

# Abū Bakr Siddīq-14

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

The Romans had assembled an army of 250,000 while the Muslims could assemble only forty to forty-five thousand soldiers. Through a letter Heracles advised his brother Theodore, the chief of his armies to choose a battlefield with a lot of space in the front but very narrow in the rear for he wanted to force his soldiers into fighting with the least choice to retreat. They had already gained experience in fighting against the Muslims in a few battles in Mota and then in Ajnadeen that happened just before Yarmook, the one we talked about last time in which Khālīd bin Walīd went to rescue Amr ibn al'Aas in Palestine and had routed the Romans inflicting heavy casualties on their forces. And now Heracles wanted his brother Theodore to make sure that there was little chance for them to retreat so that they might force their soldiers to fight through thick and thin. With their backs towards the cliff over the valley of Yarmook their huge army comprised the infantry of every ten soldiers tied to one another in chains. Thus each group was almost in a fixed position. No one could run away and if some one wanted to do so he would have to convince the whole group. This method was not used for the first time as we

know that in the battle of سَلَسِيل there was a similar scene of chained soldiers when Amr ibn al'Aas was fighting against the Iraqis. Here at Yarmook when he saw the

soldiers tied in chains he foresaw: ابَشِرُوا Rejoice -- victory is yours for you see rarely wins a person who is restrained with chains.

For the first time the Muslim army was divided into squadrons by Khālīd though it wasn't a tradition in Arabia to use that method. Khālīd appointed in-charge of every squad that was made up of one thousand soldiers and the total number of squadrons was forty to forty five in the army. The heart or the center was made up of 18 squadrons and was being supervised by Abu Obaida bin Jarrah. The right flank consisting of ten squadrons was being led by Amr ibn al'Aas with his Sharhabeel bin Hasana. The left flank consisting of ten squadrons was headed by Yazīd bin Abi Sufian. In the front Khālīd bin Walīd placed a small group of cavalries that could be too fast in maneuvering and not to be restricted by any movement. In the rear five thousand soldiers were positioned in the leadership of Saeed bin Zaid and the role of this group was to take special care of the Muslim families and their properties as already been indicated there were a number of *mujahideen* who had come along with their families and properties from distant lands; they couldn't be left alone without protection. Don't think that for

the صَحَابَةُ and the ones who joined them it was an easy thing. It was predominantly a

precarious and perilous enterprise and it was a symbolic sacrifice offered to <sup>اللَّهُ مُبِحَانَهُ وَتَعَالَى</sup> <sup>شَام</sup>. When was conquered many of these fighters did not go back to their homelands but inhabited in those areas and fervently engaged in spread of Islam. So their entire life was devoted to <sup>اللَّهُ مُبِحَانَهُ وَتَعَالَى</sup>. They had been fighting for <sup>جِهَادٌ فِي سَبِيلِ اللَّهِ</sup> and <sup>دَعْوَةٌ إِلَى الْحَقِّ</sup>. That was the mindset of the Muslim army.

Abu Darda (*Raḍee-Allāhu ‘Anhu*) was appointed *Qazi* (judge) for the army to get solved the disputes and problems faced by the army. Abdullah bin Masood was the Accountant

to manage the finances of the army. Al-Miqdād bin Amr Al-Aswad was <sup>قَارِئٌ</sup> to inspire the army by reciting the verses of the Holy Quran. This was a stimulating task that was introduced in the battle of *Badr* (<sup>بَدْرٌ</sup>) when Al-Miqdād was appointed by <sup>رَسُولُ اللَّهِ ﷺ</sup> <sup>جِهَادٌ</sup> to go around the soldiers and reciting to them *āyāt* relating to from Sura Anfāl. This tradition was carried on in the battle of Yarmook. Khālīd bin

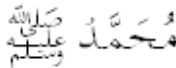
Walīd appointed the same person to do the job. There was an <sup>الْوَاعِظُ</sup> for motivating the soldiers and encourage them constantly because Satan is ever ready to seduce a person and remind him about his family to make him dismal and dejected. Therefore there needs to be somebody who should give *nasīhāh* (advice) all the time. In *Sura Asr* <sup>اللَّهُ مُبِحَانَهُ وَتَعَالَى</sup> gives us a comprehensive solution to the state of loss and suffering that almost every human being comes across:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

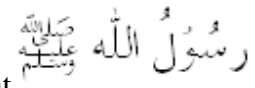
By the Time (through the ages), Verily Man is in a state of loss except those who have Faith, and do righteous deeds, and join together in the mutual teaching of Truth, and Patience constantly (103:1-3). So when you see me weak and depressed you uplift me

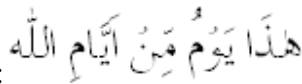
and when I see you feeble or frail I would hearten you. This is <sup>وَتَوَاصَوْا بِالصَّبْرِ</sup>. We should incessantly encourage one another to be patient and cool. The one who was assigned for this important job was Abu Sufiān. Behold the power of Islam. Abu Sufiān

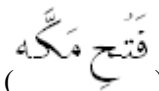
who had been playing the leading role to oppose and resist <sup>مُحَمَّدٌ ﷺ</sup> all the way till the end of his life turned around to become an enthusiastic Muslim. He was the man who

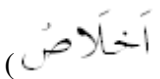
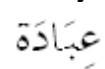
was the biggest foe of  but now he had become Muslim. He had been deputed to motivate and stimulate the Muslims to dauntlessly fight against the enemy of Islam. Abu Sufiān would go and speak to each squadron and raise their morale and then he would go also to the women and make them optimistic and buoyant. The women had always a very important role to play. They were not just sitting in their tents to be defended by the men. They were responsible for the services of the army in addition to giving them boost and inspiration. In the battle of Yarmook the women also participated in fighting.

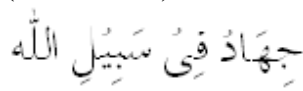
As mentioned above it was Khālīd bin Walīd who had invented the method of dividing the army into squadrons. Since it was a comparatively large army it had to be systematically organized. So far the Muslims had never such an army with manpower of forty thousands though it was a much smaller number as compared to the Roman army. In the battle of *Badr* it was a little over 300. It didn't need to be split. The formation

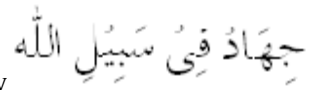
that  used was the Centre, the Right and the Left. This formation continued and in many of the battles the method of fighting was the method of raiding then retreating. They couldn't have that strict formation. But now since it was a large army it had to be organized properly. So he divided it into a number of squadrons.

Khālīd bin Walīd addressed the army with the words: . This is a day from among the days of Allāh. Though every day belongs to Allāh yet here he meant that that was a special day. The battles that proved to be decisive in the annals of history and changed the course of history were concluded only in one day like the battles of

*Badr*, *Ohad* and the conquest of Mecca (  ). But for Khālīd bin Walīd the day the battle of Yarmook started was also very important. He stressed that on that day all the soldiers should avoid any kind of wrong doing and discard all the feelings of pride and prejudice because on that moment Khālīd was dealing with different people of different tribes with different backgrounds who were prone to show their passions of pride, rivalry and valor. Khālīd bin Walīd advised them to throw all of that away. Every day was supposed to be purified from sins but that was a special day on which they needed to be more careful, cautious, concentrated and closer towards Allāh Subhanahu wa Ta'ala than before. He wished them to take their entire striving with sincerity and commitment

(  ) which is highly significant in every  especially in

 because one might cease to exist the next moment. They were to

seek pleasure of Allāh by  not only for this day but also that lies beyond it.

Bonham, one of the leaders of the Roman army wanted to meet Khālīd bin Walīd. He came forward and asked him: We have heard that you have come here looking for

غَنِيمَةً (booty) because you are known as very hungry and destitute people. So I offer you ten dinars in addition to a set of clothes and food for each and every soldier and next year we will give you the same. That was the general reputation of the tribes of Arabia that their life is based on raiding caravans. They could not understand the motive

جِهَادٍ فِي سَبِيلِ اللَّهِ behind . They failed to comprehend that their جِهَادٍ was for the

السَّيِّئَاتِ وَالْجَائِزَاتِ وَاللَّهِ تَعَالَى . A person who was dying was dying only for the sake of his Lord and he realized that the greatest reward to be given by Him was in the countless blessings of Janna. Somebody whose thinking is limited to this world cannot understand this concept. He will say to himself: Why should I take this risk and throw myself in the danger of death? When Bonham offered food, clothes and money for every soldier to Khālīd bin Walīd he must have thought that Bonham was simply sarcastic and he was belittling the Muslims by his offer. Anyhow, he responded in his own way: That's not the reason we came here. We have come here because we are the people who drink blood and we had heard that the best taste is in the blood of the Romans. Obviously that was not the answer that Bonham would expect. Bonham said: Well we also heard about you that you are very ruthless people.

They were also curious about the legendary figure of Khālīd bin Walīd. His reputation was incomprehensible. Some of it was true and some of it was fabricated. Before the fighting started a man whose name is mentioned by Tabari as Jarja which most likely is George (as phonetics are changed when words are taken into Arabic from other languages) came to Khālīd bin Walīd and said: I ask you in the name of God tell me the truth and I expect of a chivalrous man like you not to tell a lie. Is it true that your Prophet has received a sword from God and delivered it to you? That's why you never lose any battle. Khālīd bin Walīd could have taken advantage of that reputation that already existed and promoted the legend further but he didn't do so. He replied: That's not true.

What actually happened اللَّهُ تَعَالَى blessed us with a Holy Prophet who invited us to the truth. Some of us believed in him while some fought against him. In the beginning I was also among those who did fight against him until

اللَّهُ تَعَالَى gripped our hearts and overwhelmed us with Islam.

مُحَمَّدٌ ﷺ لَا إِكْرَاهَ فِي الدِّينِ (There is no

compulsion in religion). It was our اللَّهُ تَعَالَى who fascinated us towards him. Amr ibn al'Aas said before he died: There was a time when the most disliked person

مُحَمَّدٌ ﷺ to me was and that time my ugliest desire was to kill him if I could but

afterwards <sup>اللَّهُ مُبِحَانُهُ وَتَعَالَى</sup> put the unfathomable love of Islam in my heart and

then the most beloved personality to me became <sup>مُحَمَّدٌ عَلَيْهِ السَّلَامُ</sup>. I used to love him with so much respect that I couldn't gaze at him straight. I lowered my eyes whenever I saw him.

Khālīd bin Walīd said: My beloved Prophet <sup>مُحَمَّدٌ عَلَيْهِ السَّلَامُ</sup> told me: You are a sword among the swords of Allāh which have been drawn against the disbelievers. Thenceforth I am the harshest among the Muslims against the disbelievers and the Polytheists (*Mushrikeen*). It was his valor, intelligence, alacrity, ambition to take risks that made Khālīd bin Walīd a legendary figure. Today the Muslims have become very timid. They are unwilling to change their ways and are restricted to a certain way of life style. They are not ready to change or improve their behavior. Even the type of work they are accustomed to has an adverse influence on their personality. Doing work casually and dispassionately for the entire month and then receiving a fixed salary at the end of the month with no risk involved certainly makes a person diffident and timorous. The

adventurous and enterprising capability that made the <sup>صَحَابَةُ</sup> succeed in every mission and operation was due to the <sup>تَوْفِيقُ</sup> (beneficence) of <sup>اللَّهُ مُبِحَانُهُ وَتَعَالَى</sup>. The main

thing without any iota of doubt is the <sup>تَوْفِيقُ</sup> of <sup>اللَّهُ مُبِحَانُهُ وَتَعَالَى</sup> without which we are good for nothing. We should not attribute anything solely to our skills and capabilities. Qaroon did not thank Allāh Azzawajal for the plentiful wealth that he possessed. When he was asked: How did you make abundance of wealth? He said:

<sup>قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي</sup> (28:78). He said: I made my fortune because of my skill. He didn't say 'Allāh Azzawajal gave it to me'. Obviously that's the ungratefulness and rejection of the blessings of Allāh Azzawajal. We have to attribute

every thing to Allāh Azzawajal. We should say <sup>الْحَمْدُ لِلَّهِ</sup> Praise be to Allāh Azzawajal for what He has enabled us to gain. We have to improve ourselves and ask Allāh

Azzawajal to help us and when we are endowed with betterment we should say <sup>الْحَمْدُ لِلَّهِ</sup> for allowing us to what we are or what we have gained. The Muslims need to change

their life style. All the <sup>رِزْقُ</sup> we enjoy comes from Allāh Azzawajal. There are so many people who live like slaves. They work for the whole month, earn salaries and then

continue to work for the next month – no <sup>دَعْوَةَ</sup> - no work for Islam – nothing – Why? -- Because we cannot live without salaries. It is slavery. They are just like slaves who are working day and night to make a living and have no aim of life or any plan for the future whatsoever and have no vision of what life ought to be. When Islam freed the slaves it

did it in a way where first of all was psychological change before they got their physical freedom. If some one gets freedom after a long life in slavery there is a lot of psychological damage due to which it is not possible for him to lead a life of freedom. So Islam had first of all broken the restricted rules of slavery. We have scholars like Ata who was a former slave; Bilal and Salman Farsi became the prominent figures though they were former slaves. Islam changed their psychology first before they got their freedom. So by the time they were freed they were able to lead the free life. Anyhow, Khālīd bin Walīd said to George: We invite you to Islam. He said: What if we don't? Khālīd said:

Then you will have to pay <sup>جزيه</sup>. George said: What if we don't pay it. Khālīd said: Then we shall be forced to fight against you. So Khālīd bin Walīd was giving him three options. 1. Invitation to Islam. If you accept it you become one of us. If not, the next step

is to pay <sup>جزيه</sup>. If you refuse that then you will have to face us in the battlefield. George asked: If some one becomes Muslim what is his status among you? Khālīd said: You become one of us and equal to us. George said: If I am a late comer into your religion will I not lose seniority and how I will be equal to the Muslims before. Khālīd said: You will be better than we are. He said: How that can be? Khālīd said: because we have seen

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

and witnessed his miracles with our own eyes. Obviously since you have

not met <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> and have not seen his miracles nevertheless you become Muslim you will enjoy higher status. George said: What will one have to do if he wants to become Muslim? Khālīd said: Just say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ

He repeated those words and did not go back but began to fight on the side of the

Muslims and he died in that battle as a <sup>شهيد</sup> (martyr). The scholars say that in Islam

<sup>شهادة</sup> is a deed that doesn't need any deed before it. <sup>شهادة</sup> is enough to grant you a high level in Janna without anything – no *salāh*, no *siām*, no *zakāt* and no *zikr*. Just say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ

and that's it; you can get a higher level in Janna soon after fighting as a <sup>شهيد</sup>.

When the battle started Khālīd bin Walīd told the right and the left flanks to move ahead. They charged. The Romans were overwhelmingly greater than the Muslims in terms of numbers. In the beginning when the Muslims attacked the Romans hit back and moved in a mass with so much force that was too great for the Muslim army to bear. Both the right and the left flanks of the Muslim army couldn't help retreating. They retreated so far that the Romans soldiers were able to reach close to the camp grounds of the Muslim women. At that critical moment the women had to join and fight because the army was right there.

Juveria, the daughter of Abu Sufian, Umm-i-Hakim, and the daughter of Amr ibn al'Aas were running to the men and telling them 'shame on you; are you running to leave us to fight?' According to Tabari they carried their swords and began to fight dauntlessly against the Romans and at the same time they were throwing rocks at muslim soldiers

who are running away One of the <sup>صحابه</sup> i.e. Maudh ibn jabal said there was calmness and then suddenly I heard somebody saying 'O victory! Come, close; O victory! Come, close.' I wanted to note whose that loud voice was. I looked around and found Abu Sufian going around and encouraging every one and making dua to Allāh Azzawajal. Full of enthusiasm and ardor was Abu Sufian in the battle of Yarmook. The things seemed to improve a little bit and the Muslims ultimately pushed them back to their original location and even further back. Eventually the tables were turning. Khālīd bin Walīd heading a group of about one hundred horsemen made an attack in a flash on the left

flank of the Roman army. <sup>اللَّهُ أَكْبَرُ</sup> why he chose particularly that part of the army for attack; maybe he did so because of location. It was such a strong blow to the Roman army that six thousand Romans were put to death in that single attack. Then Khālīd drew back and addressed to his men: In the name of Allāh their patience and strength are gone; they are more disheartened and down in the dumps than what you have seen. Khālīd bin Walīd continuously encouraged the right flank and along with Amr ibn al'Aas pushed the Roman soldiers violently to the breaking point until they succeeded in their

<sup>تَطْوِيقُ</sup> (besiege). So just imagine 45,000 besieging 250,000 soldiers! Khālīd bin Walīd

proclaimed: That's the end of it; they are collapsing. And <sup>اللَّهُ أَكْبَرُ</sup> how Khālīd bin Walīd made that judgment maybe by the response or the signs of weariness that he saw on their faces mainly because Theodore, the chief of the Roman army had been killed. He said: Attack them like thunderstorm and surround them. And they soon surrounded the army from three sides and their backs were towards the trench. Amazingly that was huge army to be besieged. So what then Khālīd bin Walīd did? Did he command his men to drive a wedge between the cavalry and infantry of the Roman army? Yes, they did so. The cavalry was separated from the infantry. And then Khālīd bin Walīd gave his command to Amr ibn al'Aas: Give the safe passage to the cavalry. Khālīd bin Walīd knew that they could resist no more as their will to fight was over. They only wanted to survive. As soon as Amr ibn al'Aas made a passage the cavalry took to their heels towards the desert. Every one of them was trying his utmost to survive. Now only the infantry (foot soldiers) were left. The Muslim army then started to push them further and further. Tabari says if two men out of ten knocked off the cliff they dragged the entire group. He said that eighty thousand Roman soldiers plunged into the cliff. The colossal loss of the Roman army was not less than 120,000. Out of them 80,000 were in the cliff. By then it was night time. The soldiers were just running away and didn't know which direction they should take to save their lives. So some of them were jumping off the cliff and the men who were tied in chains were dragging each other not knowing that they are only killing themselves. The prophecy of Amr ibn al'Aas Amr came true as he had said: Victory is ours for these people have cornered themselves between the cliff and chains.

Khālīd bin Walīd spent his night in the pavilion of Theodore. It was really a great victory for the Muslims and that's why the day of Yarmook was a memorable event in the history of Islam not only because what happened during that day in Yarmook but also because

Yarmook was a turning point in the conquests of <sup>شَام</sup>. Thereafter the resistance of Roman Empire in <sup>شَام</sup> was totally broken. Thenceforth it was one city falling after another as <sup>شَام</sup> was a gateway to Africa and Europe. That is how the Muslims conquered Egypt and then North Africa.

The loss of the Muslim army was estimated as three thousand among whom were many <sup>صَحَابَةٌ</sup>. One of them was Ikrimah bin Abi Jahl. The situation of Ikrimah was

fascinating because he was the son of Abu Jahl, the worst enemy of <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> and deemed as the Pharaoh of the Muslim ummah. Secondly Ikrimah himself was not so different from his father. He was the second most important figure after Khālīd bin Walīd

in the battle of <sup>أُحُدٌ</sup>. Both Khālīd bin Walīd and Ikrimah caused the defeat of the

Muslims in the battle of <sup>أُحُدٌ</sup>. Ikrimah was one of the worst enemies of <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>

until the fall of Mecca. Nevertheless, in the battlefield of Yarmook being the head of a squadron Ikrimah he said to himself: I have fought

against <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> so many times. Now on this day shall I retreat? Not at all. So in order to ensure that he was to fight until the last moment he called upon his close associates among them was his uncle, Hārith bin Shām, Zarār bin Azwar and many

other <sup>صَحَابَةٌ</sup> and said to them: Let's mutually make a pledge that we'll give our life

<sup>فِي سَبِيلِ اللَّهِ</sup>. We'll thrust ourselves into the rows of the Roman army and continue to

fight until we die and get <sup>شَهَادَةً</sup>. This was not a small group; they were four hundred men who pledged to meet death. At the end of the battle the entire group of four hundred was seen lying down in the battlefield. They had fulfilled their oath. Some of them were actually killed and others were injured so badly that they couldn't move. The ones who survived didn't break their oath. Most of them survived only for the time being because they were so badly injured that they could move any more. You must have heard the

story of those <sup>صَحَابَةٌ</sup> who were dying. They were offered water but every one of them



turned down the offer and said: Give the water to next one to me. It actually happened in

this battle of Yarmook. When some one offered water to an injured <sup>صَحَابِي</sup> he said: Give it to my brother; he needs it more than I do. The water was given to the next

<sup>صَحَابِي</sup> but he said: give it to my next brother who needs it more than I do. The water was circulated among all of them but none of them drank water and when he returned he saw that by the time all of them were dead. This is a noble example of sacrifice and determination to die for the sake of Allāh.

No doubt, it was a marvelous victory for the Muslims but the tone of celebration was subdued because soon after the battle was over the news of the death of

the <sup>خَلِيفَةُ أَبِي بَكْرٍ صَدِيقِ</sup> was announced. According to the story of Tabari before the battle started Khālīd bin Walīd had received a messenger from Medina with a letter

stating that the <sup>خَلِيفَةُ</sup> had passed away and that the new caliph <sup>عُمَرُ بْنُ خَطَّابٍ</sup> had ordered him (Khālīd bin Walīd) to hand over the command of the Muslim army to Abu Obaida bin Jarrah. Thus Khālīd bin Walīd was moved from his post and was being replaced by Abu Obaida bin Jarrah. Khālīd bin Walīd concealed this letter and told the messenger not to mention to any one about the contents of the letter. He ordered him to stay in his tent to make sure that he might not leak out the news. What Khālīd bin Walīd

considered was if the news of the death of the <sup>خَلِيفَةُ أَبِي بَكْرٍ صَدِيقِ</sup> reached the soldiers at that critical moment it might affect their pluck and morale. Therefore he thought that on priority basis he had to cope with what the fighters had been facing. Khālīd did not fit it suitable to distract their attention and concentration with such catastrophic news. So he decided to hide the news until the battle was over. When the victory was achieved he duly announced the news to the army and immediately stepped down to hand over of the command of the Muslim army to Abu Obaida bin Jarrah.

Probably <sup>عُمَرُ بْنُ خَطَّابٍ</sup> considered that the sword of Khālīd bin Walīd (*Raḍee-Allāhu 'Anhu*) was too sharp and therefore he had decided to change it with Abu Obaida bin Jarrah. Ibn-i-Taymmia viewed that the reasoning and wisdom behind that was to

create a state of balance and poise. If the <sup>خَلِيفَةُ</sup> is very strict it was better for him to have

his subordinate who is soft and poised and if the <sup>خَلِيفَةُ</sup> is soft then he should have a

subordinate who is strict. Hence <sup>أَبُو بَكْرٍ</sup> and Khālīd bin Walīd went together very well.

One was lenient and the other was strict while the combination of <sup>عُمَرُ بْنُ خَطَّابٍ</sup> and

Abu Obaida proved to be very good because of the fact that one was strict and the other was soft and compassionate.

أَبُو بَكْرٍ صَدِيقٌ caught fever on a day that was bitterly cold. His fever began to aggravate day by day. He felt that his life was coming to an end. His burning concern was

whom he should appoint as his successor. So he wanted شُورَى (consultation). First of all he called Abdur Rahmān bin Auf (Raḍee-Allāhu 'Anhu) and asked him: What is your

view about عُمَرُ بْنُ خَطَّابٍ? Abdur Rahmān bin Auf said: You are the most

knowledgeable among us and you know better. أَبُو بَكْرٍ صَدِيقٌ said: But I want to

know your opinion? Abdur Rahmān bin Auf knew why أَبُو بَكْرٍ was asking him that question. He was asking him to determine who might be the best person for the position

of خِلَافَةٍ? He said: He is even better than what you think. He meant in other words he was the most suitable person. By the way Abdur Rahman bin Auf himself could be one of

the contenders for that position. He was one of the عَشْرَةَ مُبَشِّرَةٍ of Janna. Obviously

the post of خِلَافَةٍ would not go out of the ten: عُمَرُ بْنُ خَطَّابٍ; أَبُو بَكْرٍ; Uthmān bin Affān Alī bin Tālib, Abdur Rahmān bin Auf, Talhah bin Obaidullah, Zubair bin Awwām, Abu Obaida bin Jarrah, Saeed bin Zaid and Sa'd bin Abi Waqqās. So Abdur

Rahman bin Auf was one of them. أَبُو بَكْرٍ صَدِيقٌ said to Abdur Rahmān: Keep this

matter under wraps and don't tell anyone about it. Then أَبُو بَكْرٍ invited Uthmān bin

Affān and asked him the same question: What is your view about عُمَرُ بْنُ خَطَّابٍ? Uthmān bin Affān (Raḍee-Allāhu 'Anhu) said: In the name of Allāh I believe whatever

عُمَرُ بْنُ خَطَّابٍ does in private is better than what he does openly meaning even his

بَاطِنُ (inside) is better than his ظَاهِرُ (outside). And then he said:

وَلَيْسَ فِينَا مِثْلَهُ And none among us like him. أَبُو بَكْرٍ صَدِيقٌ told Uthmān bin

Affān: If I bypass <sup>عُمَرُ بْنُ خَطَّابٍ</sup> it's not going to get beyond you. If I decide not to

appoint <sup>عُمَرُ بْنُ خَطَّابٍ</sup> you are going to be the person in that post. And then he invited Usaid bin Khuza'e and sought his opinion. He said: I think he is the best after you. He is pleased with what pleases a Muslim and he dislikes what a Muslim dislikes. He is the right man for the ummah because his first and foremost concern is for the ummah. He

is a person who lives for us. Every one who was consulted by <sup>أَبُو بَكْرٍ صَدِيقٍ</sup> gave him the similar answer except Talhah who had a different point of view. He said: What will be your answer to Allāh Azzawajal on the Day of Judgment when He asks you about

appointing <sup>عُمَرُ بْنُ خَطَّابٍ</sup> to be our leader. I think you are well aware of his

harshness. No doubt harshness was ingrained in the personality of <sup>عُمَرُ بْنُ خَطَّابٍ</sup>. He was strict and stern and his demeanor demanded respect and reverence. Once Abu Musa

Al-Asha'ri went to see him and knocked his door three times. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> did not

answer back. So Abu Musa was to going to leave when <sup>عُمَرُ بْنُ خَطَّابٍ</sup> came out and asked him: Why are you leaving? Abu Musa said: I left you because I

heard <sup>رَسُولُ اللَّهِ ﷺ</sup> say 'if you ask permission for three times and you are not

answered back or allowed to enter then leave. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> said to him: You will

have to bring me a witness that <sup>رَسُولُ اللَّهِ ﷺ</sup> said that. Abu Musa became began to look for a witness. There was a group of al-Ansār who happened to see Abu Musa. Abu Saeed Khuzri who narrated this story said: when we saw Abu Musa we were surprised as his face was yellow. He was asked: What has happened to you? Abu Musa said:

<sup>عُمَرُ</sup> asks me to bring a witness to testify a hadīth that I related to him. Abu Saeed Khuzri said: Don't worry; the youngest among us will go with you as a witness. It is noteworthy that the youngsters of al-Ansār would like to study ahādīth while some of

the <sup>صَحَابَهُ</sup> were busy with their work in their farms, stores and other places to earn

their livelihood. They could hardly spend all the time with <sup>رَسُولُ اللَّهِ ﷺ</sup>. But the

youth could spare all of their time with <sup>رَسُولُ اللَّهِ ﷺ</sup> . Some of the <sup>صَحَابَهُ رَضِ</sup> like

Abu Huraira also loved to pass his time with <sup>رَسُولُ اللَّهِ ﷺ</sup> . In later days when Abu Huraira narrated ahādīth to the people they would ask him: ‘how come you know all of

these ahādīth while other <sup>صَحَابَهُ رَضِ</sup> who embraced Islam earlier than you do not know all of these ahādīth? Abu Huraira said: It is because they had their businesses while I had

nothing and I would accompany <sup>رَسُولُ اللَّهِ ﷺ</sup> with an empty stomach. So Abu

Musa was pleased as one of the young <sup>صَحَابَهُ رَضِ</sup> went with him as a witness. The point

to make is that that was an extra-ordinarily robust personality of <sup>عُمَرُ بْنُ خَطَّابٍ رَضِ</sup> . When Talhah said ‘What will your response be to Allāh Azzawajal one the Day of

Judgment?’ <sup>أَبُو بَكْرٍ رَضِ</sup> said: <sup>أَجْلِسُونِي</sup> (make me sit) because he was lying on the bed and he wanted him to make him sit straight. He said: Are you frightening me by Allāh Azzawajal. If Allāh asks me ‘why did you appoint Omar?’ I will simply say because he was the best among us. Every person in his personality there are things you might dislike

but on the whole remember <sup>عُمَرُ رَضِ</sup> is the best among all of us. <sup>أَبُو بَكْرٍ صَدِيقٍ رَضِ</sup> took a very serious note of his comment since Talhah had reminded him by Allāh Azzawajal. In

another narration <sup>أَبُو بَكْرٍ رَضِ</sup> said: If Allāh Azzawajal asks me ‘why did I appoint <sup>عُمَرُ رَضِ</sup> ? I

would say <sup>أَمَرْتُ عَلَيْهِمُ الْقَوِيَّ الْإِمِينُ</sup> I appointed him because he was strong and

trustworthy. <sup>الْقَوِيَّ الْإِمِينُ</sup> were the two words that the daughter of the pious man in *Madyan* used when she went to her father after Musa Alaihissalam had provided their flock their water. She went home and said to her father: O’ my father! Why don’t you employ that man because the best man to employ is one who is strong and trustworthy

(<sup>الْقَوِيَّ الْإِمِينُ</sup>)? And that’s how Musa got a job in Madyan. He worked there for ten years. This woman who had recommended him for the job at that time was very young but very wise in her statement. So the two best qualities mentioned in the Quran are

<sup>الْقَوِيَّ الْإِمِينُ</sup> that you must take into account when you want to hire or employ

someone. Strong ( قَوِي ) doesn't necessarily mean physically strong. It means competent and proficient in a particular field. If it's a physically demanding work then the person has to be physically fit. If it is a mentally demanding work then a person needs

to be mentally fit. عُمرُ بْنُ خَطَّابٍؓ was a perfect person for this role. According

to أَبُو بَكْرٍ صَدِيقٍؓ he was very intelligent, wise, strong and determined. He could make decisions with his solid opinion and he earned respect from each and every one around

him. In short, أَبُو بَكْرٍ صَدِيقٍؓ said: Write down that I am going to appoint

عُمرُ بْنُ خَطَّابٍؓ immediately after I leave the world. So it was written down. Then it

was announced in the masjid and then he duly got the بَيْعَتُ of the people

to عُمرُ بْنُ خَطَّابٍؓ while he was still alive. It was not done after his death. As soon

as أَبُو بَكْرٍ صَدِيقٍؓ expired عُمرُ بْنُ خَطَّابٍؓ assumed his position of خَلِيفَتِهِ .

The illness of أَبُو بَكْرٍ صَدِيقٍؓ prolonged; his condition was getting worse until it was the 15<sup>th</sup> day of his illness.

رَسُولُ اللَّهِ ﷺ left the world? She said he expired on Monday. أَبُو بَكْرٍ صَدِيقٍؓ asked his daughter عَائِشَةُ : What day it was when

world? She said he expired on Monday. أَبُو بَكْرٍ صَدِيقٍؓ said: الْحَمْدُ لِلَّهِ This is Monday. I

think this is my last day. Now this is a very thought-provoking statement. أَبُو بَكْرٍ صَدِيقٍؓ was

very keen and eager in following each and every thing of رَسُولُ اللَّهِ ﷺ . His

whole خِلَافَةٍ is an excellent example of following Sunnah. He followed Sunnah on issues even during the moments which were most critical and ominous not only for

his خِلَافَةٍ but also for the entire community like the issue of sending the army of Osama. It was not a light issue but highly serious and risky. Then he was insisting on Osama (who was only 18 years old) and not appointing somebody else older and more

competent than him. And then the fact that he never changed the post of any one who was

appointed by رَسُولُ اللَّهِ ﷺ. He plainly said: I am a man who will follow and will

not innovate. He always persisted to follow the Sunnah of رَسُولُ اللَّهِ ﷺ in letter and

spirit so much so that he wanted to die on the same day when رَسُولُ اللَّهِ ﷺ expired.

He wished to get the same age that was of رَسُولُ اللَّهِ ﷺ and earnestly wished to die

on the same day رَسُولُ اللَّهِ ﷺ departed. He was following رَسُولُ اللَّهِ ﷺ in life until death. His last words in *dunya* were:

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى  
الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

O' Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take my soul as one submitting to Thy will as a Muslim, and unite me with

the righteous. Then he added: Make me join my closest friend مُحَمَّدٌ ﷺ and make

me join صَحَابَهُ رَضِ (his companions) who have passed before. These were his last words that he uttered before he died on 21st of Jamādi-ul-ākhir, the 13<sup>th</sup> year of *Hijra*. So the

total tenure of his خِلَافَةٍ was two years, three months and ten days. That's all. All of

the events, battles, deeds of دَعْوَةٍ were done within this short period.

عُمَرُ بْنُ خَطَّابٍ had the honor of leading the *salah* of *janaza* of أَبِي بَكْرٍ صَدِيقٍ رَضِ. Now think about the *dua* that was made by the Imam of this *janaza* and every body

behind him was saying Amen. He was praying to اللَّهُ مُبَارَكُهُ وَتَعَالَى to grant him the highest level in Janna.

عُمَرُ بْنُ خَطَّابٍ رَضِ, Utmān bin Affān, Talhā bin Obaidullāh and Abdur Rahmān bin Abi

Bakr lowered the body of أَبِي بَكْرٍ صَدِيقٍ رَضِ in the grave which was in the room of his

daughter عائشة رضي الله عنها and right next to the grave of محمد صلى الله عليه وسلم. Out of reverence for محمد صلى الله عليه وسلم the head of أبو بكر رضي الله عنه was placed at the level of the shoulders of محمد صلى الله عليه وسلم. Abdullah bin Omar came rushing in. He wanted to enter the grave and lower his body of أبو بكر رضي الله عنه but his father told him that he had already been laid in the grave. After two years, three months and ten days أبو بكر صديق رضي الله عنه succeeded in: i) establishing the rule of خلافة in Islam; ii) starting the mission of carrying out دعوة to the entire world as during the time of محمد صلى الله عليه وسلم the task of دعوة was still within the Peninsula and the only exception to that was Mota and Tabuk.

It was أبو بكر صديق رضي الله عنه who started the mission of دعوة into the different nations of the world, especially the Persian and the Roman people. He was the teacher and the guide of the *Mujahideen & duat*. He worked tirelessly and had no luxury of relaxing or having spare time. He never allowed himself to benefit financially from the post. He had some wealth left during his business days and had pieces of land before he became Khalīfa. He told his daughter عائشة رضي الله عنها: I want to sell my property and then pay back to the Muslim treasury all of the money that I drew as salary during the tenure of my خلافة. When عمر رضي الله عنه heard about that he said: May Allāh have mercy on أبو بكر رضي الله عنه. He is making the post of خلافة too difficult for his successors. He is setting a standard that is too high. أبو بكر رضي الله عنه returned to the treasury all the money that was *halāl* for him although it was much less than what he deserved. In the end he owed nothing to the ummah as all of what was taken by him was returned to the treasury of the Muslimeen.

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