

-+Abū Bakr Siddīq

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

In the previous lectures we mentioned how ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} embraced Islam, his *da'wah* and the trials he went through. As the persecution was exceeding beyond limits and it was becoming exceedingly difficult to cope with the atrocities and brutalities of the

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} *mushrikeen* allowed the ^{صَحَابِهِ رَضِيَ} to leave Mecca. Whoever wanted

to leave for Habasha or Abyssinia he was free to go and after the ^{صَحَابِهِ رَضِيَ} showed their

maximum and unparalleled patience ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} wanted a make a way out for them. As he gave them permission to go to Abyssinia many of them availed the

opportunity. Among the ones who stayed behind was ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} who wanted to remain with his beloved Prophet but then he was also obliged to leave for Abyssinia. So while he reached a few days' distance away from Mecca at a place called *Balk-ul-Ghaman* he met Ibn-i-Dubanna, the leader of a tribe called *Al-Qara*. Ibn-i-Dubanna

asked ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} where he was going to. ^{أَبُو بَكْرٍ رَضِيَ} told him: My people have driven me out of my land. So I want to travel through the earth that belongs to

Allāh. ^{الْأَرْضُ لِلَّهِ} and I hope to find a suitable place to worship ^{اللَّهُ عَزَّ وَجَلَّ}. Ibn-i-Dubanna was a man who didn't belong to Mecca but he knew Abu Bakr and had already heard a lot about him. He said: For a man as you are with an honorable status it is inappropriate to leave you land nor you ought to be driven out because you are the man who assists the needy, so kind to the poor and your kinship and highly generous toward the guests and stand up for every good cause. You should go back and I will give you my pledge for your protection. There was a system in Arabia called *ijarah* whereby some one could get protection and any leader of the people or anyone enjoying high status could provide protection to any one. According to the rule once the shield was given to someone was precisely observed not to be violated at any cost under any circumstances. The people used to honor the *ijarah* because they knew that in case of violation of the protection there was chance of bloodshed. So Ibn-i-Dubanna taking that position showed

how much respect he had for ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} even though he was a *Mushrik* and not a

Muslim but the reputation of ^{أبو بكر} was so high that every body soon came to know

that Ibn-i-Dubanna was going to give protection to ^{أبو بكر صديق}. Now it is noteworthy that no person outside Quraish would give ijarah to somebody from Quraish because they were deemed as the highest. But Ibn-i-Dubanna was going to take risk as he

took ^{أبو بكر} into Mecca and said to Quraish: I am giving him my protection. The people of Quraish said to Ibn-i-Dubanna: We do not allow any one to defy our general rules of protection; however, we'll honor your protection provided you impose a

condition on ^{أبو بكر} to pray at home and not pray or preach publicly so that our men

and women may not be deceived. For some time ^{أبو بكر صديق} fulfilled this condition

but then it was against the temperament of ^{أبو بكر صديق} for it was he who had urged

^{رسول الله} for public proclamation of Islam. It was not possible for him to remain isolated; he wanted to pray in public in front of every one but at the same time he did not want to break the agreement he made with Ibn-i-Dubanna. So he decided to pray in the front yard of his house. He remained within the house but it was in open. Now

^{أبو بكر صديق} was praying in the front yard of his house. Having a very soft heart whenever he recited the Holy Quran he started crying and tears rolled down his cheeks.

That's why when ^{رسول الله} asked ^{أبو بكر} to lead the people on ^{صلاة},

^{عائشه} requested that let Umar (*Radee-Allāhu 'Anhu*) lead the prayer because her father had lenient heart and whenever he prayed he would cry.

So ^{أبو بكر صديق} would be praying in his front yard and children, women and the youth would gather and watch him praying. It was invariably a very impressive scene. So

the people of Quraish got angry because they knew the power of his ^{صلاة} done with utter devotion (*khush'oo*) and was likely to attract them towards Islam. They went to Ibn-i-Dubanna and complained: Our agreement that prayers would not be made public is not

being disregarded. So Ibn-i-Dubanna went to ^{أبو بكر صديق} and said: Listen! The people of Quraish do not allow you to do this. So you either go back and pray into your

room or I will be obliged to withdraw your protection. ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} said: I absolve you of the right of my protection and I am contented with the protection of ^{اللَّهُ عَزَّ وَجَلَّ}.

You may remember when Allāh tested Zunnaira by testing her sight, the similar thing

happened to ^{أَبُو بَكْرٍ رَضِيَ}. As soon as the ijarah (bond of protection) ended he proceeded to pray in front of *Ka'ba* publicly. One of the sufaha (ignorant folk) of *Quraish* came and

hit ^{أَبُو بَكْرٍ رَضِيَ} ^{أَبُو بَكْرٍ رَضِيَ} spoke to Walid bin Mugheera and said: Can't you see what this ignorant man is doing? And Mugheera replied: you are yourself

responsible for this. ^{أَبُو بَكْرٍ رَضِيَ} only said: O' Allāh! You are so Compassionate and Merciful. He was being beaten up but he was saying: You are so Compassionate and

Merciful. ^{الْحَمْدُ لِلَّهِ} you have to praise your Lord for every thing. If some thing good

happens you say ^{الْحَمْدُ لِلَّهِ} – if something bad happens do say ^{الْحَمْدُ لِلَّهِ} because each and everything good or bad descends from Allāh. We are property of Allāh. He has the right to do with us in whatever way he likes.

We talked about the vast knowledge of genealogy that ^{أَبُو بَكْرٍ رَضِيَ} possessed.

So ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} ^{أَبُو بَكْرٍ رَضِيَ} took along with him to introduce himself to the tribes at the eve of Hajj as that was the time when all of them used to gather.

So ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} would go around to the different tribes and invite them to Islam

and also asked them for protection (^{نُصْرَةَ}) and ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} did that for very long

time. He was looking for ^{نُصْرَةَ} (protection for the religion). So he would take

^{أَبُو بَكْرٍ رَضِيَ} along with him. Now this story I am going to mention was narrated by Alī bin Tālib (*Radee-Allāhu 'Anhu*). He said: We were visiting the different tribes in their

camps. So he came to a tribe with ^{أَبُو بَكْرٍ رَضِيَ} as his spokesman. ^{أَبُو بَكْرٍ رَضِيَ} asked him: Where are you from? They said: From *Rabi'ah*. He said: From which part *Rabi'ah*?

They said: From Hamat al akbar *Ni'mat-ul-Uzma*. He said: From which part of *Ni'mat-ul-Uzma*? They said: From *Dahal-al-Akbar*. *Rabiah* is a tribe in Iraq and *Ni'mat-ul-Uzma* means great forehead and then *Dahal-al-Akbar* means Dahal, the Great. So there are Dahal, the Great and Dahal, the Small. And it is a very fine line between the tribes

because they all fall under *Rabiah*. ^{أبو بكر صدیق رضی} said: Well, then does the man Auf, who says there is no free man in the valley belong to you? They said: No. He said: What about Hauf-al-Adhan, Qātil-ul-Malook, the one who killed the kings? Does he belong to you? They said: No. He said: what about Muzdalif who had a unique turban? Does he belong to you? They said: No. He said: What about the maternal uncles, the Kings of Kinda? They said: No. He said: Then are you relatives of Kings of Dakhan?

^{أبو بكر صدیق رضی} said: Then you are not from the Dahal-al-Akbar. Then you are from the small Dahal. Look at the questions he was asking which show the detailed knowledge

of ^{أبو بكر صدیق رضی}. Then a very young man from that tribe came to ^{أبو بكر رضی} and grabbed his camel. He said: you asked us and we responded. Now it's our turn to ask

questions and you will respond. Where are you from? ^{أبو بكر صدیق رضی} said: I am from Quraish. They said: Well, then you are our leaders because you are from recognized Quraish. What part of Quraish you are. He said: From *Taim* of *Murra*. *Taim* in Quraish is deeded is a very small and weak clan; it's not larger like Banu Hashim family

of ^{رسول الله ﷺ} or Bani Makhzoom, the family of Khalid bin Walīd. These were the great families of Banu Umayya. Banu Taim is a very small tribe in numbers and in tribal system the strength of tribes depends on large numbers whereas the Taim was a very

small branch of Quraish. So when this young man heard 'I am ^{أبو بكر رضی} from Taim he said: you have shown the targets where to shoot. Now this is my opportunity to ask you further questions. He said: Usaib bin Qulab invaded and unified Quraish and was called

the Unifier. Was he from your people? ^{أبو بكر رضی} said: No. He said: What about Abdul

Munaf who inherited everything from his father? Was he from your people? ^{أبو بكر رضی} said: No. He said: What about Amr bin Abdul Munaf? He used to crush bread in the soup

for the pilgrims and was called Hashim. Are you from his people? ^{أبو بكر رضی} said: No. He said: What about Shaibat-al Hamd, Abdul Muttalib, the one who used to feed the animals in the land and the birds and beasts and whose face looked like a moon in the dark night?

Are you from his family? ^{أبو بكر رض} said: No. And then he asked: Are you from the

people of *Ifadha*, the ones who took care of the pilgrims? ^{أبو بكر رض} said: No. He said:

Are you from the *Ijaba*, the ones who have the keys of ^{أبو بكر رض} *الكعبة*? said: No. He said: Are you from the people of *Nadva*, the leaders of the Council of the

Quraish? ^{أبو بكر رض} said: No. He said: Are you from the people who serve the pilgrims

with water? ^{أبو بكر رض} said: No. ^{أبو بكر رض} was then getting agitated as he had nothing to say except 'No' to all of his questions. He pulled away his camels, walked away and left the young man because he was making him embarrassed. The young man smiled and wittingly read a line of poetry that means - Your stream was overcome by my river that breaks at once and rides over at another time. If you prove that we are from Dahal-al Asghar had you waited I would have shown you where you belong

to. ^{أبو بكر رض} ^{رسول الله ﷺ} who was beside ^{أبو بكر رض} couldn't help laughing at his

conversation. Alī bin Tālib came to ^{أبو بكر رض} and said: This Bedouin has turned out to

be disaster for you. ^{أبو بكر رض} said: Yes. For every problem is a greater problem and our problems are caused by what we say; I am in the first place to cause this problem. Then

they moved to another camp ground. ^{أبو بكر رض} ^{أبو بكر رض} pointed towards them and said: These are great people. So let's go to them. They were from Bani Shaibān that was a tribe also from Iraq. By the way Imam bin Humbal is from Bani Shaibān. So they went to Bani Shaibān and their leaders were Mafrooq and Qunaisa and bin Shuraiq and Sana bin Hāritha Shaibāni later became great generals in muslim army. And they again noticed it

was again ^{أبو بكر رض} who was the spokesman of ^{أبو بكر رض} ^{محمد ﷺ}. So he walked up to them and then he asked Mafrooq who was closer to him: How large is your fighting force? He said: One thousand (which was really a large number in the desert). He asked: How good is your protection? He said: We do our best. He asked: How strong are you in your wars? He said: We prefer our horses over our children and our weapons over our camels. He then asked: What is the outcome of your wars against your enemies? He said: It is Allāh who gives victory. One day we win; one day we lose. Because of these questions this

man thought that he might be looking for protection of ^{أبو بكر رض} ^{محمد ﷺ}. They had already

heard about him and all of his questions were leading to the same point. So he asked: Are

you the man from Quraish? Pointing to ^{أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ} مُحَمَّدٌ عَلَيْهِ السَّلَامُ said: If you are referring to the Messenger of Allāh, it is he. Mafrooq replied: We have heard that he claims to be

the Messenger of Allāh. The news of ^{مُحَمَّدٌ عَلَيْهِ السَّلَامُ} even though he had not seen him had

spread all the way to Iraq. Mafrooq now turned to ^{مُحَمَّدٌ عَلَيْهِ السَّلَامُ} and asked: What is your message? He said: My message is that there is no one worthy of worship but Allāh and I am the Messenger of Allāh. Then he recited some āyāt from Sura al-Anām which talked about the virtues of Islam and something about *halāl* and *harām*. They were very impressed with the āyāt of Quran. So they wanted to hear some

more. ^{رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ} recited the following āyāh:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

(16:90). Mafrooq said: What have you called to is a very noble message and the people who have treated you so roughly and rudely are truly vicious people. He discerned truth through the beauty and verity of the āyāt of Quran. However, Mafrooq was indecisive to embrace Islam because he wanted to think over it and consult his people. He said: Here are religious leaders like Hainus ibn-i-Qubaisa (pointing toward him). Why don't you get his opinion? Hainus ibn-i-Qubaisa said: Yes. What are you calling to is a noble message. However, if we accept this religion and join it just in one meeting with you that would be inappropriate, hastening and unwise. But let both of us wait until we go back and consult our people. We have to think about it and discuss with our leaders whom we have left behind. And then he turned his attention to Musanna bin Hārithā and said: Why don't you hear what he has to say. Musanna bin Hārithā said: I agree that your message is a noble

message but we are the people who are between two wings. ^{رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ} asked: What is that? He said: On one side is Persia and on the other side is the land of the Arabs. Banu Shaibān are on the borders of the Persian Empire and our agreement with the Persians is that we'll not give refuge to anybody who commits a crime and I think what you are calling to is something that kings do not like and consider it as crime.

(^{سُبْحَانَ اللَّهِ} Look at the wisdom of the kings). Therefore, we may provide you protection from the side of the Arabs because they are tribes just like us and we can give you protection on give and take basis but we may not provide you protection from the side of the Persians because they won't forgive us and you know how their empire is.

رَسُولُ اللَّهِ ﷺ

replied: Your response seems to be nice and polite but this is a religion that cannot stand unless it is sheltered from every direction. Therefore, you will have to offer protection from every side. In Islam there is no give and take, no pick and choose. You will have to take it all. Allāh does not want any party with Him. Therefore if you give something to Allāh and give something else to other than

Him **اللَّهُ عَزَّ وَجَلَّ** will refuse that because He wants you to give everything to Him.

Our heart is wholly for **اللَّهُ عَزَّ وَجَلَّ**. Therefore we cannot sacrifice partially but we

have to sacrifice whole-heartedly for Him. With these words **رَسُولُ اللَّهِ ﷺ** ended

his conversation. However, Alī bin Tālib says: I saw **رَسُولُ اللَّهِ ﷺ** extremely

pleased with the performance of **أَبُو بَكْرٍ صَدِيقٍ** and his knowledge about people.

The next part that we are going to mention is critical not only in the life

of **أَبُو بَكْرٍ صَدِيقٍ** but also highly significant for the whole *ummah* and that is *hijra* of

رَسُولُ اللَّهِ ﷺ. In *Bokhari* **عَائِشَةُ** says: One day during the heat of noon we saw

رَسُولُ اللَّهِ ﷺ coming to us. He was veiled with a turban wrapped around his face.

عَائِشَةُ says: **رَسُولُ اللَّهِ ﷺ** used to visit us every day once or twice but that particular visit was quite unusual because that was scorching noon and at noon in Arabia people usually would take break to have a nap because of the terrible heat of the noon all the business totally stops until the blazing heat calms down and then they go out again. So that was a time when there was no man seen in the streets of Mecca.

أَبُو بَكْرٍ صَدِيقٍ anxiously said: there must be some serious problem otherwise

رَسُولُ اللَّهِ ﷺ doesn't come at this time. **أَبُو بَكْرٍ** asked **رَسُولُ اللَّهِ ﷺ**: Let us find a private corner in your house where we can talk about a secret.

أَبُو بَكْرٍ صَدِيقٍ said: **إِنَّا أَهْلُكَ** - Consider them as your family So your secret is their

secret. ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} said: I have been given permission to make ^{هِجْرَةَ}. The first

thing ^{أَبُو بَكْرٍ صَدِيقٍ} asked was: Will I be your companion? ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} said:

Yes. ^{عَائِشَةُ} says: I never saw a man crying out of his happiness like I saw my father on

that day. Why ^{أَبُو بَكْرٍ صَدِيقٍ} was crying despite the fact that he knew the implications of this journey? This was a journey where his life was at risk. The least punishment if he

was captured with ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} during that journey was execution. So why was he so happy with no protection or security whatsoever? He knew that the Quraish were capable to mobilize every kind of search for them. It was, indeed, a big jeopardy but still

a great achievement for ^{أَبُو بَكْرٍ} for he got the chance to

accompany ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. If he was crying out of his happiness, he was right to do so because it was a great opportunity to spend over eleven days in the company

of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} with nobody being with them. Only he was to enjoy the company

of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} for so many days getting his spiritual nourishment exclusively from the fountain of Prophethood with no interruption whatsoever. That's why

^{أَبُو بَكْرٍ صَدِيقٍ} was exceedingly delighted. ^{أَبُو بَكْرٍ صَدِيقٍ} said: O' Messenger of Allāh! I have two camels ready. He had already prepared two camels for this purpose. Before departure, they hired a non-Muslim guide, Abdullah bin Uraiqat with whom they

made an appointment to meet them after three days at ^{غَارِ ثَوْرٍ} south of Mecca.

At the appointed time at night ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and ^{أَبُو بَكْرٍ} left at the back door of

the house of ^{أَبُو بَكْرٍ صَدِيقٍ}. Going from the north of Medina they went south and

went into the cave ^{غَارِ ثَوْرٍ}. Immediately a mass of search effort was started in every direction by Quraish who mobilized all of their forces to find out

أَبُو بَكْرٍ صَدِيقٌ مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ and مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ . The people of Quraish already suspected

مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ هِجْرَةَ of . So they discussed with one another what to do with him. Shaitan listened to them in the guise of a man. One of them said that he should be thrown in a jail. Shaitan said: No. His errands will come out of jail and his people will spread his message and eventually they would come to rescue him. That's not good solution. Another man said: Well, I think we should exile him. He said: The words of

مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ are so sweet that you would soon find his followers well-prepared to invade you. Don't you have something else in your mind? Now it was Abu Jehl's turn to speak. He said: Well, I think that we should appoint a strong, young man from each clan

and have all of them attack مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ simultaneously and when he is killed, the blood

of مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ will spread over all of the clans of Quraish. Therefore it would become impossible for Banu Hāshim to seek revenge for his blood because they will have to fight every one of us. Shaitan said: That's it. It's right opinion. That's what you should do.

اللَّهُ سُبْحَانَهُ وَتَعَالَى witnessed:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

The كُفَّارِ (of Quraish) are plotting against you to either imprison you or kill you or expel you out of land; They are planning and Allāh is planning too. And of course, Allāh is the best of planners (8:30).

So مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ and أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ were in the cave of ثَوْرٍ while this massive search effort

was going all over. The كُفَّارِ were frantically looking for مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ and أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ in every direction. How widespread this effort was can be judged by the fact that they also

reached غَارِ ثَوْرٍ which is South of Mecca. Now the direction of Medina is north. But

they were looking in every direction and this shows that the كُفَّارِ were not going to leave any stone unturned. They were advancing here and there, to and fro, all around

Mecca in search of مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ and أَبُو بَكْرٍ رَضِيَ . At غَارِ ثَوْرٍ they were standing straight

on top over مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ and أَبُو بَكْرٍ رَضِيَ . When أَبُو بَكْرٍ رَضِيَ saw them standing on top over

them, he whispered to مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ : O' Messenger of Allāh! If one of them just looked

down below their feet, they would see us. رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ answered: O' Abu Bakr!
We are two and Allāh is the third One and He is with us:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

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 and he said to his Companion: Do not

be aggrieved; No doubt Allāh is with us (9:40). So أَبُو بَكْرٍ صَدِيقٌ is mentioned in

Quran as Companion. Allāh duly blessed him with the title of *Sāhib* (لِصَاحِبِهِ). He told his Companion: Do not grieve. Indeed, Allāh is with us. And then Allāh sent down

his tranquility and supported them with soldiers who made the كُفَّارٍ unable to see them and made the words of those who disbelieved the lowest and indeed, the Word of Allāh is

the highest and Allāh is Exalted, Mighty and Wise. وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا

(And Allāh supported them with soldiers. Who are the soldiers? اللَّهُ أَعْلَمُ . But one of

them could be spider. There is a story of the pigeon as well. But it's weak. The people of Quraish made their way to the opening of the cave. And they were about to go in but somebody told them: No, no. Don't go inside. Don't you see that spider's web on the opening of the cave? If anyone had gone therein, that spider's web would have been torn apart. So that weak, insignificant and fragile spider's web kept the enemies of Allāh away

from مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ and أَبُو بَكْرٍ رَضِيَ . Anything can serve as a soldier of Allāh. Anything as water served as soldier of Allāh to destroy *Firaun*. A mosquito can be soldier of Allāh that entered the nose of *Namrood* to dispatch him in a bizarre way. Earth can be soldier of Allāh; it swallowed *Qaroon*. Wind can be soldier of Allāh; it destroyed *Ād*. Lightening/

thunderbolt can be soldier of Allāh; it destroyed *Thamūd*. وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

(74:31). No one knows the soldiers of Allāh but Him. Thus at غَارِ ثَوْرٍ a spider's web blocked the entrance of the cave. You could have a concrete wall and anyone would break through it. But there was a spider's web that prevented the enemies going in. So it's

not your weapon's strength; it is the *Quadrat* of اللَّهِ عَزَّ وَجَلَّ and His Will. Three days later Abdullah bin Uraiqat came. During those three days how did he survive?

Āmir bin Fuhaira went shepherding with his sheep and goats in the desert. And then he passed by the cave to take notice of his goats. Nobody would suspect him for he is a shepherd. Asma bint Abu Bakr would bring them food and she was called as dhat al nattaqin as we earlier mentioned. So Abdullah bin Abu Bakr would spend the day time going from one gathering of Mecca to another only to gather intelligence information.

Thereafter he would go and report to مُحَمَّدٌ ﷺ and أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ and spend the night with them. Since the people of the desert are very good in following footsteps they could easily follow the footsteps of Abdullah bin Bakr. But as he walked with the Shepherd, Āmir bin Fuhaira his sheep following him would erase all the marks of his footsteps all along the way to the cave and on his way back. It was an elaborate plan. Three days later, Abdullah bin Uraiqat, the non-Muslim guide brought two camels which had been

prepared by أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ and then they started their journey. As in stead of going through the traditional rout they wanted to follow the coastal line they couldn't do that except with the help of that guide. So Abdullah bin Uraiqat carried them through that path. It was extremely hot as they were journeying in the midst of summer. They would travel at night and rest during the day time. In Medina, the people were eagerly waiting for

مُحَمَّدٌ ﷺ . They wanted to give مُحَمَّدٌ ﷺ warm welcome and every day in the morning they would go outside of Medina and keep waiting for him until the sun would become too hot for them and then they would go back home.

They were never tired of waiting for him. They didn't know when he would come. As

usual, they were out there waiting for مُحَمَّدٌ ﷺ but as again it had become very hot they turned back to leave for their homes. On their way back two men appeared on the horizon dressed in white clothes. They could be seen very easily in the desert. Zubair ibn al-Awwam who was coming back with his business trip had met them on the way and

given them these two brand new pairs of clothes, one to مُحَمَّدٌ ﷺ and the other

to ^{أبو بكر صدیق رضی} . So clad in new white clothes they were to enter Medina. On the top of a palm tree there was a Jew who saw them in the horizon. He began to cry: O'Arabs! Here is the man you are waiting for. All the people immediately rushed to their homes to

pick up their weapons. It was a ceremonial thing to greet ^{رسول الله ﷺ} along with

their weapons. With their weapons they lined up to welcome ^{رسول الله ﷺ} while he was coming into Medina. Anas ibn-i-Mālik who is one of the Ansār says: I have witnessed two days in Medina. One of them was the best day and the other was the worst

one in Medina. He says the best day in Medina was the day when ^{محمد ﷺ} came in and the worst day was the day when he left us to meet his Lord.

All the men, women and children gathered around ^{محمد ﷺ} and ^{أبو بكر رضی} . Some of

them knew ^{محمد ﷺ} and some who didn't would go to ^{أبو بكر رضی} shaking his hand

thinking he is ^{محمد ﷺ} . It was'nt until the shade moved because they were under

shade. ^{أبو بكر رضی} took a piece of cloth and made a shade over ^{محمد ﷺ} so that the

people could know where ^{محمد ﷺ} was. That was a singular and outstanding

friendship that ^{أبو بكر رضی} had with ^{محمد ﷺ} though he was also his servant. He

would stand up in the sun holding a piece of cloth to provide shade to ^{محمد ﷺ} -- no

matter what we do we wouldn't be able to do being in the service of ^{محمد ﷺ} like

the ^{صحابه رضی} were. We can, however, try our best to make up for by following the way

of ^{محمد ﷺ} devotedly and doing what he loves or advises us to do. If you

love ^{محمد ﷺ} you will do what he loves and that's how he would love you.

Some lessons from this journey: First of all we look at the plan because unfortunately our

Islamic work lacks that dimension. **هُجْرَةَ رَسُولُ اللَّهِ ﷺ** made **هُجْرَةَ** in unusual time. Look at the elaborate planning. He was covered to conceal his identity and during his

journey to Medina the people would come and ask **أَبُو بَكْرٍ صَدِيقٍ** who accompanied him and he would simply say “he is guiding me”. They would understand that he was

guiding him towards the desert but he actually meant **رَسُولُ اللَّهِ ﷺ** was guiding him

towards Janna. **هُجْرَةَ رَسُولُ اللَّهِ ﷺ** wished **هُجْرَةَ** as a top secret mission. They left at night and they left at the back door. They followed the unusual path. They hired a guide. Abdullah bin Abu Bakr was assigned to gather intelligence for them. Asma was bringing them food. Āmir bin Fuhaira would manage to eliminate tracks of Abdullah and provide him milk. All of this was part of the plan. In terms of hiring the guide who was non-Muslim what is the *hakam* in the scholar Sheik Abdul Karim Zaidan state that in seeking the assistance of disbelievers the general rule is that it is not allowed but an exception is made in case: i. An emergency arises to seek the assistance of a non-believer ii. This assistance is not at the expense or compromise of *da'wah*; iii. a satisfactory level of trust in the disbeliever is assured iv. Finally it is not likely to cause doubts among the Muslims. If these guidelines are observed seeking assistance of a disbeliever is permissible. And the scholars add another rule that the disbeliever does not seem to have the upper hand because the Muslims should have the upper hand and the leadership in any situation.

Some lessons from the **هُجْرَةَ** : i. Before journeying an elaborate planning was made by

رَسُولُ اللَّهِ ﷺ . As a Nabi of Allāh **مُحَمَّدٌ ﷺ** could be relieved of the need to follow all of these rules. But as a human being he had to take all the precautionary measures in order to leave them for us as Sunnah. This is how he taught to take preventive and safety measures. This is the right way and he set for us example. He was a

Messenger of Allāh whom we believe to be fully protected by **اللَّهُ عَزَّ وَجَلَّ** at every

step. Allāh clearly told **وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ : مُحَمَّدٌ ﷺ** I will protect you from the enemies (5:67). He was duly guaranteed protection from Allāh. Nevertheless, he went through an elaborate planning that was worked out in detail to tell us *this is my Sunnah and this is my way*. You will break my Sunnah if you don't do this way.

اللَّهُ سُبْحَانَهُ وَتَعَالَى has created laws which we call laws of nature but really they

are laws of **اللَّهُ مُبَحِّثُهُ وَتَعَالَى**. About His laws He specifically declares:

وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا you will not find any change in the laws of Allāh (35:43). If you bring Oxygen and Hydrogen together, you will get water. You will not get nitrogen. That's the Law of Allāh; it never breaks. It never changes. Now just as we find the laws of Allāh in the natural world there are laws of Allāh that govern our lives as individuals, as societies, as nations, laws that govern peace and war, laws that govern

climates and seasons. **رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ** tells us that no one not even a *Nabi* can go against these laws. You have to go along with the laws of Allāh and you are not capable

to break them because there is no concession or favoritism. **اللَّهُ عَزَّ وَجَلَّ** will not give you favor just because you are Muslim. For example, everyone has to seek rizq. Even if

you are a Muslim you will have to work hard to get your rizq? **اللَّهُ عَزَّ وَجَلَّ** will not make drops of rain as bricks of gold on top of you. There is no exception to the rule. Just as the *Kafir* or disbeliever has to struggle and seek *rizq*, you will have to struggle and seek *rizq*; the birds have to go out and seek *rizq*, the beasts have to go out and seek *rizq*. There is no exception to the rule. The laws of Allāh are standardized; they apply to every one. So we shouldn't think that spontaneous, spur-of-the-moments efforts will be rewarded just because we are Muslims and He will do us favor because we are the

followers of **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**. Then we find that **أَبُو بَكْرٍ صَدِيقٌ رَضِيَ** was planning ahead

though he did not know and was not sure if he will make **هِجْرَةَ** with

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He had an earnest desire to be his companion but he had no

guarantee. Until the last moment he didn't know. **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** kept it as a secret.

Nevertheless, **أَبُو بَكْرٍ صَدِيقٌ رَضِيَ** purchased two camels and fed them special food with certain preparations which were expensive but these made the camels strong. He

expected that one day when **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** leaves for **هِجْرَةَ** he might get a chance to be his companion after a month, a year or two years. He was not sure if he would

accompany **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** in **هِجْرَةَ** or not yet he planned ahead. It is not easy to plan when you are unaware of your program and don't know exactly what is going to

happen. But **أَبُو بَكْرٍ صَدِيقٌ** was so ambitious that he was already well-prepared. in the

battle of Tabūk one of the **مُنَافِقِينَ** came to **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and said: O' Messenger of Allāh! I cannot join the battle of Tabūk because of this reason which apparently

sounded as a valid reason. Another **مُنَافِقٌ** would come and say: O' Messenger of Allāh! I cannot join the battle because of such and such reason that also sounded like a good

excuse and they kept on coming to **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and he accepted their excuses.

اللَّهُ عَزَّ وَجَلَّ cautioned him: **عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ** (9:43). May Allāh

forgive you why did you give them permission and then **اللَّهُ عَزَّ وَجَلَّ** said:

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً (9:46). If they would have been serious in marching out they would have made prior preparations for it. But they waited unto the

last moment and would not leave their unfinished business but **اللَّهُ عَزَّ وَجَلَّ** says if they did have the intention to go out they would have prepared for it in advance

وَلَكِنَّ كَرِهَ اللَّهُ انبِعَاثَهُمْ (9:46). However, **اللَّهُ عَزَّ وَجَلَّ** did not want them to go

out. They were **مُنَافِقِينَ** who didn't deserve it. So if you are true Muslim, you have to be prepared for any project that is anticipated or any mission you are called to. The

problem for the **مُنَافِقِينَ** is that they are never prepared for any difficult task. So they never go ahead for any battle they are asked to fight but wait up to the last moment and think that they will be exempted. As Muslims we have to take every command seriously. We can't just think that things will automatically work out according to our desires. iii.

The third lesson is that the whole plan of **هِجْرَةَ** was made in secrecy – every thing to be done was top secret. There is a public stage as well as a secret stage. And that's important for *da'wah*. In some situations things are likely to become difficult, severe and risky. So

in that case we have to go underground. Only **اللَّهُ عَزَّ وَجَلَّ** knows what the future is holding for us. For example, when you read the *ahādīth* about *al-Mehdi* we find that only three hundred will give him *bai'at*. It means this *bai'at* would be in the earlier stage and it must be a secret *bai'at* though afterwards there would be masses of people who would

be eager to give *bai'at*. When **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** talks about the army in Iraq or in Syria

you can imply from the text that there would be a lot of underground work going on. It's not all public. So a time is likely to come when the work would be done in secret and organized manner by the people very small in number. When you go through the profile of the dedicated people you will find they are youth whose sole aim is to serve the cause

of **اللَّهُ عَزَّ وَجَلَّ**. These are young men in the form of groups who do their work in secret in order to avoid any risk of persecution. There is a *Sura* we are told to recite when *Dajjāl* comes out. And these are particularly the *āyāt* of *Sura Kahf* which mention the Muslim youth who had to run away from persecution and hid themselves in a cave. So according to the circumstances we'll act upon *Sunnah* as there is both secret and public work to be done for the cause of Allāh. Satan steadily comes in our way and we need to fight him in order to execute our plans. We have to prepare an antidote to get away every

poison he is ready to give us. **اللَّهُ عَزَّ وَجَلَّ** created Satan as a part of the test that is meant to see how serious and sincere we are when we claim our submission to Allāh and His Prophet. Our life in *dunya* is a test for us both in good and evil. What's the use of having a test if we have only the option of good? We are going to be tested and **اللَّهُ عَزَّ وَجَلَّ** has the right to test us in any form by good or by evil.

Brothers and sisters! When **رَسُولُ اللَّهِ ﷺ** and **أَبُو بَكْرٍ رَضِيَ** settled in Medina, the arrival of *Muhajireen* from Mecca, the most beloved land of **اللَّهُ عَزَّ وَجَلَّ** continued. Before

رَسُولُ اللَّهِ ﷺ left Mecca he stood in a place called *Hazwara* and after having his last view of his native town said: In the name of Allāh you are the best and the most beloved land of Allāh and if it wasn't for your people I would have never left you. Leaving Mecca was not at all easy for him. It wasn't an easy thing

for **رَسُولُ اللَّهِ ﷺ** and the **صَحَابَةُ رَضِيَ**. This is the sacred land. This is where

the **الْكَعْبَةِ** is situated. And whoever sees **الْكَعْبَةَ** and goes around it becomes attached to **الْكَعْبَةَ**. A *mo'min* who has *iman* in his heart he goes around **الْكَعْبَةَ** and when he leaves he becomes sick. Allāh says in Quran that Ibrāhīm made dua to Allāh: Put the love of this land in the heart of the believers. When he left his son, Ismail, and his mother Hajra in the desert there was nobody living there.

فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ

Make the hearts of the people go towards them (14:37). It was due to Ibrāhīm's dua that

all the hearts are attached to Mecca. When Ibrāhīm built ^{الكعبة}, Allāh made another

command to him: Make ^{أذان} to al-Hajj. Call the people to Hajj. Ibrāhīm (AS) standing all alone in the desert said: and who will hear me as there is no one around me?

^{الله عز وجل} told him: just make the call and I will convey the message to the people all around the world. Well, the message was conveyed by Allāh; the words of Ibrāhīm (AS) reached millions and millions, rather billions of People. All what Ibrāhīm alai his salaam was to do -- make the call.

The love of Mecca did not leave the heart of ^{مُهَاجِرِينَ} and in addition al-Medina wasn't a pleasant place. It had a lot of stagnant water. When floods came they would stagnate and the water would become very smelly. A lot of diseases broke out in al-Medina. The people of Medina were used to the epidemics and endemic environment.

Soon after the ^{مُهَاجِرِينَ} came in they fell sick and acutely suffered from fever. Modern scholars say that it might have been Malaria because of the stagnant water

^{الله أعلم}. Anyhow, in our books of *seerat* it is described as fever break out. I just want you to imagine how painful their feelings of homesickness were. Having separated from their homeland and their families they were naturally homesick and their feelings were aggravated when they fell ill and caught fever. Abu Bakr was living with Bilāl and

Fuhaira, his servant sharing the same room. ^{الله عز وجل} blessed ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} as he

remained safe from that fever. But so many ^{مُهَاجِرِينَ} were affected by it.

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} always felt for ^{صَحَابِهِ رَضِيَ} and cared for them. He asked his wife:

O' ^{عَائِشَةُ رَضِيَ}! Go and take care of them. ^{عَائِشَةُ رَضِيَ} says: I went there (it was before the orders for *hijāb* were promulgated) and walked straight to my father. I

said: ^{يَا أَبَتِ كَيْفَ تَجِدُكَ} O' my father! How are you? My father responded with a line of poetry and said:

كُلُّ امْرِئٍ مُصْبِحٌ فِي أَهْلِهِ
وَالْمَوْتُ أَذْنَىٰ مِنْ شَرَائِكِنَ إِلَيْهِ

Every one of us is spending the day. Well death could be closer to them than the strap of

their shoes. عائشة^{رض} said: My father didn't know what he was saying. The fever was so high that it was causing hallucination. You can imagine how severe the fever was. And then she addressed to Āmir bin Fuhaira: Āmir! How are you! He replied:

لَقَدْ وَجَدْتُ الْمَوْتَ قَبْلَ فَوْقِهِ
إِنَّ الْجَبَانَ حَتَفٌ مِنْ فَوْقِهِ

I have seen death before I could taste it and even the coward will eventually die. She noticed that even Āmir didn't know what he was saying. Then she turned to Bilāl and asked him: How do you feel? He was so unconscious whenever he regained his conscious state he would sit up in the middle of the room and spoke to himself by raising his voice: When that time will come that I will spend my night in a valley surrounded by *idkhar* and *Jalil* (names of two plants growing in Mecca) and when I will visit the waters of Janna in Mecca and when I will ever see the *Shauma* and *Tafeel*, two mountains of Mecca. Subdued with feelings of homesickness Bilāl was also

reciting lines of poetry. عائشة^{رض} went back to مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him about their plight.

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began to cry for he realized that they had sacrificed their homes and their families. They had left Mecca and come to a foreign land. They suffered from diseases but it was only for

the sake of and Allah and رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Immersed in tears he made *dua*:

اللَّهُمَّ حَبِّبِ إِلَيْنَا الْمَدِينَةَ تُحِبَّنَا الْمَكَّةَ أَوْ أَشَدَّ حُبًّا

O' Allāh! Make us love Medina like we love Mecca or more and O' Allāh! Make it blessed and take the fever out of Medina and put it in Juffa. How was Mecca blessed? It was blessed through the *dua* of Ibrahīm (AS). Al-Medina at that moment had nothing any special in it. But with the

dua of رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Medina was blessed by the grace of Allāh and now every believer

tends to love Medina more than Mecca. If you visit Medina you will have quite different

feelings. You will find tranquility in the air. It is the *baraka* of dua of ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رَسُولُ اللَّهِ ﷺ :

اللَّهُمَّ حَبِّبِ الْيَنَّا الْمَدِينَةَ تُحِبِّبْنَا الْمَكَّةَ أَوْ أَشَدَّ حُبًّا

And it is, in fact, sign of *īmān* to love Medina. ^{رَضِيَ} أَبُو بَكْرٍ صَدِيقٌ and ^{رَضِيَ} صَحَابَةٌ who were crying and longing to go back to Mecca never thought of going back even when they had chance to do

so. When Mecca was conquered all of them returned with ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رَسُولُ اللَّهِ ﷺ to Medina

and ^{رَضِيَ} أَبُو بَكْرٍ chose it be his capital. So did Omar and so did Othmān (*Raḍee-Allāhu 'Anhuma*). It was only due to the circumstances that forced Ali to shift to Najaf otherwise he would have

also loved to stay at Medina along with other ^{رَضِيَ} صَحَابَةٌ .

=====