

Abū Bakr Siddīq

(Raḍee-Allāhu ‘Anhu)

His Life and Time

by

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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

Tasleeman katheera

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

We ask Allāh to bless this gathering and ask *Allāh Azz-o-Jall* to make it beneficial for all of us. For the past few weeks preparing for this series of talks on Abū Bakr Siddīq (*Raḍee-Allāhu ‘Anhu*). I got to do some reading about Abū Bakr Siddīq (*Raḍee-Allāhu ‘Anhu*). Now we all know that Abū Bakr Siddīq is the greatest after the *Ambiyā’* of *Allāh Azz-o-Jall*. But somehow we always have This special love of Umar bin Khattāb (*Raḍee-Allāhu ‘Anhu*). Every body is impressed with him, the personality of Umar bin Khattāb, the power & and strength of al-Fārūq. We need a lot of study on Siddīq (*Raḍee-Allāhu ‘Anhu*). In the past week I had a chance to make a detailed study of Abū Bakr. Subhān Allāh! His personality is amazing because whenever you prepare a list of good deeds, you’ll find the name of Abū Bakr on the top. Whichever list you scan you’ll find his name therein and it’s the first name.

He was a first Muslim. He was the first Khalīfah. He was the first and the only person with Rasūlullah (*Ṣalla-Allāhu ‘Alaihi Wa Sallam*) during Hijrāh. He was the first to profess Islam and his *īmān* is par excellence. Rasūlullah (*Ṣalla-Allāhu ‘Alaihi Wa Sallam*) says that the *īmān* of Abū Bakr is greater than that of the entire Ummāh even on issues that we regard as normal. Rasūlullah (*Ṣalla-Allāhu ‘Alaihi Wa Sallam*) was once sitting in the masjid with the Ṣaḥābah. He asked: who is fasting this day? Abū Bakr Siddīq said: I am. ‘Who has visited an ill person?’ Abū Bakr Siddīq said: I did. ‘Who has followed the

Janāza?' Abū Bakr Siddīq said: I did. 'Who on this day has given out *sadaqāh*?' Abū Bakr Siddīq said: I did. Everybody else in the masjid is looking around and the only hand is going up is the hand of Abū Bakr Siddīq. In fact in another narration of the *hadīth* this happened after *salāt-ul-fajr* because Rasūlullah (Ṣalla-Allāhu 'Alaihi Wa Sallam) used to sit with the Ṣahābah after *salāt-ul-Fajr* and talk with them in the masjid. For example, they would talk about dreams or discuss on different issues. So after *salāt-ul-Fajr* conversing with them Rasūlullah (Ṣalla-Allāhu 'Alaihi Wa Sallam) asked: Who has today followed the *janāza*? Umar bin Khattāb said: We just started our day. And then he said: Who has given *sadaqāh*? Umar bin Khattāb said: We just started our day. But Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhu*) said: When I was coming to the masjid I saw a poor man outside. So I gave him *sadaqāh*. Who has visited an ill person? Umar said: We just started our day. Abū Bakr Siddīq said: I heard that Abdur Rahmān bin 'Auf was ill. So before I came to the masjid, I went to visit him. Whenever Rasūlullah (Ṣalla-Allāhu 'Alaihi Wa Sallam) asked a question, Abū Bakr would say: I did it. Rasūlullah (Ṣalla-Allāhu 'Alaihi Wa Sallam) said: If these deeds combine together in one person, that person is going to Jannāh. So again whatever list you look at, you are sure to find Abū Bakr Siddīq on the top of it.

Ali ibn-i-Tālib (*Raḍee-Allāhu 'Anhu*) says: ^{هُوَ سَبَّاقٌ} He was the first and whenever we tried to compete with him on any matter, he would come ahead of us. That's xx the statement made by Ali ibn-i-Tālib (*Raḍee-Allāhu 'Anhu*). And we know the story when Umar bin Khattāb wanted to compete with Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhu*). Keep it in mind that competition in good deeds is always good. In Islam we are not supposed to

compete on worldly affairs. When it comes to ^{دُنْيَا} Rasūlullah (Ṣalla-Allāhu 'Alaihi Wa Sallam) says: ^{فَاتَّقُوا اللَّهَ وَاجْمَلُوا فِي الطَّلَبِ} Have *taqwā* of Allāh and take it easy

when it comes to ^{دُنْيَا}. He said: The Holy Spirit, Jibreel (*Alayhis-Salām*) has inspired to me that no one would die until he gets all of his provisions before he expires. So take it

easy in ^{دُنْيَا}. ^{فَاتَّقُوا اللَّهَ وَاجْمَلُوا فِي الطَّلَبِ} 'When it comes to ^{دُنْيَا}, Rasūlullah (Ṣalla-Allāhu 'Alaihi Wa Sallam) says, 'Calm down and take it easy. Look at the

terminology that is used with ^{آخِرَةَ}; In the Holy Quran Allāh *Subhānahu Wa Ta'āla* says:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ (21:90)

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا (3:133)

وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ

You need to compete when it comes to **آخِرَةَ**. Your competition for **آخِرَةَ** is fair. If you do so a place is reserved for you in Janna. Out of every 1,000 human beings only one will be able to enter Janna. 999 will go to Hellfire according to the *hadith* in *Sahih Muslim*. *Allāh Azz-o-Jall* will address to Adam ('*Alaihis-Salām*): Send out the portion of your children that is going to Hellfire. Adam ('*Alaihis-Salām*) will ask: O' Allāh! What portion of my children is going to Hellfire? *Allāh Azz-o-Jall* will disclose out of every thousand 999.

Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhu*) always came out the first and the amazing thing is that it didn't seem as if Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhu*) was doing it to compete with any one. It came natural and look at others they were trying to compete with him. Umar bin Khattab tried to compete with Abū Bakr. Ali ibn-i-Tālib tried to compete with Abū Bakr but Abū Bakr Siddīq was doing it as even if he was living alone he would still do the same thing. That was his natural way. In short one was prone to acknowledge: How can I compete with you when you look so calm, composed and confident and yet you stand first? It doesn't appear that you are trying to rush or hasten for something but you still come out the first.

So I think that the best heading to start the whole series of Abū Bakr is the statement of

Ali ibn-i-Tālib **هُوَ سَبَّاقٌ** he was the first. One may ask the question: How did you do it? How did you pull off such a feat? How did you make it? Because as a human being you have something against you like your age, your mental ability, body strength but somehow it seems that Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhu*) was able to defy all the odds for instance in terms of body strength we know there in not good physical description of Abū Bakr. So in this series let us not only talk about the events and affairs that happened with Abū Bakr Siddīq but also dig deep into his personality. We want you to try to live with him. Try to see how Abū Bakr Siddīq was from the inside. Try to imagine and ponder upon the noble deeds of Ṣaḥābah (*Raḍee-Allāhu 'Anhum*). The more you learn about them the more you would love them. They are not like typical personalities of history having bright and dark sides but no matter how deep you go into the lives of Ṣaḥābah (*Raḍee-Allāhu 'Anhum*) you will find them symbols of goodness. And at the top of them is Abū Bakr Siddīq

Abū Bakr Ibn-i-Abbas (*Raḍee-Allāhu 'Anhu*) says: **كَانَ خَيْرًا كُلَّهُ** (all of him was good – every thing about him was good). So we want to live with the person of Abū Bakr Siddīq and learn about him. Abu Bakr was soft, compassionate and very social. Umar bin Khattāb was stern and firm *Subhan Allah!* We will find during our series of talks on Siddīq whenever we talk about Abū Bakr we also make a mention of Umar and whenever we talk about Umar we end up talking about Abu Bakr. One of them brings the other as if

they were the two wings of Islam. Whenever Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam) was seen people would see him with Abū Bakr on one side and Umar on the other. Ali ibn-i-Tālib says:

دَخَلَ رَسُولُ اللَّهِ ﷺ مَعَ أَبِي بَكْرٍ وَعُمَرَ
 خَرَجَ رَسُولُ اللَّهِ ﷺ مَعَ أَبِي بَكْرٍ وَعُمَرَ

Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam) would go out with Abū Bakr and Umar and come back with Abū Bakr and Umar. Abū Bakr Siddīq represents the soft, compassionate and merciful side while Umar bin_Khattāb represents the punishment of Allāh as Umar bin_Khattāb was the most shocking thing that happened to Shaitān. Whenever Shaitān saw Umar bin_Khattāb he had a bad day. Therefore when Umar bin_Khattāb led a path Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam) said Shaitān would take another path. He tried to avoid him because Umar bin_Khattāb always brought bad memories to him. So we see that they represent two different sides. Uthmān ibn-i-Affān represents shyness. Ali ibn-i-Tālib represents the warrior. Among the wives of Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam) ‘Īshā (Raḍee-Allāhu ‘Anha) represent the inquisitive person. She would always ask questions eager to xxx obtain knowledge that you find a lot with young people while Khadīja had the attitude of more of a mature woman. She was more of psychological support of Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam). Whenever Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam)xxx was in need of someone to lean on he would find his wife Khadīja (Raḍee-Allāhu ‘Anha).

So every *Sahābi* has individuality. We ought to be familiar with the personality of every *Sahābi*. Abū Dhar Ghifārī (Raḍee-Allāhu ‘Anhu) is singular in his own ways. In fact there is a narration that he became Muslim alone; he died alone and he would be resurrected on the Day of Judgment alone. He was brought up in Ghifār which was not a business place like Mecca nor were the natives of Ghifār interested in agriculture and farming like the people of Medina. The people of Ghifār earned their livelihood by raiding caravans of others. So Abū Dhar Ghifārī had to leave his people because of their evil ways and he began to live alone in the desert. When he became Muslim alone out of Ghifār Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam) sent him back to make *dā’wah* to his people. He came back successful as all of his people embraced Islam. Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam) knew the limited abilities of Abū Dhar Ghifārī (Raḍee-Allāhu ‘Anhu) but Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam) also knew some other parts of his personality and its limitations. He told him explicitly: Never assume responsibility even over two people and never take care of the financial affairs of an orphan. He was good on some things but some things Rasūlullah (Ṣalla-Allāhu ‘Alaihi Wa Sallam) told him to avoid. Abu Dardā was an *ābid* and *zāhid*. He led very austere life. Abdur Rehman bin ‘Auf on the other hand was a millionaire.

Subhan Allāh! wealth just flocks to some people. When Abdur Rahmān bin ‘Auf made *hijrah* from Mecca to Medina he was empty-handed. So Rasūlullah (Ṣalla-Allāhu ‘Alaihi

Wa Sallam) put him in ^{أُخُوَّة} (brotherhood) with Sa’ad ibn-i-‘Ibada, one of the wealthy

leaders of al-Ansār. Sa'ad ibn-i-'Ibada told Abdur Rahmān bin 'Auf: If you want I split my wealth into two halves. One half will be for you. I have two wives. I divorce one of them or you choose which one you want; I'll marry her to you; Look at the level of brotherhood and the sacrifice the *Ansār* made for the *Muhājireen*. Keep in mind they

were new Muslims. They didn't go through the ^{تَرْبِيَّة} for a long time but they possessed supreme spirit of sacrifice. Abdur Rahmān bin 'Auf could have easily availed the opportunity of getting half of the wealth that was offered to him voluntarily by Sa'ad Ibn-i-Ibada but he said: No, May Allāh bless you more with family and wealth. And then what did he say? I just want you to point out to me where the market of Medina is. That's what I need. A very short while later Rasūlullah (Ṣalla-Allāhu 'Alaihi Wa Sallam) saw Abdur Rahmān ibn-i-Auf with some yellow powder on his face. That yellow powder was

used for women's make up in the times of ^{رَسُولُ اللَّهِ ﷺ} . ^{جَاهِلِيَّة} asked him how

that powder appeared on his face. He said: I just got married. ^{رَسُولُ اللَّهِ ﷺ} asked

him: What did you pay as ^{مَهْر} for when you came from Mecca you were broke. He said: I gave her gold. He had already made enough wealth and purchased gold to give that

as ^{مَهْر} to his wife. One day people felt as if the earth was trembling, shaking in Medina. They were told that the caravan of Abdur Rahmān bin 'Auf had been arriving from Syria. There were so many camels that one could feel the earth shaking. That was how wealthy he had become by the grace of Allāh Subhānahu Wa Ta'āla. Any way before he passed away, he split up his wealth and gave to his family members but there was so much of it that he ended up with part of his wealth and writing in his will: *I want to distribute it among all of the Muslims who had fought in the battle of Badr and are still alive*. Uthmān ibn-i-Affān was also one of those who had fought in the battle of Badr and though he was then Khalīfat-ul-Muslimeen yet he accepted his portion saying: *The wealth of Abdur*

Rahmān bin Auf is purely halāl (حَالَالٌ); it is hundred percent حَالَالٌ. So how can I turn down such a precious gift from Allāh? This is wealth that has barakah in it. Even though Uthmān ibn-i-Affān himself was a wealthy man, he did not refuse to accept his portion.

So the Ṣaḥābah we see were unique in their character and different from one another. It is important for us to learn about them. We cannot be like them because our faith is not on the same level and we have different propensities with ordinary skills. Not every one could be like Umar bin Khattāb. Nor any one would be like Abū Bakr Siddīq. But if you try you could be like Ma'āz bin Jabal, a scholar or a *mujāhid* like Khālid bin Walīd. They

had different roles. It is important for you to go deep into the study of the ^{صَحَابَةُ} so that you may be able to follow one of them – the one you think your personality most

closely resembles. You can take such a *sahābi* as a role model and the same may be suggested for our sisters who should closely look at the **أُمَّهَاتُ الْمُؤْمِنِينَ** and the **صَحَابِيَّاتُ رَضِيَ**. It is appropriate for all of us to find for ourselves a role model to follow.

Now our lives could be mediocre and normal. Usually on daily basis there is not a lot happening – not many events going on but there would be a transient period where you are faced with an unusual situation that would change the course of your future. These are

called *mawaqif* – in Arabic are called **مَوَاقِفُ**. A *mawaqif* translated literally means a standing point. It's just a moment. It's one moment in your life but it will change the

course of your life. And these **مَوَاقِفُ** are the critical moments in your life that reveal who you really are. These are the tests that you are faced with. Maybe on a daily basis things are going normal and regular. There is nothing really different but there will be one day in a year or one day in a month when something so significant happens in your life testing you where you stand and which position you will take. We don't have the entire life record of Abū Bakr Siddīq (*Radee-Allāhu 'Anhu*) with us. We don't have the 365 days of every year of his life in front of us but we do see a few stations in his life that tell us who Abū Bakr was. Some of the stations were long and some of them were matters of a few seconds. So sometimes hours or days or months could pass in your life insignificantly but then one moment would make a difference and that's why Rasūlullah (*Ṣalla-Allāhu 'Alaihi Wa Sallam*) says: One who speaks one word to please Allāh will be rewarded in Janna. And one word that he speaks to anger Allāh would cause him to be

thrown in the Hellfire for seventy years. So just one word could be a **مَوْقِفٌ**, a standing point, a pivotal point in your life. If you look at the life of Abū Bakr Siddīq there are

many **مَوَاقِفُ** (standing points) but five of them are notable: 1) His Islam: with every

one else there was a **قَبْوَةٌ** – there is a saying in Arabic **لِكُلِّ حَصَانٍ قَبْوَةٌ** (for every horse there is a stumble). Every horse at one moment of time will make a slip and fall down no matter how perfect that horse is; one day that will happen. Now every person who became Muslim faced such a moment of hesitation or for a second thought sitting and thinking a while or for a day or two with the exception of Abū Bakr simply because

as soon as the Message was presented to **أَبُو بَكْرٍ صَدِيقٌ رَضِيَ**, he instantly said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He did not give it a second thought, not because Abū Bakr was an easy person to convince with – not because Abū Bakr changed his mind easily. In fact, Abū Bakr was very positive and clear-sighted in his decisions and that is quite apparent when he became

Khalīfah. Abū Bakr Siddīq had the ability to stand up firmly against all of the ^{صَحَابَهُ} in few issues and at the end it would ensue that he was right. So that was not a person who could be easily convinced by one way or another. When Abū Bakr Siddīq embraced Islam he knew exactly what he was getting his feet into. We'll talk about his Islam later in detail. Why did Abū Bakr immediately accept Islam? Why didn't he give it a second thought? How come it was immediate? We'll get to that. However, this is the

first ^{مَوْقِفٍ} in the life of Abū Bakr that made him outstanding.

2) The second unique point in the life of Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhu*) was the

great event of ^{الْإِسْرَاءُ وَالْمَعْرَاجُ} that happened to ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. I am going through these briefly because I will talk about them later in more detail. When

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} made this amazing journey the secular and materialistic people of Quraish, who would only believe what their eyes could see, their ears could hear and

their hands could touch made fun of ^{الْإِسْرَاءُ وَالْمَعْرَاجُ}. They thought that they got the chance to get rid of Islam for soon the Muslims would be disillusioned when they heard what their Prophet was claiming. In particular Abu Jahl who was a strong advocate of

the ^{كُفْرًا} seemed to be very happy. He went to Abū Bakr Siddīq who hadn't yet heard

from ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} about that event and said to him: Do you know what your friend is saying? He says that he has visited Jerusalem and come back in the same night. He

thought that the ^{إِيمَانِ} of Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhu*) would falter at the unbelievable news and he would say: 'It cannot be true?' But Abū Bakr Siddīq was not a type of person who could be easily beguiled. Since the man speaking to him belonged to

^{كُفْرًا} Abū Bakr Siddīq couldn't take him at face value and at the same time he didn't

want to reject something that ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} could have said. Hence Abū Bakr Siddīq said in a brief statement:

إِنْ كَانَ قَالَهَا فَقَدْ صَدَقَ

If ^{رَسُولُ اللَّهِ ﷺ} said so then it is true; first of all I have to verify. If he did say then it is true. And this is the *munhajab* of *hadīth*. That is the *munhajab* of the *Ulamā* of *hadīth*. I cannot just take it at face value as the narration may be weak. If it is established as *sahīh*, then how can I reject it? I won't say that it is illogical. This type of analogy goes against the grain of the civilized 21st century sages who are not going to entertain these

words: *I will accept as long as* ^{رَسُولُ اللَّهِ ﷺ} *says it is true and it's true because it is wahī from Allāh.*

3) The third stand that ^{أَبُو بَكْرٍ رَضِيَ} took we see when ^{رَسُولُ اللَّهِ ﷺ} departed from this mortal world. The historians describe that moment as extremely shocking and

heartrending that ^{صَحَابِهِ رَضِيَ} ever faced in their lives. Uthmān ibn-i-Affān hid himself in his own house. Umar bin Khattāb was carrying his sword and claiming:

^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} has left us to meet Allāh for 40 days like Musa had left Bani Israel and gone to meet Allāh but then he returned. He said: whoever claims that ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} has died I will cut off his head. Most of the ^{صَحَابِهِ رَضِيَ} were bitterly crying in the *masjid*. That's how they describe the most awful situation of Medina

after ^{رَسُولُ اللَّهِ ﷺ} passed away. It was such a catastrophe that they weren't able to

handle it. Only ^{أَبُو بَكْرٍ رَضِيَ} who had the closest relationship with ^{رَسُولُ اللَّهِ ﷺ} was able to bring them back to their senses. It shows you the steadfastness (^{ثَبَاتٌ}),

^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} of ^{يَقِينٌ} and ^{إِيمَانٌ}.

4) The fourth pivotal point in his is still more amazing: Before ^{رَسُولُ اللَّهِ ﷺ} passed away he appointed Usāma bin Zaid to lead an army and gave them the following instructions. But before I tell you about his instructions just a little background

information: ^{رَسُولُ اللَّهِ ﷺ} appointed Zaid bin Hāritha, his former slave and adopted

son to lead an army that was to fight with the Romans – the first confrontation with the

Roman Empire. ^{رَسُولُ اللَّهِ ﷺ} appointed Zaid bin Hāritha as Amīr of the army.

^{رَسُولُ اللَّهِ ﷺ} had given instructions what to do if the Amīr died. So he said: *if Zaid bin Hāritha dies then Ja'far ibn-i-Tālib is the Amīr. If he dies then Abdullah bin Rawāha is the Amīr* because it was such a risky operation that

^{رَسُولُ اللَّهِ ﷺ} nominated three persons as the heads of the army that was then facing the Roman Empire. They went up north to face the Roman Empire in the first battle between the Muslims and the Romans. The army comprised 2,000 soldiers who had to fight with an army of 200,000. In another narration it is said that it was 400,000. Anyway, the three *Umarā* were killed in the battle and then the Muslims agreed to appoint Khalid bin Walīd as the Amīr of the army and he made a successful retreat to Al-

Medina. Usāma bin Zaid was the son of Zaid bin Hāritha. ^{رَسُولُ اللَّهِ ﷺ} had appointed Usāma bin Zaid to lead the army with the following instructions:

I want you to lead this army and to step with your horses over the land where your father was killed. So take this army to the same place where your father was killed. But

^{رَسُولُ اللَّهِ ﷺ} passed away before the army left. Soon after ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ}

became Khalīfah the tribes around Medina apostated. So the ^{صَحَابَةُ رَضِيَ} came with the

suggestion that ^{أَبُو بَكْرٍ رَضِيَ} should not send the army to be led by Usāma out of Medina. It was his responsibility to protect the city on priority basis because that was the place

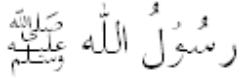
where the ^{صَحَابَةُ رَضِيَ} and the family of ^{رَسُولُ اللَّهِ ﷺ} were not out of danger.

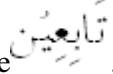
^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} said: Do you want me to reverse the orders that were given by


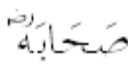
^{رَسُولُ اللَّهِ ﷺ} ? It was his orders to send the army out and therefore it will go out. And even if in Medina I am the only one alive and left alone I will still send the army out. I will give details about the implications of this order and the final stand of the position of Siddīq regarding *murtaddeen* later on.



Now why do we talk about history? Why is it important? Muslim youth today especially in the West lack their identity. We have identity crises. Ask our young brothers and

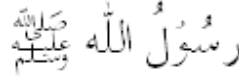
sisters who are brought up in the West about the *Ambiyā'* and the *Sahābah* and you will be disappointed. Then ask them about the superstars and the celebrities and they will cheerfully give you the answers. I give you an example. I was once speaking about Hajjāj bin Yūsuf As-Saqafī before a group of young brothers and sisters in the West. Hajjāj Bin Yousaf As-Saqafī was the leader of Iraq at the time of Bani Umayyad decades and

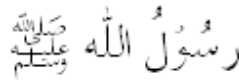
decades after  passed away. He was a brutal dictator and tyrannical

ruler who had killed many of the . After I finished the talk, a teenager walked up to me and said: I have a question. How can Hajjāj bin Yūsuf be so bad and horrible if he is the son of Yūsuf ('*Alaihis-Salām*)? Now you can guess how ignorant he was about both of them and didn't know the difference of thousands of years between them. If I asked him about a singer or an actor or a football player he would have told me all the ins and outs of that personality. So our youth are confronted with identity crisis. And I tell you the truth the blame is not on the youth. Families who are raising up their children in such an environment need to assume their responsibility because neither the school nor

the media is going to talk about the  and the . Nor will the Public School system arrange any lecture about them. The Public School system will tell you about the heroes of the American civil war and the Imperial Britain or the colonial heroes and the kings and queens of the respective countries; they are not going to talk about Khālīd bin Walīd. They are not going to talk about Musa or 'Isā or Ibrāhīm ('*Alaihimus-Salām*). They are not going to talk about Umar bin Khattāb and Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhum*). They are not going to talk about Aisha or Khadīja (*Raḍee-Allāhu 'Anhumā*). So our youth are being deprived of this precious information because of our own negligence. The writers say *if you want to destroy a society sever their roots – cut off their roots and the tree will dry out and die*. If you lose attachment to your heritage and you are separated from your history you are nobody. Therefore, it's extremely important for every one of us to learn comprehensively about our heroes. These are our celebrities we must be proud of; these are our role models and the ones we must follow. It's not enough to know their names because you can't love a person if you just know him by name. You have to know more about them. And *Subhan Allāh!* These people are great; the more you

know about them the more you love them while the celebrities of  - the more you know about them the more you hate them if you have correct  (natural disposition).

 says that a time will come when people would say about a man *ma azrafa* - if I translate this word literally it means Mr. so-and-so is cool. Look at how cool

that person is! Now what kinds of people are called cool today?  says: a time will come when they will say about a person *ma azrafa* (how cool he is!) when

there would be not a single grain of ^{إِيمَان} in his heart. So unfortunately we are living in such times.

We need to learn a lot about ^{صَحَابَهُ} because they compose the important part of our history. ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and the ^{أَنْبِيَاءُ} are the greatest among the mankind and the second best are the ^{صَحَابَهُ}. So these are the two most important groups that we should focus on. When we mention ^{أَبُو بَكْرٍ صِدِّيقٌ} we have to discuss about not only the personality of ^{أَبُو بَكْرٍ صِدِّيقٌ} but also the times of ^{أَبُو بَكْرٍ صِدِّيقٌ}. We shall talk about his khilāfah and everything that happened during his khilāfah. That is the way for us to get real knowledge about Abū Bakr Siddīq and the times of Abū Bakr.

Among the classical sources I refer to first of all is Tabarī as for this particular series I am using is *Tārīkh-i-Tabari*. And then I view *An-Nihaya* of Ibn-i-Katheer and *Tārīkh-ul-Khulafa* by Saouti. Likewise, there are many other sources. Among the contemporary sources is an excellent book written by *Sheikh Ali As-Sallābi* who has done excellent research, consulted all of the classical books and drawn from each one the most important and valid pieces of information. Audio-tapes of Umar Khalid and Turk are also beneficial. Basically every one is going back to the same classical sources that may be termed as the fountain of knowledge. So whether it is audio tapes or contemporary books all of them are going back to the original sources. It's just a matter of research how you did and what particular information you chose and then it depends on how strict a person is in terms of authenticity of the narration because in the classical sources you will find both weak and strong.

The name of Abū Bakr Siddīq: his real name is not Abū Bakr. That was the name given to him by the people. It's a nickname. His original name according to the majority of the scholars is Abdullah. Some say that is 'Ateeq. But most likely 'Ateeq is a description.

Abū Bakr Siddīq is name given to him by ^{رَسُولُ اللَّهِ ﷺ} but his original name that was given to him by his parents is Abdullah. His father's nickname is *Abū Tahāfa*. You'll find that the names that we know are usually not their original names. For example, the name of our beloved Prophet's grandfather is *Abdul Muttalib* but that is not his original name. His original name is *Shaiba*. He was named *Shaiba* (that means old man) because when he was born he had some grey hair. But then he was called Abdul Muttalib as one day when his uncle, Muttalib was bringing him to Mecca people thought that he was a slave boy. So they called him Abdul Muttalib (the slave of Muttalib). That name later

became famous as *Abdul Muttalib bin Hāshim*. Now *Hāshim* is also not his original name, His name is Amr. *Hāshim* means crushing – something that crushes. *Hāshim* was given that name because he was the first one to crush bread in soup and gave it to the poor ones. Before that he gave only the soup but out of his generosity he put in the soup bread and crushed it. So he was called *Hāshim*. It was common in Arabia that someone was given a name and later on a new name was chosen for him. Thus the father of Abū Bakr was called *Abū Tahāfa* but his real name was *Uthmān*.

So Abdullah bin *Uthmān* was later named Abū Bakr that means the father of Bakr or the one of Bakr. Abu means father or one of. Bakr means a young lively camel; it's neither old nor middle-aged. It's quite young, lively, strong and full of vigor. By the way during the wars with the *Murtaddeen* the Arab tribes who had apostated remarked: We are not going to pay our money (of *Zakāt*) to Abū Bakr. Who is he? We used to pay to Messenger of Allāh our money that purified us of our sins but *now who is Abū Bakr?* They began to call him *Abul Faseel* that means the infant camel. What they wanted to make out or what they thought was that Abū Bakr was a weak man and they would not pay the money to Abul Faseel. When they termed him as Abul Faseel, Adī bin Hātim warned them: *You will soon realize that he is not Abul Faseel but Abul Fahd* (one of the stallions). And his words turned out to be true. Abū Bakr Siddīq subdued them at last and they came to realize that Abū Bakr Siddīq was not at all a weak man.

The most famous title given to Abū Bakr is **صِدِّيقٌ** which is derived from **صِدْقٌ** (truth). There are many instances of his candor and truthfulness. The one that [Yeshu mentioned was his famous statement on the eve of **الْإِسْرَاءُ وَالْمَعْرَاجُ** : *If he said that it*

*is true. He was called **صِدِّيقٌ** as narrated in *al-Hākim*. **رَسُولُ اللَّهِ ﷺ** too called him **صِدِّيقٌ** while he was standing on the mountain of **أُحُدٌ** along with **عُمَرُ بْنُ أَبِي بَكْرٍ** and **عُثْمَانُ**. There was a slight earthquake. **رَسُولُ اللَّهِ ﷺ** put*

*his hand on the mountain and said: *Uhad!* Stay firm because on top of you is a **نَبِيٌّ**, a **صِدِّيقٌ** and two **شُهَدَاءُ** and the mountain at once stopped shaking. **رَسُولُ اللَّهِ ﷺ** called Abū Bakr as **صِدِّيقٌ** and Umar and Uthmān*

*as **شُهَدَاءُ** (Martyrs). He was also called **صِدِّيقٌ** because he was so prompt in accepting Islam and firmly believed in the truthfulness of Islam. So this is the most well-known title given to **أَبُو بَكْرٍ**.*

Another name that is given to **أَبُو بَكْرٍ صَدِيقٌ** by the Holy Quran is **صَاحِبٌ** (the Companion). All of the **صَحَابَةُ** are worthy Companions but the Companionship of **أَبُو بَكْرٍ صَدِيقٌ** is unique and unparalleled. **رَسُولُ اللَّهِ ﷺ** and **أَبُو بَكْرٍ صَدِيقٌ** were mutual friends even before Islam. They were also close in age. **أَبُو بَكْرٍ صَدِيقٌ** was only two years younger than **رَسُولُ اللَّهِ ﷺ** while the other **صَحَابَةُ** were very young and Ali Ibn-i-Tālib was a just a boy. Umar bin Khattāb considered to be among the senior **صَحَابَةُ** was 28 years old when he became Muslim. However, **أَبُو بَكْرٍ صَدِيقٌ** was thirty-eight when he embraced Islam. So he was among the closest of **صَحَابَةُ** to the age of **رَسُولُ اللَّهِ ﷺ**.

As mentioned above **أَبُو بَكْرٍ صَدِيقٌ** and **رَسُولُ اللَّهِ ﷺ** had very close and friendly relationship even before Islam. The bond of Islam further extended their friendship. **أَبُو بَكْرٍ صَدِيقٌ** was so close to **رَسُولُ اللَّهِ ﷺ** as if he was created for him. **أَبُو بَكْرٍ صَدِيقٌ** was not only a friend. He was a companion, advisor, financial supporter, body-guard and confidant of **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**. And the name of **صَاحِبٌ** is mentioned in the following *āyah* of the Holy Quran when **أَبُو بَكْرٍ صَدِيقٌ** was accompanying **رَسُولُ اللَّهِ ﷺ** in his journey of **هِجْرَةَ**:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا

(9:40). **اللَّهُ عَزَّ وَجَلَّ** says: If you do not aid him Allāh has already aided him when those who disbelieved had driven him out as one of two when they were in the cave he said to his Companion: Do not grieve. Indeed, Allāh is with us. And Allāh sent down his tranquility upon him and supported him with soldiers he did not see and made the words of those who disbelieved the lowest while the Word of Allāh remains the highest. And Allāh is the Exalted and the Wise. Ibn-i-Hajar Asqalāni comments: The Companion in

this *āyah* is **أَبُو بَكْرٍ صَدِيقٌ** according to the consensus of the scholars and there are many *ahādīth* to state that there is no one who was lucky to share this unique quality of

company with **رَسُولُ اللَّهِ ﷺ** except **أَبُو بَكْرٍ صَدِيقٌ**.

Another name is **الْعَتِيقُ** that means emancipated, the one who is freed from slavery, the one who is liberated. **أَبُو بَكْرٍ** was not a slave in the worldly sense. So what is meant

by **الْعَتِيقُ**? When a slave is freed, *al atq* means freed slave, Aisha says

that **أَبُو بَكْرٍ صَدِيقٌ** was told by **رَسُولُ اللَّهِ ﷺ**: O' Abū Bakr! Be rejoiced with the glad tidings that you are the slave of Allāh totally freed from Hellfire.

He is also called **الْأَتَقَى** that means the most pious. He was given this title by **اللَّهُ عَزَّ وَجَلَّ** in *Sura al-Lail*:

وَسَيَجَنَّبُهَا الْأَتَقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾

(92:17-18). The reasoning behind this is that **أَبُو بَكْرٍ صَدِيقٌ** (we will talk about this later in more detail) used to free the Muslim slaves who were under persecution. He would buy them and free them in the sake of Allāh. But these slaves were generally weak women and children. Now the tradition in Arabia was when a slave was freed he/she retained a relationship of loyalty with the one who freed him/her. It was an association,

not of slavery any more but of strong loyalty. The father of ^{أبو بكر} said to him: O' my son! How come you are freeing women and children who are weak slaves? Why don't you free if you are at all going to buy and then free - some strong men so that one

day they might support you. ^{أبو بكر صديق} said: The reason of what I am doing is just to please Allāh. I am not looking for any worldly benefit. So in his favor

^{اللَّهُ عَزَّ وَجَلَّ} revealed the last āyāt in *Sura Lail*:

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِن

نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾

But the righteous ones will avoid it. He who gives from his wealth to purify himself and not for any one who has done him a favor to be rewarded. He is not paying back any one. He is not doing it for any reward but only to seek the purpose of his Lord, the Most High

and he is going to be satisfied (92:17-21). Thus ^{أبو بكر} was purified and pleased by the grace of his Lord.

^{أبو بكر صديق} was born two years after the year of elephants . The Arabs in those days did not have the calendar system. So whenever an important event happened they would call that year after that event. The year in which Allāh destroyed the army of

Abraha was commonly called ^{عام الفيل} (the year of the elephants). When he became Khalīfah there were few cases that were taken into court. For example, a person claimed that he gave to someone a loan and according to the contract that loan was to be paid back in *Sha'bān*. The problem was that since there was no calendar the contract didn't give any clue as to *Sha'bān* of which year? - this year, last year or next year? Umar bin

Khattāb, therefore, adopted a calendar starting from ^{هجرة}. Anyhow, Abū Bakr Siddīq

was born two years after ^{عام الفيل} and ^{رسول الله ﷺ} was born a few weeks after the event of the elephants. So there was a difference of only two years between them.

Now I want to give you a physical description of ^{أبو بكر} by virtue of which least you

can develop a mental picture of ^{أبو بكر} because one may form a certain image of a

person in his imagination but that image could be wrong if it is not based on factual information. The true image helps you understand the person you have in your mind. If you have *farasāh* (*farasāh* is the art of reading the face) you can tell a lot about any person you see with your naked eyes. The Arabs used to study this science and it is said that Imam Shāfiye went to study *farasāh* in Yemen. It is said that Umar bin Khattāb was also very proficient in it. He saw someone whom he asked: what's your name? He said: my name is flame. 'What's your family name?' He said: my family name is spark. 'What's your tribe's name?' He said: my tribe's name is fire. He said: Go back home because your house is on fire and it turned out to be true. Umar saw another man. He just looked at his face and said: This man is a magician or he was a magician. When he was

enquired he replied: yes. I used to be a sorcerer in the times of ^{جَاهِلِيَّة}. Umar bin Khattāb asked him: What is the strangest thing that you heard from *al-Jinn*? He read

some poetry foretelling the arrival of ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. So if you develop a mental

picture of ^{أَبُو بَكْرٍ رَضِيَ} again you will find a good deal of contrast between Abū Bakr and Umar. Abū Bakr was medium in size, slim and slender - in fact extremely slender.

When ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} gave instructions to ^{صَحَابِهِ رَضِيَ}: you should have *īzār* above the

ankle there was a problem with ^{أَبُو بَكْرٍ رَضِيَ}. *Al-īzār* is like a towel or a *lungee* but the *lungee's* tie is circular while the *īzār* is open. They would wrap towel on the bottom half and if they had enough money then they would buy a second piece to cover their top otherwise they would not cover the shoulders. That was like *īhrām*. Basically it was their dress. Obviously they had different types of clothes that they had but this was the

predominant one. So when ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} heard that the *īzār* should be above the

ankle he went to ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and said: *Yā* ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} my *īzār* does not hold on to my waist. He was so slim that his *īzār* did not hold to his waist and it would fall down and go under his ankle. *What should I do if there is something wrong with that?*

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} said: All right; it's not for you. That shows how slim ^{أَبُو بَكْرٍ رَضِيَ} was. The *īzār* would not hold even to his waist. He had very slim legs. In fact his entire body did not have a lot of flesh. Even his face was skinny; one could see no flesh but bones on his cheeks. And his eyes were deep in the sockets. His skin was very fair. It was

described as being white (^{أَبْيَضٌ}). Now this is obviously relative because the Arabs when they said white it meant fair skin. What we call white now they would call it red. When they said that a person was red or yellow, it meant white. So don't take the words

for colors literally when you are reading the old Arabic text because they would like to

call the Europeans ^{بَيْنَ الْأَصْفَرِ} (the yellow people) or sometimes ^{أَحْمَرٍ} (red). White was fair skin relative to the people living in the desert because they had dark skin.

He was very social person, easily approachable and amiable. Now Umar bin Khattāb, on the other hand, was very tall, well-built and muscular. And that description was also given to Khālīd bin Walīd. So both Khālīd bin Walīd and Umar bin Khattāb were very tall, muscular and well-built and both of them would jump on the horse. Umar bin

Khattāb actually used to advise the ^{صَحَابَهُ}: Jump on the horses when they are running. Don't stop the horse to ride it. His words of advice were amazing. We'll have to think about to get the point behind it. He says walk-bare foot. Run between the targets. In archery they would have two targets. They were to stand next to one target and after throwing their arrows they would walk from this target to the other, pick up the arrows and then shoot at the first target. And he said: Lead rough life and stay away from the

habits of ^{الْعَجَمِ} (non-Arabs) – Stay away from the habits of non-Muslims. Now one would think *why I have to walk bare-foot?* What's the point in that? Umar bin Khattāb does not say: you have to walk bare-foot every day. What he says: once in a while you should be accustomed to difficult life style.

^{أَبُو بَكْرٍ صَدِيقٍ} was really amicable, friendly and good-natured; people loved to sit and talk with him for a long time because he had very kind and compassionate nature while Umar bin Khattāb was, on the other hand, such a commanding personality that the very idea of going to him or passing by him would make one quaver. One day during his

khilāfa he was walking with ^{صَحَابَهُ} down street in Medina. All of a sudden he looked behind. While he turned round, there was a pregnant woman behind him. She was so

terrified that she had miscarriage. Some of the ^{صَحَابَهُ} stated that Umar needed to pay blood money for it was only because of him. But many of them said it was not his problem. He just turned round. When Ali bin Abī Tālib came to know he gave the right *hakam*. He said: Well blood money had to be paid to the poor woman but Umar should not pay from his pocket because, of course, that was not his fault. It should be paid from the (*Bait-ul-Māl*) treasury of the Muslims. From this episode one can imagine how robust the personality of Umar bin Khattāb was. Once Abu Musa Al-Ash'ari knocked at the door of Umar bin Khattāb three times. There was no response. So Abu Musa Al-Ash'ari left. Umar bin Khattāb called him back. He said: How come you arrived and then you are

leaving? Abu Musa Al-Ash'ari replied: I heard ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} say *if you seek permission three times and you are not given any response then leave*. Umar bin Khattāb

said: You will have to bring me a witness that ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} said so. Abu Musa Al-

Ash'ari was then looking for a witness when a gathering of ^{صَحَابِهِ رَضِيَ} saw him. He looked so embarrassed with his pale face. They asked him what happened. He told about the brief conversation between him and Umar bin Khattāb whose words changed the color of his face. That was not intentional but natural posture of Umar bin Khattāb. His presence projected that impression among people.

Abū Bakr Siddīq was a seasoned traveler and successful businessman. He had been around so many places, met a lot of people, knew the leaders of the tribes and was very popular among them. In fact people were more familiar with his face than with that of

^{مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. So in *Hijra* when people saw Abū Bakr Siddīq they would compliment him and ask whom he accompanied. He would say: This man is guiding me through my way. He said so because that trip was top secret and he had to conceal the

identity of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. When he said 'this man is guiding me' the questioner would think he was guiding him through the desert but Abū Bakr Siddīq actually meant

that ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was guiding him to the straight path.

Abū Bakr Siddīq was a specialist in genealogy. He knew the names of the tribes, their origins, where they came from, and even about their ancestries. Thus he was expert in that field. 'Uysha (*Radee-Allāhu 'Anha*) says about him: He was the best man in the knowledge of genealogy and this capability proved to be a highly valuable asset for

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. Whenever he met the tribes in the season of *Hajj* he would always

take ^{أَبُو بَكْرٍ رَضِيَ} along with him because ^{أَبُو بَكْرٍ رَضِيَ} would tell him in detail about them; who they were, where they came from, what qualities they possessed, what the pros and cons of those people were, the location and topography of the area. All of that useful

information was conveyed to ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and his contribution was to such an

extent that most of the conversation with those people was done by ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ}. So

you can easily judge how important asset for ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} he was and such an

inspiring characteristic of ^{رض}أَبُو بَكْرٍ صَدِيقٍ spontaneously attracted the people of Quraish. With these qualities he always came forward and truly proved ^{هُوَ سَبَّاقٌ} (he was always the first and outstanding). But all his traits and peculiarities were only to promote Islam and please ^{اللَّهُ عَزَّ وَجَلَّ}; they meant for ^{آخِرَةً}, not for ^{دُنْيَا}.

وَسَيَجَنَّبُهَا الْأَتَقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾

Whatever he did was merely for the sake of Allāh. He was all good and every thing about him was good except he had hot temper. But he would soon regain his natural temperament, seek forgiveness and apologize. It was his compassionate and kind nature that made him affable and people invariably appreciated his pleasant personality.

However, no human is perfect. So was ^{رض}أَبُو بَكْرٍ صَدِيقٍ. He had slight hot temper. Umar bin Khattāb once remarked: I often tried to avoid the temper of ^{رض}أَبُو بَكْرٍ صَدِيقٍ. Ibn-i-Abbās (*Raḍee-Allāhu 'Anhu*) said:

كَانَ خَيْرًا كُلَّهُ، عَلَى حِدَّةٍ كَانَتْ فِيهِ
Everything about him was good but he had hot temper, but he would come back fast, seek forgiveness & apologize & his compassionate nature made acceptable to people and they appreciate it & they understood this was the personality of Abu bakr

When ^{رض}أَبُو بَكْرٍ became Khalīfah, he said in his first ^{خطبه}: sometimes I may lose my temper. So avoid me when you see me in cross mood because I don't want to harm any one of you. But his temper was never caused by pride; it was natural mode of his personality.

Now to one thing I draw your attention when I talk about ^{صحابه} I want to make sure that I give you the whole picture. So I will try to tell you every thing as much as possible according to my limited knowledge. I won't hide anything and focus on something else just for personal reasons because depending on my ideology or point of view I may take

liberty to choose things from history and hide others. For example, some one who is deeply interested in spirituality would like to highlight the spirituality of Abū Bakr to the extent that he could overlook jihad of Abū Bakr or another who loves jihad talks about the later years of Abū Bakr Siddīq with stress on Jihad and hide other sides of Abū Bakr Siddīq, the family man, the supporter of the poor and the spiritual man. When dealing

with history, especially with the ^{صَحَابَهُ} the best thing is to tell the truth, the whole truth and nothing but the truth because it is better for us to have the whole picture and not to be deceived one way or another. For example I was testing on the set of tapes

on ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. Now there was one issue of something that happened with

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and one of his wives. In the books of ^{سِيرَةٍ} it is usually mentioned in a line or two. But the speaker spoke about that for twenty minutes. Following that sad

episode was the ^{بَنِي قُرَيْظَةَ غَزْوَهُ} of ^{بَنِي قُرَيْظَةَ}, the battle between ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and the

Jewish tribe of ^{بَنِي قُرَيْظَةَ} which usually covers pages and pages in books of ^{سِيرَةٍ} but the speaker curtailed it in four minutes. It's not fair to cover an account of the

whole ^{غَزْوَهُ} in a few minutes or wipe it out. The neglectful treatment is given mainly

because the battle of ^{بَنِي قُرَيْظَةَ} is a controversial issue with the so-called orientalist and enemies of Islam; it is one of the issues they pick and assail our Prophet. But this is

the history and we are proud of every thing that is done by ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}.

In short, we have to speak about every thing publicly and we should not conceal any

thing. There is nothing to hide anything that is related to the life of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} or

the lives of the ^{صَحَابَهُ}. It's all public information and it should be told in to . So we will try to talk about every thing even about their mistakes and slip-ups. Now there are

some figures in Islamic history like generation of ^{تَابِعِينَ} or ^{تَابِعِينَ} or some of the

^{صُوفِيَاءَ} about whom we hear some amazing things like a Sheikh used to pray a

thousand *rak'āt* at night or that a Sheikh used to make ^{خَتَمَ قُرْآنَ} ten times a day. With such things you can't get real picture of any figure. Such incredible things some narrators

could propagate because there was not yet a lot of scrutiny in their lives what we call

as ^{عِلْمُ الرَّجَالِ}. That special generation of ^{صَحَابَةُ} gained the attention of thousands of scholars who studied every thing and reported every thing back. Even Tabari did not study any thing minutely and wrote about every thing that he read or heard from all the available sources. So did *Ibn-i-Katheer*. So did *Ibn-i-Sa'd* – so did *Ibn-i-Hajar*. But after a thorough research you won't have rosy, idealistic images. You will find

that ^{صَحَابَةُ} had shortcomings. They had their low points. They had their differences and disputes. Even at one stage they fought with one another. If you, however,

profoundly study the ^{صَحَابَةُ} and every thing about them you'll realize that they represent the perfection of humanity with all of its shortcomings. They are the best human generation with all of the flaws and failings that inevitably exist in human beings. They were not angels. Nevertheless, after *Ambiyā'* they were the best human beings.

Every human makes mistakes. Only the *Ambiyā'* of ^{اللَّهُ عَزَّ وَجَلَّ} are ^{مَعْصُومِينَ} (innocent) because Allāh made them free of sin.

So it is better to show you the whole picture and not give a rosy, romantic image of any of them that is not only impractical and unrealistic but also detrimental. Why? When we say that they are role models for us it means that we should follow them. If we make them equal to angels or consider them superhuman that will be very depressing and detrimental because we would never try to be like them. At last we'll lose hope. It will make us *give up*. But we should never give up because we see that through their continuous struggle they did their best up to the last moment. Their faith and determination give us hope and boost to make attempt. We must keep on trying even if

we feel that we cannot be like even the bottommost ^{صَحَابَةُ}. No doubt it is a challenging task for us. But why should we be afraid of meeting challenges?

The life style of ^{صَحَابَةُ} was extremely difficult and as human beings they were liable to make mistakes. If in the view of some scholars they made mistake by fighting with each other that was mainly due the unavoidable circumstances and the fact that they were put to very tough test by *Allāh Subhānahu Wa Ta'āla*. But their genuine efforts for doing the best as they thought according to their vision cannot be denied. That is why any

mistake that was committed by a ^{صَحَابِي} or a group of ^{صَحَابَةُ} is called ^{اجْتِهَادِي}. Somebody who is sitting down and doing nothing is not going to make a mistake but

the ^{صَحَابَةُ} had a very, very active life. When you see the ^{صَحَابَةُ} along with all of the events attributed to them and then you look at their life span don't you feel it's a

miracle? How did they do it? How did they get a chance to fight in so many

battles ^{تَبَوُّكَ مَوْتَهُ ، فَتَحَ مَكَّةَ ، حُدَيْبِيَةَ ، خَنْدَقُ ، أَحَدٌ ، بَدْرٌ}. They went for Hajj and

^{حَجَّجَةُ الْوِدَاعُ} and they had time to make ^{عُمْرَهُ} to pay ^{قِيَامُ اللَّيْلِ}, to memorize Quran

and to get training from ^{رَسُولُ اللَّهِ ﷺ} and then to teach. They became Governors, military generals, and then they had huge families. They married to two, three and even

four wives. It was an exception among them to find a ^{صَحَابِي} married to one. They had many children who were all well-nourished and well-trained. They had to run businesses. They had farms. But when you look at all of the events that occurred in the life of

a ^{صَحَابِي} and his wonderful achievement you are filled with surprise. For some body who is comfortably leading a peaceful life facing no challenge through hardships, not tested to limits mainly because he did not go to the battlefield. The battlefield is the

greatest test and the ^{صَحَابِيَّة} didn't go through that once but for so many times and that brought the best out of them. It wasn't in times of peace but during the battles that

the ^{صَادِقِينَ} and the ^{مُنَافِقِينَ} were tested by *Allāh Subhānahu Wa Ta'āla*. That's where

^{نِفَاقُ} was uncovered and Allāh was pleased with the purified generation of ^{صَحَابِيَّة} who were tested to their limits through various adventures. So don't worry about them

because they had been through all the tests. Whatever happened in ^{الْجَمَلُ} or

between ^{عَلِيٌّ} and ^{مُعَاوِيَةَ} is irrelevant when it is compared to the scale of their deeds.

