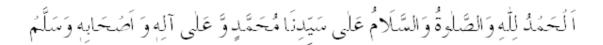
Abū Bakr Siddīq

(Radee-Allāhu 'Anhu)



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 recites to him مُعُورَه بَقَرَة 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. 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,

نَّهُ اللَّه (the fear of Allāh). What does the āyāh say? إِنَّمَا يَخْشَى ٱللَّهَ مِنُ عِبَادِهِ ٱلْعُلَمَ ٓ وُّأُ إِنَّمَا يَخْشَى ٱللَّهَ مِنُ عِبَادِهِ ٱلْعُلَمَ ٓ وُ

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 الله عِلَامِهُ would speak to the people differently and the would speak to the people differently and the

that. When 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 in and that is speak to the people according to their abilities.

ii. Be honest. 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, 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.

رَسُولُ اللّٰهِ عَلَيْكُمْ (The opening of Mecca). had an agreement or truce with

the people of *Quraish* known as . 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 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 as they

had a special relationship with the grandfather of 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 and recited some lines of poetry requesting

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 الله instantly said: O' Amar bin Sālam! I will give you victory. He went

back home and told 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 to prepare everything for him she was grinding some grain but then while she was

أَبُوْبَكُرُ اللّٰهِ عِلَيْكَ came into the house. He asked her: preparing luggage for

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

رَسُولُ الله عِلَيْكِ came in. أَبُوبَكُرُ الله عِلَيْكِ asked him: O' Messenger of رسُولَ اللّه عِلَيْكُمْ

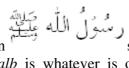
said: Yes. He asked: Is it with the Allah! Are you planning for war?

said: No. Is it الْوَبِكُرُ then said: Is it with the people of Quraish? responded: Don't we have truce with them?

answered: Didn't you hear what they did with Banu Ka'b? They have breached their agreement. Now look at the conduct of . She kept quiet to

ر سُولُ الله عِيَّي even with her father, the closest man keep the secret عَالَمْتُهُ who himself didn't keep it secret from Abū Bakr but silent.

In the battle of 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



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 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. 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 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 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 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. approved

the فَتُونِكُرُونِ (decision) of and directed the man to give him the weapons that he

had taken away. The point to illustrate this story is that was at a level where

he was able to give فَتُولَى even in the presence of or say he could make a

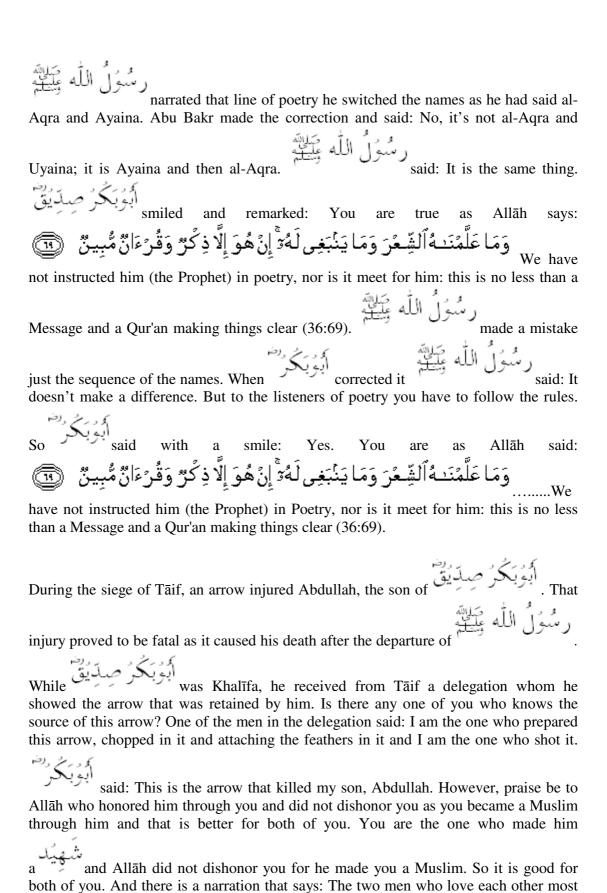
judgment in the court of . He could make a ruling when

was right there. It was because fountain of Prophethood for years and years and was blessed with Another noteworthy thing is that in the battle of there were a lot (booties of war) but there were also many new Muslims in the army. 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 رسُولُ الله عِيَيَاتِيَّة him equal to or less than al-Aqra or Uyaina. 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 الله listened to his poetry and said: Go and cut his tongue. رَسُولُ اللّه 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.

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

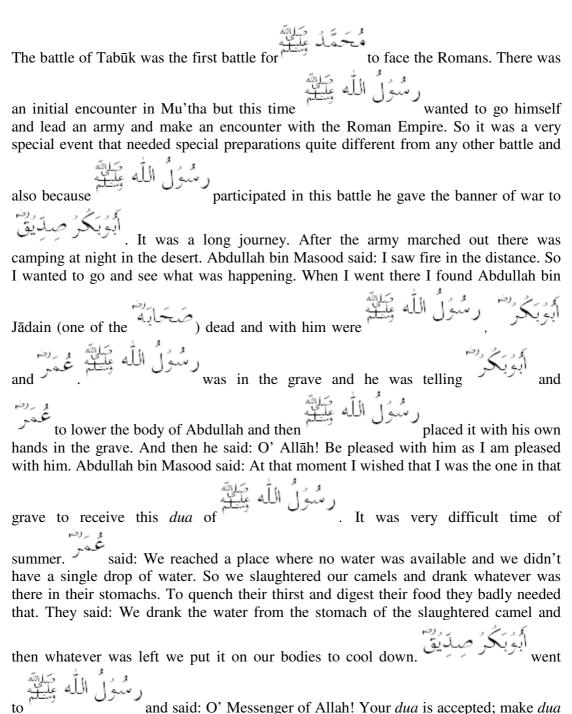
when he was making poetry against the women of . Poetry in Arabia had great influence on the people than block bustard movies of these days or front page article in the New York Times or Prime Time T.V. with the BBC. Poetry was then a big media of the day and there is an instance when only one line of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

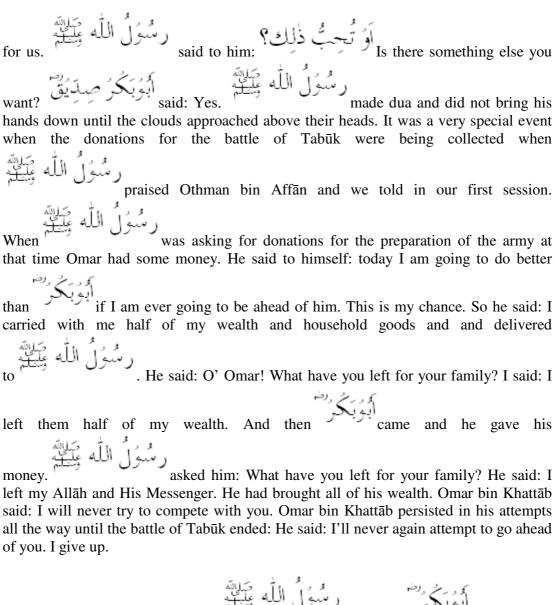
لَّ مَنْ اللَّهُ عَلَيْكُمُ became happy. Later on met al-Abbas and said to him: Are you the one who said in the lines of your poetry it is Uyaina and then al-Aqra. When



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

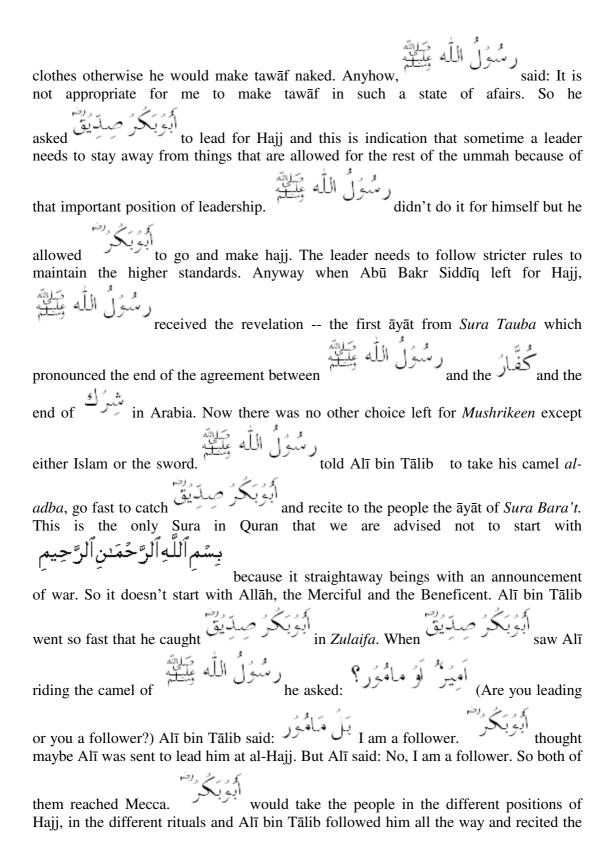
was the one who had killed him and gave him the status of and that person who had killed him praised Allāh that he was not punished for what he did but instead he was blessed with Islam by the grace of Allāh.

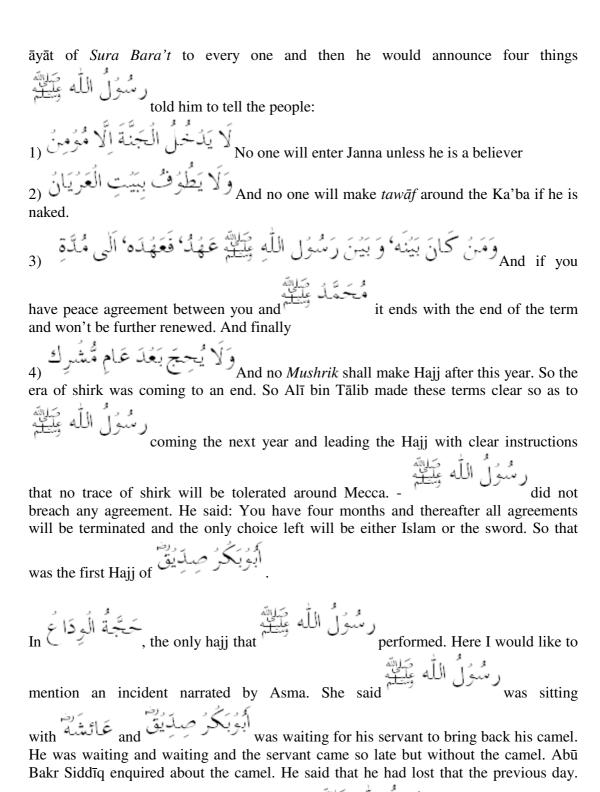




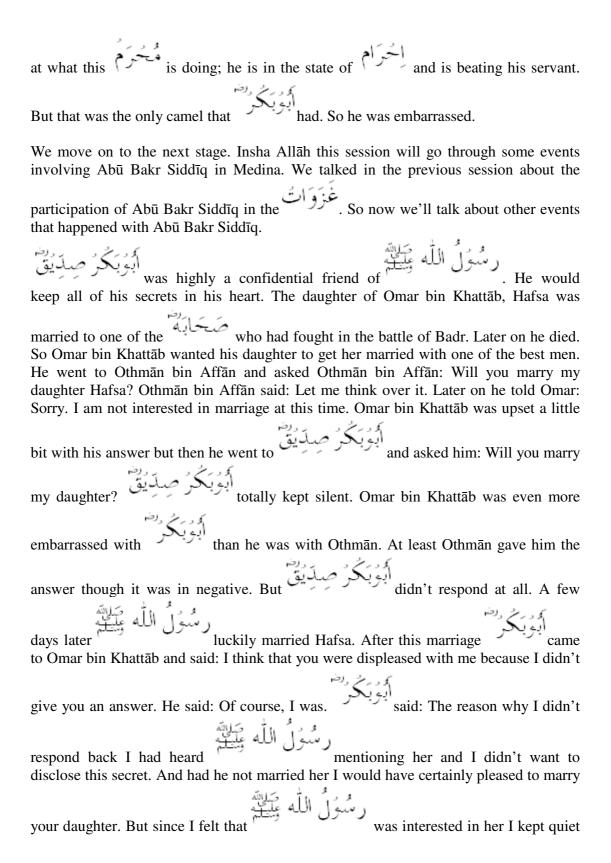
The year before *Hajjat-ul-Wida*, appointed to leave for Hajj. He wanted to make Hajj himself but he changed his mind and said: It is not appropriate for me to make Hajj when there are the people going to bare naked. There was belief among the Arabs that only the people of Quraish were pure and only 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 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 الله عِلَيْكَ Abū Bakr got angry and started beating him. smiled and said: Look



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

ر سُوُلُ اللَّه عَِيَالِيَّهُ wanted to have

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.

Then he married his daughter Fatima to Al $\bar{\imath}$ bin T $\bar{\imath}$ lib. 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

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

as Abdullah bin Masood pointed out simple. First of all, the nature of the 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 (Radee-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 Anossa (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

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.

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 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 $Ib\bar{a}dah$ – 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 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 replaces a replaces a term 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 so that we could make things simple

and encourage halāl. 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.

when a caravan came into Medina. The خطبَةُ الْجُمُعَة was giving

was giving 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 was giving سُعُولُ اللّٰه عِلَيْكُ . The directives of خُمُعَة 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 .

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 were given. Anyhow, they left. Allāh Azzawajal

revealed the āyāt of النُجُمُعَة :

وَإِذَا رَأُواْ تِجَدرَةً أَو لَهُوا ٱنفَضُّوۤاْ إِلَيُهَا وَتَرَكُوكَ قَآبِمَاْ قُلُمَا عِندَ ٱللَّهِ خَيرُ ٱلرَّزِقِينَ ﴿

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 finished his

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 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 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

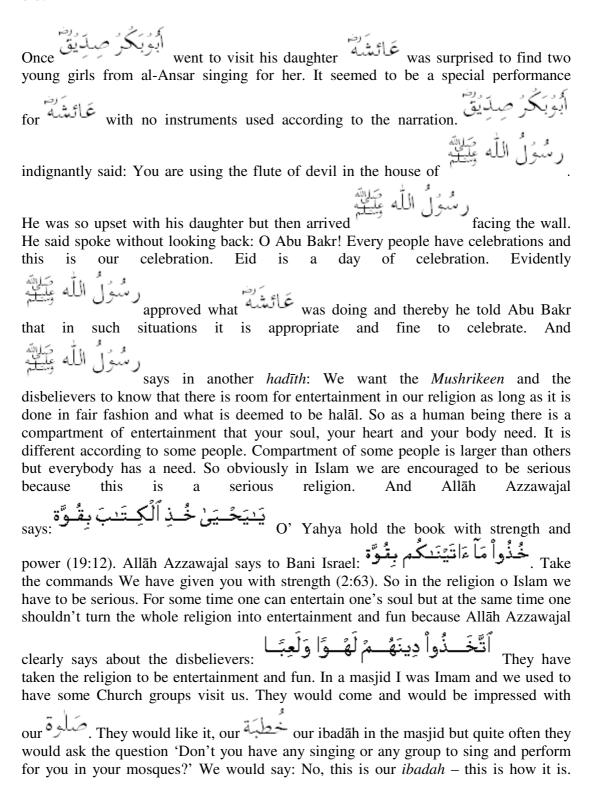
the ankle is to continue all the time take it up. told him: No problem; you are not among the ones doing it out of pride. Evidently, this is

a a was free from that 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 والله شبكانه و تعالى 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: 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 sajood 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.



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 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 and cohesion with one another. The whole sight of is impressive and we are spiritually delighted at

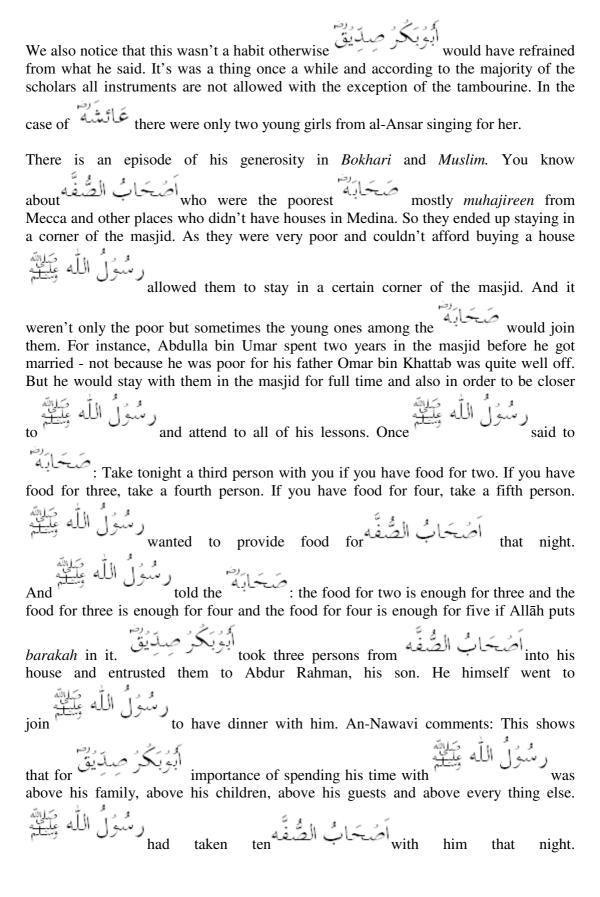
the sight of two million people in in al-Haram making sajood together – making rakoo' together – listening with deep adoration to the recitation of Quran. It's really a wonderful scene. When you look at Hajj, there is no singing going on at Hajj. But it's a highly impressive image. So Subhan Allāh! A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

deprived of oil in his life. Can you imagine living without making sajood? Can

you imagine living without making ? 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 ٱلْحَمَٰذُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ . 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

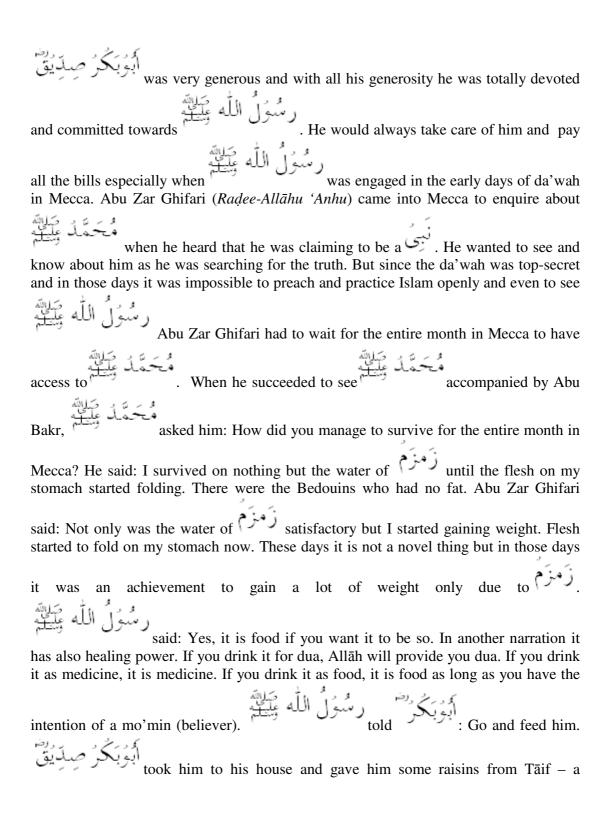
compassion وَجَعَلَ بَيْنَكُم مَّودَّةً وَرَحُمَةً Allāh Azzawajal has made between you, man and the woman mercy and compassion. Many forms of entertainment serve dual purpose like sports. Not only is it a form of entertainment for you but also preparation. So we ask Allāh Azzawajal to give us the correct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

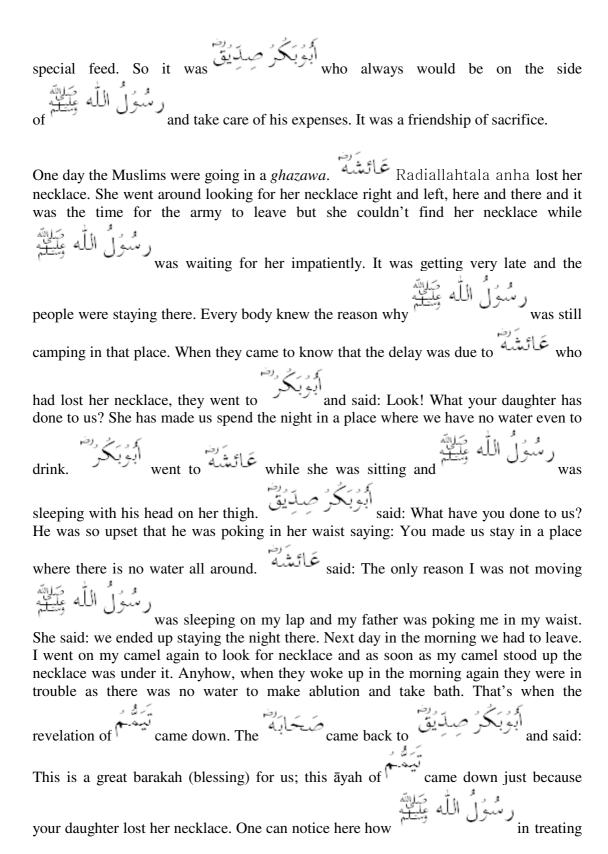


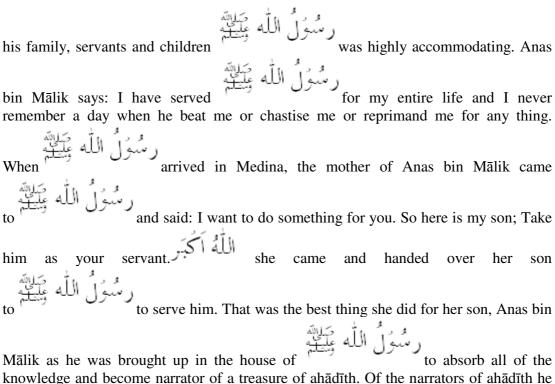
رَسُولَ اللّه عِلَيْكُمُ صِدِيُقًا was very happy to spend a lot of time with . When he came back home very late his wife said: How come you are too late and you didn't

said: Didn't you feed them yet? She said: No, they serve your guests. 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 (Radee-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 Shaitan and he sat down. What he meant by Shaitan 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 and some of the other ate from it and again it was increasing. It was a مُعْرِزُامَة that happened to happens to a happen to the friends of Allāh Azzawajal and happen to the friends of Allāh Azzawajal. So this was a مُعُدِزُامَة happen to ccurred to Sayyedina







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

رَسُولُ اللّٰهُ عِلَيْكُمُ So mothers and fathers need to for the exclusive service of 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.

قُواْ أَنفُسَكُمُ وَأَهُلِيكُمُ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ and your families from Hell-fire. That's the responsibility of the head of the household.

When the event of happened or say when عَائِشُهُ 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 اَبُوْبَكُرُ صِدِّيَقُ naturally عَاسَسَهُ was upset. So he decided that he would not spend

was wont to take care of the entire money on him any more as expenses of some families and that family was one of them. But

made up his mind not to extend financial help to that family any more, the following avah was revealed:

Let not those among you who are endued 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 āyah he said "Of course, I want Allāh to forgive me". And from thenceforth he الله شُبْحَانَهُ وَ تَعَالَى only to please مُسْتَحِقِينَ

الْبُوْبَكُرُ صِدِّيقً continued doing business in Medina when he traveled to Syria to earn

his livelihood even though his utmost desire was to be close to Seeking rizq didn't cease even though he was very busy in his life in Medina. And

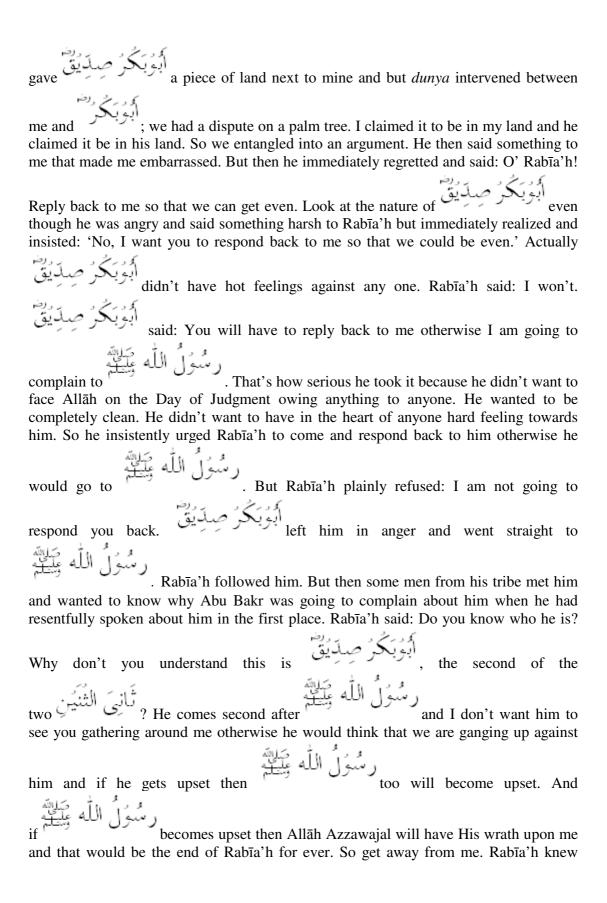
اَبُوْبَكُرُ صِدِّيْقُ every moment that he would spend in his business was rewardable because his money was entirely dedicated to the service of Islam and

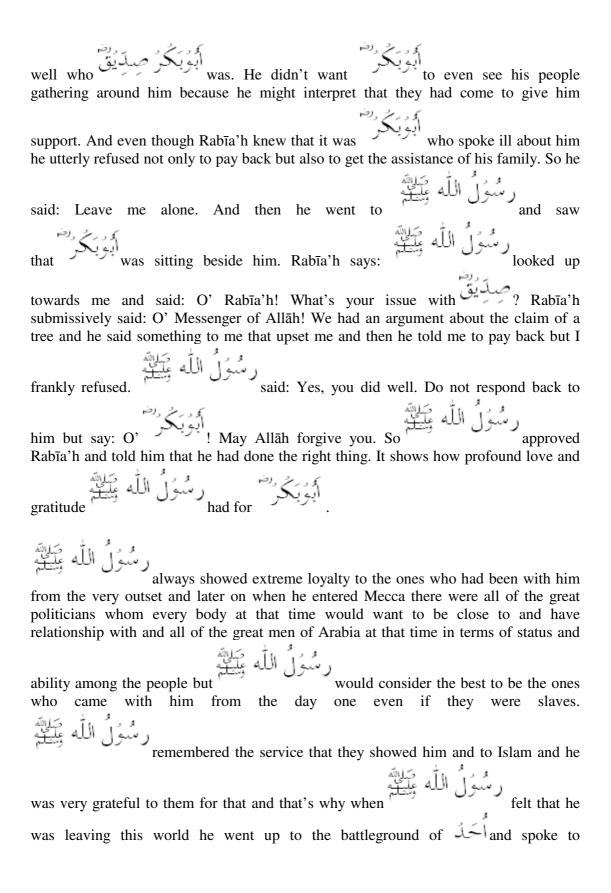
عبَادَة . So as a matter of fact his making business was and it was exactly

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

رَسُولُ اللَّهُ عِلَيْكُمْ was extremely grateful to أَبُوْبَكُرُ صِدِيقًا for his friendship. رَسُولُ الله عِلَيْكُ gave me a piece of land and he also

Rabīa'h Aslamī narrates:





: 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 al the doors of the masjid except the door اَبُوْبَكُرُ^{رُّ} had an argument with . Keep it open. One day sitting Omar bin Khattāb. with came running. The narrator of the hadith says: He had lifted his izar. So his knee uncovered. saw he looked at his face and said: Your friend has been involved in a dispute. I can see it on his face. came he gave salam What's the problem? أَدُوْبِكُرُوْ 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 were very prompt in forgiving. When Omar bin him. You can see the guessed he would have been with So he went there and while he was coming رسُولُ الله عِيَكَا changed. One could tell from his facial البُوْيَكُورُ فَطَ felt sorry for him and was expression that he was angry with Omar.

رسُوُلَ اللَّه عِلَيْكُ

now worried and didn't know how

would treat Omar bin

