قَالَ قُلْتُ لِأَبِي أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ. قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ عُمَرُ. وَخَشِيتُ أَنْ يَقُولَ عُثْمَانُ قُلْتُ ثُمَّ أَنْتَ قَالَ مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ.

Narrated by Muhammad ibn al-Hannafiyyah, "I asked my father (ʿAli bin Abi Talib), "Who are the best people after Allah's Messenger ﷺ?" He said, "Abu Bakr." I asked, "Who then?" He said, "Then ʿUmar. " I was afraid he would say "Uthman, so I said, "Then you?" He said, "I am only an ordinary person." [Bukhari 3671]

With that, the succession of these two great *Khulafa* was fulfilled. This led to the *Khilafah* of Uthman رضي الله عنه who had the longest reign of all of them.