

# Abū Bakr Siddīq

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

We discussed and completed the Meccan era. We talked about the Islam of <sup>أبو بكر</sup> , his background before Islam, his family, his *da'wah* and the trials and tribulations he went through in Mecca. In the first session we also talked

about <sup>الهجرة</sup> and <sup>الاسراء والمعراج</sup> . So we have done with Meccan era that was of 13 years. Now we move on to the period in Medina. We'll discuss in this session the

participation of <sup>أبو بكر</sup> in Jihad with <sup>رسول الله</sup> . in *al-Bidāya wa-Nihāya Ibn-*

*i-Katheer* says: It is the consensus among the scholars of history that <sup>أبو بكر صديق</sup>

never missed any of the conquests of <sup>رسول الله</sup> while some of the <sup>صحابه</sup> missed some battles because of certain reasons but he never missed anything and was always on the side of the Messenger of Allāh. There is another statement from

*Zamakhshari* who says: The name of <sup>أبو بكر صديق</sup> will always go side by side with

the name of <sup>محمد</sup> because he was his friend when he was young and his financial supporter when he was old. He carried him to Medina on his camel and provided him all

the facilities for that journey. He continued supporting <sup>محمد</sup> and married his daughter to him. He always accompanied him whether he was resident or a traveler.

When <sup>رسول الله</sup> passed away he buried him in the room of his daughter <sup>عائشه</sup> who was the most beloved wife of the Prophet. Abū Bakr Siddīq (*Raḍee-Allāhu ‘Anhu*) would also lead armies that were sent by the Prophet (SAW). Salma bin ‘Aqwa says: I

have participated in seven of the battles led by <sup>محمد</sup> and I have fought with the

nine armies that <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> would send out in which sometimes <sup>أَبُو بَكْرٍ رَضِيَ</sup> was our leader and sometimes Osama bin Zaid was our chief.

When <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> was seeking the advice of <sup>صَحَابِهِ رَضِيَ</sup> whether to go ahead and confront the army of Quraish because remember that they went out for completely different purpose. They went to take over a Caravan of the people of Quraish but then

they had to meet the army. So <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> sought the advice of <sup>صَحَابِهِ رَضِيَ</sup> on what

to do. The first one was to stand up and speak was <sup>أَبُو بَكْرٍ رَضِيَ</sup>. Usually

whenever <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> wished to seek council <sup>أَبُو بَكْرٍ رَضِيَ</sup> was the first to speak. Sometimes there would be other speakers after him and sometimes he would be the only

man to speak and <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> would then follow his opinion. So the most

prominent role that that both <sup>أَبُو بَكْرٍ رَضِيَ</sup> and Omar played was the advisers of

<sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>. When <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> was with his army at Badr and the *Mushrikeen* had come out of Mecca both the armies didn't know where their rival was – Quraish unaware of the position of the Muslim armies and the Muslims unaware of the position of Quraish. Each one of them was trying to locate the other.

So <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> and <sup>أَبُو بَكْرٍ رَضِيَ</sup> going around the army walked away to assess the

position of their rivals. Then they came across an old Bedouin whom <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> asked: Have you heard anything about the armies of Muhammad & Quraish? This old man not knowing whom he was speaking to said: If you let me know to which army you

belong I may tell you where the other army is. <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> said: We shall tell you who we are if you tell us what information you have. He said: Some one told me that Muhammad (SAW) and his army have left Medina on such and such date. If the information is correct they would be by this time at such and such place. He was truly indicating the position of the Muslim army. Then he said: I was told that the army of Quraish has left on such and such date and if that information is correct they should be at such and such place. After giving this valuable information he asked

رَسُولُ اللَّهِ ﷺ and مُحَمَّدٌ ﷺ : Now tell me who you are. said: We are from water and with these words he and Abū Bakr walked away. The old man flipped his hands and surprisingly said: What you mean by water? Are you from water of Iraq (the

rivers of Iraq?) What رَسُولُ اللَّهِ ﷺ actually meant was: We are created from water.

Allāh says in Quran: **وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ** We made every living being from water (21:30). Thus we need to have wisdom in the situations of war. As Muslims

we cannot lie and verily رَسُولُ اللَّهِ ﷺ spoke the truth but in a way what the listener understood was quite different from what he actually meant. You can see the wisdom of

رَسُولُ اللَّهِ ﷺ how prudently and peacefully he was able to extract the useful information from the old man. Another point of mentioning the story is

that رَسُولُ اللَّهِ ﷺ always accompanied أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ on all important occasions.

Right before the battle of بَدْر it is pertinent to note that رَسُولُ اللَّهِ ﷺ wanted to

fight in the front line but the صَحَابَةُ رَسُولِ اللَّهِ ﷺ suggested to رَسُولُ اللَّهِ ﷺ : We want you to stay behind the army and we'll make a shed for you so that if we lose then you are able to

retreat long with other صَحَابَةُ رَسُولِ اللَّهِ ﷺ to Medina and continue the fight from there.

رَسُولُ اللَّهِ ﷺ liked the idea. So they prepared a shed for him behind the lines and

remember it was أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ who was intrepidly guarding him as we have already mentioned how Alī bin Tālib once standing on the *mimber* asked the audience: Do you know who is the most courageous man and then he narrated the story of seeing

أَبُو بَكْرٍ ﷺ with his own eyes carrying his sword surrounding the tent of the beloved Prophet (SAW) protecting him like an eagle from every direction.

رَسُولُ اللَّهِ ﷺ

made a *dua* before the battle started. He stood up, raised his hands and made long *dua* to Allāh. He had a cloth covering his shoulder and he was so involved in the *dua* that the cloth fell down from his shoulders. He prayed to Allāh: On the face of the earth the only beacon of light is being carried by these Muslims. O' Allāh! Fulfill the promise to me because if you this small band of Muslims is decreed to perish, then you

are not going to be worshipped on earth. أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ picked up the cloth, put it back on his shoulders and said: O' Messenger of Allāh! That is enough; Allāh will

certainly fulfill his promise. رَسُولُ اللَّهِ ﷺ went off to his tent and fell asleep right before the battle started and similarly some other Muslims also fell asleep for some

moments. إِذْ يُغَشِّيكُمْ التُّعَاسُ أَمَنَةً مِّنْهُ ﷻ says: اللَّهُ عَزَّ وَجَلَّ And you slept and it was tranquility from Allāh (8:11). The scholars say if someone sleeps in the battlefield that is a blessing from Allāh and if somebody sleeps in *salah* that is from *Shaitan*. So

رَسُولُ اللَّهِ ﷺ

had a nap and then he suddenly awoke up and Addressed to Abu Bakr: Rejoice the victory for us is soon from Allāh. Here comes Jibreel riding his horse to help us and that's when Allāh revealed the *āyāt*:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks." Allāh made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allāh. Indeed, Allāh is Exalted in Power and Wise. (8:9-10). Allāh says: You asked for help and I gave it to you - one thousand angels and in another narration two thousand angels, one following by the other and they are led by Gabriel (AS) and Michael (AS). But Allāh says: the only reason I sent these angels was to give you comfort to your hearts because

victory is from me. You don't need angels for that. وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ﷻ And

victory comes only from أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ was fighting valiantly as he used to fight in every battle. Years later his son Abdur Rahmān being the last member of his family became Muslim. He had fought against the Muslims in the battle of Badr. After he became Muslim he told his father: On the day of Badr you were in my sight. But

I turned away from you because I didn't want to kill you. Abu Bakr spontaneously responded: But I never saw you; had I seen you I would have executed you. Behold the

power of his <sup>إِيمَانِ</sup> because that was exactly he understood from the Holy Quran that says:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا  
أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ

اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Say: If your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allāh, or His Messenger, or the striving in His cause; then wait until Allāh executes His command and Allāh does not guide defiantly disobedient people (9:24). The battle was decisive victory for the Muslims.

This was the first battle between <sup>إِيمَانِ</sup> and <sup>كُفْرٍ</sup>. When <sup>رَسُولُ اللَّهِ ﷺ</sup> in his tent

was watching the defeat of the <sup>كُفَّارِ</sup> of Quraish, Sa'd bin Ma'az (*Raḍee-Allāhu 'Anhu*). was also there watching what was happening. The Muslims were tying the prisoners of

war with ropes. The face of Sa'd didn't look pleased. <sup>رَسُولُ اللَّهِ ﷺ</sup> said to Sa'd: O' Sa'd! It seems you don't seem to be pleased with what is happening. Sa'd said: Yes, I am

not happy because I think it was the first day in which we faced <sup>كُفْرٍ</sup>. So we should have executed them rather than taking them as prisoners of war. After seventy of them were

taken as prisoners of war <sup>رَسُولُ اللَّهِ ﷺ</sup> sought council of the <sup>صَحَابِهِ</sup> how to deal with them. This was the first time that the kuffār were badly defeated. Abū Bakr was the first man to stand up. He said: O' Messenger of Allāh! These are our brothers, our fathers and our relatives. I think that we should ransom them because the money would strengthen our position against them and maybe one day these people become Muslims. After the battle was over Abū Bakr was showing the merciful side although in the battlefield he candidly told his son had he seen him he would have killed him but now he was of the view that the battle is over. Let's free them. The money would benefit us and maybe be one day they become Muslims. The next to speak was Omar bin Khattab. He said: O' Messenger of Allāh! I don't agree with what Abū Bakr says. I think you should

hand over my relatives to me, those of Ali to Ali and those of Abū Bakr to Abu Bakr and it is for us to execute them so that these disbelievers understand that because of their *kufir* (disbelief in Allāh) we have no leniency in our hearts towards them. So he wanted the

execution of all of the prisoners of war. Now <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> was to choose one of the two different points of view contrary to each other where there was no room for dialogue

or unity. Differences did exist among the <sup>صَحَابَهُ</sup> as we see every person had his own opinion. Our views are based on our knowledge, experience, and background. The

experience of Omar bin Khattāb was different from that of <sup>أَبُو بَكْرٍ صَدِيقِ</sup>. That's why they would see things with different colors. What was the response

of <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>? He said: <sup>اللَّهُ عَزَّ وَجَلَّ</sup> makes the hearts of some men softer than milk and makes the hearts of some men against the enemies of Allāh stronger than stone and the analogy of you Abu Bakr is like Ibrahīm (AS) who said:

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ

مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٢٦﴾

Whoever follows me belongs to me and who doesn't Allāh is Forgiving and Merciful (14:36) and your analogy is also like Īsa (AS) who said to his Lord:

إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عَبْدَاكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

If you punish them, indeed, they are your servants but if You forgive them, indeed, it is you who is Exalted and Mighty and Wise. (5:118). Like Ibrahīm (AS) and Īsa (AS) you show forbearance and compassion towards enemies. And the analogy of you, Omar is like Noah (AS) who said:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾

And Noah said: "O my Lord! Leave not of the Unbelievers, a single one on earth! Wipe out all the disbelievers. (71:26) And Omar! You are like Musa (AS) who said:

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ

الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَأَشْدُدْ عَلَى

قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

Moses prayed: Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendor and wealth in the life of the present, and so, Our Lord, they mislead (men) from Thy

Path. Deface our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty. (10:88) Thus even the Ambiya of Allāh dealt with their enemies in different ways because their personalities were different. When Ibrahīm (AS) received the news of destruction of the people of Lut he argued that Lut was still there and, therefore, he was worried that the punishment of Allāh on the people of Lut might not smother Lut and his family who were still there. When Sara (AS) heard the news, she laughed because she was happy that the punishment of Allāh would come on the evil people.

Then <sup>رَسُولُ اللَّهِ ﷺ</sup> left and the <sup>صَحَابَةُ رَضِ</sup> were not sure whose opinion he would follow. There was another opinion of Abdullah bin Rawāha who said: Dig a trench, fill it with firewood, set it ablaze and throw all of them therein. After a while

<sup>رَسُولُ اللَّهِ ﷺ</sup> turned up and said: We will ransom them. Thus he followed the

opinion of <sup>أَبُو بَكْرٍ صَدِيقِ رَضِ</sup>. The next day Omar bin Khattāb saw <sup>رَسُولُ اللَّهِ ﷺ</sup> and

<sup>أَبُو بَكْرٍ رَضِ</sup> bitterly weeping. Omar bin Khattāb asked: Why are you crying? Tell me so that I may also join you in crying. When Omar bin Khattāb embraced Islam he wanted to be like every other Muslim and liked to be tormented by the Quraish though nobody dared torment him as he was, indeed, a dashing personality. So he said: If I am not going

to cry I will force myself to cry. <sup>رَسُولُ اللَّهِ ﷺ</sup> said: I have seen the punishment of Allāh on top of that tree and it was about to reach my companions because we had accepted to take the ransom but Allāh was not pleased with our decision as He revealed the *āyah*:

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثَخِّنَ فِي الْأَرْضِ تَرِيدُونَ عَرَضَ  
 الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كِتَابٌ  
 مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾  
 فَكُلُّوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ  
 اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

It is not fitting for an apostle that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allāh

looks to the Hereafter: And Allāh is Exalted in might and Wise. Had it not been for a previous ordainment from Allāh, a severe penalty would have reached you for the (ransom) that ye took. But (now) enjoy what ye took in war, lawful and good: but fear Allāh for Allāh is Oft-forgiving and Most Merciful. (8:67-69).

The *āyah* says that it was not appropriate for the Muslims to take ransom. They should have killed the enemies because this was the first confrontation between <sup>إِيمَان</sup>

and <sup>كُفْر</sup>. So the Quran supported the opinion of Omar bin Khattāb (*Raḍee-Allāhu 'Anhu*) and this is one of the cases where Quran confirmed the opinion of Omar and then Allāh says if it wasn't decree of Allāh before that He would have punished you. The decree of Allāh some scholars view is that there is no punishment for the people of Badr. They are above punishment because that was a special day. Later on *Jibrael* (AS) came to Muhammad (SAW) and said: How do you consider the people of Badr among you? He said: We consider them to be the best among us. *Jibrael* (AS) said: So the angels consider that the angles that joined the battle of *Badr* are the best among us. That was the special day that was witnessed by the elevated world of the angels. Allāh granted the people of *Badr* forgiveness and that's why he didn't punish them. Another reason why the punishment did not come upon them was that that Allāh made it *halāl* for

<sup>رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ</sup> and the <sup>صَحَابَهُ</sup> to take booty of war. In a *hadīth* it is stated: Five things have been made *halāl* only for me and they were not *halāl* for the Prophets before me: i. I was assisted with fear a distance of a month. That means the enemy

of <sup>رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ</sup> would be terrified even if he was thirty days away from him. ii. The whole land has been made *masjid* for me and my *ummah*, i.e., the Muslims can pray wherever they desire while previously the *Ambiya* and their followers were bound to pray

in the worship places. But for the *ummah* of <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> Allāh the whole earth has

been made *masjid*. Therefore any piece of land will be assumed as <sup>طَهْرٌ</sup> (holy) unless you see <sup>نَجَاسَةٌ</sup> on it. If it is certain that it is <sup>طَهْرٌ</sup> that certainty cannot be shaken by

doubt or suspicion unless you see <sup>نَجَاسَةٌ</sup> on it. Therefore you can pray in the parks, on the pavements, on the Mall, at the airport anywhere you like unless you see or

smell <sup>نَجَاسَةٌ</sup> on it as <sup>نَجَاسَةٌ</sup> is determined either by the smell or the sight of it

otherwise it is assumed as <sup>طَهْرٌ</sup>. A lot of <sup>وَسْوَاسٌ</sup> (doubts) one feels about the <sup>طَهَارَةٌ</sup> come only from *Shaitan*. iii. The booties of war have been made *halāl* for me. All of the other *Ambiya* were not allowed to possess their booties of war, e.g., Bani Israel had to

gather and then burn all the booties. But for <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> booties were made *halāl*. In another *hadīth* the Prophet says: My *rizq* comes from beneath my spear and hence for

the <sup>صَحَابِهِ رَضٍ</sup> most of the *rizq* emanated from the booties of war. iv. The great intercession is only reserved for me. The minor intercession can be given to the *Ambiya* and it has also been given to the *Shuhāda* and some *sāliheen* of this *ummah*. v. And finally I have been sent to all mankind while all other Prophets were sent to particular peoples at particular times. So these are five specialties that have been booked by Allāh

only for <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>.

In the battle of <sup>أُحُدٍ</sup> the Muslims had to retreat. <sup>أَبُو بَكْرٍ صَدِيقٍ رَضٍ</sup> says: When we retreated I was the first one to arrive to the Prophet. He was hiding in a crevice in the

mountain of <sup>أُحُدٍ</sup>, a valley and that how <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> protected the <sup>صَحَابِهِ رَضٍ</sup> from

the advancing army and so the <sup>كُفَّارٍ</sup> failed to pursue them. Abu Sufiān came beneath the place where we were hiding ourselves. He asked: Where is Muhammad (SAW) among

you? <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> whispered: Don't answer. Then he asked? Is <sup>أَبُو بَكْرٍ رَضٍ</sup> among you? We were again advised not to answer. Then he asked: Is Omar among you? Omar bin Khattāb stood up and said: All of the three you asked for are alive and Allāh has made them survive merely to enrage you and your people. The reason of mentioning this incident is to show you that Abu Sufiān only asked about three persons. In addition to the Prophet he asked about Abu Bakr and Omar bin Khattāb because they were viewed as the leaders of the Muslim community by the *kuffār*.

Now we move on to <sup>صُلْحِ حُدَيْبِيَةٍ</sup>. It was the peace agreement between

<sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> and *Mushrikeen* of Quraish after years of battles in the 6<sup>th</sup> year

of <sup>هِجْرَةٍ</sup>. So the battle of <sup>بَدْرٍ</sup> was in the second, <sup>أُحُدٍ</sup> in the third, <sup>الْخَنْدَقِ</sup> in the

fifth and <sup>صُلْحِ حُدَيْبِيَةٍ</sup> happened in the 6<sup>th</sup> year of <sup>هِجْرَةٍ</sup>. The people of Quraish sent

delegates one after another to bargain or deal with <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> who had arrived with his

followers to Mecca with the intention of making *Umrah*. But the people of Quraish said: We are not going to allow you to come in by force. And then they insisted on negotiating

with <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> . This was the first time that <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> was ready to negotiate with them. They sent ‘Urwah bin Masood Saqafi who was from Banu Saqeef of Tāif. He

turned up, took a cursory look at <sup>صَحَابِهِ</sup> and said brashly: The people of Quraish have come out with their women and children in the skins of lions prepared for war and they are not going to allow you in. O’ Muhammad! You have gathered around you the scum of the earth and I presume that you will be left alone because you are going to fight the noble people of Quraish with the scum of the earth. These were intensely insulting words. Abū Bakr Siddīq stated: Go and suck the critters of *Al-Lāt*. *Al-Lāt* was the goddess of the people of Saqeef at Tāif. So it was reciprocal exchange of insulting remarks. We cannot question its authenticity because this incident is narrated in *Bokhari* and there is a lot that you can learn from this episode as it further reveals the personality of Abū Bakr Siddīq in

particular and something about <sup>صَحَابِهِ</sup> in general. Ibn-i-Hajar Asqalani didn’t skip without commenting on it. He says that that this sort of abuse was known among the Arabs but they used to utter it to mothers in stead of *Al-Lāt*. Abu Bakr replaced it with their goddess *Al-Lāt* who was being worshipped by the people of *Saqeef*. Now one might wonder why Abū Bakr used such indecent words. When I pondered on this episode that I had read years ago I was obliged to appreciate. A simple reason is an ineffable love of

the <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> for <sup>صَحَابِهِ</sup> we cannot comprehend. It was at such a skyscraping level when we read such stories we hardly understand the profoundness of emotions and sentiments which was concealed in their hearts for the Prophet Muhammad (SAW).

Certainly the statement of ‘Urwah bin Masood was an insult to <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> . He said: you have gathered around you the scum of the people to attack the noble people of Qurasih. So first of all he was implying that he had come with the low people whereas the Quraish deemed themselves as the best people and it also implied that the mission of

<sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> was a failure after so many years of trials and tribulations, commitments

and sacrifices. So when he branded <sup>صَحَابِهِ</sup> as scum of the earth he was actually

accusing <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> and claiming that he had failed in his mission by producing a great

group of human beings whom we call <sup>صَحَابِهِ</sup> . They were the harvests of the seeds he had planted. So a direct attack upon them was an indirect attack upon him. Abū Bakr

couldn't tolerate ridiculous attack on the personality of <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> . Another instance can be given in this context. When Marwān bin Hakam was Governor of Medina during the Umayyad period he was in a meeting in which were also a Jew, Bin Yameen and Muhammad bin Muslama who was an old man by that time. Marwān bin Hakam asked Bin Yameen: What is your opinion about the assassination of Ka'b bin Ashraf? Ka'b bin Ashraf was a Jewish leader in Arabia who had his own fortress close to Medina and he was one of the mobilizers of the efforts to assail Islam by using all of his resources for that purpose. He was a great poet and he was well behind the scene mobilizing the Arabs

and the Jews to assail <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> . He started crossing a red line. He composed poetry

in which he described the women of <sup>صَحَابِيَهُ</sup> in mala fide fashion. With an earnest

desire to defend their honor <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> said: Who will take care of Ka'b bin Ashraf because he has hurt Allāh and His Messenger. Muhammad bin Muslama volunteered

himself saying: I will. <sup>رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ</sup> allowed him to go ahead and assassinate that

insolent man. He went along with five <sup>صَحَابِيَهُ</sup> . He was assassinated by these five men. When Marwān bin Hakam asked Bin Yameen: What are your views about this? He

answered: I think it is treachery. Thus he accused the <sup>صَحَابِيَهُ</sup> who were involved in that

operation but Muhammad bin Muslama considered it as an attack on <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> . He

said: The one who ordered us to do that was <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> and then he asked Marwān bin

Hakam: Can we accuse <sup>مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ</sup> of treachery? He remained silent and then he said to Bin Yameen: If I ever see you and I have sword in my hand I will cut off your head. Muhammad bin Muslama at that time was a very feeble and old man at that time. It is said Bin Yameen was so terrified that he would never leave his home unless he knew that Muhammad bin Muslama was not around. However, one day the *Qadr* of Allāh brought them together in a cemetery. Muhammad bin Muslama had no weapon with him. He picked up whatever he found in the ground and continued to beat Bin Yameen until he left him motionless and then he told him: Had I sword with me I would have beheaded

you. The <sup>صَحَابِيَهُ</sup> never tolerated any kind of insult to <sup>رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ</sup> . Here is another story narrated by Sunan Abi Daud that is more dramatic and this is story that some people might not understand if they are unable to assess the level of great love that

the <sup>صَحَابَهُ رَضِ</sup> had in their hearts for <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>. It was a blind man in Medina

who loved his wife so much but she often used to speak against <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>. She was always warned by her husband not to insult his beloved Prophet but she would not desist.

One day again when she uttered offensive remarks against <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>, the blind man took a dagger and stabbed her to death. The next day when her dead body was

found <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> gathered the <sup>صَحَابَهُ رَضِ</sup> and enquired: Whoever has committed this crime come forward and let me know why he has done so. The blind man stood up

trembling and told: <sup>يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> It is I. When he was asked: Why did you commit this crime? He said: O' Messenger of Allāh! She often used to speak ill of you. I repeatedly advised her not to do so but she did not stop with the result that this time I

couldn't stand her nonsense and I put her to death. <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> said: Then her blood has gone waste. There is no blood money and you'll not be punished for killing her. Again this is a story that some people may dislike it and think this is brutality but for

someone who understands that <sup>صَحَابَهُ رَضِ</sup> were so immersed in love of beloved Prophet that they were willing to sacrifice every thing and even their lives for him. So Abu Bakr

used abusive words only because the sheer insult to <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> was agonizing and intolerable for him. That wasn't his normal behavior and the words he uttered in defence

of <sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> were never used before and had he himself been insulted in such a way he would not have retaliated in such a way but since he seriously and grievously felt that his most beloved Prophet was being insulted he dealt with the insolent guy in quite a different manner. So Ibn-i-Hajar Asqalani says that this should not be considered as

obscenity because <sup>أَبُو بَكْرٍ صَدِيقٌ رَضِ</sup> meant only to stop somebody who was

insulting <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>. By the way <sup>أَبُو بَكْرٍ رَضِ</sup> insulted him in such a way that was direct insult to their god or goddess. 'Urwah bin Masood said: If it wasn't for your favors upon me I would responded to you appropriately.

It was ‘Urwah who went back to Quraish and said: O’ People of Qurasih! I have visited Najashi in his palace – I have visited Heracles in his grand I have visited the Roman Emperor in his majestic palace and even I have visited Kisra in his splendid palace. But I have never in my life seen such people who love their leader and respect him so much and are ready to devote their lives for him. So actually he was deeply impressed by them.

رَسُولُ اللَّهِ ﷺ

received many delegates and then in the in the end they sent Sohail

bin Amr who succeeded in signing an agreement with مُحَمَّدٌ ﷺ. The Muslims were not happy with the agreement because they couldn’t see the wisdom behind it. The prevalent view was that this accord was tantamount to their disgrace. The most outspoken

among them was Omar bin Khattāb who said to رَسُولُ اللَّهِ ﷺ : O’ Messenger of Allāh! Aren’t you the Messenger of Allāh? He said: Yes. He asked: Aren’t we the Muslims? He said: Yes. He asked: Aren’t they disbelievers? He said: Yes. Omar bin Khattāb said: then should we negotiate with them in such a way? The Prophet replied: I am the Messenger of Allāh and I am not going to disobey His commands. The Muslims were missing *al-Ka’ba* too much. They had been away from *al-Ka’ba* for the last six years and they were promised to visit *al-Ka’ba* whereas the part of the agreement was that they would go back and would come to visit *al-Ka’ba* next year. Therefore Omar bin Khattāb asked: O’ Messenger of Allāh! Didn’t you promise us that we will visit *al-*

*Ka’ba*? رَسُولُ اللَّهِ ﷺ said: Yes, I did promise you that but did I tell you that this

visit would be this year? Omar said: No. رَسُولُ اللَّهِ ﷺ said: Then you will, of course, visit *al-Ka’ba* and make tawāf around it but you will have to wait. Omar bin

Khattāb then went to أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ and asked him: Isn’t Muhammad (SAW) Messenger of

Allāh? He said: Yes. Aren’t we the Muslims? Yes. Aren’t they كُفَّارٌ? Yes. Then should

we negotiate with them on such terms? أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ answered: Stick to the stripes of

مُحَمَّدٌ ﷺ, i.e., follow him wherever he goes; فَإِنَّهُ رَسُولُ اللَّهِ ﷺ (because) he is the Messenger of Allāh; he will never defy the orders of Allāh and Allāh will never forsake

him. Therefore stick to whatever رَسُولُ اللَّهِ ﷺ says and whatever he does. The

scholars comment on this and say that **أَبُو بَكْرٍ صَدِيقٌ** was always attained the status of **صَحَابَةٌ** higher than the **صَحَابَةٌ**. Later on when the **صَحَابَةٌ** again deemed it as a loss

when in reality it was a victory for them. **أَبُو بَكْرٍ صَدِيقٌ** went further and said: Behold! it is the greatest victory in Islam. There is no opening greater than the opening of

**صُلْحِ حُدَيْبِيَةِ** but the people are short-sighted and don't know what is going on between Allāh and **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**. Then he said: The nature of the people is that they hasten things but Allāh doesn't hasten things until they are accomplished. Allāh has *Qadr* and it works in a certain way.

The agreement was being written down by Alī bin Tālib. **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said: Write down: **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** In the name of Allāh, the Merciful, the

Beneficent. Suhail bin Amr said: No. We are not conversant with **الرَّحْمَنِ الرَّحِيمِ**; we only know **اللَّهُ**. Therefore write only "In the name of **اللَّهُ**". Alī bin Tālib refused to

erase that but **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** asked him to erase it. And then **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said: This is what the Messenger of Allāh is agreed upon. Suhail bin Amr interrupted and said: No. If we agree that you are the *Messenger of Allāh* we'll not have been negotiating with you. The only issue between us and you is that we do not approve that you are the

Messenger of Allāh. So **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** asked Alī bin Tālib to erase that. Alī bin Tālib not willing to do so. **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** told him to erase it. Alī bin Tālib again faltered.

**رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** asked Alī: Show me where it is because **رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** was **أُمِّي** and then he erased it with his own fingers. So Sohail bin Amr proved to be a very tough bargainer, so difficult to negotiate with.

أَبُو بَكْرٍ صَدِيقٌ <sup>رض</sup> gave his comments: I saw Sohail bin Amr two years later

after صَلْحُ حُدَيْبِيَّةٍ <sup>رض</sup> in حَجَّةُ الْوِدَاعِ <sup>رض</sup>. He had then become Muslim. He was bringing

the camels to رَسُولُ اللَّهِ ﷺ so that he could slaughter them.

Then رَسُولُ اللَّهِ ﷺ shaved his hair after Hajj and to my amazement I saw with my own eyes Sohail bin Amr going down his knees, picking up the hair clippings of the Prophet and putting them on his eyes only to get his blessings. Abū Bakr Siddīq (*Raḍee-*

*Allāhu 'Anhu*) said: These are the results of صَلْحُ حُدَيْبِيَّةٍ <sup>رض</sup> and I thanked Allāh for guiding him (Sohail bin Amr) to Islam. If we would have hastened things Islam wouldn't have spread the way it did. Because of this accord all the possibilities of war vanished and that caused remarkable beginning of *da'wah* of Islam all over Arabia. Because now

the صَحَابَةُ <sup>رض</sup> can preach without any fear or obstacle whatsoever and that is how the people started to come embrace Islam in multiples.

When the صَلْحُ حُدَيْبِيَّةٍ <sup>رض</sup> was signed the Muslims were 1,400. Two years later

رَسُولُ اللَّهِ ﷺ conquered Mecca with 10,000. So رَسُولُ اللَّهِ ﷺ in 19 (13 + 6) years had 1,400 and in just two years the number of his followers rapidly went up to

10,000. These were the glorious results of صَلْحُ حُدَيْبِيَّةٍ <sup>رض</sup> which the people had failed to

visualize and the wisdom that this agreement entailed. Sayuti says: أَبُو بَكْرٍ صَدِيقٌ <sup>رض</sup> had

the best judgment of صَلْحُ حُدَيْبِيَّةٍ <sup>رض</sup> among the صَحَابَةُ <sup>رض</sup> and he had the most prudent and matured mind among them.

For many a time أَبُو بَكْرٍ صَدِيقٌ <sup>رض</sup> led armies as Salma bin 'Aqwa says:

رَسُولُ اللَّهِ ﷺ sent us in an army led by أَبُو بَكْرٍ صَدِيقٌ <sup>رض</sup> to Najd for an attack at night and in this form of warfare most of the collateral damage occurs because it is at night and as attack is on the people in the villages, so naturally some women and children

are killed and this is something that the scholars talk about in the books of *fiqha* the *hakam* of *tabīq*. *Tabīq* is attacking in the darkness of night and it happened in the times of

رسول الله ﷺ . Salma bin ‘Aqwa says: I killed the inhabitants of seven houses myself. *Kill – kill* was our slogan and we had to change our slogans and banners

according to the situations. This was permissible by رسول الله ﷺ . It was continued

by صحابة رضي . *Zat-us-Salasil* was an army that comprised mostly early Muslims who were considered to be higher in rank and status but were being led by Amr bin Al’aas

who was a new-comer to Islam after صلح حديبيه and drew the attention of the *Sahābah*. Anyhow, Amr bin Al’aas issued an instruction: Do not light camp fires. I don’t want any camp fire around. The *Sahābah* were surprised at this direction because the desert becomes very cold at night and they also need fire to walk around and see direction besides getting warmth and water. Omar bin Khattāb was upset and didn’t understand the

logic of this direction. He asked أبو بكر رضي : What’s going on? How come he says don’t

have any camp fire? أبو بكر رضي answered: Look! رسول الله ﷺ would not appoint him to lead an army and send you to fight under his command unless this man has adequate knowledge with warfare. Omar bin Khattāb understood his point and didn’t need to ask Amr bin Al’aas the logic of his direction. Amr bin Al’aas had all the guts of a leader with special knowledge of warfare and Omar bin Khattāb later on acknowledged this fact when he became *Khalīfa* as once he said while he saw him walking: This man is born with the qualities of a leader. Amr bin Al’aas was not only appointed a leader of an army but also as Governor of Oman by the Prophet (SAW). When Abū Bakr Siddīq became *Khalīfa* he sent him to go and fight in Palestine and afterwards he was appointed as Governor of Egypt, the portfolio he retained for many a year.

The second incident is that the army was going to a land named *Taey*. They needed some direction. So Amr bin Al’aas asked for a best guide. They brought for this purpose Rafia bin Amr-attaey. He had been in the past a thief who would manage to raid caravans alone. Generally there were gangs or organized groups who would raid caravans and then there were some lonely figures who would do their own business but Rafia bin Amr was an odd character who had made his own gang by aid of which he would raid and rob the caravans. Anyhow, he could be the best guide available as he knew all of the paths of the desert and he suited best to the job. He spent a lot of time with the Muslim army and was highly impressed with what he saw and took special interest in Abū Bakr Siddīq. He narrates: I came to Abū Bakr who didn’t know any thing yet about me. I saw him with a piece of cloth. Whenever he went on riding he would hold the cloth with a pin and whenever he sat on the horse, he would take out that pin and take off the cloth. I went to

him and said: **يَا صَاحِبَ الْخِثْلِ** O' you one with a pin! I see on your face marks of intelligence and, therefore, I am choosing you out of all of the people. Abū Bakr said: What do you want. He said: I want you to teach me something so that I could be like you but don't make it long for I tend to forget if it's too long a lesson for me. You can imagine the face of a profile not interested in lot of education. He said: Give me something brief and fast because I want to be like you but please make it easy. Abū Bakr made it as easy as he could. He said: Do you remember you have five fingers. He said: Yes. I do. He said: Then remember here is the first finger:

**أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ**

; the second finger: you pray five times a day; the third finger: Pay *zakat* if you have money; the fourth finger: don't forget to fast in the month of Ramadan and the fifth finger: perform hajj to the house of Allāh. Will you remember that? He said: Yes. He said: Then I will add something more. Never assume a position of authority even over two men. He said to Abū Bakr: We have given up all positions of authority to you, the settlers. In Arabia the Bedouins used to have respect for the settlers, the people of the urban towns and they would give them the authority. So we don't take authority – you know that; the authority

is reserved for you, the urban people. **أَبُو بَكْرٍ صَدِيقٌ** said: A time will come when there will be so many positions of authority that it will reach you as well and it will reach even to the people who are below you and when you become leader among people and there is any oppression going around you will be asked about it on the Day of Judgment.

What **أَبُو بَكْرٍ صَدِيقٌ** said came true. The Muslim Khilāfa grew rapidly so expanded that they were numerous posts that needed to be filled and therefore these reached people like him and the people who were far below his capability.

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