

Abū Bakr Siddīq-11

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ
عَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ كَثِيرًا كَثِيرًا

Tabari describes that Musailma was firm and rigid on his stand; he was in the heart of his army and his soldiers were surrounding him from every direction. They were revolving around him and fighting like hurricane with Musailma in the middle. Khālid bin Walīd realized that there was no chance to stop them from fighting and dying for Musailma. The only way was to get through to Musailma Kazzāb who was like pupil of the storm where gale revolved around him. Khālid bin Walīd took with him a group of Fursān and said: let's just go straight forward and break through the ranks until we get hold of Musailma and decimate him. Even though Khālid bin Walīd was the Amīr of the army he himself pierced through the ranks of the enemy as if he was cutting a loaf of bread with a knife until he was right in front of the eyes of Musailma. As soon as his soldiers saw Khālid bin Walīd facing Musailma they were highly startled and scared and instantly began to retreat until they cornered themselves into a fortified ranch that was like a garden and locked the gate. The Muslims were left outside the gate unable to get in. Albara bin Mālik, the brother of Anas bin Mālik (*Raḍee-Allāhu ‘Anhu*) said: throw me in. Just throw

me in. It was ^{أَبُو بَكْرٍ} ^{عُمَرُ بْنُ خَطَّابٍ} or who had ordered Albra to join the army. But at the same time with an instruction to the Amīr of the army not to appoint him at any position of leadership because he was likely to spoil every thing along with him. Let him do whatever he likes on his own in the battle field but don't give him any assignment of headship. But there was Albra insisting just to throw him from above the gate of the ranch. So they raised him on the top of a shield or just picked him up but as soon as he saw right under him a flood of swarming soldiers with their swords he faltered and pulled himself back but then after taking breath he mustered his courage and reiterated: throw me in. When he was thrown upon the army of Musailma they saw the man falling down straight upon them like a bird from the sky. Somehow or other he succeeded in fighting them away until he reached the gate and picked up the keys. He opened the gate and let the Muslim army rush in. He suffered not less than eight injuries on his body. The army of the Muslims was then quite opposite the army of Musailma. There was no way to leave within the fortified ranch and no alternative left but fight to death. Then the jinn was coming to Musailma. It is said whenever he was obsessed with his jinn that appeared to him from his mouth. Then he would throw himself to a wall and his eyes would roll all

around. At that moment Wahshī, who had killed Amīr Hamza (*Raḍee-Allāhu ‘Anhu*), the

beloved uncle of مُحَمَّدٌ ﷺ and the beloved servant of اللّٰهُ سُبْحَانَهُ وَتَعَالَى asked to atone his sin. Being skillful in hitting his target by throwing his spear he made up his mind to kill the vilest apostate. So he aimed at Musailma Kazzāb and threw his spear at him but at the same time Abu Dujāna Ansārī, who gave great performance in the battle of Badr also had a go to hit Musailma. So it wasn't clear who actually killed Musailma Kazzāb. Was it a sword of Abu Dujāna or the spear of Wahshī? Later on Wahshī said: Our Lord knows who really killed him for both of us did strike him down.

With the humiliating end of Musailma the whole charade was over. The ranch or the

garden in which he died was called حَدِيقَةُ الْمَوْتِ (the garden of death). The slogan of

the Muslims on that day was يَا مُحَمَّدًا (O' Muhammad!). The calling of the name of

Muhammad was special and symbolic. They were calling the name of مُحَمَّدٌ ﷺ asking him for help but we know that it is something that is not allowed by our Lord. In

one of the سَرَايَا Abu Salama says our slogan was 'kill, kill' and in this battle the slogan

was يَا مُحَمَّدًا . The enemy lost about ten thousands of their soldiers inside the garden.

The number of Muslims who were killed in حَدِيقَةُ الْمَوْتِ was six hundred. The total number of Muslims killed in the battle was 1,200 (six hundred in the garden and six hundred outside).

There are some heroes that we need to talk about. Abu Aqeel (*Raḍee-Allāhu ‘Anhu*), one

of أَنْصَارِ رَضٍ was the first who was severely injured in the battle. He was struck by an arrow between his shoulder and heart. It did not kill him but made his left side of the body weak. So he was carried to take rest in a tent that was meant for the injured. He heard Ma'an bin Qais (*Raḍee-Allāhu ‘Anhu*) make a call O' Ansār! Attack the enemies of

Allāh. Abu Aqeel tried to stand up and picked up the sword. The صَحَابَةُ asked him: What are you doing? He said Ma'an has called my name. They said: He didn't call your

name. He is in general calling the أَنْصَارِ رَضٍ . He said: But I am one of أَنْصَارِ رَضٍ . They said: But you are injured. There is no more fighting for you till you recover. He said: No, I am to respond to the call even if I have to crawl. Thus he picked up his sword and went to fight. He used his left hand to protect his wound and began to fight with his right hand but again he was severely injured and fell down but again stood up and continued fighting up to the last moment of his life. Abdullah bin Omar (*Raḍee-Allāhu ‘Anhu*)

approached him before he breathed his last. All that he wanted to know was ‘whom does the day belong to?’ Ibn-i-Omar said: Rejoice because the enemy of Allāh has been slain.

Abu Aqeel (*Raḍee-Allāhu ‘Anhu*) said: ^{الْحَمْدُ لِلَّهِ} - and he passed away.

Nusaibah bint Ka’ab made an oath that she would not lay down his sword unless Musailma was killed. She fully participated in the fighting and got 12 injuries on her body. So she had to be attended to in a tent. Khālīd bin Walīd (*Raḍee-Allāhu ‘Anhu*) took special care of her and sent for her a doctor for medical treatment. The doctor used boiling oil to seal her injuries. She said: I would rather have my limbs amputated than go through the terrible pain due to the boiling oil that was poured on the injuries to save them from any infection. In those days that was the only effective treatment of injuries

obviously without any anesthesia or pain killer. ^{اللَّهُ أَكْبَرُ} think about a woman fighting and then after being injured she had to go through the severest suffering and pain. And now what we see are men and women so casual, calm and relaxed not realizing their duty towards Allāh and absolutely unwilling to suffer any pain for the sake of Allāh. For

the ^{صَحَابَهُ} Islam was not lip service and talk. It was struggling and making ceaseless effort and they went through physical pain. Imagine what trials and tribulations Nusaibah bint Ka’ab went through. If one of your teeth is to be plucked out without any pain killer you will be thinking a lot before you go to the dentist. Nusaibah bint Ka’ab of her own accord decided to fight and knew very well of all the dire consequences. Not only the injuries were painful but also their treatment was so embarrassing and awful. But she took the decision consciously to suffer before the Day of Judgment and fight in the path of Allāh. We ask Allāh Azzawajal to spare us from punishment. Note here the role of Nusaibah bint Ka’ab and the role of early Muslim women used to play while fighting the enemies of Islam. Even Umm-i-Tamīm, the wife of Khālīd bin Walīd was given the responsibility of guarding a prisoner of war. In addition to their supportive role of nursing and providing food and supplements to the army the women also played combative roles like Nusaibah bint Ka’ab.

Among the ^{شُهَدَاءُ} of the battle of al-Yamāma, Thābit bin Qais, is one the top of the list held the banner of al-Ansār and set his foot firmly on the ground not to retreat for even an inch. One of the Muslim soldiers saw a dream about him. This is mentioned by Ibn-i-Katheer. In the dream Thābit bin Qais comes to tell him: When I was killed a Muslim took away from my body a very valuable shield. He is resides at such and such place. You will see a saddle of his horse upon which you will find my shield. Go and take

my shield. Give it to Khālīd bin Walīd and tell him to send it to ^{أَبُو بَكْرٍ} who should sell it to pay my debts which I owe to so and so. And then Thābit bin Qais told the man in the dream: Be cautious and careful this is a very serious dream and be sure that I am not neglected. The man wakes up and he goes and pursues the person as described in the

dream, finds the shield, gives it to Khālīd bin Walīd. He takes it to ^{أَبُو بَكْرٍ صَدِيقٍ} who

sells it and finally all the debts are paid off according to the advice of Thābit bin Qais. So

his will was given in a dream after his ^{شَهَادَةَ} (martyrdom). It is ^{كَرَامَةَ} of Thābit bin Qais. You know that you are held captive and you cannot enter Janna until you clear all your debts.

Zaid bin Khattāb, the brother of ^{عُمَرَ بْنِ خَطَّابٍ} was also martyred. When the news

reached ^{عُمَرَ بْنِ خَطَّابٍ} he said: May Allāh have mercy on Zaid. He excelled me in the two greatest junctures – becoming a Muslim and then becoming a ^{شَهِيدٌ}.

^{عُمَرَ بْنِ خَطَّابٍ} was happy that his brother became ^{شَهِيدٌ}. When Abdullah bin Omar

came back for the ^{عَزْوَهُ} (battle) and saw his father ^{عُمَرَ بْنِ خَطَّابٍ} said to him.

Abdullah! How dare you show me your face? Why didn't you die as a ^{شَهِيدٌ}? This thing

indicates a lot about the ^{تَرْبِيَةِ} of ^{عُمَرَ بْنِ خَطَّابٍ} and the ^{تَرْبِيَةِ} of the ^{صَحَابِهِ} to

their children. He didn't hug him and say: ^{الْحَمْدُ لِلَّهِ} you came back safe. I wish that you even didn't go out; you disobeyed me by going out to fight. But he

(^{عُمَرَ بْنِ خَطَّابٍ}) said: How dare you show me your face when your uncle died as a

^{شَهِيدٌ} and you are deprived of ^{شَهَادَةَ}. Abdullah bin Omar said: O' father! I earnestly asked for it. But my Allāh Azzawajal blessed my uncle with it and decided for me to live

for another day. ^{عُمَرَ بْنِ خَطَّابٍ} was very happy with the martyrdom of his brother but it left a significant scar on the heart of Omar; he would always remember his brother.

As the wind in the morning blew ^{عُمَرَ بْنِ خَطَّابٍ} would say: Whenever the

^{رِيحَ الصُّبْحِ} (wind in the morning) blows from the north (as Yamāma was in the north)

it reminds me of my brother's ^{شَهَادَةَ}. Mutammam bin Nuvera, the brother of Mālik who was killed by Khālid had composed some lines of poetry on the death of his brother.

When ^{عُمَرَ بْنِ خَطَّابٍ} heard those lines he said to him: I wish I had that ability to compose poetry and say similar words for the obituary of my brother. Mutammam told

Omar. If my brother had died the way and for the cause your brother had died I wouldn't have been aggrieved. Your brother died as a ^{شَهِيد} . If my brother had died as a ^{شَهِيد} I

wouldn't have any regret. ^{عُمَرَ بْنِ خَطَّابٍ} said: No one has ever consoled me like you did. Nobody has consoled with me the way you did. This is the best thing I have ever

heard. The fact is that my brother did not die for he is a ^{شَهِيد} . I shouldn't have sadness or sorrow because of his ^{شَهَادَةَ} . In pursuance of the brotherhood that was established

between ^{مُهَاجِرِينَ} and ^{أَنْصَارٍ} by ^{مُحَمَّدٍ عَلَيْهِ وَسَلَّمَ} in Medina the brother of ^{زَيْدِ بْنِ خَطَّابٍ} was Ma'an bin 'ubay al-Balwī. We know that classical and

idealistic brotherhood was instituted as soon as ^{مُهَاجِرِينَ} went into Medina. It was especial brotherhood that was far advanced and ahead of brotherhood of blood. So even in terms of inheritance they inherited each other; that was obligated. The relationship between many of these brothers continued to be as special relationship. So was the case between Zaid and Ma'an. They continued as having very close friendship until the last day. So it was the *qadr*/will of Allāh Azzawajal that they expired on the same day. Ma'an

bin 'Adee had made a very amazing statement on the departure of ^{رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ} .

Some of the ^{صَحَابِهِ} said: We wish we had died before ^{رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ} . Ma'an bin

'ubay said: I do not wish so because I want to believe ^{مُحَمَّدٍ عَلَيْهِ وَسَلَّمَ} even after his departure just as I believed him during his life.

Abdullah bin Sohaib bin Amr was also a ^{شَهِيد} . He was the one who signed the contract

with ^{رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ} in *Hudaibia* (^{حُدَيْبِيَةَ}). His son Abdullah was Muslim who was handed over to mushrikeen according to the terms of the agreement which stated 'if a Muslim comes from Mecca to Medina he should be returned and if an apostate goes from Medina to Mecca he would not be returned. After Abdullah was returned to Mecca he was persecuted. He came out with the army of the *mushrikeen* in the battle of Badr and as soon as he reached Mecca he ran away and joined the Muslims.

In the battle of *Badr* Abu Dujāna had been marching in front of the enemy with pride. As a Muslim you are not supposed to be proud and that was a very arrogant way of walking.

رَسُولُ اللَّهِ ﷺ

When some of the Muslims objected said: Allāh Azzawajal dislikes this way of walking but in this situation he is doing so to terrify the enemies of Allāh.

Abu Dujāna who was partner of Wahshī in killing Musailma also died as شهيد in this battle. Tufail bin Amr Dausī was a chief of his people Daus. He was with his son, Amr. He told his son Amr: I saw a dream. I saw that my head was shaven. A bird came out of my mouth and then a womb of a woman swallowed me. So my son, in this dream I

interpret the shaving of my head as my شهادة. The bird coming out of my mouth is my soul and the woman swallowing me is the earth in which I will be buried. His dream was fulfilled in the battle of Yamāma.

أَنْصَارِ رَضٍ

Abbād bin Bishr, one of the notables among was a part of the special

رَسُولُ اللَّهِ ﷺ

operational team that assassinated Ka'ab bin Ashraf.. One night was

praying تهجد late at night in the room of أم المؤمنين عائشة رَضٍ that was adjacent to the masjid. Having heard the recitation of Quran coming from the masjid

رَسُولُ اللَّهِ ﷺ asked: O' عائشة رَضٍ! Is this the voice of Abbād? عائشة رَضٍ said: yes.

رَسُولُ اللَّهِ ﷺ remarked: May اللهُ سُبْحَانَهُ وَتَعَالَى اللهُ have mercy on him. This is

رَسُولُ اللَّهِ ﷺ

narrated in Bokhari. Usually whenever made a dua to Allāh to have mercy on someone what would happen to that person? He died as a شهيد as if mercy of

Allāh is شهادة. Once one of the أَنْصَارِ رَضٍ who was making a Nasheed for the army

رَسُولُ اللَّهِ ﷺ said: May Allāh have mercy on him.

عُمَرُ بْنُ خَطَّابٍ رَضٍ spontaneously said: O' رَسُولُ اللَّهِ ﷺ! We want to avail his skill

meaning you are taking away his life. So the dua of رَسُولُ اللَّهِ ﷺ رَحْمَةً for

meant that the person would die as a شهيد.

The ^{كِرَامَات} in the form of dreams happened a lot to the ^{مُجَاهِدِينَ}. The most truthful in words are the truest in their dreams. Their dreams are never deceptive but prove to be true. A person who is struggling and fighting in the path of Allāh represents truth because he is giving his life purely for Allāh. So Abbād bin Bishr saw a dream and told to one of his companions: The sky is opened. I went through it and then it is closed.

It was interpreted to mean simply ^{شَهَادَة}. He saw that dream after the battle of Buzāha that was fought against Tulaiha. And the dream turned out to be true during the battle of

al-Yamāma Abbād bin Bishr was another ^{شَهِيد}. He went on the top of the hill and

called ^{انصَار} to mobilize and motivate them. He wanted to motivated ^{انصَار} because

there was a competition between ^{انصَار} and ^{مُهَاجِرِينَ}. Nobody wanted to cause defeat of the Muslims. So Abbād stood up on the hill and took the shield of his sword and

broke it on his knees. What he wanted to tell the ^{انصَار} was that his sword won't go back in the shield. He said: Go ahead with troops and they attacked. Among many of them he was killed when he was forty-five. Abbād bin Bishr along with his group played a major role in pushing the people of Musailma into the ranch/garden and continued to fight within the closed gates. Abbād bin Bishr fought so valiantly that day that he became an glorious example for the fighters. Whenever among Banu Hanīfa they saw somebody

injured they would ask 'Are you injured by the ^{مُجَرَّد} (only) experienced man Abbād bin Bishr?'

When the battle was over Khālīd bin Walīd wanted to see the man who was root of the whole misadventure. He took with him Majāh (who was a hostage in the tent of his wife). They were strolling through the dead bodies and looking for Musailma Kazzāb. When they passed by Rajjāl, Majāh told that he was Rajjāl bin Unfawah. In the

^{حَدِيقَةُ الْمَوْتِ} (garden of death) they continued their search until Majāh pointed towards Musailma Kazzāb. When Khālīd took a look of this man he said: This is the man who doesn't know what evil influence he has caused. Majāh said: Yes. Majāh said to Khālīd bin Walīd: I want to strike a deal with you for my people, Banu Hanīfa who is a conglomeration of clans. I pay you such and such amount of gold, silver and armory. Khālīd bin Walīd could continue fighting and he had already sent his army to capture many other fortresses. Majāh added: There are many fighters in my fortresses. So let me have a deal with you. Khālīd bin Walīd said: All right. Go and discuss it with your people. Majāh went to the fortress. There were no men except the elderly and the weak women and children. He ordered all of them to hurry up and dress up in armory and told the women to hang their hair on their breasts (it is pertinent to mention that men in those days used to have long hair), wear turbans and helmets and carry armory and weapons

resurrect them from death then my sadness would be enough for bringing them alive again. The fact is that I am much more afflicted for the ones that I lost in my army. But will sorrow do? Whenever I enter a battle field I invariably throw my self among their ranks of the enemy until I become certain that the only way for me is to do and die. I give up wishing to live any more and after losing all hope in living I see death as a certainty. So in the battle of Yamāma I was not looking for any pleasure and as usual I have sought death and thrown myself among my enemy to die though I haven't been able to get it as yet. Tabari says: Every thing around Khālīd bin Walīd would just fall down. He himself

always sought ^{شَهَادَةَ} but no body dared to kill him. The simple reason is that after all he was ^{سَيْفُ اللَّهِ} (the sword of Allāh) and who could break the sword of Allāh?

Khālīd bin Walīd said: If a beautiful woman whom I love is married to me or I hear the news of new-born male child -- that is less dear to my heart than sleeping in a tent in a cold windy night planning to ambush my enemy the next day. Now I want you, my brothers, to think about that; the ones who are earnestly eager to get married. When Khālīd bin Walīd says 'the idea of marrying a beautiful woman whom I love is less dear and cherished to my heart than sleeping in a cold windy night planning to ambush my enemy the next day' do you know what that means? It means he knows the next day he could be the last day of his life. Of course, as a leader of an army he bears the responsibility of any loss that occurs. He can't show his face to the Muslims after he loses any battle. It's a shame for a commander of his caliber. Before he makes a speech or an important deal his heart must be pounding. Imagine for Khālīd bin Walīd planning to attack the next day that was dearer to him than marriage. That shows how much he

loved ^{جِهَادُ فِي سَبِيلِ اللَّهِ}. In response to the observation of ^{أَبُو بَكْرٍ صَدِيقٌ} that he was tricked by Majāh he said: Though Majāh tricked me my doing was not wrong that day as I based my opinion on what I could see and I am unaware of the unseen. However, Allāh has done the Muslims good by His grace. The Muslims are dominant with their

glorious victory and the end belongs to the ^{مُتَّقِينَ} (the pious). Majāh tricked me but he

and his people are again Muslims. It is mentioned in Tabari that ^{أَبُو بَكْرٍ صَدِيقٌ} sent a letter to Khālīd telling him 'whoever lands in your hands from the people of Abu Hanīfa execute him' but the letter was received after the agreement was already made between

Majāh and Khālīd bin Walīd. ^{أَبُو بَكْرٍ صَدِيقٌ} required severe punishment for the apostates but

the ^{قَدْرُ} of Allāh Zaujul was that Majāh and his people repented and became Muslims.

This letter softened the heart of ^{أَبُو بَكْرٍ صَدِيقٌ}. Then there were some people from Quraish especially Abu Barzal Aslamī who came to argue on behalf of Khālīd. Abu

Barzal Aslamī said: O' Khalīfa of the Messenger of Allāh! Khālid cannot be characterized as lacking courage or betraying the trust of the Muslims. You know so

many times Khālid thrust himself into situations seeking ^{شَهَادَةَ} and he always did his best. What else do you want? The truce that he concluded with the people was a pleasing truce to the army that was tired and exhausted. You cannot say that his observation was wrong when he saw the women covering the roofs and he thought that they were men.

^{أَبُو بَكْرٍ صَدِيقٌ} said: I believe what you say is right and you have given me a more valid excuse than that his letter contained. Thus the matter was solved and Khālid was excused thereof.

Last thing regarding al-Yamāma: When the news reached the Muslims that so

many ^{حَفَاطٌ} (memorizers) of the Holy Quran had passed away ^{عُمَرَ بْنِ خَطَّابٍ} became very anxious. He said to ^{أَبُو بَكْرٍ}:

Numerous ^{صَحَابَةٌ} having Quran in their chests are no more with us. If the rest of them pass away, the Holy Quran might be lost. So why don't you compile Quran in the written

form? ^{أَبُو بَكْرٍ} said: How can you ask me to do something that ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} did

not do? ^{عُمَرَ بْنِ خَطَّابٍ} argued with him. ^{أَبُو بَكْرٍ} thought over it and approved the

proposal of ^{عُمَرَ}. Zaid bin Thābit Al-Ansāri, 21 years old young man from ^{أَنْصَارٍ}

was immediately called by the ^{خَلِيفَتِهِ}. When he came to see the ^{خَلِيفَتِهِ} he

found ^{عُمَرَ بْنِ خَطَّابٍ} next to him. The ^{خَلِيفَتِهِ} said to him: ^{عُمَرَ} is of the opinion

that there were many ^{حَفَاطٌ} of the Quran who have been killed in the battle of Yamāma. So he has proposed to compile the Quran so that it may not be lost? Though I thought this

is something that ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} did not do but then I have come to the conclusion

that ^{عُمَرَ بْنِ خَطَّابٍ} is right. So now I am giving you the responsibility of compiling the Quran. Zaid bin Thābit said: The record of the words of the entire Quran loaded on my shoulders climbing at the top of a mountain would be lighter in weight than the

mission you have given to me. But ^{أَبُو بَكْرٍ رَضِيَ} said: the reason why I am appointing you to do that you are a young, mature wise and energetic and we trust you for this mission and

you have been ^{كَاتِبِ وَحْيِ} (writer of the revelations of ^{رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}). Zaid bin Thābit was one of the scholars of Quran even though he was young at that age. He said: I had to go around collecting Quran that was preserved in the hearts of men and collecting all the manuscripts of Quran that existed. They used to write on palm leaves, flat carved rocks, the shoulder bones (resembling flat plates) of the camels and pieces of leather. Thus Zaid bin Thābit gathered all of the available material to compile the Holy Quran.

Finally the ^{مُصْحَفٍ} (the original copy) was retained with ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} that was

handed over to ^{عُمَرَ بْنِ خَطَّابٍ رَضِيَ} after he passed away and thereafter it was given to his

daughter ^{أُمِّ الْمُؤْمِنِينَ حَفْصَةَ رَضِيَ}. That is the story of the beginning of the compilation of the Holy Quran.

