

Abū Bakr Siddīq

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

Lessons from the conversation between Abū Bakr Siddīq (Raḍee-Allāhu ‘Anhu) and Rāha bin Amr-at-Taey: i. Speak to the people according to their level. This is a thief who didn't go to school. He has no education background. Don't give him Bokhari and tell him to memorize it and don't tell him you have to go to Shariah court for few years and study knowledge. People have different capabilities. Not every body will become a great sheikh or scholar and not every body will become an Imam reasonable man.

Imagine if ^{أَبُو بَكْرٍ صَدِيقٌ} recites to him ^{سُورَةَ بَقَرَةَ} to memorize it he could barely remember the five fingers. That's it. So you have to take easy with the gangsters

and brothers from that background like thieves. ^{الْحَمْدُ لِلَّهِ} some of the brothers will become wonderful brothers when Allāh guides them to the truth. The spirit they have is the spirit that sometimes you cannot find even with the scholars. It happens that it is *rizq* from Allāh. Once Imam Ahmad bin Humbal heard somebody speaking about Bishr al-Hāfi he is not a scholar. Bishr al- Hāfi was not a scholar in terms of memorizing hadīth. He was nothing as compared to Imam Ahmad bin Humbal but what did Imam Ahmad bin Humbal himself say about him? He already has the fruit of knowledge,

i.e., ^{خَشْيَةَ اللَّهِ} (the fear of Allāh). What does the āyāh say?

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ. The ones who have fear of Allāh are scholars (35:28). Allāh says that the fruit of knowledge is the fear of Allāh. There is no benefit in knowledge if it does not make you fear Allāh. If you have all knowledge in the world and lack fear of Allāh it's worthless. Imam Ahmad bin Humbal aptly said that since Bishr al-Hāfi had fear of Allah he was really a scholar.

^{رَسُولُ اللَّهِ ﷺ} would speak to the people differently and the ^{صَحَابَةُ} understood

that. When ^{رَسُولُ اللَّهِ ﷺ} would speak to Ibn-i-Abbas even though he was a child on a higher level because he was endowed with the mind of a scholar. But if a Bedouin came to him he would give him brief instructions that were easy for him to remember.

So you will have to adopt ^{حُكْمَهُ} *دَعْوَةَ* in and that is speak to the people according to their abilities.

ii. Be honest. ^{أَبُو بَكْرٍ صَدِيقٍ} did not hold back. So he said to the man: ‘don’t aim to be a leader’. This was the first conversation he was having with the man. He didn’t

know him well. However, ^{أَبُو بَكْرٍ صَدِيقٍ} saw something in the man and concluded that for some reason or another he was not fit for the position of authority. So he was very honest to advise him not to assume leadership in the future. Whenever you see or note something wrong in your brother, you should let him know. It’s fine if you do it in a nice manner.

^{فَتَحَ مَكَّةَ} (The opening of Mecca). ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} had an agreement or truce with

the people of *Quraish* known as ^{صُلْحَ حُدَيْبِيَةَ}. One term in the agreement stated that ‘if anyone wanted to enter into coalition with *Quraish* he had the right to do so and if

someone wanted to enter into coalition with ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} he had the right to do so. So according to the agreement both sides were free to make alliances. *Banu Bakr* entered

into alliance with *Quraish*. *Khuza’ah* entered into alliance with ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} as they

had a special relationship with the grandfather of ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and therefore they carried on the relationship with him even though they were *mushrikeen* but they wanted to be on his side. There was a feud between *Banu Bakr* and *Khuza’ah*; they were at each other’s necks. *Banu Bakr* made a secret agreement with *Quraish* and made an ambush on *Khuza’ah*. They killed some men of *Khuza’ah* and then disappeared. *Amar*

bin Sālam came to ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and recited some lines of poetry requesting

^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} to honor the agreement made with *Khuza’ah* and lend a hand to his victory as they had been betrayed by both *Banu Bakr* and *Quraish*.

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} instantly said: O’ *Amar bin Sālam*! I will give you victory. He went

back home and told ^{عَائِشَةَ} to prepare his luggage for fighting, food and everything he needed for his journey. But he wanted to make this expedition in secret so as to

avoid bloodshed in Mecca. He wanted to mobilize his army and attack Mecca suddenly so that for the people of Quraish it would be too late to fight back and also he could protect their blood. He didn't want to give them time to prepare for battle. So he wanted

to make his move in a quiet and clandestine manner. When she asked عائشة^{رض} to prepare everything for him she was grinding some grain but then while she was

preparing luggage for رسول الله^{صلواته عليه وسلم} أبو بكر^{رض} came into the house. He asked her:

Is رسول الله^{صلواته عليه وسلم} thinking about attacking some enemy? She didn't respond. He asked her that if he intended to fight the Romans or the people of Najd. She didn't respond. Then he asked if he intended to fight the people of Quraish. She didn't

respond. Then رسول الله^{صلواته عليه وسلم} أبو بكر^{رض} came in. أبو بكر^{رض} asked him: O' Messenger of

Allah! Are you planning for war? رسول الله^{صلواته عليه وسلم} said: Yes. He asked: Is it with the

Romans? رسول الله^{صلواته عليه وسلم} said: No. Is it with the people of Najd?

رسول الله^{صلواته عليه وسلم} أبو بكر^{رض} said: No. أبو بكر^{رض} then said: Is it with the people of *Quraish*?

رسول الله^{صلواته عليه وسلم} أبو بكر^{رض} said: Yes. أبو بكر^{رض} responded: Don't we have truce with them?

رسول الله^{صلواته عليه وسلم} answered: Didn't you hear what they did with Banu Ka'b? They

have breached their agreement. Now look at the conduct of عائشة^{رض}. She kept quiet to

keep the secret of رسول الله^{صلواته عليه وسلم} even with her father, the closest man

to محمد^{صلواته عليه وسلم} who himself didn't keep it secret from Abū Bakr but عائشة^{رض} remained silent.

In the battle of حنين^{رض} Abu Qatāda al-Ansari said: I saw a Muslim fighting with a *Mushrik* and there was another *Mushrik* who was trying to get around the Muslim and attack him from behind. So I attacked that *Mushrik* to protect my brother. When he saw me, he lifted up his arm to hit me with a sword but I was faster. I chopped off his arm. He began to hug me and terrified me with his hug. But soon he lost his vigor and I

رَسُولُ اللَّهِ ﷺ

instantly killed him. Then we retreated. When saw me he said: If you kill any *mushrik* you can take his *salb*. *Salb* is whatever is owned by the fighter. *Ghanima* is the booty of war. That's all of the equipment, the camels, horses, wealth of the people that is booty. There is a different *hakams* for booty and *sulb*. Booty is divided by the Amir so that four fifth go to the fighters and one fifth is divided into five

sections – that is the *hakam* for ^{غَنَائِم} but with the whole *sulb* goes to the fighters. So the personal weapons that are found on a dead soldier are taken by the one who kills

him. رَسُولُ اللَّهِ ﷺ said: If you kill any *mushrik*, you can take his weapons. And there is difference of opinion what is exactly included in *salb*. What about cash and clothes -- that is something to look into the books of *fiqah*. Abu Qatāda went back but he found that there was nothing left with his dead body; it was all taken. Weapons are very expensive. Abu Qatāda who was very poor went

to رَسُولُ اللَّهِ ﷺ accompanied by some people. He said: O' Messenger of Allah! I killed this man and I can't find his weapons. One of the Quraish who were there said: I am the one who took away the *sulb*. O' Messenger of Allah! Ask him to allow me to keep them. He was the very man whom Abu Qatāda had defended. Before the

Prophet's response ^{أَبُو بَكْرٍ رَضِيَ} intervened and said: In the name of Allāh, a weak bird from Quraish is not liable to take away the *sulb* of the lion of Allāh who is defending Allāh and His Messenger. Now the man who took the *sulb* was from Quraish, the

people of Abu Bakr and Abu Qatāda was from al-Ansār but ^{أَبُو بَكْرٍ رَضِيَ} interfered saying that the weapons were not meant for a weak bird of Quraish but for the lion of Allāh

who was fighting to defend Allāh and His Messenger. رَسُولُ اللَّهِ ﷺ approved

the ^{أَبُو بَكْرٍ رَضِيَ} ^{فَتْوَى} (decision) of and directed the man to give him the weapons that he

had taken away. The point to illustrate this story is that ^{أَبُو بَكْرٍ رَضِيَ} was at a level where

he was able to give ^{فَتْوَى} even in the presence of مُحَمَّدٌ ﷺ or say he could make a

judgment in the court of مُحَمَّدٌ ﷺ. He could make a ruling when

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

was right there. It was because

أَبُو بَكْرٍ صَدِيقٌ

was drinking from the

fountain of Prophethood for years and years and was blessed with حُكْمَهُ and wisdom.

Another noteworthy thing is that in the battle of حُنَيْنٍ there were a lot

of غَنَائِمٍ (booties of war) but there were also many new Muslims in the army.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

withheld the

غَنَائِمِ

from al-Ansar and the old Muslims and preferred the new Muslims in order to draw them closer to Islam. But still there was greed among some of these new converts. Al-Abbas bin Mardas who was one of the

chiefs of the clan made long poetry for he was upset how come

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

gave

him equal to or less than *al-Aqra* or *Uyaina*.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

gave them a certain

amount but al-Abbas bin Marda didn't like that because he viewed it as a matter of status. He thought whoever is lowered on that day cannot be raised and that he could not go up when the Arabs would see he didn't get according to his position.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

listened to his poetry and said: Go and cut his tongue.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

didn't mean it literally. What he meant was to go and give him until he was quiet. Cut his tongue meant 'make him happy so that his tongue wouldn't say something like that because his poetry seemed to be vehement.

However, Ka'b bin Ashraf was embarrassing and distressing for

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

when he was making poetry against the women of صَحَابَةٍ. Poetry in Arabia had great influence on the people than block bustard movies of these days or front page article in the New York Times or Prime Time T.V. with the BBC. Poetry was then a big media of the day and there is an instance when only one line of poetry put an end to the reputation of a tribe. Anyhow camels were given to al-Abbas bin Marda and then he

became happy. Later on

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

met al-Abbas and said to him: Are you the one who said in the lines of your poetry it is *Uyaina* and then *al-Aqra*. When

رَسُولُ اللَّهِ ﷺ

narrated that line of poetry he switched the names as he had said al-Aqra and Ayaina. Abu Bakr made the correction and said: No, it's not al-Aqra and

رَسُولُ اللَّهِ ﷺ

Uyaina; it is Ayaina and then al-Aqra. said: It is the same thing.

أَبُو بَكْرٍ صَدِيقٌ

smiled and remarked: You are true as Allāh says:

﴿١٩﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ

We have not instructed him (the Prophet) in poetry, nor is it meet for him: this is no less than a

رَسُولُ اللَّهِ ﷺ

Message and a Qur'an making things clear (36:69). made a mistake

أَبُو بَكْرٍ

رَسُولُ اللَّهِ ﷺ

just the sequence of the names. When corrected it said: It doesn't make a difference. But to the listeners of poetry you have to follow the rules.

أَبُو بَكْرٍ

So said with a smile: Yes. You are as Allāh said:

﴿١٩﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ

.....We have not instructed him (the Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear (36:69).

أَبُو بَكْرٍ صَدِيقٌ

During the siege of Tāif, an arrow injured Abdullah, the son of . That

رَسُولُ اللَّهِ ﷺ

injury proved to be fatal as it caused his death after the departure of

أَبُو بَكْرٍ صَدِيقٌ

While was Khalīfa, he received from Tāif a delegation whom he showed the arrow that was retained by him. Is there any one of you who knows the source of this arrow? One of the men in the delegation said: I am the one who prepared this arrow, chopped in it and attaching the feathers in it and I am the one who shot it.

أَبُو بَكْرٍ

said: This is the arrow that killed my son, Abdullah. However, praise be to Allāh who honored him through you and did not dishonor you as you became a Muslim through him and that is better for both of you. You are the one who made him

شَهِيدٌ

a and Allāh did not dishonor you for he made you a Muslim. So it is good for both of you. And there is a narration that says: The two men who love each other most

in Jannah are the kāfir who killed the Muslim and then he became a Muslim himself. They ended in loving each other so much in Jannah because the martyr knew that that

was the one who had killed him and gave him the status of ^{شَهِيدٌ} and that person who had killed him praised Allāh that he was not punished for what he did but instead he was blessed with Islam by the grace of Allāh.

The battle of Tabūk was the first battle for ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} to face the Romans. There was

an initial encounter in Mu'tha but this time ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} wanted to go himself and lead an army and make an encounter with the Roman Empire. So it was a very special event that needed special preparations quite different from any other battle and

also because ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} participated in this battle he gave the banner of war to

^{أَبُو بَكْرٍ صَدِيقٌ}. It was a long journey. After the army marched out there was camping at night in the desert. Abdullah bin Masood said: I saw fire in the distance. So I wanted to go and see what was happening. When I went there I found Abdullah bin

Jādain (one of the ^{صَحَابِهِ}) dead and with him were ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} ^{أَبُو بَكْرٍ رَضِيَ}

and ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} ^{عُمَرُ رَضِيَ} was in the grave and he was telling ^{أَبُو بَكْرٍ رَضِيَ} and

^{عُمَرُ رَضِيَ} to lower the body of Abdullah and then ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} placed it with his own hands in the grave. And then he said: O' Allāh! Be pleased with him as I am pleased with him. Abdullah bin Masood said: At that moment I wished that I was the one in that

grave to receive this *dua* of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. It was very difficult time of

summer. ^{عُمَرُ رَضِيَ} said: We reached a place where no water was available and we didn't have a single drop of water. So we slaughtered our camels and drank whatever was there in their stomachs. To quench their thirst and digest their food they badly needed that. They said: We drank the water from the stomach of the slaughtered camel and

then whatever was left we put it on our bodies to cool down. ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} went

to ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and said: O' Messenger of Allah! Your *dua* is accepted; make *dua*

رسول الله ﷺ said to him: **أَوْ تُحِبُّ ذَلِكَ؟** Is there something else you

for us. **أَبُو بَكْرٍ صَدِيقٌ** said: Yes. رسول الله ﷺ made dua and did not bring his hands down until the clouds approached above their heads. It was a very special event when the donations for the battle of Tabūk were being collected when

رسول الله ﷺ praised Othman bin Affān and we told in our first session.

When رسول الله ﷺ was asking for donations for the preparation of the army at that time Omar had some money. He said to himself: today I am going to do better

than **أَبُو بَكْرٍ صَدِيقٌ** if I am ever going to be ahead of him. This is my chance. So he said: I carried with me half of my wealth and household goods and and delivered

to رسول الله ﷺ. He said: O' Omar! What have you left for your family? I said: I

left them half of my wealth. And then **أَبُو بَكْرٍ صَدِيقٌ** came and he gave his

money. رسول الله ﷺ asked him: What have you left for your family? He said: I left my Allāh and His Messenger. He had brought all of his wealth. Omar bin Khattāb said: I will never try to compete with you. Omar bin Khattāb persisted in his attempts all the way until the battle of Tabūk ended: He said: I'll never again attempt to go ahead of you. I give up.

The year before *Hajjat-ul-Wida'* رسول الله ﷺ appointed **أَبُو بَكْرٍ صَدِيقٌ** to leave for Hajj. He wanted to make Hajj himself but he changed his mind and said: It is not

appropriate for me to make Hajj when there are the people going to **كَعْبَةَ** bare naked. There was belief among the Arabs that only the people of Quraish were pure and only they can make tawāf with clothes but since they were the sinners so impure were their clothes, and hence they had to take them off and make tawāf naked. Now not every one

of them would do that. They also believed that they could make tawāf around **كَعْبَةَ** if they would borrow or buy clothes of somebody from Quraish because they were supposed to the pure people. So if someone had money he would buy and put on the

رَسُولُ اللَّهِ ﷺ

clothes otherwise he would make tawāf naked. Anyhow, said: It is not appropriate for me to make tawāf in such a state of affairs. So he

أَبُو بَكْرٍ صَدِيقٍ رَضِيَ

asked to lead for Hajj and this is indication that sometime a leader needs to stay away from things that are allowed for the rest of the ummah because of

رَسُولُ اللَّهِ ﷺ

that important position of leadership. didn't do it for himself but he

أَبُو بَكْرٍ رَضِيَ

allowed to go and make hajj. The leader needs to follow stricter rules to maintain the higher standards. Anyway when Abū Bakr Siddīq left for Hajj,

رَسُولُ اللَّهِ ﷺ

received the revelation -- the first āyāt from *Sura Tauba* which

رَسُولُ اللَّهِ ﷺ

pronounced the end of the agreement between and the **كُفَّارٌ** and the

شِرْكَ

end of in Arabia. Now there was no other choice left for *Mushrikeen* except

رَسُولُ اللَّهِ ﷺ

either Islam or the sword. told Alī bin Tālib to take his camel *al-*

أَبُو بَكْرٍ صَدِيقٍ رَضِيَ

adba, go fast to catch and recite to the people the āyāt of *Sura Bara't*. This is the only Sura in Quran that we are advised not to start with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

because it straightaway begins with an announcement of war. So it doesn't start with Allāh, the Merciful and the Beneficent. Alī bin Tālib

أَبُو بَكْرٍ صَدِيقٍ رَضِيَ

أَبُو بَكْرٍ صَدِيقٍ رَضِيَ

went so fast that he caught in *Zulaifa*. When saw Alī

رَسُولُ اللَّهِ ﷺ

أَمِيرٌ أَوْ مَأْمُورٌ؟

riding the camel of he asked: (Are you leading

بَلْ مَأْمُورٌ

أَبُو بَكْرٍ رَضِيَ

or you a follower?) Alī bin Tālib said: I am a follower. thought maybe Alī was sent to lead him at al-Hajj. But Alī said: No, I am a follower. So both of

أَبُو بَكْرٍ رَضِيَ

them reached Mecca. would take the people in the different positions of Hajj, in the different rituals and Alī bin Tālib followed him all the way and recited the

āyāt of *Sura Bara't* to every one and then he would announce four things

رَسُولُ اللَّهِ ﷺ

told him to tell the people:

- 1) لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ No one will enter Janna unless he is a believer
- 2) وَلَا يَطُوفُ بَيْتَ الْعَرَبِيَّانِ And no one will make *tawāf* around the Ka'ba if he is naked.
- 3) وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ، فَعَهْدُهُ، إِلَى مُدَّةٍ And if you have peace agreement between you and مُحَمَّدٌ ﷺ it ends with the end of the term and won't be further renewed. And finally
- 4) وَلَا يُحِجُّ بَعْدَ عَامٍ مُشْرِكٍ And no *Mushrik* shall make Hajj after this year. So the era of shirk was coming to an end. So Alī bin Tālib made these terms clear so as to

رَسُولُ اللَّهِ ﷺ

coming the next year and leading the Hajj with clear instructions

رَسُولُ اللَّهِ ﷺ

that no trace of shirk will be tolerated around Mecca. - did not breach any agreement. He said: You have four months and thereafter all agreements will be terminated and the only choice left will be either Islam or the sword. So that

was the first Hajj of أَبِي بَكْرٍ صَدِيقٍ

In حَجَّةُ الْوِدَاعِ, the only hajj that رَسُولُ اللَّهِ ﷺ performed. Here I would like to

mention an incident narrated by Asma. She said رَسُولُ اللَّهِ ﷺ was sitting

with أَبِي بَكْرٍ صَدِيقٍ and عَائِشَةَ was waiting for his servant to bring back his camel. He was waiting and waiting and the servant came so late but without the camel. Abū Bakr Siddīq enquired about the camel. He said that he had lost that the previous day.

Abū Bakr got angry and started beating him. رَسُولُ اللَّهِ ﷺ smiled and said: Look

at what this ^{مُحْرَمٌ} is doing; he is in the state of ^{أَحْرَامٍ} and is beating his servant.

But that was the only camel that ^{أَبُو بَكْرٍ رَضِيَ} had. So he was embarrassed.

We move on to the next stage. Insha Allāh this session will go through some events involving Abū Bakr Siddīq in Medina. We talked in the previous session about the

participation of Abū Bakr Siddīq in the ^{غَزَوَاتٍ}. So now we'll talk about other events that happened with Abū Bakr Siddīq.

^{أَبُو بَكْرٍ رَضِيَ} was highly a confidential friend of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. He would keep all of his secrets in his heart. The daughter of Omar bin Khattāb, Hafsa was

married to one of the ^{صَحَابَةٍ رَضِيَ} who had fought in the battle of Badr. Later on he died. So Omar bin Khattāb wanted his daughter to get her married with one of the best men. He went to Othmān bin Affān and asked Othmān bin Affān: Will you marry my daughter Hafsa? Othmān bin Affān said: Let me think over it. Later on he told Omar: Sorry. I am not interested in marriage at this time. Omar bin Khattāb was upset a little

bit with his answer but then he went to ^{أَبُو بَكْرٍ رَضِيَ} and asked him: Will you marry

my daughter? ^{أَبُو بَكْرٍ رَضِيَ} totally kept silent. Omar bin Khattāb was even more

embarrassed with ^{أَبُو بَكْرٍ رَضِيَ} than he was with Othmān. At least Othmān gave him the

answer though it was in negative. But ^{أَبُو بَكْرٍ رَضِيَ} didn't respond at all. A few

days later ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} luckily married Hafsa. After this marriage ^{أَبُو بَكْرٍ رَضِيَ} came to Omar bin Khattāb and said: I think that you were displeased with me because I didn't

give you an answer. He said: Of course, I was. ^{أَبُو بَكْرٍ رَضِيَ} said: The reason why I didn't

respond back I had heard ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} mentioning her and I didn't want to disclose this secret. And had he not married her I would have certainly pleased to marry

your daughter. But since I felt that ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was interested in her I kept quiet

رَسُولُ اللَّهِ ﷺ

to wait and see what is in store for your daughter. wanted to have a

أَبُو بَكْرٍ رَضِيَ

relationship with the four *Khulafā*. So he married the daughters of and Omar Farooq and then his daughters were married to Othmān bin Affān as when the first one died the other daughter was married to him. And there is a narration that says a lot about how he loved Othmān as once he had said: Had I ninety daughters I would marry them to Othmān. If one of them dies, I will keep on marrying the other one to him.

رَسُولُ اللَّهِ ﷺ

Then he married his daughter Fatima to Alī bin Tālib. Thus had family relationship with all the four *Khulafā*. Two things are noteworthy here: i. Marriage in those days was very easy. Now we have complicated marriages so much – there is so much bureaucracy in the matters of marriage that unfortunately *harām* has

صَحَابَهُ رَضِيَ

become easier than *halāl*. In the times of matrimonial matters were very

صَحَابَهُ رَضِيَ

simple. First of all, the nature of the as Abdullah bin Masood pointed out they had been the least superficial creatures among the people. They hated intricacies and complexities, lived a very simple and plain life and loved modesty and austerity. They would avoid complication or sophistication. They were so simple in their dress, food, furniture, lodgings and simple in every thing. Omar bin Khattāb says: I have knowledge about all of the fancy foods and delicious dishes but I want to live with simplicity. They were not ignorant. They knew all the better ways but they preferred simplicity. So marriage was incredibly very simple. You can easily guess that Omar bin Khattāb was presenting the proposal of her daughter to Othmān and then to Abu Bakr. Who would do that today? Who would go to somebody whom they know is a good and righteous person and is in need of marriage and straightforwardly tell him: I offer you my daughter. Who would do that now? There are people who feel ashamed and think it's not good – it's lowering their status but Omar bin Khattāb (*Raḍee-Allāhu 'Anhu*) had no problem. He himself went to Otman bin Affan and Abū Bakr Siddīq because he wanted the best for his daughter. And in those days since marriage was so simple and easy there wasn't ever any unmarried woman to be called in Arabic *Anoosa* (woman who is unmarried or deprived from the blessing of marriage). In those days they used to take care of every woman in the family. So one of the promises of polygamy was that the whole society was saved from adultery. Nobody was left out of this important

أَزْوَاجًا

relationship because Allāh Azzawajal has created us in pairs -- and it's part of the nature of the man and woman to be bound in such a relationship.

رَسُولُ اللَّهِ ﷺ

And warned those who wanted to choose a different path with the plain words: *This is not my Sunnah*. The ones who wanted to practice a life of celibacy and got away from marriage because they wanted to follow the practice of the Christian

monks. But ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} forewarned: *This is not my Sunnah. My way is to get married and whoever doesn't follow my way doesn't belong to me.* So marriage in Islam is *Ibādah* – it's also a form of worship with which Allāh Azzawajal is pleased. So I would like to urge all the parents to make marriages easy so that they can keep their

boys and girls away from harām. In the times ^{صَحَابِهِ} halāl was easier than harām and harām was very difficult, rather unthinkable. Now in western society harām is available in abundance, rather promoted profusely because we are living in times when good has turned out to be evil and evil is good. So this is something that the Muslim families need to break the rigid traditions that have nothing to do with Islam. *Subhan*

Allāh scholars say every ^{بِدْعَةٍ} replaces a ^{سُنَّةٍ}. Every wrong or transgression is only there because it has uprooted something that was right. Therefore we should go back to

the ways, habits and traditions of the ^{صَحَابِهِ} so that we could make things simple

and encourage halāl. ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} says: Marriage should be done in an early age. We ask Allah Azzawajal to make it easy on our brothers and sisters who are seeking marriage, open the doors of halāl for them and close the doors of Shaitān in their faces.

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was giving ^{خُطْبَةَ الْجُمُعَةِ} when a caravan came into Medina. The Arabs used to send out caravans to Shām and Yemen to bring back merchandise. So these caravans used to come back a few times a year and they would be led by a group of men having with them the money of the whole community. So every body would invest in that caravan and all of them would wait for it eagerly anticipating its return because that was their livelihood. So it would be a very big event when the caravan arrived. Everybody jumped there to get the best deal. It so happened that a caravan

arrived when ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was giving ^{خُطْبَةَ الْجُمُعَةِ}. The directives of ^{جُمُعَةٍ} were still not clear in terms of you are not supposed to move and or go for shopping,

etc. So almost every one left the masjid. Only a few remained with ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. It wasn't meant yet for them to remain at least that's how we assume. It must have been

before the final instructions of ^{جُمُعَةٍ} were given. Anyhow, they left. Allāh Azzawajal revealed the āyāt of ^{سُورَةُ الْجُمُعَةِ}:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا

عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

Allāh Azzawajal says: But when they saw transactions or diversions. O' Muhammad! They rushed to it and left you standing. Say what is with Allāh is better than diversion and transaction. And Allāh is the best of providers (62:11).

It is said that only twelve men didn't move and remained in the masjid and among those twelve were Abū Bakr and Omar. So these noble personalities you will always find on the right side. Even though both of them were businessmen, also interested to

meet the caravan but they stayed behind until ^{رَسُولُ اللَّهِ ﷺ} finished his ^{خُطْبَةَ}.

^{رَسُولُ اللَّهِ ﷺ}

says in a *hadīth* in *Bokhari* 'if you *izar* is dragging under the ankle out of pride and show off Allāh Azzawajal will not look at you on the Day of

Judgment. Now ^{أَبُو بَكْرٍ صَدِيقٍ} as you know was very slim. Whenever he tied his *izar* around his waist his *izar* would slip because of his thinness. He was very slim. In

anxiety he asked ^{رَسُولُ اللَّهِ ﷺ} O' Messenger of Allah! My *izar* wouldn't hold to my waist and it slip downs and goes under the ankle and the only way to keep it above

the ankle is to continue all the time take it up. ^{رَسُولُ اللَّهِ ﷺ} told him: No problem; you are not among the ones doing it out of pride. Evidently, this is

a ^{شَهَادَةَ} from ^{رَسُولُ اللَّهِ ﷺ} that ^{أَبُو بَكْرٍ صَدِيقٍ} was free from arrogance. From the *hadīth* you can imagine how great this sin of arrogance is. Rasool Allah *salla lahu alaihi wa sallam* says Whoever has single grain of arrogance in his heart will not

even smell Paradise. We beseech ^{اللَّهُ سُبْحَانَهُ وَتَعَالَى} to keep us away from this evil which caused the demise of Shaitān, Iblees. Iblees lost his very high status among

the angels only because of his arrogance. He said: ^{أَنَا خَيْرٌ مِنْهُ} Why should I make *sajood* for him while I am better than him. And that's why they say the worst thing for Iblees is to see you making *sajood* because his refusal of *sajood* was what brought the wrath of Allah on him. When he sees the Muslim making *sajood* he knows that this is what will bring the mercy of Allāh on that person. So he hates you to see you in *sajood*.

You anger Shaitān when you make sajjood to Allāh Azzawajal because he was ordered to make *sajood* but refused and the son of Adam was ordered to make *sajood* and he did.

Once ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} أبو بكر صديق went to visit his daughter ^{عَائِشَةَ رَضِيَ} عائشة was surprised to find two young girls from al-Ansar singing for her. It seemed to be a special performance for ^{عَائِشَةَ رَضِيَ} عائشة with no instruments used according to the narration. ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} أبو بكر صديق

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رسول الله indignantly said: You are using the flute of devil in the house of .

He was so upset with his daughter but then arrived ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رسول الله facing the wall. He said spoke without looking back: O Abu Bakr! Every people have celebrations and this is our celebration. Eid is a day of celebration. Evidently

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رسول الله approved what ^{عَائِشَةَ رَضِيَ} عائشة was doing and thereby he told Abu Bakr that in such situations it is appropriate and fine to celebrate. And

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} رسول الله says in another *hadīth*: We want the *Mushrikeen* and the disbelievers to know that there is room for entertainment in our religion as long as it is done in fair fashion and what is deemed to be *halāl*. So as a human being there is a compartment of entertainment that your soul, your heart and your body need. It is different according to some people. Compartment of some people is larger than others but everybody has a need. So obviously in Islam we are encouraged to be serious because this is a serious religion. And Allāh Azzawajal

says: ^{يَذِيحِي خُذِ الْكِتَابَ بِقُوَّةٍ} يَذِيحِي خُذِ الْكِتَابَ بِقُوَّةٍ O' Yahya hold the book with strength and

power (19:12). Allāh Azzawajal says to Bani Israel: ^{خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ} خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ . Take the commands We have given you with strength (2:63). So in the religion o Islam we have to be serious. For some time one can entertain one's soul but at the same time one shouldn't turn the whole religion into entertainment and fun because Allāh Azzawajal

clearly says about the disbelievers: ^{أَتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا} أَتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا They have taken the religion to be entertainment and fun. In a masjid I was Imam and we used to have some Church groups visit us. They would come and would be impressed with

our ^{صَلَاةٍ} صلاة . They would like it, our ^{خُطْبَةَ} خطبة our *ibadāh* in the masjid but quite often they would ask the question 'Don't you have any singing or any group to sing and perform for you in your mosques?' We would say: No, this is our *ibadah* – this is how it is.

They view it as blank and plain. This is because they are used to singing and music in the Church. Once I saw a Professor in Social Sciences who was an atheist. He didn't believe in God but still he liked to go to the Church because he loved the songs but Subhan Allāh! Even though there is no singing in the masjid and there is no entertainment in the sense of modern definition of entertainment yet Allāh Azzawajal

puts a lot of **سَكِينَةٌ** in the heart because of being in the masjid we hear the Quran, the lining up followed by all the movements with devotion in the **صَلَاة** and cohesion with one another. The whole sight of **صَلَاة** is impressive and we are spiritually delighted at

the sight of two million people in **صَلَاة التَّرَاوِيح** in *al-Haram* making sajoor together – making *rakoo'* together – listening with deep adoration to the recitation of Quran. It's really a wonderful scene. When you look at Hajj, there is no singing going on at Hajj. But it's a highly impressive image. So Subhan Allāh! A Muslim experiences the whole enjoyment heart and soul – just imagine how deprived the person is if he is

deprived of **صَلَاة** in his life. Can you imagine living without making sajoor? Can

you imagine living without making **صَلَاة الْجُمُعَةِ**? Can you imagine living without having the concept of Ramadan -- no fasting, no taraweeh, no breaking your fast – the happiness and pleasure that comes with eating the first dates when you are hungry. Can you imagine how deprived the person is when he would have no experience of Hajj not knowing what the Hajj is -- having no idea of the celebration of Eid. So even though there is no singing, no entertainment in Islam but it's so fulfilling. It makes your life full with spiritual joy and happiness. Ibn-i-Temia one day was put in jail and then he was threatened to do this and that. He said: What can my enemy do with me? I am least worried. My Janna is in my heart. If you put me in jail, I will avail the time with dhikr of Allāh. If you kill me I am a *Shaheed*. You can cause me physical affliction but no problem for peace, pleasure and tranquility lie in the heart. For those of you who have experienced masjid-i-Nabvi, imagine how deprived the person is if he never has a chance to sit beside the *Raudha* which is part of Janna. So we should take this for granted that Allāh Azzawajal has blessed us with peace and tranquility and we should

say **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**. We don't have any musical instruments going on in the masjid but it's more fulfilling than the best musical concerts in the world. The real entertainment is deep inside our hearts. One of the purposes of marriage is mercy and

compassion **وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً** Allāh Azzawajal has made between you, man and the woman mercy and compassion. Many forms of entertainment serve dual purpose like sports. Not only is it a form of entertainment for you but also preparation. So we ask Allāh Azzawajal to give us the correct understanding of this religion because both extremes are very dangerous.

We also notice that this wasn't a habit otherwise ^{رض}أَبُو بَكْرٍ صَدِيقٌ would have refrained from what he said. It's was a thing once a while and according to the majority of the scholars all instruments are not allowed with the exception of the tambourine. In the case of ^{رض}عَائِشَةُ there were only two young girls from al-Ansar singing for her.

There is an episode of his generosity in *Bokhari* and *Muslim*. You know about ^{رض}أَصْحَابُ الصُّفَّةِ who were the poorest ^{رض}صَحَابَةٌ mostly *muhajireen* from Mecca and other places who didn't have houses in Medina. So they ended up staying in a corner of the masjid. As they were very poor and couldn't afford buying a house ^{رض}رَسُولُ اللَّهِ ﷺ allowed them to stay in a certain corner of the masjid. And it

weren't only the poor but sometimes the young ones among the ^{رض}صَحَابَةٌ would join them. For instance, Abdulla bin Umar spent two years in the masjid before he got married - not because he was poor for his father Omar bin Khattab was quite well off. But he would stay with them in the masjid for full time and also in order to be closer ^{رض}رَسُولُ اللَّهِ ﷺ to and attend to all of his lessons. Once ^{رض}رَسُولُ اللَّهِ ﷺ said to

^{رض}صَحَابَةٌ : Take tonight a third person with you if you have food for two. If you have food for three, take a fourth person. If you have food for four, take a fifth person.

^{رض}رَسُولُ اللَّهِ ﷺ wanted to provide food for ^{رض}أَصْحَابُ الصُّفَّةِ that night.

And ^{رض}رَسُولُ اللَّهِ ﷺ told the ^{رض}صَحَابَةٌ : the food for two is enough for three and the food for three is enough for four and the food for four is enough for five if Allāh puts

barakah in it. ^{رض}أَبُو بَكْرٍ صَدِيقٌ took three persons from ^{رض}أَصْحَابُ الصُّفَّةِ into his house and entrusted them to Abdur Rahman, his son. He himself went to

join ^{رض}رَسُولُ اللَّهِ ﷺ to have dinner with him. An-Nawavi comments: This shows

that for ^{رض}أَبُو بَكْرٍ صَدِيقٌ importance of spending his time with ^{رض}رَسُولُ اللَّهِ ﷺ was above his family, above his children, above his guests and above every thing else.

^{رض}رَسُولُ اللَّهِ ﷺ had taken ten ^{رض}أَصْحَابُ الصُّفَّةِ with him that night.

أَبُو بَكْرٍ صَدِيقٌ رَضِيَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . When he came back home very late his wife said: How come you are too late and you didn't

serve your guests. ^{رَضِيَ}أَبُو بَكْرٍ صَدِيقٌ said: Didn't you feed them yet? She said: No, they refused. Abdur Rahman bin Abi Bakr said: When I heard that I ran away to hide myself because I knew that my father would be really upset. Abdur Rahman was not a child. He was young and fought many battles but still he was afraid of his father. While he was hiding his father called him 'Abdur Rahman' the first time. He didn't respond. Second time he called 'Abdur Rahman'. He didn't respond. Third time he said: Ya ghansar! Ghansar is a small blue fly. When he called him as Ya Ghansar!' he knew he was serious. So he responded. He said: Why didn't you feed them. He took his father to the guests and said to them: Didn't I tell you to take food and you refused? They said: yes. Abdur Rahman insisted on them to eat but they said: We are not going to eat this in the name of Allāh until Abu Bakr comes back. He said: Will you go back? They said: No, we will wait for him. So he told his father: Listen! I tried my best but they are the ones who refused. Abū Bakr Siddīq (*Raḍee-Allāhu 'Anhu*) was so embarrassed. He asked them: Why didn't you eat? Why have you waited for me all of this time? I brought you here only to serve you. He said: Go ahead and eat. They said: In the name of Allāh we will not eat until you eat with us. Abū Bakr Siddīq said: That is from Shaitān and he sat down. What he meant by Shaitān the oath that they are not going to eat with them. When he saw that they insisted on him eating with them and they had made an oath in the name of Allāh that he should eat he broke their oath and that is known in Islam if you make an oath for something and then something better comes in terms of goodness do what is good. And he made them clear to pay for the oath that they had made. So Abū Bakr Siddīq sat with them to eat. But now a curious thing happened. Whenever they took a mouthful more food would appear. They kept on taking food and more and more food they saw before them. The food was growing constantly. All of them were full. He took the plate to his wife and said: Look at it and she was amazed to see that the plate came with more food on it than she had sent. And

then Abū Bakr Siddīq took it to the house of ^{رَضِيَ}رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and some of the other

^{رَضِيَ}أَصْحَابُ الصُّفَّةِ ate from it and again it was increasing. It was a ^{رَضِيَ}كَرَامَةٌ that

happened to ^{رَضِيَ}أَبُو بَكْرٍ صَدِيقٌ . A ^{رَضِيَ}مُعْجِزَةٌ happens to a ^{رَضِيَ}نَبِيٌّ and a ^{رَضِيَ}كَرَامَةٌ happens to a

^{رَضِيَ}وَلِيٌّ . We find ^{رَضِيَ}مُعْجِزَاتٌ that happen to only the ^{رَضِيَ}أَنْبِيَاءُ of Allāh Azzawajal and

the ^{رَضِيَ}كَرَامَاتٌ happen to the friends of Allāh Azzawajal. So this was a ^{رَضِيَ}كَرَامَةٌ that

occurred to Sayyedina ^{رَضِيَ}أَبُو بَكْرٍ صَدِيقٌ .

أَبُو بَكْرٍ صَدِيقٍ رَضِيَ

was very generous and with all his generosity he was totally devoted and committed towards رَسُولُ اللَّهِ ﷺ . He would always take care of him and pay

رَسُولُ اللَّهِ ﷺ

all the bills especially when was engaged in the early days of da'wah in Mecca. Abu Zar Ghifari (*Raḍee-Allāhu 'Anhu*) came into Mecca to enquire about

مُحَمَّدٌ ﷺ

when he heard that he was claiming to be a نَبِيٌّ . He wanted to see and know about him as he was searching for the truth. But since the da'wah was top-secret and in those days it was impossible to preach and practice Islam openly and even to see

رَسُولُ اللَّهِ ﷺ

Abu Zar Ghifari had to wait for the entire month in Mecca to have

مُحَمَّدٌ ﷺ

access to . When he succeeded to see مُحَمَّدٌ ﷺ accompanied by Abu

مُحَمَّدٌ ﷺ

Bakr, asked him: How did you manage to survive for the entire month in

Mecca? He said: I survived on nothing but the water of زَمَزَمٌ until the flesh on my stomach started folding. There were the Bedouins who had no fat. Abu Zar Ghifari

said: Not only was the water of زَمَزَمٌ satisfactory but I started gaining weight. Flesh started to fold on my stomach now. These days it is not a novel thing but in those days

it was an achievement to gain a lot of weight only due to زَمَزَمٌ .

رَسُولُ اللَّهِ ﷺ

said: Yes, it is food if you want it to be so. In another narration it has also healing power. If you drink it for dua, Allāh will provide you dua. If you drink it as medicine, it is medicine. If you drink it as food, it is food as long as you have the

رَسُولُ اللَّهِ ﷺ أَبُو بَكْرٍ رَضِيَ

intention of a mo'min (believer). told : Go and feed him.

أَبُو بَكْرٍ صَدِيقٍ رَضِيَ

took him to his house and gave him some raisins from Tāif – a

special feed. So it was ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} who always would be on the side of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and take care of his expenses. It was a friendship of sacrifice.

One day the Muslims were going in a *ghazawa*. ^{عَائِشَةُ رَضِيَ} Radiallahtala anha lost her necklace. She went around looking for her necklace right and left, here and there and it was the time for the army to leave but she couldn't find her necklace while ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was waiting for her impatiently. It was getting very late and the

people were staying there. Every body knew the reason why ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was still camping in that place. When they came to know that the delay was due to ^{عَائِشَةُ رَضِيَ} who

had lost her necklace, they went to ^{أَبُو بَكْرٍ رَضِيَ} and said: Look! What your daughter has done to us? She has made us spend the night in a place where we have no water even to drink. ^{أَبُو بَكْرٍ رَضِيَ} went to ^{عَائِشَةَ رَضِيَ} while she was sitting and ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was

sleeping with his head on her thigh. ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} said: What have you done to us? He was so upset that he was poking in her waist saying: You made us stay in a place where there is no water all around. ^{عَائِشَةُ رَضِيَ} said: The only reason I was not moving

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was sleeping on my lap and my father was poking me in my waist. She said: we ended up staying the night there. Next day in the morning we had to leave. I went on my camel again to look for necklace and as soon as my camel stood up the necklace was under it. Anyhow, when they woke up in the morning again they were in trouble as there was no water to make ablution and take bath. That's when the

revelation of ^{تِيمَمٌ رَضِيَ} came down. The ^{صَحَابَةُ رَضِيَ} came back to ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} and said:

This is a great barakah (blessing) for us; this āyah of ^{تِيمَمٌ رَضِيَ} came down just because your daughter lost her necklace. One can notice here how ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} in treating

his family, servants and children ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was highly accommodating. Anas

bin Mālik says: I have served ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} for my entire life and I never remember a day when he beat me or chastise me or reprimand me for any thing.

When ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} arrived in Medina, the mother of Anas bin Mālik came

to ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} and said: I want to do something for you. So here is my son; Take

him as your servant. ^{اللَّهُ أَكْبَرُ} she came and handed over her son

to ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} to serve him. That was the best thing she did for her son, Anas bin

Mālik as he was brought up in the house of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} to absorb all of the knowledge and become narrator of a treasure of ahādīth. Of the narrators of ahādīth he is among the top seven. It was because of the decision of his mother to dedicate her son

for the exclusive service of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}. So mothers and fathers need to influence their children in the right way. She could have thought about her son to be a great businessman or great farmer but she made a marvelous and wise decision. She chose what was so pleasing to Allāh Azzawajal and it paid back as Allāh Azzawajal immensely blessed her son. So don't be so concerned about the *rizq* of your children because it is not you who are giving them the *rizq*. It's Allāh who is providing them the *rizq*. In fact you are benefiting from the *rizq* which every child comes along with. What you cannot provide for yourself how can you provide for your children? It is coming from Allāh. What you can't do for yourself how can you do for your children? Therefore don't care for *rizq*; care for what's more important and, that is, you save them from Hell-fire.

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ (66:6). Save yourself and your families from Hell-fire. That's the responsibility of the head of the household.

When the event of ^{أَفْكَ} happened or say when ^{عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا} was accused by some ignoble persons, one of the poor relatives of Abu Bakr who was sponsored financially by him got involved in the shameful rumor and spoke some hurting words against

^{عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا} naturally ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ اللَّهُ عَنْهُ} was upset. So he decided that he would not spend

money on him any more as ^{أَبُو بَكْرٍ صَدِيقٌ} was wont to take care of the entire expenses of some families and that family was one of them. But soon

after ^{أَبُو بَكْرٍ صَدِيقٌ} made up his mind not to extend financial help to that family any more, the following āyah was revealed:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ

اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

Let not those among you who are endowed with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allāh's cause: let them forgive and overlook, do you not wish that Allāh should forgive you? For Allāh is Oft-Forgiving, Most Merciful. (24:22). Indirectly Allāh Azzawajal confirmed that Abū Bakr Siddīq was a man of virtue. Allāh said: ‘don’t stop

spending on them – don’t you want Allāh forgive you? As soon as ^{أَبُو بَكْرٍ} heard the āyah he said “Of course, I want Allāh to forgive me”. And from thenceforth he continued taking care of ^{اللَّهُ سُبْحَانَهُ وَتَعَالَىٰ} only to please ^{مُسْتَحِقِّينَ}.

^{أَبُو بَكْرٍ صَدِيقٌ} continued doing business in Medina when he traveled to Syria to earn

his livelihood even though his utmost desire was to be close to ^{رَسُولُ اللَّهِ ﷺ}. Seeking *rizq* didn’t cease even though he was very busy in his life in Medina. And

with ^{أَبُو بَكْرٍ صَدِيقٌ} every moment that he would spend in his business was rewardable because his money was entirely dedicated to the service of Islam and

^{مُحَمَّدٌ ﷺ}. So as a matter of fact his making business was ^{عِبَادَةٌ} and it was exactly

like doing any other ^{عِبَادَةٌ}. We can see from a narration I am going to mention now

that ^{رَسُولُ اللَّهِ ﷺ} was extremely grateful to ^{أَبُو بَكْرٍ صَدِيقٌ} for his friendship.

Rabīa’h Aslamī narrates: ^{رَسُولُ اللَّهِ ﷺ} gave me a piece of land and he also

gave ^{أَبُو بَكْرٍ صَدِيقٌ} a piece of land next to mine and but *dunya* intervened between

me and ^{أَبُو بَكْرٍ}; we had a dispute on a palm tree. I claimed it to be in my land and he claimed it be in his land. So we entangled into an argument. He then said something to me that made me embarrassed. But then he immediately regretted and said: O' Rabīa'h!

Reply back to me so that we can get even. Look at the nature of ^{أَبُو بَكْرٍ صَدِيقٌ} even though he was angry and said something harsh to Rabīa'h but immediately realized and insisted: 'No, I want you to respond back to me so that we could be even.' Actually

^{أَبُو بَكْرٍ صَدِيقٌ} didn't have hot feelings against any one. Rabīa'h said: I won't.

^{أَبُو بَكْرٍ صَدِيقٌ} said: You will have to reply back to me otherwise I am going to

complain to ^{رَسُولُ اللَّهِ ﷺ}. That's how serious he took it because he didn't want to face Allāh on the Day of Judgment owing anything to anyone. He wanted to be completely clean. He didn't want to have in the heart of anyone hard feeling towards him. So he insistently urged Rabīa'h to come and respond back to him otherwise he

would go to ^{رَسُولُ اللَّهِ ﷺ}. But Rabīa'h plainly refused: I am not going to

respond you back. ^{أَبُو بَكْرٍ صَدِيقٌ} left him in anger and went straight to

^{رَسُولُ اللَّهِ ﷺ}. Rabīa'h followed him. But then some men from his tribe met him and wanted to know why Abu Bakr was going to complain about him when he had resentfully spoken about him in the first place. Rabīa'h said: Do you know who he is?

Why don't you understand this is ^{أَبُو بَكْرٍ صَدِيقٌ}, the second of the

two ^{ثَانِيِ الثَّنَيْنِ} ^{رَسُولُ اللَّهِ ﷺ}? He comes second after ^{رَسُولُ اللَّهِ ﷺ} and I don't want him to see you gathering around me otherwise he would think that we are ganging up against

him and if he gets upset then ^{رَسُولُ اللَّهِ ﷺ} too will become upset. And

if ^{رَسُولُ اللَّهِ ﷺ} becomes upset then Allāh Azzawajal will have His wrath upon me and that would be the end of Rabīa'h for ever. So get away from me. Rabīa'h knew

well who ^{أبو بكر صدیق رضی} ^{أبو بكر رضی} was. He didn't want to even see his people gathering around him because he might interpret that they had come to give him

support. And even though Rabī'a'h knew that it was ^{أبو بكر رضی} who spoke ill about him he utterly refused not only to pay back but also to get the assistance of his family. So he

said: Leave me alone. And then he went to ^{رسول الله ﷺ} and saw

that ^{أبو بكر رضی} was sitting beside him. Rabī'a'h says: ^{رسول الله ﷺ} looked up

towards me and said: O' Rabī'a'h! What's your issue with ^{صدیق رضی}? Rabī'a'h submissively said: O' Messenger of Allāh! We had an argument about the claim of a tree and he said something to me that upset me and then he told me to pay back but I

frankly refused. ^{رسول الله ﷺ} said: Yes, you did well. Do not respond back to

him but say: O' ^{أبو بكر رضی} ! May Allāh forgive you. So ^{رسول الله ﷺ} approved Rabī'a'h and told him that he had done the right thing. It shows how profound love and

gratitude ^{رسول الله ﷺ} had for ^{أبو بكر رضی} .

^{رسول الله ﷺ} always showed extreme loyalty to the ones who had been with him from the very outset and later on when he entered Mecca there were all of the great politicians whom every body at that time would want to be close to and have relationship with and all of the great men of Arabia at that time in terms of status and

ability among the people but ^{رسول الله ﷺ} would consider the best to be the ones who came with him from the day one even if they were slaves.

^{رسول الله ﷺ} remembered the service that they showed him and to Islam and he

was very grateful to them for that and that's why when ^{رسول الله ﷺ} felt that he

was leaving this world he went up to the battleground of ^{أحد} and spoke to

the ^{شُهَدَاءُ} : I am going to be a witness on the Day of Judgment that you gave up your life for the service of Islam.

He also advised before he expired: close all the doors of the masjid except the door

of ^{أَبُو بَكْرٍ صَدِيقٍ} . Keep it open. One day ^{أَبُو بَكْرٍ} had an argument with

Omar bin Khattāb. ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} was sitting with

the ^{صَحَابِهِ} when ^{أَبُو بَكْرٍ} came running. The narrator of the hadith says: He had lifted his izar. So his knee was uncovered.

When ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} saw ^{أَبُو بَكْرٍ} he looked at his face and said: Your friend has been involved in a dispute. I can see it on his face.

When ^{أَبُو بَكْرٍ صَدِيقٍ} came he gave salam ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} responded and

said: ^{أَبُو بَكْرٍ} What's the problem? ^{أَبُو بَكْرٍ} said: In an argument with Omar bin Khattāb I spoke ill about him but then I regretted and requested Omar to forgive me. But he was so hurt that he refused to forgive you. I again requested him to forgive me but he went away. Omar bin Khattāb who had left

him thereafter became pathetic and went to call at ^{أَبُو بَكْرٍ} but he couldn't see

him. You can see the ^{صَحَابِهِ} were very prompt in forgiving. When Omar bin

Khattāb couldn't see ^{أَبُو بَكْرٍ} he guessed he would have been with

^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} . So he went there and while he was coming ^{أَبُو بَكْرٍ} saw

that the face of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} changed. One could tell from his facial

expression that he was angry with Omar. ^{أَبُو بَكْرٍ} felt sorry for him and was

now worried and didn't know how ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} would treat Omar bin

Khattāb. ^{أَبُو بَكْرٍ صَدِيقٌ} went down on his knees and said:

O, ^{رَسُولُ اللَّهِ} ! “I am the one who transgressed against him”

because ^{أَبُو بَكْرٍ صَدِيقٌ} felt that ^{رَسُولُ اللَّهِ} was angry and this anger was prone to be directed towards Omar bin Khattāb. So he wanted to make it clear that it was his fault in the first place and he himself spoke ill against Omar

bin Khattāb. But even though ^{أَبُو بَكْرٍ صَدِيقٌ} mentioned that twice and tried

to clarify the situation facial expressions of ^{رَسُولُ اللَّهِ} still showed displeasure and he addressed to Omar: When I came to you, you said that I am a

liar but ^{أَبُو بَكْرٍ صَدِيقٌ} agreed with me and said “Yes. You are telling the truth and he consoled me with his self and his wealth.” So are you going to keep my

friend alone? And ^{رَسُولُ اللَّهِ} made it clear to the ^{صَحَابَهُ} : Do not

harm ^{أَبُو بَكْرٍ صَدِيقٌ} . He is the greatest among you. leave him alone and don't harm him because I am going to stand for his defence. I am going to be on his side. The narrators of the hadīth say that then nobody dared to cause any

harm to ^{أَبُو بَكْرٍ صَدِيقٌ} .
