

Abū Bakr Siddīq

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

رَسُولُ اللَّهِ ﷺ

was delivering a ^{خُطْبَةٍ} and he said:

إِنَّ اللَّهَ خَيْرَ عِبَادٍ بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَ اللَّهِ فَاخْتَارَ ذَلِكَ الْعَبْدَ مَا عِنْدَ اللَّهِ
Allāh Azzawajal has given one of his slaves two choices. The first choice is to stay in this world. The second choice is to leave to die and to go what
لِلَّهِ سُبْحَانَهُ وَتَعَالَى has for that person in the afterlife. And that slave has chosen

to go to what Allāh has reserved for him in the afterlife. ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} started crying.

Abu Saeed al-Khuzri, one of the al-Ansār said: We looked at ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} and couldn't get why he was crying for apparently there was nothing to be very emotional about the statement: Allāh Azzawajal giving one of his slaves his choice of staying in *dunya* or leaving *dunya* – giving him the choice of living longer or dying. So why

was ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} crying? But then we came to know why he was crying.

^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} was the only one among us who understood

what ^{رَسُولُ اللَّهِ ﷺ} said and whatever he meant. ^{رَسُولُ اللَّهِ ﷺ} was actually

talking about himself. He himself was the slave of Allāh. In fact ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} had

spent so much time with ^{رَسُولُ اللَّهِ ﷺ} more than any one else among the ^{صَحَابِهِ رَضِيَ}

that he could understand ^{رَسُولُ اللَّهِ ﷺ} better and more than any body else.

Sometime he could give the message without ^{رَسُولُ اللَّهِ ﷺ} even he was not speaking it because they had been friends for their life. As ^{أَبُو بَكْرٍ صَدِيقُ} was weeping and ^{رَسُولُ اللَّهِ ﷺ} said: The one who has done the greatest favors to me with his friendship and wealth to me is ^{أَبُو بَكْرٍ رَضِيَ}. Now imagine ^{رَسُولُ اللَّهِ ﷺ} says this towards the end of his life in front of all of the ^{صَحَابَهُ رَضِيَ} and candidly acknowledges his mission and close friendship with ^{أَبُو بَكْرٍ صَدِيقُ رَضِيَ}. In another hadith ^{رَسُولُ اللَّهِ ﷺ} says: Every one of you who has done me a favor I have paid him back except ^{أَبُو بَكْرٍ صَدِيقُ رَضِيَ} and then he said: If I were to take a ^{خَلِيلٌ} besides Allāh it would have been ^{أَبُو بَكْرٍ رَضِيَ}. A ^{خَلِيلٌ} is something higher than a sahib. ^{صَاحِبٌ} is a friend. ^{خَلِيلٌ} is the highest level of close friendship. ^{رَسُولُ اللَّهِ ﷺ} was ^{خَلِيلٌ} of Allāh and if he were to take a ^{خَلِيلٌ} besides Allāh it would have been ^{أَبُو بَكْرٍ رَضِيَ}. He said: Now ^{أَخَوْتُ الْإِسْلَامَ وَمَوَدَّةٌ} (brotherhood and love of Islam) is between me and ^{أَبُو بَكْرٍ رَضِيَ}. That's the relationship between him and me.

Adjacent to the *Masjid-i-Nabvi* the ^{صَحَابَهُ رَضِيَ} particularly the *muhajireen* who were given small pieces of land would build their houses right next to the walls of *Masjid-i-Nabvi* so that they would open their small gates and could immediately walk from their houses to the *masjid*. So there were private doors of some of the ^{صَحَابَهُ رَضِيَ} that opened into the *masjid*. ^{رَسُولُ اللَّهِ ﷺ} said: I want all of these private doors to be closed except that

أَبُو بَكْرٍ صَدِيقُ رَضِ of . That was, of course, a privilege granted to - the one who was allowed to have private entrance unto the *Masjid-i-Nabvi*. Imagine how the most blessed and fortunate person he was!

رَسُولُ اللَّهِ ﷺ got the message that أَبُو بَكْرٍ صَدِيقُ رَضِ was towards the end of his life. حَجَّةُ الْوِدَاعِ became ill a few months after he came back from . Due to his illness getting worse and worse he was unable to join *salat-ul-Jumua*. So he

عَائِشَةُ رَضِ said: Instruct Abu Bakr to be the Imam in صَلَاة . When عَائِشَةُ رَضِ heard that she tried to change his mind. She said: My father is very soft-hearted and if he stands in your place he will break down. It will not be easy for him to stand you place. So why don't you ask عُمرُ بْنُ خَطَّابٍ رَضِ to lead in صَلَاة . In reality عَائِشَةُ رَضِ also had another reason in not wanting her father to be there. To give you an example to draw the point closer

خُطْبَةٍ imagine that you have come from a very long distance to hear of a well-known scholar. There is an ad that says that this well-known scholar is coming into town to give خُطْبَةٍ . So you come from all over London to attend his خُطْبَةٍ and then you find it is not the scholar you came here to hear; it's someone else. You are not going to like that.

عَائِشَةُ رَضِ was thinking this was the place where people come from different places to listen to رَسُولُ اللَّهِ ﷺ . So when they see her father they might not like that as they

had been used to رَسُولُ اللَّهِ ﷺ leading them in صَلَاة . So she wanted to change the intention of رَسُولُ اللَّهِ ﷺ . Therefore she said: Why don't you

أَبُو بَكْرٍ رَضِ said: Instruct رَسُولُ اللَّهِ ﷺ to be the Imam. She again reiterated her suggestion. Then رَسُولُ اللَّهِ ﷺ said: You are like the

أَبُو بَكْرٍ رَضِ woman of Yousuf. Tell to lead the people in صَلَاة . What

رَسُولُ اللَّهِ ﷺ

meant by the woman of Yousuf. The woman of Yousuf showed

رَسُولُ اللَّهِ ﷺ

something she didn't really mean. She had a different motive. So felt there was a different motive here why she doesn't want her father to be the Imam.

أَبُو بَكْرٍ صَدِيقُ

became the Imam of the Muslims for a few days. He was leading them

in صَلَاة

and by the way Abu Hasan al-Ashari uses this as an evidence and says

that أَبُو بَكْرٍ رَضِ

was the greatest scholar of this ummah because

رَسُولُ اللَّهِ ﷺ

says

that the one who has vast knowledge of the Book of Allāh should lead the صَلَاة .

Since أَبُو بَكْرٍ رَضِ

was told to lead the Muslims in

صَلَاة

it was not just that he was the

friend of رَسُولُ اللَّهِ ﷺ

but also because he was well-versed in *fiqah* (the deepest knowledge or understanding in Islam). And Ibn-i-Katheer appreciates Abu Hasan al-

Ashari and says his words should be written in gold. No doubt

أَبُو بَكْرٍ رَضِ

was, in fact, the most scholarly person in this Ummah.

One day رَسُولُ اللَّهِ ﷺ

was feeling better though he was still very exhausted.

رَسُولُ اللَّهِ ﷺ

was once touched by Abdullah bin Masood who felt that the

temperature of رَسُولُ اللَّهِ ﷺ

was very high. So he said: O Messenger of Allāh! You

have very acute fever.

رَسُولُ اللَّهِ ﷺ

said: We are the Prophets. Our fever is double

the fever of every one else. The people who go through the severest tests are the Holy Prophets. And then it goes down according to one's level. The greater a person is and the closer he is to Allāh the more difficult the test would be just like when you take an exam, there are some questions that students of only grade A are able to solve. But there are some questions that only students of plus A should answer because these are the most

difficult questions. So Allāh Azzawajal puts the أَنْبِيَاء through some very severe tests.

Now the narrator of the *hadīth* says: I could see ^{رَسُولُ اللَّهِ ﷺ} being carried by two men al-Abbas and Alī bin Tālib (*Raḍee-Allāhu ‘Anhu*) and his feet were dragging on the

ground that is how ill ^{رَسُولُ اللَّهِ ﷺ} was. He couldn't even move with his feet and he

was being carried by the two companions. The ^{صَلَاة} had already been started. When

^{رَسُولُ اللَّهِ ﷺ} saw ^{أَبُو بَكْرٍ صَدِيقُ} coming he retreated. He wanted to go back but

^{رَسُولُ اللَّهِ ﷺ} waved with his hand to stay where he was. And then

^{رَسُولُ اللَّهِ ﷺ} sat next to ^{أَبُو بَكْرٍ رَضِ}. So ^{أَبُو بَكْرٍ رَضِ} was following

^{رَسُولُ اللَّهِ ﷺ} and the ^{صَحَابَةُ رَضِ} were following ^{أَبُو بَكْرٍ رَضِ} who carried on leading

them in ^{صَلَاة}. It was Monday, the 12th of Rabiul Awwal. In salat-ul-

fajr ^{رَسُولُ اللَّهِ ﷺ} opened his curtain and had a look at the ^{صَحَابَةُ رَضِ} in ^{صَلَاة}. The

room of ^{عَائِشَةُ رَضِ} was quite adjacent to the *masjid*. So the only thing separating the room

from the *masjid* was a curtain. The *masjid* was full and ^{أَبُو بَكْرٍ صَدِيقُ رَضِ} as Imam was

reciting Quran in ^{رَسُولُ اللَّهِ ﷺ} ^{صَلَاة}. When ^{رَسُولُ اللَّهِ ﷺ} saw that spectacle, he smiled and was

so delighted that his face looked like a plate of silver glowing with light. He was so delighted because he was seeing with his own eyes the triumph of his message and

mission. He set his eyes on the ^{صَحَابَةُ رَضِ} performing ^{صَلَاة}, the greatest duty in Islam.

^{رَسُولُ اللَّهِ ﷺ} was the most successful of all of the ^{أَنْبِيَاء} of Allāh. With the other

^{أَنْبِيَاء} when they passed away their ummah could not carry on their mission after them.

They went down, down and down until they reached the bottom of waywardness and then Allāh Azzawajal had to send another nabi to bring them up. With Bani Israel whose state

at a particular time was so deformed and distorted that they had seventy ^{أَنْبِيَاء} at one

time to keep them up on the straight path. But ^{رَسُولُ اللَّهِ ﷺ} succeeded in his message so capably and so well to the extent that there is left no need of a Prophet after him and his true followers are so committed and devoted that ^{اللَّهُ سُبْحَانَهُ وَتَعَالَى}

^{كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ} witnessed: You are the best ummah brought forward for mankind that they will carry on with his message under the banner of Islam

until the Day of Judgment. ^{رَسُولُ اللَّهِ ﷺ} says: There will permanently remain a group of my ummah on the straight path until the Day of Judgment – until they end up fighting with *Dajjal*.

Thus ^{رَسُولُ اللَّهِ ﷺ} was so happy that he felt then he should be ready to leave for his

mission was complete. He could entrust ^{صَحَابَهُ رَضِ} with the responsibility of appointing their own leaders and carrying on the message of Islam. That's why the face

of ^{رَسُولُ اللَّهِ ﷺ} was shining and he was beside himself with joy. A Sahabi said: When we saw his face it was such an emotive and exciting view for us that we were

about to forget our ^{صَلَاة} or say it was likely to be a ^{فِتْنَةٍ} (trial) for our ^{صَلَاة}.

After ^{أَبُو بَكْرٍ صَدِيقُ} completed the ^{صَلَاة} he went to his daughter ^{عَائِشَةُ رَضِ} and said:

It seems that ^{رَسُولُ اللَّهِ ﷺ} is getting better. So I am going to my wife - . At that

time ^{أَبُو بَكْرٍ صَدِيقُ} had two wives, one wife in Medina and the other in *Sunha* which was on the outskirts of Medina because like others when he saw

^{رَسُولُ اللَّهِ ﷺ} standing up in high spirits, he felt that he could go to his wife in

Sunha as then it was her turn. But actually ^{رَسُولُ اللَّهِ ﷺ} was towards the last hours

of his life. After ^{رَسُولُ اللَّهِ ﷺ} saw the ^{صَحَابَهُ رَضِ} and Allāh cheered up his heart and soul to see the fruits of his *da'wah* the burden of his illness seemed to alight on

رَسُولُ اللَّهِ ﷺ . Usama bin Zaid came to see رَسُولُ اللَّهِ ﷺ who was then unable

to speak. رَسُولُ اللَّهِ ﷺ raised his hand at the sight of Usama bin Zaid. عائشة رضي الله عنها understood that he was delivering *dua* for him. He loved Usama so much that he used to say he is beloved, the son of his beloved. I loved his father and I love him too. In

fact رَسُولُ اللَّهِ ﷺ had adopted his father as his own son – until adoption in that particular position (where the person changes his name) was banned

by رَسُولُ اللَّهِ ﷺ. However, رَسُولُ اللَّهِ ﷺ loved Usama so much that he

was making *dua* for him. And then عائشة رضي الله عنها said: I held رَسُولُ اللَّهِ ﷺ in my arms and he was between my bottom and the top of my chest. So I was holding him in my lap and then my brother Abdur Rahman came in with a *miswak* in his hand.

As رَسُولُ اللَّهِ ﷺ was looking at the *miswak* I realized that he desired to have it. I

asked him: do you want it? رَسُولُ اللَّهِ ﷺ nodded with his head meaning 'yes'. I took the *miswak* from Abdur Rahman and chewed it until I made it soft and then gave it to him. He held it with his hand and brushed his teeth so eagerly as if he was healthy and

all the time while he was using the *miswak* he was saying بِرَفِيقِ الْأَعْلَى -

بِرَفِيقِ الْأَعْلَى - بِرَفِيقِ الْأَعْلَى (the Highest Companion – the Highest Companion –

the Highest Companion). رَسُولُ اللَّهِ ﷺ was addressing to the angel of death. In a

hadith رَسُولُ اللَّهِ ﷺ says: Before every Nabi dies the angel of death comes to him and seeks his permission to take his soul. To all of us the angel of death comes unannounced and takes away our souls without our consent but out of respect for

الأنبياء of Allāh the angel of death especially seeks their permission first and you remember when Musa punched the angel of death in a well-known story narrated in

Bokhari. رَسُولُ اللَّهِ ﷺ was saying بِرَفِيقِ الْأَعْلَى (with the Highest Companion). He was actually answering the question of the angel of death and saying: I want to be

with my Lord who is the best Companion. I am ready to leave for I have finished my mission. The *deen* is complete as duly observed by **اللَّهُ سُبْحَانَهُ وَتَعَالَى**.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعَمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Then **مُحَمَّدٌ ﷺ** prayed: **اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَقِّنِي بِرَفِيقِ الْأَعْلَى**
O' Allāh! Forgive me, have mercy on me and make me join the Highest Companion, Allāh Azzawajal. And then he raised up his hands and would say:

اللَّهُمَّ رَفِيقَ الْأَعْلَى - اللَّهُمَّ رَفِيقَ الْأَعْلَى - اللَّهُمَّ رَفِيقَ الْأَعْلَى until his hand went down and these were his last words: The one who loves to meet Allāh, Allāh would

love to meet him. **مُحَمَّدٌ ﷺ** was eager to meet his Lord and Allāh Azzawajal was

eager to meet **مُحَمَّدٌ ﷺ**.

رَسُولُ اللَّهِ ﷺ

This is the greatest disaster that befell upon the Ummah. In a hadīth says: whenever one of you is afflicted with a calamity or misfortune then remember your misfortune in losing me; your misfortune will become trivial to you. If you ever go through a trouble or problem in life remember that the biggest disaster that happened to

you and the Ummah is the departure of **رَسُولُ اللَّهِ ﷺ** from this world. How did the

صَحَابَةُ رَضِ cope with the situation? Though they were very solid and strong and quite

capable of tackling any situation the departure of **رَسُولُ اللَّهِ ﷺ** was something

beyond their stamina Rajab al-Humbali says: When **رَسُولُ اللَّهِ ﷺ** passed away the chaotic state of the Muslims was highly dire and desperate. They did not know what to do. All of a sudden it was a great psychological collapse. Some of them sat down and couldn't stand up. Some of them became speechless and couldn't move their tongues and some of them refused to accept the bitterest reality that he had expired. Qazi Abu Bakr

Ibn-i-Arabi says: A chaotic state happened. The death of **رَسُولُ اللَّهِ ﷺ** was the event

that broke their backs and turned out to be the biggest disaster of their lives. **عَلَيْ رَضِ** went to

hide into the house of ^{رَضِيَ}عُثْمَانُ ^{رَضِيَ}; قَاطِمَةٌ couldn't speak and ^{رَضِيَ}عُمَرُ went as far as claiming

that ^{رَضِيَ}رَسُولُ اللَّهِ ﷺ had not died and that he had gone to meet Allāh for forty days like Moses and he would come back and with his sword would behead those who were

claiming that ^{رَضِيَ}رَسُولُ اللَّهِ ﷺ had died. It was the most depressing moment of their lives. Anas ibn-i-Malik says: I have seen two days in Medina. One was the best day

when ^{رَضِيَ}رَسُولُ اللَّهِ ﷺ arrived and every body was extremely delighted was full of life.

And then I witnessed and lived through the day when ^{رَضِيَ}رَسُولُ اللَّهِ ﷺ died and Medina became dark and dismal. The light of Medina was owing to the light

of ^{رَضِيَ}رَسُولُ اللَّهِ ﷺ and when he expired the light went. ^{رَضِيَ}أَبُو بَكْرٍ صَدِيقُ was at that moment at *Sunha*. As soon as he received the news he came hurriedly on his galloping

horse straight to the abode of ^{رَضِيَ}عَائِشَةُ. He approached ^{رَضِيَ}رَسُولُ اللَّهِ ﷺ uncovered his face, kissed his forehead and said: You are pure when you are alive and you are pure when you are dead. You have gone through the death which Allāh has destined for you. Then he went to the *masjid* when Umar bin Khattāb was already speaking furiously.

When ^{رَضِيَ}أَبُو بَكْرٍ صَدِيقُ started to talk everybody left ^{رَضِيَ}عُمَرُ and they came to listen to ^{رَضِيَ}أَبُو بَكْرٍ. He said:

مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ وَمَنْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ

And then he recited the following *āyāh* of the Holy Quran:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

أَفَايُنْ مَاتَ أَوْ قُتِلَ أُنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ

فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

It was a very brief speech but intrinsically a turning point in the history of this ummah.

With only a few words **أَبُو بَكْرٍ صَدِيقُ** made the audience flabbergasted: If you are worshipping Muhammad then behold! Muhammad is dead. But if you are worshipping

then rest assured Allāh is **حَيٌّ وَ قَيُّومٌ**. He is ever alive, undying, immortal and endlessly eternal. Then he recited the *āyah* 144 of *Aal-i-Imran*: Muhammad is not but a Messenger. Other messengers have passed away before him. So if he was to die or to be killed would you turn back on your heels to unbelief? And he who turns back on his heels will not

harm Allāh at all but Allāh will reward the grateful. **عُمَرُ بْنُ خَطَّابٍ** said: When I

heard that *āyah* from the mouth of **أَبُو بَكْرٍ** I felt if it was the first time I ever heard the

āyah. Even though **عُمَرُ بْنُ خَطَّابٍ** was hafiz-i-Quran but he didn't imagine that

رَسُولُ اللَّهِ ﷺ would leave the mortal world one day. Now this *āyah* was revealed in

رَسُولُ اللَّهِ ﷺ **غَزْوَةِ أُحُدٍ** when there was rumor that **رَسُولُ اللَّهِ ﷺ** was killed in the battle. So

some of the **صَحَابَهُ** sat down as they heard that rumor and said in despair 'we are not

going to fight. Now why should we fight when **مُحَمَّدٌ ﷺ** has been killed? We just

stay here.' So Allāh admonishes them 'And if **مُحَمَّدٌ ﷺ** is killed or dies would you revert to unbelief? Even if he dies you have to carry on your message. And continue

fighting as **مُحَمَّدٌ ﷺ** was fighting on. **عُمَرُ بْنُ خَطَّابٍ** said: When I

heard **أَبُو بَكْرٍ** recite that *āyah* I was staggered; my feet and legs failed to carry me. So I

fell down on my knees and realized that of course, **مُحَمَّدٌ ﷺ** has breathed his last.

Imagine **عُمَرُ بْنُ خَطَّابٍ** was a man of strong nerves and he says that his feet wouldn't carry him any more. So he fell down on his knees. The narrators say and then one could

hear nothing but only crying in the *masjid*. **أَبُو بَكْرٍ صَدِيقُ** was the one who brought them back to their senses. Al-Qurtubi says this is irrefutable evidence that

أَبُو بَكْرٍ صَدِيقٌ had the strongest heart in his bosom despite the fact that he was the closest person to مُحَمَّدٌ ﷺ. If there was anyone who should have collapsed in this

situation because of its severe gravity, it would have been أَبُو بَكْرٍ because he loved رَسُولُ اللَّهِ ﷺ

more than anybody else and had been closely and deeply associated with him. Nevertheless he was the one who brought them back to reality and made them realize that that it was due to the قَدَرُ of Allāh. That was one of the moments of ineffable

perseverance and steadfastness in the life of أَبُو بَكْرٍ صَدِيقٌ -- a very short speech but it was a turning point for the ummah. Later on the same day, i.e., on Monday, the *Ansār* started gathering in Saqīfa Bani Sa'ada, a meeting place belonging to Bani Sa'ad. In the beginning it was al-Aus, al-Khazraj and then the al-Aus left and it was only al-Khazraj.

They were discussing to appoint an Amīr. عُمَرُ بْنُ خَطَّابٍ was busy with the burial

proceedings of رَسُولُ اللَّهِ ﷺ when somebody called him. Omar said: I am busy. The man said: Come out instantly because you have to join a meeting held in emergency. *Al-Ansār* have gathered in the Saqīfa of Bani Sa'ada. Come out hurriedly lest a war should break out. *Al-Ansār* were two tribes al-Aus and al-Khazraj they fought with each other

for ages and it was رَسُولُ اللَّهِ ﷺ who brought them together but Shaitān can come at

any moment and cause *fitna* between people. عُمَرُ بْنُ خَطَّابٍ came out. This is one narration and in narration of *al-Bokhāri* both Abu Bakr and Omar went to *Al-Ansār* of Saqīfa Banu Sa'ada. When they were going there they met two men from al-Aus. They

asked them where they were going. عُمَرُ بْنُ خَطَّابٍ and أَبُو بَكْرٍ said they were going to a meeting place of *al-Ansār*. They said: Don't worry about *al-Ansār*; go ahead and make

your decision. You don't need to go and meet the *al-Ansar* at this moment. عُمَرُ said: No we will go to them because it is a matter of *shura*. We can't make any decision on our own. So they reached Saqīfa Banu Sa'ada where someone was sitting among them

covered in a blanket. عُمَرُ asked: who is he? They said: He is Sa'd bin Obada and he is ill. Sa'd bin Obada was the leader of al-Khazraj whom they wanted to appoint as Amīr. Sa'd bin Obada was a very well-known figure among *al-Ansar* and was loved

by رَسُولُ اللَّهِ ﷺ . They wanted to appoint him as a leader of the Muslim

community. عُمَرُ بْنُ خَطَّابٍ رضي sat down and began to prepare a speech to present. Meanwhile, a speaker from the *al-Ansar* stood up to deliver his speech. It was a formal meeting. Every speaker from *al-Ansar* would stand up and start his speech by praising

Allāh Azzawajal and sending *salah* on مُحَمَّدٌ ﷺ . One of them said: We, the *al-Ansar* are the helpers of Allāh, the battalions of Islam and army of this religion while *al-Muhajiroon* are few immigrants, small in number who left their people but now they want to strip us of authority. In other words this man was saying that the leadership of the

community ought to be transferred to the *Ansār* after رَسُولُ اللَّهِ ﷺ . He was true when he said that *Muhajireen* were small in number as compared to *al-Ansār*. In every battle the *al-Ansār* fought were in the majority and the *Muhajiroon* remained in minority.

In short, they were urging the people for بَيَّعَتْ to Sa'd bin Obāda.

When عُمَرُ بْنُ خَطَّابٍ رضي stood up to make a speech أَبُو بَكْرٍ رضي said: take it easy and sit down. Let me first say a few words and then say whatever you want. Because of temper

of عُمَرُ بْنُ خَطَّابٍ رضي أَبُو بَكْرٍ رضي said I didn't want to anger him so I said: What you have mentioned about *al-Ansār* is undeniable. You are true that you are the army of Islam. You are true that you are the helpers of Allah. He narrated some *āyāt* and

the *ahādīth* in praise of *al-Ansār*. رَسُولُ اللَّهِ ﷺ said: If the *al-Ansār* would choose one way while all of the other people take another way I will prefer to follow the way of

al-Ansār. رَسُولُ اللَّهِ ﷺ said: My life and death will be among *al-Ansār*. And

when رَسُولُ اللَّهِ ﷺ opened Mecca, he did refuse to settle in Mecca and went back with *al-Ansār* to Medina. But he added: The problem is that the Arabs will never approve the leadership of anyone but the people of *al-Quraish*. The Arabs were divided tribes and every tribe had its own pride and prestige. It was highly difficult to bring them together. The only people the Arabs would be willing to submit to are the people of *Quraish* because in the hearts of the Arabs that the nobility of *Quraish* has been permanently established as they are the protectors of *al-Haram*. And then Abu Bakr held up the hands

of عُمَرُ رضي and Abu Obaida and said: I would be pleased with either of these two men

being to be as our Amīr. So give ^{بِيعْتُ} to whomever you want. Omar bin Khattāb stood

up and said: Everything that I wanted to say in my speech ^{أَبُو بَكْرٍ صَدِيقُ} has said in a much better way and has added things I had missed in my prompted speech. But the only thing that I didn't like is his last statement asking to give ^{بِيعْتُ} to me and then Omar bin

Khattāb said and ^{سُبْحَانَ اللَّهِ} look at what he said 'in the name of Allāh I would be

rather beheaded than become an Amīr over humans like ^{أَبُو بَكْرٍ}. I would rather die

than assume leadership over ^{أَبُو بَكْرٍ صَدِيقُ}. He thought it as inappropriate to accept

leadership if ^{أَبُو بَكْرٍ صَدِيقُ} was behind him. Al-Habba bil-Munzar from *al-Ansār* stood up and said: I have a solution. How about if al-Muhajiroon appoint an Amīr and we

appoint an Amīr on our behalf? ^{عُمَرُ بْنُ خَطَّابٍ} said: You cannot have two swords in one sheath. Two swords can go together but only if one of them is the leader and then

there was clamor over argumentation. ^{عُمَرُ بْنُ خَطَّابٍ} said: I fear *fitna*. So he went

to ^{أَبُو بَكْرٍ} and said to him: Extend you hands forward. I give you ^{بِيعْتُ}. He gave his

^{بِيعْتُ} to ^{أَبُو بَكْرٍ صَدِيقُ} and then the *Muhajiroon* followed and thereafter the *Ansār*

followed to give him ^{بِيعْتُ}. And they were doing it with all enthusiasm after they realized that they no person better than Abu Bakr could be appointed as an Amīr. Later

on, ^{عُمَرُ بْنُ خَطَّابٍ} said: O' people of Ansar! Don't you know that

^{رَسُولُ اللَّهِ ﷺ} had appointed ^{أَبُو بَكْرٍ} to be our Imam. Who of you can claim to

stand ahead of ^{أَبُو بَكْرٍ} as he was already appointed Imam by ^{رَسُولُ اللَّهِ ﷺ}.

Therefore the Khalīfa would be the one who had been our Imam in ^{صَلَاةٍ}. Can anyone

of you lead ^{أَبُو بَكْرٍ} in ^{صَلَاةٍ}? They said: ^{نَعُوذُ بِاللَّهِ} (We seek refuge in Allāh). So

they soon realized that only ^{أَبُو بَكْرٍ صَدِيقُ} deserved to be their Khalīfa. All of them rushed to give him ^{بَيْعَتُ} and they were stepping over Sa'ad bin Obāda who was ill. One of them warned: Be careful lest Sa'd bin Obādah should be killed by you. Strictly speaking this wasn't nationalism or tribalism; they were searching for the truth and whenever they found it they would hold on to it.

A few notes on the meeting place of Saqīfa Banu Sa'ada. First of all both Abu Bakr and

Omar (*Raḍee-Allāhu 'Anhumā*) were not seeking leadership. ^{عُمَرُ بْنُ خَطَّابٍ} as we have mentioned had made it clear: I would like to be rather beheaded than assume

leadership over ^{أَبُو بَكْرٍ صَدِيقُ} while ^{أَبُو بَكْرٍ صَدِيقُ} said: I have never desired or aspired to become an Amīr for not even a single moment of any night or any day and I have never prayed to Allāh to make me an Amīr in public or private. But since I was afraid it might become a *fitna* and I was scared of disunity among the *ummah* I am accepting it. I have accepted it merely for the benefit of the *ummah* though I feel no peace of mind in this position of leadership and I think I have no ability to bear this responsibility unless Allāh Azzawajal gives me strength. The fact of the matter is that I still desire somebody stronger and abler man comes to take it from me.

When ^{أَبُو بَكْرٍ صَدِيقُ} said that people would not submit except to Quraish there were actually ahādīth he remembered on this subject narrated by forty of the ^{صَحَابَةُ}. One of

them is: ^{إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ} The affair of leadership is in the hands of Quraish.

That is because of their standing and status. ^{رَسُولُ اللَّهِ ﷺ} clearly indicated that the position of Khilāfāh strictly belonged to Quraish. On the other hand, there are many

ahādīth there are many indicating Khilāfāh of ^{أَبُو بَكْرٍ صَدِيقُ}

1. This hadīth is in Muslim: A woman came to ^{رَسُولُ اللَّهِ ﷺ} who made an appointment with her to come back later on. It was about either a question or something she needed. She said: O' Messenger of Allāh! What if I do not find you?

^{رَسُولُ اللَّهِ ﷺ} said: If you don't find me, then go to ^{أَبُو بَكْرٍ}. Ibn-i-Hajar Asqalani says. This hadīth is an evidence that the position of Khilāfāh was to be carried on by

أَبُو بَكْرٍ رَضِيَ

after and here is the response to Shias who claim that the Khilāfah should have gone to رَضِيَ الْعَبَّاسُ رَضِيَ or عَلِي رَضِيَ. Here is a very interesting point made by Ibn-i-Hajar

Asqalani. He says this hadīth is a clear indication that رَسُولُ اللَّهِ ﷺ appointed

أَبُو بَكْرٍ رَضِيَ

as his deputy -- the one to take responsibility in his absence. Then he further endorsed it by directing him as Imam in صَلَوة and صَلَوة is the mighty pillar of Islam.

Now the woman might have arrived to رَسُولُ اللَّهِ ﷺ for some issue of *dunya* (worldly affair) whether she wanted *sadaqa* or an answer to her question. In this regard

رَسُولُ اللَّهِ ﷺ

plainly told her: If you don't find me then go to Abu Bakr. So Abu Bakr is a leader in worldly as well as religious affairs. Imam of صَلَوة is a leader of the

community. So evidently رَسُولُ اللَّهِ ﷺ had already evidenced that the one who

should assume the responsibility after him was none other but أَبُو بَكْرٍ رَضِيَ. If you don't

find me then go to أَبُو بَكْرٍ رَضِيَ.

2. Huzaifa (Raḍee-Allāhu 'Anhu) in a hadīth of Tirmidhi said: We were sitting with

رَسُولُ اللَّهِ ﷺ

in a gathering. He said: I don't know how long I will last among you

but follow the two who will come after me and he pointed toward أَبُو بَكْرٍ رَضِيَ and عُمَرُ رَضِيَ. Hold on to the covenant of Omar and whatever Ibn-i-Masood narrates from my ahādīth

believe in it. When رَسُولُ اللَّهِ ﷺ was pointing toward أَبُو بَكْرٍ رَضِيَ and عُمَرُ رَضِيَ saying,

'Follow their way' he meant أَبُو بَكْرٍ رَضِيَ and عُمَرُ رَضِيَ are your leaders after me.

3. Abu Huraira (Raḍee-Allāhu 'Anhu) narrates and this is in *Sahih Muslim*:

رَسُولُ اللَّهِ ﷺ

saw in a dream that he was sitting next to a pool. He was drawing water for the people to drink. In the old days they would have a pool next to the well. So they would draw water out of the well and pour it into the pool and the people would

رَسُولُ اللَّهِ ﷺ

drink water directly from the pool. said: I was drawing out water from

أَبُو بَكْرٍ صَدِيقُ

the well and pouring it into the pool and then wanted me to take rest. So he held the bucket and started pulling out water. But his pulling was weak. May Allah

forgive . But then . I

never saw a man stronger in drawing out the water like . When he left the pool

was overflowing with water and it was splashing. gives an interpretation to this

dream. He says - the dreams of are forms of revelation. The

رَسُولُ اللَّهِ ﷺ

water of the well denotes the blessings of Islam. When said there was

أَبُو بَكْرٍ صَدِيقُ

weakness in the drawing of it means that during his short time of Khilāfah he would be busy in fighting with the *murtadeen*. So he will not be able to make a lot of

أَبُو بَكْرٍ صَدِيقُ

opening. As we all know that was very short and he didn't have the chance to spread out the religion very far because his Khilāfah was only for two years and then

devoted his time of Khilāfah in spreading out the message of Islam with *jihad* against the enemies of Allāh and spreading the deen of Allāh Azzawajal. And that's how the water was splashing and overflowing in the pool. So this hadīth is also considered as

أَبُو بَكْرٍ صَدِيقُ

an indication that is the next Khalīfah and he will be followed by

عُمَرُ بْنُ خَطَّابٍ

رَسُولُ اللَّهِ ﷺ عَائِشَةُ رَضِيَ

4. And this hadīth is in *Muslim* too. said: told me while he

أَبُو بَكْرٍ صَدِيقُ

was ill. Call your father and your brother Abdur Rahman so that I can deliver

to them a covenant will because I am afraid that somebody might long for what Allāh and

the believers want only for ^{أَبُو بَكْرٍ رَضِيَ} رَسُولُ اللَّهِ ﷺ. Now that didn't happen and did not write the covenant – we will talk later on about its implications.

5. The hadīth of ^{صَلَاة} which we mentioned briefly and this is in *Muslim*. When

^{رَسُولُ اللَّهِ ﷺ} was ill, he asked 'did the people pray'? They said 'No' – they are waiting for you. So he said: Sprinkle some water on me. Water was poured on his body to cool it down because his temperature was very high but then he fell unconscious. After a while he woke up and again asked: did you pray? They said: No, we are waiting for you.

He said: bring me water. He was trying to prepare himself for ^{صَلَاة} but once again he fell unconscious. That happened thrice. Then he said: Tell ^{أَبُو بَكْرٍ رَضِيَ} to lead the people

in ^{صَلَاة}. When they told ^{أَبُو بَكْرٍ رَضِيَ} to lead the people in ^{صَلَاة} he told ^{عُمَرُ رَضِيَ}: Why

don't you lead them in ^{صَلَاة}. ^{عُمَرُ بْنُ خَطَّابٍ رَضِيَ} said: No, you should lead them in

^{صَلَاة}. Here is an indication that ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} considered ^{عُمَرُ رَضِيَ} being second in

command after him. And the instruction of ^{رَسُولُ اللَّهِ ﷺ} to ^{أَبُو بَكْرٍ رَضِيَ} to lead the

Muslims in ^{صَلَاة} is an evidence that the first Khalīfah of the Muslims was to be ^{أَبُو بَكْرٍ رَضِيَ}.

6. When someone among the Saqīfa, the Ansār opined: one Amīr from us and one Amīr

from you, ^{عُمَرُ بْنُ خَطَّابٍ رَضِيَ} told them: O' people of al-Ansār! Don't you remember

that ^{رَسُولُ اللَّهِ ﷺ} had actually asked ^{أَبُو بَكْرٍ رَضِيَ} to lead you in ^{صَلَاة} who of you then would like to be the imam? Will any one of you like to be the imam in the presence

of ^{أَبُو بَكْرٍ رَضِيَ} ? They said: ^{نَعُوذُ بِاللَّهِ} (We seek refuge in Allāh). We would never want to be ahead of ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ}

7. Ali ibn-i-Tālib narrates: When ^{رَسُولُ اللَّهِ ﷺ} passed away and we found that he had actually appointed ^{أَبُو بَكْرٍ رَضِيَ} imam in ^{صَلَاةٍ}, we said if ^{رَسُولُ اللَّهِ ﷺ} was pleased to have ^{أَبُو بَكْرٍ رَضِيَ} lead us in our prayers, then he must be also leader in our

political affairs – because the religious affairs are higher in status. And since ^{أَبُو بَكْرٍ رَضِيَ} was appointed to lead us in religion it makes sense that he would also lead us in the worldly affairs. This is the statement of Ali ibn-i-Tālib (*Radee-Allāhu 'Anhu*) in *Tabaqaat bin Sa'ad*. *Ahl-us-Sunnah* have two opinions regarding

whether ^{أَبُو بَكْرٍ صَدِيقٍ رَضِيَ} was appointed by ^{رَسُولُ اللَّهِ ﷺ} as Khalīfah explicitly or implicitly. Some scholars consider all of the above-mentioned *ahādīth* implicitly imply the appointing of ^{أَبُو بَكْرٍ رَضِيَ} as Khalīfah and this is the opinion of Hasan Basri and Imam

Ahmad bin Hambal. There are other scholars who consider the ^{أَبُو بَكْرٍ رَضِيَ} of ^{خِلَافَةٍ} to be explicit appointment by ^{رَسُولُ اللَّهِ ﷺ} because he made him imam

in ^{صَلَاةٍ} which meant that he would be the Khalīfah and this is the opinion of Ibn-i-Hazam and also some of the scholars of *ahl-i-hadīth*. And an unambiguous evidence is

^{إِنْ لَمْ تَجِدْنِي فَاتِي أَبُوبَكْرٍ} (if you don't find me go to Abu Bakr). It is considered to be a clear-cut indication of the Prophet's appointing Abu Bakr as Khalīfah. Ibn-i-

Taymmiah comments that ^{رَسُولُ اللَّهِ ﷺ} had implied ^{أَبُو بَكْرٍ رَضِيَ} of ^{خِلَافَةٍ} without writing it down or explicitly mentioning it. It was the *hikma* of Allāh that appointment of

Abu Bakr will not be ensued through a document or will by ^{رَسُولُ اللَّهِ ﷺ} in written form. Had it been done through a document we would have said

that ^{أَبُو بَكْرٍ صَدِيقُ} was appointed because of that document. But the way he was

appointed was through the implications of the ahādīth of ^{رَسُولُ اللَّهِ ﷺ} and also through the choice of the Muslims because they gave him ^{بَيْعَتُ}. So it is more striking

and superb combination and also an elevation of the status of ^{أَبُو بَكْرٍ} as if Ibn-i-Taymmiah says that it was common sense and an expected thing to do that didn't need to

be written down. It was so obvious and clear that ^{أَبُو بَكْرٍ} should be the Khalīfah. As

such there was no need of any written document of ^{رَسُولُ اللَّهِ ﷺ} and that did happen positively and optimistically and there was left no dispute on the issue as

^{أَبُو بَكْرٍ} was given ^{بَيْعَتُ} by both ^{مُهَاجِرِينَ} and ^{أَنْصَارُ}. There was ^{بَيْعَتُ} in a private meeting and then public ^{بَيْعَتُ} in the masjid. The private ^{بَيْعَتُ} happened in

Saqifa and then later on when ^{أَبُو بَكْرٍ} was going to give the first khutba of his ^{خِلَافَةِ} the rest of the people came and gave him ^{بَيْعَتُ}. Now how come Ali ibn-i-

Talib didn't give ^{بَيْعَتُ} to ^{أَبُو بَكْرٍ} in Saqīfa, in the portico of *Banu Sa'ada*? The answer is simple as Ali ibn-i-Talib was the one entrusted with the funeral proceedings

of ^{رَسُولُ اللَّهِ ﷺ}. He was the closest male family relative of ^{رَسُولُ اللَّهِ ﷺ}. Therefore he was given this responsibility of performing the burial

of ^{رَسُولُ اللَّهِ ﷺ} and the ^{بَيْعَتُ} of ^{أَبُو بَكْرٍ} happened on the same day

when ^{رَسُولُ اللَّهِ ﷺ} passed away. And that's why Ali ibn-i-Talib later gave

him ^{بَيْعَتُ} in the masjid. ^{أَبُو بَكْرٍ صَدِيقُ} called him forth and he did give ^{بَيْعَتُ}

to ^{أَبُو بَكْرٍ} and all of the stories that he hid himself and refused to give ^{بَيْعَتُ} are false and fabricated. Ibn-i-Temia says if this was an issue of confusion

رَسُولُ اللَّهِ ﷺ

would have clarified to the ummah what to do or he would have left a

written document. The status of أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ is so high that there was no confusion

whatsoever concerning the issue of خِلَافَةُ. According to *Ahl-i-Sunnah wal Jama'at*

there was consensus of صَحَابَهُ about the خِلَافَةُ of أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ. Saeed bin

Zaid was asked when the بَيْعَةُ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ was given to. He said the same day

when رَسُولُ اللَّهِ ﷺ passed away because the صَحَابَةُ did not want to remain even for one day without the Imam or Amīr of *Jama'at*. So they did the same day

when رَسُولُ اللَّهِ ﷺ departed and didn't delay the matter till he was buried.

رَسُولُ اللَّهِ ﷺ

The *sunnah* is to bury a person as fast as possible. The burial of رَسُولُ اللَّهِ ﷺ was, however, delayed. He died on Monday but he was buried on Wednesday night.

According to some scholars the main cause of delay was that صَحَابَهُ wanted to sort

out the issue of خِلَافَةُ first. The صَحَابَةُ who were before the *da'wa* of

مُحَمَّدٌ ﷺ

were unruly people of tribes fighting with one another, eager to remain independent and never wished to submit to any leader but now the team spirit and collective work were so ingrained in them that they considered it to be inappropriate for them to stay even for a day without having an Amīr to run their affairs and they gave

رَسُولُ اللَّهِ ﷺ

their precedence over washing and burying رَسُولُ اللَّهِ ﷺ. They were obliged to discuss this issue even though their hearts were broken because of the demise

of رَسُولُ اللَّهِ ﷺ.

They were deliberating and conversing with one another on the

issue of خِلَافَةُ رَسُولُ اللَّهِ ﷺ on the same day

departed. That shows the importance of the issue of *Khilāfah* in our life and the prerequisite of the Muslims to live in *Jama'at* and somebody being in the position of leadership to run the management and

administration. It is *ijma'* of the scholars. Al-Baqqalani says it was the *ijma'* of the

Muslims to obey ^{رض}أَبُو بَكْرٍ صَدِيقٌ. On the issue of Khilāfāh Imam Mawardi who is considered to be one of the greatest scholars of Islam and authority on political issues and affairs. In his book *Ahkam-us-Sultania* (The Laws of Governance) he says the issue of having an imam (leader) is one of the fundamentals of the *deen* of Islam. Allāh Azzawajal wanted the ummah to have an able and efficient leader who would succeed Prophethood. So the position of Khilāfāh is immensely important because he is successor of Prophethood and he is the one who fulfills the role that the Prophet used to fulfill in his

life and that's why ^{رض}أَبُو بَكْرٍ is called خَلِيفَةُ الرَّسُولِ اللَّهِ (the successor of the Holy

Prophet). The simple words of the Holy Prophet ^{رض}أَبُو بَكْرٍ (If you

don't find me then go to Abu Bakr) make ^{رض}أَبُو بَكْرٍ the deputy of رَسُولُ اللَّهِ ﷺ.

What is the *hukm* of Khilāfāh? Is it ^{رض}أَبُو بَكْرٍ or ^{رض}أَبُو بَكْرٍ? A scholar named Dāudi

says that the fact that the ^{رض}أَبُو بَكْرٍ to ^{رض}أَبُو بَكْرٍ wasn't delayed much and only for a few

hours the Muslims were without a Khalīfā proves that it is ^{رض}أَبُو بَكْرٍ. Ibn-i-Hajar Asqalani comments that it is not the view of the scholars and their consensus is that it is

mandatory (^{رض}أَبُو بَكْرٍ) and that waiting for a few hours to carry on the unity of the Muslims is acceptable for that was the fastest possible time within which they were able to

establish Khilāfāh. He clearly states that the consensus of the ^{رض}أَبُو بَكْرٍ on the issue

of ^{رض}أَبُو بَكْرٍ even before the burial of رَسُولُ اللَّهِ ﷺ proves that it is ^{رض}أَبُو بَكْرٍ. Sometime we base our religious views on what is predominant and prevailing around us. So we think it's all O. K. as we are now and this is the right way to adjust ourselves to whatever is in vogue. There are some people who surmise if there is no imārah or Khilāfāh today never mind - it is absolutely fine to flourish ourselves in democracy. Brothers and sisters

if one of the ^{رض}أَبُو بَكْرٍ is alive today he would ask Allāh Azzawajal to immediately take away his soul. He would plainly refuse to live with such routine and rituals that so many

Muslims are today pleased to live with. The ^{رض}أَبُو بَكْرٍ when they were in Mecca after the *da'wah* started there were only 38 Muslims on the face of the

earth ^{أَبُو بَكْرٍ صَدِيقُ} went to ^{رَسُولُ اللَّهِ ﷺ} and suggested: We shouldn't be engaged now in secret *da'wah*. So let us make it public. Then as soon as ^{صَحَابَهُ}

reached a figure over 100 ^{رَسُولُ اللَّهِ ﷺ} looked for a base to establish his government and consequently moved to Medina. He could have continued to stay in Mecca as he was protected by his uncle al-Abbas and was not being physically harmed although there were threats against his life but his *da'wah* was going on well.

But ^{رَسُولُ اللَّهِ ﷺ} for the last few years of his *da'wah* in Mecca was praying for

nusrah/support. Therefore, following his footprints the ^{صَحَابَهُ} couldn't stand seeing Islam in humiliation. Now there is something normal and acceptable to some Muslims

but this is not the way of life that the ^{صَحَابَهُ} would be happy with. It's not the way of life that they would be willing to live.

^{رَسُولُ اللَّهِ ﷺ} passed away and they didn't bury him yet because they were meeting to discuss the issue of appointing a *khalīfah* among them. As a Muslim ummah we will continue sufferings, setback and problems as long as we don't sort out this issue. Look at how many family problems exist today in the society among the Muslims. I am not talking about the non-Muslims. How many financial problems are going around? A man could be a millionaire but there is still financial fix for him simply because the *rizq* is *harām*. How pure is the *rizq* that the Muslims are earning today? All of these issues that come forth are to be sorted out otherwise we cannot establish Islam, for example, take the issue of mortgage that is based on something *harām*, something *halāl*; you are damned if you do – you are damned if you don't. If you do with mortgage you are dealing with something *harām* that is *riba*. And if you stay away from it then you are paying more in rent. The Muslims want a magical solution for this problem but there is no solution until you bring back the laws of Allāh in your life. We are looking for solution for family problems – problems between husband and wife – problems between children and parents – these are not going to be solved unless we are living under an Islamic system. The *barakah* in living is when it is under the *Khilāfah* of Allāh Azzawajal. The most blessed time in the history of this ummah was when they were living under the *khulafa*

of ^{رَسُولُ اللَّهِ ﷺ}, Abu Bakr, Omar, Usmān, Ali, Omar bin Abdul Azīz. So this should be in the mind of every one to revive the Laws and Hukm of Allāh Azzawajal. On the other hand if anybody thinks that *Khilāfah* can be established without the path of

Jihād is utterly mistaken because ^{أَبُو بَكْرٍ صَدِيقُ} says that ‘any people who leaves the mandate of Jihad are going to be humiliated. It is the *Qadr* of Allāh Azzawajal.

Some lessons that could be derived from the meeting of the portico of Sa’ada are: 1) *Shura* in Islam. Omar bin Khattāb says: whoever is asked to be in a position of leadership without the *Shura* of the Muslims is not *halāl* for him to accept it. If you are asked to become an Amir without the *shura* of the Muslims don’t get your feet into that pit hole

because ^{مَسْئُولِيهِ} ^{الْإِمَارَةِ} is and he will be asked on the Day of Judgment. Therefore, if it is without the *Shura* of the Muslims it should not be accepted. The ^{بَيْعَتِ} of

^{أَبُو بَكْرٍ} was through the *Shura* of the Muslims and the same thing happened with all the succeeding Khulafa. So we also learn that the Khilāfah is established

through ^{رَسُولُ اللَّهِ ﷺ} ^{بَيْعَتِ}. says in the hadīth: If you die without the pledge of

allegiance to the Imam you are dying in a state of ^{جَاهِلِيَّة}. This is strictly speaking about Khilāfah; it is not talking about the President or the kings or local leaders.

This ^{رَسُولُ اللَّهِ ﷺ} ^{بَيْعَتِ} that refers to is about *Khilāfah*. And since there is no Khilāfah now we are living in un-Islamic ways of life. We also learn that the issue of

bringing up Quraish by ^{أَبُو بَكْرٍ} is practical and realistic one and it needs to be taken

into consideration in Islamic work. When ^{أَبُو بَكْرٍ صَدِيقُ} says that the nature of the Arabs is they won’t accept the leader except Quraish. We have to take into consideration what is the nature of the people and what is possible and what is not possible and not, in vain, try to be idealistic or unrealistic in our affairs and in our *da’wah*. Ibn-i-Khaldoon discusses in detail about the issue of Quraish and Usbah (the strength and the support given by the tribes) in his *almuqaddima*.

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