

The Second in Command

===== A BRIEF NARRATIVE =====

Abu Bakr As-Siddeeq

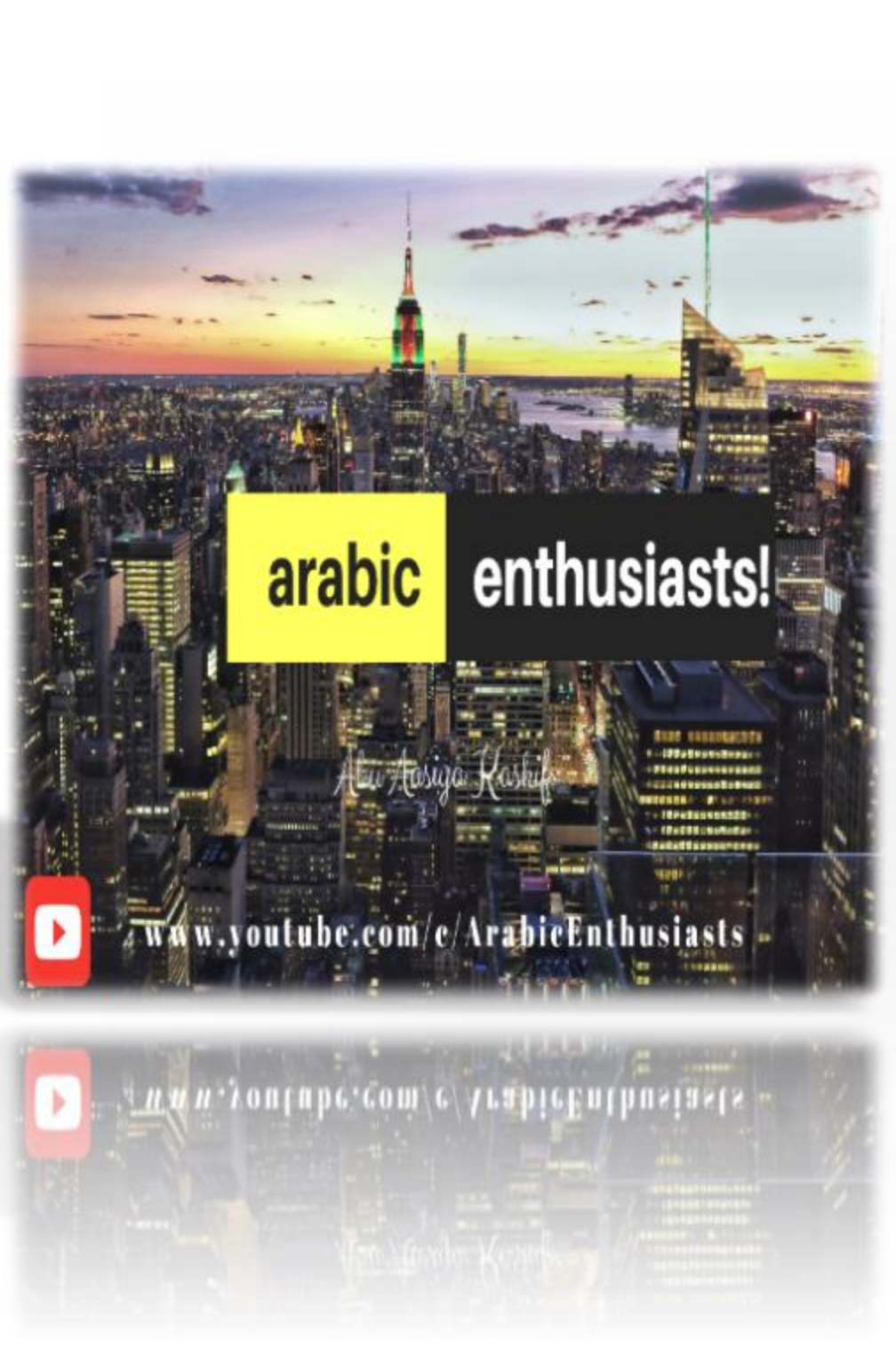
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INTRODUCTION

The Second in Command

All Praise is due to Allah, the Lord of the Worlds, the [One Who] Sustains the Heavens and Earths, Director of all that is created, who sent the Messengers (may the peace and blessings of Allah be upon all of them) to rational beings, to guide them and explain the religious laws to them with clear proofs and undeniable arguments. I praise Him for all His bounties.

I ask Him to increase His Grace and Generosity. I bear witness that there is none worthy of worship except Allah alone, who has no partner, the One, Who Subdues, the Generous, the Forgiving. I bear witness that Muhammad ﷺ is His servant and Messenger, His beloved and dear one, the best of all creation. He was honored with the Glorious Qur'an that has been an enduring miracle throughout the

years. He was also sent with his guiding Sunnah that shows the way for those who seek guidance. Our leader Muhammad ﷺ has been particularized with the characteristic of eloquent and pithy speech, and simplicity and ease in the religion. May the ﷺ, the other Prophets and Messengers, all their families and the rest of the righteous.

This small book has been extracted from the book “The Biography of Abu Bakr As Siddeeq” (رضي الله عنه) by Dr. Ali Muhammad Muhammad As-Sallaabee and short article from the Website Islam House called “Abu Bakr (رضي الله عنه) the Truth”. This book summarizes the book and eliminates most of the Major military wars which took place during the Time of Abu Bakr (رضي الله عنه) so that it becomes easier for children to follow. Hence, this is solely purpose of a Quiz and it is not an original work. May Allah accept this work from us and add it to our deeds on the Day of Judgement.



"If I were to take a Khalil, I would have taken him (i.e. Abu Bakr) as a Khalil, but the Islamic brotherhood is better."



Table of Contents

INTRODUCTION	5
The Greatest Sacrifice	11
His Islam and His Preaching of Islam; the Trials He Endured.....	13
His Islam.....	13
His Preaching of Islam	16
Trials and Tribulations	19
Abu Bakr's Migration with the Messenger of Allah to Al-Madeenah.....	59
The Death of the Prophet ﷺ and the Courtyard of Banu Saa'idah.....	74
The Final Illness of the Messenger of Allah ﷺ	76
The Unexpected Shock and the Stance of Abu Bakr	85
The Courtyard of Banu Saa'idah.....	90

The General Pledge of Allegiance.....	95
Abu Bakr (رضي الله عنه): The Ideal Member of the Society	98
Collection of the Qur'an	104
Abu Bakr (رضي الله عنه) Appoints 'Umar (رضي الله عنه) as His Successor; And Abu Bakr (رضي الله عنه)'s Death.....	108
Abu Bakr Appoints 'Umar (رضي الله عنه) As His Successor.....	108
The Time to Depart Draws Near.....	120

HIS NAME WAS
ABU BAKR

(MAY ALLAAH BE PLEASED WITH HIM)

أَبُو بَكْرٍ الصِّدِّيقِ

The Greatest Sacrifice

Once it so happened that the Roman Emperor Heraclius prompted the Arab and Syrian non-Muslim tribes to attack the Muslims with his help. When news of this reached the Prophet ﷺ, he decided that rather than wait for the attack, the Muslims should strike first. Therefore, he began to prepare for battle. At that time, the Muslim government had no regular supply of money. Therefore, whenever there was a need, the Prophet ﷺ would ask the Muslims to make sacrifices for Allah's sake in the form of voluntary contributions in cash or kind. This time, as well, the Prophet ﷺ called for people to make donations. All the devoted companions of the Prophet ﷺ sacrificed willingly, according to their means.

Some contributed one thousand dirhams (silver coins); some gave four thousand. Some even gave away half of their possessions.

However, there was one companion who gathered together all that there was in his house and brought it to the Prophet ﷺ for the cause. Upon seeing how much this companion (رضي الله عنه) had laid at his feet, the Prophet ﷺ asked him, *"Have you left anything at home for your wife and children?"* At this, the companion (رضي الله عنه) replied, *"I have left for them, Allah and His Messenger ﷺ".*

Do you know who this loyal companion was? The name of this devotee of the Prophet ﷺ is Abu Bakr (رضي الله عنه). He was one of the first individuals to accept the Holy Prophet ﷺ, and was also his first Khalifah (successor). Indeed, in the history of Islam, the most well-known name after that of the Prophet ﷺ, is that of Abu Bakr (رضي الله عنه). He is not only a highly respected figure in Islamic history but also in the history of the world since he was one of those people who changed the course of history.

His Islam and His Preaching of Islam; the Trials He Endured.

His Islam

Islam was the beginning of a blessed and new life for Abu Bakr (رضي الله عنه) and the beginning of a productive and meaningful existence. But in another very real sense, Islam represented the end for Abu Bakr (رضي الله عنه) — the end of a lifelong search for the truth. The Prophet ﷺ taught us that every newborn child is born upon a sound and inherently good nature; or in other words, every newborn enters into this world as a Muslim. It is then his parents who turn him into a Jew, Christian, Magian, etc. As for Abu Bakr (رضي الله عنه) his inborn sound nature remained strong with him for his first thirty-eight or so years of his life. Throughout that time, he

was looking for the truth — for the religion that was in harmony with his sound and uncorrupted nature.

The Prophet ﷺ informed his Companions that, whenever he invited a person to Islam, that person would hesitate before making up his mind to embrace Islam — except for Abu Bakr (رضي الله عنه), who neither hesitated nor wavered, but instead immediately embraced Islam and believed in the Messenger of Allah ﷺ. This should not come as a surprise to those who are familiar with Abu Bakr's life prior to the advent of Islam: Just as the Prophet ﷺ was being prepared for the first 40 years of his life for the duties of Prophethood, so too was Abu Bakr & being prepared for the first 38 years of his life for Islam and for becoming a Companion of the Messenger of Allah ﷺ. Perhaps the main reason why Abu Bakr (رضي الله عنه) did not hesitate before he embraced Islam was that he was intimately acquainted with the Prophet ﷺ during the pre-Islamic days of ignorance.

His Preaching of Islam

As I have hitherto mentioned, Abu Bakr (رضي الله عنه) was universally loved by the Quraish — by noblemen, businessmen, scholars, and the poor. But perhaps he wielded his greatest influence on scholars and on the intellectuals of society. The intellectual class of Quraish society consisted mainly of men between the ages of twenty and forty; those men were usually from the nobility, for, possessing status and wealth, they did not need to spend all of their days on business, but could instead spend much of their time on scholarly pursuits. Abu Bakr (رضي الله عنه) went to such men and presented the teachings of Islam to them, and his efforts reaped wonderful fruits, for all of the following men — men who became eminent Companions in their own right — embraced Islam at his hands: Az-Zubair ibn Al-'Awwaam (رضي الله عنه), 'Uthman ibn 'Affan (رضي الله عنه), Talhah ibn 'Uбайдullah (رضي الله عنه), Sa'ad ibn

Abee Waqqaas (رضي الله عنه), 'Uthman ibn Madh'oon (رضي الله عنه), Abu 'Ubaidah ibn Al-Jarraah (رضي الله عنه), and Al-Arqam ibn Abee Al-Arqam (رضي الله عنه). Each of them went and officially embraced Islam in the presence of the Messenger of Allah ﷺ, and each of them then went on to preach the message of Islam to others.

Abu Bakr (رضي الله عنه) achieved success in his Dawah efforts not just among his circle of friends but also within his family. Each of the following members of his household embraced Islam during those early days of the Prophet's mission: Asma; 'Aaishah; 'Abdullah, Umm Roomaan; and Abu Bakr's servant, 'Aamir ibn Fuhairah (رضي الله عنهم).

It is an understatement to say that Abu Bakr (رضي الله عنه) was a successful Daa'ee (caller to the message of Islam). But it is not surprising that he was so successful as a Daa'ee if one considers the qualities he possessed: sincerity, a noble character, generosity, truthfulness, modesty, gentleness, affability, and the

list goes on and on. Every Muslim who invites others to embrace Islam would do well to keep in mind the qualities and traits that made Abu Bakr (رضي الله عنه) such a successful Daa'ee.

Trials and Tribulations

True, weak Companions & slaves were the most susceptible of all Muslims to persecution and torture at the hands of the Quraish, but even Muslims from the upper classes of Makkah were not saved from one form of persecution or another. Abu Bakr (رضي الله عنه) was no exception: In fact, on one occasion, Abu Bakr (رضي الله عنه) was beaten so badly that he almost died as a result.

When there were only 38 male Muslims, Abu Bakr (رضي الله عنه) urged the Messenger of Allah ﷺ to openly preach the message of Islam, but the Prophet ﷺ responded by saying, “O Abu Bakr, we are (as of yet) *few in number*” Abu Bakr (رضي الله عنه) continued to urge the Prophet ﷺ to openly preach until, one day, the Muslims spread out in different parts of the Masjid, with each man remaining in the midst of his clan. Abu Bakr (رضي الله عنه) then stood up to deliver a sermon, while the Messenger of Allah ﷺ remained

seated. On that day, Abu Bakr (رضي الله عنه) became the first person (from this nation) to deliver a sermon in which he invited people unto Allah M and His Messenger ﷺ. The polytheists did not idly listen to his sermon; instead, they became enraged and charged towards Abu Bakr (رضي الله عنه) and the other Muslims. In various parts of the Masjid, the Quraish were giving a severe beating to the Muslims. Abu Bakr (رضي الله عنه) was both trampled upon and beaten severely; using his shoes, the evildoer 'Utbah ibn Rabee'ah began to viciously strike Abu Bakr (رضي الله عنه) on his face. So severely was Abu Bakr (رضي الله عنه) beaten, and so much blood flowed down his face, that it became difficult to discern between his face and the back of his head.

Had the beating continued, Abu Bakr (رضي الله عنه) might have died; in fact, even as matters stood, he did almost die. But his fellow clansmen from Banu Teem came, although somewhat belatedly, to defend him. They pushed the attacking mob away

and carried Abu Bakr (رضي الله عنه) to his home, feeling certain that he had died.

Members of the Banu Teem clan then returned to the Masjid and proclaimed, "*By Allah, if Abu Bakr dies, we will indeed kill 'Utbah ibn Rabee'ah.*" They then returned to Abu Bakr (رضي الله عنه), and Abu Quhaafah — Abu Bakr's father — as well as other members of Banu Tameem tried to speak to him until he finally revived at the end of the day and spoke to them. But rather than answer their questions, and rather than worry about his own condition, Abu Bakr (رضي الله عنه) asked them how the Prophet ﷺ was doing. Since they were not Muslims, and since they cared about Abu Bakr's welfare particularly because he was from their clan — as opposed to the Prophet ﷺ — they were rather upset by what Abu Bakr (رضي الله عنه) had said, and they reproached him, reminding him that he should be worried about staying alive, for though he had regained consciousness, he was still extremely weak and

bruised from the beating he had taken. His fellow clansmen urged his mother, Umm Al-Khair, to give him food and drink. And when the two of them were then left alone together, Umm Al-Khair implored Abu Bakr (رضي الله عنه) to partake of some nourishment, but Abu Bakr (رضي الله عنه) kept asking about the Prophet ﷺ. It wasn't surprising that no one from Banu Teem knew how the Prophet ﷺ was doing, since it was hard to make out what had happened during the chaotic violence that had just taken place, and since the Prophet ﷺ was, like Abu Bakr (رضي الله عنه), being taken care of by his fellow clansmen, the men of Banu Hashim.

"By Allah, I have no knowledge of your companion (i.e., of how he is doing now)" said Umm Al-Khair. Abu Bakr (رضي الله عنه) said, "Go to Umm Jameel, daughter of Al-Khattaab (and brother of 'Umar ibn Al-Khattaab), and ask her about him"

Umm Al-Khair likely had a sense of how Abu Bakr (رضي الله عنه) valued the Prophet's life more so

than his own, and so she acquiesced and went out in search of Umm Jameel. Upon finding her, Umm Al-Khair said, "*Verily, Abu Bakr asks you about (how) Muhammad ibn 'Abdullah ﷺ (is doing)*"

Umm Jameel said, "I know neither Abu Bakr nor Muhammad ibn 'Abdullah, but if you want, I will go with you to your son." Umm Al-Khair said, "Yes," and the two of them returned to Abu Bakr (رضي الله عنه). They found him to be seriously ill, and they suspected that he was on the verge of dying. Seeing Abu Bakr's weak condition, Umm Jameel approached him and yelled out loud, saying, "*By Allah, those who have done this to you are indeed the people of wickedness and disbelief. Indeed, I hope that Allah takes revenge on them for you*". Abu Bakr (رضي الله عنه) then asked how the Messenger of Allah ﷺ was doing, to which Umm Jameel (رضي الله عنها) responded, "*Here is your mother, listening (to us)*" Abu Bakr (رضي الله عنه) reassured her that she had nothing to worry about regarding his mother.

"*He is safe and sound,*" said Umm Jameel. Abu Bakr (رضي الله عنه), asked, "*Where is he?*" She answered, "*In the House of Al- Arqam.*" Despite his own weakness and need for rest and nourishment, Abu Bakr (رضي الله عنه) then made an oath that he would neither eat nor drink before first going to the Messenger of Allah ﷺ and making sure that he was well. But both Umm Jameel and Umm Al-Khair delayed him, for they thought it was best to wait for the situation to calm down in the streets. When things did finally calm down, they led Abu Bakr (رضي الله عنه) to the House of Al- Arqam, and since he couldn't walk on his own, he was leaning on them for support. As soon as they entered, the Messenger of Allah ﷺ hurried towards Abu Bakr (رضي الله عنه) and kissed him; the other Muslims that were there also hurried to meet Abu Bakr (رضي الله عنه). The Messenger of Allah ﷺ was greatly moved by Abu Bakr's condition. Knowing that the Prophet ﷺ was worried about him, Abu Bakr (رضي الله عنه) said, "*May*

my mother and father be held ransom for you, O Messenger of Allah. The only hurt I feel is a result of the blows that Al-Faasiq (the evildoer, i.e., 'Utbah ibn Rabee'ah) delivered to my face. And here (with me) is my mother, who is faithful to her son. And you are blessed, so invite her unto Allah, and supplicate to Allah for her, for perhaps, through you, Allah will save her from the Hellfire". The Messenger of Allah ﷺ supplicated for her and invited her unto Allah, and she responded to his invitation by embracing Islam.

Lessons and Morals

1) These days, one might hesitate to propagate Islam to non- Muslims, fearing mockery and insults. Abu Bakr (رضي الله عنه) probably knew that, beyond mere verbal insults, he would be subjected to a physical attack. Yet he was courageous enough to overlook that outcome, considering it of utmost importance to openly preach Islam to non-Muslims. Some people ask themselves what it was that made Muslims so successful in spreading Islam during the Prophet's lifetime; the answer is not beyond our grasp when we reflect on Abu Bakr's sacrifice – his own sub-tribe thought that he had died from the beating – -and the many sacrifices he and other Companions made throughout their lives.

2) Rarely in history has anyone shown as much love for another person as did Abu Bakr (رضي الله عنه) for the Prophet ﷺ. Abu Bakr (رضي الله عنه)'s own life was on a precarious footing; his wounds were life-

threatening, and he needed rest and nourishment; yet upon regaining consciousness he asked not about his own condition, but about the well-being of the Messenger of Allah ﷺ. Annoying his fellow clansmen who were worried about him only, Abu Bakr (رضي الله عنه) kept asking about the Prophet ﷺ; he even took an oath to neither eat nor drink until he first saw him. Abu Bakr (رضي الله عنه) was in no condition to get up, never mind walk, yet with his determination and profound love for the Messenger of Allah ﷺ, such difficult obstacles were easily overcome. May Allah be pleased with him and with all of the Prophet's Companions.

3) Tribal loyalty, which was a predominant characteristic among Makkah's inhabitants, greatly influenced how people treated one another, and at times even took precedence over religious loyalty. Most of the members of Abu Bakr's sub-tribe were non-Muslims, yet they threatened to exact revenge

against a co-religionist, namely 'Utbah, if Abu Bakr (رضي الله عنه) were to die.

4) Even during the early days of Islam, the Prophet's Companions & showed good sense in assessing a situation and then in acting cautiously when they sensed danger. Umm Jameel displayed these qualities a few times in the above-mentioned story. First, knowing that the situation in Makkah was rife with tension and that the Muslims had just been physically assaulted, Umm Jameel answered Umm Al-Khair by saying that she didn't know either Abu Bakr (رضي الله عنه) or Muhammad ibn 'Abdullah ﷺ. This was a wise move on her part, for Umm Al-Khair was not a Muslim and might have wanted to act as a spy on behalf of the Quraish; also, Umm Jameel kept secret the fact that she had embraced Islam.

Second, based on the above-mentioned facts, Umm Jameel wanted to directly convey news to Abu

Bakr (رضي الله عنه), and so she wisely made an overture to Umm Al-Khair, offering to go with her to her son.

Third, Umm Jameel (رضي الله عنها) probably did so at an unconscious level, but she certainly gained Umm Al-Khair's appreciation when she yelled out on her son's behalf: *"By Allah, those who have done this to you are indeed the people of wickedness and disbelief."* Earlier, Umm Jameel showed similar solicitude for Umm Al-Khair's son when she said, *"If you want, I will go with you to your son."* To be sure, gaining Umm Al-Khair's trust made it easier for Umm Jameel to meet and speak with Abu Bakr (رضي الله عنه).

Fourth, once she reached Abu Bakr (رضي الله عنه), Umm Jameel was especially careful not to let any non-Muslim overhear their conversation. She still didn't completely trust Umm Al-Khair, who was after all still a polytheist. Only after Abu Bakr (رضي الله عنه) told her that she could speak freely in the presence of Umm Al-Khair did Umm Jameel tell him about the Prophet ﷺ; and even still, she did not say

where the Prophet ﷺ was staying. She finally did say where the Prophet ﷺ was staying when she was forced to do so through a direct question from Abu Bakr (رضي الله عنه).

Fifth, when Abu Bakr (رضي الله عنه) asked Umm Jameel (رضي الله عنها) to take him to the House of Al-Arqam, she did not immediately agree to do so; instead, she waited until the tense situation outside calmed down, so as to decrease the chances of being seen.

5) Hard work, affliction, trials, and ordeals — these are followed, as a general rule in life, by reward. After suffering a difficult ordeal at the hands of the Quraish, Abu Bakr (رضي الله عنه) asked the Prophet ﷺ to invite his mother, Umm Al-Khair to Islam, and to supplicate for her. And so, the ordeal ended with Umm Al-Khair embracing Islam.

6) Because of his special relationship with the Prophet ﷺ and because he would stick close to the Prophet ﷺ during the most dangerous of situations, Abu Bakr (رضي الله عنه) was — despite having the protection of his clan, and despite being, at least prior to Islam, a high-ranking member of Quraish society — one of the most persecuted of the Prophet's Companions.

*How He (رضي الله عنه) would strive to defend the
Prophet ﷺ*

In addition to all of his other wonderful qualities, Abu Bakr (رضي الله عنه) was brave, fearing none but Allah. In the early days of Islam, some Muslims kept their Islam a secret from their relatives, fearing persecution and torture at their hands; that they kept their Islam a secret was not held against them, since staying alive was a major objective for Muslims at the time. Abu Bakr (رضي الله عنه) on the other hand, was not secretive about his Islam; instead, he openly proclaimed that he was a follower of the Prophet ﷺ.

'Ali (رضي الله عنه) later spoke highly about Abu Bakr's bravery and liked to compare Abu Bakr (رضي الله عنه) to the believing man in the Pharaoh's household who kept his Islam a secret. Once during his caliphate, 'Ali ibn Abee Taalib (رضي الله عنه) stood up before the people and delivered the following sermon: "*O people, who is the bravest of all people?*"

Those that were present answered, "You are, O Leader of the Believers" 'Ali (رضي الله عنه) said, "Lo, I never entered into a duel with another man except that I came out victorious over him. And yet the bravest of all people was none other than Abu Bakr (رضي الله عنه). We once built a command center for the Messenger of Allah ﷺ, and we said, 'Who will stay with the Messenger of Allah ﷺ, so as to prevent the polytheists from attacking him?' By Allah, not a single one of us approached (to volunteer for the job) except for Abu Bakr (رضي الله عنه), who, with his sword unsheathed, stood over the head of the Messenger of Allah ﷺ. Abu Bakr (رضي الله عنه) then fought against anyone who tried to attack the Messenger of Allah ﷺ, and so, yes, he was the bravest of all people. I remember the time when I saw the Quraish opposing the Prophet ﷺ and physically shaking him violently, and all the while they were saying to him, 'Have you taken our gods and made them into one God!' By Allah, not a single one of us stepped forward (to defend him) except for Abu Bakr (رضي الله عنه), who struggled against and struck one man and pushed violently another, and all the while he was saying (to

them), 'Woe upon you, are you fighting against a man because he says: My Lord is Allah?' 'Ali then lifted the robe he was wearing, and he began to cry until his beard became soaked in tears. He then continued, "I ask you by Allah, was the believer from the family of the Pharaoh better or Abu Bakr?" The attendees of the gathering then began to cry along with 'Ali (رضي الله عنه), who said, "By Allah, Abu Bakr for an hour is better than the believer of the family of the Pharaoh even if clones of him were to fill the entire earth: the latter kept his faith a secret, while the former openly proclaimed his faith." Decades after the persecution and the torture in Makkah, He still remembered Abu Bakr (رضي الله عنه)'s bravery, and the memory of Abu Bakr (رضي الله عنه)'s noble sacrifices were powerful enough in the mind of 'Ali (رضي الله عنه) to make him cry and to inspire tears in others.

'Urwah ibn Az-Zubair related that he once asked Ibn 'Amr ibn Al-'Aas to inform him about the worst thing that the polytheists ever did to the Prophet ﷺ,

and Ibn 'Amr replied, "While the Prophet ﷺ was once praying in the Hijr (one of the sides) of the Ka'bah, 'Uqbah ibn Abee Mu'eet approached him, wrapped his clothing around his neck, and began to violently choke him. Abu Bakr raced to them and used his shoulder to push 'Uqbah away from the Prophet ﷺ. and Abu Bakr (رضي الله عنه) then said, "*Are you fighting a man just because he says: My Lord is Allah?*"

According to a narration that was related by Anas (رضي الله عنه), the polytheists of Makkah once beat up the Prophet ﷺ until he lost consciousness. Abu Bakr (رضي الله عنه) then stood up and began to call out, "*Are you fighting a man just because he says, 'My Lord is Allah?'*"

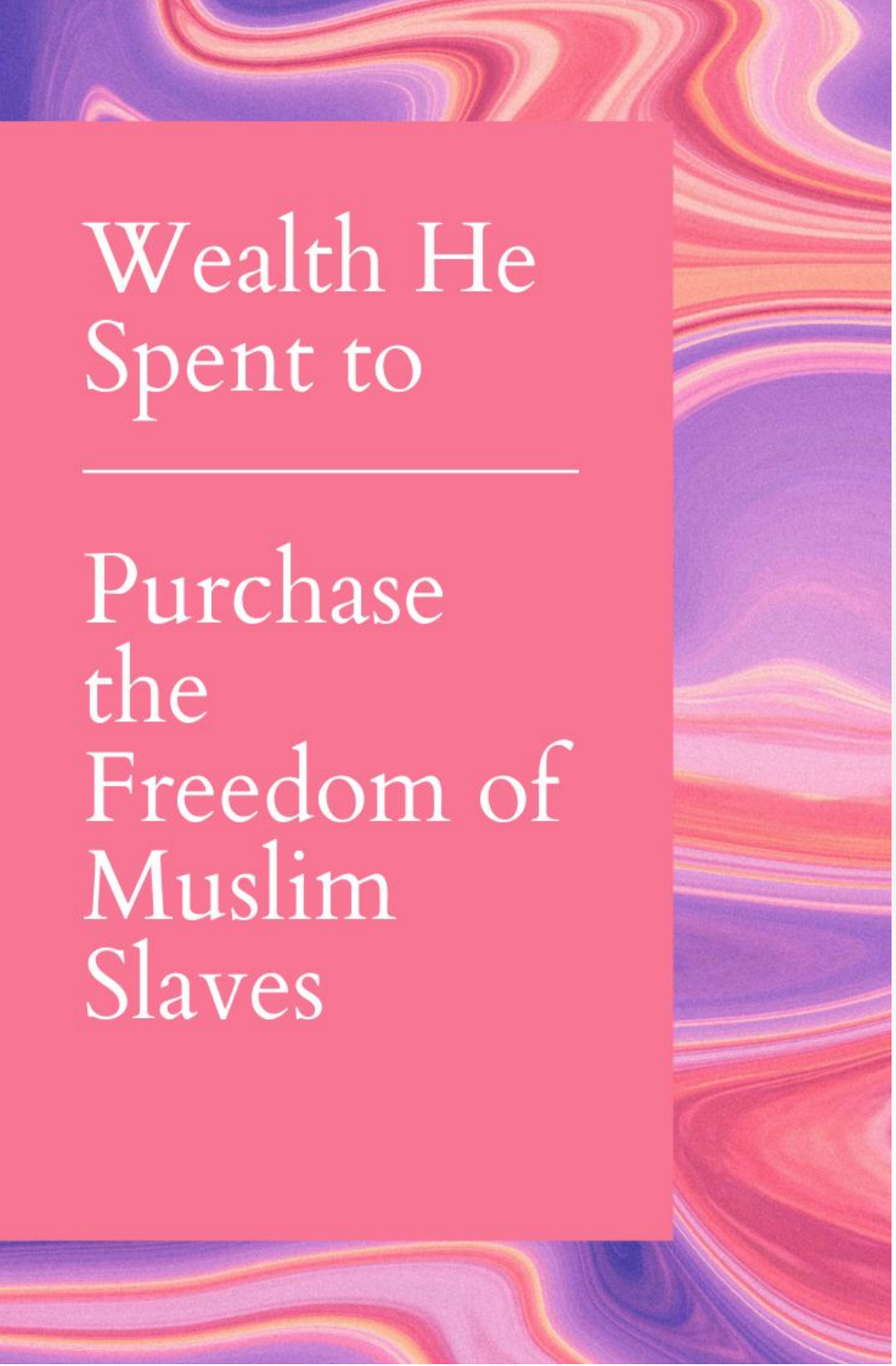
It should be understood that, on these particular occasions, others did not stand up and speak out against Quraish's vile treatment of the Prophet ﷺ. Up until that time, fighting had not been legislated in Islam. And knowing that simply speaking out was inviting torture and perhaps even death, some

Muslims kept their Islam a secret from the Quraish, while others, fearing for their lives, did not always speak out. Yes, on many occasions they did speak out and openly proclaim their faith; but in the most dangerous of situations — the ones that took place in the very early days of Islam and that are described in the above-mentioned narrations — it was Abu Bakr (رضي الله عنه) who alone stood up and defended the Prophet ﷺ.

After the Messenger of Allah ﷺ, Abu Bakr (رضي الله عنه) was the first person to be harmed in the way of Allah; he was the first to defend the Messenger of Allah ﷺ and he was the first to invite others to the way of Allah. Throughout his entire life, Abu Bakr (رضي الله عنه) was like the right hand of the Messenger of Allah. A successful businessman prior to the advent of Islam, Abu Bakr freed up his entire schedule and dedicated all of his time to the cause of Islam: to accompanying the Prophet ﷺ and helping him with his knowledge, experience, wealth, and

time. Much of his time was spent on helping the Prophet ﷺ to train, console, and teach other Companions (رضي الله عنهم). When Abu Dharr (رضي الله عنه) embraced Islam, it was Abu Bakr (رضي الله عنه) who said, "O Messenger of Allah, allow me to provide his meal for the night" and he then fed him expensive raisins from Taaif. This is just one of many examples which establish Abu Bakr's concern not just for the safety of the Prophet ﷺ, but also for the well-being of the Prophet's Companions. It is related that the Prophet ﷺ said, "Verily, the most merciful person from my nation towards (the people of) my nation is Abu Bakr'.

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ



Wealth He
Spent to

Purchase
the
Freedom of
Muslim
Slaves

*The Wealth He Spent to Purchase the Freedom of
Muslim Slaves*

As their frustration increased, the Quraish began to persecute the Muslims more and more severely, often reaching savage levels of cruelty. Their victims of choice, or rather of convenience, were weak Muslims — those who had no protection and were not rank and file members of the nobility, and also slaves, Bilal being a member of the latter category. In punishing the weak, the Quraish had more than one goal in mind. First, they wanted to use torture to make Muslims abandon their religion. Second, they wanted to set an example of weak Muslims, so as to frighten Muslims who had some form of protection. And third — which isn't as much of a goal as it is a reason — they wanted to vent their anger and frustration.

'Abdullah ibn Mas'ood (رضي الله عنه) said, "*The first group to openly proclaim their Islam consisted of*

seven people: The Messenger of Allah ﷺ, Abu Bakr (رضي الله عنه), 'Ammmaar (رضي الله عنه); 'Ammmaar's mother, Sumayyah (رضي الله عنها); Suhaib (رضي الله عنه); Bilal (رضي الله عنه); and Al-Miqdaad (رضي الله عنه) . As for the Messenger of Allah ﷺ, Allah protected him through his uncle, Abu Taalib. And as for Abu Bakr (رضي الله عنه), Allah protected him through his people (Abu Bakr's clan). And as for the rest of them, the Quraish took them, attired them in armor made of iron and melted them in the sun. Each of them gave them (i.e., their torturers) what they wanted (i.e., they uttered words of disbelief, though they did so under duress, and their hearts were at rest with faith), except for Bilal (رضي الله عنه), for losing his life for Allah was an easy matter for him (when it came to choosing between death and uttering words of disbelief), and it (killing him) became easy for his people (i.e., they had no qualms about torturing him to the point of death). They gave him to children, who went around with him in the valleys oi Makkah. And all the while, he continued to say: 'One, one (i.e., Allah is One; none has the right to worshipped but Allah, etc.)."

Bilal (رضي الله عنه) had no family to protect him. In fact, Bilal was hardly considered a human being; his only purpose, according to the mindset of the Quraish, was to serve and obey, to be bought and sold like livestock. That he should have an opinion in important matters was considered ludicrous, which is why the Quraish, fearing a change in their way of life, became outraged when Bilal (رضي الله عنه) and other slaves embraced Islam.

Let it not said, or for that matter thought — as many opponents of Islam say and think — that slaves embraced Islam in order to improve their lot in Meccan society. The message of the Prophet ﷺ reached the inner depths of Bilal's heart, as well as the hearts of other slaves that embraced Islam, for how did embracing Islam improve the position of slaves in society? Any slave who embraced Islam was not given a free pass to join parties that were thrown by the nobility; to the contrary, they were tortured, whipped, and taken out to the hot sands of

the desert to be melted and crushed by rocks. It stands as a fact, therefore, that, like other better-off Companions (رضي الله عنه), slaves who embraced Islam did so because faith had entered their hearts. And to uphold their faith, they were willing to sacrifice everything, even their very lives.

Bilal (رضي الله عنه) in particular decided to be tortured to death rather than to utter words of disbelief, even though doing so is permissible, so long as one is forced to do so, and so long as one is at rest with faith in his heart, both of which conditions Bilal (رضي الله عنه) had fulfilled.

When Bilal's owner, Umayyah ibn Khalaf, found out about Bilal's entry into the fold of Islam, he threatened him, and when that didn't work, he offered him incentives to abandon his faith. But Bilal (رضي الله عنه) remained steadfast, refusing to return to disbelief and misguidance. Furious at the idea of a slave thinking that he had the right to choose his own faith, Umayyah decided to teach Bilal (رضي الله عنه) a

painful lesson and to make him an example for other Muslims. Having prevented Bilal (رضي الله عنه) from eating any food or drinking any water for an entire day, Umayyah took him out to the hot sands of the desert. Then, placing Bilal's bare back on top of some burning hot sand, Umayyah ordered his other servants to carry a huge stone and place it over the chest of Bilal (رضي الله عنه), whose hands were meanwhile tied down so that he could not move.

When the brutal deed was done and Bilal lay there in extreme pain, Umayyah said, *"You will remain upon this condition until you either die or disbelieve in Muhammad and instead worship Al-Laat and Al-'Uzzah,"* Rather than complain about his predicament or give in to the demands of Umayyah, Bilal (رضي الله عنه) simply answered in a dignified tone, *"One, One."*

Umayyah and his minions continued to torture Bilal (رضي الله عنه) in this manner until one day, Bilal (رضي الله عنه) was tortured so severely that his

torturers realized that he was too weakened from their constant beatings to be of any more use to them. Abu Bakr (رضي الله عنه) then walked by and addressed Ummayyah ibn Khalaf, Bilal's owner, saying, *"Will you not fear Allah regarding this poor person? Until when (will you continue to persecute him)!"*

"You are the one who corrupted him," said Ummayyah, *"So you save him from his present condition."* *"I will do so,"* said Abu Bakr (رضي الله عنه). *"I have a black slave who is stronger than him and firmer than him upon your religion. I will trade you him for Bilal."*

"I indeed accept (your offer)" said Ummayyah. Once the trade was completed, Abu Bakr (رضي الله عنه) declared that Bilal (رضي الله عنه) was now a free man. But according to another narration, Abu Bakr (رضي الله عنه) did not trade his own slave for Bilal (رضي الله عنه), but instead purchased him for either 7 Awaaqin (a measurement used for gold) or 40 Awaaqin of gold.

After every trial, there is a payoff, a reward of some kind. After suffering cruel and inhuman torture at the hands of the Quraish, after having almost died from that torture, Bilal was not only purchased by a caring and benevolent Muslim, but he (رضي الله عنه) also became a free man at the same time. From that time onward, Bilal (رضي الله عنه) showed the same dedication to Islam as a free man as he did when he (رضي الله عنه), was a slave. In fact, he (رضي الله عنه) was able to do more. Being a free man, he was able to dedicate all of his energies to the service of Islam. Bilal (رضي الله عنه) continued thereafter to adhere closely to the company of the Messenger of Allah ﷺ, who, upon his death, was pleased with Bilal (رضي الله عنه), and who, during his lifetime, once said to Bilal (رضي الله عنه), "*Indeed, last night, I heard the sound of your footsteps ahead of me in Paradise.*" As for Bilal's ranking among the Prophet's Companions (رضي الله عنه), 'Umar (رضي الله عنه) would

say, "Abu Bakr (رضي الله عنه) is our chief, and he has freed our chief (i.e., Bilal (رضي الله عنه))."

One of the greatest problems the Companions (رضي الله عنه) faced was the constantly increasing frequency and intensity of the torture sessions to which poor and weak Muslims were subjected. Not that they could do much, for all Muslims, both rich and poor, were being subjected to persecution to at least some degree. Nonetheless, Abu Bakr (رضي الله عنه) found a way to help some slaves that were being tortured; he purchased them and then freed them, regardless of the cost.





ABU BAKR'S FIRST MIGRATION

رضي الله عنه

And His Meeting with Ibn Ad- Dughnah

*Abu Bakr's First Migration, and
His Meeting with Ibn Ad-Dughnah*

When Muslims could no longer endure the torture that was being meted out to them on a daily basis, the Messenger of Allah ﷺ granted them permission to migrate to Abyssinia: That country, he told them, was ruled by a king in whose dominion no man was wronged. Many of the weak and oppressed Companions of the Prophet ﷺ rejoiced at this news, and they began preparations for the long and arduous journey to Abyssinia.

We can gain an appreciation of how bad the situation had become in Makkah when we consider that even Abu Bakr (رضي الله عنه) decided to leave Makkah and to start a new life in Abyssinia. Unlike other Companions (رضي الله عنهم), Abu Bakr (رضي الله عنه) had the protection of his clan — the children of Teem. He was not put to trial in his religion as much as other Muslims were put to trial in their religion;

even still, he was not spared the brutal punishment of the Quraish (we have hitherto seen how he was once beaten almost to the point of death), and so, like many others, he resolved to leave his beloved homeland and to start a new life elsewhere. 'Aaishah (رضي الله عنها) gave a detailed account of Abu Bakr's planned migration to Abyssinia. She said, "From the time I was old enough to understand what was happening around me, my parents have been Muslims. And on every single day that passed by, the Messenger of Allah ﷺ came to us at the two extremes of the day: the early morning and the end of the afternoon. When the Muslims were put to trial (in their religion), Abu Bakr (رضي الله عنه) left (Makkah), having decided to migrate towards the land of Abyssinia. When he reached Bark Al-Ghimaad (which is about five-days traveling distance from Makkah), he met a man named Ibn Ad-Dughnah, who was the chief of Al-Qaarah (Al-Qaarah is a subdivision of the Banu Al-Haun ibn

Khuzaimah tribe). Ibn Ad- Dughnah asked, *"Where are you headed towards, O Abu Bakr?"* Abu Bakr (رضي الله عنه) said, *"My people have forced me to leave (Makkah), and I now want to travel freely on earth and worship my Lord."* Ibn Ad-Dughnah said, *"Someone of your ranking and character does not leave and should not be forced to leave: For indeed, you provide for the needy, you join ties of family relations, you support the weak, you honor your guests, and you help others to rise above the vicissitudes of life. I, then, will provide you with protection. Return and worship your Lord in your homeland."* Abu Bakr (رضي الله عنه) returned, and Ibn Ad-Dughnah accompanied him.

(After they arrived in Makkah) Ibn Ad-Dughnah spent the entire night visiting the various noblemen of the Quraish. And to each one of them he said, *"Verily, someone of Abu Bakr's ranking and character does not leave (his homeland) and should not be forced to leave. Will you expel (from Makkah) a man who provides for the needy, joins ties of family relations, supports the*

weak, honors his guests, and helps others to rise above the vicissitudes of life?" The leaders of the Quraish accepted Ibn Ad-Dughnah's guarantee of protection, but they did say to him, "Order Abu Bakr to worship his Lord in his home, to pray in his home, and to recite whatever he wants to recite in his home. He must not harm us with those acts by coming out and performing them openly, for we fear that our women and children will be put to trial (i.e., that they will become attracted to his religion)."

Ibn Ad-Dughnah conveyed their stipulations to Abu Bakr (رضي الله عنه), who then began to worship his Lord in his home. He abstained from praying in front of others, and he recited the Qur'an in his home but nowhere else. Abu Bakr (رضي الله عنه) then had an idea (which he immediately put into action): He built a Masjid in the courtyard that was adjacent to his house. Inside of that courtyard, he would pray and recite the Qur'an. Women polytheists and their children would gather around him. Impressed by

him (i.e., by his prayers and recitation of the Qur'an), they would gather around and simply watch and observe him. Abu Bakr was a man who cried frequently, a man who was not able to hold back his tears when he recited the Qur'an. The leaders of the Quraish began to panic (fearing that their women and children would become Muslims), and so they summoned Ibn Ad-Dughnah to come to them.

When Ibn Ad- Dughnah went to them, they said, *'Verily we guaranteed the safety of Abu Bakr based on your guarantee of protection, and based on the condition that he would worship his Lord in his home and nowhere else. He has transgressed the bounds of that condition: He has built a Masjid in the courtyard of his house, and there he prays and recites the Qur'an out in the open. And verily, we fear that he will tempt our women and children (towards his religion), so forbid him (from continuing to practice his religion out in the open). If he agrees to limit his worship of his Lord to his home, then that is fine; but if he refuses and is determined to openly practice his faith, then ask him to return back to you your guarantee of*

protection. For indeed, we do not want to deceive you by violating your guarantee of safety, but at the same time, we will not allow Abu Bakr to openly practice his faith" And so Ibn Ad-Dughnah went to Abu Bakr (رضي الله عنه) and said, " You know what we agreed upon (that you will limit your religious activities to your home), so either you follow the terms of our agreement, or you return to me my guarantee of protection, for I do not want other Arabs to find out that my guarantee of safety for a man was ignored and violated (for that will bring shame upon me)". Abu Bakr (رضي الله عنه) said, 'Then I return to you your guarantee of safety, and I am satisfied and pleased with the protection of Allah, the Possessor of Might and Majesty".

After he was no longer under the protection of Ibn Ad-Dughnah. Abu Bakr (رضي الله عنه) went out and was heading towards the Ka'bah when he was met by a fool from the fools of the Quraish — a fool who proceeded to pour dirt over the head of Abu Bakr Abu Bakr (رضي الله عنه) then passed by Al-

Waleed ibn Al-Mugheerah (or Al-'Aas ibn Al-Waail) and said, *'Do you not see what this fool has done (to me)?'* Al-Waleed (or Al-'Aas) said, *'It is you who have done this to yourself (by refusing to abandon your religion).* Abu Bakr (رضي الله عنه) then repeated this phrase three times: *"My Lord, how forbearing and clement You are!"*

The Lessons and Morals of this Story

1) In this story, Ibn Ad-Dughnah confirmed the lofty standing of Abu Bakr (رضي الله عنه) within the ranks of Makkan society. Were one to read about the Quraishs treatment of Abu Bakr (رضي الله عنه) after the advent of Islam, without knowing how they treated him prior to Islam, one would think that Abu Bakr (رضي الله عنه) was not a man of high-ranking among the Quraish. But the opposite was the case: He (رضي

(الله عنه) was, prior to the advent of Islam, a chieftain and nobleman of high-standing among the Quraish.

2) The focus or foundation of Abu Bakr's application of Islam was the Qur'an: He recited it, contemplated its meanings, and put its teachings into practice. His close attachment to the Noble Quran reaped wonderful fruits in his Da'wah efforts, for his close relationship with the Noble Qur'an instilled in him eloquence, profound thinking, and the ability to present knowledge in a logical manner. The Qur'an is Allah's speech, and with His speech, Allah knew best how to attract the hearts of men. To be sure, since Abu Bakr (رضي الله عنه) studied Allah's speech day and night, he learned the same methods of attracting men to the truth that Allah employed in the Qur'an. It is no wonder, therefore, that many people embraced Islam at his hands.

As far as Muslims as a group are from the Qur'an today, they could stand to learn a lot from Abu Bakr's relationship with the Qur'an.

Abu Bakr's lifelong attachment to the Qur'an was truly amazing; he memorized the Noble Qur'an, contemplated its meanings, and applied its teachings; and he never spoke about the Qur'an without knowledge. If he was asked about the meaning of a Verse, and if he knew that particular Verse's meaning, he would answer by imparting the knowledge he had; but if he didn't know the meaning of a particular Verse, he would reply, "*What earth will carry me and what sky will give me shade if I say about the Book of Allah a meaning that Allah did not intend.*"

Speaking to Representatives of Arab Tribes

When the situation in Makkah became almost unbearable for Muslims, the Prophet ﷺ set his sights elsewhere, looking for a tribe that was willing to welcome him and his Companions (رضي الله عنه) and to defend Islam against his enemies. He tried to win over the leaders of At-Taaif, but they rejected his message and treated him in a despicable manner, sending out their children and foolish ones to chase him out of At-Taaif. Then the Prophet ﷺ took advantage of the Hajj season to meet with the representatives of the various tribes of Arabia in order to present the message of Islam to them and to gauge their level of willingness to help the cause of Islam. Accompanying the Prophet ﷺ during his visits to various tribal delegates was Abu Bakr As-Siddeeq (رضي الله عنه), who was especially useful, since he (رضي الله عنه) was perhaps the most knowledgeable man alive regarding the genealogy and history of

Arab peoples; with that knowledge, he knew the strong and weak points of each tribe. His knowledge helped the Prophet ﷺ learn more about the tribes he was visiting, which in turn would help the Prophet ﷺ choose the best tribe to bear the duties of spreading Islam to the rest of Arabia and beyond.



Abu Bakr's Migration with the Messenger of Allah to Al-Madeenah

As days and months went by, the Quraish became more and more brutal in their policies towards the Muslims. As a result, some Muslims migrated once or twice to Abyssinia, while the others continued to patiently endure oppression at the hands of the Quraish. When life became completely unbearable for Muslims in Makkah, relief came to them from Allah by way of the native inhabitants of Al-Madeenah, who embraced Islam and pledged to follow and defend the Messenger of Allah ﷺ. The Prophet's Companions (رضي الله عنهم) then made their way to Al-Madeenah individually and in small groups. But when Abu Bakr (رضي الله عنه) asked for permission to leave Makkah, the Prophet ﷺ asked him to wait awhile, saying to him, "*Do not rush, for perhaps Allah will provide you with a companion*" The Prophet ﷺ didn't explain what he said in more

detail, but Abu Bakr understood, or at least hoped, that the Prophet ﷺ was intimating to him that they would travel to Al-Madeenah together. From that day onward, Abu Bakr (رضي الله عنه) waited eagerly for the Prophet ﷺ to inform him about his plans for leaving Makkah; and in the meanwhile, Abu Bakr kept two riding animals ready for his impending journey to Al-Madeenah, one for himself, and the other for his travel companion, who he hoped would be the Prophet ﷺ.

'Aaishah (رضي الله عنه), the Mother of the Believers, said, "The Messenger of Allah ﷺ would unerringly come to the house of Abu Bakr at one of the two ends of the day, either in the morning or in the evening; that is, until the day on which the Messenger of Allah ﷺ was given permission to migrate and to leave Makkah and its inhabitants. The Messenger of Allah ﷺ came to us at noon-time, at an hour during which he would normally not come to us (it was the time of the day during which people

would customarily take a nap). When Abu Bakr (رضي الله عنه) saw him, he (رضي الله عنه) said, *'The Messenger of Allah ﷺ didn't come to us at this hour except because of something (important) that has happened* "When the Messenger of Allah ﷺ entered, Abu Bakr (رضي الله عنه) moved back and gave him space to sit on his bed. The Messenger of Allah ﷺ sat down, and at the time, no one was there with Abu Bakr (رضي الله عنه) except me and my sister, Asmaa Bint Abu Bakr (رضي الله عنها). The Messenger of Allah ﷺ said, 'Remove from my presence those that are with you Abu Bakr (رضي الله عنه) said, *"O Messenger of Allah, they are none other than my two daughters. What is the matter? May my father and mother be sacrificed for you!"* He ﷺ said, *"Verily, permission has been granted to me to leave and migrate"* Abu Bakr (رضي الله عنه) said, *"Companionship, O Messenger of Allah (i.e., does this mean that I will be your companion for the migration)"* The Prophet ﷺ said, *"Companionship"*. Before I saw Abu Bakr (رضي الله عنه) cry that day, I never thought that anyone cried out of happiness. Abu Bakr (رضي

(الله عنه) then said, *"O Prophet of Allah, verily here are two mounts; I have indeed prepared them for this very occasion"*. They hired Abdullah ibn Uraiqat — a man from Banu Ad-Dail ibn Bakr, who was a polytheist, and whose mother was a woman from Banu Sahm ibn 'Amr — to be their guide during the journey. They gave him their mounts, which remained with him, while he prepared them for the appointed time (of handing them over to the Prophet ﷺ and Abu Bakr (رضي الله عنه)).

In a long Hadeeth that is recorded in Bukhaaree, 'Aaishah said, "One day, while we were seated in the house of Abu Bakr (رضي الله عنه), someone said to Abu Bakr at high noon, *"Here is the Messenger of Allah ﷺ with his head covered; it is an hour during which he has not previously come to us"* Abu Bakr (رضي الله عنه) said, *"May my father and mother be sacrificed for him! By Allah, nothing other than an important matter has brought him to us at this hour"*. The Messenger of Allah ﷺ said to Abu Bakr (رضي الله عنه), *"Remove (from here)*

those that are with you." Abu Bakr (رضي الله عنه) said, *"They are none other than your family "*. The Prophet ﷺ said, *"Verily, permission has been given to me to leave "*. Abu Bakr (رضي الله عنه) (expectantly) said, *'Companionship, may my father be sacrificed for you, O Messenger of Allah!'* The Messenger of Allah ﷺ said, *'Yes.'* Abu Bakr (رضي الله عنه) said, *"May my father be sacrificed for you, O Messenger of Allah! Then take one of these two mounts that belong to me"* The Messenger of Allah ﷺ said, *"For its price (i.e., I will only take it if you allow me to pay you its price)"*

So, we prepared the mounts for their journey as quickly as we could, and we made for them a *sufrah* (a mat that is used for eating) in a bag. Asmaa Bint Abu Bakr cut a piece of her band off and tied it to the mouth of the bag, which is the reason she was named, "The One with the Band." Then the Messenger of Allah ﷺ and Abu Bakr (رضي الله عنه) went to a cave in Mount Thaur, where they remained in hiding for three nights.

Abdullah, the son of Abu Bakr (رضي الله عنه), who was a young boy endowed with intelligence and understanding, would spend the nights with them. He would leave them at early dawn, so that in the morning he would be with the Quraish in Makkah, acting as if he had spent the night there. He would not hear of any plot that was contrived against them except that he absorbed it and went with news of it to them (i. e., to the Prophet ﷺ and Abu Bakr (رضي الله عنه) when darkness mixed (in the sky).

Aamir ibn Fuhairah, the servant of Abu Bakr (رضي الله عنه)*, would herd a Minhah of sheep (a Minhah refers to an animal that is borrowed for the benefit of its milk), and bring the herd to them (i.e., to the Prophet ﷺ and Abu Bakr (رضي الله عنه)) one hour after 'Eesha. They would have the benefit of Milk at night until Aamir Ibn Fuhairah steered them away with a call during the last part of the night, when the darkness of the night mixes with the light of the morning. He did this on each of the three nights. The

Messenger of Allah ﷺ and Abu Bakr (رضي الله عنه) hired a man from Banu Ad-Dail; he was from Banu Abd bin Adee, and he was a guide and a *Khireet* — a *Khireet* is an expert guide. He had an alliance with the family of Al-y Aas bin Waail As-Sahmee, and he was upon the religion of the disbelieving Quraish. But still, they trusted him and handed over to him their mounts, and made an appointment to meet him at the cave of Thaur after the passing of three nights. So, on the morning following the third night he was to come with their mounts. Travelling with them (on their journey) were Aamir bin Fuhairah and their guide, who led them along the pathways of the seaside"

Other than "Ali ibn Abee Talib (رضي الله عنه), Abu Bakr As-Siddeeq and the family of Abu Bakr (رضي الله عنه), no other person knew that the Messenger of Allah ﷺ left when he did. After they met at an appointed time, the Messenger and Abu Bakr (رضي الله عنه) left from a small opening behind Abu Bakr's

house. Here we see yet another example of how the Prophet ﷺ and Abu Bakr (رضي الله عنه) took all possible pains to keep their journey a secret, so as to avoid being followed by the Quraish and prevented from their blessed journey. Three nights after they arrived at the cave, they had an appointment with their guide, Abdullah bin Uraiqat. When he was about to leave Al-Hazwarah in the marketplace of Makkah, the Messenger of Allah ﷺ stopped and said: *"By Allah, you are indeed the best of Allah's lands, and the most beloved of Allah's lands to Allah. And had I not been expelled from you, I would not have left (you)"*

Imam Ahmad related from Ibn 'Abbaas (رضي الله عنه) that, "The polytheists followed the trail of the Messenger of Allah ﷺ. Then when they reached the mountain — Mount Thaur — they became confused, and so they climbed the mountain (to search it and to gain a better view of surrounding lands). Upon passing the cave (wherein the Prophet and Abu Bakr (رضي الله عنه) were hiding), they saw upon its door a

spider's web. And they said, *"Had he entered here, a spider would not have woven (a web) over its door."* Allah's soldiers work against falsehood and for the truth; and the danger of one of those 'soldiers' is not known by its size, for consider the spider in this story, the small birds that destroyed the army of Abraha, or even the small microbes that the eye cannot see but that can destroy an entire population. Allah said: *"And none can know the hosts (armies, troops, soldiers) of your Lord but He"* (Qur'an 74: 31)

Despite all of the material steps that the Messenger of Allah ﷺ took to ensure secrecy for his migration, he in no way depended or relied upon the efficacy of his own efforts; to the contrary, he ﷺ relied and depended completely upon Allah, hoping for His help and support. Allah said: *"And say (O Muhammad ﷺ); My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)"* (Qur'an

17:80) When the pursuing polytheists surrounded the cave, the Prophet ﷺ and Abu Bakr (رضي الله عنه) could see them from where they were hiding. The Messenger of Allah ﷺ then comforted Abu Bakr (رضي الله عنه) and informed him that Allah would help them get out of their difficult situation. Abu Bakr later said, " *While I was in the cave, I said to the Prophet, 'If one of them were to look underneath his feet, he would see us.'*" He ﷺ said, " *What do you think, O Abu Bakr, about two, when Allah is their third?*" The following is related in another narration: " *Be quiet, O Abu Bakr, two and Allah is their third.*"

Three nights after they entered the cave, the Messenger of Allah ﷺ and Abu Bakr exited from it and began their journey towards Al-Madeenah. By that time, very few polytheists were still searching for the Prophet ﷺ, for most of them assumed that he was already beyond their reach. Hitherto we mentioned that the Prophet ﷺ and Abu Bakr (رضي الله عنه) hired a man from Banu Ad-Dail, whose name

was Abdullah ibn Uraiqat. Although he was a polytheist, they had trusted him with their mounts and had made an appointment to meet him at the cave three days after they had first entered it. True to his word, he showed up at the appointed time and then proceeded to lead them along roads that were unknown and unused, thus making it less probable for them to be apprehended by the disbelieving Quraish.

After hearing about the Messenger of Allah's departure from Makkah, Madeenah's Muslim population would go out every morning to wait for him at Al-Harrah, Al-Harrah being a land that borders Al-Madeenah and that is known for its rocky terrain. Every morning, they would continue to wait for him until the heat of high-noon forced them to return to their homes. On the last of those days, after they had waited for the entire morning, they returned to their homes. Meanwhile, a Jewish man noticed something in the distance while he was

perched above one of the castles of the Jews. What he saw in the distance was the travelling party of the Messenger of Allah ﷺ, each member of which was wearing a white garment. The Jewish man knew that he was seeing people, for as they advanced, mirages were disappearing. Not being able to control himself, the Jew said as loud as he could, "*O group of Arabs, here comes your grandfather whom you have been waiting for.*" The Muslims raced to their weapons and then set out to meet the Messenger of Allah ﷺ in the open terrain of Al-Harrah. He led them towards the right, until he stopped with them in the district of the 'Ami ibn 'Auf clan. This was on a Tuesday in the month of Rabee 'Al- Awwal. Abu Bakr (رضي الله عنه) stood up for the people, and meanwhile, the Messenger of Allah sat down and remained quiet. The people of the Ansaar - specifically those who had never before seen the Messenger of Allah ﷺ — began to greet Abu Bakr (رضي الله عنه) (thinking that he was in fact the Messenger of Allah ﷺ). But then

when the sun came over the Messenger of Allah ﷺ so that he was no longer protected by shade, Abu Bakr (رضي الله عنه) went and shaded him with his robe. Everybody then knew which of the two the Messenger of Allah ﷺ was.

It was a day of happiness and joy, a day that was unprecedented in the history of Al-Madeenah. People attired themselves in their best clothing, as if it was a national holiday; in fact, it was a holiday and a day of exuberant celebration, for it was the day on which Islam physically moved from its narrow sphere in Makkah — narrow not because of the city but because of its inhabitants — to the spaciousness of Al-Madeenah, from which it soon spread to the various corners of the globe. At the conclusion of this universal welcome, the Messenger of Allah ﷺ went to Abu Ayyoob Al-Ansaaree's house and stayed there as a guest; meanwhile, Abu Bakr (رضي الله عنه) stayed as a guest in the home of Khaarijah ibn Zaid Al-Makhrajee Ansaaree (رضي الله عنه).

This marked the end of the migration of the Prophet ﷺ and his Companions to Al-Madeenah. But the migration of the Prophet ﷺ did not mark the end of the goals and purposes that the migration itself signified. The Prophet's safe arrival in Al- Madeenah was a harbinger of good things to come. Abu Bakr (رضي الله عنه) was growing as a person and as a believer with the passing of every minute he spent with the Prophet ﷺ. And a part of his training took place as he migrated to Al-Madeenah, a journey during which he had the honour of being the sole companion of the Prophet ﷺ.



His Life
in Madina,
and Some of
his praiseworthy
qualities



The Death of the Prophet ﷺ and the Courtyard of Banu Saa'idah

Through the grace and permission of Allah, people who have pure souls are sometimes able to see glimpses of things on the other side of the curtain that separates the seen world from the unseen world. People with pure hearts sometimes have the prescience to make educated guesses about the future. And people who have minds that radiate with the light of faith sometimes are so tuned in to what happens around them and to the universal laws by which Allah governs this universe that every day events of life reveal to them things that others are blind to. These were all qualities that the Prophet ﷺ possessed in ample degree.

Certain Verses of the Qur'an confirm the humanness of the Prophet ﷺ, making clear that, like all other human beings, previous Prophets included, he would taste death and experience its painful pangs. The Prophet ﷺ sensed from certain Verses of the Qur'an that were revealed late in his life that the time of his death was approaching. And in certain authentically related Ahaadeeth, the Prophet ﷺ referred to his death, sometimes explicitly and other times only implicitly. When he ﷺ implicitly referred to his death, only a few Companions, such as Abu Bakr (رضي الله عنه), Al-'Abbaas (رضي الله عنه), and Mu'aadh (رضي الله عنه) understood that he was alluding to his death.

The Final Illness of the Messenger of Allah ﷺ

Upon returning from his Hajj in the month of Dhil-Hijjah, the Messenger of Allah ﷺ remained in Al-Madeenah for the rest of the month and for the months of Al-Muharram and Safar of the year 10 H. He quickly began to mobilize a huge army, and he appointed Usaamah ibn Zaid ibn Haarithah (رضي الله عنه) to be its leader, ordering him to lead his army to the lands of Al-Balqaa and Palestine.

Many prominent Companions (رضي الله عنه) from both the Muhaajiroon and the Ansaar were a part of Usaamah's army. Some people in the army took issue with the Prophet's appointment of Usaamah (رضي الله عنه) as their leader; at the time, Usaamah (رضي الله عنه) was only eighteen years old. They were not content that such a young and inexperienced person — not to mention the fact that he was the son of a freed slave, which was still an issue for some who had only recently embraced Islam — was

leading them, when more prominent members of the Muhaajiroon and Ansaar would be common troops under his command. In regard to their complaining, it should be noted that the likes of Abu Bakr (رضي الله عنه) and 'Umar (رضي الله عنه) were also members of the army.

The Prophet ﷺ did not accept their arguments, explaining to them that their complaints were unfounded. As the members of Usaamah's army were preparing for the upcoming expedition, the Prophet ﷺ became sick with an ailment that was to be his last in this world.

On one of the days of his final illness, the Prophet ﷺ became so sick that, when it was time for prayer, and when Bilaal (رضي الله عنه) made the call to prayer, the Prophet ﷺ said, "*Order Abu Bakr to lead the prayer.*" It was said, "*Verily, Abu Bakr is a soft-hearted person who is prone to extreme sadness. So, if he stands in your place, he will not be able to lead the people in prayer.*" The Prophet ﷺ repeated the command, and they

repeated the same answer; and then for a third time, the Prophet ﷺ repeated the command, and they still gave him the same response. The people who gave him the above-mentioned response were all women; he said to them, *"Verily, you are like the female companions of Yusuf! Order Abu Bakr to lead the people in prayer."*

After Abu Bakr (رضي الله عنه) went out to lead the prayer, the Prophet ﷺ regained a feeling of liveliness, and so he ﷺ went out to attend the congregational prayer; and he walked to the prayer with the help of two men, one to his right and the other to his left. The narrator of this story said, *"It was as if I saw his legs dragging along on the ground as a result of the extreme weakness he was feeling."* Abu Bakr (رضي الله عنه) wanted to step back, so that the Prophet ﷺ could lead the people in prayer; but the Prophet ﷺ signaled to him that he should remain where he was. The Prophet ﷺ was still being helped along until he sat down beside Abu Bakr (رضي الله عنه).

Abu Bakr (رضي الله عنه) was following his prayer, and the people were following the prayer of Abu Bakr?"

Abu Bakr (رضي الله عنه) continued to lead the people in prayer until Monday, when the Prophet removed the screen of his apartment just as the Muslims were busy lining up for prayer. While they were praying, he lay there, watching them and appreciating how far they had come in recent years. Just as a carpenter gives his work a fined look of appraisal, the Prophet ﷺ was looking at the finished products of his many years of toil and sacrifice. And what he ﷺ saw pleased him a great deal, for he ﷺ was looking at people who devotedly performed congregational prayer, regardless of whether he was there to supervise them or not. The Prophet ﷺ's heart was content, for he achieved with his people that which no other Prophet had achieved before him.

Thus, the Prophet ﷺ became reassured that, once he died, his Companions (رضي الله عنه) would continue

where he left off. Such thoughts filled the Prophet ﷺ with joy, made his face radiate with happiness, and gave him the strength he needed to stand up. Meanwhile, the Companions (رضي الله عنه) said, "*The Prophet ﷺ has removed the screen of 'Aaishah's apartment and is looking at us while he is standing up*" Furthermore, they saw that the Prophet ﷺ was smiling and laughing. Out of love for the Prophet ﷺ, some people mistook that as a sign of his recovery. They thought that he ﷺ was coming out to lead them in prayer, but he ﷺ signaled to them that they should complete their prayer. He then entered the apartment and lowered the screen.

After the prayer was completed, some Companions (رضي الله عنه) returned to their daily work and responsibilities. As for Abu Bakr (رضي الله عنه), he entered upon his daughter 'Aaishah and said, "*I feel for certain that the Messenger of Allah's sickness has now gone*". Inspired by love for the Prophet ﷺ, Abu Bakr (رضي الله عنه) spoke these words, but he was of course

mistaken. The Prophet ﷺ was fatally ill and would soon begin to experience the pangs of death, after which he would embark upon his journey to his Lord, the Sublime.

The intensity with which the Prophet ﷺ felt the pangs of death was great indeed. As the Prophet ﷺ was experiencing some of that pain, Usaamah ibn Zaid (رضي الله عنه) entered upon him. Not able to talk, the Prophet ﷺ began to raise his hands towards the sky and then placed them on Usaamah (رضي الله عنه), who understood that the Prophet ﷺ was supplicating for him.

'Aaishah (رضي الله عنها) took hold of the Prophet ﷺ and made him rest his head below her neck. 'Abdur-Rahmaan ibn Abu Bakr then entered with a Siwaak stick in his hand. Noticing that the Prophet ﷺ was looking at the Siwaak stick, 'Aaishah (رضي الله عنها) asked, "*Shall I take it for you*" and the Prophet ﷺ nodded, indicating that, yes, he wanted it. 'Aaishah (رضي الله عنها) took it from her brother and began to

chew on it in order to soften it, and she (رضي الله عنها) then gave it to the Prophet ﷺ who began to clean his teeth with it in a very complete and beautiful manner. And he continued to repeat the words, "*The most exalted companionship on high.*"

While he lay there, with his head resting on 'Aaishah (رضي الله عنها), he would insert his hand in a container of water and then wipe his wet hand over his face, all the while saying, "*None has the right to be worshipped but Allah. Verily, death has its agonies.*" Then, raising and extending his hands to supplicate, he ﷺ would say, "*The most exalted companionship on high,*" until his soul was taken.

When the Messenger of Allah ﷺ parted from this world, he ruled over the entire Arabian Peninsula, and the kings and rulers of foreign lands feared him. His Companions (رضي الله عنهم), who numbered in the high thousands were willing to sacrifice themselves, their children, and their wealth for his cause — the cause of Islam. One might suppose then that he left

behind many assets that had to be distributed among his inheritors, but nothing could be further from the truth. The Prophet ﷺ parted from this world, without leaving behind even a single Deenar or Dirham, or a male or female servant. In fact, the complete list of his assets was short indeed: his white mule, his weapons, and a piece of land that he had given away as charity. And his armor was left as collateral with a Jewish man from whom he was forced to borrow thirty Sa'aa (a single Sa'a is equal to eight handfuls of something) of barley in order to feed his family. That was how the Prophet ﷺ died, even though he could have, had he wanted, ordered for castles to be built for him and for huge quantities of wealth to be given to him from the Muslim treasury. Had he ﷺ asked for any of those things, his Companions (رضي الله عنهم) would have been more than happy to give them to him. But the Prophet ﷺ was not seeking this world or its trifling things; no, he ﷺ longed only for the Hereafter.

The Prophet ﷺ died after midday on Monday, the twelfth of Rabee'ul Awwal, in the year 11 H. He ﷺ died at the age of sixty- three. The day of his death was the darkest and saddest day that the Muslims had ever witnessed, just as the day of his birth was the happiest day since the first time the sun had shined on earth.

The Unexpected Shock and the Stance of Abu Bakr

Ibn Rajab (may Allah have mercy on him) said, *"When the Messenger of Allah ﷺ died, the Muslims became shocked, bewildered, and confused. Some of them were stunned and became perplexed; others sat down and were not even able to stand; others lost their ability to speak; and yet others were in complete denial, refusing to believe that the Prophet ﷺ had really died (and among this last group was 'Umar ibn Al-Khattaab)"*

Imam Al-Qurtubee (may Allah have mercy on him) said, *"One of the greatest afflictions a person can suffer is an affliction in matters that pertain to religion. The Messenger of Allah ﷺ, said, 'When one of you is afflicted by a calamity, then let him remember how he was afflicted with my death, for indeed, that is the greatest of all calamities.'" Indeed, the Prophet ﷺ spoke the truth. Until the Day of Resurrection, no Muslim can be afflicted with a calamity that is greater than that of the Prophet's death: revelation ceased to descend to*

earth, and Prophethood became a thing of the past (i.e., no other Prophet would be sent to mankind). After the Prophet's ﷺ death, the first appearance of evil was the apostasy of many Arabs — an event that signified the first decline (of the Muslim nation (a decline that 'Umar (رضي الله عنه) referred to when he (رضي الله عنه) said, *"Whenever something reaches completion, it has nowhere to go but down."*

Perhaps no one was in more denial than was 'Umar ibn Al- Khatthaab (رضي الله عنه). He began to threaten anyone who claimed that the Prophet ﷺ had died. He said, *"He has not died, but rather he has gone to his Lord, just as Moosa ibn 'Imraan عليه السلام went, remaining absent from his people for forty nights, after which he (رضي الله عنه) returned to them. By Allah, the Messenger of Allah ﷺ will indeed return (to us), just as Moosa returned (to his people), and he ﷺ will cut off the hands and legs of those men who claimed that he it had died."*

When Abu Bakr (رضي الله عنه) heard about the news of the Prophet's death, he mounted his horse and rode from his house until the Masjid. And without saying a single word to anyone, Abu Bakr (رضي الله عنه) entered the Masjid, and then entered upon 'Aaishah (رضي الله عنها) in her apartment. He then headed straight for the Messenger of Allah ﷺ, who was covered in a garment. Removing the part of the garment that covered the Prophet's face, Abu Bakr (رضي الله عنه) leaned down, kissed the Prophet ﷺ and began to cry. He (رضي الله عنه) then said, "*May my father and mother be sacrificed for you. By Allah, Allah will not combine two deaths upon you. As for the death that was decreed for you, you have just died it.*"

As Abu Bakr (رضي الله عنه) came out of the Masjid, 'Umar (رضي الله عنه) was speaking to the people, and was still in a fit of rage, Abu Bakr (رضي الله عنه). said, "*O 'Umar, sit down,*" after which he stood up to deliver a sermon to the people. He (رضي الله عنه) praised Allah, glorified Him, and then said, "*To*

proceed: Whosoever used to worship Muhammad, then indeed Muhammad has died. And whosoever worships Allah, then Allah is alive and does not die." He then recited this Verse of the Noble Qur'an:

"Muhammad ﷺ is no more than a Messenger, and indeed {many} Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 3: 144)

'Umar (رضي الله عنه) later said, "By Allah, no sooner did I hear Abu Bakr recite that Verse, then I fell down to the ground, for my two legs could no longer carry me. And I came to know that the Messenger of Allah H had indeed died'

Imam Al-Qurtubee (may Allah have mercy on him) said, "This Verse (as well as this incident) is the strongest proof of Abu Bakr (رضي الله عنه)'s bravery, if bravery is defined as having a firm and steadfast heart during times of hardships and calamities. And

there was no calamity that was greater than the death of the Prophet ﷺ.... The people said, 'The Messenger of Allah ﷺ has not died and among them was 'Umar. 'Uthman (رضي الله عنه) lost the ability to speak, and 'Ali (رضي الله عنه) went into seclusion. Utter chaos was on the verge of breaking out, but Abu Bakr (رضي الله عنه) brought calm to the situation with this Verse'. 'Aaishah said, *"By Allah, it was as if people didn't know that Allah revealed this Verse until Abu Bakr (رضي الله عنه) recited it"*. May Allah have mercy on Abu Bakr As-Siddeeq (رضي الله عنه), who helped save this nation from many hardships, who solved many of the problems that afflicted Muslims, and who understood the truth on occasions when no one else did — not even 'Umar (رضي الله عنه). As Muslims, we should know the status that Abu Bakr (رضي الله عنه) deserves, and we should love him dearly, for loving him is a characteristic of faith, and hating him is a characteristic of hypocrisy.

The Courtyard of Banu Saa'idah

When the Companions (رضي الله عنه) knew for certain that the Messenger of Allah ﷺ had indeed died, the Ansaar gathered in the courtyard of Banu Saa'idah on the very same day, which was Monday, the 12th of Rabbee'ul Awwal, the year 11 H. The purpose of their meeting was to choose someone among them to be the first caliph of the Muslim nation.

The people of the Ansaar gathered around the leader of the Khazraj tribe, Sa'ad ibn 'Ubaadah (رضي الله عنه). Meanwhile, the people of the Muhaajiroon were gathered elsewhere with Abu Bakr (رضي الله عنه), and the purpose of their meeting was the same: they wanted to appoint a caliph from among themselves. But before they arrived at a decision, they remembered their brothers from the Ansaar, and they said to one another, "*Let us go to our brothers from*

the Ansaar, for they have the right to help us arrive at a decision regarding this matter"

'Umar (رضي الله عنه) said, "So we left, intending to go and meet with them. As we drew near to their place of meeting, we were met by two of their righteous men, who informed us about what their people had agreed upon doing. The two men said to us, 'O people of the Muhaajiroon, where are you going?' We said, "We are heading towards our brothers from the Ansaar". They said, 'You will not be doing wrong if you do not approach them (now that you know what they have agreed to do). Decide then what you will do I said, 'By Allah, we will indeed go to them When we reached them in the courtyard of Banu Saa'idah, I saw in their midst a man who was wrapped up in clothing, and I asked, "Who is that?" They said, "That is Sa'ad ibn 'Ubaadah I said, "What is the matter with him (i.e., why is he wrapped up thus)?' They said, 'He has a fever and is experiencing a great deal of pain.' A short while after

we had sat down (in their midst), their speaker (stood up and) proclaimed the Testimony of Faith and praised Allah as He deserves to be praised. He then said, 'To proceed: We are the helpers of Allah and the army of Islam; meanwhile you — O men of the Muhaajiroon — are a small group of people. A party among your people has come here, wanting to deprive us of the right to take over the reins of leadership When he fell silent, I wanted to speak, for I had thought up beautiful words to say... but when I was about to speak, Abu Bakr (رضي الله عنه) said, "Take it easy" and so I remained silent, not wanting to arouse his anger. Abu Bakr (رضي الله عنه) then spoke. He was more forbearing than I was, and he had a more dignified comportment. By Allah, as for all of the wonderful things that I had thought of saying, he said them in a similar or better manner, until he was finished speaking and fell silent.

He said, "You (O people of the Ansaar) are worthy of all of the good things you have said about

yourselves. Nonetheless, only the people of the Quraish have a right to the caliphate: they are the best among all Arabs in terms of both their lineage and their homeland. (As a leader) for you all I am pleased with either of these two men, so pledge allegiance to whichever of them you want He then took the hand of Abu 'Ubaidah ibn Al-Jarraah, who was also seated among us.... Abu 'Ubaidah said, 'By Allah, for me to have my neck struck (with a sword), so long as that does not make me sinful, is more beloved to me than for me to become leader over a people who have in their midst Abu Bakr (رضي الله عنه) — unless my soul, at the moment of death, whispers evil thoughts to me (thoughts of my life being spared, so that I can remain alive and become the first caliph of the Muslim nation), thoughts that I do not have right now.'" Someone from the Ansaar said, 'I am a person who is recognized for my sound views, and I am well respected among my people (so listen to what I have to say): let us choose a leader

from among us, and a leader from among you, O people of the Quraish.' People began to argue and voices were raised. In order to quell their disagreement, I said, 'Extend your hand, O Abu Bakr. He extended his hand, and I pledged allegiance to him. The Muhaajiroon also pledged to follow him, after which the Ansaar did the same'. Hence, Abu Bakr (رضي الله عنه) was chosen as the Khalifa in a peaceful manner.

The General Pledge of Allegiance

The nomination of Abu Bakr (رضي الله عنه) in the courtyard of Banu Saa'idah — as well as the pledges that were made to him on that day — was a private affair. In order to confirm Abu Bakr's appointment, the general public's participation was required. And so, on the following day, the general masses of Muslims gathered together in order to pledge their allegiance to Abu Bakr (رضي الله عنه)- Anas ibn Maalik (رضي الله عنه) reported that, on the day after the meeting took place in the courtyard of Banu Saa'idah, Abu Bakr (رضي الله عنه) sat down on the pulpit. As he (رضي الله عنه) was seated thus, 'Umar (رضي الله عنه), stood up and addressed the people. He (رضي الله عنه) began his speech by praising and glorifying Allah, after which he went on to say, "O people, indeed I said something to you yesterday which is not from that which is found in the Book of Allah; nor was what I said something that the Messenger of Allah ﷺ

promised to us (here, 'Umar (رضي الله عنه) was perhaps referring to how, on the previous day, he publicly denied the possibility that the Prophet ﷺ had died). It was just that I felt that the Messenger of Allah ﷺ would outlive us all. Nonetheless, Allah has left among you His Book, through which He guided His Messenger ﷺ. If you adhere to the same Book, Allah will guide you upon the same path that He guided His Messenger ﷺ. Now indeed Allah has brought you together and united you under (your new leader); he is the best among you; he is the companion of the Messenger of Allah ﷺ; and he was the second of two when they were in the cave. So, stand up and pledge your obedience to him." The general population of Muslims then pledged allegiance to him, just as, on the previous day, a select group of Muslims did the same.

Abu Bakr رضي
الله عنه

*The Ideal
Member of the
Society*

Abu Bakr (رضي الله عنه): The Ideal Member of the Society

Abu Bakr (رضي الله عنه) was fully aware of the fact that, as the Khaleefah of the Messenger of Allah ﷺ, he had to carry on his shoulders more responsibilities than any other member of society. Every second that passed by, and every breath he took was of great value to him; and to be sure, the lessons he learned from the Prophet ﷺ about the importance of using one's time to the utmost were not lost on him. Rarely did a moment pass by wherein he was not educating the people, promoting good, forbidding evil, or contributing in some way to the well-being of his people. And yet, as great as his responsibilities were towards the entire Muslim nation, Abu Bakr (رضي الله عنه) did not forget to do the little things that made him deserving of the caliphate in the first place. Here are some examples of how Abu Bakr (رضي الله عنه) remained unchanged — in a

good way, of course — even after he became leader of an entire nation.

a) Milking Goats, Helping an Old Blind Woman, and Visiting Umm Aiman

Prior to becoming Khaleefah, Abu Bakr (رضي الله عنه) would milk the goats of the women who lived in his district of As-Sunh. After the people pledged allegiance to him in the Prophet's Masjid, one of the girls of his district said, *"From now on, he will never again milk our goats for us."* Upon hearing her words, Abu Bakr (رضي الله عنه) said, *"I will indeed milk them for you. And I certainly hope that my new job will not change me..."* Abu Bakr (رضي الله عنه) then continued to milk their goats for the six months he remained in As-Sunh; after that, however, he moved to another district, to the center of Al-Madeenah.

This narration attests to Abu Bakr's humbleness and lofty manners, for here was a man who was the most respected member of society, who was well advanced in his years, and who was the leader of an

entire nation; yet in spite of his status, he did not allow his new job to change the way in which he would deal with people in the past. He (رضي الله عنه) continued to help others, even though doing so took away from him the time he needed to do other important things. That Abu Bakr (رضي الله عنه) and other Companions dedicated their valuable time to performing seemingly minor good deeds shows us the value they placed in helping others and taking care of the weaker and poorer members of society. Abu Bakr (رضي الله عنه) was a man who, with his good leadership skills and strong character, brought back peace and justice to the Arabian Peninsula (with the defeat of the apostates); who, as a brave and wise general, fought against the two superpowers of his era — the Roman and Persian Empires — and, to boot, actually managed to defeat them; and yet there he was milking the goats of his neighbors' goats, all the while saying, *"I hope that my new job will not change me."* His new job, mind you, was not a simple one;

its duties entailed ruling over all Arabs, leading armies that went out to fight the Persians and Romans, and establishing the safest, most just, and most prosperous civilization on earth. Yet in spite of all of that, he hoped to remain unchanged, and he did not allow any of his manifold duties to prevent him from milking the goats of his neighbors.

The most salient characteristic that Abu Bakr (رضي الله عنه) continued to maintain even after he became Khaleefah was his humbleness. If his camel's bridle would fall to the ground, he would descend to pick it up himself. When this happened on one occasion, someone said to him, "*Had you ordered us, we would have handed it to you (so that you wouldn't have had to get off of your camel)*". Abu Bakr (رضي الله عنه) responded, "*The Messenger of Allah ﷺ ordered us not to ask people for anything*".

Arrogance, Abu Bakr (رضي الله عنه) understood very clearly, is the path to self-destruction. Also, it is certain that the following saying of the Prophet ﷺ

had influenced Abu Bakr's continuing effort to remain humble:

Abu Bakr (رضي الله عنه) humbleness prompted him to serve other Muslims, especially those among them who were weak or poor. Abu Saaleh Al-Ghifaaree reported that; Umar ibn Al-Khattaab would take care of an old, blind woman who lived on the outskirts of Al- Madeenah. He would go to her at night, provide her with drink, and generally maintain her home for her. But when he went to her one night, he found that someone had beaten him to her: that someone had already come and taken care of her. On more than one occasion thereafter, 'Umar (رضي الله عنه) would try to go earlier, so as not to be beaten by his mysterious competition; but each time he would come too late. Well, one day, he decided to go very early, to hide somewhere behind the blind woman's home, and to see who it was that was coming to take care of her. As 'Umar (رضي الله عنه) waited patiently in his place of hiding a figure

appeared to be coming nearer, and, lo and behold, it was none other than Abu Bakr (رضي الله عنه), who was, at the time, the Khaleefah of the Muslim nation

Anas ibn Maalik (رضي الله عنه) reported that, shortly after the Messenger of Allah ﷺ died, Abu Bakr (رضي الله عنه) said to 'Umar (رضي الله عنه), "*Come with me us so that we can visit Umm Aiman together, just as the Messenger of Allah ﷺ would visit her (when he was alive).*" When they entered her home, they found that she was crying, and so they asked, "*Why are you crying? (Don't you know that) what is with Allah (in terms of rewards) is better for the Messenger of Allah ﷺ (than for him to have remained among us).'*" She said, "*I am not crying because of my knowledge that what is with Allah is better for the Messenger of Allah; rather, I am crying because revelation has ceased to descend from the sky.*" With these words, Umm Aiman (رضي الله عنها) aroused the emotions of Abu Bakr (رضي الله عنه) and 'Umar (رضي الله عنه), both of whom began to cry along with her.

Collection of the Qur'an

It has already been mentioned that Abu Bakr (رضي الله عنه) sent out forces under the command of Khalid bin Walid (رضي الله عنه) to fight off the rebels against Islam. The Muslims fought these rebellious groups at various places, and many Huffaz-e-Qur'an (people who have memorized the entire Qur'an) were martyred. During the Battle of Yamamah, so many companions were martyred that 'Umar (رضي الله عنه) became worried that a large part of the Qur'an would be lost. So, he said to Abu Bakr (رضي الله عنه) (رضي الله عنه), "*O Khalifah of the Messenger! The Qur'an should be collected, in its proper order, in one place.*" In the beginning, Abu Bakr (رضي الله عنه) was not prepared to do this, saying, "*How could I do that which the Prophet ﷺ had never done?*" However, when Allah pointed him toward this, he ordered Zaid bin Thabit (رضي الله عنه) to collect the Holy Qur'an in one place. Zaid (رضي الله عنه) completed this task.

Here it would be right to explain that this does not mean that the Qur'an had not been written down or had not been put in its present order. The Holy Qur'an was written down as it was revealed and the Prophet ﷺ himself supervised the writing. So, including Zaid bin Thabit (رضي الله عنه) there were forty companions who were noted historically as Katibin-e-Wahi (Scribes of Revelation) and the companions would recite it in the same order that we have the Holy Qur'an in today.

The Prophet ﷺ himself would give instructions about the order of the verses in the chapters. So, the Qur'an had been written down before, and the order of the chapters and verses had been completed under the guidance of the Prophet ﷺ. However, it was written in different forms. Some parts were written on bones, some on the bark of date trees and some were written on leaves. One of the greatest accomplishments of Abu Bakr was that he collected these various parts in one place. After the

Khilafah of Abu Bakr (رضي الله عنه) this task of assembling the Holy Qur'an was left to 'Umar. After 'Umar (رضي الله عنه) it was handed over to Hafsa (رضي الله عنها) for safekeeping. Finally, 'Uthman (رضي الله عنه) made copies of this compilation and distributed them to various areas during his Khilafah.



APPOINTING A SUCCESSOR AND HIS DEATH

رضي الله عنه

*Abu Bakr (رضي الله عنه) Appoints 'Umar
(رضي الله عنه) as His Successor; And Abu
Bakr (رضي الله عنه)'s Death*

*Abu Bakr Appoints 'Umar (رضي الله عنه) As His
Successor*

It was in the month of Jumaadah Al-Aakhirah of the year 13 H that the Khaleefah of the Messenger of Allah (رضي الله عنه) became sick with the illness that led to his death- His condition quickly worsened -' and when it became clear that the end was near for him, he ordered for the people to gather around him. When they were all gathered before him, he said, "*Verily, as you can clearly see I have been afflicted with a severe illness, and I feel certain that, because of the severity of my condition, I will soon die. Therefore, Allah has released you from the pledge that you have made to me,*

and my covenant with you (i.e., my covenant as your Khaleefah) has also come to an end. Allah has returned your affair to you (i.e., your ability to choose a leader among yourselves), so appoint over yourselves whomsoever you wish. Indeed, if you choose your new leader while I am still alive, you will be less likely to differ among yourselves after I am gone."

In order to complete the process of appointing his successor, Abu Bakr (رضي الله عنه) took the following steps:

1) Abu Bakr (رضي الله عنه) Consulted the Most Eminent of the Prophet's Companions (رضي الله عنه) from the Muhaajiroon and the Ansaar.

The Prophet's Companions consulted one another regarding the matter of choosing the next Khaleefah of the Muslim nation. Whenever a given Companion was nominated for the job, he would

refuse and suggest someone else in his place. Such was the way of the Prophet's Companions (رضي الله عنهم): each one of them thought that his Muslim brother was better and more worthy than he was. For this reason, the Prophet's Companions, unable to arrive at a decision among themselves, returned to Abu Bakr and said to him, "*O Khaleefah of the Messenger Allah, your opinion is our opinion (i.e., appoint your successor for us).*" He said, "*Then give me some time, so that I can see what is best in the view of Allah and what is best for His religion and His slaves.*"

Abu Bakr (رضي الله عنه), as did the Prophet ﷺ before him, always consulted his companions before making an important decision. In keeping with that policy, he discussed the matter with a few eminent Companions. First, he summoned for 'Abdur-Rahmaan ibn 'Auf (رضي الله عنه). to whom he said, "*Tell me about 'Umar ibn Al- Khatthaab.*" 'Abdur-Rahmaan (رضي الله عنه) responded, "*In regard to what you are asking me about, you have more knowledge than I*

do." Abu Bakr (رضي الله عنه) said, "Even so." Abdur-Rahmaan (رضي الله عنه) said, "He is, by Allah, better than what you think of him." Abu Bakr (رضي الله عنه) then summoned for 'Uthman ibn 'Affaan (رضي الله عنه), and when he came, Abu Bakr (رضي الله عنه) said to him, "Tell me about 'Umar ibn Al-Khattaab."

'Uthman (رضي الله عنه) said, "You know more about him than any of us do. Abu Bakr (رضي الله عنه) said, "Even so, O Abu 'Abdullah". 'Uthman said, "O Allah, what I know about him is that his secret, private life is better than his open, public life; and that there is no one among us that is equal to him." Abu Bakr (رضي الله عنه) then summoned for Usaid ibn Hudair (رضي الله عنه), and when Usaid came, Abu Bakr (رضي الله عنه) asked him the same question that he asked ' Abdur-Rahmaan (رضي الله عنه) and 'Uthman (رضي الله عنه). Similarly, Abu Bakr (رضي الله عنه) consulted Sa'eed ibn Zaid (رضي الله عنه), and a number of other Companions (رضي الله عنه) from the Ansaar and the Muhaajiroon. The vast majority of them were of the same opinion:

That 'Umar (رضي الله عنه), was the most worthy of the Prophet's Companions to succeed Abu Bakr (رضي الله عنه) as the Khaleefah of the Muslim nation.

2) Next, Abu Bakr (رضي الله عنه) Wrote a Decree Which Was to Be Read Both to The Muslims of Al-Madeenah And to Muslims Who Lived Abroad:

The following is the text of that decree:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This is the (final) command of Abu Bakr ibn Abu Quhaafah, which he writes as he is exiting this world, and entering the world of the Hereafter... a time during which a disbeliever comes to believe, a wicked-doer comes to have faith, and a liar tells the truth: Verily, I appoint over you 'Umar ibn Al-Khattaab as my successor, so listen to him and obey him.... If he acts justly, then that is what I think of him and that is what I know about him. But if

he changes for the worse (i.e., he begins to act unjustly), then for each person is that which he has earned. Goodness is what I wanted, and I do not know anything of the Unseen world. "And those who do wrong will come to know by what overturning they will be overturned."
(Quran 26:227)

'Umar (رضي الله عنه) was Abu Bakr's solution for this nation. Abu Bakr (رضي الله عنه) saw that the world was coming to the Muslims with its riches and temptations, and he feared that if they embraced those temptations with open arms, then they would be heading down the path of destruction.

Fearing this eventuality, Abu Bakr (رضي الله عنه) prescribed a potent cure — a cure that was embodied, both literally and symbolically, in the leadership of 'Umar ibn Al-Khattaab (رضي الله عنه), after all, 'Umar (رضي الله عنه) was the man to whom the Prophet ﷺ said:

"O Ibn Al-Khattaab, by the One Who has my soul in His Hand, the Shaitaan (the Devil) has never come

across you in a mountain pass except that he then passes through a mountain pass other than the one through which you are passing."

In this regard, as was the case regarding almost all of his decisions, Abu Bakr (رضي الله عنه) was right on the mark, for the great trials and tribulations that afflicted the Muslim nation began immediately after the death of 'Umar ibn Al-Khattab . That those trials and tribulations began only after 'Umar (رضي الله عنه) died in itself proves that Abu Bakr (رضي الله عنه) was correct regarding his decision to appoint 'Umar (رضي الله عنه) as his successor. 'Abdullah ibn Mas'ood (رضي الله عنه) said *"The three most penetrating and judicious of people are the following: Moosa's female companion, who said: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."* (Qur'an 28: 26). Yousuf's companion, who said: *"Make his stay comfortable, for it may be that he will -profit us or we shall adopt him as a son."* (Qur'an 12: 21) and Abu Bakr (رضي الله عنه), when he appointed 'Umar (رضي الله عنه)

as his successor' 'Umar (رضي الله عنه) was like an impenetrable dam that protected the Muslim nation from the violent waters of misguidance and the roaring waves of trials and tribulations

3) The next step Abu Bakr (رضي الله عنه) took was to inform 'Umar ibn Al- Khattaab (رضي الله عنه) about his decision. When 'Umar then flat out refused to accept his appointment, Abu Bakr (رضي الله عنه) threatened him not just with words, but with his sword as well. 'Umar (رضي الله عنه), seeing no escape, acquiesced, accepting the post, even though it was the last thing he wanted.

4) Wanting to make sure there would be no confusion regarding his decision, Abu Bakr (رضي الله عنه) stood up before the people and said to them, "*Are you pleased with the person that I have appointed over you? Verily, I have thought long and hard before making this decision, and I did not appoint a relative (to the post); instead, I appointed over you 'Umar ibn Al-Khattab, so*

listen to him and obey him." They said, "We hear and we obey."

5) Even though Abu Bakr (رضي الله عنه) took all the worldly steps that were necessary to carry out his decision, he did not forget to invoke Allah for guidance and help. It is related that, during the final days of his illness, he said, *"O Allah, I have appointed him without having been commanded to do so by Your Prophet; even still all I desired through his appointment was to improve the situation of the people. I feared that trials and tribulations would descend upon them, and so I exhausted all of my efforts to do what is in their best interests. That is why I have appointed the best among them to rule over them – the one among them who most desires to make their affairs upright and correct. You indeed know what has befallen me from Your decree (i.e., this illness and my imminent death), so replace me (with a good successor), for they are Your slaves."*

6) Abu Bakr (رضي الله عنه) already took every step that was necessary to make sure that there would be

no confusion among the people regarding his decision to appoint 'Umar (رضي الله عنه) as his successor. Nonetheless, he took further steps as well, just to make sure that the transition would go smoothly. For instance, he charged 'Uthman ibn 'Affaan (رضي الله عنه) with the duty of reading out his decree to the people, as well as the duty of taking pledges of allegiance from them on behalf of 'Umar (رضي الله عنه). This all occurred before Abu Bakr (رضي الله عنه) died. 'Uthman (رضي الله عنه), holding up the decree which Abu Bakr (رضي الله عنه) had sealed with his stamp, said to the people, "*Will you pledge allegiance to the one that is mentioned in this letter?*" They said, "Yes" And they unanimously agreed to, and were pleased with, 'Umar's appointment.

7) The people pledged allegiance to 'Umar ibn Al-Khattaab (رضي الله عنه) while Abu Bakr (رضي الله عنه) was still alive; consequently, no sooner did Abu Bakr (رضي الله عنه) die than 'Umar (رضي الله عنه) assumed all of the responsibilities of the caliphate. The reader

should note that 'Umar (رضي الله عنه)* became the Khaleefah not just by Abu Bakr's decree, but also by the unanimous agreement of the people of " *Al-Hill Wal-'Iqd*." The people of "*Al-Hill Wal-'Iqd*" in any generation are the scholars and wise people of society; in 'Umar's case, the most eminent and knowledgeable of the Prophet's Companions (رضي الله عنه), or the people of "*Al-Hill Wal-'Iqd*" were unanimous in their decision to appoint him as the successor of Abu Bakr (رضي الله عنه).

Even though 'Umar (رضي الله عنه) was not appointed in the exact same manner that Abu Bakr (رضي الله عنه) became Khaleefah, 'Umar's appointment did, to be sure, take place according to the Islamic principle of Ash-Shoorah (Mutual Consultation). After all, as we have hitherto seen, Abu Bakr (رضي الله عنه) did consult many of the Prophet's Companions (رضي الله عنه). It is certain, therefore, that 'Umar's appointment to the caliphate took place based on mutual consultation and the universal

consensus of the Muslim nation. It is not related anywhere that, once 'Umar (رضي الله عنه) was appointed to the caliphate, any person dissented or objected to his appointment. Nor is it related anywhere that any person, throughout the period of 'Umar's caliphate, wanted to see him ousted from his post. The entire Muslim nation was united behind 'Umar (رضي الله عنه). They continued to obey him and they remained united behind him up until the very end of his caliphate.

The Time to Depart Draws Near

'Aaishah (رضي الله عنها) said, "Abu Bakr (رضي الله عنه)'s illness began when he took a bath on a cold day. He then had a fever for fifteen days, and on each of those days he did not come out for prayer; instead, he would order 'Umar to lead the people in prayer. People would visit him, but the person who adhered closest to his company throughout his illness was 'Uthman. When his condition worsened, someone said to him, 'Will you not call for a doctor to come and check on you? He said, 'Verily, He has already seen me, and He has said: Verily, I always do (and succeed in doing) whatever I will to occur"

' Aaishah (رضي الله عنها) reported that, during the final stages of his illness, Abu Bakr (رضي الله عنه) said, "Go and see how much extra wealth I have acquired ever since I have been appointed as leader (of the Muslim nation), and send that extra amount to the Khaleefah who will succeed me." 'Aaishah (رضي الله عنها) said, "We did an inventory of his wealth, and we found that the only

extra wealth he had was a Nubian slave who would carry his children for him, and a camel that was used to water one of his gardens. And we sent those two to 'Umar, who, upon receiving them, cried and then said, 'May Allah have mercy on Abu Bakr; verily, he has been toiling and has become fatigued a great deal ever since the death of the Prophet ﷺ''

While Abu Bakr (رضي الله عنه) was on his deathbed, 'Aaishah (رضي الله عنها) read some Verses of poetry to him. When she was finished, Abu Bakr (رضي الله عنه) looked upon her with an angry expression on his face, and he then said to her: *It is not as you say (in your poem), O Mother of the Believers, but rather the saying of Allah is more truthful:*

"And the stupor of death will come in truth: 'This is what you have been avoiding!'" (Quran 50:19).

Abu Bakr (رضي الله عنه) then said, "O 'Aaishah, there is no one in my family who is more beloved to me than you; nonetheless, you took some fruits from the

garden (i.e., one of my gardens), and I do not feel comfortable about that, so return it to the contents of my estate (so that it can be distributed properly to my inheritors along with the rest of my estate)." She said, "Yes," after which she complied with his request.

Abu Bakr j(رضي الله عنه) then said, "Lo! From the day I have been put in charge of the affairs of the Muslims until this very day, I have not taken a single (extra) Deenar or Dirham from them. Throughout that period, I have put in my stomach the lowest quality and least desirable of their foods, and I have put on my back the coarsest of their garments. As for war booty, all that I have is an Abyssinian slave, this camel which is used to water the fields, and this piece of palm branch. When I die, send these things to 'Umar, so that I can wash my hands of them (i.e., so that I will no longer be held responsible for them)". When Abu Baks messenger took the said items to 'Umar (رضي الله عنه), 'Umar cried — so much so, in fact, that his tears literally made a small stream on the ground. And all the while he was saying, "May Allah have Mercy on Abu Bakr. Ever since the

Prophet ﷺ died, he has worked himself to the point of exhaustion. May Allah have Mercy on Abu Bakr. Ever since the Prophet ﷺ died, he has worked himself to the point of exhaustion. May Allah have Mercy on Abu Bakr. Ever since the Prophet ﷺ died, he has worked himself to the point of exhaustion." [1]

Based on the abovementioned accounts, the reader can see just how careful Abu Bakr (رضي الله عنه) was with the wealth of the Muslim nation. For more than two years, he abandoned not only his business, but all forms of paid work, just so that he could dedicate himself wholly for the service of the Muslim nation. Since he had no means of earning an income — because he was so busy taking care of his responsibilities as the Khaleefah of the Muslim nation — he was forced to take a stipend from the Muslim treasury, a stipend that in no way exceeded his basic needs. And by basic needs, I mean enough money to satisfy his hunger and to cover his private areas with clothing. He took so little, even though,

considering the services he rendered, he deserved so much. Then, when he died, all that he had left over from what he took from the overall wealth of the Muslim nation amounted to an Abyssinian slave and a camel, and even those things he returned to the Muslims, so that he could meet his Lord secure in the knowledge that he had nothing to be held accountable for in regard to the wealth of Muslims. While others take into the Hereafter a heavy load in terms of wealth for which they will be held accountable, the load that Abu Bakr (رضي الله عنه) took with him consisted only of his piety, his righteousness, and his faith. Truly, his story imparts a profound lesson for the people of understanding. Not only did Abu Bakr (رضي الله عنه) return the extra wealth that he had left over from what he took from the Muslim nation, he also wanted to return all of the salary he took during the period of his caliphate. Not having money to return that full amount, he donated one of his gardens, which was equivalent in value to

all of the salary he ever took from the Muslim Treasury. Abu Bakr (رضي الله عنه) did this not because he had to, but because he wanted to make the work he did for the cause of Islam a completely voluntary affair, one that was done purely for the sake of Allah ft, and one for which he received no material gain whatsoever.

Abu Bakr's illness continued for fifteen days. The last day of his illness was Monday, the 22nd of Jumaadah Al-Aakhirah, the year 13 H. 'Aaishah (رضي الله عنها) related that Abu Bakr (رضي الله عنه) asked her that day, "*On which day did the Messenger of Allah ﷺ die?*" She said, "On Monday" It was evening time, and the day of Tuesday was about to begin. Therefore, desiring to die on the same day on which the Messenger of Allah ﷺ had died, Abu Bakr (رضي الله عنه) said, "*Verily, I hope that my time will come sometime between now and the end of this night.*" He then asked 'Aaishah , "*In what did you enshroud the Prophet ﷺ?*" She said, "*In three white Suhoolee*

garments from Yemen, and neither a shirt nor a turban was added to them." Abu Bakr (رضي الله عنه) said, "Look at this garment that I am wearing now, and you will find upon it a saffron stain... So wash it and use it (to enshroud me) along with two other garments." The people that were gathered around him were surprised that he was using an old garment, and so one of them said, "Allah has provided us with a great wealth), so why should we not enshroud you in new garments?" Abu Bakr (رضي الله عنه) replied, "Verily, the living are in more need of covering themselves with something new than are the dead. Verily, the dead are headed towards decay and the filth matter [that is underneath the ground (i.e., insects that eat up their bodies)] ".

Two of Abu Bakr's last commands were that his wife, Asmaa bint 'Umais , should wash his body, and that he should be buried alongside the Prophet ﷺ. And Abu Bakr (رضي الله عنه)'s last words on earth were: "(My Lord!) Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.

" (Qur'an 12:101). The city of Al-Madeenah literally trembled on the day that Abu Bakr (رضي الله عنه) died; in fact, other than the day of the Prophet's death the people of Madeenah had never witnessed a sadder day, nor a day upon which they had shed more tears. Upon hearing the sad news, 'Ali ibn Abee-Taalib hurried towards Abu Bakr's house, all the while saying, " *Verily, we belong to AJlah, and to Him is our return*".

' Ali (رضي الله عنه) then stood outside the house in which Abu Bakr (رضي الله عنه) had died, and made the following long speech, which he addressed to Abu Bakr (رضي الله عنه) himself: "O Abu Bakr, may Allah have Mercy upon you. You were the closest companion and friend of the Messenger of Allah ﷺ, you were a comfort to him; you were the one he trusted most. If he had a secret, he would tell it to you; and if he needed to consult someone regarding a matter, he would consult you. You were the first of your people to embrace Islam, and you were the sincerest of them in your faith. Your faith was stronger

than any other person's, as was the degree to which you feared Allah. And you were wealthier than anyone else in terms of what you acquired from the religion of Allah 'Azza Wa-Jall (the Possessor of Might and Majesty). You cared most for both the Messenger of Allah ﷺ and Islam. Of all people, you were the best Companion to the Messenger of Allah ﷺ; you possessed the best qualities; you had the best past; you ranked highest; and you were closest to him. And of all people you resembled the Messenger of Allah ﷺ the most in terms of his guidance and demeanor. Your ranking was higher than anyone else's, and the Prophet ﷺ honored you and held you in higher esteem than anyone else. On behalf of the Messenger of Allah and Islam, may Allah reward you with the best of rewards. When the people disbelieved in the Messenger of Allah ﷺ, you believed in him. Throughout his life, you were both his eyes with which he saw, and his ears with which he heard. Allah has named you truthful in his book when He said "And he (Muhammad ﷺ who has brought the truth (this Quran and Islamic Monotheism) and (those who) believed therein (i.e., the

true believers of Islamic Monotheism), those are Al-Muttaqun (the pious and righteous persons)". (Qur'an 39:33)

When people were stingy in their support for the Messenger of Allah ﷺ, you comforted him. And when people sat still, you stood side by side with the Messenger of Allah ﷺ, facing the same hardships that he faced. In times of hardship, you were truly a good and noble Companion of his. You were the 'second of two his Companion in the Cave; and the one upon whom As-Sakeenah (peace, tranquility, calmness) descended. You were his Companion during the migration (to Al-Madeenah), and you were his successor regarding the religion of Allah and his nation. And a truly good successor you proved to be when the people apostatized. You did what no other Khaleefah of a Prophet did before you. You stood up firmly and bravely when his other Companions lost their resolve and became soft. And when they became weak, you adhered to the methodology of the Messenger of Allah ﷺ. You truly were as the Messenger of Allah ﷺ said: weak in your body, but strong regarding

the commands of Allah; humble in yourself, but lofty in your ranking with Allah; well-esteemed in the eyes of people, honored and great in their hearts. Not a single one of them had any reason to dislike you, to be suspicious of you, or to hold you in contempt.... The weak and humble you have always treated as strong and honorable, making sure you gave them what was rightfully theirs. And in this regard, you have treated relatives and strangers equally. Of all people, you respect those who are most obedient to Allah and who fear Him the most. In your overall character, you embody truth and compassion. Your speech has always been characterized by the qualities of wisdom and decisiveness. And you have always struck a noble balance between gentleness and firmness. You have always based your decisions on knowledge, and once you have made your decisions, you have always kept a firm resolve to execute them.... Verily to Allah do we belong, and to Him is our return. We are pleased with, and we submit to, Allah's decree. And by Allah, other than the death of the Messenger of Allah ﷺ, Muslims have never been afflicted with a greater calamity than the calamity of

your death. You have always been a protector, a sanctuary, and source of honor for this religion. May Allah 'Azza Wa-Jcdl (the Possessor of Might and Majesty) make you join the company of His Prophet, Muhammad ﷺ, and may he not deprive us of your reward. And may He not lead us astray after you".

People had gathered around ' Ali (رضي الله عنه) and listened to his speech until he was finished. Then they all cried with raised voices, and they all responded in unison to ' Ali's speech, saying, "*Indeed, you have spoken the truth.*"

Muslim scholars unanimously agree that Abu Bakr (رضي الله عنه) died at the age of 63, which was the exact age at which the Messenger of Allah ﷺ died. As per his instructions, Abu Bakr (رضي الله عنه) was washed by Asmaa bint 'Umais (رضي الله عنها) and was buried alongside the Messenger of Allah ﷺ. In his grave, Abu Bakr's head was placed parallel to the shoulders of the Messenger of Allah (رضي الله عنه), and the side compartment of his grave was placed

directly beside the grave of the Messenger of Allah ﷺ. During the burial process, each of the following descended into Abu Bakr (رضي الله عنه)'s grave: 'Umar (رضي الله عنه), 'Uthman (رضي الله عنه), Talha (رضي الله عنه), and ' Abdur-Rahmaan ibn Abu Bakr (رضي الله عنه)- And his funeral prayer was led by his successor, 'Umar ibn Al-Khattaab (رضي الله عنه).

Such was the peaceful death of Abu Bakr As-Siddeeq (رضي الله عنه) after a lifelong struggle for the cause of Islam. Throughout the early years of his Islam, Abu Bakr (رضي الله عنه) was a source of comfort and constant help for the Prophet ﷺ, always willing to sacrifice his wealth and his very life for the cause of Islam. Then, when the Prophet ﷺ died, Abu Bakr continued where the Prophet ﷺ had left out He further strengthened the foundations of the Muslim nation, first by fighting against and defeating the apostates, and then by spreading Islam in some of the major conquests that took place during his caliphate. May Allah be pleased with Abu Bakr (رضي

(الله عنه) and reward him with the best of rewards. " *And the close of their request will be: Al-Hamdu Lillahi Rabb-il- 'Alameen (All the praises and thanks be to Allah, the Lord of 'Alameen (mankind, jinns and all that exists)). "* (Qur'an 10: 10) *How perfect you are, O Allah! And all praise is for You. O Allah, I ask for Your forgiveness, and I repent to You.*

