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Preface

When, after thirteen years of continuous suffering and struggle, the Prophet of Islam left Mecca for Medina, he felt that the period of the violability of Islam and its being practised secretly had come to an end and with the assistance of his faithful and brave companions he should build the grand edifice of Islamic polity and lay the foundation of his political regime in the manner desired by Allah.

Immediately after his arrival in Medina the Holy Prophet built a masjid there. He built for himself a house adjacent to it, and made its door open into the masjid. There was no change in his life from the beginning to the end. His behaviour, manners, and conduct remained the same even after the establishment of the Islamic Government throughout Arabia.

A new regime and a new State came into existence in the midst of the two great super powers of that time. In this Islamic State there was no ruler and subject, no officer and subordinate, and no master and slave. All were equal before Allah.

The founder of this regime breathed his last and with the deprivation of Ali and the formation of political factions. The first deviation which rocked the Islamic foundation took place in the matter of Caliphate.

One of the most sincere and brave companions of the Holy Prophet (s) was Abu Dharr. He was the fifth person to embrace Islam and his sword had been very effective for the advancement of the Islamic movement. He now saw all these deviations. Ali, who was the embodiment of virtue and truth, had to go into seclusion and the enemies of Islam had penetrated into the organization of the Caliphate and were destroying Islam like termite.

Abu Dharr was immensely disturbed and alarmed and saw that the future of Islam was dark and dreadful. However, he also saw that in any case the caravan of Islam was proceeding on its path and, although a great right had been violated, the Islamic system had not completely broken down. Hence, though he was extremely grieved and agitated, yet he remained silent.

When Uthman's regime acquired mastery of Islam the rights of workers and the helpless Muslims were violated by the usurers, the dealers in slaves, the rich and the aristocrats, who frequented the courts of

Uthman and Mu'awiyah. Class distinctions and hoarding of wealth were revived and Islam was threatened by a great danger.

The ways and manners of the Holy Prophet were abandoned. Thousands of dinars were spent on the construction of the Green Palace of the Islamic Ruler (Mu'awiyah) and an organization like the imperial courts was set up. Umar led his life like an ordinary man and Abu Bakr, in order to earn his livelihood, used to milk the she-goats of a Jew, whereas the necklace of the wife of Uthman, the third Caliph, cost as much as one third of the revenue received from Africa.

Taking undue advantage of the position of his father, the son of one of the highest officers of Umar took the horse of a man by force and Umar prosecuted both the father and the son. On the other hand Uthman appointed Marwan bin Hakam as his adviser, the man who had been exiled by the Holy Prophet and gifted him the estate of Khayber as well as the revenue received from Africa!

When Abu Dharr observed these shameful activities he could no longer tolerate all this, he rose against that tyrannical regime. It was a courageous and bold rising which made all the Islamic territories revolt against Uthman; its roaring waves can still be seen in the human societies.

Abu Dharr was anxious to establish the abandoned Islamic values, whereas Uthman's administration was violating it by reviving aristocracy. Abu Dharr considered Islam to be the refuge of those, who were helpless, oppressed and deprived, and Uthman had made it the means of support for the aristocrats and the usurers.

This rift between Abu Dharr and Uthman continued, and eventually Abu Dharr lost his life on this account.

Abu Dharr recognized the Almighty Allah; hence he never became lax in His path even for a moment. He turned up to be a 'perfect man' in the school of Islam and this very thing should be sufficient to show his greatness.

Abu Dharr is one of those leaders and saviours of freedom whom humanity needs today. Especially since the time machinery has created a serious crisis in the world of economy, and the economic problems have been treated to be the most basic problems of life, his views have gained greater importance.

The same situation, which he created in Syria and Medina by collecting the needy and helpless persons around him and instigating them to rise against the usurers and the hoarders of wealth, has also been created in these days.

The Muslims of the world recall his fascinating words, correct views and fiery speeches. It may be said that they can see in the remote parts of history that he has collected the oppressed and the helpless in the masjid and is stirring their feelings against the inmates of Green Palaces and the dirty organization of

Uthman and announcing in public.

Those who hoard up gold and silver and do not spend it for the cause of Allah, should know that their recompense will be a painful torment. (**Surah al-Tawbah, 9: 34**)

“O Mu 'awiyah! If you are constructing this palace with your own money it is extravagance, and, if you are constructing it with the public funds, it is misappropriation".
“O Uthman! The poor have been made poorer by you and the rich have been made richer by you".
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