

# Abū Bakr Siddīq

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

After the <sup>بِيعَتُ</sup> given to <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> in the portico of Saqīfa of Banu Sa'da the following day, Tuesday they met in the *masjid* and that was the <sup>بِيعَتُ الْعَامَّةِ</sup>, i.e.,

everybody was going to give <sup>بِيعَتُ</sup> to <sup>أَبُو بَكْرٍ صَدِيقٌ</sup>. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> made <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> send on the <sup>مَنْبَرٌ</sup> and then he said after praising

<sup>رَسُولُ اللَّهِ ﷺ</sup> <sup>صَلَاةٌ</sup> and sending <sup>اللَّهُ سُبْحَانَهُ وَتَعَالَى</sup> : Yesterday I said

something that is not in the book of Allah. It was my own opinion that <sup>مُحَمَّدٌ ﷺ</sup> did

not die and that he had gone to see <sup>اللَّهُ سُبْحَانَهُ وَتَعَالَى</sup> would come back after 40 days. It is not in the book of Allāh Azzawajal. So I apologize for that and then he asked

the Muslims to stand up and give <sup>بِيعَتُ</sup> to <sup>أَبُو بَكْرٍ صَدِيقٌ</sup>. So the one who carried the

initiative and lot of the major events that followed was <sup>عُمَرُ بْنُ خَطَّابٍ</sup>. He was the

first one to place his hand in the hand of <sup>أَبُو بَكْرٍ</sup> in the Saqīfa of Banu Sa'da to give

him <sup>بِيعَتُ</sup> and now he was going to organize the general <sup>بِيعَتُ</sup> of the Muslims. So the

Muslims started one by one placing their hands in the hand of <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> and

giving him <sup>بِيعَتُ</sup>.

What does <sup>بِيعَتُ</sup> mean? The literal meaning of <sup>بِيعَتُ</sup> is transaction or conducting a

sale. If I sell you something that transaction is called <sup>بِيعَتُ</sup>. So that word was borrowed

in this context to carry a new meaning and that is a covenant between two parties. It is just like a financial transaction that entails consent of the two parties. I cannot sell you anything if I don't want to and you will not buy if you don't want it. So after the both parties are agreed they would shake hands to finalize an agreement. The shaking of hands symbolizes the agreement of both sides. And even to this day this tradition continues among the Muslims and the non-Muslims. Any deal finalized is by the shaking of hands. So that meaning was borrowed and referred to the covenant between the leader and the followers. It is the pledge of allegiance to a leader.

Thus <sup>بِيعْتُ الْعُقَبَةَ</sup> <sup>أَنْصَارِ</sup> <sup>رَسُولِ اللَّهِ ﷺ</sup> took <sup>بِيعْتُ</sup> from the <sup>بِيعْتُ</sup> in <sup>بِيعْتُ</sup> and took a pledge of allegiance from both and men women collectively or individually. The pledge could be on different issues. For instance, he took a pledge of allegiance from one man not to ask anybody for anything. So there is a minor <sup>بِيعْتُ</sup> and a major <sup>بِيعْتُ</sup>. A minor <sup>بِيعْتُ</sup> is on a particular issue as mentioned above while the major <sup>بِيعْتُ</sup> is on <sup>خِلَافَةَ</sup>. And that is where the hadith of <sup>رَسُولِ اللَّهِ ﷺ</sup> is in the context of <sup>بِيعْتُ</sup> that says: If you die and you don't have <sup>بِيعْتُ</sup> in your neck, then you are dying in the way of <sup>جَاهِلِيَّةٍ</sup> (the way of ignorance pre Islam). And notice here the words <sup>فِي رَقَبَةٍ</sup> (in your neck). It means something you can't get out of it otherwise it would be more serious than breach of promise. Once a person submits his <sup>بِيعْتُ</sup> he must commit to it throughout his life and that's why <sup>رَسُولِ اللَّهِ ﷺ</sup> said it is like a string in your neck; you can't get out of it. So when the <sup>صَحَابَهُ</sup> were giving <sup>بِيعْتُ</sup> to <sup>أَبُو بَكْرٍ صَدِيقٍ</sup> they knew how it was serious just like when they gave <sup>بِيعْتُ</sup> to <sup>رَسُولِ اللَّهِ ﷺ</sup>.

When the <sup>أَنْصَارِ</sup> were told by <sup>رَسُولِ اللَّهِ ﷺ</sup> I want you to give me <sup>بِيعْتُ</sup> that you would protect me just like you protect your families and wealth the <sup>أَنْصَارِ</sup> knew the implications of what was required of them. One of them stood before they gave the

and told the <sup>رض</sup> أنصار "Do you know what you are getting into?" This is something that might cause you a lot of enemies with their swords pointed towards you; the thing you are going to do right now is extremely serious. And if you feel you are not able to carry it out, pull out of it right now before it is too late because after we give

the <sup>رض</sup> بيعة we can't walk out." They asked <sup>صلى الله عليه وسلم</sup> رَسُولُ اللَّهِ that's what you want from

us is your part of the agreement; what is ours? <sup>صلى الله عليه وسلم</sup> رَسُولُ اللَّهِ did not promise them

kingdom or salary or wealth. He simply said: <sup>لكم الجنة</sup> لَكُمْ الْجَنَّةُ For you I promise Paradise. They said: What a profitable trade! We will never give up. What's better than Janna? So

the <sup>رض</sup> بيعة referred to this hadith is the <sup>رض</sup> بيعة of <sup>خلافه</sup> خِلَافَةٍ. This type of <sup>رض</sup> بيعة should

only be given only to the <sup>رض</sup> خليفه, not to anyone else. It is the major <sup>رض</sup> بيعة that is only

concerned with <sup>رض</sup> خليفه. Minor <sup>رض</sup> بيعة on other issues can also be given like, for example,

the battle of *Yarmook* when some of the <sup>رض</sup> صحابه declared: We pledge to die. This form

of <sup>رض</sup> بيعة is acceptable in the absence of <sup>رض</sup> خليفه. But the major <sup>رض</sup> بيعة only belongs to

<sup>رض</sup> خليفه of the Muslims. I hope that this issue of <sup>رض</sup> بيعة is now clear.

After the <sup>رض</sup> بيعة was done, <sup>رض</sup> أبو بكر صديق stood up on the <sup>رض</sup> منبر and delivered his inaugural speech. He said: O' People! I have been given authority over you though I am not the best of you. If I do the right thing then help me and if I do wrong then put me

straight. <sup>الصدق امانه والكذب خيانه</sup> الصِّدْقُ أَمَانَةٌ وَالْكَذِبُ خِيَانَةٌ Truthfulness is a sacred trust and lying is a betrayal. Then he said:

الضَّعِيفُ قَوِيٌّ عِنْدِي حَتَّى أَرْجِعَ إِلَيْهِ حَقَّهُ؛ أَنْشَاءُ اللَّهُ

وَالْقَوِيُّ ضَعِيفٌ عِنْدِي حَتَّى أَخَذَ الْحَقَّ مِنْهُ أَنْشَاءُ اللَّهُ

The weak one among you is strong as far as I am concerned until I restore to him his right

<sup>رض</sup> انشاء الله and the strong one among you is weak until I take what is due from

him <sup>انشاء الله</sup>. No people would forsake *jihad* in the way of Allāh but that Allāh afflicts them with humiliation nor does indecency ever spreads them among people but Allāh seizes them in punishment. Obey me as long as I obey Allāh and His Messenger and if I disobey Allāh and His Messenger then you do not owe me obedience. Stand up for your prayer. May Allāh have mercy upon you. This is a masterpiece when it comes to Islamic

politics or governance. <sup>أبو بكر صديق</sup> was now charting a new territory. He was

appointed by the people as their first <sup>خليفة</sup>. No one had experience in <sup>خِلافة</sup> before.

Before <sup>خِلافة</sup> it was <sup>رسول الله ﷺ</sup>. Now obviously there was going to be some

difference between a <sup>نبي</sup> leading his people and one of the people now leading them.

Now <sup>أبو بكر صديق</sup> was to lay down the ground rules for the *khulafa* after his

successors. He had to set the *Sunnah* of <sup>خِلافة</sup>. No one had done it before. He was

going to found the ground work for <sup>خِلافة الإسلاميه</sup>. And this falls under the

*Sunnah* which was ordered by <sup>رسول الله ﷺ</sup> to follow because he said: Follow my

*Sunnah* and the *Sunnah* of the righteous guided *khulafa* after me. So

what <sup>أبو بكر صديق</sup> was doing it was part of the *Sunnah* that we have been commanded to follow.

There are lot of issues that could be debated on how to deal with <sup>خِلافة</sup>. So

<sup>أبو بكر صديق</sup> from the first day told them ‘this is how we are going to do it’. First of all he started by saying I have been given authority over you and I am not the best of you.

Now he was the best of <sup>صحابيه</sup> without any iota of doubt but this could also mean that there could be a situation where the Imam might not be the best one of the community. If that is the case will you change the Imam or follow the Imam? This is called

<sup>امامة الفاضل المفضول</sup> - the *imama* of the *mafzool* is not the best over the best.

The scholars if an Imam is following the law of Allāh and establishing the <sup>حدود</sup> of

Allāh Azzawajal then the people should not withdraw their hands from his <sup>بَيْعَتِ</sup>. So even though he might not be the best or he could be the second best but as long as he is establishing the *Shariah* of Allāh Azzawajal people should follow that Imam to avoid

*fitna*. It could be implied from the statement of <sup>أَبُو بَكْرٍ</sup> that ‘I am not the best among you; even though I am your Khalīfa’ although we know <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> said this out of humbleness. He established the source of law.

<sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> during his time was receiving <sup>وَحْيٍ</sup> from Allāh Azzawajal and that was how he governed the ummah. What should the Khalīfa after him do? What are the

sources of law? <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> says: <sup>أَطِيعُونِي مَا أَطَعْتُ اللَّهَ وَرَسُولَهُ</sup> Obey me as long as I obey Allāh and His Messenger. So what are the sources of law? Allah, His

words, i.e., the Holy Quran and His Messenger <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> and his *Sunnah*. So the sources of law for the Islamic Government in any age after Khilāfāh are the Holy Quran

and *Sunnah*. <sup>أَطِيعُونِي مَا أَطَعْتُ اللَّهَ وَرَسُولَهُ</sup> Follow me as long as I follow Allāh and His Messenger.

2) The right of the ummah to hold the leader accountable: Is the ummah to have the leader accountable? Obviously no one among the ummah can hold

<sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> accountable for what he does and whatever he commands. The

ummah has not the right to question the leadership of <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> because he was being

corrected by Allāh Azzawajal through <sup>جِبْرِئِيلَ</sup> as in the following *āyāt*:

يَتَأْتِيهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي

مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾

O Prophet! Why holdest thou to be forbidden that which God has made lawful to thee? Thou seekest to please thy consorts. But God is Oft-Forgiving, Most Merciful. (66:01)

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ  
لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ

God give thee grace! Why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars? (9:43)

These examples show that if there is anything wrong Allāh Azzawajal

apprises <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> through <sup>جِبْرِئِيلُ</sup>. The people don't possess intellect or insight to

point out any slip or omission of <sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup>, the <sup>نَبِيِّ</sup> of Allāh. So this is the issue that

needs to be clarified. However, as <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> is not a <sup>نَبِيِّ</sup> can the people correct

him or not? He said: <sup>فَإِنْ أَحْسَنْتُ فَأَعِينُونِي وَإِنْ أَسَأْتُ فَقَاتِلُونِي</sup> If I do right then help me and support me and if I do wrong then put me straight. So when the leadership is

not in the hands of a <sup>نَبِيِّ</sup> he can make mistakes and if you ever observe such mistakes, it

is the responsibility of the people to put him straight. <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> was straightforward in making himself accountable before the people. Had he wanted he could have set rules for dictatorship but he knows that his way will be followed by the rulers after him. So he plainly told the people: It is your responsibility to fix my mistakes

and the word <sup>قَاتِلُونِي</sup> has connotations to put any ruler on the straight path even if force

is needed. It is <sup>تَقْوِيمٌ</sup> when something is bent and you use your strength or force to

make it straight. Once <sup>عُمَرُ بْنُ خَطَّابٍ</sup> said in a *khutba*: If I disobey Allāh and divert from the straight path what will you do? One man stood up and said: We will straighten

you with our swords. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> said: <sup>الْحَمْدُ لِلَّهِ</sup> among my people someone is like you. He didn't call for the executioner to come but on the contrary, he gladly

remarked: <sup>الْحَمْدُ لِلَّهِ</sup> among my people is bold enough to uphold the truth. So accountability of leadership is necessary on all levels, in business, finance, politics and especially during Islamic movements. This is the model of leadership in Islam which we have unfortunately forsaken.

3) The Islamic state will be established on justice and equality.

الضَّعِيفُ قَوِيٌّ عِنْدِي حَتَّى أَرْجِعَ إِلَيْهِ حَقَّهُ؛ أَنْشَاءَ اللَّهُ  
وَالْقَوِيُّ ضَعِيفٌ عِنْدِي حَتَّى أَخَذَ الْحَقَّ مِنْهُ أَنْشَاءَ اللَّهُ

The weak one among you is strong as far as I am concerned until I restore to him his right

أَنْشَاءَ اللَّهُ and the strong one among you is weak until I take what is due from him

أَنْشَاءَ اللَّهُ meaning there will be no favoritism or preference of one over other. If anybody is weak I will give him what is due to him and if there is anybody strong and thinks that he can take advantage of his strength I am going to take from him what is due

to others. In terms of financial payment أَبُو بَكْرٍ صَدِيقٌ decided that he is going to pay every member of the community a fixed rate. By the way in those days every one in the community used to take salary from the government, not for any work to be done for the government. This was something that was the right of every member of the Islamic

community. أَبُو بَكْرٍ صَدِيقٌ decided to pay them ten whatever the currency was.

عَائِشَةُ said that أَبُو بَكْرٍ صَدِيقٌ would pay the free man and his slave the equal stipend. Likewise, he would pay the woman and her slave woman the fixed amount. All

of them were equal. Some of the صَحَابَةٌ came to أَبُو بَكْرٍ and said: We see that you have fixed an equal payment for every one when there are people who are more pious and serving Islam more than others. So you should give them more. They were not asking for preference because of the nobility of the person or for some other reason. No, they were

asking to consider their righteousness while making payment. أَبُو بَكْرٍ صَدِيقٌ said: What you say about righteousness of the people is something that only Allāh is aware of it. I do not know it. So how can I distinguish between them and then pay to some more

than others? This is مَعَاشٌ or say means of support for the people. The أَجْرُ of righteousness is أَخْرَهُ , not in دُنْيَا. This is something with which they can live in دُنْيَا;

so let every body live without any discrimination and as far as أَجْرُ is concerned it will be given on the Day of Judgment. Next year he raised up the salary or stipend whatever you call it from ten to twenty to the Muslim citizens as more money was coming into the treasury. Citizenship in those days wasn't so difficult. The people didn't have to wait for five or ten years or born in Medina to get it. As long as you are Muslim you would receive that salary or stipend on permanent basis just by confessing:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ

No matter what your background is you would receive it without any discrimination. The fixed amount of stipend was also paid to the children. Thus each and every member of

the family would get this salary. When <sup>عُمَرَ</sup> became Khalīfa he changed that policy and started differentiating for what he viewed some people more deserving who were serving Islam more than others. But when Omar bin Khattāb was about to leave the world he said: I wish I could reverse something I have done. It would have better for me to follow

the policy of <sup>أَبُو بَكْرٍ</sup> in paying the people equal amount of money.

4) Trust: the relationship between the leader and the follower is the relationship of trust. Without trust there cannot be successful relationship between the leader and the follower.

الصِّدْقُ أَمَانَةٌ وَالْكَذِبُ خِيَانَةٌ <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> said: Truthfulness is a sacred trust and lying is a betrayal. I want you to be truthful as my followers and in turn I am going to be truthful to you. That is how our relationship will be established. When it comes to the position of leadership it is emphasized in Islamic law that a person should be true and

honest. <sup>رَسُولُ اللَّهِ ﷺ</sup> says in *Sahih Muslim*:

ثَلَاثَةٌ لَا يُكَلِّمُهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ:  
شَيْخٌ زَانِيٌّ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ

<sup>رَسُولُ اللَّهِ ﷺ</sup> says: There are three people to whom Allāh Azzawajal does not speak on the Day of Judgment and does not purify them and does not even look at them and they will undergo severe punishment: An old man committing *zina*; a king who is lying; and a dependent who is destitute and nevertheless is arrogant because they are doing sins which are extremely inappropriate for them. An urge for committing *zina* declines when a person becomes older. Therefore, when an old man fornicates, he merely confirms his perversion and lewdness. His lustfulness is graver than that of a young man though the

punishment for them is the same; the <sup>عَذَابٌ</sup> is the same but in terms of intensity of the sin it's greater when a person is older. Then a king who is lying is really strange and surprising. Why do the people lie? They lie out of either weakness or fear. So why should a king who is in a position of strength and is neither weak nor afraid of anyone lie? That only shows evilness of the personality and character of a person. And the third sinner

is <sup>عَائِلٌ مُسْتَكْبِرٌ</sup> -- somebody who is dependent on his master for his livelihood and is still arrogant against him whereas his dependence ought to make him humble. Such a



person who is at the mercy of his master and still arrogant is taxing and troublesome. Lying when it comes from a person of position of leadership is a major

sin. <sup>اللَّهُ أَعْلَمُ</sup> that still holds true to the rulers of the Muslim World today although their power seems to be doubtful as they look puppets rather than kings or leaders.

<sup>أَبُو بَكْرٍ صَدِيقٌ رَضِيَ</sup> says that the relationship between me and you is a relationship of truth <sup>(صِدْقٌ)</sup>.

5. Jihad ( <sup>أَبُو بَكْرٍ صَدِيقٌ رَضِيَ</sup> ) says:

وَمَا تَرَكَ قَوْمٌ الْجِهَادَ فِي سَبِيلِ اللَّهِ إِلَّا خَزَلَهُمُ اللَّهُ بِالظُّلْمِ

No people forsakes <sup>جِهَادٌ</sup> in the sake of Allāh but that Allāh afflicts them with humiliation. It is the natural law – a law that governs the life of the *ummah* just like the law of Chemistry or law of Physics that the earth rotates around its axis. You will not find any change in that law. It rotates around the sun; there is no change in that law.

<sup>أَبُو بَكْرٍ صَدِيقٌ رَضِيَ</sup> says here that by virtue of <sup>جِهَادٌ</sup> the ummah will achieve honor and grace and without it they will lose. Therefore, he buoyed them up to follow this path and made them continue <sup>جِهَادٌ</sup> until he breathed his last. Then that was carried on by the

*Khulafa* after him. These words of <sup>أَبُو بَكْرٍ صَدِيقٌ رَضِيَ</sup> are based on <sup>فَقَهُ</sup>.

<sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> says in Abu Daud: If you trade in *eena*, a certain kind of transaction and you follow the tails of cows and make yourself busy with agriculture and leave <sup>جِهَادٌ</sup> in the sake of Allāh, He will punish you with humiliation. Then you will not get rid of it until you go back to your *deen*. In other words if you become highly skilled in

business or agriculture or trade and give up <sup>جِهَادٌ فِي سَبِيلِ اللَّهِ</sup> no matter how knowledgeable you are -- no matter how many engineers you have -- no matter how

many physicians you have – if you leave <sup>جِهَادٌ فِي سَبِيلِ اللَّهِ</sup> you will be humiliated. The issue is not the technology or how well educated the ummah is how much natural

resources the ummah has. The key to victory is <sup>جِهَادٌ</sup>. Today the ummah is humiliated

mainly due to neglect of <sup>جِهَادٌ</sup>. The foreign policy of Islamic state since the time of <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> had been <sup>جِهَادٌ</sup> of the Muslims.

6. War against vice/evil ( <sup>فَاحِشَةٌ</sup> ) from insecurity/indecency. He says:

وَلَا تَشِيْعُ الْفَاحِشَةُ فِي قَوْمٍ إِلَّا عَمَّ عَامَهُ الْبَلَاءُ

Nor does indecency ever spread even among the people but that Allāh envelops them in

punishment. <sup>رَسُولُ اللَّهِ ﷺ</sup> says: Whenever <sup>فَاحِشَةٌ</sup> (indecency – mostly meaning sexual promiscuity) prevails in society then Allāh Azzawajal punishes them with diseases that did not exist among their forefathers. The word used is *tabhar* that means

publicly practiced. <sup>فَاحِشَةٌ</sup> becomes public when you see it on the bill boards and movies including TV and the way people dress in the streets. In the time of Khilāfah some of these sins happened in secret. There were people who used to drink; there were people who committed *zina* because Islam was prevailing and some people embracing Islam could not immediately get all of their former practices. These sins did exist but the thing is they were done in secret. They were not publicly announced. And it wasn't a major thing in the ummah. It was not something that the ummah could be proud to present unlike today when *zina* is being marketed. All of these movies and TV programs which are under the fanciful names of romance and love and all that. What is it? It is

marketing of *zina*. They just change the names. It is called <sup>فَاحِشَةٌ</sup>. When that spreads

among the people <sup>رَسُولُ اللَّهِ ﷺ</sup> says they will be inflicted by the diseases that did

not exist in their forefathers. And that is a miracle of the *hadīth* of <sup>رَسُولُ اللَّهِ ﷺ</sup> as AIDS is a testimony of that. AIDS was not known in generations before but it emerged

because of the practice of <sup>فَاحِشَةٌ</sup>. A nation that is lewd become weak and effeminate; its people cannot defy – they cannot defend themselves. Allāh Azzawajal says:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا

فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَا تَدْمِيرًا ﴿١٦﴾

When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet they transgress; so that the word is

proved true against them: then (it is) We destroy them utterly. (17:16). First of all corruption and lewdness start among the affluent or the high class and when that happens their ways are followed by the general folk. What do the people like to read about in the magazines? They want to know about celebrities. The magazines throw light on personalities of the high class who are affluent and famous. Their way becomes a role model for the rest of the society. The seeds of evil are planted by them. And then the fruits extend all over the society. No nation was destroyed until the elite became corrupt and its corruption mushroomed through the rest of the society. That is when the punishment of Allāh grips all of them. It happened to the Romans, the Greek, the Persian Empire and even to the Muslims in Andalusia. This rule does not exempt any nation. Since the Muslims in Andalusia went through indecency, affluence and debauchery and did not stick to the Book of Allāh Azzawajal they were wiped out.

رَسُولُ اللَّهِ ﷺ

says: I do not fear poverty on you. My worry is that you will become wealthy and start competing over the worldly comforts and this thing will destroy you like the people were destroyed before you. And Allāh Azzawajal says:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا  
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ

بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

God sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every side. Yet it was ungrateful for the favors of God. So God made it taste hunger and terror in extremes (closing in on it) like a garment because of the evil which its people wrought (16:112).

سَيِّدِنَا أَبُو بَكْرٍ صَدِيقٌ

In the inaugural speech set the rules for Islamic governance. Let us repeat the sources of law: Quran and Sunnah; the right of the ummah to hold its leader accountable; justice and equality; trust between the leader and the

followers; جِهَادٌ فِي سَبِيلِ اللَّهِ and war against vice. Ibn-i-Jarrah says that

after أَبُو بَكْرٍ became Khalifa one day عُمرُ بْنُ خَطَّابٍ and Abu Obaida saw him carrying some garments on his shoulders and walking down to the market.

عُمرُ بْنُ خَطَّابٍ asked him: What are you doing here? He replied: I am going to the

market to do some business. عُمرُ said: After you assume responsibility for leading and guiding the Muslims you have specific duties towards the ummah to do. So why are you

doing business of garments? <sup>أبو بكر</sup> answered: After all I have to feed my family.

<sup>عمر بن خطاب</sup> said: Let us give your salary. So he and Abu Obaida decided to

pay <sup>أبو بكر</sup> 250 dinars per year and give him daily allowance of food. How much food did they give him? They gave him half a sheep for a day. Sometimes people have certain

concept of <sup>زهد</sup> in their minds that's very idealistic and rather imaginary. They may surmise that for a family half a sheep is enough for seven days or even more. But it was

half a sheep for a day. It may be noted here that it was <sup>عمر بن خطاب</sup> who took up

the responsibility to take care of what the *Khalifa* required. Once <sup>رسول الله</sup> said

to <sup>عمر</sup> : O' Omar! You are similar to <sup>موسى</sup>. He was a type of a person who could

not see anything going wrong in front of him just like <sup>موسى</sup> who would instantly

interfere whenever he saw something wrong. That was the personality of <sup>موسى</sup>. He could not just walk away from any nasty situation. He must do something about it. When he saw an Egyptian fighting with the man from Bani Israel he interfered and when he saw him fighting the second day with another man he checked him. And he paid dearly for that as he had to leave Egypt and was accused of committing murder without any trial in the court. He had to run away from Egypt because of his help to somebody who didn't

deserve it because that man got him in trouble. Anyhow, <sup>موسى</sup> ran out of Egypt and he was walking on his feet until his shoes were torn apart. Then he started walking on his bare feet until his skin was peeled out. He had no food whatsoever. So he was forced to eat the leaves of trees until his lips became green and dry and began to crack. When he reached *Madyan* he threw himself under a tree absolutely tired and exhausted. In anguish

and distress he said: <sup>رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ</sup> O' Allah! I am in need of

any good that you send down to me (28:24). That is how desperate <sup>موسى</sup> was! And then what did he see in that miserable state? He saw two women with sheep standing behind many people who were wrangling with another over drawing water from the well. Watching this scene he walked to those two women and asked them?

<sup>مَا خَطْبُكُمَا</sup> What's wrong with you (28:23) They replied:

لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

- We can not water (our flocks) until the shepherds take back their flocks and our

father is a very old man (28:23). We can't push our way through men. <sup>موسى</sup> went to push his way through, got them water and gave it to them. He was still eager to help the needy and do away with whatever wrong he saw in front of his eyes. But

<sup>سُبْحَانَ اللَّهِ</sup> that action became a response to his *dua* (O' Allāh! I am in need of any good that you send down to me.) The two women went home so early and said to their father: We have found a man very trustworthy, honest and strong. Why don't you hire

him? So Musa got a job and then he got married. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> had a similar personality. He could not ignore any thing wrong or inappropriate and then just let it go or stand idly and watch. He would intervene even though it would cost his life. One day

<sup>عُمَرُ بْنُ خَطَّابٍ</sup> was walking when he found some women whom he asked: Do you have any problem or need anything? They said: We are waiting for the Khalīfa to come

and judge between us. <sup>أَبُو بَكْرٍ صَدِيقٍ</sup> did not go to the office that day.

<sup>عُمَرُ بْنُ خَطَّابٍ</sup> looked for the Khalīfa but couldn't find him. Then he found him

again selling garments in the market. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> grabbed his hands and said:

Come here, What are you doing? <sup>أَبُو بَكْرٍ</sup> said: The salary you gave me is not enough

to feed my kids. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> said: All right. We shall raise your pay. He was

making decisions on his own. <sup>أَبُو بَكْرٍ صَدِيقٍ</sup> said: You should pay me 300 dinars a

year and give me the whole sheep per day. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> said: No, we are not going

to give you that. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> was arguing and trying to bargain a better deal. But

then Alī bin Tālib said: give to him. Just give to him. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> said: Do you

think so? Alī said: Yes, of course. <sup>عُمَرُ بْنُ خَطَّابٍ</sup> said: All right. Then we agree. We give

أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ a whole sheep per day and 300 dinars per year.

Thereafter أَبُو بَكْرٍ صَدِيقٌ رَضِيَ اللَّهُ عَنْهُ stood up on the منبر رَضِيَ اللَّهُ عَنْهُ and addressed to all of the صحابه رَضِيَ اللَّهُ عَنْهُ in the masjid: You had paid me 250 dinars a year and half a sheep per day and that's wasn't enough for me. Now Omar and Alī bin Tālib are pleased to give me a pay raise to 300 dinars per year and a sheep per day. Do you agree? They said: Yes, we do agree.

اللَّهُ أَكْبَرُ for the raise of his salary he had to seek consent of his people. We are not talking about any dreamland or any world of fantasy. No. It is well recorded in the annals of history. A few things are to be noted here. 1. Some people might be wondering how come one sheep a day? That's too much. First of all I thought that it might be because of

the size of the family that أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ had but then I calculated that was the case. He had already divorced one of his wives and the other wife had died. So he had two wives and most of his kids were adults. He had two boys and two girls. Abdur Rahman was adult

and probably Abdullah had passed away during his Khilāfah. أُمُّ الْمُؤْمِنِينَ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا as

was taking care of أُمَّهَاتُ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهُ and Asma had been married to Zubair ibn al-

Awvam. So then why did أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ require so much meat with his small family? In those days they didn't have five course meals. Salads, appetizers and sweet dishes and all that. All what their meal was just meat and bread. Therefore, the portion of the meat was required to be more because they didn't have all of the side dishes. Their diet was very simple; bread made out of barley or wheat and the meat was cooked with soup. They would put pieces of the bread in it and that's it. At the most they would have honey, butter or dates and no spices except salt. That was their food. Naturally they used to eat a lot of meat. Today the nutritionists they say that red meat is not good for you and more than meat you should eat a lot of vegetables. However, Islamic medicine didn't tell us red meat is harmful for you otherwise Islam would have made it *haram*. If in a debate the nutritionists give more stress on vegetables tell them Khalid bin Walīd never had salad in his life and he was as healthy as you could imagine. He would eat an animal that resembled a reptile or seemed to be a small dinosaur. It was looked very strange and weird. It lived only in deserts and you would say in Jurassic parks and appeared to be relative to the age of dinosaurs or it was like a big, huge lizard.

رَسُولُ اللَّهِ ﷺ Once was in a feast and there was something that the Bedouins would like to eat. The Meccans wouldn't eat it. But the Arabs would hunt it down and were so

fond to eat it. When رَسُولُ اللَّهِ ﷺ was presented that meat he refused to eat it. They

رَسُولُ اللَّهِ ﷺ

asked if that was *haram*. said: No, it's not *haram* but it is something that doesn't exist in the land of my people. So I am not used to take it or personally feel myself as to dislike it. If you are not brought up on a certain food you can hardly eat it. So when Khalid bin Walīd heard about that he took care of it even though he was also from Mecca but he wouldn't mind to take it. He was a general & his personality demanded that he used to eat all kinds of food, they used to eat meat.

There is a story of Abu Obaida (*Raḍee-Allāhu 'Anhu*). Abu Obaida bin Jarrah

رَسُولُ اللَّهِ ﷺ

says sent them on an expedition and gave them a leather bag full of dates. No can food, no lunch boxes. Just a leather bag filled with dates. That was their ration. When they were running out of food he started to give each of his men one date per day. The narrator of this hadith asked Abu Obaida: What would one date do? He said: We would eat it and then keep on sucking the seed. What else could we do? Then they would gather leaves of trees and soaked them in water and eat them because they had to survive. One day they saw on the beach what appeared to be a big sandworm at a far distance. When they got closer, they found it to be a whale lying dead on the beach. Either it was before the *hukm* of Allāh about fish or what he meant that it had been dead a while before. But then Abu Obaida (*Raḍee-Allāhu 'Anhu*) thought that they were the

رَسُولُ اللَّهِ ﷺ

Messengers of and that was a boon for them. So they decided to go

ahead and eat from it. Subsequently the <sup>صَحَابَةُ</sup> camped over there. They would cut off portions of meat from the whale as big as a bowl. They would take buckets of oil out of its eye and drank it. They would collect sticks of wood and kindle fire on the side of it, grab the meat and cook it. Then take they would all the small pieces and dry them. Thus they got themselves busy with the whale. Abu Obaida (*Raḍee-Allāhu 'Anh*) wanted to know the size of it. He had thirteen of them to get into the eye socket. That's how big it was. Then he took a bone from the rib, had the tallest man among them ride on the highest camel and he went under the rib bone without bumping his head into it. They devoured so much from it till they became fat. They stayed there for an entire month. They comprised an army of three hundred soldiers. So there were three hundred of them who lived on sea food for an entire month.

رَسُولُ اللَّهِ ﷺ

When they returned and told about this episode, he said: it

was <sup>رِزْقٌ</sup> sent by Allāh. Did you bring some for me? They said: Yes, we have some

رَسُولُ اللَّهِ ﷺ

pieces of dried meat with us. desired to eat from it because he

considered it to be blessed food (رِزْق) from Allāh. So there is no problem with any kind of red meat as the nutritionist pinpoint to us. In fact there is no problem even with fat. You know there are two types of sheep. One type has a tale but the other one has a big blubbered fat on the back. The *Mujahideen* in Afghanistan used to take solid piece of fat. They would dry it and cut it into cubes to eat them afterwards. Now the nutritionists tell you that they would get heart attack. Hundred percent cholesterol what are you doing? But have you ever heard of any of these *Mujahideen* dying because of high

cholesterol level? As far as the صحابه رض are concerned how could any one of them could die of heart attack because of cholesterol when they followed the advice of

عُمَرَ بْنِ خَطَّابٍ رض. When he became أمير المؤمنين رض he sent a letter conveying instructions to his governors by which he wanted to make sure that the Muslims didn't become luxurious and wouldn't change their ways. He wanted to make sure that the muslims don't become luxurious, Abu uthman an nahdi said, we received a letter from Umar ibn khattab when we were with uthba bin qarkat in Azerbaijan. Note the following instructions: Wear the dress of your father Ishmael and beware of the luxuries and the clothes of non-Muslims. Spend your time under the sun since it is best for the Arabs. Be rough, be coarse and look sharp. Sometimes walk bare foot and jump over the horse back rather than climbing them, shot targets & run between them. How could they gain weight or get cholesterol if they followed these instructions? So the problem is not with the red meat. The problem is in two things: a stationary and inactive life style. Even if you are living on nothing but grass you would gain weight. The people in this country eat grass. Well, I went into a store in America. It was a Juice Store. They would make very nice, natural juice of different types of fresh fruits but then some nutritionists advised them to start juice from grass. They would grind the grass and put it in a machine to prepare the juice out of it. And you know how much it cost? Its price is four dollars to drink a cup of grass. My point is I am not trying to say that all of this nutrition stuff is wrong and all that. But centuries before Islamic medicine has told us what is good for us and what is not. If you are inactive whether eating vegetables or meat you are in a fix. The second problem is gluttony. People have become greedy. They eat too much. That's a critical

setback from Islamic point of view. رسول الله ﷺ says: The son of Adam cannot fill any container worse than the stomach. He says: The house of illness is the stomach while you indulge in excessive eating. Eating too much implies greediness. The

صحابه رض would eat and leave one third of the stomach empty and then they would go through periods of fasting and above all they had a very active life style. And sometimes they would become very poor and survive on nothing but dates. Abu Huraira says: I used

to follow رسول الله ﷺ with an empty stomach. So two problems again: excessive eating and a stationary life style. The issue here is not vegetables or meat



رَسُولُ اللَّهِ ﷺ

said that filling the stomach whether it is with red meat or vegetables creates problem. That's where all the diseases are. Red meat and fat are *halal* (حَلَالٌ)

If fat wasn't good for you Allāh wouldn't have made it *haram* (حَرَامٌ) for Bani Israel as a punishment for them. Allāh Azzawajal says: *Wa harraman alaihim* We made

it حَرَامٌ on Bani Israel to eat the fat as a punishment for them. So if fat wasn't good Allāh Azzawajal wouldn't have punished them by not allowing them to eat it. So we conclude that Islamic theory is better than all of the theories that we come across so often and that are presented just with the intentions for making money. Sell grass for four dollars! Tell me if that is not marketing. It's all scam. They take advantage of ignorance of the people otherwise you can get as much grass as you want from the fields outside and you don't have to pay four dollars.

2. أَبُو بَكْرٍ صَدِيقٌ required an entire sheep per day simply because he was generous. He would have lot of guests. His house was open for common people. He was not asking for himself; this was more for his guests than exclusively for him and his family members.

He belonged to the noble personalities of صَحَابَةٌ and we know that generosity was part and parcel of their daily life.

3. The initiative of عُمَرَ بْنِ خَطَّابٍ: He would initiate things. He would get things moving. He was cognizant of the fact that one should not expect everything from the leader. أَبُو بَكْرٍ صَدِيقٌ could not go and tell his people about his genuine needs. The

moment he was seen in the market place عُمَرَ بْنِ خَطَّابٍ realized the basic needs of أَبُو بَكْرٍ صَدِيقٌ. Therefore, he immediately arranged rise in his salary and a full sheep per day.

4. The need for full-time Muslims workers: عُمَرَ بْنِ خَطَّابٍ told أَبُو بَكْرٍ صَدِيقٌ that he had to do his full-time job. He couldn't go for making money in the market and then attend to the people and their problems in his spare time. Our problem today is that we, the Muslims are sitting like those women who were waiting for the

أَمِيرُ الْمُؤْمِنِينَ

Families need fatwa; they cant find it. Families need counseling; they cant find it. They need mediators; they cant find it. Why should they go through a lot of problems and find not anyone to help them to mediate. The Muslims are going through problems whether these are financial or domestic or concerning other issue and they don't have anybody to help them. The Muslims are in need of Islamic education and they can't find it. Brothers and sisters tell us that they want to learn Arabic and want to know *Shariah* where they should go. Well, we are paying the price for not providing the professionals to take care of our prerequisites. The *ummah* is paying the price because it doesn't want to pay the tax – its dues for having all of this. We want solutions for every thing but without incurring expenditure. So the field of the Islamic work is way under

math. عُمَرَ بْنِ خَطَّابٍ wanted the أَمِيرُ الْمُؤْمِنِينَ to be there full-time – the salary wasn't enough. So he said: we would give you more. Alī bin Tālib straightforwardly said: Give him more. For Islamic work lower salary is paid than what people get from non-Islamic work. That's why you get the lowest qualifications for if I can make a few thousand dollars in other work why would I go and take the line of Islamic work? Why

for Islamic work a person should be paid less? أَبُو بَكْرٍ صَدِيقٍ had some bills to pay and therefore he wanted an adequate salary. If you are not going to pay I will not be able

to give my full time to my job. He didn't say 'I should have رُهِدٌ and just accept whatever you give me'. No, I have some needs that I should take care of. He wasn't for pay raise because of his being *Khalīfa*; he was asking for what he could get if he wasn't *Khalīfa*. These are my qualifications. I am a successful businessman. I can go and do business in the marketplace so that I can make suitable living. Pay me the minimum I require for my self and my family otherwise I can't do the full-time job. And when

عُمَرَ بْنِ خَطَّابٍ grabbed his hand in the market and asked him: What are you doing

here? أَبُو بَكْرٍ صَدِيقٍ said: I don't need this position of authority to put me here. It's not paying me enough to take care of my family. So Islamic work will remain unprofessional and weak and the needs of the Muslim community especially when they are living as minorities in non-Muslim societies are not going to be fulfilled until the Muslim communities come together and pay enough money to the best people to take care of their essentials. Bring the Arabic teachers to teach you Arabic and pay them well. Bring the Imams to take care of your *masajid*. Bring the good administrators, the ones who are successful in the business world. Bring such people in the Muslim world so that they can use their skills and run your Islamic organizations professionally and effectively. In the

community أَبُو بَكْرٍ صَدِيقٍ was very active. He had one wife in Medina and another wife in *Sanah* – a village outside Medina.

Before he was Khalīfa <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> would go to some families and used to milk their goats in his small village. So when he became Khalīfa, a young girl said: Oh!

<sup>أَبُو بَكْرٍ</sup> is not going to milk our goats any more because he has now become our

Khalīfa. <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> heard this and said: No, I will still milk your goats and I

pray <sup>اللَّهُ سُبْحَانَهُ وَتَعَالَى</sup> not to make this new position of mine prevent me from

doing what I used to do before. I don't want this position to change my <sup>خُلُقٌ</sup> i.e what I used to do before. So he would go on regular basis to milk their goats and he would ask them: Do you want foamless milk or with foam on the top? If they wanted to have foam he would lower the cup or the bowl and he would squeeze the milk so that it would make foam. If they said: We don't want foam. Then he would bring it closer to the breast. He was the Khalīfa. His armies were shaking the thrones of Persian and Roman empires and

he was milking the goats for old women. <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> was comfortable in Medina going around to the people and serving them while his armies were shaking the thrones of

<sup>طَاغُوتٌ</sup> around the world. Such Khilāfāh might not be a magnificent scene for a foreigner. There were no beautiful palaces decorated with gold and silver with bodyguards wearing spick and span uniforms surrounding from every direction.

<sup>عُمَرُ بْنُ خَطَّابٍ</sup> issued instructions to his governors: Stay away from the clothes of the luxurious people and continue to wear clothes of your fathers – the poor dress coats out of two pieces of cloth and wrap them on your bodies. One day

<sup>عُمَرُ بْنُ خَطَّابٍ</sup> said: Let's go and visit <sup>أُمَّ أَيْمَنَ</sup> like <sup>رَسُولُ اللَّهِ ﷺ</sup> used to visit

her. <sup>أُمَّ أَيْمَنَ</sup> had been the nurse of <sup>رَسُولُ اللَّهِ ﷺ</sup>. She was an Abyssinian slave and

<sup>رَسُولُ اللَّهِ ﷺ</sup> would feed her and loved her so much because she had nursed him

and brought him up. <sup>رَسُولُ اللَّهِ ﷺ</sup> considered her as her

mother. <sup>أَبُو بَكْرٍ صَدِيقٌ</sup> said: Let's go and visit her like <sup>رَسُولُ اللَّهِ ﷺ</sup> used to visit

her. So both <sup>رض</sup>أَبُو بَكْرٍ صَدِيقٌ and <sup>رض</sup>عُمَرُ بْنُ خَطَّابٍ went to visit the old woman <sup>رض</sup>أُمِّ أَيْمَنٍ . When she saw <sup>رض</sup>أَبُو بَكْرٍ and <sup>رض</sup>عُمَرُ she sat down and started crying.

<sup>رض</sup>أَبُو بَكْرٍ asked her: Why are you crying if Allāh Azzawajjal has given his Messenger what was better for him? He thought that she was crying because it was not <sup>رض</sup>عُمَرُ and <sup>رض</sup>أَبُو بَكْرٍ but <sup>رض</sup>رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had arrived to visit her. She said: I am not

crying because I don't know that Allāh has given <sup>رض</sup>مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ what was better for him. I am crying because the revelation has discontinued with his departure; there is no more

<sup>رض</sup>أَبُو بَكْرٍ coming to us. That spontaneously stirred up the emotions of <sup>رض</sup>عُمَرُ and <sup>رض</sup>عُمَرُ . They too began to cry with her.

<sup>رض</sup>أَبُو بَكْرٍ صَدِيقٌ saw a woman whom he didn't know. She was *Umm-i-Zainab*. He observed that she wasn't speaking. He asked: What's wrong with this woman. How come she doesn't speak? They said: She has made an oath that she would make *Hajj* without speaking. <sup>رض</sup>أَبُو بَكْرٍ صَدِيقٌ advised her to speak since it was not allowed for her to make

such an oath and that it was an affair of <sup>رض</sup>جَاهِلِيَّةٍ . Then she spoke and asked <sup>رض</sup>أَبُو بَكْرٍ :

Who are you? He said: I am a man among the <sup>رض</sup>مُهَاجِرِينَ . She said: Which part of <sup>رض</sup>مُهَاجِرِينَ are you from? He said: I am from Quraish. She asked: Which part of

Quraish are you from? He asked: You ask too many questions. I am <sup>رض</sup>أَبُو بَكْرٍ . This

woman lived in the time of <sup>رض</sup>جَاهِلِيَّةٍ and then she lived in the time of Islam and had seen all the blessings and *barakāt* of the rule of Allāh. She enquired: <sup>رض</sup>يَا خَلِيفَةَ الرَّسُولِ اللَّهُ! (O' Successor of the Messenger of Allāh! After

ignorance ( <sup>رض</sup>جَاهِلِيَّةٍ ) how long will last this age of good that we are living in? He said: It

will last as long as your Imams stick to the straight path. Being very simple and illiterate

woman, she said: Who are the Imams? <sup>أبو بكر رضي</sup> said: Among your people the heads and leaders who give the orders and are obeyed are your Imams. Anybody who is in a position of authority is your Imam and as long as he is on the straight path the Muslim *ummah* will be on the straight path. He would enjoin good and forbid evil. In an āyāh of the Holy Quran Allāh Azzawajal says:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ

O' you believed! Upon you is the responsibility of yourselves. Those who have gone astray will not harm you when you have been guided (5:105). Allāh says: Take care of yourselves. No matter what sort of people are around you they won't harm you.

<sup>أبو بكر رضي</sup>

felt that some people are giving it a wrong interpretation. He gathered them

and told them: I heard <sup>رَسُولُ اللَّهِ ﷺ</sup> say if people see evil happening in front of their eyes and don't prevent it all of them will be punished. So you have to understand the *āyāh* in the right context. An-Nawavi comments: When Allāh says 'it won't harm you the misguidance of others it doesn't mean that you should not enjoin good and forbid evil but it means that if you forbid evil and enjoin good and then the people don't follow it then

they will not harm you. About this victorious group <sup>رَسُولُ اللَّهِ ﷺ</sup> says: they are not harmed by the ones who disagree with them because they have already

done <sup>أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٍ عَنِ الْمُنْكَرِ</sup>. Therefore whatever anybody does won't harm you as long as you have fulfilled the role of enjoining good and forbidding evil. But if you do not forbid evil and allow it to happen then you will be harmed by them.

<sup>وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ</sup> And no bearer of burden shall bear the burden of another. One should pinpoint the mistakes of another, for example, somebody came and said:

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ الرَّسُولِ اللَّهُ!

<sup>أبو بكر رضي</sup>

immediately checked him and said: Why do you give *salām* only to me

leaving all these people. Say <sup>السَّلَامُ عَلَيْكُمْ</sup> so that you give *salām* to every one.

He told his son Abdur Rahman: Don't fight with your neighbor because this will remain and people will die. You and your neighbors will die but your deeds will remain. So don't

fight with your neighbors and be nice to them. Whatever you do is permanent; it will be remembered by the people. And it will be brought on the Day of Judgment.

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