

Abū Bakr Siddīq-9

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

A few Arab tribes came to Medina to negotiate with خَلِيفَةُ أَبُو بَكْرٍ صَدِيقٍ رضي. They said: We never gave up Islam. We witness and testify that there is no God but Allāh and that Muhammad (SAW) is a Messenger of Allāh and we pray to Allāh Azzawajal but by

no means are we going to pay you *zakat* (زَكَاةٌ). These Arab tribes had sent very high level delegates who had old connections with some notables of Medina and they would stay with their friends in Medina. So not only they had been negotiating with the *Khalīfa* directly but also there were some prominent Muslims of Medina speaking on their behalf. From religious standpoint there was a big pressure mounting on the *Khalīfa* though it

wasn't clear to the صَحَابَةُ رضي as yet. Even عُمَرُ بْنُ خَطَّابٍ رضي went on to discuss the issue

with the *Khalīfa*. However, عُمَرُ بْنُ خَطَّابٍ رضي was not so coerced by these tribes because of his relations with them; he was arguing from his own point of view and understanding

of the *Shariah*. He said to أَبُو بَكْرٍ صَدِيقٍ رضي: How can you fight against them when

رَسُولُ اللَّهِ ﷺ said: I was commanded by Allāh to fight against the people until they testify that there is no God by Allāh. If they do then they have protected themselves and

their wealth. This hadīth that came in various forms is *mutawātir* (مُتَوَاتِرٌ) being the

highest level of *hadīth*. A *hadīth* is مُتَوَاتِرٌ that is narrated by so many narrators is irrefutable and gains high level of authenticity. This *hadīth* has been narrated by so

many صَحَابَةُ رضي. I think they are more than twenty – just to name some of them - Abu Huraira, Anas bin Mālik, Ibn-i-Abbās, N’oman bin Bashīr. It is in Bokhāri, Muslim, Abu Daud, Tirmidhi, Nisāi, Ibn-i-Māja, Al-Hākim, Addārmi, At-Tabarāni and Musnad Imam

Ahmad. This *hadīth* is very strong. The *nus* (نَصٌّ) of the *hadīth* is ‘I was instructed to fight the people until they testify that there is no God but Allāh. When this hadīth is

mentioned people think it contradicts the *āyāh* لَا إِكْرَاهَ فِي الدِّينِ (There is no compulsion in religion). But there is no contradiction. This *hadīth* says: I was instructed to fight the people until they testify that there is no God but Allāh and that Muhammad (SAW) is a Messenger of Allāh and in another narration it is يُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ (they pray and pay *zakat*). So we combine these two texts. There are quite a few interpretations given by scholars referring to this *hadīth*. One

of them is that رَسُولُ اللَّهِ ﷺ was instructed to fight the people until they accept either Islam or جِزْيَةٌ. By accepting جِزْيَةٌ even though they didn't become Muslims

they accepted the rule of Islam and the *hukm* (حُكْم) of Allāh; the whole earth needs to be ruled by the Law of Allāh Azzawajal but then as individuals Islam cannot be forced on them. It is an issue that is concerned with conviction. It is something that is in the heart of a person. A person cannot be convinced of something by force. Therefore there is no

لَا إِكْرَاهَ فِي الدِّينِ. People must bear in mind that in terms of the rule of Law it is the Law of Allāh Zaujul that is to be established.

Anyway عُمَرُ بْنُ خَطَّابٍ went to the *Khalīfa* and said: How can you fight against the people who are praying and saying:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ

Now most probably neither عُمَرُ بْنُ خَطَّابٍ nor أَبُو بَكْرٍ had heard about a different narration of the *hadīth* that says: They pray and pay *zakat*. Had they heard it they would not have

argued. Anyhow the response of أَبُو بَكْرٍ صَدِيقٍ was inspiring and thought-provoking. He said: In the name of Allāh I will fight whoever differentiates

between زَكَاةً and صَلَاةً. If they prevent to pay me *zakat* of a camel (in one narration it is camel and in another even the rope with which a camel is tied) that they used to pay

to رَسُولُ اللَّهِ ﷺ I am going to fight against until they pay *zakat* in full.

عُمَرُ بْنُ خَطَّابٍ said: When I saw the conviction of أَبُو بَكْرٍ صَدِيقٍ I realized that

that was the truth. Again أَبُو بَكْرٍ صَدِيقٍ was setting the rules and regulations for the

succeeding *Khulafa* (خلفاء). **عُمَرُ بْنُ خَطَّابٍ** wondered whether a person after the

Prophet **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** had a right to fight against the people who claiming to be Muslims

but they are not fulfilling all of the ahkam of Islam, but **أَبُو بَكْرٍ صَدِيقٌ** clarified that

the Muslims had to fulfill all the **أَحْكَامُ** and **فَرَائِضُ** ordained

by **اللَّهُ سُبْحَانَهُ وَتَعَالَى** and that it was the responsibility of the **خُلَفَاءُ** to enforce the Law of Islam even if some people after breaking it proclaimed to be Muslims. It exhibits

فِقْه of **أَبُو بَكْرٍ صَدِيقٌ** that prevailed and was established as **حَقٌّ** even by the people

who did not initially agreed with him like **عُمَرُ بْنُ خَطَّابٍ** who admitted afterwards: I came to realize that his opinion was the right opinion. All of the issues discussed as above are related with Islamic politics if you like to call as such or correspond to the

authority that is given to a Muslim leader. **أَبُو بَكْرٍ** was to establish the **سُنَّةٌ**. So he made it clear to all of the delegates but they left without any agreement.

عُمَرُ بْنُ خَطَّابٍ once again suggested to **أَبُو بَكْرٍ صَدِيقٌ**: O' **خَلِيفَتِهِ** (Caliph)

of **رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** ! I wish you to bring them close and be lenient with them. Because of the conditions we are in you need to be lenient with give and take to the people. You

may find such statements given by **عُمَرُ بْنُ خَطَّابٍ** strange as that's not **عُمَرُ** we know. However, what he was keeping in mind was the precarious state of affairs that prevailed at that time. Medina and the entire Muslim community were not out of danger. He was not saying to negotiate on the issues of religion; he was just suggesting to him to be a bit lenient with the tribes and try to come at a deal with them since they claimed to

be Muslims and. What was the response of **أَبُو بَكْرٍ** ? He grabbed the beard of

عُمَرُ بْنُ خَطَّابٍ and said to him: O' son of Khattāb! You were aggressive before you became Muslim and now when you are Muslim you look feeble and languid. The religion

has been left by **مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** complete and in perfect shape. Do you think I would

allow it to diminish its condition while I am still alive? I will not make the religion of Allāh wane under any circumstances. I won't allow it to decline while I am still alive. As long as I am alive I am going to fight for the safety and security of this religion.

So ^{أبو بكر} ^{صديق} who was being called by the Arab tribes the 'father of the young camel' was proving to be a different person than what they had thought.

After the delegates left ^{أبو بكر} ^{صديق} gathered the ^{صحابه} and spoke to them: The land of some tribes has sunk into disbelief and their delegates have returned unsatisfied. They have seen you and think that you are meager in numbers. So you could be unaware and they may approach you any time by day or by night. The nearest of them is only a stage from you. They were expecting that we would accept their conditions and reconcile with them. They wanted to make a treaty with us but we refused. So get ready because they can attack us any moment. They came to Medina and have seen how few we are because they have seen our army has left the city and they have come to know the reality. So our weakness has been exposed to them in terms of numbers. What was the plan

of ^{أبو بكر} ^{صديق} to defend the land of Muslims? 1. He had the soldiers to sleep in the *masjid* so that they could be ready at any moment to protect Medina. He didn't want everybody to be at home. In short he made preparations to establish a defensive base in *masjid-i-Nabavi*. 2. He employed spies at all the mountain passes and all the routes leading to Medina so that they could be able to give an advance warning to the Muslims

in Medina in case there was any attack. He appointed ^{أمراء} over these guards like Alī bin Tālib, Zubair ibn al-Awwam, Talha bin Abaidullah, Sa'd bin Abī Waqqās, Abdur Rahman bin Auf, Abdullah bin Masood. They were the heads of the soldiers and security guards that were surrounding Medina from every direction. 3. He tried to mobilize the Arab tribes surrounding Medina who were still Muslim like *Ghifar*, *Juhaina* and *Aslam*. These Bedouin tribes did offer financial and moral support to the *Khalīfa*. For example, *Juhaina* sent many camels into Medina and they put them under the charge of the *Khalīfa* to be used however he sees appropriate. Within three days as the *Khalīfa* expected the tribes who were adjacent to Medina made their move and prepared an army to attack.

The ^{صحابه} fought against them on camels. But the enemy found an innovative way of scaring the camels. They used some material like balloons made out of animal skin and threw the balloons rolling in front of the camels to make them terribly terrified and run away. The trick was so nasty that the camels really made a U-turn and went back to

Medina along with all of the ^{صحابه}. The camels were out of control and the ^{صحابه} weren't able to bring them back. This made the enemy think that the

Muslims had been baffled and beaten. But it was the *qadr* (^{قدر}) of Allāh that they were

dragged to Medina that way. Meanwhile ^{رض}أبو بكر صديق prepared a huge army and he led it himself in the dark of night to ambush the enemy who didn't expect that they would be raided all of a sudden at night when they would be fast asleep. The Muslims attacked

them from all the directions right before the time of *Fajr* (^{رض}فجر) while it was still dark. So by the time the sun was rising the enemy had already turned their backs and taken to their heels. It was the first victory that occurred and was called as the beginning of the

opening. The news spread and the same night the ^{رض}صحابه saw some people coming in Medina. They were alarmed and assumed it might be an attack of the enemy but

^{رض}أبو بكر صديق told them that there was nothing to be worried about. Rather it was good news for them as they found the people had turned up along with their *zakat*. One tribe came and delivered *zakat* in the beginning of the night, second tribe at the middle of the night and the third tribe towards the last hours of the night. So it was surprising that

within 24 hours ^{رض}أبو بكر صديق turned the tables. But he was not satisfied and was still eager to teach a lesson to the other tribes were reluctant to pay *zakat*. Alī bin Tālib and

the other ^{رض}صحابه came to ^{رض}أبو بكر and said: You should not go and fight yourself and appoint somebody to lead the army because if you are killed that would be highly tragic for the Muslims and might become a great victory for the enemies of Allāh.

^{رض}أبو بكر صديق said: No, I am not going to stand behind and I want to give you an example through my own self. So the old man who already had passed the age of sixty was leading army to the battlefield himself. He led the campaigns consecutively thrice.

The events were happening so rapidly – the departure of ^{رض}رسول الله ﷺ, the appointment of the *Khalīfa*, the wars against the apostates and then the news coming from every corner of Arabia about armies amassing and getting prepared to attack

Medina. How ^{رض}أبو بكر صديق was dealing with all of the disastrous elements? Zarar bin Azwar was the one who was leading the campaign toward the north-east against Tulaiha

Azdi, the one the three false Prophets during the time of ^{رض}رسول الله ﷺ and the situation got worse when he departed. The influence of Tulaiha was spreading like wild fire and his power was expanding day by day. Zarar bin Azwar said: I have never seen

anybody after ^{رض}رسول الله ﷺ so calm and cool in the face of disasters

like **أَبُو بَكْرٍ صَدِيقٌ** . I would deliver him the news of Tulaiha Azdi and it seemed to be satisfied as if I was giving him glad tiding and not bad news. So they would

tell **أَبُو بَكْرٍ صَدِيقٌ** later on: You were carrying on your shoulders a load that was so heavy that if it was placed on the top of a mountain it would have been shattered to pieces. And if it was thrown in the oceans it would empty them of their water. But we

never saw that this load caused you any kind of weakness. **أَبُو بَكْرٍ صَدِيقٌ** said: I never

felt fear in my heart after I passed my day in the cave with **رَسُولُ اللَّهِ ﷺ** . That day I

was afraid. I told **رَسُولُ اللَّهِ ﷺ** if one of them just looked beneath his feet he would

see us. **رَسُولُ اللَّهِ ﷺ** told me: What do you think about the two and Allāh is the third?

ثَانِيَانِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

They two were in the cave, and he said to his companion: "Have no fear, for God is with

us" (9:40). And Allāh Zaujul says: **فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ** Allāh Zaujul poured his tranquility (9:40). The tranquility was poured on both

أَبُو بَكْرٍ صَدِيقٌ and **رَسُولُ اللَّهِ ﷺ** . So how could **أَبُو بَكْرٍ صَدِيقٌ** feel any fear

after **اللَّهُ سُبْحَانَهُ وَتَعَالَى** poured his tranquility on both of them in the cave? And

that's how calm and steadfast **أَبُو بَكْرٍ صَدِيقٌ** was in the face of all of these storms, tumults and upheavals!

أَبُو بَكْرٍ صَدِيقٌ adopted many methods in coping with the apostates. He sent eleven armies to fight in different corners. He employed the method of strengthening the Muslims within the tribes because apostasy wasn't like a movement where everybody just gave up Islam. There were only a few cases that the entire tribes abandoned Islam. In some tribes was the majority and in some cases the minority that gave up Islam while in

many cases the tribes were firm and steadfast on Islam. So when **أَبُو بَكْرٍ صَدِيقٌ** heard about

any tribe that became apostate (مُرْتَدٌ) he would try to establish links with the Muslims within and delegate to them the responsibility of either bringing the tribes back to Islam or fighting against them because he wanted to reduce the load on مهاجرين and انصار as they could not fight simultaneously with every tribe. For

example, to Yemen أبو بكر did not send any army to deal with Aswad Al-Ansī. He

tried to establish links with the mo'mineen (مُؤْمِنِينَ) within because he wanted to devote the stronger forces to fight against the most dangerous apostates like Musalima Kazzāb and Tulaiha Azdi at that time. He also used the method of sending errands and

giving da'wah (دَعْوَةٌ) to the murtaddeen (مُرْتَدِّينَ) and making it clear to them that he expected of them nothing less than Islam and if they didn't come back to the folds of Islam they would have to face the swords.

Let's start with Aswad Al-Ansī. He was from Ans, close to Yemen. He claimed his

Prophethood during the time of رَسُولُ اللَّهِ ﷺ in the tenth year of Hijrah (هِجْرَةٌ).

He used to receive وَحْيٌ from شَيْطَانِينَ (devils) and thus he was associated with devils or possessed by Jinns. He started his diabolical mission in the beginning secretly and then he announced it. Suddenly his impact began to spread fast. In the beginning it engulfed all of the people of Ans and then it started spreading here and there. He advanced towards San'ā and fought with Shahar bin Bādān. When Yemen became Muslim San'ā was ruled by Persian family since when Yemen was invaded by Abrahā it sought assistance from Persian Empire. So the Persian sent an army which defeated Abrahā and then they took

over. So there were remnants of Persians in Yemen. When رَسُولُ اللَّهِ ﷺ sent them letters inviting them to Islam, these Persians became Muslim. Bādān who was governing

San'ā at that time became Muslim and رَسُولُ اللَّهِ ﷺ not only approved him to be in his position as the Governor of San'ā but also appointed him to govern all of Yemen.

When he passed away رَسُولُ اللَّهِ ﷺ split up Yemen into different states and his son continued ruling over San'ā. His son's name was Shahar bin Bādān. Aswad Ansī defeated Shahar at Sha'oor and after he captured San'ā he sent his army to take over Najrān and then Lahaj. So his control was expanding to larger extent.

رَسُولُ اللَّهِ ﷺ

sent a message to his ^{أَمْرَاءَ} in Yemen to do away with Aswad Ansī either by trickery or with brute force. After killing Shahar bin Bādān, the Persian King of Yemen, Aswad Ansī married his wife Azad and tried to establish close relationship with Al-Abna and Firoze, the Persian brother of his wife. The Head of the army of Aswad Ansī was Qais. Firoze planned a plot to get rid of Aswad Ansī by assassinating him rather by facing him with an army because he thought that the whole problem would be solved just by eliminating that figure. Firoze was able to gather round him some like-minded people who were still steadfast Muslims and willing to sacrifice for Islam. When they heard that there was a dispute going on between Ansī and Qais, the Chief of his army they went to Qais and told him: We are willing to work with you to get rid of Aswad Ansī. Qais agreed. Qais had a political dispute over some issue of power and he was afraid that Aswad Ansī might fire him. Firoze also consulted with her cousin, Azad, wife of Aswad Ansī. He discussed with her about the plan and sought her help. She said that Aswad Ansī was always surrounded by guards. They would never leave him alone until he entered his special bed room. So there was no way to reach Aswad Ansī unless they would have access to that room. She gave them the lay-out of the palace and his bed room, the only room that was without the security guards. There was a way to get an access to it from the outside. She said that late at night she would place for them a lamp in the room and weapons. Thus Azad helped them out and they decided they would meet at a particular night. Firoze along with two men broke into that room. As soon as they

wanted to get the lamp and the weapons Shaitān (شَيْطَانٌ) flowed into the body of Aswad Ansī while he was asleep. He made him sit upright and speak to Firoze though Aswad Ansī himself was fast asleep. He addressed to Firoze: I know what you want to do. Aswad Ansī was a huge and powerfully built man. Firoze was terrified by Aswad Ansī. He didn't know that it was actually the devil speaking to him. Firoze thought in case he retreated the whole plan would be divulged. He didn't have time to pick up the weapons. Instantly he leapt over Aswad Ansī, grabbed his head and broke his neck. Then he walked out. Azad who thought that he was running away asked him: Where are you going? She didn't know what happened to Firoze and even he was not sure that Aswad Ansī was killed. He said: I am going to take my companions. He called them from the other room. They rushed into the room and found that Aswad Ansī was furiously tossing

in the room even though his neck was broken. ^{اللَّهُ أَعْلَمُ} it was a jinn inside or what but he was absolutely perturbed and tossing in the room. Firoze tried to catch him but the man was so powerful that he was jumping around. The other two men held him until Firoze took the knife and beheaded Aswad Ansī. They waited for some time in the room

until it was ^{فَجْرٌ}. By the way when Aswad Ansī was beheaded he made a very loud roar like a lion. The guards came running and enquired what happened. The wife of Aswad Ansī: Don't worry; The Prophet is receiving revelation. Any way Firoze with the two

men waited in the room till it was ^{فَجْرٌ}. They went out and gave *azān* (^{أَذَانٌ}) which had not been read for a long time. All the soldiers and security guards of Firoze were

dumbfounded when they heard the ^{أَذَانُ}. That was also a signal for the soldiers of Firoze to come forward and attack the army of Aswad Ansī. They flung the head of Aswad Ansī in front of his supporters to make them realize that that was the end of Aswad Ansī. The

same night when he was eliminated ^{جِبْرِئِيلُ} went to deliver the news to ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}.

The next day in the morning ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} told the ^{صَحَابَهُ} that Aswad Ansī had been wiped out by a blessed man from a blessed family. They asked who it was. He said: Firoze. Thus Firoze was a blessed man along with his family that included Persian woman, Azād as well. By the way the story of Firoze provides an evidence to the *Fuqaha* (^{فُقَهَاءُ}) who support the act of assassination for overthrowing an apostate (^{مُتَرَدِّدٌ}).

However, after the departure of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} the remnants of the army of Aswad

Ansī Yemen started their revolt. This time ^{رِدِّي} (apostasy) was worse because it was popping up in different places, in Najran, San'a, Hazarmot, Kinda, Mahra, Lahaj, Adan,

just as it was in the Arabian Peninsula. ^{رِدِّي} broke out wherever there were new Muslims weak in their faith. Qais who had been the head of the army of Aswad Ansī

again joined with the forces of *murtaddeen* only because ^{أَبُو بَكْرٍ صَدِيقٌ} had appointed Firoze as the leader of San'a and that displeased Qais. Then Muhājir bin Umayya, Mu'az

bin Jabal and other ^{صَحَابَهُ} who had been in Yemen started fighting against the *murtaddeen* in different areas and eventually they were defeating all of the forces of ^{رِدِّي} until the whole country again was swayed by Allāh and *Shariah* of Islam.

A few events that happened concerning the ^{رِدِّي} of Tulaha Azdī. In Quran there is example of the righteous woman and the evil woman. Azād is the example of a righteous woman who sacrificed for her religion like Aasia bint-i-Muzaham, the wife of Firaun, the most powerful king on the face of the earth. She had everything that a lover of *dunya* wants. She was living in the greatest palace, the palace that is mentioned in Quran:

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ

وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾

[And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me; (witness) these streams flowing underneath my (palace)? What! See ye not then? (434:51)] She had all of the wealth that she would desire but that didn't satisfy her. She prayed Allāh Azzawajal to grant her an abode in Janna rather than that palace on earth. Azād was the wife of Aswad Ansī the most powerful man in Yemen during his time but she was Muslim and described her husband by saying Allāh had created not any human being more despicable than that man. She had never so hated anybody in her life like she hated that man for he was devoid of any good and all of his actions were evil. What she did was too risky. Had the plot been discovered she would have been instantly put to death by Aswad Ansī as he had been very vicious in his treatment towards Muslims. He would cut them into pieces and let them die gradual and painful death. On the other hand there was a woman of evil as we see that Allāh Zaujul gave the examples of good and evil woman in the Holy Quran: the wife of Firaun alongside the wife of Lot and Noah and both examples existed in Yemen.

Whenever the rule of Islam came to a place there were people who were not happy with it. Not every body would vote for Islam. Even today we see that there are certain people who hate the Law of Allāh Azzawajal and believe that it is restricting their freedom and liberty. These people tend to be a part of aristocracy – people who don't want any limitations on their enjoyments, pleasures, temptations and sensations. Such people you would find all over the world wherever there is established Law of Allāh Azzawajal. In Hazarmot there was a movement called the movement of prostitutes. This was movement of more than 20 prostitutes from different villages of Hazarmot. When

رَسُولُ اللَّهِ ﷺ

passed away they decorated their hands with *Hina* and sang songs to

رَسُولُ اللَّهِ ﷺ

celebrate the demise of . Since these were evil women, they felt that Islam restricted their debauchery. They were like flies who could survive only on filth. When Islam arrived and took away their filth they felt that they could not breathe – they

رَسُولُ اللَّهِ ﷺ

were suffocating and starving to death. When passed away they were so happy that they celebrated their happiness by drinking, singing and playing music.

One of the men of Hazarmot sent a message to *Khalīfa* أَبُو بَكْرٍ صَدِيقٍ describing the

أَبُو بَكْرٍ صَدِيقٍ

situation and asking for help. sent a letter to his Governor Hazarmot al-Muhājir bin abi ummaya and ordered him to take action and amputate arms of these women. He

also directed him to deliver the message of Allāh to any one who stood in his way and if

he refused that he should not hesitate to fight against him. ^{أَبُو بَكْرٍ صَدِيقٌ} knew that those women were not speaking on their behalf; they were representing a certain segment of the society and that very segment of the society would rush to defend them because

evil always comes with all of its supporters whenever it is encountered by ^{حَقٌّ}. All of those people belonged to evil who felt that Islam was depriving them of their style of life. Therefore they came in unison to protect those women and marched forward to fight al-Muhājir. Giving them *da'wah* of Allāh al-Muhājir informed them the consequences of their actions. Many of them agreed and the rest of them faced Muhājir and were defeated by him. Then Muhājir amputated the arms of those women. Many of them died on the spot and some others left Hazarmot and settled in *Kufa* and other places. Anyway in

every age or time there will be people who would be ready to combat the truth (^{حَقٌّ}) until the last moment.

There was a *karama* (^{كِرَامَةٌ}) that happened to one of the ^{أَوْلِيَاءِ} of Allāh Azzawajal,

Abu Muslim Khawlāni. He was one of the ^{تَابِعِينَ}. Aswad Ansī captured him and asked him: Do you testify that I am the Messenger of Allāh? He said: I can't hear you. Then he

asked: Do you testify that ^{مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ} is the Messenger of Allāh? He said: Yes. He again asked: Do you testify that I am the Messenger of Allāh? He again said: I cannot

hear you. Do you testify that ^{مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ} is the Messenger of Allāh? He said: Yes. He repeated that thrice. Aswad Ansī ordered that Khaqlāni be burnt in the fire. They threw Abu Muslim Khawlāni in the fire but he was quite safe and sound and came out walking peacefully along with the rope that tightened him. The followers of Aswad Ansī said: You will have to force him to leave your land otherwise he would prove to be a *fitna*

(^{فِتْنَةٌ}) for the people. This *karama* (^{كِرَامَةٌ}) might cause the people to revert to Islam. So Aswad Ansī exiled him. Abu Muslim Khawlāni went to Medina and arrived in the *masjid*. When Omar bin Khattāb (*Raḍee-Allāhu 'Anhu*) saw him praying he asked where

that man was from. They said he was from Yemen. After he finished his ^{صَلَاةٍ} Omar bin Khattāb (*Raḍee-Allāhu 'Anhu*) asked him: Will you tell me about the man who was burnt in the fire by Aswad Ansī? He said: That man was Abdullah bin Saud. Omar bin Khattāb said: No. It is you. I ask you in the name of Allāh is it not you? He said: Yes. It's me.

^{عُمَرُ بْنُ خَطَّابٍ} hugged him and started crying and said: ^{الْحَمْدُ لِلَّهِ} (Praise be to

Allah) Who made me live until I see a member of the ummah of ^{مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ} whom ^{اللَّهُ سُبْحَانَهُ وَتَعَالَى} saved from the fire just as he saved ^{إِبْرَاهِيمَ}. So this was a ^{كَرَامَةٌ} that happened to a follower of ^{مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ} and it is similar to a miracle that occurred to a ^{نَبِيٍّ} of ^{اللَّهُ سُبْحَانَهُ وَتَعَالَى}.

Abu Muslim Khawlāni was one of the fascinating figures of ^{تَابِعِينَ}. There are many stories about him but I will just mention one about his death. He was fighting under the command of Bishr bin Arta against the Romans and severely injured. Before he died he called the Amīr Bishr bin Arta and requested him: When I die I want you to bury me to the farthest land of the enemy. I wish that my grave should be ahead of all the graves of ^{شُهَدَاءُ} (martyrs) and then I want you to appoint me as their Amīr with a banner of war in my hand so that when we are resurrected I can carry that banner leading the ^{شُهَدَاءُ} on the Day of Judgment. He didn't want to discontinue his ^{اللَّهُ} in ^{دُنْيَا} but wished to continue it in ^{آخِرَةَ} carrying the banner and leading the ^{شُهَدَاءُ} behind him.

^{أَبُو بَكْرٍ صَدِيقٍ} was very harsh with some of the apostates and showed clemency to some others; there was not one standard. ^{أَبُو بَكْرٍ صَدِيقٍ} would make a judgment according to the situation. When he saw there was potential in some people to serve Islam in the future he would spare them from punishment. So he was clement towards Amr bin Mayaqrub. He freed Qais-ul-Murādi (the one who had been the Head of the army of Aswad Ansī) and Ash'as bin Qais though he fought against ^{صَحَابَةٍ} in Hazarmot. ^{اللَّهُ} it was incredible vision of ^{أَبُو بَكْرٍ صَدِيقٍ} that he showed clemency towards three men who did play very important role during ^{جِهَادٍ} in the time of ^{عُمَرَ بْنِ خَطَّابٍ}. There were instructions of ^{أَبُو بَكْرٍ صَدِيقٍ} that nobody who had committed apostasy should be allowed to participate in any battle against non-Muslims.

When the wars against apostasy were over ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} gave instructions that none of the *murtaddeen* would fight against the armies of Persian and Roman empires.

However, ^{عُمَرُ بْنُ خَطَّابٍ رَضِيَ} overruled this instruction and there were some reasons for that and we shall have time ^{إِنْ شَاءَ اللَّهُ} to talk about that later. Another episode that is

worth mentioning is that ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} appointed Akrama bin Abi Jehl as Amīr of an army of seven hundred horsemen to the land of Musailma Kazzāb. Akrama in a hurry and flurry got into a premature confrontation with Banu Hanīfa and was defeated. When the

news reached ^{أَبُو بَكْرٍ رَضِيَ} he sent him a very urgent message saying ‘I don’t want to see you. Do not come back because that would weaken the morale of our forces. However, I order you to leave immediately for Yemen via Amān and support the Muslims therein.

What was the wisdom behind it? ^{أَبُو بَكْرٍ رَضِيَ} did not want any Amīr defeated by the forces of Musailma to join the army that was going to the same direction as his presence was likely to weaken the morale of the Muslims who were going to fight the apostates. It

shows prudent leadership of ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ}.

Whenever a governor came back ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} would sit down with him to go through all the records in detail and hold him accountable for every thing that happened within the term of his governorship. So when Ma’āz bin Jabal who had been appointed

by ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} at Yemen especially for teaching Islam to the people returned to

Medina ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} went through the same process. Ma’āz bin Jabal said: Do you want me to go through two reckonings, the reckoning with Allāh and reckoning with you? I am not going to assume any position of leadership with you and don’t want to become Amīr of any region any more. I hold myself accountable before Allāh and don’t like to be accountable by you as well. But that was his procedure of calling his governors

and ^{أُمَرَاءُ} to account and ^{عُمَرُ بْنُ خَطَّابٍ رَضِيَ} carried on the same course of action.

Now we move on to the happenings related with the ^{رِدِّي} of Tulaiha Azdī. This was among Ast, Ghatfān, Absh and Rabīān, the four Arab tribes. Tulaiha Azdī was formerly a

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Muslim. From Ast he came with a delegation to and said: We have come to pledge our religion to you. You didn't ask us to come. We have come by ourselves to become Muslims. And in this tone they went on and on and on bragging about their accepting Islam. At this occasion Allāh Azzawajal revealed the āyāh:

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ

يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

They consider it a favor to you that they have accepted Islam. Say do not consider your Islam as a favor to me. Rather Allāh has conferred the favor upon you that He has guided you to the faith if you are faithful (17:17). So it was a favor from Allāh that He allowed them to become Muslim and guided them to the straight path if they were truly faithful. Anyway, later on Tulaiha Azdī changed his mind and claimed his Prophethood. While they were in the desert and had no water someone riding on the camel of Tulaiha Azdī found water and stated that it was due to the blessed camel belonging to a blessed person. He took advantage of that boastful remark and claimed that he was a Prophet of Allāh. Then he began to make his funny revelations just like Musailma Kazzāb did. He was an intrepid, brawny fighter and a shrewd leader. Because of his astuteness his claim was more dangerous and threatening for the Muslims. He convinced his people of Ast who got into an agreement and later on Ghatfān also approved his Prophethood that was further boosted by Absh and Rabīān. So these were four huge tribes marshaled under the leadership of Tulaiha Azdī. By the way these new Prophets were mushrooming here and there not because the Arabs were religious people or had conviction in those fake and fictitious Prophets; the nature of the Bedouin people was otherwise. There is a general perception that the people of Quraish were religious-minded and that's why they were antagonist towards Islam. That is far from the truth. The people were not religious but very tolerant towards religion – any religion. This is something that people don't realize. In other parts of the world every body was expected to follow the same religion. In terms of religion there were homogeneous societies in Persia being Zoroastrians and the Romans would persecute the Christian nuns and we find multitudes of persecuted Jews of the Holy Land. Likewise, in Arabia it was wrongly expected that every body would follow the same religion. For example in Yemen there were Jews as well as Christians. The most famous among the prostitutes were Jews and the leader of the movement of the Prostitutes was also a Jew. Her name was *Hirr bint-i-Yaman* al-Yahoodiyya who set a record in prostitution and became a paragon of prostitution. If there was any woman to be harshly accused they would say she is more of a prostitute than *Hirr*. So there were Jews, Christians, pagans, worshippers of idols, Zoroastrians and generally people were very tolerant to all of them. In Mecca Waraqa bin Nofil was a Christian. Zaid was a *Hanifi*

following the religion of إِبْرَاهِيمَ. And then there were people who didn't follow any religion at all. They were called *Dehriyoon* (agnostics/atheists). They would gather at a place (it was not different from Hyde Park) and speak about any thing that came in their minds. In short, it was an extremely tolerant society in case of religion. It was Zaid bin

Nufain who would stand beside al-Ka'ba and tell the people of *Quraish*: your religion is false. You should not sacrifice before these idols and there was nobody to speak ill of him.

However, it is amazing to note that as soon as *da'wah* of رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started that they became excessively bigoted and intolerant. Even today in the global world a very tolerant society can become very intolerant when it comes to Islam. So don't be fooled by what you see. The people of Mecca remained no more tolerant when they came across Islam because, in fact, they were facing the truth. It was hard for them to accept the truth because then they would have to leave every kind of pretension, deceit, insincerity,

wrong-doing, fabrication, fiction and falsehood. حَقٌّ cannot coexist with بَاطِلٌ. Evil

can get along with evil. It's just a different brand. But when comes الْحَقُّ then بَاطِلٌ goes away just like when light appears darkness disappears. So these tribes were joining Tulaiha Azdī out of prejudice, nationalism or tribalism. They didn't want to submit to a

man from Quraish. They questioned who was أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ? Instead of giving

إِبْرَاهِيمَ رَضِيَ اللَّهُ عَنْهُ to أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ they gathered under the banner of Tulaiha Azdī.

Hence it was an important mission to do away with Tulaiha Azdī for

which أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ gave the banner of war to Khālid bin Walīd, the man who was

called by رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the sword of Allāh (سَيْفُ اللَّهِ) that was drawn against *al-Kuffār* and the *Munafiqeen*. He was the man who had never, ever any banners of war fall down. He was never defeated even before he embraced Islam. The tribe of Tai was neighboring the territory of Tulaiha and had not joined Tulaiha yet.

So أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ advised Uday bin Hātīm: Go and save your people of *Tai* lest Tulaiha should mislead them. Hasten towards your people otherwise Tulaiha could be a deadly detriment for them.

For أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ the issue was already done. He was sure that Tulaiha was going to lose. It wasn't a fifty-fifty thing for him. He already knew the results. If anyone joined Tulaiha

he would be on the losing side. Uday bin Hātīm was a Muslim among the صَحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ as

he came to رَسُولُ اللَّهِ ﷺ and embraced Islam. Before he pledged his Islam he was

Christian. When مُحَمَّدٌ ﷺ saw the cross hanging on his chest he said:

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

They have taken their *Ruhbais* and priests as their gods besides Allāh (9:31). Adī said: ‘We don’t consider our priests as gods’ as if he was trying to correct the information

of رَسُولُ اللَّهِ ﷺ about Christianity. رَسُولُ اللَّهِ ﷺ said: Didn’t your priests make what was *halāl* as *harām* and what was *harām* as *halāl*? What Allāh made legal they made illegal and what Allāh made illegal they made legal. Uday said: Yes.

رَسُولُ اللَّهِ ﷺ said: That is worshipping besides Allāh. When St. Paul says that ‘the entire Law of the Bible is dissolved and you don’t have to follow the law of Torah’ – what is that? It is to make *harām* as *halāl*. Isa bin Maryam says: I came to fulfill the law jot by jot, dot by dot, letter by letter and then St. Paul comes to overrule that and says: No, you don’t have to follow the Law of the Bible that is worshipping him besides Allāh Azzawajal

The Arabs of the northern tribes were mostly Christians. When Ali bin Tālib was asked about eating their meat he said: Except drinking wine they know nothing about Christianity. Strictly speaking these people were not religious. Anyhow, Uday bin Hātim went to plead with his people and said to Khālid bin Walīd who was ready to attack Tai: Isn’t it better if I try and save my people from Hellfire? Khālid bin Walīd said: I give you three days. Uday tried to convince his people but they said: We are the people of Tai. We

are not going to pledge an allegiance to *Abu Faseel*. They were nicknaming أَبُو بَكْرٍ as *Abu Faseel* (father of a new-born, weak camel). Uday bin Hātim said: Behold! Listen to me. His armies are going to assail your land; he is determined to teach you a lesson and will tell you that he is the father of a stallion and not the father of a young camel. So

give بَيْعَتٍ to him. They refused. He kept on trying to persuade them for three days until he was able to convince one branch of Tai. He went back to Khālid and said: I have saved one branch. Give me some more time so that I may save the other one. Khālid said: All right. Go ahead. He again made attempt and was able to pull all of them out of the alliance with Tulaiha. However, they said: We have to call our fighters from the army of Tulaiha because if Tulaiha hears that we are no more loyal to him he would kill our men. Soon then they were able to withdraw their men from the army of Tulaiha. Ibn-i-Katheer says that Ubay bin Hātim was considered to the most blessed man for his people for he saved them from Hellfire.

Khālīd bin Walīd sent two of the ^{صَحَابَهُ} on a mission to investigate and gather information about the army of Tulaiha. These Companions were Okāsha bin Mohsin and Thābit bin Qais bin Shammās. Tulaiha Azdī and his brother were out also spying on the Muslims. As already mentioned Tulaiha was a very daring and dashing personality. He went out himself with his brother and as soon as they found Okāsha and Thābit bin Qais he killed them. When both of them didn't return Khālīd bin Walīd sent his men to investigate. The Muslims were immensely disappointed when they found dead bodies of

the two ^{صَحَابَهُ}. It was a great setback for them to lose two of

the ^{صَحَابَهُ} of ^{رَسُولُ اللَّهِ ﷺ}. It was a very difficult moment for the Muslims but Khālīd bin Walīd made his move; he immediately attacked and succeeded in defeating Tulaiha Azdī. Among his allies was Uayna ibn al-Hasan who gave his pledge to

^{رَسُولُ اللَّهِ ﷺ} and then broke it like Tulaiha Azdī and some other Bedouins who were not serious in embracing Islam. While fighting was going on Tulaiha Azdī was sitting in his tent waiting for diabolical transmission come to him. Ain who was quite unaware of his fictitious and fabricated revelations went to him and said: did you

receive ^{جِبْرِئِيلُ}? He said: No. He went back to fight and returned to ask him:

did ^{جِبْرِئِيلُ} come to you. He said: No. He came for the third time. Did ^{جِبْرِئِيلُ} come? He said: Yes. What did he tell you? Tulaiha said: He told me that he would give me a mill stone and some great news. Ain was not waiting for such revelation. He was waiting for something else. He asked Tulaiha: Tell us what to do. He said: Well, you will get some great news. Uyana left and he told all the fighters: Just leave; it's hopeless. When Tulaiha realized that he was losing the battle, he, his brother, wife and some of his close friends mounted their horses and camels and ran away to Iraq, then to Shām (Syria) That was the end of the fake Prophethood of Tulaiha Azdī. It was a great victory. When the

news reached ^{أَبُو بَكْرٍ صَدِيقُ} he sent a letter to Khālīd bin Walīd saying 'May Allāh increase the blessing you have been granted with. Fear Allāh in your actions; verily Allāh is with those who are pious and who do good works. Take seriously the command of Allāh and be not lenient with the disbelievers who combated the Muslims but severely punish them and make them examples of warning to others. Execute those who posed enmity to Allāh or differed from His orders if you think there will be some benefit in

doing so. Due to these orders from ^{خَلِيفَهُ} to severely punish the apostates and make them examples for others Khālīd bin Walīd remained in that territory for a month going up and down, right and left, here and there capturing the apostates and severely punishing them either by killing them or throwing them in the fire or stoning them to death or

throwing them from mountain tops or throwing them into wells or piercing them with arrows. No doubt, it was very harsh punishment but he was doing so only to warn the rest

of the apostates and letting them know that رَدَى (apostasy) would not be tolerated anyway.

Al-Fuja'a was one of those bandits who came to أَبُو بَكْرٍ صَدِيقٌ and he said: I want to

fight with the apostates. Give me an army. أَبُو بَكْرٍ provided him with camels and weapons. Al-Fuja'a left and he used those weapons to kill and plunder every one whom

he met in the desert whether he was a Muslim or non-Muslim. When أَبُو بَكْرٍ heard this he immediately ordered to take action against him. The gangster was captured and

brought back to Medina. The خَلِيفَةُ ordered that he be burnt to death in front of every one as a punishment for his brazen action.

Tulaiha later became Muslim. He repented and made *tauba* (تَوْبَةٌ) for what he did. He

made *umrah* (عُمْرَةٌ). When people told أَبُو بَكْرٍ that Tulaiha was doing عُمْرَةٌ he said: What should I do with him? He has already become Muslim. However, he was banned in participating in any of the Muslim army. Later on he did make his contribution

in some *fatoohat* (فَتْوَحَاتٌ) and set some amazing examples of courage and bravery in

the جِهَادٌ فِي سَبِيلِ اللَّهِ. So Allāh could guide whomsoever He wishes. This was the

man who claimed to be a نَبِيٌّ. Because of him hundreds of people went astray or say went to Hellfire but he himself eventually became Muslim and served the cause of Islam.

So هِدَايَةٌ is something that is merely قَدْرٌ of اللَّهِ سُبْحَانَهُ وَتَعَالَى. Abu Tālib who

had assisted رَسُولُ اللَّهِ ﷺ till he breathed his last is said to enter the Hellfire and

Abu Sufiān who went on fighting رَسُولُ اللَّهِ ﷺ for quite a big period of his life in

the end becomes a *mo'min* (مُؤْمِنٌ). The هِدَايَةٌ is something in the hands of Allāh Azzawajal. His associates like *Ghatfān* when Tulaiha deserted them came to

the ^{رض}خليفة أبو بكر صديق and wanted to make *tauba*. They said: We make to make

truce with you. What did the ^{رض}خليفة say? He said: I give you one of the two options: either a war of extermination or a humiliating pact. They said we know what a war of extermination means. It means you get rid of all of us. What is the humiliating deal for

us? The ^{رض}خليفة said: 1. you give up all of your weapons and follow the tails of your camels. You know to them stripping them of their weapons was to dishonor them. Today there is no problem for the Muslims if they are armless. Millions of Muslims are living without arms. But in those times living without weapons was tantamount to disgrace.

Anyhow ^{رض}أبو بكر صديق said: give up arms and follow the tails of your camels until

Allāh Azzawajal puts in the heart of ^{رض}خليفة of ^{صلواته}رسول الله ﷺ and the mo'mineen clemency and they are willing to accept your apology. 2. Declare publicly that those who were killed amongst you are going to Hellfire and those who were killed amongst us are going to Janna. 3. You pay blood money for the ones you killed among us whereas we'll

pay you nothing for the ones who were killed amongst you. ^{رض}عمر بن خطاب said: I disagree with this last point. He said we should not demand blood money for those who

were killed amongst us because they were ^{رض}شهداء (martyrs) and they died for Jihād in

the path of Allah (^{رض}جهاد في سبيل الله). So there is no loss on our side. The

martyrdom of our companions is an honor for us and for our ^{رض}شهداء .

Anyhow, ^{رض}أبو بكر صديق did teach them a lesson and proved that he was the father of a stallion and not father of a newborn, weak camel. They gave up their weapons following

the tails of their camels. But subsequently ^{رض}خليفة decided to accept their apology.

Salla lahu ala syedna muhammadin wa ala alehe wa sahabi wa sallam

