

ISLAMIC HISTORY · PART 1

The First Caliphate

Abu Bakr as-Siddiq, 11–13 AH: the death of the Prophet, Saqifah Banu Sa'idah, the Riddah wars, Yamamah, the collection of the Qur'an, and the first campaigns beyond Arabia.

CONTENTS

1 Where this series begins
2 Ten years in Madinah
3 The passing of the Prophet
4 What Abu Bakr said
5 Saqifah Banu Sa'idah
6 The first speech
7 The treasury and the Hajj
8 The army of Usamah
9 The tribes and zakat
10 The eleven columns
11 The false prophets
12 The collection of the Qur'an
13 Beyond Arabia
14 Illness and death

ABOUT THIS SERIES

The history of the Muslim community from the Hijrah onwards, one part every Sunday, told from the sources. A reference follows each statement: the Qur'an by surah and ayah, hadith by collection and number, and the classical books by name.

Reports from the biographies, the histories and the books of tafsir are historical accounts and are not held to the standard of authentic hadith; the text says when a statement rests on such a report. Dates are approximate where the sources differ.

CHAPTER 1

Where this series begins

This series follows the history of the Muslim community in order, from the Hijrah onward. It begins in Madinah, because that is where the community first became a city, with a mosque, a market, treaties, an army and a body of public law. The story of the Prophet ﷺ himself, from his birth to his death, belongs to the Seerah books and is not retold here. A reader who wants it can turn to the Seerah Series from Jamia Hafs; this part takes up the story on the day the Prophet ﷺ died.

The Hijrah is the move of the Prophet ﷺ and his Companions from Makkah to Yathrib, which came to be called Madinah, in the year 622 CE. (Sirah Ibn Hisham; Al-Bidayah wan-Nihayah, Ibn Kathir) Muslims count their own years from it. The year of the Hijrah is year 1 of the Hijri calendar, written 1 AH (*Anno Hegirae*, the Latin for "year of the Hijrah"). The calendar was not fixed in the lifetime of the Prophet ﷺ or in the time of Abu Bakr. It was fixed later, under 'Umar ibn al-Khattab, and Part 2 of this series tells how that came about. In this book the Hijri year is given first and the approximate Gregorian year after it, since the sources sometimes differ by a few months.

The word khalifah

The person who led the community after the Prophet ﷺ was called *khalifah*. The word means "one who comes after" or "successor". The office is called the *khilafah*, in English the caliphate. Abu Bakr is said to have been addressed as "khalifah of the Messenger of Allah", and the early historians report that when 'Umar later took office the people called him "khalifah of the khalifah", which was shortened in time to "Amir al-Mu'minin", Commander of the Believers. (Tarikh at-Tabari; Tabaqat Ibn Sa'd) The Prophet ﷺ had brought revelation; no one could take that place. What the khalifah took was the work of leading the community: its prayer, its treasury, its courts, its armies and its roads.

The four who follow

Abu Bakr as-Siddiq, 'Umar ibn al-Khattab, 'Uthman ibn 'Affan and 'Ali ibn Abi Talib are the first four khalifahs. Sunni Muslims call them the Rightly Guided (*ar-Rashidun*), and the first four parts of this series take them in turn. This first part covers just over two years, from the death of the Prophet ﷺ in 11 AH to the death of Abu Bakr in 13 AH.

CHAPTER 2

Ten years in Madinah: a short summary

The Prophet ﷺ lived in Madinah for ten years after the Hijrah, until his death in 11 AH (632 CE). (Sirah Ibn Hisham; Al-Bidayah wan-Nihayah, Ibn Kathir) A short outline is enough for what follows.

In the first year he built the mosque and joined the Muhajirun, who had left Makkah with almost nothing, to the Ansar, the people of Madinah who received them. He also made a written agreement among the Muslims, the Jews of Madinah and the tribes around the city. (Sirah Ibn Hisham) In 2 AH the Muslims met the Quraysh at Badr and won; in 3 AH they were hurt at Uhud; in 5 AH a large force of tribes besieged Madinah and the Muslims dug a trench to defend it. (Sirah Ibn Hisham; Al-Bidayah wan-Nihayah, Ibn Kathir)

In 6 AH the Prophet ﷺ agreed to the treaty of Hudaybiyyah with the Quraysh, which the early scholars understood to be the "clear conquest" of the opening verse of Al-Fath. (Qur'an Al-Fath 48:1; Sirah Ibn Hisham) In 7 AH Khaybar was taken. In Ramadan of 8 AH (early 630 CE) Makkah opened to the Muslims almost without fighting, and the battle of Hunayn followed. In 9 AH the Prophet ﷺ led an army to Tabuk, on the northern edge of the Arabian peninsula, and during that year and the next delegations from tribes all over Arabia came to Madinah to accept Islam or to make agreements. (Sirah Ibn Hisham; Al-Bidayah wan-Nihayah, Ibn Kathir) In 10 AH he performed the Hajj that is called the Farewell Hajj. The Qur'an speaks of the religion as complete:

> *Today I have completed your religion for you, and fulfilled My favour on you, and accepted Islam as your way of life.*
>
> Qur'an Al-Ma'idah 5:3

The surah that speaks of Allah's help and victory, and of people entering the religion in crowds, was revealed in these last years. (Qur'an An-Nasr 110)

The state he left

The Prophet ﷺ left behind a community, not a government in the later sense. Zakat was collected, with collectors sent to the tribes. Governors had been named for Makkah, Ta'if, Yemen and Bahrain. Letters had been sent to rulers beyond Arabia. (Sirah Ibn Hisham; Tabaqat Ibn Sa'd) Very few of these matters had been written into rules for the future. Above all, the Prophet ﷺ had not named a successor in the way a later king would name an heir. The community had to settle that question within hours of his death.

CHAPTER 3

The passing of the Prophet

The Prophet ﷺ fell ill in the last days of Safar or the first days of Rabi' al-Awwal in 11 AH, and was cared for in the room of his wife 'A'ishah. (Sirah Ibn Hisham; Al-Bidayah wan-Nihayah, Ibn Kathir) In those days he asked Abu Bakr to lead the people in prayer, and Abu Bakr did so. (Bukhari 664; Al-Bidayah wan-Nihayah, Ibn Kathir) He died on a Monday in Rabi' al-Awwal of 11 AH. Ibn Ishaq gives the twelfth of the month, which would be about 8 June 632 CE; other historians give a different day of the same month, and this book does not enter that question. (Sirah Ibn Hisham; Tarikh at-Tabari)

The news reached the Muslims in Madinah as a shock. Abu Bakr was not in the house at that moment. Bukhari records that he was at As-Sunh, a settlement on the edge of the city. (Bukhari 1241; Bukhari 4452) The historians add that he had gone to his family there because the Prophet ﷺ had seemed better that morning. (Tabaqat Ibn Sa'd; Al-Bidayah wan-Nihayah, Ibn Kathir) Meanwhile 'Umar ibn al-Khattab stood before the people in the mosque and declared that the Prophet ﷺ had not died. The early historians record his words: that the Prophet ﷺ had gone to his Lord as Musa (peace be upon him) had gone, and would return. (Sirah Ibn Hisham; Tarikh at-Tabari) Bukhari records that 'Umar stood and said that the Prophet ﷺ was not dead, and that Allah would raise him again. (Bukhari 3667–3668)

Abu Bakr arrives

'A'ishah narrates that Abu Bakr came from As-Sunh on his mount and entered the mosque. He spoke to no one, and went into 'A'ishah's room, where the Prophet ﷺ lay covered with a Yemeni cloth. He uncovered the face of the Prophet ﷺ, kissed him and wept, and said that Allah would not bring two deaths upon him. The death that had been written for him had come. (Bukhari 1241; Bukhari 4452)

Then Abu Bakr went out. 'Umar was still speaking, and Abu Bakr asked him to sit. 'Umar refused. Abu Bakr then spoke, and the people left 'Umar and came to him. (Bukhari 1241; Bukhari 4452)

CHAPTER 4

What Abu Bakr said

The words of Abu Bakr that day are among the best known in Islamic history. Bukhari reports from 'A'ishah, and in another line from Ibn 'Abbas, that after praising Allah he said that whoever worshipped Muhammad ﷺ should know that Muhammad ﷺ had died, and whoever worshipped Allah should know that Allah is alive and does not die. (Bukhari 1241; Bukhari 3667–3668; Bukhari 4452)

He then recited the verse that Allah had revealed about Uhud, years earlier, when a rumour had spread that the Prophet ﷺ had been killed:

> *Muhammad is only a messenger, and messengers have passed away before him. If he dies or is killed, will you turn back on your heels? Whoever turns back will not harm Allah at all, and Allah will reward those who are grateful.*
>
> Qur'an Al 'Imran 3:144

The reports say that the people took the verse as if they were hearing it for the first time, and that those who were present recited it afterwards. (Bukhari 1241; Bukhari 4452) The verse ends with the word *ash-shakirin*, "the grateful", and the early scholars understood it as a description of those who stayed firm in their religion after the Prophet ﷺ had gone. (Tafsir Ibn Kathir) 'Umar himself reports that when he heard Abu Bakr recite it, his legs gave way beneath him and he fell to the ground, because he knew then that the Prophet ﷺ had died. (Bukhari 4452)

Two points about this scene belong in a history. The first is that the death of the Prophet ﷺ came without warning to many of his closest Companions, even though the Qur'an had told them that all people die. (Qur'an Al 'Imran 3:144) The second is that Abu Bakr acted at once, and that 'Umar, one of the strongest personalities among the Companions, accepted the correction when he heard the verse. (Bukhari 4452) The Companions as a community understood from that moment that the religion would continue though the Messenger had passed away. (Al-Bidayah wan-Nihayah, Ibn Kathir)

CHAPTER 5

Saqifah Banu Sa'idah

While the Prophet ﷺ still lay in his room, a gathering of the Ansar took place in the saqifah of Banu Sa'idah. A *saqifah* is a roofed shed or porch; this one belonged to the clan of Banu Sa'idah of the Khazraj and was a place where the clan met. (Sirah Ibn Hisham; Tarikh at-Tabari) The Ansar had a reason to meet. They had received the Prophet ﷺ and his Companions in Madinah, and they were now facing the question of who would lead the community. Sa'd ibn 'Ubadah, a chief of the Khazraj, was present at the gathering, sick. (Bukhari 6830; Sirah Ibn Hisham)

News of the gathering reached 'Umar, and he went to Abu Bakr. The two went out with Abu 'Ubaydah ibn al-Jarrah, and on the way they were told what the Ansar were saying. (Bukhari 6830; Sirah Ibn Hisham) The most complete account in the sound collections is that of 'Umar himself, who gave it in a sermon at Madinah after his last Hajj, when he had heard

that a man was saying he would pledge to a certain person if 'Umar died, because the pledge to Abu Bakr had been "a sudden thing" that had succeeded. Ibn 'Abbas narrates the sermon, and Bukhari records it. (Bukhari 6830)

What was said

According to Bukhari, the Ansar proposed that there should be one leader from among themselves and one from the Muhajirun. (Bukhari 3667–3668) Abu Bakr answered that this matter belonged to the Quraysh, who were the best of the Arabs in descent and in homeland, and he proposed that the Ansar pledge to either 'Umar or Abu 'Ubaydah. (Bukhari 3667–3668; Bukhari 6830) The Prophet ﷺ is reported to have said that the leaders are from the Quraysh, and Abu Bakr is reported to have cited this to the Ansar. (Musnad Ahmad) 'Umar says in the sermon that he disliked nothing in Abu Bakr's speech except that proposal, for he would rather have his neck struck off than lead a people among whom was Abu Bakr. When voices rose and 'Umar feared a split, he asked Abu Bakr to hold out his hand and pledged to him. The Muhajirun pledged next, and the Ansar after them. (Bukhari 3667–3668; Bukhari 6830)

The historians add names and speeches to this outline. Ibn Ishaq and at-Tabari report that Bashir ibn Sa'd of the Khazraj was the first of the Ansar to pledge, and that Usayd ibn Hudayr of the Aws and others followed. (Sirah Ibn Hisham; Tarikh at-Tabari) Bukhari itself names al-Hubab ibn al-Mundhir as the Ansari who insisted on "a leader from us and a leader from you". (Bukhari 3667–3668) The names of the first to pledge are historical reports that add detail to the plain outline in Bukhari.

How 'Umar described it later

'Umar said in his sermon that the pledge to Abu Bakr had indeed come suddenly, but that Allah had saved the people from its evil, and that there was no one among them with the qualities of Abu Bakr. (Bukhari 6830) He added that whoever pledges to a man without consulting the other Muslims is not to be supported, neither he nor the man he pledged to. (Bukhari 6830)

The public pledge

Anas ibn Malik reports in Bukhari that on the day after the death of the Prophet ﷺ, 'Umar spoke from the minbar, called Abu Bakr "the second of the two in the cave", and urged the people to pledge to him; some had already done so in the saqifah, and the general pledge was taken at the minbar. (Bukhari 7219) The body of the Prophet ﷺ was then prepared for burial and buried in the room of 'A'ishah, in the place where he had died. (Sirah Ibn Hisham; Al-Bidayah wan-Nihayah, Ibn Kathir)

This book keeps to what Bukhari and the main histories state plainly. Some later books describe the days after the Prophet's ﷺ death in more detail, and some of those details are told differently by different authors. They are not entered here. What the sources agree on is that the Companions, as a community, accepted Abu Bakr as the khalifah of the Messenger of Allah ﷺ. (Al-Bidayah wan-Nihayah, Ibn Kathir; Tarikh at-Tabari)

CHAPTER 6

The first speech and the way of ruling

Ibn Ishaq reports, through Anas ibn Malik, that after the public pledge Abu Bakr rose and spoke to the people. (Sirah Ibn Hisham; Tarikh at-Tabari) This is a historical report and not a hadith. The speech is given in slightly different words in Ibn Hisham and at-Tabari, and Ibn Kathir gives it too. The meaning is as follows. (Al-Bidayah wan-Nihayah, Ibn Kathir)

> *O people, I have been given charge over you, and I am not the best of you. If I do well, help me. If I do wrong, set me right. Truthfulness is a trust and lying is a breach of trust. The weak among you is strong with me until I restore what is due to him, if Allah wills, and the strong among you is weak with me until I take from him what is due. When a people give up striving in the path of Allah, Allah sends humiliation upon them. Obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you owe me no obedience. Stand to your prayer, may Allah have mercy on you.*
>
> Report in Sirah Ibn Hisham and Tarikh at-Tabari

Two features of the speech are worth marking. The first is its plainness: Abu Bakr claimed no special rank for himself. The second is that it sets out how the khalifah is bound. His authority depends on his obedience to Allah and His Messenger, and the people have the right, in the words of the speech, to correct him. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Consultation

The Qur'an describes the believers as people whose affairs are decided by consultation among themselves, and it told the Prophet ﷺ himself to consult his Companions. (Qur'an Ash-Shura 42:38; Qur'an Al 'Imran 3:159) Ibn Sa'd reports that Abu Bakr, when a matter came before him, looked first in the Book of Allah. If he did not find it there, he looked for a precedent of the Prophet ﷺ. If he did not find that, he gathered the leading men of the Muhajirun and the Ansar and consulted them, and he acted on what they agreed. (Tabaqat Ibn Sa'd) Ibn Sa'd names the Companions who gave opinions and legal rulings in his time as 'Umar, 'Uthman, 'Ali, 'Abd ar-Rahman ibn 'Awf, Mu'adh ibn Jabal, Ubayy ibn Ka'b and Zayd ibn Thabit. (Tabaqat Ibn Sa'd)

Governors and officials

Abu Bakr kept most of the governors and collectors whom the Prophet ﷺ had appointed, and sent out others as the need arose. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Tabari lists 'Attab ibn Usayd at Makkah, 'Uthman ibn Abi al-'As at Ta'if and al-'Ala' ibn al-Hadrami at Bahrain among them. (Tarikh at-Tabari) He kept 'Umar at Madinah as his closest adviser and, in the histories, as the man who gave judgements for him. (Tabaqat Ibn Sa'd) The government of this period was small and personal. There were no ministries and no registers of soldiers. These came in the time of 'Umar.

His stipend

'A'ishah reports that when Abu Bakr was made khalifah he said: "My people know that my trade was enough to support my family, and now I am occupied with the affairs of the Muslims. So the family of Abu Bakr will eat from this property, and Abu Bakr will work for the Muslims in it." (Bukhari 2070) In the first months he tried to continue his cloth trade in the market, but 'Umar and Abu 'Ubaydah persuaded him that this could not be done alongside the work of the state, and a stipend was agreed. (Tabaqat Ibn Sa'd; Tarikh at-Tabari) The sources differ about the amount, and this book does not give a figure. (Tabaqat Ibn Sa'd) Ibn Sa'd and at-Tabari report that when he fell ill he ordered that what he had taken from the public funds be returned to the treasury, from the sale of his own land, and that 'Umar, hearing of it, said that Abu Bakr had made it hard for those who came after him. (Tabaqat Ibn Sa'd; Tarikh at-Tabari)

CHAPTER 7

The treasury, the Hajj and the first measures

The bayt al-mal

The *bayt al-mal*, literally "house of wealth", is the public treasury. Ibn Sa'd reports that Abu Bakr first kept the money of the Muslims in a house at As-Sunh, the place where he had lived before he became khalifah. A guard was not set on it. When he was asked why, he said that it had a lock on it. (Tabaqat Ibn Sa'd) When he moved to Madinah, the treasury moved with him. The money came in and was divided at once among the Muslims; Ibn Sa'd reports that he divided it equally and gave no one a greater share for early service, and that when the treasury was opened after his death there was almost nothing in it. (Tabaqat Ibn Sa'd; Tarikh at-Tabari) Abu Bakr was asked why he did not give the early Muslims more, and replied that their reward was with Allah and that these things were a means of living. (Tabaqat Ibn Sa'd) 'Umar later changed this and ranked people by when they accepted Islam. That change belongs to Part 2.

The sources of public money were zakat, the share of war gains and the *jizyah* that non-Muslims at peace paid. The Qur'an instructs the Prophet ﷺ to take zakat from the wealth of the believers, which cleanses and purifies them, and Abu Bakr's wars in the first year were fought to uphold this rule. (Qur'an At-Tawbah 9:103)

The Hajj

The historians do not agree about who led the Hajj in 11 AH and 12 AH. At-Tabari reports that in 11 AH 'Attab ibn Usayd, the governor of Makkah, led the people, according to al-Waqidi. (Tarikh at-Tabari) For 12 AH the reports name different men as leader of the pilgrimage, and Ibn Kathir records the difference. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) This book gives the disagreement and does not settle it.

Why the first months were hard

Abu Bakr faced three problems in the first year: the tribes of Arabia, the army that the Prophet ﷺ had ordered to go to the north, and the false claimants to prophethood. The sources do not give a clear order for all the events, because several happened at once. This book takes them in the order of the early historians: the army of Usamah first, then the tribes, then the claimants and the wars against them. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

CHAPTER 8

The army of Usamah

Shortly before his death, the Prophet ﷺ had ordered an army to march toward the northern border of Sham. He appointed Usamah ibn Zayd to command it. Usamah was the son of Zayd ibn Harithah, whom the Prophet ﷺ had loved and who had fallen at Mu'tah in 8 AH. (Al-Bidayah wan-Nihayah, Ibn Kathir) Some people criticised the choice because Usamah was young, and the Prophet ﷺ answered them in the words recorded by Bukhari: they had criticised the appointment of his father too; Zayd had been fit for command and was among the people dearest to him, and Usamah was among the dearest to him after Zayd. (Bukhari 4469; Bukhari 4250)

The army had begun to assemble at al-Jurf, just outside Madinah, when the Prophet's ﷺ illness grew worse. The historians give its strength at about three thousand men, and they say it included leading Muhajirun, among them reportedly 'Umar. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) After the Prophet ﷺ died, the army did not move.

The argument over sending it

When news of the death spread in Arabia, many tribes began to waver. Some of the Companions, including 'Umar, are reported to have advised Abu Bakr to keep the army at home, since Madinah itself was threatened. The Ansar in the army are also reported to have asked that an older man be put in command in place of Usamah. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Abu Bakr refused. The reports give his answer in these words: "By Him in whose hand is my soul, even if I thought the wolves would snatch me away, I would send out the army of Usamah as the Messenger of Allah ﷺ ordered." (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) When the request for an older commander came to him, he is reported to have taken 'Umar by the beard and said that the Prophet ﷺ had appointed Usamah and he would not remove him. (Tarikh at-Tabari) These are historical reports. The part that is sure is the command itself, which rests on Bukhari. (Bukhari 4469)

The march

The army left in Rabi' al-Awwal or the days after, and Abu Bakr walked beside Usamah, who was riding, to see it off. Usamah asked him to ride or let him dismount; he refused, saying he would rather have his feet dusty for the sake of Allah. He asked Usamah to leave 'Umar with him as his adviser, and Usamah agreed. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The army marched toward the district of al-Balqa, in the north, and at a place called Ubna it met and defeated the people there. It returned after about forty days with gains and no serious loss, the historians say, though some give a longer period. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

The historians say that the tribes had expected Madinah to be too weak to send an army out, and that the safe return of Usamah made them think again. The return also brought the fighters of the army back to Madinah in time for the wars that followed. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Abu Bakr's instructions to the army

The historians record the instructions that Abu Bakr gave to his commanders. Malik records a version in the Muwatta, from Yahya ibn Sa'id, as a report passed on without naming the Companion who heard it, and it was given to Yazid ibn Abi Sufyan when he set out for Sham. The meaning is: do not betray, do not mutilate, do not kill a child, an old man or a woman, do not cut down or burn palm trees, do not cut fruit trees, do not slaughter a sheep, a cow or a camel except for food, and leave alone the people who have withdrawn to devote themselves to worship. (Muwatta Malik, Book of Jihad; Tarikh at-Tabari)

CHAPTER 9

The tribes: apostasy and withheld zakat

The Arabic word *riddah* means "turning back", and in history it names the revolt of many Arab tribes after the death of the Prophet ﷺ. The early historians speak of the wars against them as *hurub ar-riddah*, the wars of the Riddah. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Bukhari records that after the Prophet ﷺ died and Abu Bakr became khalifah, some of the Arabs turned away from Islam. (Bukhari 6924)

The historians separate the tribes into groups, and the groups matter, because the khalifah did not treat them alike. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

- Some tribes left Islam altogether and followed a man or woman who claimed to be a prophet. Chief among these were the Banu Asad and parts of Tayy and Ghatafan under Tulayhah ibn Khuwaylid, the Banu Hanifah in Yamamah under Musaylimah, and the people of Yemen under al-Aswad al-'Ansi. (Tarikh at-Tabari)
- Some tribes kept the prayer but refused to pay the zakat to Madinah, saying that it had been a duty owed to the Prophet ﷺ himself and had ended with him. Parts of Tamim, Fazarah and 'Abs were among these. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)
- Some groups stayed Muslim and loyal. Quraysh, the Aws and Khazraj and many others did not waver, and in some cases a clan or a loyal party in a tribe fought against its own kinsmen. (Tarikh at-Tabari)
- Others wavered or stayed neutral until they saw who was the stronger. (Al-Bidayah wan-Nihayah, Ibn Kathir)

The delegations in Madinah

The historians report that delegations from some of the tribes came to Madinah in the first weeks. They offered to keep up the prayer if they were excused from zakat. Some of the leading Companions advised Abu Bakr to accept, as a way to keep the peace for the present. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) He refused. He had the delegations sent home with the answer that no part of the religion could be bargained over. (Tarikh at-Tabari)

Abu Bakr's reasoning

Abu Hurairah reports in Bukhari and in Muslim that when the Prophet ﷺ had died and Abu Bakr had become khalifah, and some of the Arabs had turned away from Islam, 'Umar asked Abu Bakr how he could fight people when the Prophet ﷺ had said that he was ordered to fight people until they said that there is no god but Allah, and that whoever said it had made his life and his wealth safe from him, except for its right, and that the reckoning was with Allah. (Bukhari 1399; Bukhari 1400; Bukhari 6924; Muslim 20a)

Abu Bakr replied that he would fight anyone who separated prayer from zakat, since zakat is the right due on wealth. He added that, by Allah, if they withheld from him even a young goat that they used to give to the Messenger of Allah ﷺ, he would fight them for withholding it. (Bukhari 6924) 'Umar said afterwards that he saw Allah had opened Abu Bakr's heart to the decision to fight, and that he knew then that it was the truth. (Bukhari 6924) Ibn Hajar explains that Abu Bakr was using the words of the hadith itself: the exception "except for its right" covers the zakat, since zakat is the right of the property. (Fath al-Bari, Ibn Hajar) The Qur'an had told the Prophet ﷺ to take zakat from the believers' wealth. (Qur'an At-Tawbah 9:103)

Scholars have noted what the dispute was and was not about. 'Umar did not doubt that zakat was a duty. His question was whether people who still said the testimony of faith could be fought, and Abu Bakr's reply was that the duty of zakat was part of the right that attached to the testimony. (Fath al-Bari, Ibn Hajar) The Companions as a community agreed with Abu Bakr after this exchange, and the decision stood. (Al-Bidayah wan-Nihayah, Ibn Kathir)

The attack on Madinah

The historians report that the tribes of 'Abs and Dhubyan, with others, marched to the outskirts of Madinah, to Dhu Hussa and Dhu al-Qassa, while the army of Usamah was still away. Abu Bakr had set guards at the roads of the city and told the people to stay in Madinah. When the attack came, he rode out at night with the men who were in the city, and the tribesmen retreated and were pursued as far as Dhu al-Qassa. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

CHAPTER 10

The eleven columns

When Usamah returned, Abu Bakr rode out to Dhu al-Qassa a second time, now with the army, to meet the tribes of 'Abs, Dhubyan and Banu Bakr. The men urged him to return to Madinah and leave command to someone else, saying the khalifah should not risk his own life. He refused, and was persuaded only when the Companions begged him; he then handed command of that force to Khalid ibn al-Walid. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) After this, the historians say, he tied eleven banners and gave one to each commander, with a letter to the tribes. Each commander had a district and an enemy. (Tarikh at-Tabari)

The list given by at-Tabari, through Sayf ibn 'Umar, is the one most repeated in later books, and later authors vary in detail. Sayf is a historian whose reports on this period are often used but are weaker than other sources, so the details below are historical reports and not statements of fact in each case. (Tarikh at-Tabari; Siyar Alam an-Nubala, adh-Dhahabi)

COMMANDER	REPORTED TASK
Khalid ibn al-Walid	Against Tulayhah of the Banu Asad, then Malik ibn Nuwayrah of Tamim, then Musaylimah.
'Ikrimah ibn Abi Jahl	Against Musaylimah in Yamamah; then to 'Uman.
Shurahbil ibn Hasanah	To follow 'Ikrimah; later sent to the Banu Kindah.
al-Muhajir ibn Abi Umayyah	Against the followers of al-Aswad al-'Ansi in San'a; then toward Hadramawt.
Khalid ibn Sa'id ibn al-'As	To the northern border of Sham.
'Amr ibn al-'As	Against the tribes of Quda'ah and others on the Sham border.
Hudhayfah ibn Mihsan	To the people of Dabba in 'Uman.
'Arfajah ibn Harthamah	To the people of Mahrah.
Turayfah ibn Hajiz	Against the Banu Sulaym and Hawazin.
Suwayd ibn Muqarrin	To the coast of Yemen (Tihamah).
al-'Ala' ibn al-Hadrami	To Bahrain.

The numbers should not suggest eleven equal armies; the forces were small and some were at times combined or redirected. The sources agree that the central fighting was done by the army of Khalid ibn al-Walid. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Khalid and Buzakhah

Khalid ibn al-Walid marched against Tulayhah ibn Khuwaylid, a leader of the Banu Asad who had claimed to be a prophet during the lifetime of the Prophet ﷺ. The two armies met at Buzakhah, a spring in the lands of Tayy, in 11 AH (632 CE). Khalid had already won over the tribe of Tayy, which turned back to Islam under 'Adi ibn Hatim, and so he faced Tulayhah with the Banu Asad and their allies, Fazarah under 'Uyaynah ibn Hisn. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The battle went against Tulayhah. 'Uyaynah is reported to have fled the field and to have turned back, after seeing that Tulayhah was no prophet; Tulayhah fled to Sham. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The sources report that he later accepted Islam and fought in the army of the Muslims under 'Umar. (Tarikh at-Tabari; Siyar Alam an-Nubala, adh-Dhahabi) Asad, Ghatafan and the allied tribes returned to Islam, and Khalid took pledges from them. (Tarikh at-Tabari) 'Uyaynah was captured and brought to Madinah; the early books say he was pardoned. (Tarikh at-Tabari)

Tamim, Sajah and Malik ibn Nuwayrah

From Buzakhah Khalid marched to the lands of Tamim. Tamim was divided. Some of its clans had paid zakat to the Prophet's ﷺ collectors and kept faith, and others, led by Malik ibn Nuwayrah, had held back what they had gathered. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn

Kathir) A woman called Sajah bint al-Harith, from Banu Taghlib, had come into the land of Tamim, claimed to be a prophetess, and drawn some of them to her. The historians report that she then made an agreement with Musaylimah, which the books describe as a marriage, and went with her tribe to Yamamah. Later she returned to Islam. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Malik ibn Nuwayrah was killed on the order of Khalid. The Companions did not agree about this. Some, including Abu Qatadah al-Ansari, who had been with the army, held that Malik had been a Muslim who had held back zakat, and that he had been killed wrongly. 'Umar urged Abu Bakr to remove Khalid. Abu Bakr considered the matter and said that he would not put away a sword that Allah had drawn against His enemies; some reports add that he had the captives of Malik's clan released. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) This book reports the disagreement without taking sides in it.

The end of the revolt in the north and centre

By the end of 11 AH, according to the historians, Asad, Ghatafan, Tamim and the tribes around Madinah had come back to Islam and paid zakat. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Elsewhere, the commanders at Bahrain, 'Uman, Mahrah, Yemen and Hadramawt fought the remaining revolts through 12 AH, and the Banu Kindah were defeated and Hadramawt taken in the same period. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The detail of these campaigns is not given here; the sources agree on the result. By the end of the year of the Riddah all of Arabia was again within the community. (Al-Bidayah wan-Nihayah, Ibn Kathir)

CHAPTER 11

The false prophets

Three men had claimed to be prophets in Arabia before the Prophet ﷺ died or soon afterwards: al-Aswad al-'Ansi in Yemen, Musaylimah in Yamamah, and Tulayhah of the Banu Asad. The Prophet ﷺ had spoken of two of them in a dream that Bukhari records, in which two gold bracelets appeared on his hands and troubled him. Allah told him to blow on them, and they flew away. He took them to mean the two liars between whom he stood, one the man of San'a and the other the man of Yamamah. (Bukhari 4375; Bukhari 4373)

Al-Aswad al-'Ansi

Al-Aswad, whose name was 'Abhalah ibn Ka'b and who was called Dhu al-Khimar, "the man of the veil", rose in Yemen in the last year of the Prophet's ﷺ life, seized San'a and drove out or killed the Prophet's governors. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The Prophet ﷺ sent letters to the Muslims of Yemen telling them to deal with him. Fayruz ad-Daylami and others killed al-Aswad in his own house, with help from one of his wives,

who was a relative of Fayruz. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The historians report that this happened on the night before the Prophet ﷺ died, or very shortly before, and that the news reached Madinah only after Abu Bakr had taken office. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Historians differ on whether the Prophet ﷺ had been told of it before he died, and the report that he had been told is not found in the sound collections. (Al-Bidayah wan-Nihayah, Ibn Kathir) After al-Aswad's death the order he had set up broke down in some parts of Yemen, and the commanders sent by Abu Bakr had to retake them. (Tarikh at-Tabari)

Musaylimah

Musaylimah ibn Habib, of the Banu Hanifah of Yamamah, in the middle of the peninsula, is called by the Companions "al-Kadhdhab", the Liar. Bukhari records that he had come to Madinah in the lifetime of the Prophet ﷺ and offered to follow him if he were given a share in authority after him. The Prophet ﷺ went to see him with Thabit ibn Qays, and told him that even if he asked for the palm-branch in his hand he would not give it to him, that Allah's decree would stand, and that Allah would destroy him if he turned away. (Bukhari 4373) After the death of the Prophet ﷺ, Musaylimah's following in Yamamah grew. The historians say that the Banu Hanifah followed him partly out of tribal feeling, and that one of his followers said, "A liar of Rabi'ah is dearer to us than a truthful man of Mudar." (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Abu Bakr sent 'Ikrimah ibn Abi Jahl against him, followed by Shurahbil ibn Hasanah. 'Ikrimah attacked before Shurahbil arrived and was beaten. Abu Bakr rebuked him and sent him on to 'Uman, and sent Khalid ibn al-Walid, who had by then finished with Tamim, to Yamamah with a large force of Muhajirun and Ansar. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Yamamah, 12 AH

The battle of Yamamah took place at 'Aqraba, in the land of the Banu Hanifah. It is usually dated to 12 AH (633 CE); some historians place it in the last weeks of 11 AH. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The historians give the army of Musaylimah as about forty thousand men, and the force of Khalid as about thirteen thousand; they note that these figures are traditional and approximate. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The fighting was the hardest of the Riddah. The Muslims were first pushed back, and then Khalid reorganised them by tribe and by company so that each could see its own men, and they held. The Banu Hanifah withdrew into a walled orchard, which became known as the "garden of death" (*hadiqat al-mawt*), and the Muslims broke in. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Musaylimah was killed in the orchard. Wahshi ibn Harb, who in the earlier years had killed Hamzah at Uhud, threw his spear and an Ansari man struck him with a sword. Wahshi himself relates this in Bukhari, and says that he went out to fight Musaylimah to make amends for killing Hamzah. (Bukhari 4072) Khalid then made a treaty with the Banu Hanifah, who accepted Islam. (Tarikh at-Tabari)

The reciters

The cost to the Muslims was heavy. The early books give about twelve hundred Muslims killed, among them many of the Companions who had learned the Qur'an by heart. The books give different figures for how many of the dead were reciters (*qurra'*), and no figure is given here. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Among the dead were Thabit ibn Qays, whom the Prophet ﷺ had taken with him to meet Musaylimah, Zayd ibn al-Khattab, the brother of 'Umar, and Salim, the freed slave of Abu Hudhayfah, who was also a reciter. (Al-Bidayah wan-Nihayah, Ibn Kathir; Siyar Alam an-Nubala, adh-Dhahabi) This loss led to the next event.

CHAPTER 12

The collection of the Qur'an

The Qur'an was revealed to the Prophet ﷺ over about twenty-three years. He had it written down as it was revealed, and many Companions learned it by heart. (Al-Bidayah wan-Nihayah, Ibn Kathir; Fath al-Bari, Ibn Hajar) The writing was done on whatever was at hand, such as palm-stalks, thin stones and parchment. (Bukhari 4986) It was not yet in one volume. The Qur'an says that Allah revealed the Reminder and will preserve it. (Qur'an Al-Hijr 15:9)

Zayd ibn Thabit, one of the scribes of revelation, gives the account in Bukhari. After the battle of Yamamah, Abu Bakr sent for him, and 'Umar was with Abu Bakr. Abu Bakr told him that 'Umar had come and said that the killing at Yamamah had been heavy among the reciters, that he feared more would die in other battles and a large part of the Qur'an would be lost, and that he thought Abu Bakr should order it to be collected. (Bukhari 4986; Bukhari 4679) Abu Bakr said that he had asked 'Umar how he could do something that the Prophet ﷺ had not done. 'Umar answered that it was good, and kept urging him until Allah opened Abu Bakr's heart to it. (Bukhari 4986)

Zayd ibn Thabit

Abu Bakr then told Zayd that he was a young and intelligent man and was not suspected, that he had written down the revelation for the Messenger of Allah ﷺ, and that he should look for the Qur'an and collect it. Zayd says that if they had asked him to move a mountain it would have been lighter for him than the order to collect the Qur'an. He asked how they

could do what the Prophet ﷺ had not done. Abu Bakr replied that it was good, and went on saying so until Allah opened Zayd's heart as He had opened the hearts of Abu Bakr and 'Umar. (Bukhari 4986)

Zayd then began to look for the Qur'an and to collect it from the palm-branches, the stones and the memories of men. The method was not to rely on memory alone or on writing alone. Ibn Hajar reports from the early books that Zayd would accept a verse only when it was written down and when two witnesses testified that it had been written in the presence of the Prophet ﷺ. (Fath al-Bari, Ibn Hajar) Zayd reports that he found the last verses of Surat at-Tawbah, which begin "A Messenger has come to you from among yourselves", with Abu Khuzaymah al-Ansari alone, and with no one else, and he did not find them with anyone else. (Bukhari 4986; Bukhari 4679; Qur'an At-Tawbah 9:128–129) The scholars explain that the verses were known by heart to many Companions. What was found only with one man was the written copy, which Zayd needed, since the rule was that the verse should be both remembered and written. (Fath al-Bari, Ibn Hajar) The reports name the man in different ways, as Khuzaymah or Abu Khuzaymah. (Bukhari 4986; Bukhari 4679)

What was made

The pages Zayd collected were kept together. Zayd says that the sheets of the Qur'an stayed with Abu Bakr until Allah took him, then with 'Umar until Allah took him, and then with Hafsah, the daughter of 'Umar. (Bukhari 4986) This was the first time the whole Qur'an was written in one place and in order. The copy was a record held by the head of the community. It was not distributed. The better-known copying of the Qur'an into copies sent to the cities took place later, under 'Uthman ibn 'Affan, and Part 3 of this series tells that story. (Fath al-Bari, Ibn Hajar) The Qur'an itself was never in doubt. It had been learned by heart by many of the Companions in the Prophet's ﷺ own life, and Abu Bakr and 'Umar acted so that it should also be kept in writing. (Fath al-Bari, Ibn Hajar)

CHAPTER 13

The first campaigns beyond Arabia

The wars of the Riddah ended with Arabia whole. The next campaigns went out of Arabia, toward the two great powers of the time: the Sasanian empire of Persia, whose lands covered Iraq, and the Byzantine empire, whose provinces covered Sham. The sources give these campaigns in much greater detail than can be given here, and Part 2 of this series tells them in full. This chapter gives an outline only, so that the reader sees where Abu Bakr's reign ends and where 'Umar's begins. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Iraq

The historians report that the first move in Iraq came from the border tribes, notably Banu Shayban under al-Muthanna ibn Harithah, who had raided the Persian side of the frontier and asked Abu Bakr for help. In 12 AH (from about March 633 CE), after Yamamah, Abu Bakr told Khalid ibn al-Walid to march to Iraq with the troops he had. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The early books name a series of battles: Dhat as-Salasil near the sea, al-Madhar, Walajah and Ullays on the Euphrates, and then the town of al-Hirah, an Arab city and a base of Persian influence, which made terms with Khalid and agreed to pay a yearly sum. (Tarikh at-Tabari; Futuh al-Buldan, al-Baladhuri) The sum is given as a hundred and ninety thousand dirhams. This is among the first treaties of its kind between the Muslims and a city outside Arabia, and its terms are recorded in at-Tabari. (Tarikh at-Tabari) Ayn at-Tamr, a fortified town in the desert to the west, followed, and then Dumat al-Jandal, where 'Iyad ibn Ghanm had been fighting. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir)

Sham

In the same period Abu Bakr gathered armies for the border of Sham. At-Tabari and Ibn Kathir report that he sent four forces under four commanders: Abu 'Ubaydah ibn al-Jarrah, Yazid ibn Abi Sufyan, Shurahbil ibn Hasanah and 'Amr ibn al-'As. Each force had its own region of Sham to advance toward, and 'Amr's was the south, toward Bayt al-Maqdis. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) When the Byzantines assembled a large army, Abu Bakr is reported to have written to Khalid to join them, and Khalid crossed the desert from Iraq to Sham in a famous march. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) The historians differ on the date, some giving 12 AH and others 13 AH, and on the order of the events, and this book does not settle it. (Tarikh at-Tabari)

The first major battle of this war was at Ajnadayn, in southern Sham, in 13 AH (about 634 CE). Several books place it in Jumada al-Ula of 13 AH, a month or so before the death of Abu Bakr, and say that the Muslims won. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Some historians place it after his death, and the reports of the exact order of events are not consistent. (Tarikh at-Tabari) The great battle of Yarmuk and the fall of Damascus and Jerusalem took place in the time of 'Umar and belong to Part 2.

CHAPTER 14

His illness, the choice of 'Umar and his death

Abu Bakr fell ill in Jumada al-Akhirah of 13 AH (August 634 CE). At-Tabari gives the date of the start of the illness as the seventh of the month and says that he was ill for fifteen days. The reports say it began with a fever after he had bathed on a cold day. (Tarikh at-Tabari; Tabaqat Ibn Sa'd) During the illness he asked 'Umar to lead the prayer. (Tabaqat Ibn Sa'd)

The choice of 'Umar

When he felt that he would not recover, he decided to name his successor. The early books report that he did not do so alone. He called 'Abd ar-Rahman ibn 'Awf and asked him about 'Umar, and 'Abd ar-Rahman said that 'Umar was better than the opinion Abu Bakr held of him but was severe. He also consulted 'Uthman ibn 'Affan, who answered that his inner life was better than his outer, and others among the Muhajirun and the Ansar, including Usayd ibn Hudayr and Sa'id ibn Zayd. (Tabaqat Ibn Sa'd; Tarikh at-Tabari) Talhah ibn 'Ubaydillah is reported to have objected to 'Umar's harshness. Abu Bakr answered that when 'Umar held the office the harshness would lessen, and asked Talhah what he would say to his Lord. He then told them to go. (Tabaqat Ibn Sa'd; Tarikh at-Tabari)

The same books say that Abu Bakr dictated a letter to 'Uthman. The letter began with the name of Allah and with Abu Bakr's last statement as he left the world and entered the next. Abu Bakr fainted before the name was written, and 'Uthman wrote 'Umar's name himself. When Abu Bakr came to himself, he asked what had been written. 'Uthman read it out. Abu Bakr said that he supposed 'Uthman had feared that the people would fall into disagreement if he died in that faint, and 'Uthman said that this was so. Abu Bakr prayed that Allah would reward him for his service to Islam. (Tabaqat Ibn Sa'd; Tarikh at-Tabari) He then spoke to the people from the upper room of his house and asked if they were pleased with the man he had appointed. He said he had not appointed a relative. They answered that they were pleased and would hear and obey. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Then he made the letter public and the pledge was given to 'Umar.

These details are from Ibn Sa'd and at-Tabari, and are not found in the sound hadith collections. The main fact is not disputed: Abu Bakr named 'Umar after consulting the leading Companions, and the community accepted it. (Al-Bidayah wan-Nihayah, Ibn Kathir)

His advice

The books record the advice that Abu Bakr gave to 'Umar when he called him. In meaning it was as follows. Allah has a right in the night that He does not accept in the day, and a right in the day that He does not accept at night. The scales of those whose scales are heavy on the Day of Judgement are heavy because they followed the truth in this world, and the scales of those whose scales are light are light because they followed falsehood. If 'Umar kept to this advice, nothing hidden from him would be dearer to him than death, which will surely come to him; if he wasted it, nothing hidden would be more hateful to him than death, and he could not escape it. (Tarikh at-Tabari; Tabaqat Ibn Sa'd)

His death

'A'ishah narrates in Bukhari that Abu Bakr, in his last illness, asked her in how many cloths the Prophet ﷺ had been shrouded, and on which day he had died. She told him three white cotton cloths, and Monday. He asked on which day it then was and she said Monday. He said that he hoped to die between that morning and the night. He told her to wash the garment he was wearing and to add two more, and when she said it was old he answered that the living have more need of new clothes than the dead, and that the shroud was for what comes out of the body. She says that he died on the night of Tuesday and was buried before morning. (Bukhari 1387)

At-Tabari gives the date as the evening of Tuesday, the twenty-second of Jumada al-Akhirah, 13 AH, which is about 23 August 634 CE. He was reported to be sixty-three years old, the same age as the Prophet ﷺ, and his rule as khalifah had lasted two years, three months and about ten days. (Tarikh at-Tabari; Al-Bidayah wan-Nihayah, Ibn Kathir) Ibn Sa'd reports that his wife Asma' bint 'Umays washed him, as he had asked, and that 'Umar led the funeral prayer. (Tabaqat Ibn Sa'd)

His burial

Abu Bakr was buried in the room of 'A'ishah, beside the Prophet ﷺ, with his head by the shoulders of the Prophet ﷺ, according to the historians. (Tabaqat Ibn Sa'd; Al-Bidayah wan-Nihayah, Ibn Kathir) 'A'ishah reported a dream she had told to Abu Bakr when the Prophet ﷺ was buried in her house: three moons had fallen into her room. Abu Bakr explained it as the three graves to come in it, and said, "This is one of your moons, and he is the best of them." The Muwatta of Malik records the dream as a report; it is not used here as the basis of anything. (Muwatta Malik, Book of Burials) 'Umar was afterwards buried in the same room, as is related in Part 2.

AT A GLANCE

Timeline

YEAR	EVENT
11 AH (632 CE)	Rabi' al-Awwal: the Prophet ﷺ dies; Abu Bakr's words at his death; the gathering at Saqifah Banu Sa'idah; the pledge to Abu Bakr as khalifah.
11 AH	The army of Usamah ibn Zayd leaves for the northern border and returns after about forty days.
11 AH	The tribes of 'Abs and Dhubyan attack near Madinah; Abu Bakr refuses to excuse the tribes from zakat.
11 AH	The eleven banners; Khalid ibn al-Walid defeats Tulayhah at Buzakhah; the revolt among Asad, Ghatafan and Tamim ends. News of the death of al-Aswad al-'Ansi in Yemen arrives.
11–12 AH	Campaigns in Bahrain, 'Uman, Mahrah, Yemen and Hadramawt.
12 AH (633 CE)	The battle of Yamamah (some historians date it to the end of 11 AH); Musaylimah is killed; many reciters die; Zayd ibn Thabit begins to collect the Qur'an in one volume.
12 AH	The Hajj of the year (the historians differ on who led it).
12 AH	Khalid ibn al-Walid marches into Iraq; al-Hirah makes terms; Ayn at-Tamr.
12–13 AH	Four armies gather for Sham; Khalid crosses from Iraq to Sham (the date differs).
13 AH (634 CE)	Jumada al-Ula: the battle of Ajnadayn (some historians place it later).
13 AH	Jumada al-Akhirah: illness of Abu Bakr; the choice of 'Umar; his death on 22 Jumada al-Akhirah (about 23 August 634 CE); burial beside the Prophet ﷺ.

Dates are approximate where the sources differ. Months of the Gregorian calendar are given for convenience only.

Sources

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Tafsir Ibn Kathir
Fath al-Bari, Ibn Hajar
Siyar Alam an-Nubala, adh-Dhahabi
Futuh al-Buldan, al-Baladhuri

Next Sunday, in sha Allah: Part 2, 'Umar and the Great Conquests.