



HADRAT
ABŪ BAKR
ŞİDDİQ^{ra}



HADRAT ABŪ BAKR ŞİDDİQ^{ra}

ḤADḤRAT
ABŪ BAKR
ṢIDDĪQ^{RA}

(May Allah be pleased with him)

Mirza Ghulam Ahmad M.A.
Syed Mubashar Ahmad Ayaz

Ḥaḍrat Abū Bakr Ṣiddīq^{ra}
(English rendering of an Urdu book Ḥaḍrat Abū Bakr Ṣiddīq^{ra})

Rendered into English by: Children's Book Team
of Additional Wakālat-e-Taṣnīf

First published in English in the United Kingdom in 2015

© Islam International Publications Ltd.

Published by:
Additional Wakālat-e-Taṣnīf
(Islam International Publications Ltd.)
Islamabad, Sheephatch Lane
Tilford, Surrey GU10 2AQ, UK

Printed in the UK at:
Raqeem Press
Tilford, Surrey, GU10 2AQ

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without prior written permission from the Publisher.

For more information please visit: www.alislam.org

ISBN: 978-1-84880-848-5

TABLE OF CONTENTS

<i>Foreword</i>	<i>i</i>
<i>Map</i>	<i>iii</i>
1 The Greatest Sacrifice.....	5
2 Early Years.....	7
3 A Wealthy Merchant and an Honest Judge.....	9
4 First to Believe.....	11
5 The Best Muslim and a Caller to God.....	13
6 A Protector of the Weak.....	15
7 The Most Courageous of All.....	19
8 The Emigrations to Abyssinia.....	21
9 A Wish to Worship Freely.....	23
10 Steadfastness During Trials.....	27
11 The Father of ‘Ā’ishah ^{ra}	29
12 The Pledge of ‘Aqabah.....	31
13 An Evil Plot.....	35
14 A Daring Plan.....	39
15 Miracle of the Cave.....	45
16 Arrival at Qubā’.....	49
17 Madīnah Welcomes the Prophet of God ^{sa}	51

18	The Battle of Badr.....	55
19	The Battle of Uḥūd.....	61
20	The Battle of the Ditch.....	67
21	The Treaty of Ḥudaibiyah.....	73
22	The Battle of Khaibar.....	77
23	The Conquest of Makkah.....	79
24	The Battle of Ḥunain.....	81
25	The Battle of Tabūk.....	83
26	Final Pilgrimage of the Holy Prophet ^{sa}	87
27	The Muslims Grieve.....	91
28	The First Khalīfah of Islam.....	95
29	A Mountain of Troubles.....	101
30	The Expedition to Syria.....	103
31	Rebellion.....	105
32	Collection of the Holy Quran.....	107
33	Death.....	111
34	Glimpses of a Blessed Life.....	113
	<i>Glossary</i>	121
	<i>Publishers' Note</i>	125
	<i>Study Guide and Workbook</i>	129
	<i>References</i>	141

*In the name of Allah, the Gracious, the Merciful,
We praise Him and invoke His blessings upon His Noble Messenger*

FOREWORD

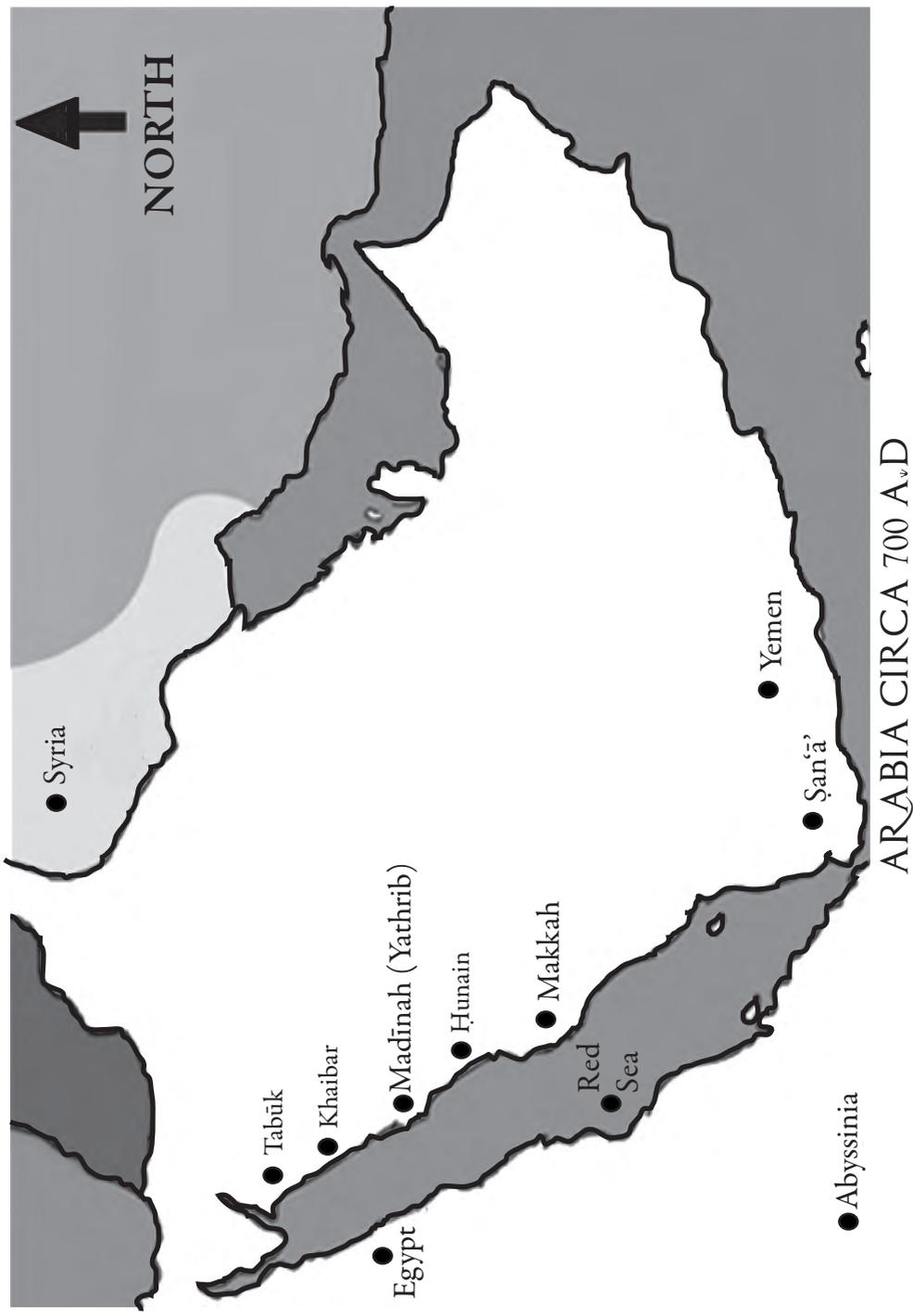
This series of books was originally published in Urdu to provide children with a basic knowledge and understanding of revered figures from our religious history. Illustrations, children's activities and glossaries have been added to enhance the learning experience for children. The goal of the series is for children to develop a love and appreciation for the profound faith and the immense sacrifices of the revered personalities portrayed in these books. It is also hoped that the examples of righteousness found in these pages inspire children to cultivate a personal relationship with Allah the Almighty.

This particular book is about the life of Ḥaḍrat Abū Bakr^{ra}. Ḥaḍrat Abū Bakr^{ra} was the closest friend of the Holy Prophet Muḥammad^{sa} and the first Khalīfah of Islam. His steadfastness after the demise of the Holy Prophet Muḥammad^{sa} kept the Muslims united and set them on the path of success. All Muslims owe a debt of gratitude to

Ḥaḍrat Abū Bakr^{ra} for his life-long devotion and services to Islam, and due to the fact it was through him that Allah established Khilāfat in Islam. The Children's Book Team of Additional Wakālat-e-Taṣnīf has rendered the series in English. Some modifications and additions have been made to the original text for the sake of historical accuracy and style.

The team is headed by Uzma Saeed Ahmad and includes: Ruqaiya Asad, Hafīa Khan, Rehana Khattak, Noma Saeed Samee, and Amina Maryem Shams. We would like to thank Ayyaz Mahmood Khan and Abdul-Quddus Arif for their efforts in reviewing this book and preparing it for publication. We would also like to thank the Research Cell, Rabwah, for providing the original references in this book. May Allah the Almighty reward them abundantly in this world and the hereafter. *Āmīn*.

Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf
July 2015



NORTH

● Syria

● Tabūk

● Khaibar

● Madīnah (Yathrib)

● Ḥunayn

● Makkah

Red Sea

● Yemen

● Şan'a'

● Abyssinia

ARABIA CIRCA 700 A.D.



1

THE GREATEST SACRIFICE

Once it so happened that the Roman Emperor Heraclius prompted the Arab and Syrian non-Muslim tribes to attack the Muslims with his help. When news of this reached the Holy Prophet^{sa}, he decided that rather than wait for the attack, the Muslims should strike first. Therefore, he began to prepare for battle. At that time, the Muslim government had no regular supply of money. Therefore, whenever there was a need, the Holy Prophet^{sa} would ask the Muslims to make sacrifices for Allah's sake in the form of voluntary contributions in cash or kind. This time, as well, the Holy Prophet^{sa} called

for people to make donations.* All the devoted companions^{ra} of the Holy Prophet^{sa} sacrificed willingly, according to their means. Some contributed one thousand *dirhams* (silver coins); some gave four thousand. Some even gave away half of their possessions. However, there was one companion who gathered together all that there was in his house and brought it to the Holy Prophet^{sa} for the cause. Upon seeing how much this companion^{ra} had laid at his feet, the Holy Prophet^{sa} asked him, “Have you left anything at home for your wife and children?” At this, the companion^{ra} replied, “I have left for them, Allah and His Messenger^{sa}”.¹

Do you know who this loyal companion was? The name of this devotee of the Holy Prophet^{sa} is Abū Bakr^{ra}. He was one of the first individuals to accept the Holy Prophet^{sa}, and was also his first *Khalīfah* (successor). Indeed, in the history of Islam, the most well-known name after that of the Holy Prophet^{sa}, is that of Ḥaḍrat Abū Bakr^{ra}. He is not only a highly respected figure in Islamic history but also in the history of the world since he was one of those people who changed the course of history.

* This was the Siege of Tabūk. In order for the Muslim army to make such a long journey, some 200 miles to the border of Syria, they needed to make many great sacrifices. First of all, they had to leave the heavily-laden fruit trees without harvesting them and to set off in extremely hot weather. Allah mentions this in the Holy Qurān, At-Taubah, 9:38-39; 42-47; 81-106 (Publisher)



2

EARLY YEARS

Ḥaḍrat Abū Bakr^{ra} was born in the ancient city of Makkah, home to the *Ka‘bah* (the first house of worship of Allah). Makkah was also the birthplace of the Holy Prophet^{sa}, and both he and Ḥaḍrat Abū Bakr^{ra} belonged to the Quraish tribe. Although we do not know exactly when Ḥaḍrat Abū Bakr^{ra} was born, yet we know that he was about two-and-a-half to three years younger than the Holy Prophet^{sa}. His father was ‘Uthmān Abū Quḥāfah (also called Abū Quḥāfah) and his mother was Ummul-Khair Salmā. They both belonged to the Banū Tamīm clan of the tribe of the Quraish.² At birth, Ḥaḍrat Abū Bakr^{ra} was named *‘Abdul-Ka‘bah* (i.e. servant of the Ka‘bah), but after he accepted

Islam, the Holy Prophet^{sa} changed it to *‘Abdullāh* (servant of Allah). Because of his nobility of character and handsome features people used to call him *‘Atīq* (noble).³ Since he was the first free man to accept Islam, he came to be known as *Ṣiddīq* (truthful).

It is unfortunate that we do not know more about the early childhood or history of Ḥadrat Abū Bakr^{ra}. He was the closest friend of the Holy Prophet^{sa} and he passed away at approximately the same age at which the Holy Prophet^{sa} passed away.



3

A WEALTHY MERCHANT & AN HONEST JUDGE

Before accepting Islam, Ḥaḍrat Abū Bakr^{ra} was a merchant, and he used to go to Syria and Yemen⁴ on business trips. He made his first trade journey at the age of eighteen, and within a few years, he was counted amongst the most famous and wealthy businessmen of Makkah. Those who lived in Makkah and those outside of Makkah, who had business dealings with him, liked him and respected him for his honesty, excellent manners, wisdom, and good advice. Nobody knew the history and genealogy of the Quraish and its tribes better than Ḥaḍrat Abū Bakr^{ra}. He was frequently called upon to act as the arbitrator when disputes or fights broke out amongst the tribes of the Quraish.



Dinar, 79 A.H./698 –99 A.D. Syria Gold; 13/16 in. (2.1 cm) Bequest of Joseph H. Durkee, 1898



4

FIRST TO BELIEVE

When the Holy Prophet^{sa} announced that Allah the Almighty had raised him as a Prophet, Ḥaḍrat Abū Bakr^{ra} happened to be away from Makkah. Upon his return, a group of Makkan chiefs, including ‘Amr bin Hishām (Abū Jahl)*, ‘Utbah and Shaibah, came to visit him and told him scornfully that Abū Ṭālib’s nephew had claimed that he was a Prophet.

After the chiefs left, Ḥaḍrat Abū Bakr^{ra} went straight to the Holy Prophet^{sa} and asked him whether he had claimed to be a Prophet from God. The Holy Prophet^{sa} started to explain, but Ḥaḍrat Abū Bakr^{ra} interrupted him and asked once more if he had

* ‘Amr bin Hishām was very powerful among the Quraish who called him Abul-Ḥakam (Father of Wisdom), but because of his cruelty toward the Holy Prophet^{sa} and his followers, the Muslims called him Abū Jahl (Father of Ignorance). (Publishers)

declared himself to be a Prophet sent by God. The Holy Prophet^{sa} responded that, yes, he had. Whereupon Ḥaḍrat Abū Bakr^{ra} immediately said, “Then I bear witness that you are a Messenger from God.”

For this reason Ḥaḍrat Abū Bakr^{ra} is counted among the first Muslims, along with the members of the household of the Holy Prophet^{sa} which included his wife, Ḥaḍrat Khadijah^{ra}, his nephew Ḥaḍrat ‘Alī^{ra}, and the freed slave^{5*} of the Holy Prophet^{sa}, Ḥaḍrat Zaid^{ra} bin Ḥārithah.

The instant acceptance of Islam by Ḥaḍrat Abū Bakr^{ra} showed his complete trust in the Holy Prophet^{sa}. Ḥaḍrat Abū Bakr^{ra} had absolutely no doubt that the claim of the Holy Prophet^{sa} was true because he knew that the Holy Prophet^{sa} always spoke the truth. Once, when speaking about Ḥaḍrat Abū Bakr^{ra}, the Holy Prophet^{sa} said, “Every person to whom I’ve delivered the message of Islam has hesitated before becoming Muslim except Ḥaḍrat Abū Bakr^{ra}, who instantly accepted Islam without any hesitation at all.”^{5**}



5

THE BEST MUSLIM & A CALLER TO GOD

Hāḍrat Abū Bakr^{ra} was well-known among the Quraish for his righteousness, wisdom, wealth, and helpfulness. As soon as he accepted Islam, Hāḍrat Abū Bakr^{ra} surrendered his entire life and wealth in service of Islam and the Holy Prophet^{sa}. Due to his noble qualities Hāḍrat Abū Bakr^{ra} was greatly honoured and respected by the Quraish. The news of his acceptance of Islam spread quickly, and came as a huge shock to the chiefs of the Quraish.

Hāḍrat Abū Bakr^{ra} began to preach Islam to the people of Quraish. Because of his efforts some members of the well-known Makkan families accepted Islam. They were Hāḍrat ‘Uthmān bin ‘Affān^{ra}, who became the third Khalīfah of the Holy Prophet^{sa};

Ḥaḍrat ‘Abdur-Raḥmān bin ‘Auf^{fa} and Ḥaḍrat Abū ‘Ubaidah bin ‘Abdullāh bin Al-Jarrāḥ^{ra}. The following companions had the added honour of being quite young when they accepted Islam: Ḥaḍrat Sa‘d bin Abī Waqqāṣ^{ra}, who was nineteen years old and in the prime of his youth when he became a Muslim; Ḥaḍrat Zubair bin Al-‘Awwām^{ra}, a cousin of the Holy Prophet^{sa}, was only fifteen years old when he accepted Islam; and Ḥaḍrat Ṭalḥah bin ‘Ubaidullāh^{ra}, who was also quite young. All of these six individuals are considered amongst the greatest of the companions, as well as the closest companions and advisors of the Holy Prophet^{sa}.

In addition to these, there was Ḥaḍrat Khālīd bin Sa‘īd^{ra} and also Ḥaḍrat ‘Uthmān bin Maz‘ūn^{ra}, who was from the Banū Jamh. He was a man of such pious and simple habits that he even asked to become a hermit but the Holy Prophet^{sa} refused as it is not permitted in Islam to ignore the rights of one’s fellow human beings in order to worship God.



6

A PROTECTOR OF THE WEAK

When the Quraish discovered that all of these people had accepted Islam, they became very angry. They began beating and torturing the new Muslims so that they would give up Islam. When Ḥaḍrat ‘Uthmān^{ra} became a Muslim his own paternal uncle would tie him up with ropes and beat him so badly that he would faint. Ḥaḍrat Zubair bin Al-‘Awwām^{ra} was wrapped in rugs pumped full of smoke, so that he would start to choke and was unable to breathe. There are many other cases of Muslims being persecuted in various ways, despite being well-off or well-respected members of their tribes. However, the Muslims who suffered the most were those who were slaves because they were completely at

the mercy of their masters and had no one to help them. The disbelievers would lash them with whips and break the bones in their hands and feet. During the hottest season of the year their masters would deny them food and water and leave them outside in extreme heat for days at a time, and then they would drag them across the burning hot ground.

Ḥaḍrat Bilāl^{ra} was tortured in the most horrible ways. His master, Umayyah bin Khalf, would make him lie down bare-backed, on hot stones in the noonday heat, and then would put heavy rocks on top of his chest so that he could not move. He would whip Ḥaḍrat Bilāl^{ra}, urging him to deny the Oneness of God, but the only sound to be heard coming from the lips of Ḥaḍrat Bilāl^{ra} was, “Aḥad, Aḥad (Allah is One, Allah is One).” This would anger Umayyah so much that he would then tie a rope round his neck and hand him over to the troublemakers of Makkah who would drag him throughout the stony streets of the city.

Similarly, Abū Fukaiḥ’s^{ra} master, Ṣafwān bin Umayyah would force him to lie down on the burning ground and place such heavy stones upon him that his tongue would come out of his mouth. Abū Jahl beat Ḥaḍrat Zunairah^{ra} so mercilessly that she lost her sight. The master of Lubainah would continuously beat

her until fatigue would overtake him. After catching his breath he would begin to beat her again.

Ḥaḍrat Abū Bakr^{ra} rescued all of these helpless souls by purchasing their freedom, regardless of cost. In addition, he also bought ‘Āmir bin Fuhairah^{ra}, An-Nahdiyyah^{ra} and Ummi-‘Abīs.⁶ Because their masters knew that Ḥaḍrat Abū Bakr^{ra} could not bear to see his fellow Muslim brothers and sisters being beaten and persecuted, they set the selling price much higher than normal. Nevertheless, Ḥaḍrat Abū Bakr^{ra} would pay the high price they demanded, without complaint.

At this, once his father ‘Uthmān Abū Quḥāfah even said, “If you are going to spend your money on buying slaves, then at the very least, instead of buying old, weak and blind slaves, you should purchase strong, young slaves to free, since they might be useful to you someday.” Ḥaḍrat Abū Bakr^{ra} responded by saying, “No, I spend my money for Allah’s sake. I do not want to gain any worldly benefit from this good deed of mine.”



A Desert Rock



7

THE MOST COURAGEOUS OF ALL

Although the Holy Prophet^{sa} was protected in the beginning⁷, eventually even he was not spared from this violence. One day many of the chiefs of the Quraish were sitting in the Ka‘bah. The Holy Prophet^{sa} also went there to perform his *Tawāf* (circuits of the Ka‘bah) and offer his *Ṣalāt* (prescribed daily prayers). When ‘Uqbah bin Abī Mu‘īt saw the Holy Prophet^{sa}, he and his friends attacked him and beat him so badly that he became unconscious. Then ‘Uqbah wrapped his shawl around the neck of the Holy Prophet^{sa} and began to drag him. His friends walked

⁷ Abū Ṭālib had gathered the Banū Hāshim and Banū Muṭṭalib and urged that they should protect the Holy Prophet^{sa}. They had all agreed, with the exception of his uncle Abū Lahab, who was ruthless in his hatred of the Holy Prophet^{sa}'s mission. His evil character and ill fate is mentioned in the Holy Quran, Surah Al-Lahab, ch. 111. (Publishers)

alongside continuing to beat the Holy Prophet^{sa} and use abusive language toward him.

When Ḥaḍrat Abū Bakr^{ra} was informed of this, he immediately rushed into the angry crowd of disbelievers. He ran through the group of disbelievers, hitting and pushing the attackers out of the way, until he was able to rescue the Holy Prophet^{sa}. During the struggle he kept repeating, “Do you persecute a man only because he says, ‘My Lord is Allah?’”⁷

At this, the disbelievers became so enraged that they started beating him as well. They beat him so severely that his head began to bleed. As he was being beaten, he kept saying, “O my Lord of Honour and Majesty, You are full of blessings.” Finally, his relatives came to his rescue. His daughter, Ḥaḍrat ‘Ā’ishah^{ra} said that when he arrived home, he had been beaten so badly that wherever his head was touched, hair would fall out.



8

THE EMIGRATIONS TO ABYSSINIA

After several years the persecution by the disbelievers became so cruel that the Holy Prophet^{sa} advised the Muslims to travel to neighbouring Abyssinia (Ethiopia) so they could worship without fear. When a person leaves their home country for the sake of Allah, it is called *Hijrat* (migration; the Islamic calendar begins with the migration of the Holy Prophet^{sa} to Madīnah).

For this reason, two groups of Muslims left their homes and emigrated there. The first group was made up of eleven men and four women; and in the following year a second group of more than eighty men and women made the journey. The Christian ruler of Abyssinia at the time, referred to as the *Negus*, was very

kind and took them under his protection and allowed them to settle there in peace.



9

A WISH TO WORSHIP FREELY

After this, at one time, Ḥaḍrat Abū Bakr^{ra} also left Makkah with the intention of migrating to Ethiopia via Yemen. He had already travelled five nights and had arrived at Barikul-Ghimād, when he came across a man, Ibni Daghinah, who was the chief of the Qārah tribe. Ibni Daghinah asked him why he was leaving his home. Ḥaḍrat Abū Bakr^{ra} responded, “My people have turned me out. For this reason, I have decided to travel throughout the land of Allah freely, and worship my Lord.”

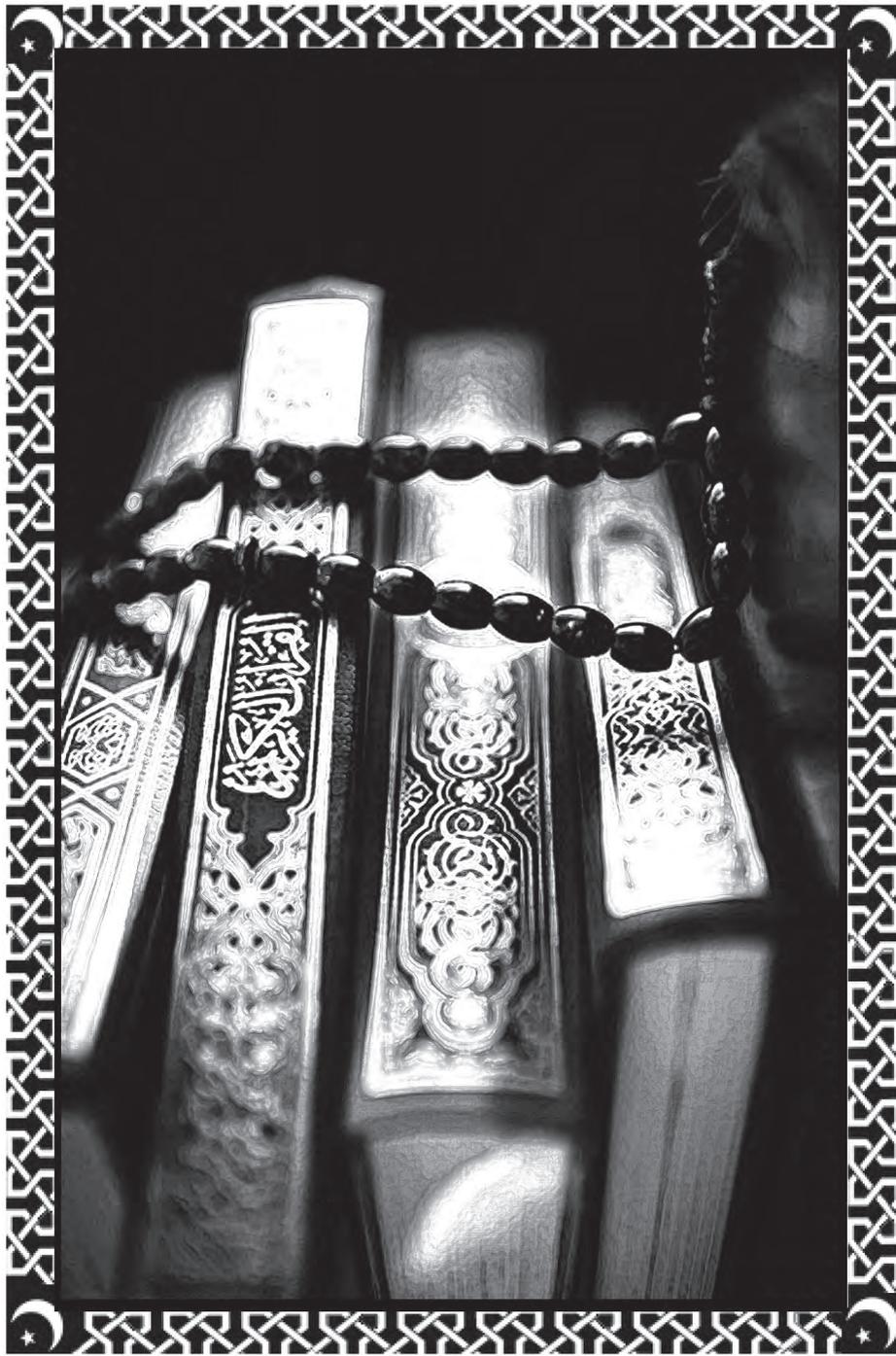
Ibni Daghinah was very upset, “But you are a person who helps the poor and the weak, who is kind to those in trouble, who is welcoming and hospitable to guests. A man with your excellent

qualities should not leave Makkah. Come, I take you into my protection. Return and worship your Lord in Makkah.” Ḥaḍrat Abū Bakr^{ra} accepted his offer and returned. On reaching Makkah, Ibnī Daḡhinah scolded the chieftains of the Quraish saying, “Do you exile a man of such virtues?” He announced that Ḥaḍrat Abū Bakr^{ra} was under his protection and that he would fight whoever persecuted Ḥaḍrat Abū Bakr^{ra}. The Quraish accepted this protection and Ḥaḍrat Abū Bakr^{ra} once again resumed his life in Makkah. Ḥaḍrat Abū Bakr^{ra} made a small mosque in the courtyard of his home, where he would perform his prayers and recite the Holy Qur’ān in a beautiful voice. Ḥaḍrat Abū Bakr^{ra} had an extremely soft and tender heart, and he would often weep while reciting the verses of Holy Qur’ān. This attracted the women and children of the Quraish who would gather around to watch him offer his prayers and listen to his beautiful recitation. Since Ḥaḍrat Abū Bakr^{ra} was highly respected among the Quraish, his heartfelt worship would move the hearts of the watchers. The Quraish became fearful that their women and children would accept Islam.

They were afraid that Ḥaḍrat Abū Bakr’s^{ra} recital of the Holy Qur’ān might exercise a powerful influence on the hearts of their women and children. They complained to Ibnī Daḡhinah saying,

“We cannot say anything to Abū Bakr because you are protecting him, but we are scared that our women and children will become Muslims if he continues to recite the Qur’ān in this manner. Therefore, you must make him stop. If you do not make him stop then we will do so ourselves.”

Ibni Daghinah went to Ḥadrat Abū Bakr^{ra} and told him what the Quraish demanded. Ḥadrat Abū Bakr^{ra} responded by saying, “I thank you for your offer of protection, but I will not stop worshipping for any reason. However, if you are fearful, then you may withdraw your protection. The protection of my Lord is enough for me.”⁸ After Ibni Daghinah took away his protection, the Quraish inflicted many hardships upon Ḥadrat Abū Bakr^{ra} but he stayed rock-solid in his faith and belief.



The Holy Prophet^{sa} said, “Beautifully the Quran with your voices. Verily, beautiful recitations will increase the Quran in grace.” Source: Sunan Ad-Dārimī 3501



10

STEADFASTNESS DURING TRIALS

U ntil now the position of the Muslims in Makkah was very weak. Other than Ḥaḍrat Abū Bakr^{ra} there was not a single influential person among the Quraish who had accepted Islam. There was no one to pressure the Quraish to stop the persecution of the Muslims. This situation changed in the sixth year of the Call when Ḥaḍrat Ḥamzah^{ra} entered the fold of Islam. Ḥaḍrat Abū Bakr^{ra} was so overjoyed that, as soon as he heard this news, he went to the courtyard of the Ka‘bah and became the first Muslim to openly announce the Unity of God there. When the Quraish saw the boldness of Ḥaḍrat Abū Bakr^{ra}, they violently attacked him. They beat him so cruelly that he became unconscious. When he

regained consciousness, his first question was, “How is the Holy Prophet^{sa}?”⁹ and he would not rest until he knew that the Holy Prophet^{sa} was safe and well.

After seven years of witnessing the continued success of Islam despite their severe opposition, the Quraish decided on a new and very cruel plan. The Quraish made a pact with one another that they would not buy or sell anything from the Muslims, nor would they allow any food or drink to reach them. They wanted to force Abū Ṭālib’s clan, the Hāshimites, to give up their protection of the Holy Prophet^{sa} and to punish and weaken the Muslims. The Muslims were besieged in the Valley of Abū Ṭālib and cut off from all food supplies for three terrible years. The few Muslims left in Makkah, including Ḥadḥrat Abū Bakr^{ra}, suffered extreme hardship and hunger alongside the Holy Prophet^{sa}.



11

THE FATHER OF ‘Ā’ISHAH

When the boycott was finally lifted in the tenth year of the Call, Ḥaḍrat Khadijah^{ra}, the Holy Prophet’s^{sa} beloved wife passed away. As marriage is a duty in Islam, the Holy Prophet^{sa} began to pray for guidance about his second marriage. Allah showed him through a dream that He had chosen Ḥaḍrat ‘Ā’ishah, the daughter of Ḥaḍrat Abū Bakr^{ra} to be his wife.

When the proposal was taken to Ḥaḍrat Abū Bakr^{ra} and his wife Ummi Rummān^{ra}, at first they were both astonished. They said, “How is this possible? The Holy Prophet^{sa} is our brother.” The Holy Prophet^{sa} then sent word that spiritual brotherhood does not affect physical relations. At this they were overjoyed and the Holy Prophet^{sa}

On one occasion someone asked the Holy Prophet^{sa}, “O Messenger of Allah! From among the people, whom do you love the most?” The Holy Prophet^{sa} responded, “‘Ā’ishah.” He was then asked, “O Messenger of Allah! Who is it from among the men?” The Holy Prophet^{sa} responded, “The father of ‘Ā’ishah.”



12

THE PLEDGE OF ‘AQABAH

The Muslims continued to face hardships at the hands of the disbelievers. During this time, at the occasion of *Hajj*, the Holy Prophet^{sa} met some pilgrims from Yathrib, which later came to be known as Madīnah. The Holy Prophet^{sa} gave them the message of Islam. These pilgrims became Muslims and they took a pledge to follow the Holy Prophet^{sa}. This pledge is known as the Pledge of ‘Aqabah. The following year when they came for *Hajj*, they brought more people to meet the Holy Prophet^{sa}. In this way, many people of Yathrib accepted Islam.

These converts to Islam invited the Holy Prophet^{sa} to live in Yathrib, promising him complete protection. As the Holy Prophet^{sa}

still did not have any revelation from Allah in this matter, he stayed in Makkah; however, he instructed all the Muslims to go to Yathrib. So in the thirteenth year of the Call, the persecuted Muslims began to migrate to Yathrib.



International Bai'at: Today we pledge to follow the true teachings of the Holy Prophet of Islam^{sa} by taking Bai'at at the hand of our beloved Khalifah.



13

AN EVIL PLOT

Soon only the Holy Prophet^{sa} and a few other Muslim families, including Ḥaḍrat Abū Bakr^{ra}, were left in Makkah. When Ḥaḍrat Abū Bakr^{ra} asked for permission to go to Yathrib, the Holy Prophet^{sa} said, “Do not leave yet. It is possible that Allah will provide you with a companion on your travel who will be able to help you during the journey.” Ḥaḍrat Abū Bakr^{ra} understood from this that the Holy Prophet^{sa} wanted him to accompany him when the time came to migrate. Therefore, he started to prepare for the journey, buying two strong camels and feeding them pods from the acacia tree so that they would be ready to travel. He also retained a man, ‘Abdullāh bin ‘Uraiqaṭ, as his servant to show them the way.

The disbelievers soon discovered that the people of Yathrib had started to accept Islam, and that most of the Muslims of Makkah had also migrated there. This caused them great worry since Yathrib was on the road between Makkah and Syria, and Makkah's trade caravans often used this road. They thought that if the Holy Prophet^{sa} moved to Yathrib and the people of Yathrib also became Muslim, then their trade caravans would face difficulty in making their way to Syria.

In order to find some solution to this problem, they got together and began to consult one another. One man suggested, "We should capture Muḥammad^{sa} and bind him in iron chains so that he cannot go to Yathrib." But the Makkans were afraid that if they did this, the Muslims would find out and attack Makkah in order to free the Holy Prophet^{sa}, and so this suggestion was rejected. Another suggested that the Holy Prophet^{sa} be exiled from Makkah. But this suggestion was also rejected, since it would widen the area in which the Holy Prophet^{sa} was preaching and might lead to more Arabs converting to Islam. Finally, Abū Jahl said that since the Holy Prophet^{sa} was (God forbid) a national menace and criminal, he should be killed. It was decided that one person from each of the clans of the Quraysh would strike the Holy Prophet^{sa} at

the same time in order to murder him. This way, the Banū Hāshim (the clan of the Holy Prophet^{sa}) would not be able to blame any one man and would not be able to seek revenge for his murder.^{10*}

While the Quraish were plotting with one another, the Holy Prophet^{sa} went to the house of Ḥaḍrat Abū Bakr^{ra} in the afternoon. Usually, the Holy Prophet^{sa} would visit him either in the morning or in the evening. Seeing the Holy Prophet^{sa} come in the afternoon, Ḥaḍrat Abū Bakr^{ra} became worried. The Holy Prophet^{sa} entered the house and said, “Allah has granted me permission to migrate from Makkah.” Ḥaḍrat Abū Bakr^{ra} replied, “Take me with you,” to which the Holy Prophet^{sa} responded, “Of course.”^{10**}

At the thought of accompanying the Holy Prophet^{sa}, Ḥaḍrat Abū Bakr^{ra} became so excited that he started to cry. Ḥaḍrat ‘Ā’ishah^{ra}, who was there at the time, later said, “That is the day when I discovered that someone can also cry when they are extremely happy.” Ḥaḍrat Abū Bakr^{ra} showed the Holy Prophet^{sa} the two camels, saying, “I raised these two camels for this very day.” The Holy Prophet^{sa} bought one of the camels from him.



A Camel eating the leaves of an Acacia Tree



14

A DARING PLAN

That very night, the disbelievers surrounded the house of the Holy Prophet^{sa}, with the plan to attack him in the morning and kill him. The Holy Prophet^{sa} asked his young cousin and devoted companion, Ḥaḍrat ‘Alī^{ra}, to lie down in his bed and then wrapped his own cloak around him. The Holy Prophet^{sa} assured him that no harm would come to him. Thus the Quraish assumed that the Holy Prophet^{sa} was lying asleep in his bed. But in fact the Holy Prophet^{sa} had left his house during the night, and had started his journey away from Makkah with Ḥaḍrat Abū Bakr^{ra}. When the Quraish found Ḥaḍrat ‘Alī^{ra} in the bed in the morning they realised that their plan had failed.

The usual route to Yathrib was not safe for the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} as they were afraid that on this route, the Quraish would catch up with them on horseback and capture them. So the Holy Prophet^{sa} used another route which was rarely used, and started towards the cave called Thaur. The cave of Thaur was to the south of Makkah, and Yathrib was to the north of Makkah. Therefore it would not have occurred to the disbelievers that the Holy Prophet^{sa} would use this route.

When they arrived at the cave of Thaur, Ḥaḍrat Abū Bakr^{ra} cleaned up the cave, and then the Holy Prophet^{sa} went inside. After a while, the Holy Prophet^{sa} laid his head in the lap of Ḥaḍrat Abū Bakr^{ra} in order to rest. The Holy Prophet^{sa} was sleeping when a snake emerged from a hole. Ḥaḍrat Abū Bakr^{ra} tried to kill the snake by stepping on it with his foot, but the snake bit his foot. However, he did not want to disturb the Holy Prophet^{sa}, so he sat still and did not move. The pain from the snakebite was so severe that his eyes filled with tears.

One of these tears fell on the Holy Prophet's^{sa} face, and woke him up. He asked Ḥaḍrat Abū Bakr^{ra}, "What is wrong?" Ḥaḍrat Abū Bakr^{ra} replied, "A snake has bitten me." The Holy Prophet^{sa} immediately rubbed some of his saliva on the snakebite, and the

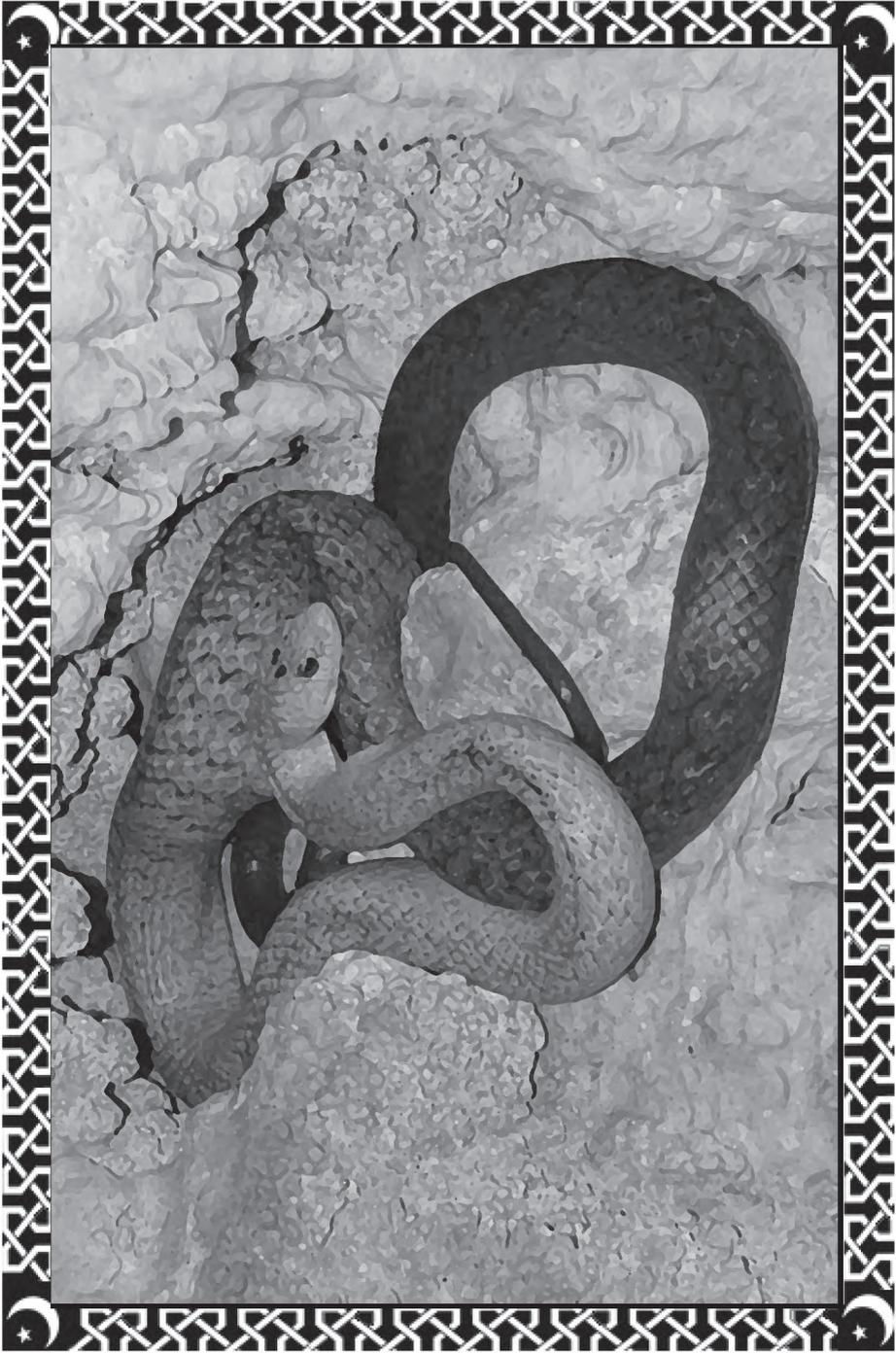
pain decreased.¹¹

For three days, the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} stayed hidden in the cave. Each evening Asmā'^{ra}, the daughter of Ḥaḍrat Abū Bakr^{ra}, would prepare food for them. Her brother, 'Abdullāh, would take it to them in the cave. He would also bring them news every night. 'Āmir bin Fuhairah^{ra} was a former slave who had been freed by Ḥaḍrat Abū Bakr^{ra} and become his close friend. Ḥaḍrat 'Āmir bin Fuhairah^{ra} would take his goats to graze near the cave during the day, and after milking them, would present the fresh milk to the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra}. By taking his goats to graze near the cave of Thaur, Ḥaḍrat 'Āmir bin Fuhairah^{ra} wiped out any footprints left by the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} that could lead the Makkans to their hiding place.

In the meantime, the Quraish kept searching for the Holy Prophet^{sa}. They even announced a reward of one hundred camels for whoever could bring the Holy Prophet^{sa} back to Makkah. In their greed for the reward, many people started to search for the Holy Prophet^{sa}. Two or three men arrived at the cave in their search. Ḥaḍrat Abū Bakr^{ra} saw their feet from inside the cave and he started to worry, not for himself, but for the safety of the Holy

Prophet^{sa} and for the fate of Islam. He said, “O Prophet of God! I fear not for myself, but for you. For, if I die, I am but an ordinary man; but if you die, it will mean death to faith and spirit.” But the Holy Prophet^{sa} reassured him and said, “Fear not. Allah is with us.”¹²

The Holy Qur’ān mentions this incident honouring Ḥaḍrat Abū Bakr^{ra} by referring to him as, *Thānīyathnain* or the ‘Second of the Two’ (Sūrah At-Taubah, 9: 40). This shows the high status of Ḥaḍrat Abū Bakr^{ra} in the sight of Allah.



A Snake in a Cave.



15

MIRACLE OF THE CAVE

When the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} were hiding in the cave of Thaur an amazing and miraculous event took place. The Holy Prophet^{sa} spent most of the time that they were hiding in the tiny cave in constant prayer. Meanwhile, Ḥaḍrat Abū Bakr^{ra} looked out for their security. When the men from Makkah came near the cave in their search, they were fully armed and ready to kill both the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra}. This was a most dangerous moment and could have meant the end of Islam if the Makkans had succeeded. This is why Ḥaḍrat Abū Bakr^{ra} was trembling with fear as he heard the voices of the men outside. However, the Holy Prophet^{sa} felt no fear at all. He knew that Allah

would protect them and, indeed, divine protection came in a beautiful and miraculous way.

As one of the men came within a few meters of where the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} were hiding, he suddenly turned around and started walking away from the entrance of the cave. His companions asked him, “Why have you not gone into the cave?” He responded, “The entrance is covered with a spider’s web, and a pair of doves has made a nest on the edge of it. It is obvious that no one could have gone inside the cave without disturbing the doves and destroying the spider’s web.”¹³ Hearing this the Makkans agreed to leave and all of them returned to Makkah having failed to carry out their evil plan.

In this way, Allah protected the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} from the Makkans by using two of his weakest and gentlest creations, the spider and the dove.



A Nesting Dove



16

ARRIVAL AT QUBĀ'

On the fourth day, the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} emerged from the cave. ‘Abdullāh bin ‘Uraiqaṭ brought them their camels, and they started out for Yathrib. Throughout the trip, Ḥaḍrat Abū Bakr^{ra} served the Holy Prophet^{sa} and, with an eye to protecting the Holy Prophet^{sa}, would sometimes travel ahead of him, and sometimes keep an eye behind him, making sure nobody was following them. Also, he would tell the Holy Prophet^{sa} to go to sleep, while keeping watch himself. Ḥaḍrat Abū Bakr^{ra} had often travelled this route for his business, so he was well known. Whenever he met someone on the journey who asked him who the Holy Prophet^{sa} was, he would only say, “He is my guide.”¹⁴

After several days of travel, about two or three miles from Yathrib, they arrived at a place called Qubā' and stayed there. Having arrived at Qubā', Ḥaḍrat Abū Bakr^{ra} finally breathed a sigh of relief. The news that the Holy Prophet^{sa} had arrived at Qubā' quickly reached Yathrib, and people came out to meet him. As many people had not yet met the Holy Prophet^{sa}, they could not tell which of the two of them, was the Messenger of Allah. When Ḥaḍrat Abū Bakr^{ra} realised that people mistakenly believed that he was the Prophet of God, he got up and used a sheet to provide shade for the Holy Prophet^{sa}. Thus the people were able to recognize the Holy Prophet^{sa}.¹⁵

Ḥaḍrat 'Alī^{ra} also came to meet the Holy Prophet^{sa} at Qubā'. Here, the Holy Prophet^{sa} built a mosque. After staying in Qubā' for a few days, the Holy Prophet^{sa} went on to Yathrib. This place, blessed by being chosen by the Holy Prophet^{sa} as his future home, was ever afterwards known as *Madīnatun-Nabī* (City of the Prophet), or Madīnah.



17

MADĪNAH WELCOMES THE PROPHET OF GOD^{SA}

When the Holy Prophet^{sa} arrived in Madīnah, the Muslims who were already there gave him a grand welcome. Small children sang with joy.

“The full moon has risen upon us from behind
the valley of Wadā’ to shine on us.”¹⁶

This meant that they were living in the dark before the Holy Prophet^{sa} came to shed his light on them. They repeated loudly, “Allah’s Messenger has arrived, Allah’s Messenger has arrived!” That day, Madīnah’s Muslims rejoiced in the way that people rejoice for *‘Īd* (religious celebration). They treated the Holy Prophet^{sa} and the other emigrants with

respect and cheerfully arranged for their accommodation.

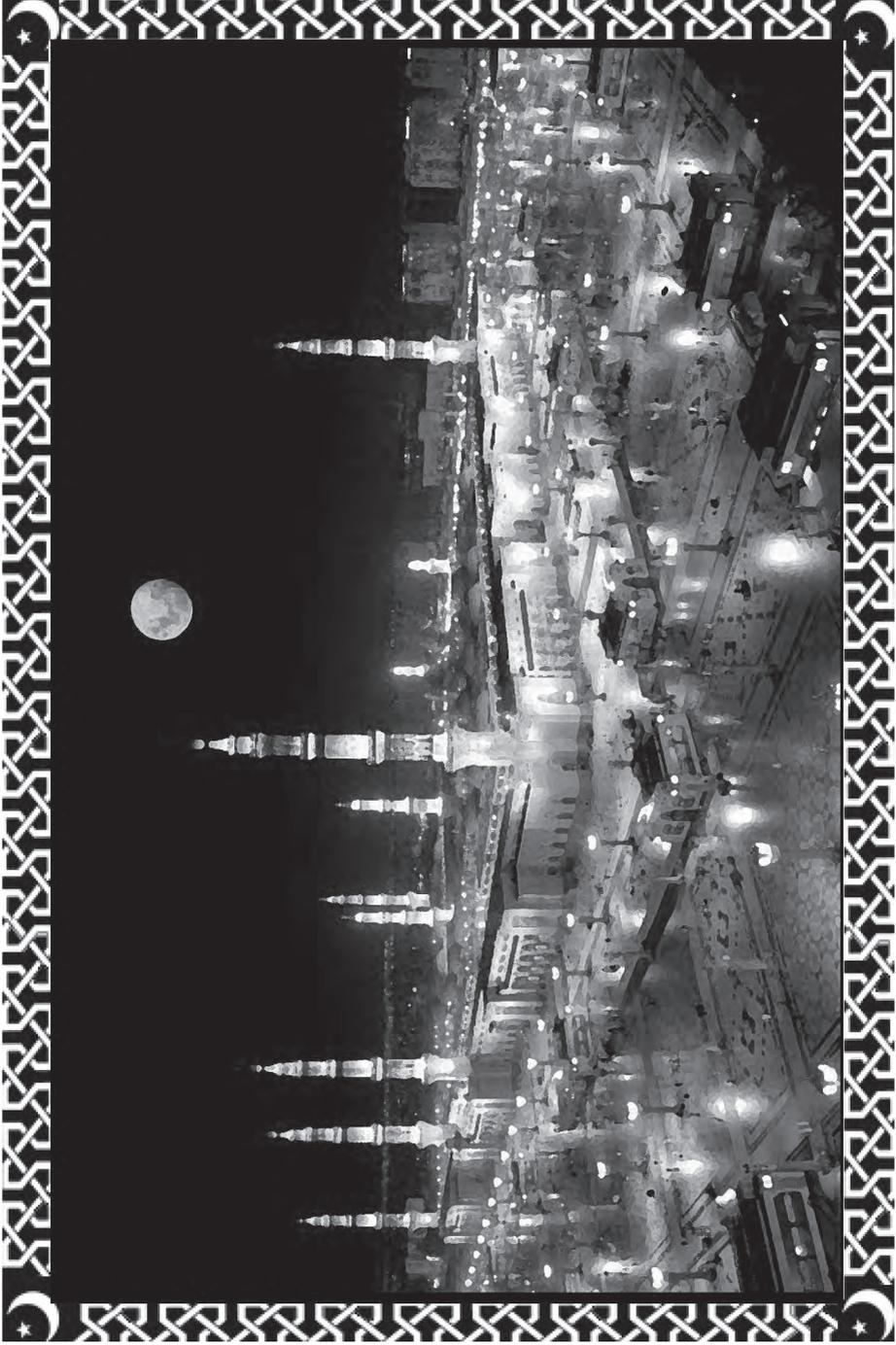
On his arrival in Madīnah the Holy Prophet^{sa}, decided that each Muslim of Madīnah would form a bond of brotherhood with a Makkan Muslim. The Makkan emigrants had left everything behind and had come empty-handed to Madīnah. Through this formation of brotherly bonds, the Muslims of Madīnah helped the Muslims of Makkah get settled in their new city. The Makkan emigrants were called the *Muhājirīn* (the Emigrants) Madīnah's Muslims helped the Makkans in every possible way they could, so they became known as the *Anṣār* (the Helpers).

Khārijah bin Zaid^{ra} was made the brother of Ḥaḍrat Abū Bakr^{ra}. Since his house was in a neighboring town called Sunḥ, Ḥaḍrat Abū Bakr^{ra} stayed there as well. Just a few days after their migration to Madīnah, Ḥaḍrat Abū Bakr^{ra} came down with a fever, along with several of the other new emigrants. Madīnah's weather was different from Makkah's, and a feverous sickness used to frequently break out there. The Holy Prophet^{sa} prayed intensely for them and, by the Grace of God, the disease disappeared from Madīnah.¹⁷

The Holy Prophet^{sa} stayed at the house of Ḥaḍrat Abū Ayyūb Anṣārī^{ra} in the beginning. Soon after his arrival in Madīnah,

the Holy Prophet^{sa} bought some land that was paid for by Ḥaḍrat Abū Bakr^{ra}. *Masjid-e-Nabawī* (the Mosque of the Prophet^{sa}) was built on this land. Surrounding the mosque was the house of the Holy Prophet^{sa} and of the other Makkan emigrants and companions. These houses were made from dirt and stone, with the roofs made from leaves and branches of a date tree.

Before the first house near the mosque could be built, the Holy Prophet^{sa} sent someone to Makkah to bring his family to Madīnah. The family of Ḥaḍrat Abū Bakr^{ra} also came to Madīnah at the same time. They stayed in Sakh for a few days. When the house was built near the mosque, the family of the Holy Prophet^{sa} moved there. Ḥaḍrat Abū Bakr^{ra} also bought a house nearby. Once they had arrived in Madīnah, the Holy Prophet^{sa} and the other refugees were safe from the persecution of the Makkan Quraish. However, the Quraish were enraged at the escape of the Muslims. They were also afraid that if the Muslims were allowed to live peacefully in Madīnah, their numbers would increase. So they waited for an opportunity to attack the Muslims. A year and a half after the Holy Prophet^{sa} emigrated to Madīnah they finally found an opportunity in the form of the Battle of Badr.



Masjid-e-Nabawī today (the Mosque of the Prophet^{sa})



18

THE BATTLE OF BADR

The Quraish army consisted of one thousand soldiers, including one hundred men on horseback and seven hundred camels. When the Holy Prophet^{sa} heard the news that the army had departed from Makkah, he called the Muslims to ask for their advice. Hadrat Abū Bakr^{ra}, along with some of the other companions, suggested that they should confront the army outside of Madīnah. The Holy Prophet^{sa} accepted this plan, and left Madīnah with an army of merely three hundred and thirteen Muslims, who were equipped with only seventy camels and three horses.

After travelling for seven days, they arrived at a spot near the Red Sea where there were several wells collectively known as Badr.

It was here that the Muslims made their stand and met the Makkan army. The Muslim army, compared with the Makkan army, had so few soldiers and such little equipment that it seemed impossible that they would be able to challenge the Makkans. While the Makkans had one thousand trained warriors, the Muslim force was mostly untrained and included both the young and the old. Seeing this situation, the Holy Prophet^{sa} turned his face towards Qiblah. Then he stretched out his hands and started to pray to his Lord:

O Allah! Accomplish for me what You have promised me.

O Allah! Bring about what you have promised me.

O Allah! If this small band of Muslims is destroyed,
You will not be worshipped on this earth.”¹⁸

He continued his prayer to his Lord, stretching out his hands, facing the Qiblah, until his mantle slipped down from his shoulders.

Ḥaḍrat Abū Bakr^{ra} came to him, picked up his mantle and placed it on his shoulders. Then he embraced him from behind and said, “O Prophet of Allah, this prayers of yours to your Lord will suffice you, and He will fulfill what He has promised you.”

Then Allah the Almighty revealed the following verse:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

أَنِّي مُمِدُّكُمْ بِأَيْفٍ مِّنَ الْمَلَأِكَةِ

مُرْدِفِينَ ﴿١٥﴾

When you implored the help of your Lord, and He answered you saying:

I will help you with a thousand of the angels.

Coming one after another.

(Sūrah Al-Anfāl, 8:10)

And, indeed, Allah helped him with angels.

The Holy Prophet^{sa} was still praying when Allah informed him that the Muslims would win the battle. After finishing the prayer, he turned to Ḥaḍrat Abū Bakr^{ra} and said, “Soon the disbelievers will be defeated and will run away from the battlefield.” On the battlefield, the companions of the Holy Prophet^{sa} built a temporary shelter for him.¹⁹ As long as the Holy Prophet^{sa} stayed in the shelter, Ḥaḍrat Abū Bakr^{ra}, sword in hand, stood there to guard him.

Once Ḥaḍrat ‘Alī^{ra} was asked who was the bravest companion of the Holy Prophet^{sa}. Ḥaḍrat ‘Alī^{ra} responded that Ḥaḍrat Abū Bakr^{ra} was the most courageous of them all. Ḥaḍrat ‘Alī^{ra} then explained, “During the Battle of Badr, when we built a shelter for the Holy Prophet^{sa}, the question arose of who would stay with him. Ḥaḍrat Abū Bakr^{ra} volunteered and unsheathed his sword, standing guard. Therefore, he is rightfully called the most courageous.”

In line with the Arab tradition, the battle began with one-on-one combat before the regular fighting broke out. Ḥaḍrat Abū

Bakr^{ra} commanded the right wing of the Muslim force. After a fierce battle seventy soldiers from among the disbelievers including several prominent men like Abū Jahl, ‘Utbah, and Shaibah were killed, and seventy more were taken prisoner. The rest of the Makkan army fled the battlefield in humiliation. The Muslims’ dedication to their cause is apparent in the fact that the majority of the Makkan force was related to the very members of the Muslim army who were fighting them. Of the seventy disbelievers that were killed, each one had a close relative who was Muslim.

This is the kind of bravery that deserves to be called true courage. The Muslims put aside their own personal feelings and were willing to be cut off from even their closest family for the sake of God. For example, the son of Ḥaḍrat Abū Bakr^{ra}, ‘Abdur-Raḥmān, had not yet accepted Islam. He was fighting on the side of the disbelievers in the Battle of Badr. After accepting Islam, he once said to Ḥaḍrat Abū Bakr^{ra}, “O Father, during the Battle of Badr, I had a chance to kill you at one point, but because you were my father I did not attack you.” Ḥaḍrat Abū Bakr^{ra} responded, “My son, if I had such a chance during the battle, I would never have spared you.”²⁰

This incident shows that Ḥadrāt Abū Bakr^{ra} was willing to sacrifice even his beloved son for the sake of Allah, however, he was also a very kind hearted person as can be seen in his treatment of prisoners of war.

The Holy Prophet^{sa} solicited advice from his companions on what to do with the prisoners of war. Ḥadrāt Abū Bakr^{ra} advised that since they were their brothers and family members, they should be treated kindly and released on ransom. The Holy Prophet^{sa} accepted the suggestion of Ḥadrāt Abū Bakr^{ra}.

Ḥadrāt Abū Bakr^{ra} combined in him the utmost bravery in battle with the utmost compassion in general life.



19

THE BATTLE OF UḤUD

The Quraish were furious about their defeat in the Battle of Badr, and began to prepare for another attack on Madīnah. A year later in the third year after *Hijrah* (migration) a Makkan army of three thousand people arrived at the mountain of Uḥud on a Wednesday in Ramaḍān. The Holy Prophet^{sa} confronted them with seven hundred Muslims and managed to stop their advance and pushed them back. Behind the Muslim force there was a mountain pass. Fifty Muslims had been stationed there to guard it, so that the Makkans could not attack the Muslims from behind.

However, when news of the enemy's retreat reached them, most of those fifty Muslims misguidedly left their positions, and

came out on the battlefield in the joy of their victory, leaving only a few to defend the mountain pass. When the disbelievers realized that the pass was empty and they could come up on the Muslims from behind, they attacked. This caused chaos among the Muslims, and in the confusion the attackers were able to reach the Holy Prophet^{sa} himself. His face was wounded and he lost two of his teeth in the attack. The Holy Prophet^{sa} fell to the ground between the bodies of two martyrs who had died in battle and lay there unconscious.

The Muslims began searching for him, and eventually Ḥad̄rat Abū Bakr^{ra} found him. With the help of some of the other companions he lifted him up. The iron links of the Holy Prophet's^{sa} helmet had been embedded into his skin, so they pulled these out and wiped the blood from his face. During this time, the disbelievers made another attack, but a group of companions fought them off and pushed them back. During a pause in fighting, the Holy Prophet^{sa}, along with some of his companions, reached the summit. At that point, the Makkan army did not know whether the Holy Prophet^{sa} was still alive or not.

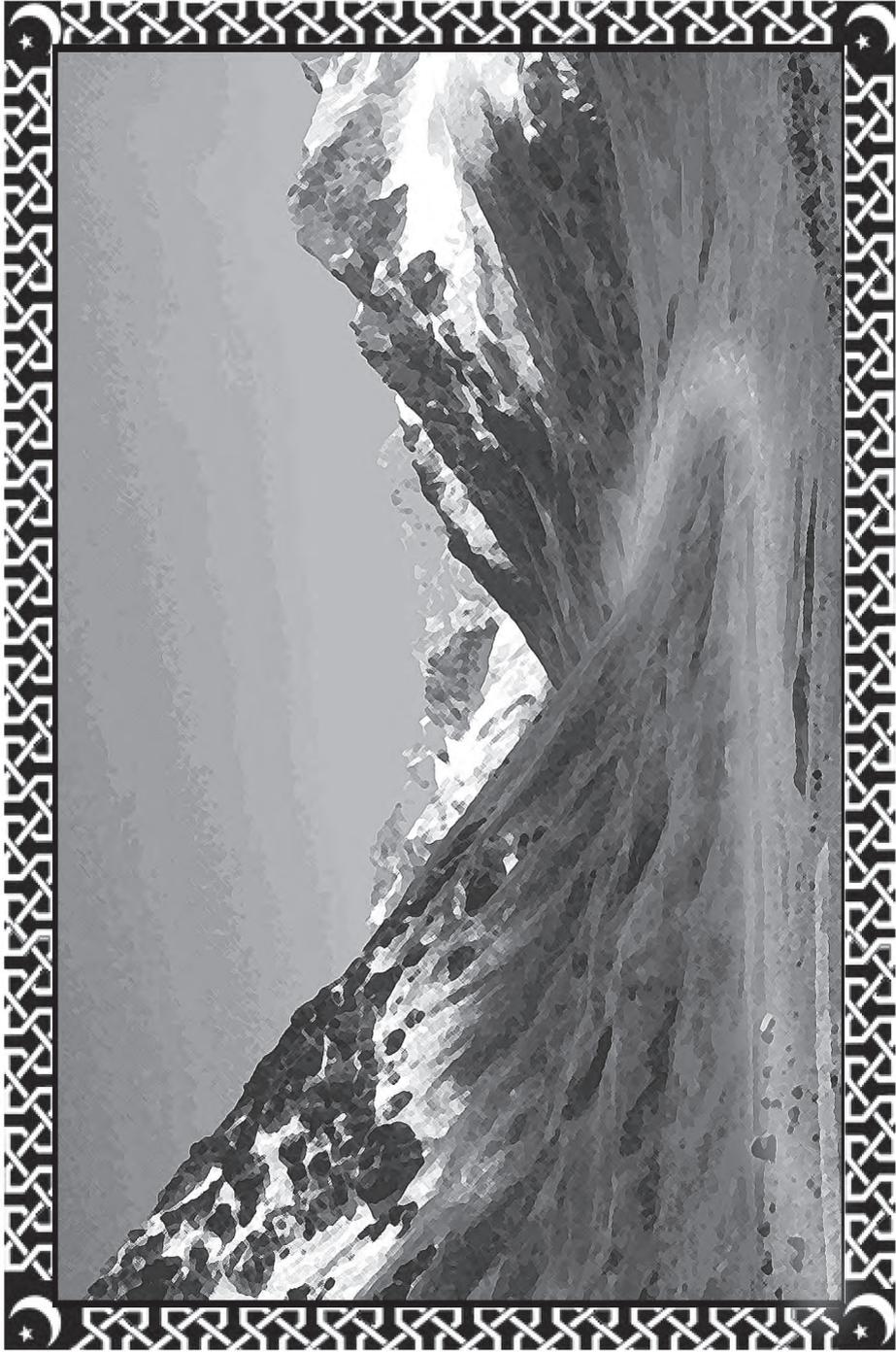
Abū Sufyān, who at this point had not yet converted to Islam, came close to their location and called out, "Is Muḥammad^{sa}

with you?” The Holy Prophet^{sa} forbade them from answering because then the enemy would perhaps attack them and the Muslim army had been very weakened by this point in the battle. Then Abū Sufyān asked, “Is Abū Bakr^{ra} with you?”^{21*} Once again the Holy Prophet^{sa} commanded the Muslims to stay silent. Then Abū Sufyān exclaimed, “They have all been killed!” At this Ḥaḍrat ‘Umar^{ra} could no longer remain quiet, and said in a loud voice, “O enemy of God! We are all alive!”

Abū Sufyān responded that the Makkans had taken their revenge for the defeat at Badr and shouted, “Long live Hubal! Long live Lāt!” These were the names of the idols in the Ka‘bah at the time. At this insult to Allah, the Holy Prophet^{sa} reacted and putting aside any other considerations, ordered the Muslims to respond and defend the Oneness of God. Ḥaḍrat ‘Umar^{ra} responded, “We have Allah, Who is our Helper, but you have no Helper.” Abū Sufyān said, “We will meet again next year at Badr.” Ḥaḍrat ‘Umar^{ra} responded, “Certainly.”^{21**} By this point, the Muslims had gathered their forces together again and were prepared to fight, but the disbelievers left to return to Makkah. Seventy Muslims were sent to follow the disbelievers’ army, including Ḥaḍrat Abū Bakr^{ra}.

There is an interesting incident about Ḥaḍrat Abū Bakr^{ra} at

the battle of Uḥud that sheds some light on his faith. Before the battle had begun, when the one-on-one challenge was taking place, Ḥadĥrat Abū Bakr^{ra} displayed his extreme loyalty and high level of sacrifice. His son, ‘Abdur-Raḥmān, appeared from the side of the disbelievers, and challenged any of the Muslims to duel. Ḥadĥrat Abū Bakr^{ra} unsheathed his sword and asked the Holy Prophet^{sa} for permission to fight, but the Holy Prophet^{sa} did not grant it.



A Mountain Pass



20

THE BATTLE OF THE DITCH

In the fifth year after Hijrah the Makkans joined with other tribes of Arabia, including the Banū Ghaṭafān, Banū Asad, and Banū Sulaim. Together they assembled a huge army consisting of approximately thirteen thousand soldiers. This army was made up of well-equipped and trained soldiers from all over Arabia and it was the largest force ever assembled in Arabia. In comparison to this force, the Muslims were very few in number. The total number of males in Madīnah (including the old, young and children) was approximately three thousand.

When news of this army reached Madīnah the Muslims were very frightened. How could they defend their small city of

Madīnah against the forces of all of Arabia? The Holy Prophet^{sa}, acting on the advice of Ḥaḍrat Salmān Fārsī^{ra}, dug a tunnel around one side of Madīnah to protect it. Everyone in Madīnah helped to dig the tunnel to defend the city, even the children helped with this task. On the other side of Madīnah there were hills, which provided natural protection. The final side of Madīnah housed the fortress of the Jewish tribe, Banū Quraīzah.

The Banū Quraīzah had signed a pact of peace with the Muslims in which they had promised to help the Muslims defend Madīnah if it was attacked. The Banū Quraīzah was responsible for protecting all the women and children of Madīnah. However, rather than help the Muslims they were secretly helping the Makkans during the attack on Madīnah. If their plan had succeeded the Muslims would have suffered a terrible loss, but Allah was protecting the Muslims.

The disbelievers' army surrounded Madīnah, and besieged it for a month. During this time, there were small skirmishes. Finally, at the end of the month Allah's help came to the Muslims in the form of a strong windstorm. The winds were so powerful that it became difficult to even light a fire to cook food. The disbelievers' tents were uprooted and blown away. Cooking utensils were lost in

the wind, and their pack animals ran off out of fear of the storm. The disbelievers had already been frustrated from sitting for a month without fighting. This storm appeared to be a bad omen to them. Worried by this new trouble, the Quraish went back to Makkah. Once the Quraish left the rest of the tribes also returned to their homes.

When the Banū Quraizah saw that all the Arab tribes had abandoned the battlefield, they closed the gates to their fort and sat inside. Their scheme to crush the Muslims had utterly failed. The Holy Prophet^{sa} sent a messenger to ask them why they had broken their word and sided against the Muslims. The Banū Quraizah responded with vile words against the Holy Prophet^{sa} and his family and they denied ever having made a pact with the Muslims. At this the Muslims attacked them and finally the Banū Quraizah surrendered on the condition that the punishment for their treason not be given by the Holy Prophet^{sa} but rather would be decided by their ally, the chief of the Aus tribe, Sa'd bin Mu'adh. This was a fatal error on their part because the punishment they received from the Holy Prophet^{sa} would most likely have been expulsion from Madinah. However, the Holy Prophet^{sa} and the Muslims accepted their condition and all parties agreed to accept the ruling of Sa'd

bin Mu'ādh. Sa'd decided on their punishment according to the Jewish holy book, the Torah. In the Torah it is stated that the crime of treason shall be punishable by death to the males and enslavement of the women and children. For the crimes of treason, deceit, and breaking a treaty, the Banū Quraizah were punished according to Jewish law, as they had demanded.

During this battle, the responsibility for guarding part of the trench was given to Ḥaḍrat Abū Bakr^{ra} and the troops under him. Afterward, a mosque was built on that area, which is called *Masjid Ṣiddīq* (Mosque of the Truthful).

BATTLE OF THE TRENCH

▲▲▲
Quraish

▲▲▲

Banū Ghatafān

● Madīnah

Banū Quraizah



KEY

- Tree Covered Areas
- Trenches
- Encampment
- Fort



Tree Covered Areas

Trenches

Encampment

Fort





21

THE TREATY OF ḤUDAIBIYAH

In the sixth year after Hijrah, in the month of Dhūl-Qa'dah, the Holy Prophet^{sa}, along with fourteen hundred Muslims, set out for Makkah to perform 'Umrah. The Holy Prophet^{sa} had already announced that the Muslims were going to perform 'Umrah, and that they did not want to fight the Makkans. For this reason they wore their *Iḥrām* (special dress for performing Ḥajj and 'Umrah) and had brought along with them animals to sacrifice. On the way there, the Holy Prophet^{sa} learned that the Makkans would not allow the Muslims to perform 'Umrah, and that if they tried to do so, the Makkans would fight them. Hearing this, the Holy Prophet^{sa} stopped at Ḥudaibiyah. Several

ambassadors from the Quraish arrived there to discuss the situation with the Muslims. Finally, the Quraish sent ‘Urwah bin Mas‘ūd. ‘Urwah said that the Makkans were ready to fight and that they would not give the Muslims the chance to perform ‘Umrah under any circumstances. Ḥaḍrat Abū Bakr^{ra} was standing nearby, and hearing ‘Urwah, he could not stay silent. He said, “Fine. If people who worship idols such as Lāt and ‘Uzzā are ready to fight, do you think that we will not stand by the Holy Prophet^{sa}? ‘Urwah became angry and said, “I have received many favours from Abū Bakr, if it was not for the fact that I still remember them, I would respond to this.”²²

During this time, the Holy Prophet^{sa} had sent Ḥaḍrat ‘Uthmān^{ra} to Makkah as his ambassador. He met with Abū Sufyān and the other chiefs. Because he was detained, a rumour spread among the Muslims that the Quraish had killed him. The Holy Prophet^{sa} took *Bai‘at* (oath of allegiance) from all the Muslims and promised that he would avenge the killing of Ḥaḍrat ‘Uthmān. This bai‘at is called *Bai‘atur-Riḍwān* (The Oath Pleasing to God). Later, it was discovered that the rumor was false, and that Ḥaḍrat ‘Uthmān^{ra} was alive. Finally, Suhail came as an ambassador from the Quraish. After some negotiation, a treaty was reached. At

first it seemed as if the terms of the treaty were unfavourable to the Muslims, however, in reality these conditions worked to their advantage and to the disadvantage of the disbelievers. Some companions of the Holy Prophet^{sa} could not understand this point and became angry. They went to Ḥaḍrat Abū Bakr^{ra}, saying, “This treaty should not be signed. It dishonours us.”

Ḥaḍrat Abū Bakr^{ra} tried to make them understand that whatever the Holy Prophet^{sa} had said was correct, but they were still unsatisfied. They went to the Holy Prophet^{sa} themselves and said, “Are you not God’s true Messenger? Are we not the truthful? Then why should we tolerate this disgraceful treatment?” The Holy Prophet^{sa} explained, “I am doing what Allah has commanded me to do.” Ḥaḍrat Abū Bakr^{ra} also tried to calm them, saying, “The Holy Prophet^{sa} acts according to God’s commands, and whatever he does, it is for our benefit.”²³ Eventually, the treaty was finalised. The text of the agreement was written by Ḥaḍrat ‘Alī^{ra}. The Holy Prophet^{sa}, Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat ‘Umar^{ra}, and a few other companions signed it.



22

THE BATTLE OF KHAIBAR

After returning from Ḥudaibiyah, the Holy Prophet^{sa} stayed in Madīnah for only a month. In the month of Muḥarram during the seventh year after Hijrah, the Holy Prophet^{sa} led an army to Khaibar. There were Jewish tribes settled in Khaibar. Because of the defeat of the Jewish tribes after the Battle of Ditch, the Jews of Khaibar were very angry, and secretly tried to create problems among the Muslims. In Khaibar, the Jewish tribes had many forts and they fought while safely sheltered in them. Therefore the fight lasted a long time. Finally, in the seventh year after Hijrah, Khaibar was defeated. Ḥaḍrat Abū Bakr^{ra} was with the Holy Prophet^{sa} during this battle.

That same year, Ḥadīrat Abū Bakr^{ra} took a small force to the Banī Kilāb, who were enemies of the Muslims, and returned successfully from there. He also took a contingent to the Banū Fazārah.



23

THE CONQUEST OF MAKKAH

The Treaty of Hudaibiyah had allowed the tribes of Arabia to form alliances. These alliances were meant to provide mutual support and protection. Both the Muslims and the Quraish of Makkah formed such alliances. The Khuzā'ah tribe was allied with the Muslims. In the eighth year after Hijrah, during the month of Ramaḍān the Banū Bakr attacked this tribe. The Banū Bakr tribe was allied with the Quraish, so the Quraish helped them and took part in the fighting against the Khuzā'ah. The Khuzā'ah called on their Muslim allies for help. In accordance with their treaty, the Holy Prophet^{sa} left Madīnah on the tenth of Ramaḍān with ten thousand Muslims and marched toward Makkah. When

the Muslims reached Makkah, the Quraish surrendered, and in this way, Makkah was defeated without any fighting. The Holy Prophet^{sa} forgave all those, who had persecuted, tortured, and abused him and his companions for thirteen years. Ḥadrat Abū Bakr^{ra} accompanied the Holy Prophet^{sa} on this expedition.

His father, Abū Quḥāfah became a Muslim on this occasion. When Ḥadrat Abū Bakr^{ra} brought his father out to meet the Holy Prophet^{sa}, the Holy Prophet^{sa} asked why Ḥadrat Abū Bakr^{ra} had given his father so much trouble as he would have gone to meet him wherever he was.



24

THE BATTLE OF ḤUNAIN

After the victory of Makkah the Quraish had become Muslims, but the other Arab tribes were still disbelievers. The tribes Hawāzin, Thaḳīf and some others set out with a very large force to attack the Muslims. The Holy Prophet^{sa} set forth from Makkah to fight them. With him were ten thousand men who had come from Madīnah, along with two thousand Makkans. The fighting took place in the valley of Ḥunain. The disbelievers' attack was so forceful that in the beginning the Muslims panicked, and on the battlefield there were only the Holy Prophet^{sa} and a few companions left, including Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat 'Umar^{ra}, Ḥaḍrat 'Alī^{ra}, Ḥaḍrat 'Abbās^{ra}, Ḥaḍrat 'Alī bin 'Abbās^{ra}, Ḥaḍrat Usāmah bin

Zaid^{ra}, and Ḥaḍrat Aiman^{ra}. At the call of Ḥaḍrat ‘Abbās^{ra}, the Muslims gathered together and launched a tremendous counter-attack on the disbelievers which caused them to run away.



25

THE BATTLE OF TABŪK

At the beginning of this book, you read that during one battle, Ḥaḍrat Abū Bakr^{ra} gave all his money to the cause of Islam. This incident took place during the Battle of Tabūk. Ḥaḍrat Abū Bakr^{ra} accompanied the Holy Prophet^{sa} during this battle. When the Holy Prophet^{sa} asked for donations for this battle, Ḥaḍrat ‘Umar^{ra} had a lot of money at the time. Ḥaḍrat ‘Umar^{ra} relates that he thought, “This time, I will certainly come out ahead in donations compared to Ḥaḍrat Abū Bakr^{ra}.” He brought half of all his worldly possessions and offered them to the Holy Prophet^{sa}. He relates, “I was sitting there very satisfied, when Ḥaḍrat Abū Bakr^{ra} came and

presented all of his wealth to the Holy Prophet^{sa}.²⁴ That is the day that I realised I could never surpass Ḥadḥrat Abū Bakr^{ra}.”





26

FAREWELL PILGRIMAGE OF THE HOLY PROPHET^{SA}

In the ninth year after Hijrah many Muslims went to Makkah to perform the Ḥajj. The Holy Prophet^{sa} did not go for Ḥajj that year, and he appointed Ḥaḍrat Abū Bakr^{ra} the Amīr, or leader, of those going for Ḥajj. In the tenth year after Hijrah, the Holy Prophet^{sa} performed the Ḥajj. This was his last Ḥajj. Ḥaḍrat Abū Bakr^{ra} was with him. Returning from Ḥajj, he became ill. He was still sick when one day he went to the mosque, and delivered his address from the podium. He declared, “God has asked one of His men to choose between the world and God, and the person chose the companionship of God.”²⁵ The rest of the people listened quietly, not understanding that the Holy Prophet^{sa} was speaking

about himself and that he was revealing that he would pass away soon, but Ḥaḍrat Abū Bakr^{ra} understood and started to cry. The Holy Prophet^{sa} consoled Ḥaḍrat Abū Bakr^{ra}, and then said, “Close all the other people’s doors to the mosque, but leave the door open for Abū Bakr^{ra}.” On another occasion, he said, “There is nobody who I am more indebted to than Abū Bakr^{ra}.”²⁶

When the Holy Prophet^{sa} became seriously ill, he ordered, “Tell Abū Bakr^{ra} to lead the people in prayer.” So until the Holy Prophet^{sa} died, Ḥaḍrat Abū Bakr^{ra} would lead the prayers. One day Ḥaḍrat Abū Bakr^{ra} was leading the prayer when the Holy Prophet^{sa} left his room and came to the mosque. When Ḥaḍrat Abū Bakr^{ra} realised that the Holy Prophet^{sa} had entered the mosque, he began to step aside to allow him to lead. The Holy Prophet^{sa}, put his hand on Ḥaḍrat Abū Bakr^{ra}’s back and said, “No, continue leading the prayer.” Saying this he seated himself on the right side of Ḥaḍrat Abū Bakr^{ra} and performed his prayer.²⁷

Upon returning from the mosque, the Holy Prophet^{sa} lay down. For some time he felt better. He got a *miswāk* (branch of a tree specially used for cleaning teeth) from Ḥaḍrat ‘Ā’ishah^{ra} to brush his teeth and while saying,

Rafīqul-A‘lā, Rafīqul-A‘lā

With the Companion, the Most High

passed away. To Allah we belong and to Allah we return. This was the twelfth day of Rabī‘ul-Awwal and a Monday.



27

THE MUSLIMS GRIEVE

The Muslims loved the Holy Prophet^{sa} very much and so they were very sad at his death, just like children are at the death of a beloved father. The Muslims could not believe what had happened to them. Many of them were not ready to believe that the Holy Prophet^{sa} had died. Ḥaḍrat ‘Umar^{ra} was a great man, but even he, at this time, took out his sword and started to say, “If anyone says that the Holy Prophet^{sa} has died, I will kill him!”²⁸ Everyone was overcome with grief and nobody knew what to do. At the time of the Holy Prophet^{sa}’s death, Ḥaḍrat Abū Bakr^{ra} was at his house in Sakh. As soon as he heard the news, he got on his horse and went to the house of the Holy Prophet^{sa}. He saw the

people gathered around *Masjid-e-Nabawī* and saw Ḥaḍrat ‘Umar^{ra} standing there with his sword in his hand.

Without paying attention to anything else, he got off his horse and went straight to Ḥaḍrat ‘Ā’ishah’s^{ra} room. Lifting the cloth that was covering the face of the Holy Prophet^{sa} he kissed his forehead and said, “How wholesome you are, whether alive or dead!” Tears began to stream from his eyes, and he said, “What would I not have sacrificed for you! I swear by Allah, death will not come upon you twice.” He then went to *Masjid-e-Nabawī*, where Ḥaḍrat ‘Umar^{ra}, overcome by emotion, was saying, “Those who say that the Holy Prophet^{sa} has died are hypocrites. He has not died, but has only gone to Allah for a few days, and then he will return.” Ḥaḍrat Abū Bakr^{ra} realised that Ḥaḍrat ‘Umar^{ra} was saying this because he had been totally overpowered by grief. He said, “Umar, compose yourself ! Be quiet!” But Ḥaḍrat ‘Umar^{ra} was not ready to listen to anyone, and kept talking.

At last Ḥaḍrat Abū Bakr^{ra} had to speak up, and said, “O People, listen! Whoever worshipped Muḥammad^{sa} should know that Muḥammad^{sa} has died. But, whoever worshipped Allah, should know that God is alive and He will never die.”

He then recited from the Qur’ān, (Sūrah Āl-e- ‘Imrān, 3:145) :

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ
 قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
 انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۗ وَمَنْ يُّنْقَلِبْ
 عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا
 وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

Muḥammad^{sa} is only a Messenger, and all Messengers who came before him have passed away. So, if he dies or is killed, will you turn away from Islam? He who turns away will not harm Allah at all. And Allah will certainly reward the grateful.

Hearing the words of Ḥaḍrat Abū Bakr^{ra} and this verse, people came back to their senses. Ḥaḍrat ‘Umar^{ra} said, “It felt as though this verse had been revealed just now. I understood that the Holy Prophet^{sa} had really passed away, and it felt to me as though my feet were broken. I did not have the strength even to stand, and I fell to the ground.”²⁹



28

THE FIRST KHALIFĀH OF ISLAM

People were still gathered in *Masjid-e-Nabawī* when someone came and told them that the Anṣār had gathered in the courtyard of Banū Sā'idah to consult with one another on how to choose a successor to the Holy Prophet^{sa}. As soon as they heard this, Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat 'Umar^{ra} headed over there. On the way, they met with Ḥaḍrat Abū 'Ubaidah^{ra} and the three of them arrived where the Anṣār were.

The Anṣār thought that the successor of the Holy Prophet^{sa} should be one of them. However, many Arabs who had become Muslim in the last days of the life of the Holy Prophet^{sa} did not fully understand all the teachings of Islam, nor did they understand

the importance of Khilāfat. It was also feared that people would not accept one of the Anṣār as their leader. One of the Anṣār suggested that two Khulafā' be selected, one from the Anṣār and one from the Muhājirīn. If this suggestion had been adopted, the Muslims would not have remained one nation, but rather would have become two nations and would have become enemies of one another. So this suggestion was not accepted. Ḥaḍrat Abū Bakr^{ra} explained to the Anṣār, “Look, the Muhājirīn are those who accepted the Holy Prophet^{sa} when everyone else opposed him. They believed in him and his message even though they had to suffer through many trials. In spite of the fact that they were very few in number and they had many enemies, they stood by the Holy Prophet^{sa}. So the Khalīfah should be one of them.”

Ḥaḍrat Abū Bakr^{ra} also said, “O Anṣār! Nobody can deny your high rank and service to Islam. Allah chose you for the service of His religion and for His Messenger, and He sent His Messenger to be near you after migration. Your station is very exalted. But the leader should be from the Muhājirīn, who will not act without listening to your advice.” And then, gesturing to Ḥaḍrat ‘Umar^{ra} and Ḥaḍrat Abū ‘Ubaidah^{ra}, he said, “Choose from either one of them.”

After his speech, the Anṣār understood the situation completely. Since the Muhājirīn were from among the Quraish, and since all the other Arab tribes already accepted the Quraish as their leaders, there was no fear that some tribe or other would not accept the Khalīfah. Therefore, all of the Anṣār agreed to choose a Khalīfah from among the Muhājirīn.

When Ḥaḍrat Abū Bakr^{ra} presented the names of Ḥaḍrat ‘Umar^{ra} and Ḥaḍrat Abū ‘Ubaidah^{ra} for the Khilāfat, both of them said, “Abū Bakr! You are the most respected among the Muhājirīn. In the cave, you were the Second of the Two, and you led the prayer in the place of the Holy Prophet^{sa}. So place your hand in front of us, and we will pledge our oath of allegiance to you.”³⁰

When they heard this, all the others came forward to pledge their oath. Ḥaḍrat Bashīr bin Sa’d^{ra}, an Anṣārī, was the first to offer the Bai‘at (oath of allegiance), followed by Ḥaḍrat ‘Umar^{ra} and Ḥaḍrat Abū ‘Ubaidah^{ra} and then the rest of the Anṣār.

After choosing Ḥaḍrat Abū Bakr^{ra} as their Khalīfah, the Muslims felt relieved. However, they had yet to bury the Holy Prophet^{sa}. It was decided that the Holy Prophet^{sa} should be buried in the room of Ḥaḍrat ‘Ā’ishah^{ra}, where he had passed away. A grave was dug and the Holy Prophet^{sa} was buried there. The death

of the Holy Prophet^{sa} was such a huge tragedy that all the Muslims were stunned and heartbroken. In Madīnah, grown adults cried like children, and nobody knew what to do. At this time, Ḥaḍrat Abū Bakr^{ra} had to remain in control of his own grief, as well as console the rest of the Muslims.

His ability to keep the Muslims united at this dangerous time shows his wisdom, determination, and leadership. Of all the Muslims, Ḥaḍrat Abū Bakr^{ra} had the closest relationship with the Holy Prophet^{sa} and felt the most pain at his passing away. Even though he was full of intense grief, he managed to remain calm during this time. Ḥaḍrat Abū Bakr^{ra} not only comforted the Muslims, but he also guided the Muslims during this difficult time.

The day following the passing away of the Holy Prophet^{sa}, people gathered at *Masjid-e-Nabawi*. Those who had been unable to take the oath of allegiance to Ḥaḍrat Abū Bakr^{ra} earlier did it then. Afterwards, Ḥaḍrat Abū Bakr^{ra} gave a speech, “O People! I have never wanted to be the leader, and I have never prayed to God for this purpose. Indeed, becoming Khalīfah has brought me no joy whatsoever; rather, it seems like a burden that I do not have the strength to carry. Indeed, this burden cannot be carried without Allah’s help. Although, I have been made your Khalīfah I am not

better than any of you. Help me in everything good that I do. If I start to do the wrong thing, tell me. To tell the truth is to fulfill a trust, to lie is to betray a trust. In my view, the strongest of you is he who is the weakest, to the point that I will get his rights returned to him, and I consider the weakest among you to be the strongest, because I will have them return the rights of others.”³¹ After he became Khalīfah, he was known as *Khalīftur-Raṣūl* (Successor of the Messenger^{sa}).



29

A MOUNTAIN OF TROUBLES

As soon as Ḥaḍrat Abū Bakr^{ra} became Khalīfah, he had to face a mountain of problems and danger. On the one side, there were false claimants to prophethood who had raised the flag of rebellion. And on the other side, there were those who had left Islam and declared rebellion against the Khalīfah. The issue of those who refused to pay the Zakāt (required donations fixed in Islam as a part of faith) was another difficulty. Along with all these problems the departure of the expedition of Ḥaḍrat Usāmah bin Zaid^{ra} was also a cause of concern. The Holy Prophet^{sa} had ordered this expedition before passing away, however, it had not yet left Madīnah. In short, there were storms brewing from all directions and they were

pushing the boat of Islam toward a dangerous whirlpool. Ḥaḍrat ‘Ā’ishah^{ra} his daughter, beautifully described the troubles that befell her father, Hadrat Abū Bakr^{ra}. Hadrat ‘Ā’ishah^{ra} wrote: “If the mountains had to suffer the difficulties that my father faced as soon as he became the Khalīfah, they would immediately have fallen to pieces.”³²

Allah the Almighty helped Ḥaḍrat Abū Bakr^{ra} during this difficult period. It is the way of Allah that He provides help and support when His people and His Khulafā’ are in need. Through Ḥaḍrat Abū Bakr’s^{ra} own hands, Allah changed the state of fear into one of peace, and the clouds of danger were removed. Soon Islam started to flourish once again.

Let us now look at the important achievements that took place during the era of the Khilāfat of Ḥaḍrat Abū Bakr^{ra}.



30

THE EXPEDITION TO SYRIA

The first important matter that Ḥaḍrat Abū Bakr^{ra} needed to attend to was the departure of an army. The Holy Prophet^{sa} had ordered a force to go to Syria. This force was about to depart for Syria during the life of the Holy Prophet^{sa}. However, it was still in Madīnah when the Holy Prophet^{sa} passed away, and its departure had been postponed.

Now, events had suddenly changed; thousands of people had left Islam and become rebels. There was a danger that these rebellious groups would attack Madīnah. During this risky time, the respected companions^{ra} of the Holy Prophet^{sa} suggested that the departure of the army should be delayed and the rebels should

be dealt with first. But Ḥaḍrat Abū Bakr Siddīq^{ra}, who was now the Khalīfatur-Rasūl, did not like this suggestion. This was because the Holy Prophet^{sa} had given the command for this army to depart before he passed away. Even though the situation had changed Ḥaḍrat Abū Bakr^{ra} refused to change an order given by Holy Prophet^{sa}. His love for the Holy Prophet^{sa} made him declare with great courage and passion, “I swear by Allah, if there are no men left in Madīnah and starving beasts come to drag my body away, even then I cannot stop this expedition and I will order it to go.”³³

Therefore, in spite of this difficult time, he ordered Ḥaḍrat Usāmah bin Zaid^{ra}, the commander of the force, to depart with the army. It so happened that while Ḥaḍrat Usāmah^{ra} was on his horse, Ḥaḍrat Abū Bakr^{ra} was walking next to the horse giving him last minute instructions. At this, Ḥaḍrat Usāmah^{ra} said, “O Khalīfah of the Prophet! Come mount the horse or I will also come down.” Ḥaḍrat Abū Bakr^{ra} responded, “There is no harm if my feet get dusty for Allah’s sake.”³⁴

Ḥaḍrat Usāmah’s^{ra} force set out for Syria and returned to Madīnah forty days later, having successfully completed everything they had intended to do. Ḥaḍrat Abū Bakr^{ra} along with the other companions^{ra}, welcomed the force upon its return to Madīnah.



31

REBELLION

During the time of the Holy Prophet^{sa}, there were some people who wished to rule over the Muslims. They thought that by claiming prophethood it might be easy to attract people to their side. These included Musailimah Kadhdhāb and Aswad ‘Ansī. After the death of the Holy Prophet^{sa}, the number and power of these people started to grow. They started to set up their independent systems and challenged the rightly guided Khalīfah. They raised the flag of rebellion and became a danger to the Muslims. In this situation, it was necessary to defeat the rebellious forces that were acting against the government. In order to defeat the rebellion of these groups, Ḥaḍrat Abū Bakr^{ra} organised a force under the leadership

of Ḥaḍrat Khālīd bin Walīd^{ra}. Assisting him were Ḥaḍrat Thābit bin Qais^{ra} and Sharjīl bin Ḥasanah^{ra}, who fought Musailimah Kadhdhāb, Aswad ‘Ansī, Sajāḥ bint Ḥārith, ‘Ainiyah bin Ḥuṣn and their forces at various points. Finally, they defeated them so completely that Musailimah and Aswad ‘Ansī were killed; ‘Ainiyah bin Ḥuṣn reconverted to accepting Islam, and Sajāḥ bint-e-Ḥārith ran away. Encouraged by the false pretenders to prophethood, there was a very large group of people who became traitors and were thinking of attacking the capital of Islam. Then there were some who said that they were Muslim, but they refused to pay Zakāt. This was a rebellion against the government.

One of the greatest accomplishments of Ḥaḍrat Abū Bakr^{ra} was that he successfully faced all of the challengers that tried to weaken the system of Khilāfat. Ḥaḍrat Abū Bakr^{ra} took decisive action against the rebellious people. As a result of these great and punishing measures by Ḥaḍrat Abū Bakr^{ra} this evil was put to an end. Afterwards, many of the companions^{ra} had to admit that this decision of Ḥaḍrat Abū Bakr^{ra} to confront all the challenges head-on had been full of insight and wisdom.



32

COLLECTION OF THE QUR'ĀN

It has already been mentioned that Ḥaḍrat Abū Bakr^{ra} sent out forces under the command of Ḥaḍrat Khālid bin Walīd^{ra} to fight off the rebels against Islam. The Muslims fought these rebellious groups at various places, and many *Huffāẓ-e-Qur'ān* (people who have memorised the entire Qur'ān) were martyred. During the Battle of Yamāmah, so many companions^{ra} were martyred that Ḥaḍrat 'Umar^{ra} became worried that a large part of the Qur'ān would be lost. So he said to Ḥaḍrat Abū Bakr^{ra}, “O Khalīfah of the Messenger! The Qur'ān should be collected, in its proper order, in one place.” In the beginning, Ḥaḍrat Abū Bakr^{ra} was not prepared to do this, saying, “How

could I do that which the Holy Prophet^{sa} had never done?” However, when Allah pointed him toward this, he ordered Ḥaḍrat Zaid bin Thābit^{ra} to collect the Holy Qur’ān in one place. Ḥaḍrat Zaid^{ra} completed this task.³⁵

Here it would be right to explain that this does not mean that the Qur’an had not been written down or had not been put in its present order. The Holy Qur’an was written down as it was revealed and the Holy Prophet^{sa} himself supervised the writing. So, including Ḥaḍrat Zaid bin Thābit^{ra} there were forty companions^{ra} who were noted historically as *Kātibīn-e-Wāḥī* (Scribes of Revelation) and the companions would recite it in the same order that we have the Holy Qur’ān in today.

The Holy Prophet^{sa} himself would give instructions about the order of the verses in the chapters. So the Qur’ān had been written down before, and the order of the chapters and verses had been completed under the guidance of the Holy Prophet^{sa}. However, it was written in different forms. Some parts were written on bones, some on the bark of date trees and some were written on leaves. One of the greatest accomplishments of Ḥaḍrat Abū Bakr^{ra} was that he collected these various parts in one place. After the Khilāfat of Ḥaḍrat Abū Bakr^{ra} this task of assembling the Holy Qur’an was

left to Ḥadrat ‘Umar^{ra}. After Ḥadrat ‘Umar^{ra} it was handed over to Ḥadrat Ḥafṣah^{ra} for safekeeping. Finally, Ḥadrat ‘Uthmān^{ra} made copies of this compilation and distributed them to various areas during his Khilāfat .



33

DEATH

Ḥaḍrat Abū Bakr^{ra} had been Khalīfah for two and a quarter years when his last days arrived. Ḥaḍrat ‘Ā’ishah^{ra} says that one day when it was extremely cold, Ḥaḍrat Abū Bakr^{ra} took a bath, and after the bath he came down with a fever which lasted continuously for fifteen days. During his illness, Ḥaḍrat Abū Bakr^{ra} delegated his duties to Ḥaḍrat ‘Umar^{ra}. When he realised that his illness might be very serious, he selected Ḥaḍrat ‘Umar^{ra} as his successor, after consulting with the companions^{ra}. He announced it himself at a public gathering, “I have not appointed a relative or brother as Khalīfah. In fact, I have chosen the one who is best among you.” Everyone in attendance accepted this excellent choice and said

‘We hear and we obey.’ Afterwards, Ḥaḍrat Abū Bakr^{ra} gave Ḥaḍrat ‘Umar^{ra} some advice.³⁶ He also advised Ḥaḍrat ‘Ā’ishah^{ra} on some of his personal and family affairs. Then, regarding his funeral arrangements, he said, “Just wash the clothes that I am wearing right now, and then bury me in them.” Ḥaḍrat ‘Ā’ishah^{ra} responded by saying that the clothes were old.

At this Ḥaḍrat Abū Bakr^{ra} said, “O my dear Daughter! The people who are alive are more deserving of new clothes than the dead.” After that, he asked, “What day is it?” Someone answered that it was Monday. Then he asked, “When did the Holy Prophet^{sa} pass away?” He was told that it had been a Monday. On hearing this he said, “I hope to leave this temporary world tonight.” His wish was fulfilled and his eagerness to be with the Holy Prophet^{sa} was also accepted by God. Ḥaḍrat Abū Bakr^{ra} passed away at the age of sixty-three in the thirteenth year after Hijrah at the end of Jamādi’ul-Awwal.

Ḥaḍrat ‘Umar^{ra} led his funeral prayers, and he was buried next to the Holy Prophet^{sa}.³⁷



34

GLIMPSES OF A BLESSED LIFE

LOVE OF THE HOLY PROPHET^{SA}

The Holy Prophet^{sa} said,

“Any declaration of faith is useless until I am dearer and more beloved to someone than his parents, his children, and all other people.”³⁸

Ḥaḍrat Abū Bakr^{ra} loved the Holy Prophet^{sa} most after Allah. The Promised Messiah^{as} said, “Ḥaḍrat Abū Bakr^{ra} was entirely consumed in his love for the Holy Prophet^{sa}.³⁹ And it was this status of his love that is called Sīrat-e- Ṣiddīqī, which means such total devotion to the Holy Prophet^{sa} as was shown by Ḥaḍrat Abū Bakr Siddīq^{ra}. And so, the

ultimate level of love of the Holy Prophet^{sa} is the level of Siddīqiyyat.”

Once it so happened that his daughter, Ḥaḍrat ‘Ā’ishah^{ra}, was falsely accused by the hypocrites. This caused her deep pain and she cried day and night. She was unable to stop her tears or sleep, but Ḥaḍrat Abū Bakr^{ra} did not say anything against the Holy Prophet^{sa}. In fact, when Ḥaḍrat ‘Ā’ishah^{ra} was given permission by the Holy Prophet^{sa} to go to her father’s house, Ḥaḍrat Abū Bakr^{ra} sent her back to the house of the Holy Prophet^{sa}.

His love and devotion was a model for all to follow. When Ḥaḍrat Abū Bakr^{ra} went to Makkah for ‘Umrah, as the leader of the pilgrims, the companions addressed Ḥaḍrat Abū Bakr^{ra} as the representative of the Prophet of God he began to cry at hearing the name of the Holy Prophet^{sa} and his tears fell without stopping.

After the death of the Holy Prophet^{sa}, Ḥaḍrat Abū Bakr^{ra} once said to Ḥaḍrat ‘Umar^{ra}, “‘Umar, let’s go to Ummi Aiman’s house because the Holy Prophet^{sa} used to go there often.” When they got there, the three of them started to cry, remembering the Holy Prophet^{sa}, and continued to cry for a good while. A biographer writes that it was grief for the Holy Prophet^{sa} that led to his death. Ḥaḍrat Abū Bakr^{ra} himself describes his grief over the death of the Holy Prophet^{sa} and his pain at separation from him,

“After being parted from the beloved, what pleasure is left in life?

If only we had all died and could be with our master.

Oh, ‘Atīq, your beloved is in his grave and you are alone, sighing in grief. If only I had died before and could be under the ground in my grave. If only the world had ended after your death and we could not see our wealth or our children again.

Whenever I think that I will not see you again, I grieve.”⁴⁰

ALL VIRTUES WERE GATHERED IN HIM

Ḥaḍrat Abū Bakr Siddīq^{ra} possessed every aspect of virtue. Whether it was offering prayers or spending in the way of Allah; service to others or sympathy for humanity; bravery or kindness; his personality was like a garden full of colorful flowers.

Ḥaḍrat Abū Hurairah^{ra} says that once the Holy Prophet^{sa} asked whether anyone was fasting that day. Ḥaḍrat Abū Bakr^{ra} said, “O Prophet of God^{sa}, I am!” Then the Holy Prophet^{sa} asked, “Has anyone spent money for Allah’s sake today?” Ḥaḍrat Abū Bakr^{ra} responded, “I have.” Then the Holy Prophet^{sa} asked, “Has anyone attended a funeral today?” Again, Ḥaḍrat Abū Bakr^{ra} said that he had had done so. Then the Holy Prophet^{sa} asked, “Has anyone given food to a poor person today?” And Ḥaḍrat Abū Bakr^{ra} responded,

saying, “I have had the chance to do so.” At this, the Holy Prophet^{sa} said, “Whoever has performed all of these good deeds will certainly go to heaven.”⁴¹

In another *ḥadīth* (saying of the Holy Prophet^{sa}), Ḥaḍrat Abū Hurairah^{ra} relates that the Holy Prophet^{sa} said, “There are various doors in heaven. Whoever spends for Allah’s sake will be called through the door of wealth. Whoever is regular in his prayers will be called through the door of prayer. Whoever strives in the cause of Allah will be called through the door of *jihād* (striving or making great effort) And whoever is regular in fasting will be called through the relevant door. When he heard this, Ḥaḍrat Abū Bakr^{ra} asked, “Oh Prophet of God^{sa}! Will anyone be called through all of these doors?” The Holy Prophet^{sa} replied, “Yes, and I trust that you will be among those who are called through all of these doors.”⁴²

COURAGE

The Promised Messiah^{as} has said that Ḥaḍrat Abū Bakr^{ra} was the bravest companion. The Holy Prophet^{sa} said, “If I appoint Ḥaḍrat Abū Bakr^{ra} as your chief, you will find him strong in fulfilling Allah’s commands although his body is weak.” Ḥaḍrat Abū Bakr^{ra} fought in all the battles alongside

the Holy Prophet^{sa} and stayed close by him, which in itself is a testament to his bravery.

The examples already given in the Battle of Badr and Battle of Uḥud stand out as evidence of his courage.

HUMILITY

One day Ḥaḍrat Abū Bakr^{ra} saw a bird eating on a tree and dropping some of the fruit on to the ground. He said,

“Congratulations, bird, on eating fruit and sitting on trees. I wish I was a piece of fruit and that a bird would come and eat me.

O, bird, I swear that I wish I was a tree on the side of the road, and a camel would pass by and eat me.”

He had a ring made and engraved on it, “A poor servant of the Great and Exalted God”. And in his very first speech as Khalīfah he also demonstrated his immense humility, “O People! Although, I have been made your Khalīfah I am not better than any of you. Help me in everything good that I do. If I start to do the wrong thing, tell me.”

SERVICE TO OTHERS

Along with his deep love for Allah and His Messenger^{sa}, Ḥaḍrat Abū Bakr^{ra} also was very compassionate towards others.

Ḥaḍrat ‘Umar^{ra} relates, “I used to help an elderly blind lady in Madīnah and used to bring water for her. But when I would go to her to do this, some other person had come and done it already. One day, I kept watch and I saw that it was Ḥaḍrat Abū Bakr^{ra} who brought the water, even though he was the Khalīfah and I said, “It was Ḥaḍrat Abū Bakr^{ra} who came every day and exceeded me in good works!”

There was an orphan girl who lived next door to him. Ḥaḍrat Abū Bakr^{ra} used to milk her goats for her. When Ḥaḍrat Abū Bakr^{ra} became the Khalīfah, the girl asked, “Who will milk my goats now?” He replied, “I will milk them. I wish to continue to do whatever service I did before.” And so he continued to milk the goats.

There is mention of an elderly woman in history whom Ḥaḍrat Abū Bakr^{ra} used to visit every day. When Ḥaḍrat Abū Bakr^{ra} failed to show up one day, she was convinced that he had passed away. Referring to this extraordinary example of service to others, the Promised Messiah^{as} says, “The day that Ḥaḍrat Abū Bakr^{ra} passed away, this woman began to say that Ḥaḍrat Abū Bakr^{ra} had died. People asked her how she knew, and she responded by saying, ‘He used to bring me ḥalwa (sweet dish)

every day, and he never broke a promise. Since he did not come today and bring me ḥalwa, it's clear that he must have died, otherwise he would have come.”⁴³

The Promised Messiah^{as} says, “Ḥaḍrat Abū Bakr^{ra} put on the garment of poverty and humility. He had a deep love for his master, Muḥammad Muṣṭafā^{sa} and his soul was in complete unison with the soul of the Holy Prophet^{sa}.”

‘Allāmah Dimyarī writes about Ḥaḍrat Abū Bakr^{ra}, “Ḥaḍrat Abū Bakr^{ra} was a great man. He was regular in prayer, humble, a leader, gentle and kind, dignified, brave, patient, and generous. Among all the companions of the Holy Prophet^{sa} he had no equal.”⁴⁴

GLOSSARY

Allah— Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add Ta‘ālā, ‘the Most High’, when saying His Holy name.

Anṣār— the Helpers; term used for the Muslims from Madīnah who helped the Holy Prophet^{sa} and the Makkan Muslims after migration.

Awwalul-Mu’minīn—First of the Believers. Title bestowed on those who were first to accept Islam.

Ḥadīth— A saying of the Holy Prophet Muḥammad^{sa}. The plural is aḥadīth.

Ḥaḍrat — A term of respect used for a person of established righteousness and piety.

Masjid-e-Nabawī— The famous mosque built by the Holy Prophet^{sa} when he migrated to Madīnah, and literally means ‘The Prophet’s Mosque’.

Muhājirīn— The Makkan emigrants who migrated to Madīnah after suffering years of abuse in Makkah.

Quraish— the most highly respected tribe in Arabia.

Ṣahābī^{ra}—the companions of the Holy Prophet^{sa}.

Salām— Islamic greeting of ‘Peace’.

Ṣalāt—Formal Islamic prayer offered according to a prescribed procedure.

Ṭawāf—The performance of circuits around the Ka‘bah as a form of worship.

Thaur— Cave in which the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} took shelter during the migration to Madīnah.

Ummahātul-Mu'minīn^{ra}—Mothers of all Believers. Title given to all the wives of the Holy Prophet^{sa}. This title is based on the words of Allah the Almighty Who refers to them as 'Mothers' in the Holy Qurān. (Singular is Ummul-Mu'minīn - Mother of the Believers)

Yathrib— Ancient name for city of Madīnah.

Zakāt— Required donations fixed in Islam as a part of faith.

PUBLISHERS' NOTE

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

sa *ṣallallāhu ‘alaihi wa sallam*, meaning ‘may peace and blessings of Allah be upon him,’ is written after the name of the Holy Prophet Muḥammad^{sa}.

as *‘alaihis-salām*, meaning ‘may peace be on him,’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.

ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them,’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

In transliterating Arabic words we have adopted the following system established by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.

- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in *this*.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, strongly articulated *z*.
- ع ‘, a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ‘, a sort of catch in the voice.

Short vowels are represented by:

- a* for —َ— (like *u* in *bud*)
- i* for —ِ— (like *i* in *bid*)
- u* for —ُ— (like *oo* in *wood*)

Long vowels by:

- ā* for —َ— or ̄ (like *a* in *father*);
- ī* for ِ— or —ِ— (like *ee* in *deep*);

ū for و — ُو — (like *oo* in *root*); Other:

ai for ا — ِ — (like *i* in *site*);

au for ا — ُ — (resembling *ou* in *sound*)

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ع is represented by *n*, we have indicated the Urdu ع as *n*. Curved commas are used in the system of transliteration, ‘ for ع , ’ for ء.

We have not transliterated Arabic words which have become part of English language. The Royal Asiatic Society rules of transliteration for names of persons, places and other terms, could not be followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style which in itself is also not consistent either.

The Publisher

ḤADRAT
ABŪ BAKR ṢIDḌĪQ^{RA}

(May Allah be pleased with him)

**STUDY GUIDE
AND WORKBOOK**





FILL IN THE BLANKS!

Fill in the sentences below to find out about Ḥaḍrat Abū Bakr^{ra}

1. Ḥaḍrat Abū Bakr^{ra} was the first _____
man to believe in the mission of the Prophet Muḥammad^{sa}.

2. This is why he is known as _____,
the First of the Believers.

3. He was also the first successor or _____
to the Holy Prophet^{sa}

4. He belonged to the tribe of _____.

5. His mother was _____.

6. His father was _____.

7. At birth he was named _____ which
means Servant of the Ka'bah.

8. After accepting Islam the Holy Prophet^{sa} changed his name to
_____ which means Servant of
Allah.

9. Due to his handsome features people would call him
_____ which means Noble.

10. He is most commonly known as Ḥādrat Abū Bakr^{ra}

_____ a due to his truthfulness.

11. Before accepting Islam he would often go to Syria and Yemen on business as he was a _____.

12. He was very famous inside and outside Makkah and was respected for his honesty, excellent manners, _____ and good advise.

13. For this very reason he often acted as a _____ when disputes or fights broke out amongst the tribes of the Quraish.

14. He knew the _____ of the Quraish and its tribes better than anyone else of that time.

FREE

KHALĪFAH

UMMUL-KHAIR SALMĀ

‘ABDUL-KĀ‘BAH

ṢIDDĪQ

UTHMĀN ABŪ QUHĀFAH

AWWALUL-MU’MINĪN

BANŪ TAMĪM

ABDULLĀH

WISDOM

JUDGE

MERCHANT

GENEALOGY

‘ĀTĪQ



LIFE OF ḤADḤRAT ABŪ BAKR^{RA}

Ḥadḥrat Abū Bakr^{ra} is very highly regarded in the Muslim world as having an exceptional character.

Write an example from the life of Ḥadḥrat Abū Bakr^{ra}, for each of the following characteristics:

Virtues

Courage

Love for the Holy Prophet^{sa}

Humility

Service to others

Do you think that having these qualities are necessary to be a good Muslim? Why / why not?

Choose two more qualities of Ḥaḍrat Abū Bakr^{ra} which you believe to be important and explain why they are so.

1. _____

2. _____



ACROSTIC POEM!

What is an Acrostic poem? You have to use the letters of a particular word for the first letter of each line of the poem. Here is an example using the word ALLAH.

Allah is One
Life He has given
Loves us all
Alone does He rule
He is the Master

Use the information from the book to write an acrostic poem about Ḥaḍrat Abū Bakr^{ra}. Try to focus on his qualities and characteristics.

A _____

B _____

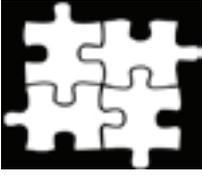
Ū _____

B _____

A _____

K _____

R _____



MATCH THE LETTERS!

Match the response of Ḥaḍrat Abū Bakr^{ra} to the incidents mentioned on the back of this page. Write the correct letter in the space provided.

1. When the Holy Prophet^{sa} declared that he was a prophet. Without any hesitation, he responded ____

2. The father of Ḥaḍrat Abū Bakr^{ra} told him to free strong slaves rather than the weak ones.

He responded ____

3. On one occasion Ḥaḍrat Abū Bakr^{ra} gave all of his possessions to the Holy Prophet^{sa}. He was asked about what he had left for his wife and children.

He responded ____

4. When he was beaten outside the Ka'bah for trying to protect the Holy Prophet^{sa}.

He responded ____

5. Ibni Daghnaḥ asked Ḥaḍrat Abū Bakr^{ra} why he was leaving Makkah.

He responded ____

6. The son of Ḥaḍrat Abū Bakr^{ra}, Abdur-Raḥmān, told him, "O Father, during the Battle of Badr, I had a chance to kill you at one point, but because you were my father I did not attack you." As Ḥaḍrat Abū Bakr^{ra} had been fighting for the cause of Islam and not for any personal goal, he responded ____

- a. "I have left for them Allah and His Messenger."
- b. "Oh my Honourable and Formidable Lord, You are full of blessings."
- c. "No, I spend my money for Allah's sake. I do not want any worldly or selfish motives mixed up with this good deed of mine."
- d. "My son, if I had had such a chance, I would never have let you go."
- e. "My people have turned me out. For this reason, I have decided to travel throughout the land of Allah freely, and worship my Lord."
- f. "Then I bear witness that you are a Messenger from God."

Choose two statements from above and explain the background of the incident and how it shows the nature and character of Ḥaḍrat Abū Bakr^{ra}.

1. _____

2. _____



FURTHER STUDY

1. Make a family tree for Ḥaḍrat Abū Bakr^{ra} including his parents, wives and children.
 2. In many Arabic names the words ‘Abū’ and ‘bin’ are used. Find out what they mean. What other common words are used before or in the middle of Arabic names?
 3. Ḥaḍrat Abū Bakr^{ra} was a great genealogist. Research and find out about his tribe, the Banū Tamīm, and that of the Holy Prophet^{sa}, Banū Hāshim.
 4. Make a poster highlighting the important characteristics and qualities that a Muslim should have.
 5. There are many other instances and examples of the life of Ḥaḍrat Abū Bakr^{ra} and his relationship with Allah and the Holy Prophet^{sa}. Try to find out about some of these and make a small booklet about them.
-

REFERENCES

1. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 37, Idārah Islāmiyāt, Lahore
2. Aṭ-Ṭabaqātul-Kubrā, Ibnī Sa'd, part 3, p. 90, Wa Mim-Banī Tamīmibni Murratabni Ka'bin..., Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, 1996
3. As-Sīratun-Nabawiyyah, Ibnī Hishām, p. 189, Islāmu Abī Bakriniş- Şiddīq^{ra} wa Sha'nuhū, Dārul-Kutubil-'Ilmiyyah, Beirut, 2001
4. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 21, Idārah Islāmiyāt, Lahore
5. * Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 22, Idārah Islāmiyāt, Lahore
** As-Sīratun-Nabawiyyah, Ibnī Hishām, p. 191, Dhikru mann Aslama minaş-Şahābati bi-Da'wati Abī Bakrin^{ra}, Dārul-Kutubil-'Ilmiyyah, Beirut, 2001
6. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 23, Idārah Islāmiyāt, Lahore
7. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 24, Idārah Islāmiyāt, Lahore
8. Şahīḥul-Bukhārī, Kitābul-Manāqib, Bābu Hijratin-Nabī^{sa},

9. As-Sīratul-Ḥalabiyah, Abul-Faraj Nūrud-Dīn, Part 1, Bābu Istikhfā'ihī^{sa} wa Aṣḥābihī fī Dāri Arqam..., pp. 418-419, Dārul-Kutubil-'Ilmiyyah, Beirut, 2002
- 10.* As-Sīratun-Nabawiyah, Ibni Hishām, p. 191, Dhikru mann Aslama minaṣ-Ṣaḥābati bi-Da'wati Abī Bakrin^{ra}, Dārul-Kutubil-'Ilmiyyah, Beirut, 2001

** Siyaruṣ-Ṣaḥābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 26, Idārah Islāmiyāt, Lahore
11. Siyaruṣ-Ṣaḥābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 27, Idārah Islāmiyāt, Lahore
12. Siyaruṣ-Ṣaḥābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 28, Idārah Islāmiyāt, Lahore
13. Sharah Zaraqānī, 'Allāmah Quṣṭalānī, vol. 2, pp. 114-115, Bābul-Hijratil-Muṣṭafā wa Aṣḥābihī ilal-Madīnah, Dārul-Kutubil-'Ilmiyyah, Beirut, 1996
14. Siyaruṣ-Ṣaḥābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 29, Idārah Islāmiyāt, Lahore
15. Siyaruṣ-Ṣaḥābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, pp. 29-30, Idārah Islāmiyāt, Lahore
16. Sharah Zaraqānī, 'Allāmah Quṣṭalānī, vol. 2, p. 168, Bābu Khātīmatī fī Waqā'ī Mutafarriqatin, Dārul-Kutubil-'Ilmiyyah, Beirut, 1996
17. Siyaruṣ-Ṣaḥābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 30, Idārah Islāmiyāt, Lahore

18. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 32, Idārah Islāmiyāt, Lahore
19. Şahīḥul-Bukhārī, Kitābul-Jihādi was-Siyar, Bābu Mā Qīla fī Dir'in..., Ḥadīth No. 2915
20. As-Sīratul-Ḥalabiyyah, Abul-Faraj Nūrud-Dīn, Part 2, p. 231, Bābu Dhikri Maghāzihi, Dārul-Kutubil-'Ilmiyyah, Beirut, 2002
- 21.* Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 33, Idārah Islāmiyāt, Lahore
 ** As-Sīratun-Nabawiyyah, Ibni Hishām, p. 541-542, Ghazwatu Uḥud, Dārul-Kutubil-'Ilmiyyah, Beirut, 2001
22. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, pp. 35-36, Idārah Islāmiyāt, Lahore
23. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 36, Idārah Islāmiyāt, Lahore
24. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 38, Idārah Islāmiyāt, Lahore
25. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, p. 38, Idārah Islāmiyāt, Lahore
26. Şahīḥul-Bukhārī, Kitābuş-Şalāt, Bābul-Khaukhati wal-Mamarri fil-Masjid, Ḥadīth No. 466
27. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, pp. 38-39, Idārah Islāmiyāt, Lahore

28. Sīratun-Nabī, ‘Allāmah Shibli Nu‘mānī, vol. 1, part 2, p. 486, Idārah Islāmiyāt, Lahore, 2002
- 29.* Şaḥīḥul-Bukhārī, Kitābul-Janā’iz, Bābud-Dukhūli ‘alal-Mayyit, Ḥadīth No. 1241
- ** Aṭ-Ṭabaqātul-Kubrā, Ibni Sa‘d, part 1, pp. 381-382, Dhikru Taqbīli Abī Bakriniş-Şiddīqi Rasūlallāhi ba‘da Wafātihī, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, 1996
30. Siyaruş-Şaḥābah, vol. 1, part 1 (Khulafā’-e-Rāshidīn), ‘Abdus-Salām Nadwī, vol. 1, p. 41, Idārah Islāmiyāt, Lahore
31. Siyaruş-Şaḥābah, vol. 1, part 1 (Khulafā’-e-Rāshidīn), ‘Abdus-Salām Nadwī, vol. 1, pp. 41-42, Idārah Islāmiyāt, Lahore
32. Sırrul-Khilāfah, Rūḥānī Khazā’in, vol. 8, p. 335, Islam International Publications, 2009
33. Tārīkhuṭ-Ṭabarī, Part 3, p. 267, Bābu Dhikri Amri Abī Bakrin fī Awwali Khilāfatihī, Dārul-Fikr, Beirut 2002
34. Tārīkhuṭ-Ṭabarī, Part 3, p. 268, Bābu Dhikri Amri Abī Bakrin fī Awwali Khilāfatihī, Dārul-Fikr, Beirut 2002
35. Şaḥīḥul-Bukhārī, Kitābu Faḍā’ilil-Qur’ān, Bābu Jam‘il-Qur’ān, Ḥadīth No. 4986
- 36.** Siyaruş-Şaḥābah, vol. 1, part 1 (Khulafā’-e-Rāshidīn), ‘Abdus-Salām Nadwī, vol. 1, pp. 55-56, Idārah Islāmiyāt, Lahore

- ** Aṭ-Ṭabaqātul-Kubrā, Ibni Sa'd, part 3, p. 106, Dhikru Waṣiyyati Abī Bakrin, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebenon, 1996
37. Siyaruş-Şahābah, vol. 1, part 1 (Khulafā'-e-Rāshidīn), 'Abdus-Salām Nadwī, vol. 1, pp. 57-56, Idārah Islāmiyāt, Lahore
38. Şahīḥul-Bukhārī, Kitābul-Īman, Bābu Ḥubbir-Rasūli^{sa} minal-Īmān, Ḥadīth No. 15
39. SIRRUL-KHILĀFAH, Rūḥānī Khazā'in, vol. 8, p. 399, Islam International Publications, 2009
40. Aṭ-Ṭabaqātul-Kubrā, Ibni Sa'd, part 2, p. 409, Dhikru Mann Rathan-Nabiyya^{sa}, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebenon, 1996
41. Şahīḥul-Muslim, Kitābuz-Zakāt, Bābu Faḍli mann Ḍamma ilā Şadaqati ghairihā min A'mālil-Birr, Ḥadīth No. 3374
42. Şahīḥul-Bukhārī, Kitābuş-Şaum, Bābur-Rayyāni liş-Şā'imīn, Ḥadīth No. 1897
43. Malfūzāt, vol. 4, p. 290, Islam International Publications
44. SIRRUL-KHILĀFAH, Rūḥānī Khazā'in, vol. 8, p. 355, Islam International Publications, 2009

This is one of a series of books aimed at educating the youth about prominent figures in Islam. In this particular book, you will learn about the closest friend of our Beloved Master the Holy Prophet Muḥammad^{sa}. You will be taken on a journey back in time to help you understand the type of society the Holy Prophet^{sa} lived in and the powerful contribution that his beloved friend made to Islam. Discover how he helped our Beloved Prophet^{sa} bring the light of faith to the world.