

Abū Bakr Siddīq-15

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

Let us wind up a few miscellaneous issues scattered around the ^{خِلاَفَة} of

أَبُو بَكْرٍ صَدِيقٌ . To start with Sayyidna Bilāl ibn-i-Ribāh (Raḍee-Allāhu ‘Anhu) --

When أَبُو بَكْرٍ صَدِيقٌ was recruiting fighters and then sending them to Iraq and Shām (Syria) for inviting the people to Islam Bilāl was watching the whole scene with his heart

aching to fight فِي سَبِيلِ اللَّهِ . He came to أَبُو بَكْرٍ صَدِيقٌ and said: O’ Successor of

رَسُولُ اللَّهِ ﷺ ! If you have freed me and want me to be near to you I am going to stay beside you even though I feel that you prevent me from what I love to do. But if the

reason why you freed me is for the sake of اللَّهِ سُبْحَانَهُ وَتَعَالَى alone and you are going to allow me to make my own decisions and choose what is better for me in this life and the Hereafter then please allow me to go and fight in the path of. Allāh Azzawajal.

أَبُو بَكْرٍ صَدِيقٌ had freed Bilāl definitely for the sake of Allāh Azzawajal but he loved

him so much that he wanted him to remain beside him. أَبُو بَكْرٍ صَدِيقٌ said: If your

heart is yearning for جِهَادٌ and that’s what you avidly want to do then I’ll not prevent you. However I will miss you mainly for the reason I earnestly want you to continue

making Adhān (أَذَانٌ). However, in this temporal world one day we will be separated and it will be a permanent separation; we will meet again only on the Day of Judgment. So if we must part and go our different ways then O’ Bilāl I advise you to do whatever you feel is better for you. It will be your good in this world and Allāh Azzawajal will record it for you. Bilāl contentedly said: May Allāh reward you for your favors on me. And then he went out with Saeed bin Āmir to join the armies in Shām.

أَبُو بَكْرٍ صَدِيقٌ wanted Bilāl to stay in Medina and continue making Adhān (أَذَانٌ)

but Bilāl did not want to make Adhān for any Imam after رَسُولُ اللَّهِ ﷺ. He

remained مُؤَذِّن throughout the period of رَسُولُ اللَّهِ ﷺ but he loved to so much

that he did not want to make أَذَان after his departure. When he saw hosts of people

leaving for جِهَادِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ he made request for doing جِهَادِ فِي سَبِيلِ اللَّهِ and responded: If that's what you fervently want to do you are free to leave. Bilāl ibn-i-Ribāh

left and then he never came back to see أَبِي بَكْرٍ صَدِيق because he had passed away shortly thereafter.

Another incident was odd and uncouth behavior of the recruits for جِهَادِ whose selection

was made in Medina where أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ would give them orientation and banners. So the residents of Medina happened to see different tribesmen whose manners were different

from those who comprised majority of the صَحَابَةُ. They had spent their time

رَسُولُ اللَّهِ ﷺ and were, therefore, polished in their manners, conduct and behavior.

رَسُولُ اللَّهِ ﷺ had totally changed their life style. The longer a person spent his time

with رَسُولُ اللَّهِ ﷺ the more refined and distinguished became his personality. But

the recruits who were mostly new Muslims had seen رَسُولُ اللَّهِ ﷺ for a short time with the result that in cultural terms they lagged behind. There are a lot of misconceptions

in Islamic history and we think that the early فِتَوَحَات (conquests) were all done by

the صَحَابَةُ. When you look at the number of صَحَابَةُ who spent most of their time

with رَسُولُ اللَّهِ ﷺ were mostly مُهَاجِرِينَ. How many do you think were the

مُهَاجِرِينَ who had embraced Islam in Mecca and laid the foundation of Islam under

the guidance of ^{رَسُولُ اللَّهِ ﷺ} in Medina? They were not in thousands but only a little over hundred, ^{أَنْصَارٌ}. That's all. But each one of them was equal to an ummah. They were more in number; they were a few hundreds. However, those who were with ^{بَيْعَتُ رَسُولِ اللَّهِ ﷺ} in were fourteen hundred. Those who performed Hajj with ^{رَسُولُ اللَّهِ ﷺ} were ninety thousands. And the number of ^{صَحَابَهُ رَضِ} who prayed janāza of ^{رَسُولُ اللَّهِ ﷺ} was 124,000. Our scholars consider a ^{صَحَابِي} to be anyone who met or saw ^{رَسُولُ اللَّهِ ﷺ} as a Muslim. So all what is needed to qualify as a ^{صَحَابِي} is to become a Muslim and get a glimpse of ^{رَسُولُ اللَّهِ ﷺ} even if he is a child. Thus we note that many of the ^{صَحَابَهُ رَضِ} did not spend a lot of time with ^{رَسُولُ اللَّهِ ﷺ}. ^{حَجَّةُ الْوِدَاعِ} Ninety thousand people who had gathered in ^{رَسُولُ اللَّهِ ﷺ} actually performed Hajj, listened to the address of ^{رَسُولُ اللَّهِ ﷺ} and then they left for their homes. Anyhow, it the people of Mecca and Medina who were inspired by the company of ^{مُحَمَّدٌ ﷺ}. The new recruits who came to Medina were not cultured people. Their rude or harsh behavior caused a lot of embarrassment in Medina although in general the ^{صَحَابَهُ رَضِ} would be patient with the atmosphere on the whole. However, ^{أَبُو بَكْرٍ صَدِيقُ} conceived the discomfort of the ^{صَحَابَهُ رَضِ} who had been facing different people coming to Medina with different kinds of behavior mainly because they had not gone through the ^{تَرْبِيَةِ} as yet. ^{أَبُو بَكْرٍ صَدِيقُ} gathered all of the ^{صَحَابَهُ رَضِ} and stood on the pulpit to address them. He said: I ask you in the name of ^{اللَّهُ مُبِّحَانَهُ وَتَعَالَى} to be patient with these people who will sojourn with you for the time being. If their tongues are sharp do not respond them back. If they abuse any one

of you tolerate them as long as in whatever fashion they act doesn't reach the level of a ^{حَدّ} (a crime that is punishable in Shariah). Overlook their mistakes because these are

humans. They have gathered here for a noble cause. ^{اللَّهُ سُبْحَانَهُ وَتَعَالَى} will use them to destroy Heracles and the Romans. So isn't it appropriate for us to be patient and

good-natured to overlook their mistakes. The ^{صَحَابَهُ} said: Yes. We realize

that. ^{أَبُو بَكْرٍ صَدِيقٌ} said: They are your brothers in religion and they are your supporters against your enemies. Therefore you owe some duty towards them and that is to show utmost patience towards them. You can see the wisdom behind

what ^{أَبُو بَكْرٍ} said. The number of ^{صَحَابَهُ} was scanty and they were going to fill up the positions of leadership while the foot soldiers were all the new recruits and they had

not gone through the necessary ^{تَرْبِيَّةَ} (training). However, since all of them were doing

duty of the highest level in Islam which is ^{جِهَادٌ فِي سَبِيلِ اللَّهِ} they were deemed as extra-ordinary people whose flaws and mistakes were to be ignored with magnanimity.

^{أَبُو بَكْرٍ صَدِيقٌ} said: Give them chance to mix with you and learn from you. Behavior

of unruly personalities could be altered by the company of ^{صَحَابَهُ}. And this is

a ^{نَصِيحَةٌ} (advice) that holds true all the time. If someone is practicing a noble deed in Islam and is benefiting the ummah we need to be forgiving, accommodative and generous with him especially during war when the soldiers who are fighting for long tend to be harsh, irksome or difficult to deal with. That is natural because they are away from their homes and their dear and near ones whom they miss. It was, however, fortunate that many of these recruits from Yemen and adjacent areas were tribal warriors. They were used to fighting for all of their lives. And these were the people who readily responded to

the call of ^{جِهَادٌ}. They were not mild and modest. They were not submissive and sophisticated. They were not civilized and cultivated. Such people choose to stay behind;

they do not come for fighting. The ^{صَحَابَهُ} represented a character that was a fine

blend of ^{رَحْمَةً} and strength. They have been commended by Allāh in the Quran in

these words: ^{وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ} those who are with him are strong against Unbelievers, (but) compassionate amongst each other. (48:29).

Dont turn them away,don't be strict to them,loosen the rules a bit,why because we have a greater cause. Because these are the ones who will break down the obsticals of Dawah in the Roman empire,it will be because of them Islam will spread to other people,give them a chance to mix with you & to learn from you,they will change because by accompanying the sahaba in their armies the characters would be modified & those unruly personalities would be tamed, therefore we can also learn from this,the brothers who are fighting fesabillilah one should protect their honour,make dua for them and when they make mistakes we ask Allah Azzawajal to show them straight path and to forgive them because nobody is perfect,we should apply the same rule which Abu bakr siddiq is applying here,we should not be critical of them .

Some additional incidents that happened with **أَبُو بَكْرٍ صَدِيقٌ** : In Medina once he went to visit a Jewish seminary where the Jews taught Torah and trained their students

for **دَعْوَةٍ**. There were some *Ruhbaīs* there. One of them was Finhāns. **أَبُو بَكْرٍ** said to him: Woe to you. You don't believe in the last Prophet of Allāh. Fear Allāh and become

Muslim because **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, the last Messenger of Allāh has arrived with the truth from Allāh Azzawajal and you find it in the Torah and in the gospel. Finhāns replied:

Listen to me! **أَبُو بَكْرٍ** ! We do not need Allāh but Allāh needs us and we do not pray to Allāh but He prays to us because we are rich and He is poor. And if Allāh was rich He would not ask us to give money in charity as your Prophet claims. He tells you not to pay **رِبَاً** (usury) but then He gives it to us. If your Allāh was rich He would not give us

رِبَاً. Finhāns was going sarcastic. He was saying: **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** is forbidding you to take **رِبَاً** and asking you to give charity which indicates that your God is poor.

Obviously **أَبُو بَكْرٍ صَدِيقٌ** was enraged. He started beating Finhāns so much that he

injured him. Then **أَبُو بَكْرٍ** said to him: In the name of Allāh it was because of treaty that you are alive otherwise I would have beaten you to death. Finhāns went

to **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** to complain against **أَبُو بَكْرٍ**. He said: Look at what your friend has

done to me. **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** asked **أَبُو بَكْرٍ** : O' **أَبُو بَكْرٍ** ! Why did you do

that? **أَبُو بَكْرٍ** said: The enemy of Allāh had said something immensely unreasonable.

He says that Allāh is poor and they are rich. And when he said that I lost my temper and that's why I beat him up. Finhāns lied and didn't admit that he made that statement. He

said: مَا قُلْتُ ذَلِكَ I didn't say that. At that time the āyāt of Quran were revealed to رَسُولُ اللَّهِ ﷺ in Sura al-Imrān (3:181):

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

Allāh hath heard the taunt of those who say: 'Truly, Allāh is indigent and we are rich!'. We shall certainly record their word and (their act) of slaying the prophets in defiance of right and We shall say: 'Taste ye the penalty of the Scorching Fire! Thus the Quran

confirmed what أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ had said about the Jew. In the process of دَعْوَةٍ the صحابه often came across with such incidents which happened in Mecca and Medina.

They were accustomed to give دَعْوَةٍ politely but they would not entertain any abuse or adverse statement against مُحَمَّدٌ ﷺ or اللَّهُ سُبْحَانَهُ وَتَعَالَى.

أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ had great fear from اللَّهُ سُبْحَانَهُ وَتَعَالَى. Muhammad ibn Sirin,

one of the تابعين says: There was no one who had more fear than مُحَمَّدٌ ﷺ and

أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ in terms of خَشْيَةِ اللَّهِ (fear of Allāh). By the way the fear of Allāh is the

fruit of knowledge. Allāh says: إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ. Among His

servants the scholars truly fear Allāh (35:28). Therefore knowledge should lead a person to have fear of Allāh Azzawajal. A person even if he has great knowledge fails to benefit from knowledge if does not fear Allāh. When Imam bin Humal heard some one speak

about one of his contemporaries as having no عِلْم (knowledge) he promptly said: he has

already got the fruit of knowledge simply because he has ^{خَشْيَةُ اللَّهِ} (fear of

Allāh). ^{أَبُو بَكْرٍ صَدِيقُ} had so much fear of Allāh that sometimes he would wish not to be created as human. He would point to a tree and say: I wish that I was this tree; it is eaten and cut down and so is free from the day of reckoning. That was merely because of

^{خَشْيَةُ اللَّهِ} (fear of Allāh) in terms of īmān even though he was at the highest status of humanity after Prophethood.

Once ^{رَسُولُ اللَّهِ ﷺ} asked: Did any one of you see a dream? One of the ^{صَحَابَهُ} said: Yes, O' Messenger of Allāh! I saw in a dream that there was a scale that descended

from the sky and then you are placed on one side and ^{أَبُو بَكْرٍ رَضِيَ} was placed on the other

side of the scale. You were heavier than ^{أَبُو بَكْرٍ رَضِيَ} and then ^{أَبُو بَكْرٍ رَضِيَ} was placed on one

side and ^{عُمَرُ رَضِيَ} on the other and I saw that ^{أَبُو بَكْرٍ رَضِيَ} was heavier than ^{عُمَرُ رَضِيَ}. Thereafter

when ^{عُمَرُ رَضِيَ} was placed on one side and ^{عُثْمَانُ رَضِيَ} on the other ^{عُمَرُ رَضِيَ} was heavier

than ^{عُثْمَانُ رَضِيَ}. ^{رَسُولُ اللَّهِ ﷺ} heard this dream but he didn't like it. He only

remarked: it will be ^{خِلَافَةً} on the path of Prophethood and then kingdom will prevail.

What ^{رَسُولُ اللَّهِ ﷺ} meant was that the period of ^{خِلَافَةً} after him will be short

and then it will turn into kingdom. The first Caliph of ^{رَسُولُ اللَّهِ ﷺ} was ^{أَبُو بَكْرٍ رَضِيَ};

the second one was ^{عُمَرُ رَضِيَ}; the third one was ^{عُثْمَانُ رَضِيَ} and then by the time ^{عَلِي رَضِيَ} became

^{خَلِيفَهُ} we find in the annals of history that the era of ^{فِتْنٍ} (trials and tribulations)

started. About the īmān of ^{أَبُو بَكْرٍ رَضِيَ} there is a hadīth in *Bokhari*. After the prayer of Fajr

^{رَسُولُ اللَّهِ ﷺ} (فَجَرٍ) used to have conversation with the ^{صَحَابَهُ} and generally

talked about dreams. In another narrations says Sometimes the sahaba would joke &

صَحَابَهُ رَسُوْلُ اللهِ ﷺ told the : One day a man mounted his cow. The cow grumbled that she was created not for this purpose

but for tilling of land. The صَحَابَهُ said: سُبْحَانَ اللهِ بِقَرَّةٍ تَكْلُمُ (Glory to Allāh!

The cow speaks). This was to turn the attention of صَحَابَهُ who were amazed how a

cow can speak. رَسُوْلُ اللهِ ﷺ said: However, I believe in this and so does أَبُو بَكْرٍ رَضِيَ

and عُمَرُ رَضِيَ. Then he said: One day a wolf took away a goat from the shepherd. The shepherd chased the wolf until he released his goat from him. The wolf turned around and said: You are able to release this goat from me but what will you do on the day of the

beasts when the sheep will have no shepherd but me? The صَحَابَهُ were again

surprisingly said: سُبْحَانَ اللهِ ذِئْبٌ تَكْلُمُ (Glory be to Allāh! A wolf is speaks!).

Again رَسُوْلُ اللهِ ﷺ said: But I believe in this along with عُمَرُ رَضِيَ and أَبُو بَكْرٍ رَضِيَ. Abu Huraira who narrated this hadīth said: it is noteworthy that at that moment

رَسُوْلُ اللهِ ﷺ and عُمَرُ رَضِيَ and أَبُو بَكْرٍ رَضِيَ were not present. Nevertheless رَسُوْلُ اللهِ ﷺ made it a point in

the absence of أَبُو بَكْرٍ رَضِيَ and عُمَرُ رَضِيَ that they always believed in

whatever رَسُوْلُ اللهِ ﷺ said and believed. It means that their *īmān* was at the highest

level as they didn't need any evidence in whatever رَسُوْلُ اللهِ ﷺ said. A highly

important attribute and the first quality of a *mo'min* (مُؤْمِنٌ) is that he is among the

مُتَّقِينَ as اللهُ سُبْحَانَهُ وَتَعَالَى in the Quran begins with the words:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

And the second quality is **يُؤْمِنُونَ بِالْغَيْبِ** they believe in the unseen. So the element of belief is extremely important. You have to believe in whatever

مُحَمَّدٌ ﷺ says or in whatever **اللَّهُ مُبِحَاهُ وَتَعَالَى** says. It doesn't have to be verified through empirical experiments. It doesn't have to be confirmed by other people around you whom you adore and respect. Sometimes our environment including the media, the people and the intellectuals around enforces upon us certain concepts. When we find that an āyāh or hadīth contradicts the concept that we have in our minds we don't go with the liberal meaning of the hadīth. We change the meaning to conform to our concept. That's not the right way. The right way is if the āyāh or the hadīth presents a concept in a different way we should adopt it even if it is against our environment. I think

that by going through the story of **أَبُو بَكْرٍ رَضِيَ** we will find that many of the concepts and ideas that we or the people around us have should be discarded forthwith. And when we

look at the understanding the **صَحَابَةُ رَضِيَ** had in terms of **جِهَادٌ دَعْوَةٌ** or **جِهَادٌ** or the role of the **خَلِيفَةُ** or priorities of a Muslim it is quite different than what is accepted norms of

our time. And what we have learnt so far the **صَحَابَةُ رَضِيَ** had done things that are not acceptable to modern ideas or concepts. That's why we find misinterpretation of a lot of āyāt and ahādīth in accordance with the acceptable norms of the day. That is not the right

way. The right way is to see what **رَسُولُ اللَّهِ ﷺ** and the **صَحَابَةُ رَضِيَ** did s that we may arrive at the right meanings. Abu bakr siddiq he has the greatest iman of this ummah, in another narration it was said he was special because of something that settled in his heart

رَسُولُ اللَّهِ ﷺ was the most beloved to **أَبُو بَكْرٍ صَدِيقٍ رَضِيَ**. Amr bin Aas said: Once I

asked **رَسُولُ اللَّهِ ﷺ**: Who is the most beloved person to you? **رَسُولُ اللَّهِ ﷺ**

said: **عَائِشَةُ رَضِيَ**, my wife. Amr bin Aas said: and who is the most beloved to you among

the men? **رَسُولُ اللَّهِ ﷺ** said: Her father. So behold! What a blessed family it was! In

another hadīth **رَسُولُ اللَّهِ ﷺ** says: Whoever is a person committed to **صَلَاةٌ** will be

invited from the gate of **صَلَاة** in Janna. And whoever is a person devoted to fasting will be invited from the gate of **الرَّيَّانُ** which is exclusively for those who fast frequently. And the people going for **جِهَاد** will be called from the gate of **جِهَاد**. And the people who are so generous in giving **صَدَقَه** will be summoned from the gate of **صَدَقَه**.

أَبُو بَكْرٍ رَضِيَ asked: Is there somebody who will be summoned from all of these gates.

What **أَبُو بَكْرٍ رَضِيَ** aspired was not just to go through one gate but he was yearning for entrance through all of the eight gates. **رَسُولُ اللَّهِ ﷺ** said: Yes, and you are one of

them. **أَبُو بَكْرٍ صَدِيقُ** is going to be one of the exclusive group who will be summoned from every gate of Janna. You can imagine the gate-keepers of Janna. They are **مَلَائِكَةُ**

(angels) and every one of them would be trying to convince **أَبُو بَكْرٍ رَضِيَ** to enter from his particular gate. **اللَّهُ أَعْلَمُ** (only Allāh knows) which gate **أَبُو بَكْرٍ صَدِيقُ** will choose?

Ibn-i-Taymmiah says that in the consensus of **أَهْلُ السُّنَّةِ** the most knowledgeable man in the ummah is **أَبُو بَكْرٍ صَدِيقُ**. That is because of the long time he spent with

رَسُولُ اللَّهِ ﷺ. He was the only one who accompanied **رَسُولُ اللَّهِ ﷺ** while he migrated from Mecca to Medina in a long journey that was eleven days long. He had the

privilege of spending that time alone with **رَسُولُ اللَّهِ ﷺ**. One can imagine how

close he was with **رَسُولُ اللَّهِ ﷺ** and **اللَّهُ أَعْلَمُ** how intimate was the conversation

between the two. **أَبُو بَكْرٍ صَدِيقُ** was with **مُحَمَّدٌ ﷺ** from the first day in Mecca. During the thirteen years with the Prophet in Mecca most of the time he would spend

alone with ^{رَسُولُ اللَّهِ ﷺ} as ^{عَائِشَةُ رَضِيَ} says: ^{مُحَمَّدٌ ﷺ} used to visit us every day
 once or twice. Then in Medina it is reported that ^{أَبُو بَكْرٍ صَدِيقُ} would frequently go to
 see ^{رَسُولُ اللَّهِ ﷺ} at night and spend the time alone and none else among
 the ^{صَحَابَةُ رَضِيَ} joined them. Throughout the twenty three years of ^{دَعْوَةِ} of
 Islam ^{رَسُولُ اللَّهِ ﷺ} especially went with ^{أَبُو بَكْرٍ صَدِيقُ رَضِيَ}. So there is no denying
 the fact that ^{أَبُو بَكْرٍ صَدِيقُ رَضِيَ} must have heard so many things from
^{رَسُولُ اللَّهِ ﷺ} that nobody ever heard from him. And the very fact makes him the
 most knowledgeable man among the ummah. Therefore in many situations the ^{صَحَابَةُ رَضِيَ}
 would go straight to him to seek his judgment or opinion as he was their Sheikh, sage and
 the most learned man. He was the scholar of the ^{صَحَابَةُ رَضِيَ}. In the most critical moments
 when ^{رَسُولُ اللَّهِ ﷺ} departed it was ^{أَبُو بَكْرٍ رَضِيَ} who made them realistic and brought
 them to the right course. It was ^{أَبُو بَكْرٍ رَضِيَ} who told them that ^{رَسُولُ اللَّهِ ﷺ} should
 be buried in the place where he had died. In case of inheritance even Fatima, the daughter
 of ^{رَسُولُ اللَّهِ ﷺ} did not know the ruling to follow. It was ^{أَبُو بَكْرٍ رَضِيَ} who reported
 that ^{رَسُولُ اللَّهِ ﷺ} had told him that the ^{أَنْبِيَاءُ} do not leave inheritance. You can see
 that ^{أَبُو بَكْرٍ صَدِيقُ رَضِيَ} had more knowledge and information even than the close family
 members of ^{رَسُولُ اللَّهِ ﷺ}. It was ^{أَبُو بَكْرٍ رَضِيَ} who intimated the ^{صَحَابَةُ رَضِيَ} about the
 verdict of ^{رَسُولُ اللَّهِ ﷺ} and that was ^{الْخَلِيفَةُ فِي الْقُرَيْشِ} and presented a

witness among the ^{انصار} Sa'd bin Ibadah who was present with ^{أبو بكر} when ^{رسول الله} said that leadership will be among ^{قريش}. In the issue of those who did not pay *zakat* (^{زكاة}) the ^{صحابه} were not clear if they should fight them or not; it was ^{أبو بكر صديق} who enlightened them with the final verdict. Likewise, he settled the issue of sending out the army to fight the Romans under the command of Usāma.

He was also very knowledgeable in interpreting dreams which we don't take so seriously. We generally consider them unreliable and they may turn out to be unreliable because

we are living in an artificial world far from the truth. But the ^{صحابه} knew well and believed in the hadīth 'the truest dreams are going to be given to the truest among you in speech'. If a person is very deceptive in his character his dream is also prone to be deceptive. But if a person is straightforward, honest, truthful and trustworthy his dreams

will be true like their character. Hence the ^{صحابه} used to give weight to dreams and

discuss them as ^{رسول الله} generally after ^{صلوة الفجر} used to ask the

^{صحابه}: Did any one of you see a dream? After listening to the dream he would

interpret these for them. ^{أبو بكر صديق} had also got the insight to interpret dreams.

Once one of the ^{صحابه} said to ^{رسول الله}: Tonight I have seen in my dream a cloud which was pouring down honey and butter. People were taking from this honey & butter, some were taking a lot & some were not.

Then a rope came down from the heavens and you (^{رسول الله}) went on climbing that rope until you disappeared in the heaven. Then a man arrived after you and

he climbed. Then the rope was cut but it was connected again. ^{أبو بكر صديق} said: O'

Messenger of Allāh! Allow me to interpret it. ^{رسول الله} said: Go ahead.

^{أبو بكر صديق} said: The cloud represents Islam. The honey and butter that are being

showered out of the cloud in the sky symbolize the āyāt of the Holy Quran. The people who are collecting a lot of honey and butter are the ones who will follow the Book and

will be blessed by Allāh and the others who are taking less of بَرَكَاتٌ (blessings) of the Book of Allāh. Your climbing the rope and disappearing in the sky means that

you رَسُولُ اللَّهِ ﷺ will be elevated and given the highest status by Allāh and then

your followers climbing the rope will be also elevated in status. أَبُو بَكْرٍ صَدِيقٌ asked:

O, رَسُولُ اللَّهِ ﷺ ! Did I interpret it right? رَسُولُ اللَّهِ ﷺ said: Part of it is right

and part of is wrong. أَبُو بَكْرٍ صَدِيقٌ said: In the name of Allāh tell me what is wrong?

رَسُولُ اللَّهِ ﷺ said: لَا تُقْسِمُ (do not swear). And he refused to tell him what part of

the interpretation was wrong. عَائِشَةُ says that she saw in her dream three moons

descending in her room. Every wife of رَسُولُ اللَّهِ ﷺ had only one room and to respond to the call of nature they would go outside. There was no kitchen, no rest room. She went to her father and asked him: How will you interpret this dream?

أَبُو بَكْرٍ صَدِيقٌ said: If your dream is true it means the three greatest men on the face of

the earth are going to be buried in your room. When رَسُولُ اللَّهِ ﷺ passed

away أَبُو بَكْرٍ صَدِيقٌ told عَائِشَةَ : This is the best of your three moons. To show you the

interest that أَبُو بَكْرٍ صَدِيقٌ gave to dreams عَائِشَةُ told that that the dream she had seen a

long time ago but أَبُو بَكْرٍ صَدِيقٌ still remembered it. When رَسُولُ اللَّهِ ﷺ passed away he said: This is the beginning of the fulfillment of the dream you

saw. أَبُو بَكْرٍ صَدِيقٌ gave so much importance to dreams that once he said: For a

Muslim who after doing his وُضُوْءُ (ablution) goes to bed and sees a dream is to me better

than كَذَا وَكَذَا (this and that). What he really meant was that that such dream was more valuable than a lot of things. He valued dreams so much that he said: for a Muslim

making وضوء before going to bed and then seeing a dream implies that he saw a true dream. He also said: If you see a good dream let us know about it. He requested

رَسُولُ اللَّهِ ﷺ to teach him دُعَا (supplication) that he might make it

in صَلَوة رَسُولُ اللَّهِ ﷺ taught him this دُعَا :

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O' Allāh! I have committed a lot of wrong against my self and no one forgives sins but YOU. So forgive me and have mercy upon me because you are Forgiving and Merciful.

If you look at the دُعَا of يُونُسَ when after he was swallowed by the whale and kept lying down in its stomach for three days he said: O' Allāh! There is no God but you. Glory be to You. I have committed wrong against my self. So we observe that admission of sins is something that Allāh likes for His servant to humble his self and to admit that he has committed wrong and then he implores Allāh for forgiveness.

رَسُولُ اللَّهِ ﷺ says if the people stop sinning اللَّهُ تَعَالَى will create another people who commit sins and then will ask mercy and forgiveness of اللَّهُ تَعَالَى.

There are some questions regarding أَبُوبَكْرٍ صَدِيقٍ and دَعْوَةِ جِهَادٍ of : Why did the Muslims under his caliphate win against their opponents? How come

أَبُوبَكْرٍ صَدِيقٍ and his people the two super powers of the time who did not care to comply to the commandments of Allāh? How within a span of two years did they

subjugate the opponents of تَوْحِيدٍ (unity of God) in Arabia and then start spreading the message to the Persian and Roman Empires? The Romans had already been sending spies to mix within the ranks of the Muslims. They would send Arabs for this purpose because they within their territory the tribes of Ghassan and Lakhoman were the subjects of the Romans kingdom. They were hired for spying because they could be hardly detected.

They would go and mix up among the Muslim armies for some time and report back to the authorities of the Roman Empire. Their experts then would make analysis of their findings and submit their interpretations about the views of the Muslims. It was a novel phenomenon for them. It was something that they had never seen before. One of these spies went back and reported to them after spending some time in the army of Khālīd bin Walīd: These are people who pray at night and fast during the day and if the son of their leader steals something valuable they cut his hands and if any one of them commits a crime he is punished whether he is high or low. Thus they establish law and justice. When the army came back from al-Yarmook dragging their tails of defeat and met Heracles who had lost his own brother Theodore in the battle Heracles said: Woe to you; are not these men like you? They said: Yes. He asked: Are they or you more powerful? They said: We are more powerful. He said: How come then you are losing and they are winning continuously? One of their elders said: The reason why they are winning and we are losing is simple. They pray at night, fast during the day, fulfill their covenant in enjoying good and preventing evil and are just and fair among themselves. And since we drink alcohol, indulge in adultery, fornication and transgression, commit almost every sin, betray our own brothers, fail to fulfill our promises, propagate evil and corruption and we prevent people from doing what pleases Allāh so we are naturally the losers. Heracles said: You are concealing nothing and telling the whole truth. So dear brothers

and sisters, unless you go back to what the ^{صَحَابَةُ} had been doing our situation will not change. Another description of ^{صَحَابَةُ} was: They are fighters during the day and monks during the night devoting themselves to prayer and contemplation.

Finally a few questions that are generally asked: what was the purpose of fighting in the

time of ^{أَبُو بَكْرٍ صَدِيقُ} ? How did they make ^{دَعْوَةَ} ? What were the rules for accepting soldiers in the armies? The purpose of fighting that was understood

by ^{أَبُو بَكْرٍ صَدِيقُ} can be learnt from the letter he sent to the people of Yemen

recruiting them for ^{جِهَادٍ}. He said: ^{جِهَادٍ} should continue against the enemies of Allāh until they follow Islam and accept the rules of the Book of Allāh. Doesn't this seem to

contradict our understanding of the *āyāh* ^{لَا إِكْرَاهَ فِي الدِّينِ} (there is no compulsion in the religion)? Doesn't it seem to contradict the *āyāh*?

أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

O' Messenger of Allāh! Are you going to compel the people to become believers

(10:99)? How can we combine between these *āyāt* and the words of ^{أَبُو بَكْرٍ صَدِيقُ} (not

only his words but actions too)? Look how he treated the ^{مُرْتَدِّينَ} in Arabia and then

how he attacked the Persian and the Roman Empires that was clearly an offensive deed

that we term as **جِهَاد**. Safely we can say that the war that was initiated by **أَبُو بَكْرٍ رَضِيَ** and later by **عُمَرُ رَضِيَ** was unprovoked. So how can we reconcile them in the light of our perception? **رَسُولُ اللَّهِ ﷺ** says in a hadīth: I was commanded to fight the people

until they testify that there is no God but Allāh and that **مُحَمَّدٌ ﷺ** is Messenger of

Allāh. This hadīth is **مُتَوَاتِرٌ** that is known as the highest level of strength in hadīth. It is narrated by Bokhāri, Muslim, Darqutani, Tabarāni, Hākim, Nisāi, Abu Dāud, Tirmidhī

and narrated by twelve **صَحَابَةٌ رَضِيَ** including Abu Hurairah, Ibn-i-Mālik, Jarair bin Abdullah, Numān bin Bashīr and others. When we say **مُتَوَاتِرٌ** it means that the hadīth is

certainly authentic (**صَحِيحٌ**). Now if you want to understand the concept of **جِهَاد** you will have to gather all the texts that that have been mentioned for that issue. We have the **آيَاتُ تَكَرُّهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ لَا إِكْرَاهَ فِي الدِّينِ** (10:99) **āyāt:**

and then we have the hadīth **أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ** (I was commanded to fight the people). So how can we combine the two? After mentioning a few

interpretations Ibn-i-Hajar says: One of the meanings is that **رَسُولُ اللَّهِ ﷺ** and

whoever takes his position as **خَلِيفَتُهُ** should fight the people until they either embrace Islam or accept the sovereignty of **اللَّهُ مُبْحَانُهُ وَتَعَالَى** on the face of the earth or

pay **جِزْيَةٍ** according the Quran. In other words the purpose of **جِهَادٌ فِي سَبِيلِ اللَّهِ** is

to eliminate antagonism to the sovereignty of **اللَّهُ مُبْحَانُهُ وَتَعَالَى**. They will force the people either to embrace Islam or at least accept the dominance of the Law of **اللَّهُ مُبْحَانُهُ وَتَعَالَى** before they are allowed to follow the religion other than Islam. So what is meant by the **āyāh** is that you cannot force the individuals to adopt the religion of Allāh. You make them accept the fact that the earth belongs to Allāh and the Order of Allāh needs to be applied on the earth. Thereafter they have the freedom to choose

whichever belief they want to own. So what ^{أَبُو بَكْرٍ رَضِيَ} was doing was to do exactly what is defined as above. He was fighting against the Roman and Persian Empires to eliminate

the governance of ^{كُفْرٍ} (infidelity) on the land. Many people in ^{شَامَ} (Syria) continued

practicing Christianity and Judaism after they were willing to pay ^{جِزْيَةٍ}. That's why we have still Christians in Syria, Palestine, Jordan, Lebanon, Iraq and other areas. If they were forced to accept Islam you wouldn't have any religious minority in these countries. After 1400 years of Islam in these countries these religious minorities survived but they

were ^{أَهْلُ الذِّمَّةِ} and these ^{أَهْلُ الذِّمَّةِ} accepted the fact that the Law of Allāh was applied on their land and they will have to pay ^{جِزْيَةٍ} to the Muslims.

What was their method of ^{دَعْوَةٍ}? Did ^{أَبُو بَكْرٍ صَدِيقُ} send a letter to Heracles asking

him to allow the ^{صَحَابَهُ رَضِيَ} to distribute the leaflets in Damascus, Jerusalem, etc because

they wanted to give ^{دَعْوَةٍ} (invitation to accept Islam) to the people? Did the ^{صَحَابَهُ رَضِيَ}

go and present the ^{دَعْوَةٍ} to each and every individual living in the Roman Empire

before they fought them? The answer is plainly 'No'. The ^{دَعْوَةٍ} that ^{رَسُولُ اللَّهِ ﷺ}

and then the ^{صَحَابَهُ رَضِيَ} gave was limited to the leaders of the people. They wouldn't go to

the masses; they would go straight to the leadership. ^{رَسُولُ اللَّهِ ﷺ} did not send

letters to each and every citizen of the Persian and Roman Empires or to every person of the Arab tribes. He would go and speak to the leaders of the people. When he left for Taif

(^{طَائِفَ}) he spoke to their chiefs. When he went to the tribes on the eve of Hajj he directly addressed to their leaders. He did not go to the common people asking them to embrace Islam. The acceptance of the leaders was taken as acceptance of Islam by every one and their rejection was taken as rejection of every one. When Heracles turned down the invitation towards Islam the Muslims had the right to fight against him and all his

people. When Kisra (^{كِسْرَى}) tore the letter of the Holy Prophet

أَبُو بَكْرٍ صَدِيقُ رَضِيَ sent the armies to fight even though the masses of the people did not hear any thing about the دَعْوَة of Islam.

There is a wrong perception in our minds that fighting comes at a later stage and that is when a person has won battle against his own self. We also wrongly presume that there are a lot of preparations to be made before somebody takes part in

جِهَادِ رَسُوْلُ اللهِ ﷺ . When somebody came to in Medina and

accepted Islam he would be immediately sent to the army if it was leaving for جِهَادِ . He would not take him into a session of spiritual training for months and years until he became ready to participate. Mohairi who was brought up as a Jew came

رَسُوْلُ اللهِ ﷺ to in the battlefield of أُحُدْ and said: O' Messenger of Allāh! I want

رَسُوْلُ اللهِ ﷺ to join you. asked him: Are you a Muslim? He said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللَّهِ
رَسُوْلُ اللهِ ﷺ

said: All right; join the army. He did not pray. He did not fast. He knew nothing about the laws of Islam. He fought in the battle of أُحُدْ and died but was

رَسُوْلُ اللهِ ﷺ counted as شَهِيد as paid him tribute: Mohairi is the best among the

جِهَادِ بِالنَّفْسِ رَسُوْلُ اللهِ ﷺ Jews. did not ask him to go and have for a few years

جِهَادِ اكْبَر before joining the army or that he should have and then take part in the

small (أَصْغَرُ) Jihad. These are newly invented concepts. However, there is an exception to this rule. The original group of the Muslims of Mecca that represents the foundation of Islam took time to go through special preparation because the religion was yet to be

رَسُوْلُ اللهِ ﷺ established and their number was too small. could not bring with him one or two persons and say to the infidels of Mecca: Let us fight. It was not possible. So the group that signified the nucleus of Islam did go through a session of special training that lasted for thirteen years. But when the laws of Shariah were finalized and the

foundation of Islam was laid every generation thenceforth had to take the final laws

of ^{اللَّهُ سُبْحَانَهُ وَتَعَالَى}. Now we cannot suggest to somebody who has just become Muslim 'you have thirteen years to drink alcohol and after that it would become *harām* for you' as alcohol was made *harām* in Mecca in four stages. You cannot say 'you have 13 years until you fast because like the people of Mecca you can wait for 13 years to

fast'. So how come when we come to ^{جِهَاد} we treat it differently from drinking or fasting. The *āyāh* that prescribes fighting in Quran came in the same format as the *ayah*

that prescribed fasting. The *āyāh* ^{كُتِبَ عَلَيْكُمُ الصِّيَامُ} (Fasting is prescribed on you)

was almost in the same period when the *āyāh* ^{كُتِبَ عَلَيْكُمُ الْقِتَالُ} (fighting is prescribed on you) was revealed.. So how come whenever somebody becomes a Muslim

we tell him to fast but when it comes to ^{جِهَاد فِي سَبِيلِ اللَّهِ} we ask him to deal with it in a different way. It is a double standard. Where did it come from? That was not the

way of ^{رَسُولُ اللَّهِ ﷺ} and not the way of ^{أَبُو بَكْرٍ رَضِيَ}. The recruits that came out from

Yemen were new Muslims and their ^{تَرْبِيَّة} (training) was done directly in the battle-

ground. When we talk about ^{تَرْبِيَّة} we have to be ready for the session of ^{تَرْبِيَّة} first.

Can you tell me about any school of ^{تَرْبِيَّة} better than the battle-ground? What better way of training for fighting is to learn patience, sacrifice,

^{اللَّهُ سُبْحَانَهُ وَتَعَالَى تَوَكَّلْ} and developing spirituality? This sort of experience

starts right away when the people proceed for ^{جِهَاد فِي سَبِيلِ اللَّهِ}. Therefore all of

the so-called programs of ^{تَرْبِيَّة} that the people are supposed to go through are designed only to make them more timid than they are. When we look at some of the experiences that our brothers and sister in Palestine go through we find that that experience was achieved directly in the battle-ground. There was no book and no Sheikh to teach them on that level and there was no school that prepared them for that. There was an attempt on assassinating Abdul Aziz Rantisi (in Palestine) in the morning. Al-Jazeera was making an interview with him in the afternoon and amazingly he was speaking in such a light mood as if he was just coming out of a 5-Star hotel -- as if nothing had happened to him. Tell me about something that will prepare a person to reach the stage where he is smiling although there was assassination attempt on him a few hours ago and he is speaking as

nothing has happened to him. When his wife was interviewed she said: me ,my daughter

& my sons are ready to die ^{فِي سَبِيلِ اللَّهِ} at any moment. So the very experiences

these people go through provide the base of ^{تَرْبِيَّة} for them. The recruits who were

selected by ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} went out and learnt from the ^{صَحَابَةُ رَضِيَ} so many things in

the relevant place and that was battlefield. By the way you know that the ^{أَحْكَامُ} of

^{فَقَّهَهُ} were not revealed in a class-room of any university. Most of the ^{أَحْكَامُ} of

^{فَقَّهَهُ} were revealed in the context of ^{جِهَادٌ}. When did the ^{أَحْكَامُ} of ^{تَيْمُمٌ} come down?

The ^{صَحَابَةُ رَضِيَ} did not need ^{تَيْمُمٌ} in Medina. They came down at the time when they

were fighting ^{فِي سَبِيلِ اللَّهِ} and there was no water available around the battlefield.

And so were the ^{أَحْكَامُ} of ^{غُسْلٌ} and ^{مُتَاعٌ} ^{أَحْكَامُ} so on and so forth. All these ^{أَحْكَامُ} of

^{فَقَّهَهُ} that are strictly dealing with rituals came down during the moments of

^{جِهَادٌ فِي سَبِيلِ اللَّهِ}. Even most of the ^{كِرَامَاتُ} of the ^{صَحَابَةُ رَضِيَ} appeared when

they would be fighting ^{فِي سَبِيلِ اللَّهِ}.

So we have a lot of misconceptions that need to be rectified. One of the things I hope we

can achieve in talking about the ^{صَحَابَةُ رَضِيَ} is to correct our perceptions that are borrowed

from the worldly views. What is right and what is wrong? If we could bring Khālīd bin

Walīd and have him informed about some of the viewpoints that are given by the so-

called scholars related with the issues of ^{جِهَادٌ} I am sure he would say ‘it as Islam of the

Sissies.’ What he would think about us? For Khālīd bin Walīd it was quite lucid

“Embrace Islam otherwise you will have to pay the ^{اِنْشَاءَ اللَّهِ جَزَايَهُ} when we will talk

about ^{عُمَرُ بْنُ خَطَّابٍ رَضِيَ} these issues will become clearer because of the longer term that

^{عُمَرُ بْنُ خَطَّابٍ رَضِيَ} spent as ^{خَلِيفَةً} of the Muslims. So dear brother and sisters, any

change in human life that we want to bring about should be learnt in an intellectual way

and then implemented into action. We will have to fix our mind and not levy any condition thereof. The wrong information that is stuffed in our brain needs to be taken off

by following the way of ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رَسُولُ اللَّهِ and the ^{رَضِيَ} صَحَابَهُ. Our view of the world – our view of the relationship with our brothers is something that needs to be sorted out at

first. Our view of what our responsibility is towards *hakam* of ^{وَتَعَالَى} اللَّهِ مُبَحَّانُهُ وَتَعَالَى is to straighten our views thoroughly before we make any change in our life.

^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رَسُولُ اللَّهِ says: ^{وَالْعَاقِبَةُ لِلْمُتَّقِينَ} . In the end the victory will be for the God-fearing people.

Finally I want to say that we spent a lot of time with ^{رَضِيَ} أَبُو بَكْرٍ صَدِيقٍ. I hope that at least I have achieved one of my objectives if I have made you love, revere and

admire ^{رَضِيَ} أَبُو بَكْرٍ صَدِيقٍ more than you did before. And if that change has happened in your inner feelings then you need to manifest that love by trying to follow and emulate

the ways of ^{رَضِيَ} أَبُو بَكْرٍ صَدِيقٍ because that is the true meaning of love in Islam. Love is not just the feeling that you have in your heart; it is also the earnest desire to be like the

person you love. So we ask ^{وَتَعَالَى} اللَّهِ مُبَحَّانُهُ وَتَعَالَى to make us follow the way

of ^{رَضِيَ} أَبُو بَكْرٍ صَدِيقٍ. We ask ^{وَتَعَالَى} اللَّهِ مُبَحَّانُهُ وَتَعَالَى to bring us together in Janna. And

if there is any issue that is not clear then you may have a private session with ^{رَضِيَ} أَبُو بَكْرٍ in Janna and ask him to clarify to you. Go and visit him; make an appointment with him and in that meeting you will see whether my description of him was right or wrong. Obviously he will look different in Janna because every body else will look different. He

is going to be much taller than how he was in ^{دُنْيَا} دُنْيَا because ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رَسُولُ اللَّهِ says that

you will have the height of ^{آدَمَ} آدَمَ in Janna.

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