

Abū Bakr Siddīq

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

This is our second session on the life of Sayyidina Abū Bakr Siddīq (Raḍee-Allāhu ‘Anhu). We talked in our previous session on some background information and introduction to this series. Now we will talk about the family of Abū Bakr Siddīq (Raḍee-Allāhu ‘Anhu). His first wife was *Qateela bint-ul-Uzza* whom he divorced in the times of

جَاهِلِيَّة . There is a difference of opinion whether she later became Muslim or not. She was the mother of Asma and Abdullah. He was also married to Umme Rummān bint ʿUmīr who was one of the early Muslims and the mother of Abdur Rahmān and ‘Aisha (Raḍee-Allāhu ‘Anhum). His third wife was Asma bint ‘Umais. She was the wife of Ja’far bin

رَسُولُ اللَّهِ ﷺ . Asma made *Hijra* with her husband Ja’far to Abyssinia where he was the Amīr of the Muslims; they stayed there

for a long time and returned during the time of غَزْوَةُ خَيْبَرَ in the eighth year of *Hijra*.

He was appointed by رَسُولُ اللَّهِ ﷺ as second in command after Zaid bin Hāritha in

the battle of مَوْتَهُ . So when Zaid bin Hāritha was killed the one who assumed leadership after him was Ja’far bin Abī Tālib. While fighting in the battlefield he was carrying the flag or the banner of war with his right hand. When his right hand was cut he held it with his left hand. Then his left hand was cut and he held it tightly with the remaining part of

his arms. When that was also chopped he hugged it until he fell down as شَهِيد in the

end. In a hadīth رَسُولُ اللَّهِ ﷺ said اللَّهُ مُبْحَانُهُ وَتَعَالَى had replaced his two arms with two wings to fly with to Paradise. So his wife Asma bint Umais was widowed.

It was the tradition of the صَحَابَةُ not to leave any woman single. If a woman was divorced or widowed or didn’t get married early she was not left alone.

So أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ married Asma bint Umais who gave birth to Muhammad Abī Bakr. His fourth wife was Habība bint Khārīja. She belonged to Al-Ansār specifically the tribe

of Al-Khazraj and lived in a place called *Sinha* located in the suburbs of Medina. It was a

little far away from the center of the town and that's where ^{رض}أَبُو بَكْرٍ صَدِيقٌ was residing

when ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}رَسُولُ اللَّهِ passed away. That's why he came late after the news had already spread. Habība bint Khārija (*Raḍee-Allāhu 'Anha*) was the mother of Umm-i-Kalthoom bint Abī Bakr.

Among his children the eldest was Abdur Rahmān bin Abī Bakr. He was well-known as one of the courageous and strong fighters of Quraish and fought against the Muslims in the battle of *Badr*. He was the last person to become Muslim in his family quite late

after ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}صُلْحِ حُدَيْبِيَّةٍ. His second son was Abdullah bin Abī Bakr (*Raḍee-Allāhu 'Anhu*) who played a critical role in *Hijra*. He was injured by an arrow during the siege of Tāif. However he was not killed immediately. His injury was critical but he lived with his injury for some time and eventually died during the *Khilāfa* of his father. He met his death for the sake of Jihad as it was due to the injury caused by that arrow. Later on the

story goes that ^{رض}أَبُو بَكْرٍ صَدِيقٌ retained that arrow with him and during his caliphate when he met the delegation from Tāif he brought out that arrow and asked to whom that arrow belonged. One of them who didn't know the cause of the question said after he took a close look at the arrow: this arrow is mine; I am the one who chopped to prepare it -- I am the one who stuck the feathers in it and I am the one who shot with

it. ^{رض}أَبُو بَكْرٍ صَدِيقٌ said: That's the arrow that killed my son Abdullah. The man

spontaneously said: ^{لِلَّهِ}الْحَمْدُ لِلَّهِ (All the glories to Allāh) who has honored your son

with the highest status of a ^{شَهِيدٌ}الْحَمْدُ لِلَّهِ and who guided me to embrace Islam. Muhammad bin Abī Bakr was brought up by Alī bin Abī Tālib because of the relationship as Asma bint Umais was the ex-wife of his brother. During his *Khilāfa* Alī bin Abī Tālib appointed him as Governor of Egypt. Asma bint Abi Bakr the elder

daughter (older than ^{رض}عَائِشَةَ) played very important role in al-Hijra. She was called the woman of the two belts. Women used to make belts for their waists out of cloth. She was

assigned the duty to deliver food to ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}رَسُولُ اللَّهِ and ^{رض}أَبُو بَكْرٍ in the cave. She made two pieces of the belt tied to her waist and put the food into these two pieces.

^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}رَسُولُ اللَّهِ gave the name of *mutaqain* (the woman of the two belts).

Asma bint Abī Bakr got married to Zubair ibn al-Awwām, one of the ten fortunate

^{رض}صَحَابَهُ who were given the glad tidings of Janna. Zubair ibn al-Awwām was a great warrior. He was a bit harsh with Asma bint Abī Bakr and got her do a lot of laborious work at home. One day she went to her father to complain against his rough attitude. He was so tough that once he hit one of the enemy soldiers and split him into two pieces. The sword went down piercing the man into two parts and even cut the saddle of the horse. So

the saddle fell on both sides. The ^{رض}صَحَابَهُ who were surprised with that spectacle said: What a powerful sword you have, O Zubair! Zubair replied: it is the arm that is powerful, not the sword. Then there was a well-known warrior and well-built fighter from Quraish who was called al-Qabsh. He got into a dual with Zubair in one of the battles. This man was completely covered in steel from head to toe with only two small holes for him to see through. Zubair hit him with the spear in that opening but the blade of the spear was so big that it couldn't go through the tiny holes. Zubair ibn al-Awwām pushed it so hard that and he stuck on it with his foot, got through his orbits and did not leave him until he was killed. When he pulled out the spear with the thick blade was nastily bent.

The ^{رض}صَحَابَهُ were amazed to see that blade of steel bent. ^{رض}أَبُو بَكْرٍ صَدِيقٌ wanted to keep it as a souvenir and it was given to him. When he died Umar bin Khattāb kept it as a souvenir and then it was taken by Othmān ibn-i-Affān and afterwards it was inherited by his son Abdullah who kept it with himself until he died.

Asma bint Abī Bakr went to her father to complain about her husband. She said he made her to do all the laborious work cleaning her house, taking care of his kids, grinding the flour, feeding and taking care of his horse and all of that arduous work was too much for

her. So she asked for relief and a servant to help her. ^{رض}أَبُو بَكْرٍ صَدِيقٌ could have sought legal help for his daughter but he advised her: A woman is very lucky to have a righteous husband because in the Hereafter she would be her wife in Janna. So my daughter! Be patient because Zubair ibn al-Awwām is one of those who have been given the glad tidings of Janna. So he thought that it was honor for his daughter to be spouse of such a man. Asma bint Abī Bakr lived more than hundred years without losing any of her mental abilities and was also physically sound not to lose even a single tooth. She died in Mecca

in year 73 of *Al-Hijra*. She narrated 56 ahādīth of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}

Next to her was ^{رض}عَائِشَةُ as we know she was the most beloved wife of

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. When Shāfi'ee would narrate her hadīth, he would say: this hadīth is

narrated by ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} (the daughter of the beloved). Not only she but also

her father was beloved to ^{رَسُولُ اللَّهِ ﷺ}. When he would be in a

gathering ^{رَسُولُ اللَّهِ ﷺ} would stare in eyes of the ^{صَحَابَةُ رَضِيَ} and draw their attention. Once he gazed at Amr bin Al'aas who was a new Muslim and spoke with him

directly. Amr bin Al'aas felt that ^{رَسُولُ اللَّهِ ﷺ} loved him so much. So he

asked ^{رَسُولُ اللَّهِ ﷺ}: Who is the most beloved person to you.

^{رَسُولُ اللَّهِ ﷺ} promptly replied: ^{عَائِشَةُ رَضِيَ}. Amr bin Al'aas again asked: And among

the men who is the most beloved to you? ^{رَسُولُ اللَّهِ ﷺ} said: ^{وَمِنَ الرِّجَالِ أَبُوهُمَا}

(and from among the men her father). So ^{عَائِشَةُ رَضِيَ} was the most beloved wife of

^{رَسُولُ اللَّهِ ﷺ} after ^{خَدِيجَةَ رَضِيَ}. Her marriage with him ^{رَسُولُ اللَّهِ ﷺ} was the

Will of ^{اللَّهُ عَزَّ وَجَلَّ} so that he would become the greatest lady scholar of this *Ummah*

and convey the great treasure of *ahādīth* to the *Ummah*. ^{عَائِشَةُ رَضِيَ} was married

to ^{رَسُولُ اللَّهِ ﷺ} to at the age we generally put our children to school at six because

she was preordained to be the student of ^{رَسُولُ اللَّهِ ﷺ} and later on fulfill the duty of

communicating to the *Ummah* the vast knowledge of *ahādīth*. By the age of 18 when

^{رَسُولُ اللَّهِ ﷺ} departed *Umm-ul-mo'mineen* ^{عَائِشَةُ رَضِيَ} had no children. So she could

devote her full time to teaching the *ahādīth*. She ranks among four of the top narrators of *ahādīth*. There is no book of *hadīth* to be called as *hadīth* if it doesn't have the *ahādīth*

narrated by ^{عَائِشَةُ رَضِيَ}. There is book to be considered as the book of ^{فَقَّهَهُ} if it doesn't have

the ^{عَائِشَةُ رَضِيَ} of ^{فَتَاوَى}. And there is no book of ^{تَفْسِيرٍ} to be called ^{تَفْسِيرٍ} if doesn't

contain the ^{تَفْسِيرٍ} of ^{عَائِشَةُ رَضِيَ}. Indeed, ^{عَائِشَةُ رَضِيَ} is the greatest woman scholar that has

ever lived in this Muslim world. She narrated 2210 *ahādīth*. *Sahih Bokhari* and *Muslim*

agreed on 147 narrated by her. Bukhari narrated 54 ahadith, Muslim narrated 69, She died at the age of 63 in the year 57 of *Al-Hijra*.

Umm Kalthoom, the youngest daughter of ^{رض}أَبُو بَكْرٍ صَدِيقٍ was born after he died.

Before his death he told her daughter ^{رض}عَائِشَةُ: You have two brothers and two sisters. She said: I know my two brothers and here is my one sister Asma - who is the other one. He told her: The other one is in the womb of my wife Habība and I hope it is going to be second sister. What he thought turned out to be true as a few months later his wife gave birth to Umm Kalthoom. She was married to Talhā, Zubair ibn al-Awwām who was also given the glad tiding of Janna. Zubair and Talhā had such a close brotherly relationship you can rarely mention of the name of one without mentioning the other. Zubair and Talhā would lived together and even died together in the battle of al-Jamal. married

daughters of ^{رض}أَبُو بَكْرٍ صَدِيقٍ Asma and Umme Kalthoom both Zubair and Talhā had close family relationship with him.

The Islam of Abū Bakr: I narrate to you the statement of Ibn-i-Katheer in *Al-Bidaya wa-Nihaya* that is the famous monumental work of the great Imam and scholar Ibn-i-Katheer of Damascus. The name of this encyclopedia is the Beginning and the End. And it is literally the beginning to the end. He started from creation and ended his work with the time when the people will enter into either *Janna* or *Nār*. Starting from the story of creation he narrates the stories of the Prophets, describes in detail the *seerat* of Muhammad (SAW) and then after depicting all the historical events up to his times he writes about the signs of the Day of Judgment, *Janna* and *An-Nār*. It is, indeed, one of the best works of history compiled by any Muslim scholar. He writes that the first woman

to become Muslim was ^{رض}خَدِيجَةُ. The first child to become Muslim was Alī ibn-i-Tālib. The first slave to become Muslim was Zaid bin Hāritha and the first free man to

become Muslim was ^{رض}أَبُو بَكْرٍ صَدِيقٍ. His Islam was proved to be more beneficial than that of all of the first believers because as a noble man in the society he used his ability and nobility, strength and wealth, traits and talents exclusively for the service of Islam and the Prophet Muhammad (SAW). When the Prophet gave *da'wah*

to ^{رض}أَبُو بَكْرٍ صَدِيقٍ, he told him: ^{رض}اللَّهُ عَزَّ وَجَلَّ has sent me as a Messenger to warn mankind and I invite you to Islam. Without any hesitation and without any second

thought immediately ^{رض}أَبُو بَكْرٍ صَدِيقٍ said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

لِكُلِّ حَصَانٍ قَبْوَةٌ

There is an axiom: for every horse no matter how good it is there is a stumble and it happens even with the best horses. But they say with

أَبُو بَكْرٍ صَدِيقٍ

that stumble never came. When other صحابه were invited to Islam some of them took minutes, some took days, some took months and some of them took even years, e.g., Khālīd bin Walīd (Raḍee-Allāhu 'Anhu) who had to think about Islam for years. Similarly Amr bin Al'aas (Raḍee-Allāhu 'Anhu) and even Abdur Rahmān bin

أَبُو بَكْرٍ صَالِحٌ حَدِيثِيهِ

Abī Bakr became Muslims after but was so apt and eager that as soon as he received the invitation of Islam he instantly embraced Islam. How come? You may ask the question. Was he a kind of person who could change his mind easily? Was he a person whom one could mold or manipulate with an argument easily? No. That

أَبُو بَكْرٍ

wasn't the personality of because if you look at the time of his Khilāfa you can

أَبُو بَكْرٍ صَدِيقٍ

see that was as firm and unflinching as one could be because we find instances in which every one wavered but he remained steadfast with his unchanging mind till it turned out that he was right to take his decision like how he decided to send the son of Zaid (Raḍee-Allāhu 'Anhu) and how he dealt with Murtaddeen. There was a lot

صَحَابِهِ

of resistance from and they used every convincing argument they could use but in the end his argument prevailed. So how such a man could immediately accept the

رَسُولُ اللَّهِ ﷺ

invitation of ? The only reason is that he was intellectually and instinctively prepared for it. He seemed to have already made a lot of thought about that. So he didn't need to dwell on it. He didn't need to give it a second thought. He didn't

عَائِشَةُ

need to linger on it. He was already prepared. reveals: My father never, ever

أَبُو بَكْرٍ شَرِكٍ

prostrated to any idol. He never committed himself told: 'When I was young, my father took me to the idols and said 'these are your noble gods. Worship them' and then he left me, saying 'these are your noble gods; Worship them'. I addressed to the idols: Can you benefit me? Can you harm me? Can you eat? Can you drink? And then I said to them: I am not going to worship you for you can neither see nor hear.' He was then just a child. You can imagine how sensible he was. His soul was keenly looking for Islam. That is why the moment he was invited to Islam, he readily accepted it. Like him there were some other men who seemed to be waiting for it. The people whom Abū Dhar Ghifārī left in Ghifār were not businessmen like the people of Mecca nor were they agriculturists like the people of Medina. Their profession was raiding and looting the

caravans. But Abū Dhar Ghifārī with his different disposition (**فِطْرَةٌ**) told them that they were wrong. So he left his people. While he was passing by Mecca, he heard that there was someone who was claiming to be a Prophet. So he sent his brother to check it out. He came back with the information that some people said he was magician; some said he was liar; some said he was a poet; some said he possessed demons and some said he was fortune-teller, etc. etc. Abū Dhar Ghifārī angrily said: you have not done me any good. I will go and check it myself. So he himself went to Mecca and met

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

. He was so impressed that he became Muslim then and there. Abū Dhar Ghifārī (*Raḍee-Allāhu 'Anhu*) said about himself: I used to pray to my God to guide me to the right path two years before I became a Muslim. They asked him: How did you feel then? He said that he was impatiently looking for it. He didn't know how to pray but he did pray because he needed the guidance of a *Messenger of God*. When he

saw **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** his **فِطْرَةٌ** assured him that he was the man with whom existed the truth. Salmān Farshī (*Raḍee-Allāhu 'Anhu*) immediately accepted the message

of **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** because he was also fervently waiting for it. So

was **أَبُو بَكْرٍ صَدِيقٌ**; he was eagerly waiting for it.

Not only his mind was clear in terms of unity of God (**تَوْحِيدٌ**) but also his general character and make-up was fine from the very beginning. It is reported by his daughter

عَائِشَةُ رَضِيَ that he never drank even before he embraced Islam. In another narration she says that her father and Otmān ibn-i-Affān didn't touch alcohol and they considered it

حَرَامٌ (illegal) even during the time of **جَاهِلِيَّةٍ**. How did **أَبُو بَكْرٍ صَدِيقٌ رَضِيَ** take that position for alcohol? Once he was enquired by some Muslims if he ever drank

خَمْرٌ (wine) before he became Muslim. **أَبُو بَكْرٍ صَدِيقٌ رَضِيَ** said: **أَعُوذُ بِاللَّهِ** (I seek

refuge in Allāh). They said: How can you say that? He said: I made up my mind to guard my honor and dignity because I experienced that dinking violates the honor and dignity of a person. One day I saw a man who was dead drunk. This man would stick his hand in stool and then after taking bits of it in his hand would try to eat but the moment his hand came closer to his mouth the bad smell of the stool would repel him and so he would push his hands away. He kept on doing that. The smell was repulsing him otherwise he would eat from it. This man seemed to have totally lost his senses. Nothing can be more damaging.

أَبُو بَكْرٍ صَدِيقٌ

had also great proclivity and fondness for *da'wah*, a quality that is stressed by Islam. This is what Ibn-i-Katheer talks about.

أَبُو بَكْرٍ صَدِيقٌ

When embraced Islam he got ahead with every virtue he possessed. He dedicated all his traits for the service of Islam. Soon after he became Muslim he started inviting his acquaintances towards Islam. And look at the names he brought into the fold of Islam: Uthmān ibn-i-Affān, Zubair ibn al-Awwām, Talha bin 'Abaidullāh, Abdur Rahmān bin Auf, Sa'ad bin Abi Waqqās and Abu Ubaidah ibn al-Jarrāh (*Raḍee-Allāhu 'Anhum*). Among them five out of the ten who were given glad tidings of Janna embraced

Islam due to his *da'wah*. Therefore sawab (ثَوَابٌ) of every virtue that they earned

أَبُو بَكْرٍ صَدِيقٌ

would be accumulated in the account of on the Day of Judgment. There were many others who became Muslims because of his *da'wah*, e.g., Arqum bin Abi Arqum, Abu Salma, Ibn-i-Asad. Thus he piled up innumerable blessings for himself.

He was immensely amiable, approachable and well-known all over Arabia due to a very wide range of his social network His vast knowledge about others opened a line of communication between him and other tribes as he knew about the background of the people that facilitated conversation with them.

أَبُو بَكْرٍ صَدِيقٌ

has not narrated many *ahādīth* although he had spent hours and hours

رَسُولُ اللَّهِ ﷺ

and maximum hours with . Probably the main reason is that he passed

رَسُولُ اللَّهِ ﷺ

away very early just two years after . He had to bear the hardships and persecution as the other Muslims went through. He was tested like every one else was

tested by **اللَّهُ مُبْتَلَاةٌ وَتَعَالَى** . When the Muslims reached 38 in number, he felt that they had reached a stage where they could publicly proclaim the message. So he said to Muhammad (SAW): O' Messenger of Allāh! Now we should make the message public.

رَسُولُ اللَّهِ ﷺ

responded: Not yet (because **أَنَا قَلِيلٌ**) we are few in number.

أَبُو بَكْرٍ صَدِيقٌ

But thought that their number was enough. So he kept on insisting until the Messenger of Allāh agreed. The relation between them was so close that only Allāh knows about the conversation that went between them. So

after ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} accepted the advice of ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} they went to a place where almost all of the *mushrikeen* were present along with a small group of ^{صَحَابَةٌ رَضِيَ}.

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was sitting next to ^{أَبُو بَكْرٍ رَضِيَ}. Abū Bakr Siddīq (*Radee-Allāhu 'Anhu*) delivered the speech that is considered to be the first public speech ever delivered

for preaching Islam by any one of ^{صَحَابَةٌ رَضِيَ}. Thus ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} is not the first Muslim, the first person after the ^{النَّبِيَاءِ رَضِيَ} to enter into Janna, the first *Khalīfa* and the greatest of *mo'mineen* but also the first public speaker in Islam. He stood up and first of all proclaimed his own *shahadah* saying

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

The obvious response was the severe and sudden attack of *mushrikeen*. All of them sprang on him. Among the attackers was 'Utbah bin Ra'biah who threw him to the ground, took off his shoes and started hitting him violently in the face until *Banu Taim*, the tribe of Abū Bakr rushed in to push away the attackers otherwise he would have been murdered by the way he was being beaten. His face was utterly disfigured and his nose was filled with blood. After being severely injured he thoroughly lost his consciousness. The clan of *Taim* and his father standing around him thought that he would hardly survive. So they warned 'Utbah: If our man dies, then we are not to spare you, 'Utbah! And thus there would have started a war in Quraish because you know the tribal system. *If you kill one of our men, we shall kill one of yours.* That was so serious. Murder of a man is not taken lightly among the tribes. Though *Bani Taim* was considered a small tribe in Quraish and was not so strong yet its men (even though they were *mushrikeen*)

resolved: If our man dies we will kill 'Utbah. Hours later ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} regained consciousness and what was the first thing he said? Please. Let me know how is the Messenger of Allāh? The people of *Banu Taim* started cursing and yelling at him. They said: you got into this trouble only because you followed him. This is the man who brought disunity among Quraish. The people of Quraish always accused Muhammad (SAW) for bringing disunity among them and making them break their ties to kingship because in one family they had Muslims and non-Muslims and that caused rift from the top of the society down to each individual family. So they always used to say:

فَرَّقَ بِيَجْمَاعَتِنَا (This is the man who brought disunity among our classes).

اللَّهُ عَزَّ وَجَلَّ has called the Holy Quran ^{فُرْقَانٌ رَضِيَ}. It separates between good and evil. So that break was seen even among the families. Some people will choose the truth

(الْحَقُّ); some will choose the falsehood (الْبَاطِلُ). Banu Taim were upset

with ^{أبو بكر} because they said: you got into this trouble only because of ^{محمد}. We were going to fight a war if you died because of this trouble. Woe to you if instead of taking care of yourself and your tribe, you are asking about the same man while you are on the verge of death. So they got very angry by with his words and walked out. What a

great test! ^{أبو بكر} was under tremendous pressure yet so anxious about ^{محمد}. The people of Banu Taim and his father, Abu Quhāfah, left him. His mother when she knew about his precarious condition rushed to see her son and brought some food and water for him. He asked her how Muhammad (SAW) was. She said: I have no idea about him. Forget him and eat some fruit and drink. But he said: No, my mother, first of all go to Umme Jamīl and ask her how Muhammad (SAW) is. So she went to Umme Jamīl and

told her how her son was worried and wanted to know about ^{محمد} Umme Jamīl

who had secretly embraced Islam said: I have no idea about ^{محمد} and I don't know hat happened to your son. She wanted to protect herself because in those days the

Muslims were few and very weak and the mother of ^{أبو بكر} was not Muslim. But she added: If you don't mind I would like to see your son. She wanted to protect herself but

at the same time she was concerned about ^{أبو بكر صديق}. So Umme Jamīl went along with her to see her son. When she saw how badly injured he was she screamed and said:

the people who did this to you are absolutely ruthless people. ^{أبو بكر صديق} said: O'

Umme Jamīl! How is ^{محمد}? Umme Jamīl said: your mother is here

listening. ^{أبو بكر} said: Don't worry about her. Just let me know how he is. Even though my mother is non-Muslim but she is trustworthy and you can speak in front her.

She said: ^{محمد} is healthy and fine. ^{أبو بكر} said: I am not going to eat or drink anything unless I see him. So they took him late at night on their shoulders

to ^{محمد} because he was quite unable to walk. As soon as ^{رسول الله} saw

أَبُو بَكْرٍ صَدِيقٌ

he stood up and kissed him. He felt aggrieved at his critical state.

But أَبُو بَكْرٍ صَدِيقٌ said: O' رَسُولُ اللَّهِ ﷺ ! I am so happy to see you and I am feel no pain whatsoever. It's small injury on my face and I hope to recover soon.

إِلَّا أَبْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾

It shows that أَبُو بَكْرٍ صَدِيقٌ was a paragon of devotion who wished to sacrifice

everything for the sake of اللَّهِ عَزَّ وَجَلَّ. One of the صَحَابَةُ Abdullah bin Amr bin

Al'aas was asked by تَابِعِينَ : What is the worst episode you ever noticed of Quraish

persecuting مُحَمَّدٌ ﷺ ? He said: one day I saw Quraish all of a sudden attacking him.

They were grabbing, pulling and yelling at him and then I saw أَبُو بَكْرٍ صَدِيقٌ pushing them

away and saying at the top of his voice: أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ Are

you killing a man just because he says *My Lord is Allāh*? This is in *Bokhari* and there is another narration that might be about the same incident. Asma bint Abī Bakr (*Raḍee-Allāhu 'Anhu*) said: We were once at home. Somebody came to us and said to my father:

Go and help your friend. He immediately rushed to help رَسُولُ اللَّهِ ﷺ who was

being attacked by a huge gang of people. أَبُو بَكْرٍ صَدِيقٌ was all alone but he was trying hard to push them away and saying:

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

(40:28) Are you going to kill a man just because he says Allāh is my Lord? And then they

left مُحَمَّدٌ ﷺ and attacked أَبُو بَكْرٍ صَدِيقٌ. But he kept on fighting with them and

when he came back all the صَحَابَةُ admitted the courage and fortitude of أَبُو بَكْرٍ صَدِيقٌ.

Years after أَبُو بَكْرٍ صَدِيقٌ passed away Alī bin Tālib as *Amīr-ul-mo'minīn* standing on the

أَيُّهَا النَّاسُ! مَنْ أَشَجَعُ النَّاسِ؟

pulpit asked a question: "O" people do you know who is the most brave and courageous of men? What would you expect the answer to be? You! Alī bin Tālib (*Raḍee-Allāhu 'Anhu*) was recognized as the most courageous the fact no one would dispute. The courage of Alī bin Tālib is beyond all doubt and his stories of courage are well-known. So they said: No doubt, you are the most courageous of men. Alī bin Tālib said: I have never faced an opponent one to one and lost. But the most

courageous of men is ^{أَبُو بَكْرٍ صَدِيقٌ}. He said in the battle of Badr we built a shed

for ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} we asked for a volunteer to be the security guard of ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} in

that difficult day and the only one who was there was ^{أَبُو بَكْرٍ صَدِيقٌ} and I could see

him holding his sword in his hand going around the tent of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} guarding

him from every direction. Thus to the best of my knowledge and belief ^{أَبُو بَكْرٍ} is the most courageous of men. And then he said: One day in Mecca when the enemies

attacked ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} from every direction no one went to

help ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} except ^{أَبُو بَكْرٍ} and he was pushing the ^{كُفَّارَ} away and

saying ^{أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ} Are you killing a man just because he

is saying My Lord is Allāh. Now this is an aya of Quran that talks about a very righteous man called *mo'min* of *Firaun*, very long story talking of a member of a family of *Firaun* who became a believer and Quran gives a long narration of his story. Alī bin Tālib after he mentioned these two events, the one in Badr and the other in Mecca, he started crying and he covered his face with this clothes soaked with his tears because it brought back the

memories of ^{أَبُو بَكْرٍ صَدِيقٌ}. Look at the love he had for ^{أَبُو بَكْرٍ صَدِيقٌ}. He said: I ask you in the name of Allāh to tell me who is better – the *momin* of *Firaun*

or ^{أَبُو بَكْرٍ صَدِيقٌ}? Everybody was silent. Alī bin Tālib said: In the name of Allāh one

hour in the life of ^{أَبُو بَكْرٍ صَدِيقٌ} is worthier than the whole life of the *mo'min* of *Firaun*. Ibn-i-Katheer stated when he embraced Islam his entire wealth was devoted for the service of Islam. During the years of *da'wah* in Mecca he would use his money to

support ^{مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ} and support anybody who was in need among the newly formed community of the Muslims. Bilāl was a person who was cut off from the society around him. He was a foreigner from Africa going through servitude of one of the worst figures and tyrants of Quraish in Mecca, Umayya bin Khalaf. Nevertheless, when Bilāl became Muslim, he had the courage of saying before one of the most impressive men of Quraish:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ . In fact every single man

among the weak ^{صَحَابَةٌ} did give in at one point or another to the demands of the people of Quraish except Bilāl. He never compromised. He never gave in even though

there was excuse under coercion under the state of ^{اِكْرَاهٍ} if you are forced and coerced

then ^{اللَّهُ عَزَّ وَجَلَّ} would excuse you but Bilal bin Rabah never gave in. So Umayya bin Khalaf would deprive him of food and then send him at noon in the blazing sun in the deserts surrounding Mecca. He would have lain with his bare back on the burning sand and order his servants to carry a huge rock to place it on his chest of Bilāl with the threatening words: I am going to keep you in that way until you die or you give up the religion of Islam. But Bilāl was never frightened. He would keep on saying:

أَحَدٌ أَحَدٌ Allāh is one; Allāh is one. Later on was asked: Why did you particularly choose this word and repeat it again and again? What did Bilāl say? Because I realized that that is the word that angers Umayya the most. He never tried to please Umayya bin Khalaf. Let us pray to Allāh that He gives all of us the very spirit we have totally lost.

^{أَبُو بَكْرٍ صَدِيقٌ} went out of Mecca to the spot of Bilāl in order to bargain with Umayya bin Khalaf. He asked him: Why have you become so merciless and continue to persecute this man? Umayya bin Khalaf said: it is all because of you. Therefore you take care of this problem. You are the one who caused this in the first place.

^{أَبُو بَكْرٍ صَدِيقٌ} said: O. Kay; sell him to me. He said: I am ready. For how much? In

one narration it says 40 okias of gold. ^{أَبُو بَكْرٍ صَدِيقٌ} said: I accept. Umayya bin Khalaf said: You could have refused; I would have sold him to you half that price.

^{أَبُو بَكْرٍ صَدِيقٌ} said: Had you asked me double that price I would have paid it. So he bought Bilāl. Bilāl was now his master but he immediately freed him and told him: Now

you are free. Later on ^{صَحَابِيَّة} acknowledged: A noble man has been freed by our noble man. So Bilāl was considered to be the noblest one among the Muslims and according

to ^{رَسُولُ اللَّهِ ﷺ} he was one of the great ^{مُجَاهِدِينَ}

Zaid bin Hāritha was an Arab, Sohaib was Rumi, Salmān Farsi was Persian, Bilāl was African and all of them were slaves. When the orientalist talk about slavery in Islam they compare it to their version of slavery which is based on discrimination, color or ethnic factor while slavery in Islam is free from all kinds of discrimination. In reality Islam is much interested in freeing slaves than any other religion in the world. Zanneera

was also a Persian and she was freed by ^{أَبُو بَكْرٍ صَدِيقٌ}. As soon as she was freed she became Muslim but unfortunately lost her sight. The Mushrikeen said: It is punishment for her from our gods. It was a test for Zanneera to see how firm her īman was. Zanneera said: No. it's not Laat-o-Uzza but Allāh who gives sight and takes it away. Due to her firm faith in Allāh she soon got her sight back. Or it was a test that was over because she passed the test and achieved her sight back. Aamir bin Sohaira who was persecuted was also purchased and then freed by him. He later on became his servant and died as a *Shaheed*. An-Nehdia, her daughter was enslaved by a *Mushrik* woman of Quraish who would put her to very laborious and tough work. She was also purchased and later on freed by him. Then there was a woman, Jāriya who was from the tribe of Umar bin Khattāb. Omar bin Khattāb volunteered to punish this woman. She wasn't his slave but he hated Islam so much that he volunteered to torment her. He would go and punish her and then he would get tired. He would say: Listen. I am leaving you not because I am going to have mercy on you. I am leaving you because I am tired. He doesn't want to give her any break. She would respond: It is Allāh who gives me break. Allāh would make him tired and exhausted. He purchased her and freed her.

This became a joke among the people of Quraish. They would make fun of ^{أَبُو بَكْرٍ} and call him foolish. Why? Traditionally when a slave was freed he/she would retain a bond of loyalty out of gratitude with the one who freed him/her and would offer protection in case he/she was in danger. Therefore they would like to free only strong and sturdy slaves so that with their potential they could be source of protection for them. So people of Quraish made fun of him as he was freeing the women and weak men unable to give any advantage or provide any sort of security to him. Even his father came to him to advise: My son, why are you freeing these weak people? Why don't you free some strong men so

that they would help you in future? ^{أَبُو بَكْرٍ} responded: I am doing it for the sake of Allāh and not for the sake of dunya. For the reasons the *āyāt* of *Sura Lail* were revealed:

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ
نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾

It says that one who will be spared from the fire is the one who is **آتقى** (One of the

names of **أبو بكر** is **آتقى**), the one who gives for the sake of Allāh, seeking no pay-
back in *dunya*. He is doing it only to please Allāh. And then the last *āyah* in the Sura

says: **وَلَسَوْفَ يَرْضَى** Of course, Allāh will very soon pleased and happy. It's promise
from **اللَّهُ عَزَّ وَجَلَّ**.

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