The Biography of

Hazrat Abu Bakr Siddiq رض

And

His Caliphate

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Publisher
Maktabah Payam-e-Amn
Nadwa road, Daliganj Lucknow-20 (U.P.) India

Name: **The Biography of Abu Bakr Siddiq And His Caliphate**
E-4

Writer:	**Mufti Muhammad Sarwar Farooqui Nadwi**
Publisher:	**Maktabah Payam-e- Amn** **Nadwa road, Daliganj Lucknow (U.P.) India**
Website:	**islamicjpamn.org**
Quantity:	**1000**
Year:	**2023**
Copyright:	**Maktabah Payam-e- Amn**
Email:	**jpa_lko@yahoo.com, ataullah2012@gmail.com**
Mobile:	**0091-9919045879, 9984490150**
Price:	**Rs./90**

Distributor

1. **Academy of Islamic Research & Publication, Nadwatul Ulama, P.O. Box- 119, Lucknow, U.P India (9889378176)**
2. **Aligarh Educational Book House, Muslim University Market , Aligarh 9358251117**
3. **Al Furqan Book Depot, Nazirabad-31, Lucknow (9936635816)**
4. **179 Kitab Market, Vazir Building, Bhendi Bazar, Mumbai-9322603836**
5. **Maktabah Shabab Jadeed, Nadwa Road, Lucknow (9198621671)**

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Foreword

Hazrat Maulana Saeedur Rahman Azmi Nadwi Hafizahullah

Rector: Darul Uloom Nadwat Ulema and Editor:
Al-Be'sat Al-Islami Nadwat Ulema Lucknow, India

بسم الله الرحمٰن الر حيم

In the name of Allah most Beneficent most Merciful

الحمد لله رب العالمين والصلا ة على سيد المر سلين،محمد وآله وصحبه اجمعين،اما بعد

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the leader of the Prophets and Messengers, Muhammad (Sallallahu Alayhi wa sallam) and upon his family, companions, and those who followed them with kindness until the Day of Judgment.

Da'wah (Preaching) is an essential duty of the Ummah (community). This Ummah is the best among all the Ummahs. Allah has stated in the Qur'an that this community has been established for the guidance of all humanity. The first Da'ee (preacher) Prophet Muhammad (Sallallahu Alayhi wa sallam) and the followers he prepared (i.e. Sahaba) cared for the whole of humankind; that is why, in a short span of time, they spread all over

the world and became the source of guidance for millions of human beings. Allah accepted their efforts so that He made them a role model for everyone till the day of judgement.

After the Sahaba (RA), Taba'een (those who came after the Sahaba), Tabe Taba'een (those who came after the Taba'een) and the later generations were born in different nations with the same consideration. Hence, they became a source of guidance for the diverse elements of society. That is why this religion has reached us today, and we are aware of its teachings and perform our duties to some extent, according to the will of Allah Almighty.

New techniques have been adopted in every age to impart the teaching of religion. Primarily using speech and writing, this responsibility has been fulfilled. What is communicated through speech has an immediate and instant effect. But those who are not present there are deprived of it. However, whatever is transmitted by writing and preserved in books can benefit for many years. With the grace of Allah, the entire history of Islam testifies to it.

I am glad that Maulana Mufti Muhammad Sarwar Farooqi Nadwi (President of Jamiat Payaam Amn, Lucknow) has been doing remarkable work in the field of Da'wah and reformation for a long time.

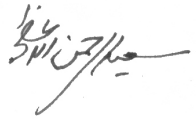
He is crusading with both speech and pen. He deserves applause from the Nadwa community and the entire community of Ulama (scholars) as well. The main idea in the Da'wah is to master the language of the community. Mufti Sahab is Acharya in the Hindi

language. He has set up a library of Islamic studies in Hindi.

Notably, he has written a voluminous exegesis of the Qur'an in Hindi, comprising seven volumes under the name of Tafseer Farooqi, in Urdu, under the name of 'Ma'ani Al Qur'an Al Kareem- Lafzi Rawaan Tarjumah wa Mukhtasar Tafseer', which is widely accepted. In the last few months, he has worked on a word for word Hindi translation of the Qur'an, which is ready for printing. He has written many other books to date, including *The Biography of Abu Bakr Siddiq (ra) and His Caliphate*, which is very useful for people of all walks.

May Allah Almighty give more strength and encouragement to Mufti Muhammad Sarwar Farooqi Nadwi, so that the series of the crusade with speech and pen will continue through him. And his grace, which is, in reality, the grace of Nadwatul Ulama, will continue.

By



Saeed-ur-Rahman Azmi Nadwi
Nadwatul Ulama, Lucknow
8 Shawwal 1441 AH (2 June 2020)

Introduction

بسم الله الرحمٰن الر حيم

In The Name of Allah, The Most Gracious, The Most Merciful.

الحمد لله رب العالمين والصلا ة على سيد المر سلين،محمد وآله وصحبه اجمعين،اما بعد

“Praise be to Allah, Lord of the worlds, peace and blessings of Allah be upon His Messenger.”

The status of the first Caliph, Abu Bakr Siddiq (RA), is the highest in the world after the Prophets. Therefore, the Ummah should be aware of his towering personality. Abu Bakr Siddiq (RA) is the lucky one who was the childhood friend and a companion of Allah's Messenger (Sallallahu Alayhi wa sallam).

He was fortunate enough to be the first to accept Islam among men. It was a sign of devotion and love for the Messenger of Allah (Subhanahu wa ta’ala) that he offered everything wholeheartedly for the service of the Apostle of Allah (Subhanahu wa ta’ala).

After accepting Islam, Abu Bakr Siddiq (RA) always showed great determination and perseverance in everything. He was a very sincere follower of the Prophet of Islam (Sallallahu Alayhi wa sallam).

Abu Bakr (RA) had moulded his life in the personality of the Prophet (Sallallahu Alayhi wa sallam).

He lived a very purposeful life and took every step meticulously. Whomever, he established a relationship with, it was only for the sake of Allah, and he put obedience to the Messenger (Sallallahu Alayhi wa sallam) in front of him in every matter.

His harshness and gentleness were all for Islam, and Islam was at the centre of all activities. Every page of his biography was full of excellent character, and every leaf was a heart-warming manifestation of his ability. His way of life, society, manners, every glimpse of his speech and character was an exhibition of obedience to Allah and the teachings of the Prophet (Sallallahu Alayhi wa sallam).

Allah says (interpretation of the meaning): "Establish the Prayer and pay the Zakat". The Prophet (Sallallahu Alayhi wa sallam) said that the difference between disbelief and Islam is Prayer.

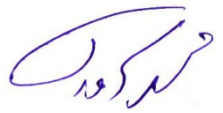
Abu Bakr Siddiq (RA) had firmly believed in Allah's command and the Prophet (Sallallahu Alayhi wa sallam) words. He fought against those who differentiated between the Prayer and the Zakat and said that they offer Prayers but would not pay the Zakat.

Abu Bakr Siddiq (RA) was of the view, and it was the correct view, that just as the Prayer is obligatory, so is the Zakat. A Muslim is the one who gives equal status to both and practises both. Whoever refuses to pay the Zakat, even if he prays regularly, war would be waged against them, and he (RA) fought with them. And he (RA) said, 'I will not let the religion decline while I am alive.'

There are many books on this subject. The book of the late Maulana Shah Moinuddin Ahmad Nadwi is Siyar Al-Sahaba, in which the incidents of many Sahaba (RA)

are mentioned. In this book, plenty of events have been taken from the book mentioned above because it contains historical records with proper references.

In the end, we are thankful to Mr. Fazuan Mohtashim Sahab, May Allah reward him according to His glory. This book aims to introduce the readers to the biography of Abu Bakr Siddiq (RA) in little time. We pray to Almighty Allah to accept this book and make it a source of guidance for humanity.



Muhammad Sarwar Farooqi Nadwi
Darul Uloom Nadwat Ulama Lucknow
24-04-2022

"In The Name of Allah, The Most Gracious, The Most Merciful."

Introduction of the first Caliph Hazrat Abu Bakr Siddiq (RA)

His name was Abdullah, Abu Bakr (RA) was his Kunniyah (teknonym), and Siddiq was his title. His father's name was Usman (RA), and his Kunniyah was Abu Qahafa. His mother's name was Salma, and her Kunniyah was Ummul Khair.

(Tabaqat Ibn Saad, Type one, vol 3, pg 119; Al-Isaba 4/22)

The father of Hazrat Abu Bakr Siddiq (RA)

His father, Abu Qahafa Usman bin Amir (RA), was one of the nobles of Makkah and was quite old. Therefore, Hazrat Abdullah (RA) states that when Rasoolullah (Sallallahu Alayhi wa sallam) migrated, I came to the house of Hazrat Abu Bakr (RA) in search of him (Sallallahu Alayhi wa sallam). Abu Qahafa (RA) was present there. When he saw Hazrat Ali (RA) passing by, he said furiously that these children had misguided his son.

Abu Qahafa (RA) remained faithful to his ancestral religion until the conquest of Makkah. After the conquest of Makkah, when the Messenger of Allah (Sallallahu Alayhi wa sallam) was present in the mosque, he visited the Prophet (Sallallahu Alayhi wa sallam) with his son Abu Bakr (RA).

Then the Apostle of Allah (Sallallahu Alayhi wa sallam), looking at his old age, said 'why was he troubled? I could have gone to meet him.' Then, Prophet (Sallallahu Alayhi wa sallam) touched his chest with great compassion and honoured him with Islam after the indoctrination of Kalimah.

Hazrat Abu Qahafa (RA) lived to a ripe age. He lived for sometime even after the demise of Rasoolullah (Sallallahu Alayhi wa sallam) and Abu Bakr (RA). Towards the end of life, he lost his sight and died at the age of ninety-seven in 14 AH. ***(Al-Isaba 4/222)***

The Mother of Hazrat Abu Bakr Siddiq (RA)

Hazrat Umm Al-Khair Salma Bint Sakhr (RA) had accepted Islam in the early days. A few of the companions had become Muslims before her. However, this group, small in member, could not express their Islam or openly invite the polytheists and the infidels to the religion. One day, with great insistence, Abu Bakr (RA) took permission from the Prophet (Sallallahu Alayhi wa sallam) and invited them to the word of Allah in public. He asked them to leave polytheism and idol worship and invited them to Islam. The disbelievers and the polytheists, who were not even acquainted with these words, became furious and beat Abu

Bakr Siddiq (RA) mercilessly. Eventually, the tribe of Banu Tamim, despite being polytheist, felt pity when they saw a member of their tribe in this situation. They rescued him from other polytheists and brought him home.

Despite the hardships, Hazrat Abu Bakr (RA) kept inviting his family members to Islam even at night. In the morning, after knowing the whereabouts of the Messenger (Sallallahu Alayhi wa sallam), he came to the house of Arqam (RA) with his mother. He told the Prophet of Allah that his mother was also present and asked him (Sallallahu Alayhi wa sallam) to explain Islam. Rasoolullah (Sallallahu Alayhi wa sallam) invited her to Islam, and she embraced it. ***(Al-Isaba 8/229)***

Ummul Khair (RA) too lived a long life. She lived till the Khilafah of Abu Bakr (RA) but died before her husband.

Hazrat Abu Bakr Siddiq's (RA) conditions before accepting Islam

Hazrat Abu Bakr Siddiq (RA) was a wealthy businessman before accepting Islam. He was famous for his truthfulness and trustworthiness. The people of Makkah considered him very reputable. During the days of ignorance, the amount of blood money used to get deposited with him. If it were deposited with someone else, the Quraish would not accept it. Even before accepting Islam, he despised liquor as much as he did after embracing it.

He had a special relationship with Rasoolullah (Sallallahu Alayhi wa sallam) since his childhood, and used to accompany him on most of his business trips.

The event of accepting Islam

When Allah conferred Prophethood on Rasoolullah (Sallallahu Alayhi wa sallam), and he (Sallallahu Alayhi wa sallam) secretly revealed this truth to sincere friends, Hazrat Abu Bakr (RA) was the first man to accept it and took the oath of allegiance. The experience of the earlier companionship had clarified the essence of prophecy in such a way that there was no waiting for the knowledge of the truth.

Scholars and Researchers have applied the concept of accepting Islam in this way; the mother of the believers, Khadijah (RA), is the first believer among women, Hazrat Ali (RA) among children, Hazrat Zayd bin Harisa (RA) among slaves and Hazrat Abu Bakr Siddiq (RA) among free and adult men. ***(Fath al-Bari 7/130)***

Da'wah of Abu Bakr (RA)

As soon as Hazrat Abu Bakr Siddiq (RA) became a Muslim, he started inviting others to religion. It was only at his invitation that Hazrat Usman bin Affan (RA), Hazrat Zubair bin Awwam (RA), Hazrat Abdul Rahman bin Auf (RA), Hazrat Saad bin Abi Waqqas (RA) and Hazrat Ali bin Abdullah (RA) accepted Islam. They became the brightest gems of the Islamic world. Hazrat Usman bin Mazoon (RA), Hazrat Abu Ubaidah (RA), Hazrat Abu Salamah (RA) and Hazrat Khalid bin Saeed

bin Aas (RA) entered the realm of Islam through Abu Bakr (RA) only.

These are the great Companions who are the stars of the galaxy of Islam, with Hazrat Abu Bakr Siddiq (RA). of the centre At Besides the public invitation, many blessed souls were getting attracted to Islam. So he built a small mosque in his house and used to worship Allah there with great humility. He (RA) was very kind-hearted. When he would recite the Holy Qur'an, tears would flow from his eyes, and people would gather to see him cry and were left impressed.

(Bukhari Bab Al-Hijratun Nabi wa Sahaba Ilal-Madinah vol 2,3)

The Makkan Life of Abu Bakr Siddiq (RA)

The Prophet (Sallallahu Alayhi wa sallam) continued to preach in Makkah for thirteen years, despite the persecution of the infidels. Hazrat Abu Bakr (RA), in this helpless phase, helped Rasoolullah (Sallallahu Alayhi wa sallam) through his life, wealth, opinion, and advice, and in every capacity. He remained a participant in the hardship and relief with the Apostle of Allah (Subhanahu wa ta'ala). The Prophet (Sallallahu Alayhi wa sallam) used to visit Abu Bakr (RA) every morning and evening and conduct the assembly for a long time. He used to accompany the Prophet (Sallallahu Alayhi wa sallam) during the visit to Arab tribes and even in the general gathering for preaching and introduce Rasoolullah (Sallallahu Alayhi wa sallam) to them.

Initially, in Makkah, the people who responded to the call to Tauheed included a large number of male and female slaves who were subjected to various forms of persecution due to the tyranny of their polytheistic masters. Hazrat Abu Bakr (RA) bought them from their

tyrant masters and set them free. Therefore, Hazrat Bilal (RA), Amir bin Fuhaira (RA), Nazira (RA), Nahdia (RA), Jariyah (RA), Bani Momal (RA) and Bint Nahdia (RA) etc., were saved by the efforts of Siddiq (RA).

Whenever the disbelievers attacked the Prophet (Sallallahu Alayhi wa sallam) during these days, the sincere loyalists would put themselves in danger and save him. Once Nabi (Sallallahu Alayhi wa sallam) was giving a speech in the Ka'bah, when the polytheists became very angry and beat him (Sallallahu Alayhi wa sallam) so hard that he (Sallallahu Alayhi wa sallam) fainted. Hazrat Abu Bakr (RA) went ahead and said, "Allah will deal with you. Will you kill Him just because he (Sallallahu Alayhi wa sallam) talks about just one God?"

(Fath al-Bari 7/129, Bukhari Baab Ma Laqiyannabi Wa Ashaba Minal Mushrikeen Bi Makkah,)

In the same way, one day Rasoolullah (Sallallahu Alayhi wa sallam) was praying when Uqba Ibn Abi Mu'ait put his sheet round the Prophet's (Sallallahu Alayhi wa sallam) neck and squeezed it hard. Abu Bakr (RA) came and pulled Uqba away from the Prophet (Sallallahu Alayhi wa sallam) and said, "Do you want to kill a man just because he says: 'My Lord is Allah, and he has brought forth to you the evident signs from your Lord?" ***(Bukhari h# 3678)***

Emigration to Abyssinia (Ethiopia)

The relationship between the Prophet (Sallallahu Alayhi wa sallam) and Hazrat Abu Bakr (RA) was established in Makkah. Hazrat Ayesha (RA), the daughter of Hazrat Abu Bakr (RA), got married to the Prophet (Sallallahu Alayhi wa sallam) but, the consummation took place two years after the migration.

Initially, the polytheistic Quraish did not pay any attention to the small group of Muslims. But when they saw that their number was increasing day by day and the sphere of influence of Islam was expanding, they worked hard to thwart this movement. All possible forms of persecution began to take place. When the Holy Prophet (Sallallahu Alayhi wa sallam) found his loyalists suffering, he allowed the oppressed to migrate to Abyssinia. Consequently many Muslims migrated to Abyssinia.

Hazrat Abu Bakr Siddiq (RA) was not safe from this persecution, despite his personal influence and honourable family background. So when Hazrat Talha bin Abdullah (RA) accepted Islam due to his preaching, Naufal bin Khuwailid, the Uncle of Talha (RA), tied the two together and beat them. Still, Abu Bakr's (RA) family did not support him. Forced, he (RA) took permission from the Prophet (Sallallahu Alayhi wa sallam), and set out for Abyssinia with bag and baggage. When he reached the place of Barak al-Naima, he met Ibn ad-Daghina, a tribal chief. He asked, "Where do you intent to go?" He said that the nation had expelled me. Now I wish to go to another country and worship Allah freely.

Ibn ad-Daghina's announcement

Ibn ad-Daghina said, "A man like you will not go out. You reach out to the poor and helpless, you take care of your relatives, are hospitable, and help the needy. Come back with me and worship your Lord in your own country." So he (RA) returned to Makkah with Ibn ad-Daghina. Ibn ad-Daghina declared among the Quraish that Abu Bakr (RA) was under his protection from that day. He told the Makkan not to deport a person who takes

care of the needy, looks after relatives, is hospitable and helps people in times of crisis.

The Quraish accepted Ibn ad-Daghina's protection but demanded he persuade Abu Bakr (RA) to offer prayers and recite the Qur'an in his house whenever and however he wished. They would not allow him to offer prayers outside the house.

Restrictions on Namaaz

Hazrat Abu Bakr Siddiq (RA) had built a mosque in his courtyard for the worship of Allah. The infidels also objected to this. They informed Ibn ad-Daghina that they agreed for his protection to Abu Bakr (RA) on the condition that he (RA) would perform his religious duties in secret. But he had built a mosque in the house and offered prayers with a proclamation.

They were afraid their women and children would be affected and become disillusioned with their ancestral religion. Therefore, he was to refrain from it. Otherwise, he would have to absolve him of responsibility.

Ibn ad-Daghina went to Abu Bakr Siddiq (RA) and said, you know the conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the Arabs saying that Ibn Ad-Daghina gave the pledge of protection to a person and his people did not respect it." Abu Bakr said (RA), "I revoke your pledge of protection and am satisfied with Allah's protection." ***(Bukhari H# 2297, 3905)***

Intention to Emigrate

As the persecution of the infidels and polytheists became more evident day by day, he (RA) again intended to emigrate. By that time, the land of Madinah had been illuminated by the light of Islam. It had sheltered the persecuted Muslims with great sincerity and love. Therefore, this time he (RA) decided Madinah as his destination and started preparing for the migration. Still, the Prophet (Sallallahu Alayhi wa sallam) commanded not to act hastily, for Allah had not yet commanded him to emigrate.

Hazrat Abu Bakr Siddiq (RA) asked in amazement: "May my father be sacrificed for your sake, do you really expect that?" Allah's Messenger (Sallallahu Alayhi wa sallam) replied in the affirmative. He said, "O Messenger of Allah (Subhanahu wa ta'ala), will I have the honour of accompanying you." He (Sallallahu Alayhi wa sallam) said, "Yes! You will accompany me." After this good news, he (RA) postponed his intention and waited for four months.

Emigration with Prophet
(Sallallahu Alayhi wa sallam)

Hazrat Ayesha (RA) states that Rasoolullah (Sallallahu Alayhi wa sallam) used to visit Hazrat Abu Bakr Siddiq (RA) every morning and evening. One day, Allah's Messenger (Sallallahu Alayhi wa sallam), came with his head and a part of his face covered with a cloth at an hour he never used to come.

The Prophet (Sallallahu Alayhi wa sallam) entered and told Abu Bakr (RA), "Let those who are with you, go out." Abu Bakr (RA) replied, "(There is no stranger); they

are your family." The Prophet (Sallallahu Alayhi wa sallam) said, "I have been allowed to leave (Makkah)."

Abu Bakr (RA) asked to accompany him. The Prophet (Sallallahu Alayhi wa sallam) said, "Yes,". Abu Bakr (RA) got ready quickly as he was waiting for this moment for the last four months. Mother of believers Ayesha (RA) and Asma (RA) prepared the baggage and put their food in a leather bag. And Asma bint Abu Bakr (RA) cut a piece of her girdle (waist-belt) and tied the mouth of the leather bag with it. That is why she was called Dhat an Nitaqain (meaning a woman who has two waist-belts). Abu Bakr (RA) had already prepared two camels. He offered one to Allah's Messenger (Sallallahu Alayhi wa sallam) and rode on the other. This is how they emigrated to Madinah. *(Bukhari H# 5807)*

Stay at the cave of Saur

The first destination of this caravan was the cave of Saur. Hazrat Abu Bakr (RA) entered the cave first and prepared it, closing the holes he saw. Then he asked Rasool e Kareem (Sallallahu Alayhi wa sallam) to come inside. He (Sallallahu Alayhi wa sallam) entered the cave and rested his head on his friend's lap. Coincidentally, in the same condition, a poisonous snake came out of a hole that had been left open.

But this loyal servant did not want to disturb his master's comfort and put his own life in danger. Abu Bakr (RA) covered this hole with his foot and was bitten by the snake.

He did not take his foot out of that snake hole as he knew Muhammad (Sallallahu Alayhi wa sallam) was sleeping. The pain caused by the snake bite was so intense that the tears started flowing out of his eyes, and when tears dropped on the cheek of Muhammad (Sallallahu Alayhi wa sallam), he woke

up. Seeing his sincere friend restless, he (Sallallahu Alayhi wa sallam) said, "What is the matter Abu Bakr?"

He said, "Let my father be sacrificed for you. The snake has bitten me." The Prophet (Sallallahu Alayhi wa sallam) rubbed his saliva on the place where the snake had bitten and the antidote removed the poison.
(Zarqani, p. 389, Bukhari, Baab Bunyanul Ka'bah, Baab Hijratun Nabi wa Ashaba Ilal Madinah)

News of the events in Makkah

Hazrat Abu Bakr Siddiq (RA) had instructed his son Abdullah (RA) to visit them at night and keep them informed of the day's events in Makkah. Likewise, he had directed his freed slave, Amir bin Fuhaira (RA), to graze a flock of milch sheep for them, and he used to take those sheep to them a little while after nightfall.

He would then call the herd away when it was still dark to the footsteps of the cave so that the footmarks would disappear and no one would get suspicious. That way, both would have fresh milk each night. They remained in this state for three days and three nights and carried the operation so carefully that the Quraish had no suspicion.

During this period, even the infidels were not unaware of their efforts. On the same day the Prophet (Sallallahu Alayhi wa sallam) migrated, the Assembly of Quraish had issued a decree for the murder of Rasoolullah (Sallallahu Alayhi wa sallam), and all the necessary measures had been taken. Therefore, Abu Jahl and others laid siege on Prophet's house at night, but when they

entered the house at the appointed time, they couldn't find him (Sallallahu Alayhi wa sallam).

They went to Abu Bakr Siddiq's (RA) residence and inquired Asma of her father. When she showed ignorance, Abu Jahl became enraged and slapped her hard. He was convinced that both of them had left together. ***(Seerat Ibn Hisham 1/269)***

Announcement of reward on Rasoolullah
(Sallallahu Alayhi wa sallam)

The Quraish were furious at their failure. So they announced that whoever would arrest the Prophet (Sallallahu Alayhi wa sallam) and bring him back, would be rewarded with one hundred camels. Many brave people, filled with religious fervour and in the greed of reward, began their search for the Messenger (Sallallahu Alayhi wa sallam).

An extensive search operation was started, where no place in human settlement, the desert, the forest, and the mountains around Makkah were spared. One group even drew close to the cave. At that time, Hazrat Abu Bakr Siddiq (RA) became restless and sad. He said, "If they look down, they will see us." The Prophet (Sallallahu Alayhi wa sallam) consoled him and said, "Don't be sad, we are not only two, a third (Allah) is with us. ***(Muslim, Baab Fazaail Abu Bakr)***

Allah Almighty then descended tranquillity upon the heart of Abu Bakr Siddiq (RA), and he became fearless. Look at Allah's power that the infidels had reached the cave but couldn't realize they were inside.

The Horse of Suraqa bin Malik

On the fourth day, the caravan moved forward. Now it had four people instead of two. Hazrat Abu Bakr (RA) took his freed slave Amir bin Fuhaira (RA) for the services during the journey. Abd ibn Ariqat would show the way forward. Hazrat Abu Bakr (RA) would sometimes move forward and sometimes backward for security purpose. On the way, Suraqa bin Malik followed them, and Abu Bakr (RA) said, 'We have been discovered, O Allah's Messenger (Sallallahu Alayhi wa sallam)!'

He (Sallallahu Alayhi wa sallam) said, 'Don't grieve for Allah is with us.' The Prophet (Sallallahu Alayhi wa sallam) invoked evil on him (i.e. Suraqa), and so the legs of his horse sank into the earth up to its belly. Suraqa drew a lot through divining arrow but got the response to give up this pursuit.

He didn't agree and moved ahead. Then the same things happened. Finally, he was forced to call for peace and return. ***(Bukhari H# 3615)***

Conditions of journey

Hazrat Abu Bakr Siddiq (RA) met many acquaintances who did not know the Prophet (Sallallahu Alayhi wa sallam) along the way. They used to ask Abu Bakr (RA)! Who is this with you? He would answer that he was his leader. Thus ended the first part of the journey.

Hazrat Abu Bakr (RA) prepared the floor under the shade of a rock so that Nabi (Sallallahu Alayhi wa sallam) could rest. He then went out in search of food.

Coincidentally, a shepherd was approaching from the rock. Abu Bakr (RA) asked, "Whose goats are these?" He told them the name. Then he (RA) asked if there was a milch goat in it. He said yes. The Prophet (Sallallahu Alayhi wa sallam) said, "Would you give us milk?" He nodded in affirmation. Then he (Sallallahu Alayhi wa sallam) instructed the shepherd first to clean his hands and the udder thoroughly. He then milked as instructed. Abu Bakr (RA) mixed some water to cool it, filtered it with a cloth and presented it before Rasoolullah (Sallallahu Alayhi wa sallam), which he drank and walked on.

Near Madinah

In this way, this small caravan escaped from the clutches of enemies. It reached near Madinah on the twelfth Rabi-ul-Awwal in the fourteenth year of Nubuwwah (Prophethood). The Ansar (people of Madinah) knew about the departure of Rasool e Kareem (Sallallahu Alayhi wa sallam). They were anxiously awaiting his arrival in the city.

When the Messenger (Sallallahu Alayhi wa sallam) arrived near Madinah, the Ansar went out to greet and welcome them and proceeded towards the city of Quba. The Holy Prophet (Sallallahu Alayhi wa sallam) ordered the procession to turn to the right and settle in Bani Amr bin Auf.

Ansar, here, started coming in groups to meet him (Sallallahu Alayhi wa sallam). Rasool e Kareem (Sallallahu Alayhi wa sallam) sat down and kept silent, and Hazrat Abu Bakr (RA) stood up to receive the people. Many Ansar who had not seen the Prophet (Sallallahu Alayhi wa sallam) earlier started to gather around Abu Bakr (RA) by mistake. When the sunshine fell on Allah's Messenger

(Sallallahu Alayhi wa sallam), and Abu Bakr (RA) came forward and shaded him with his sheet only then people could distinguish Abu Bakr (RA) and the Prophet (Sallallahu Alayhi wa sallam). ***(Bukhari h# 3906)***

Stay at Quba

Rasool e Akram (Sallallahu Alayhi wa sallam) stayed at Quba for a few days and came to Madinah. He became a guest of Hazrat Abu Ayyub Ansari (RA). Abu Bakr (RA) also came with him and stayed in the house of Hazrat Kharija bin Zayd Ibn Abi Zuhair (RA). After a while, his family members also came to Madinah with Hazrat Talha (RA).

But the climate of Madinah proved very unfavourable for the Muhajireen (migrants), especially Hazrat Abu Bakr (RA). He suffered from such a high fever that he became hopeless. Once Hazrat Ayesha (RA) asked him about his condition, he recited a poem at that time, which means;

"Everybody is staying alive with his People, yet Death is nearer to him than His shoelaces."

Hazrat Aisha (RA) came to the Apostle (Sallallahu Alayhi wa sallam) and explained her father's condition. Rasoolullah (Sallallahu Alayhi wa sallam) immediately raised his hands in supplication and said:

"O Allah! Make us love Madinah as we love Makkah or even more than that. O, Allah! Give blessings in our Sa' and our Mudd (measures symbolizing food) and make the climate of Madinah suitable for us, and divert its fever towards Aljuhfa." Allah accepted the Prayer, and

Abu Bakr (RA) got well. The climate of Madinah became more welcoming for the refugees than Makkah.

Establishing brotherhood

After reaching Madinah, Rasool e Kareem (Sallallahu Alayhi wa sallam) established brotherhood between the Muhajireen (migrants) and the Ansar (helpers) to remove the alienation between them.

Special attention was paid towards their status and reputation in establishing the fraternity. Therefore, Hazrat Abu Bakr's (RA) was established with Hazrat Harisa bin Zuhair (RA), who was a respected personality in Madinah.

Land for construction of Masjid Nabawi

Madinah was the land of freedom for Islam. The adherents of Tauheed, who had been scattered here and there for fear of the infidels, gradually began to gather at this centre. Now they had the opportunity to worship the true God with freedom and in congregation. Keeping this in mind, the Prophet (Sallallahu Alayhi wa sallam) came up with an idea to build a mosque.

The land chosen for it belonged to two orphan boys. They and their guardian insisted on gifting it. But Rasoolullah (Sallallahu Alayhi wa sallam) disliked the idea and asked Abu Bakr (RA) to pay for it.

Thus, after reaching Madinah, Siddiqe Akbar (RA) was the first to begin the act of generosity for Islam. Besides this, he also actively participated in construction along with the youth.

Farewell Hajj

In the tenth year of migration, the Prophet (Sallallahu Alayhi wa sallam) went for the farewell Hajj. Hazrat Abu Bakr (RA) was with him. After returning from this journey, he (Sallallahu Alayhi wa sallam) gave a detailed sermon. He said that God had given a servant a choice between the world and the Hereafter, but he preferred the Hereafter to the world.

When Hazrat Abu Bakr (RA) heard this, he began to cry. The people were astonished as they could not comprehend why he was crying at that moment. Actually, through his foresight, he had realized that the servant was none other than Allah's Messenger (Sallallahu Alayhi wa sallam) himself. ***(Bukhari H# 3654)***

Therefore, it was only after this speech that the Prophet (Sallallahu Alayhi wa sallam) became ill. His illness reached the level that he could not go to the mosque and ordered Abu Bakr (RA) to lead the Prayer.

Abu Bakr Siddiq (RA) became Imam

When Hazrat Abu Bakr Siddiq (RA) was selected for the Imamate, Ayesha (RA) thought some people might become jealous. Therefore, she and with her persuasion, Hafsa (RA) said to the Prophet (Sallallahu Alayhi wa sallam) that Abu Bakr (RA) is very kind-hearted, so you should give this position to Umar (RA), but the Allah's Apostle (Sallallahu Alayhi wa sallam) insisted on Abu Bakr (RA) and said sternly, "You (women) are the ones who wanted to deceive Yusuf."(Alayhis Salam)

Rasoolullah (Sallallahu Alayhi wa sallam) commanded for Imamate before his death

When Hazrat Abu Bakr (RA) was informed of this command of the Prophet (Sallallahu Alayhi wa sallam), he asked Hazrat Umar (RA) to lead the Prayer. Then Umar (RA) replied, "You deserve it more than me." Abu Bakr (RA) continued to lead the prayers since then.

One day he was leading the Prayer as usual, and the Messenger of Allah (Sallallahu Alayhi wa sallam) came. Upon seeing Nabi (Sallallahu Alayhi wa sallam), he (RA) wanted to retreat, but the Apostle (Sallallahu Alayhi wa sallam) stopped him with a gesture and sat on his right side and offered Prayer.

Imamate on the day of demise of Rasoolullah (Sallallahu Alayhi wa sallam)

When the Prophet (Sallallahu Alayhi wa sallam) passed away on Monday, the twelfth of Rabi-ul-Awwal, Abu Bakr (RA) was leading the Prayer. Nabi (Sallallahu Alayhi wa sallam) lifted the curtain of his room next to the Masjid and smiled.

Abu Bakr (RA) thought that Rasoolullah (Sallallahu Alayhi wa sallam) wanted to lead the congregation, so he tried to step back. But Allah's Messenger (Sallallahu Alayhi wa sallam) gestured to complete the Prayer. Since the Prophet (Sallallahu Alayhi wa sallam) seemed to be recovering from the disease, Abu Bakr (RA) took the permission to visit his wife, Kharija bint Zuhair, at a place named Sunh.

When Hazrat Abu Bakr Siddiq (RA) returned, Rasoolullah (Sallallahu Alayhi wa sallam) had passed away, and there was an uproar at the door of the Masjid. He did not speak to anyone and went straight to his daughter and Prophet's wife Ayesha's (RA) house, who was nursing Allah's Apostle during illness.

Abu Bakr (RA) uncovered his (Sallallahu Alayhi wa sallam) luminous face, knelt and kissed his forehead, and started weeping. Then he (RA) said, "Let my father and my mother be sacrificed for you, O Allah's Prophet (Sallallahu Alayhi wa sallam)! Allah will not combine two deaths on you. You have died the death which was written for you."

Umar (RA)'s grief

Then Abu Bakr (RA) came out and saw Hazrat Umar (RA) was addressing the people in grief and anger. Umar (RA) was not in a state to accept the demise of the beloved Prophet (Sallallahu Alayhi wa sallam) and said that he would severe the neck of anyone who merely mentions the Prophet's (Sallallahu Alayhi wa sallam) death. Abu Bakr (RA) told him to sit down, but Umar (RA) refused. Then Abu Bakr (RA) stood up and started his speech. So the whole assembly ran towards him, and Hazrat Umar (RA) was left alone.

The Speech of Abu Bakr (RA)

Abu Bakr (RA) said, "Whoever amongst you worshipped Muhammad (Sallallahu Alayhi wa sallam), then Muhammad (Sallallahu Alayhi wa sallam) is dead. But whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an

Apostle and indeed (many) Apostles have passed away before him (Sallallahu Alayhi wa sallam) " ***(Qur'an 3.144)***

The speech was so heartwarming that everyone's heart was assuaged. Especially the verse he (RA) recited was so timely that whoever heard it started reciting it. Hazrat Abdullah (RA) says: "By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abu Bakr (RA) recited." ***(Bukhari H# 1241, 3667)***

Tribulation of the Khilafah

As soon as the news of the demise of the Prophet (Sallallahu Alayhi wa sallam) spread, the conspiracy of the hypocrites arose in Madinah. The Ansar gathered in Saqifa Bani Saa'ida and started a discussion on Khilafah. When the Muhajireen got the news, they, too, gathered. The matter reached such a point that if Abu Bakr Siddiq (RA) and Umar Farooq (RA) were not informed in time, the situation could have taken an ugly turn.

The Muhajireen and the Ansar, who had lived like brothers in the life of Rasoolullah (Sallallahu Alayhi wa sallam), would have clashed. The lamp of Islam would have extinguished forever. But Allah had to enlighten the whole world with the light of Tauheed. Therefore, He created gems like Abu Bakr (RA) and Umar (RA).

Disagreement between the Ansar and the Muhajireen

Hazrat Abu Bakr (RA) reached Saqifa Bani Saa'ida with Hazrat Umar (RA). The Ansar suggested that one leader should be from them, and one should be from the

Muhajireen. Obviously, what could be the result of this dilemma? It was possible to hand over the Caliphate permanently to the Ansar only. Still, at that time, the Arab tribes, especially the Quraish, could not have obeyed them. Then there were two groups among the Ansar, Aus and Khazraj, and there was no consensus among them.

With this in mind, Hazrat Abu Bakr (RA) said, "We provide the overall leaders, and you provide the ministers." Then Khabab bin Al-Munzir Ansari (RA) spoke: 'By Allah! No. May one leader be ours, and one is yours.' Hazrat Abu Bakr (RA), seeing this enthusiasm, gently acknowledged the virtues of the Ansar and said:

"O, people! I do not deny your merits, but in fact, all the Arab will not accept the leadership of anyone but the Quraish.

Then the Muhajireen are more privileged than you because of their precedence in Islam and family ties to the Messenger of Allah (Subhanahu wa ta'ala). Abu Ubaidah Ibn Jarrah (RA) and Umar ibn al-Khattab (RA) are present here. You can swear allegiance to whomever you want."

But Umar (RA) stepped forward and put his hand in the hand of Abu Bakr (RA) himself and said: No, we swear allegiance to you because you are our leader, the best of us and Rasoolullah (Sallallahu Alayhi wa sallam) loved you the most.

Since, no older and reputable person was present in the assembly than Hazrat Abu Bakr (RA), this turned out to be the best choice. Everybody rushed to swear allegiance to him. In this way, the rising storm of chaos was stopped in time, and the people began to prepare for the burial of Allah's Apostle (Sallallahu Alayhi wa sallam).

After completing this duty, a public meeting was held in the Masjid on the second day, and Hazrat Abu Bakr Siddiq (RA) sat on the pulpit and explained his future plan in these words:

The allegiance on the second day and the speech

"O people, I have been appointed over you, though I am not the best among you. If I do well, then help me; and if I act wrongly, then correct me.

Truthfulness is synonymous with fulfilling trust, and lying is equivalent to treachery. The weak among you are strong in my sight until I return to them what is rightfully theirs, Insha Allah. And the strong among you are deemed weak by me until I take from them what is rightfully (someone else's), Insha Allah. No group of people abandons jihad in the path of Allah, except that Allah makes them suffer humiliation. In a nation where immorality becomes common, Allah inflicts them with widespread calamity. Obey me so long as I obey Allah and His Messenger (Sallallahu Alayhi wa sallam). And if I disobey Allah and His Messenger (Sallallahu Alayhi wa sallam), then I have no right to your obedience. Stand up now to pray; may Allah have mercy on you."

[Al-Bidaayah wan-Nihaayah (6/305,306)]

The incident of allegiance of Hazrat Ali (RA)

All the Muslims took the oath of allegiance of Hazrat Abu Bakr (RA), and his Caliphate was established. However, Hazrat Ali (RA) and some of his other companions delayed their allegiance for a few days. This

delay has created strange topics of discussion in the history of Islam, the details of which are beyond summary.

However, Hazrat Ali's (RA) righteous heart was free from any personal motive. So, it is not conceivable that any hidden desire would have kept him from deviating from most Muslims for six months. Therefore, it should be seen what reason Hazrat Ali (RA) himself gave for this delay. Ibn Saad narrates:

It is narrated on the authority of Muhammad ibn Sireen that when Abu Bakr (RA) was sworn in, Ali (RA) delayed it and stayed at home. Abu Bakr (RA) asked, what is the cause of the delay? Do you dislike my Khilafah? Ali said, "I do not dislike your Khilafah, but I have sworn that I will cover myself except for the prayers until I collect the Qur'an."

It is clear from this tradition that what the actual reason for the delay was. The issue of Bagh-e-Fadak and the inheritance may be another reason (which we will discuss later). So Hazrat Ali (RA) called Hazrat Abu Bakr (RA) alone and confessed that he did not envy Abu Bakr's (RA) grace and honour.

Hazrat Ali (RA) said to him in such a way that Abu Bakr's (RA) eyes filled with tears. He said: By the One in Whose Hand is my soul, kinship with the Messenger of Allah (Subhanahu wa ta'ala)is dearer to me than kinship with my own people. As for this dispute between you and me related to these properties, I have not deviated from the right path regarding them.

In this way, there remained no malice in their heart. After the Zuhr prayer, Hazrat Abu Bakr (RA) invited Hazrat Ali (RA) in public. Then he acknowledged

Abu Bakr's (RA) grace and honour in a marvellous manner. ***(Muslim H# 4580)***

Important decisions of Abu Bakr (RA)

As soon as Hazrat Abu Bakr Siddiq (RA) assumed Khilafah, a mountain of troubles and perils began to appear in front of him. On one hand, the false claimants of Prophethood were standing up. On the other hand, a group of apostates of Islam was raising the banner of rebellion. The deniers of the Zakat were also creating upheaval.

Along with these difficulties, there was also the campaign of Hazrat Usama bin Zaid (RA), about whom Rasoolullah (Sallallahu Alayhi wa sallam) had predicted that he would invade As-Shaam (the region surrounding Syria, Jordan, Palestine) during his lifetime. The Companions suggested we should postpone this campaign. First, apostates and false claimants of Prophethood should be eradicated. But the first Caliph did not like to delay the Prophet's (Sallallahu Alayhi wa sallam) intention, and the army prepared at the behest of Rasoolullah (Sallallahu Alayhi wa sallam) to confront Rome should move somewhere else. So he (RA) said angrily, "By Allah! If Madinah is emptied of men in such a way that the beasts start to attack me, I won't stop this campaign. ***(Tareekh e Khulafa pg 71)***

The expedition of Usama bin Zaid (RA)

The first Caliph, despite the dangers and difficulties, commanded Hazrat Usama (RA) to leave. Abu Bakr (RA) went out to bid the men of Usama's (RA) army farewell and then walked alongside them as they departed for their expedition. Since Abu Bakr (RA) had chosen to walk, Usama

(RA), who was riding a horse, turned to him and said: "O Khalifa of Allah's Messenger (Sallallahu Alayhi wa sallam)! You will ride, or I will come down." Abu Bakr (RA) responded, "What is wrong with that if I get my feet covered in dust as I walk in the way of Allah?" *(Tareekh e Tabari 4/46)*

Hazrat Usama's (RA) expedition set off and reached the boundaries of As-Shaam. It fulfilled the goal of avenging Zaid bin Harisa (RA) and returned with a resounding victory in just forty days. Hazrat Abu Bakr (RA) and other Sahaba (RA) went outside of Madinah and greeted them with great zeal.

False claimants of Prophethood

Some claimants of Prophethood had been born in the lifetime of the Prophet (Sallallahu Alayhi wa sallam). Thus, Musailima Kazzab had claimed Prophethood in 10 AH. He wrote a letter to Rasoolullah (Sallallahu Alayhi wa sallam) stating that "I have been given a share with you in this matter (Prophethood). Half the earth belongs to us and a half to you." However, Allah's Apostle (Sallallahu Alayhi wa sallam) replied: "From Muhammad, the Messenger of Allah (Sallallahu Alayhi wa sallam), to Musailima, the arch liar, peace be upon those who follow Allah's guidance. The earth belongs to Allah, Who bequeaths it to whom He wills amongst His servants. And the good ending is for those who fear Allah." *(Tareekh e Tabari pg#1749)*

But after Allah's Apostle (Sallallahu Alayhi wa sallam), more false claimants of Prophethood started to emerge, and they were gaining clout day by day. Therefore, Tulaiha bin Khuwailid had raised the knowledge of

Prophethood around him. The Banu Ghatfan were on his side, and Ainiya ibn Hasan Fazari was their leader.

Aswad Al Ansi in Yemen and Musailima ibn Habib had claimed Prophethood in Yamamah. This deviation had become so common that women also began to claim Prophethood. So Sajah bint Harisa vociferously declared Prophethood. Her main propagator was Ash'ath bin Qais. Sajah finally married Musailima to strengthen her power. This disease spread like an epidemic to all Arabs. There was an urgent need to counter it. So Abu Bakr Siddiq (RA) paid particular attention to it and consulted with the Companions as to which one would be more suitable for this campaign.

Hazrat Ali's (RA) name was mentioned, but he was aloof from all worldly affairs till that time. So the lot was drawn, and the name of Hazrat Khalid bin Waleed (RA) came out. So he went with Hazrat Sabit bin Qais Ansari (RA) along with a group of Muhajireen and Ansar to suppress the claimant of Prophethood. *(Tareekh e Tabari pg 1887)*

Fight against those who claim to be prophets

Khalid bin Waleed (RA) first attacked the group of Tulaiha and killed his followers. He arrested Ainiya bin Hassan and sent him to Madinah with the prisoners. Ainiya accepted Islam after reaching Madinah. But Tulaiha escaped to As-Shaam and, from there, sent two poems as an apology and reverted to Islam and entered the circle of believers. *(Tareekh e Yaqoobi 2/145)*

Hazrat Sharjeel bin Hasna (RA) was sent to crush Musailima Kazzab. Still, before he could begin to attack, Hazrat Khalid bin Waleed (RA) was sent to help him. So he defeated Maja'h. After this, they confronted Musailima. Musailima fought hard with his followers, and a large number of Muslims were martyred, including numerous Huffaaz e Qur'an (those who had memorized the Qur'an). In the end, Muslims came out victorious, and Hazrat Wahshi (RA) killed Musailima. Musailima's wife, Sajah, a self-declared prophet, fled to Basra and died a few days later.

Aswad Al Ansi had declared himself as a prophet when Rasoolullah (Sallallahu Alayhi wa sallam) became ill. His power increased during the time of Abu Bakr (RA). He was killed in the state of intoxication by Qais bin Makshooh (RA) and Fairuz Dailami (RA). ***(Tareekh e Tabari pg 1763)***

Hazrat Abu Bakr's (RA) war against apostates

After the demise of Allah's Messenger (Sallallahu Alayhi wa sallam), many Arab chiefs apostatized, and each became the king of his circle. So Noman ibn Munzir rose in Bahrain, Laqit ibn Malik revolted in Oman, and many kings were established in the Kanda region. Therefore, Hazrat Abu Bakr paid attention to this after he finished dealing with false Prophets. He (RA) sent Alaa ibn Hazrami (RA) to Bahrain and dismantled Noman ibn Munzir. In the same way, he (RA) sent Huzaifa ibn Muhsin (RA) to kill Laqit ibn Malik. Thus the land of Oman was cleansed. Hazrat Ziyad bin Labeed (RA) was sent to suppress the kings of Kanda.

(Tareekh e Tabari pg 1863)

The war against the deniers of Zakat

Apart from the claimants of Prophethood and apostates, there was a third group of Zakat deniers. Since this group called themselves Muslims and refused to pay Zakat only, there was disagreement among the Sahaba (RA) about raising the sword against them. Hence, senior like Umar (RA) asked Abu Bakr Siddiq (RA) how could he fight against a group who profess monotheism and the Prophethood and deny only Zakat.

But the first Caliph's (RA) unshakable intention was not affected by the difference of opinions. Hazrat Abu Bakr (RA) said clearly that, "By Allah! If even a kid of the goat that was given during Allah's (Subhanahu wa ta'ala) and now someone refuses to give it, I will wage jihad against him." Consequently, after a little warning, all the deniers of Zakat came to the Khilafah court with their Zakat. Then Umar (RA) also had to accept the insight of Abu Bakr Siddiq (RA). ***(Tareekh e Tabari pg 1863)***

The task of compiling the Qur'an

Many memorizers of the Qur'an were martyred in the battles, especially in the bloody battle of Yamamah. Umar (RA) feared that if such martyrdom continued, a significant chunk of the Qur'an would be lost.

Therefore, he requested the first Caliph (RA) to compile the Qur'an. Hazrat Abu Bakr Siddiq's (RA) initial impression was how he could do what was not done by Rasoolullah (Sallallahu Alayhi wa sallam). Hazrat Umar (RA) said that this was a noble job. Umar (RA) kept on urging Abu

Bakr (RA) to accept his proposal till Allah opened Abu Bakr's (RA) chest for it.

So he ordered Zaid ibn Sabit (RA), who was a scribe in the time of Prophethood, to compile the Qur'an. Initially, he was also hesitant about this work but soon understood the wisdom behind it. He then carefully gathered miscellaneous parts of the Surahs and compiled them in the form of a book. ***(Bukhari H# 4986)***

Mutual sequence and names of the Surahs

A common misconception about the compilation of the Qur'an floats that the Qur'anic verses and Surahs were not arranged in the same order, and they weren't given any name during the Prophethood.

Therefore, during the Caliphate of Abu Bakr (RA), the same verses and Surahs were compiled. But this is a bad blunder. In fact, just as every verse and Surahs of the Qur'an was revealed, their arrangement and the names were also revealed. Rasoolullah (Sallallahu Alayhi wa sallam) himself had accomplished all the tasks in his life.

The method of writing in the Prophetic era

The verses of the Qur'an were usually revealed when a special event and need arose. The Sahaba (RA) would write them down on a palm branch, bone, animal hide, or papyrus according to Rasoolullah's (Sallallahu Alayhi wa sallam)

instructions. After one Surah was finished, it would be called by a particular name, and another would be started.

Sometimes two Surahs were revealed simultaneously, and the Prophet (Sallallahu Alayhi wa sallam) would ask to write them separately. Therefore, the verses and Surah were written, arranged and named during his (Sallallahu Alayhi wa sallam) lifetime.

It is mentioned in the ahadees that the Prophet (Sallallahu Alayhi wa sallam) recited so-and-so surahs in Prayer or recited from this Surah to that Surah. It is mentioned in Bukhari that Nabi (Sallallahu Alayhi wa sallam) recited Surah Al-Baqarah, Ale-Imran and An-Nisa in the Prayer. We find the mention of Surah Fatiha and Ikhlas in all books of ahadees. Allama Hafiz Ibn Hajar (RA) in his commentary of Bukhari says:

"Allah Almighty has stated in the Qur'an that the Qur'an is compiled in the scrolls (Surah Bayyinah v 2). The Qur'an was written in the scrolls but was scattered. Hazrat Abu Bakr (RA) compiled it in one place. It remained safe after him till Hazrat Usman (RA) even made several copies of them and sent them to different cities. ***(Fath ul Bari 9/10)***

Mushaf e Siddiqi

The manuscript of Hazrat Zaid bin Sabit (RA) was preserved in the treasury of Hazrat Abu Bakr (RA). After that, it came under the control of Hazrat Umar (RA). Hazrat Umar (RA) gave it to Umm Al-Mumineen Hazrat Hafsa (RA) and made a will not to give it to anybody.

However, anyone who needed to copy from it or correct their own version could benefit from it. So Hazrat

Usman (RA) borrowed some copies from Hazrat Hafsa (RA) during his reign when he got it written and sent them to various places. Still, the original copy remained with Hazrat Hafsa (RA). She refused to hand it over to anyone and kept it with her till death. After her death, Marwan took it from Hazrat Abdullah bin Umar (RA) and destroyed it.

On his Death bed

Abu Bakr's (RA) Caliphate lasted for only two-and-a-half years. In that short period, he suppressed the claimants of Prophethood, apostates and deniers of Zakat. Then when the conquests had just begun, the time to depart drew near.

Hazrat Ayesha (RA) says that he took a bath one day when the weather was frigid. After the bath, he got a fever that remained intense for fifteen consecutive days. During this period, he could not go to the mosque. Therefore, by his order, Hazrat Umar used to perform the duties of Imamate.

Advice on the Caliphate of Umar (RA)

As the disease progressed day by day and he became frustrated with the situation, he called the Companions to seek advice on succession and suggested the name of Hazrat Umar.

Hazrat Abdul Rahman bin Auf (RA) said that there is no doubt about the eligibility of Umar, but he is a bit harsh. Hazrat Usman (RA) noted that I think Umar's private life is better than his public life. But some companions were a bit hesitant because of the harsh

demeanour of Umar. When Hazrat Talha came for a visit, he complained that you want to make Umar the Caliph. He is so strict in front of you; only Allah knows what he would do after becoming Caliph.

Hazrat Abu Bakr Siddiq (RA) replied that when the burden of responsibilities fall upon him, he would abandon it and become soft. Similarly, another companion said, "You are appointing him your successor him even though you are aware of Umar's harshness. Just think, you are going to Allah, what will you answer there?" He said, 'Oh Allah! I have chosen from among Your servants the best of them.'

After satisfying everyone, he called Hazrat Usman (RA) to write the decree of Khilafah. The initial words had been written, but he fainted. Seeing this, Hazrat Usman (RA) added the name of Hazrat Umar (RA) on his behalf. After a while, Abu Bakr (RA) regained consciousness and asked Hazrat Usman (RA) to read it. When he read, Abu Bakr (RA) shouted Allahu Akbar and said, "May Allah reward you. You wrote what was in my heart."

When the decree was prepared, he (RA) gave it to his slave to read it publicly. Abu Bakr (RA) went upstairs and addressed all those present, 'I have not appointed my dear brother as caliph, but I have chosen the best among you.'All attendees expressed satisfaction at this excellent choice. After this, Hazrat Abu Bakr Siddiq (RA) called Hazrat Umar (RA) and gave him precious advice, which proved to be a perfect guide for his successful Caliphate.

(Tabaqat Ibn Saad)

Will to the family

After completing this duty, Hazrat Abu Bakr (RA) turned his attention to personal and domestic affairs. Hazrat Ayesha (RA) had a garden from his estate in the outskirts of Madinah or Bahrain. Abu Bakr (RA) thought that this would deprive other heirs of their rights. Therefore, he said to her, 'Oh Ayesha! You have been the most beloved to me in both poverty and Caliphate. Will you share with your brothers and sisters in the estate I have given to you?' Hazrat Ayesha (RA) nodded to signify yes.

Then he made a will to pay the debt of the treasury and send whatever left to Umar (RA). Ayesha (RA) said, "We did an inventory of his wealth, and we found that the only extra wealth he had was a Nubian slave who would carry his children for him and a camel that was used to water one of his gardens. And we sent those two to Umar (RA).

Hazrat Ayesha (RA) says that he had also asked to check if anything was left after his burial. If so, send it to Umar (RA). When we inspected the house, we could find nothing else.

The shroud of Hazrat Abu Bakr Siddiq (RA)

Regarding the burial, he asked the cloth he was wearing to be washed and used as shroud along with other garments. Someone said that it is old; why should we not shroud you in new clothes.' He replied, 'The living are more entitled to new clothes than the dead." For me, just old is enough".

Then he asked, "What day is it today?" People responded, Monday. Then he asked, "On what day did the Messenger of Allah die?" It was said on Monday. He said, 'Then it is my wish to depart from this mortal world by tonight.' So Allah fulfilled this last wish. That is, he passed away on Tuesday night at the age of 63 years, in the month of Jamad-ul-Akhir 13 AH. ***(Tabaqat Ibn Sa'd)***

Inna Lillahi Wa Inna Ilaihi Raji'oon.

The process of burial of Hazrat Abu Bakr Siddiq (RA)

According to his will, the burial was done at night. His wife Hazrat Asma bint Umais bathed his body. Hazrat Umar Farooq led the funeral prayers. Hazrat Usman (RA), Hazrat Talha (RA), Hazrat Abdul Rahman bin Abi Bakr (RA) and Hazrat Umar Farooq (RA) laid him in the grave. So the Prophet of Mercy's life partner was buried alongside him.

The achievements of Hazrat Abu Bakr Siddiq (RA)

Hazrat Abu Bakr Siddiq left an indelible imprint of his efforts in the short span of less than two and a half years of Khilafah, which cannot be erased till the Day of Judgment. After the Prophet, the land of Arabia once again became the cradle of misguidance.

The historian Tabari (RH) writes That all Arabs except Quraish and Thaqif rebelled against the Islamic government. The claimants of Prophethood were rioting in different parts of the country. The deniers of Zakat were

threatening to return to Madinah. But the successor of the Prophet, with his enlightened politics and extraordinary perseverance, enlightened all the Arabs with the torch of guidance. Therefore, the fact is that after the Holy Prophet, the one who revived Islam and the one who has the most favours on the world of Islam is this esteemed personality.

There is no doubt that great achievements were accomplished during the reign of the second Caliph, Umar bin Khattab (RA). Various campaign matters were decided. Even the empires of Rome and Iran were overthrown. However, who had sown the seed of it? When was the great spirit in the country born? Who laid the foundation stone of the Caliphate based on divine law? And most of all, who saved Islam from the whirlpool of destruction?

Of course, only Siddiq-e-Akbar's (RA) name can be mentioned in answer to all these questions and in fact, only he is the one who deserves it. So now we have to see the seeds that were sown in the Siddiqi era on which the magnificent building of Islam was built in the Farooqi era.

Khilafah system or the basis of democracy

The foundation of the Khilafah or democratic government in Islam was laid by Hazrat Abu Bakr (RA). Therefore, he himself was made khalifah on the basis of a democratic election. Practically in all the major tasks accomplished in his era, each and every senior sahabi participated as an advisor. That is why he did not allow the experienced companions to leave the capital. During the campaign of Hazrat Usama (RA), Hazrat Umar (RA) was

nominated by the Prophet (Sallallahu Alayhi wa sallam) himself. But Abu Bakr (RA) persuaded Hazrat Usama (RA) to leave Hazrat Umar (RA) for help and advice.

(Tabaqat Ibn Saad)

When the idea of attacking As-Shaam came up, he (RA) first presented it to a group of companions for advice. These people were reluctant to start such an important and dangerous task. Still, Hazrat Ali (RA) agreed to it and then everyone agreed to it. ***(Tareekh Yaqubi, vol. 2)***

And in the same way, Umar (RA) and other Sahaba's opinion was sought in jihad against the deniers of Zakat and all other important matters. However, unlike the Farooqi era, there was no formal system of Majlis-e-Shura (advisory committee) at that time.However, when something important would come up, prominent Muhajireen and Ansar Sahaba (RA) would gather, and their opinion was sought.

Therefore, Ibn Saad writes: Whenever any matter arose, Abu Bakr Siddiq (RA) used to consult the advisor and jurist companions, and some of the prominent people among the Muhajireen and Ansar, namely Umar (RA), Usman (RA), Ali (RA), Abdul Rahman (RA), Maaz bin Jabal (RA), Ubai bin Kaab (RA), and Zaid Bin Sabit (RA) were called upon. They used to give fatwas during the Caliphate of Hazrat Abu Bakr (RA).

Principles of national administration

The most important thing for the government is to establish the country's governance on the best principle, distribution of posts and correct selection of officials. External conquests had just begun in the time of Hazrat Abu Bakr (RA). Therefore, his scope of government was

limited to Arabs only. He (RA) divided Arabia into several provinces and districts. Thus, Madinah, Makkah, Taif, Sana'a, Hadramaut, Khaulan, Zubaid, Jund, Bahrain, and Najran were separate provinces. *(Tareekh-e-Tabari p. 2136)*

Each province was under a Governor who performed all kinds of duties. In the central capital, officials from almost all the provinces were appointed separately. For example, Hazrat Abu Ubaidah (RA) was a Revenue officer before being appointed as the commander of As-Shaam. Hazrat Umar (RA) was a judge, and Hazrat Usman (RA) and Hazrat Zaid bin Sabit (RA) was the secretary of the Khilafah. *(Tareekh-e-Tabari p. 2135)*

Selection of the officials

Regarding agents and officials, Hazrat Abu Bakr (RA) always selected those who had been agents or officials in the time of Prophethood. He appointed them in the same places where they had worked before. For example, during the Prophethood, Atab ibn Usaid was appointed in Makkah, Usman ibn Abul' As in Taif and Muhajir ibn Umayyah in Taif. Ziyad ibn Labid in Hadramaut and Alaa ibn al-Hadhrami in Baharain. Therefore, the first Caliph also kept the same people at these places. *(Tareekh-e-Tabari p. 2083)*

Advice to the officials

When Hazrat Abu Bakr (RA) used to appoint someone to a position of responsibility, he would usually call him and explain his duties and advise him on safety and piety in very effective words. So he (RA) sent Amr ibn Aas (RA)

and Waleed ibn Uqba (RA) to the tribe of Qada'ah as a charity collector and advised them in this way;

"Fear Allah in public and alone. The one who fears Allah, He creates a source of sustenance that no one can even imagine. The one who fears Allah, Allah forgives his sins and doubles his rewards. Indeed, the best piety is the goodwill of Allah's servants. You are on a path of Allah. There is no room for excess and negligence in matters of the stability of religion and the protection of the Khilafah. Therefore, stay away from laziness and carelessness."

Similarly, when he (RA) appointed Yazid bin Sufyan (RA) as the commander of Syria, he said: O Yazid, you have kinship; perhaps you may benefit them from your commandership. The greatest danger that I fear is that the Messenger of Allah said: Whoever is appointed the ruler of the Muslims if he appoints someone without merit an officer as a concession, may Allah curse him. Allah will not accept any excuse or ransom for him until he is sent to hell. *(Musnad Ahmad H# 21)*

The unique system of supervision of the authorities

No matter how the law and constitution of a government are formulated and regulated, the whole system will surely fall apart without proper supervision and relevant criticism of the responsible authorities. That is why the first Caliph, despite his innate leniency, tolerance and overlooking, often resorted to strictness, accountability and criticism. Kindness and gentleness were his trademarks in his personal matters. Still, in management and religion, he would not tolerate the interference of anyone.

Therefore, whenever any official committed any wrongful act, he would point it out very strictly. In the battle of Yamamah, Mujaiya Hanafi, the commander of Musailima Kazzab, betrayed Hazrat Khalid bin Waleed (RA) and saved all the tribes of Musailima from the Muslims.

Hazrat Khalid bin Waleed (RA), instead of punishing him for this betrayal, married his daughter. Since many Sahaba (RA) had been martyred in the battle, Abu Bakr Siddiq (RA) wrote expressing his anger at Khalid's action; 'Muslims' blood is flowing near your tent and you are engaged in the luxury of women.'

Malik bin Nuwaira was a denier of Zakat. Hazrat Khalid bin Waleed (RA) was sent to warn him, but he killed him before giving verbal instructions. Malik's brother was a poet who wrote his obituary and showed that he was ready to repent. Still, Khalid killed him out of personal enmity. When this news reached the Khilafah court, Hazrat Khalid (RA) was severely reprimanded for this blunder. Still, no one was more suitable than him for what he was doing, so he retained his post.

The Punishment system

Hazrat Abu Bakr Siddiq (RA) personally used to be very sympathetic towards criminals. Hence, during the Prophethood, a member of the tribe of Aslam confessed his immorality before him. He (RA) asked, "Have you mentioned it to anyone else?" He said no. Then Abu Bakr (RA) said, "Repent to Allah and keep this secret hidden. Allah will also hide it because He accepts the repentance of His servants."

His inborn sympathy remained even during his Caliphate. Therefore, when Ashas ibn Qays, the claimant

of Prophethood, was arrested, repented, and asked for his life, Hazrat Abu Bakr Siddiq (RA) released him and married his sister Umm Farwah to him.

(At Targheeb Wat Tarheeb vol 3)

But politically, the Caliph's first duty is the moral supervision of the nation and protection of the lives and property of the subjects. Although he did not establish a permanent department of police and surveillance, he maintained the status quo of the days of the Holy Prophet.

However, he appointed Hazrat Abdullah bin Masood to guard and punish people for certain crimes. For example, the Prophet's (Sallallahu Alayhi wa sallam) practice for the punishment of drunkards was different. During his Caliphate, Hazrat Abu Bakr Siddiq (RA) made the punishment for drunkenness forty lashes. ***(Musnad Ahmad 1/2)***

During the Caliphate of Abu Bakr (RA), some unique crimes of the time also surfaced. Khalid bin Waleed (RA) wrote to him that in Hawali Madinah, a person was found guilty of sexual abuse of little boys. Since it was a new type of crime for the Arabs and there was no punishment for it in the Qur'an and the Hadith, Abu Bakr (RA) consulted with all the Companions. Hazrat Ali (RA) was of the opinion that he should be burnt, and all the companions agreed to it.

(Tareekh e Yaqoobi 2/149)

Establishment of peace and order in the country

He was concerned about maintaining law and order in the country and keeping the roads safe, and punished anyone who violated them. At that time, there was a

famous bandit named Abdullah bin Ayas Sulami, who had terrified the entire region.

Hazrat Abu Bakr (RA) sent Tarifa bin Hajar who arrested him carefully and ordered him to be burnt. But at the same time, he did not exceed the limits of Shari'ah under any circumstances. On these occasions, his natural knowledge and grace became clear.

Once, Hazrat Muhajir bin Umayya, the Governor of Yamamah, punished two singing women. One of them used to sing a satire on the Prophet, and the other used to abuse Muslims. Muhajir bin Umayya (RA) punished them by cutting off their hands and gnashing their teeth.

When Hazrat Abu Bakr (RA) found out about this, he became furious at this punishment. He wrote that indeed the abusing and humiliating the Prophets is a grave crime. And if you were not in a hurry to punish them, I would have dealt with them differently.

If the first one who sang satire was a Muslim, she had apostatized by cursing. And if she was a Zimmi (Non-Muslim who is protected by the state on certain conditions), she had broken her promise. In both cases, she was entitled to death. But the second one, who was only abusing Muslims, shouldn't have been punished at all.

Because if she was a Muslim, a slight warning and disciplinary action were enough for her. If she was a Zimmi, then when I forgave her polytheism, which is the greatest sin, what is the punishment for calling Muslims unsuitable names?In any case, if this weren't your first mistake, you would have had to face the consequences. Look! Always avoid Musla (cutting off a body part) like

this. It is a very hateful sin. It is permissible only in qisas (blood-money). *(Tareekh e Khulafa pg 96)*

The Financial administration

In the time of Prophet (Sallallahu Alayhi wa sallam), there was no regular dependence or source of money; instead, the money that came from different sources was distributed at the same time. Abu Bakr (RA) maintained the same arrangement, so he gave ten dirhams to every free and slave, man and woman, and low and high with no discrimination in the first year. When the income increased in the second year, he distributed everyone twenty dirhams.

When a person objected to this equation, he said, "grace and position are different things. What does it have to do with the increase or decrease of sustenance?" However, he added to it so much that a treasury was created in the last phase of his rule. But there was no opportunity to raise any sizeable amount of money. Therefore, no arrangement for the security of the treasury was made. Someone once said, "Why don't you appoint a guardian to protect the treasury?" He said, "One lock is enough to protect it."

(Tabaqat Ibn Saad 3/151)

After the death of the first Caliph, Hazrat Umar (RA), along with Abdul Rahman bin Auf (RA), Usman (RA) and other companions, inspected the treasury at Maqam Sunh and found only one dirham. The people said, "May Allah have mercy on Abu Bakr (RA)." He (RA) called the treasurer and asked, "How much money must have come into the treasury from the beginning to this time?" He said, "Two Lakh dinars."

The Military system

There was no formal military system at the time of Prophet (Sallallahu Alayhi wa sallam). Still, when the need arose, the Companions themselves would gather for the cause of jihad. The same situation remained during the Caliphate of Hazrat Abu Bakr (RA). But he added that when an army would go on an expedition, it would be divided into different battalions and appointed separate officers.

Therefore, when the army left for Syria, the same method was followed. That is, the flags and officers of all the different tribes were kept separate. The new post of Commander-in-Chief way also an innovation of the first Caliph, and Hazrat Khalid bin Waleed (RA) became the first Commander-in-Chief. ***(Futuhul Buldan pg 115)***

The apparent advantage of the arrangement was that the Mujahideen of Islam received tremendous help against the regular Roman army. Khalid bin Waleed (RA) had invented a way to equip the military, so the lack of order and confusion that spread on the battlefield came to an end. ***(Tareekh e Tabari)***

The moral training system of the army

All the battles that took place during Rasoolullah (Sallallahu Alayhi wa sallam) or the Righteous Caliphs (RA) were based on Divinity and the exaltation of Allah's words.

Therefore, it has always been tried that the army that is ready for this great purpose should be distinguished from the rest of the world's armies in moral excellence. After the Prophet (Sallallahu Alayhi wa sallam), Hazrat

Abu Bakr (RA) also kept this point in mind in military training. Whenever the army set out on an expedition, he (RA) would accompany them to some distance on foot and provide golden advice to the army commander.

Therefore, when he (RA) dispatched the army to Syria, he (RA) said to the commander: You will find a nation who have dedicated themselves to the worship of Allah, leave them. I give you ten instructions. Do not kill any woman, child or older person. Do not cut down trees that bear fruit, do not destroy any inhabited place, do not slaughter goats and camels without the purpose of eating, do not burn oasis, do not embezzle booty, and do not be coward. ***(Tareekh e Khulafa pg 96)***

The Procurement of munitions

Hazrat Abu Bakr Siddiq (RA) had arranged for the supply of war goods in such a way that a reasonable portion of the income from all the sources was spent only on the transportation of goods and the purchase of arms. Apart from it, the share of war booty that the Qur'an has prescribed for Allah, Messenger (Sallallahu Alayhi wa sallam) and the relatives were reserved for military purpose because Rasoolullah (Sallallahu Alayhi wa sallam) also used to spend it on the same work after expenditures for necessary activities. ***(Kitabul Kharaj pg 12)***

The Pasture management

His pasture management was simple. There were plenty of pastures in which thousands of animals were reared. There was also a pasture in Rabza where animals of charity and Zakat used to graze. ***(Kunzul Ummal 3/136)***

The Supervision of military cantonments

Hazrat Abu Bakr Siddiq (RA) used to inspect the cantonments despite his weakness, old age and busy schedule. He used to rectify the material or spiritual defects of the soldiers. Troops gathered at Jurf for a one-time campaign. Once, Hazrat Abu Bakr Siddiq (RA) went for inspection. When he reached the camp of Bani Fazara, everyone stood up and paid their respects.

He greeted everyone. They said, 'Caliph of Rasoolullah (Sallallahu Alayhi wa sallam), we used to ride horses very well, so we have brought horses with us. You can assign a big flag to us.' He said, 'May God bless you in your courage and determination, but you cannot get that because it has been given to Banu Abas.' A Fazari stood up and said, 'We are better than Abas.' Abu Bakr (RA) rebuked him. Banu Abas also wanted to say something, but he (RA) scolded and silenced them as well. In the same way, he (RA) used to go to the cantonments and impart lessons of Islamic tolerance by suppressing the rivalry between the tribes.

His (RA) attempts to eradicate innovations

The real reason for the distortion of all religions are the innovations (bid'ah) that gradually become part and parcel of religion. They change the religion's original form so that it becomes difficult to distinguish between the teachings of its founder and the innovations.

Although innovations were rarely created in the era of Hazrat Abu Bakr (RA), whenever they appeared, he (RA) eliminated it. On the occasion of Hajj, he (RA) came to know about a woman from the tribe of Ahams that she does not

talk to anyone. He (RA) inquired the reason. People said that she intended to perform a silent Hajj.

Hearing this, he (RA) went to her and said, 'This is the way of ignorance. It is not permissible in Islam. You have to leave it and talk.' She said, 'Who are you?' He said; Abu Bakr.

Compilation of Ahadith

The compilation of the Qur'an during his Caliphate has already been discussed. According to a tradition, he (RA) had collected about five hundred ahadith. But a few days before his death, he forbade it.

He (RA) thought that maybe there is a tradition that is against the actual incident, then I will be held responsible for it. But Allama Dhahabi has refuted this idea. He mentions that Abu Bakr (RA) was highly determined and cautious about the hadiths and said to the Sahaba (RA) in particular:

'You narrate from the Messenger of Allah (Subhanahu wa ta'ala) ahadith in which you differ. Those who will come after you will have even greater differences. So do not narrate from the Messenger (Sallallahu Alayhi wa sallam), and whoever asks you, Say: The Book of Allah is between us and you.'But it should not be inferred from this incident that Abu Bakr (RA) closed the door of prophetic narrations completely. His only purpose was that they should not narrate until they had complete faith in the authenticity of ahadith. So he (RA) practised it, and when a narration was fully confirmed, he would accept it without hesitation.

Once a dispute arose over the grandmother's inheritance. Since the Qur'an is silent about it, he had to find out the practice of the Prophet (Sallallahu Alayhi wa sallam). Hazrat Mughirah bin Shuabah was present. He said, 'I know that the Rasoolullah (Sallallahu Alayhi wa sallam) used to give one-sixth to the grandmother.' Abu Bakr (RA) asked cautiously: Can you produce any witness? Muhammad ibn Muslimah stood up and confirmed it, then Abu Bakr (RA) enforced the order.

(Abu Dawood h# 2894)

Establishment of Darul Iftaa

Hazrat Abu Bakr (RA) had set up a department of Ifta for research and critique on the issues of jurisprudence and the convenience of the people in which the following companions were selected:

Hazrat Umar (RA), Hazrat Usman (RA), Hazrat Ali (RA), Hazrat Abdul Rahman bin Auf (RA), Hazrat Maaz bin Jabal (RA), Hazrat Ubai bin Kaab (RA), and Hazrat Zaid bin Sabit (RA). They were selected from all the companions based on their knowledge and Ijtihad.No one was allowed to issue fatwas except them. Hazrat Umar (RA) also followed the same restriction during his Caliphate.

The task of propagation and preaching

The most important duty of the Deputy of Messenger of Allah (Subhanahu wa ta'ala) is to preach the religion. A brief mention of the extraordinary enthusiasm of Hazrat Abu Bakr (RA) from the very beginning about this work has been made earlier. He (RA) re-raised the spirit of Islam throughout Arabia and sent armies against

the Romans and Iranians. He (RA) instructed them to first invite towards Islam. And spread the message of Islam to Arab tribes settled around them because they were more likely to turn to Islam due to national unity. So all the pagans and Christians of Bani Wa'il became Muslims through the efforts of Musanna bin Harisa. Similarly, at Hazrat Khalid bin Waleed's (RA) invitation, most of the Arab tribes of Iraq, Arabia and Syria responded.

Some of the Christians of Hira converted to Islam themselves. Ash'ath and his companions in Yemen renewed Islam. Similarly, Tulaiha, who claimed to be a prophet, ran away from Hazrat Khalid bin Waleed (RA) and took refuge in Syria. He wrote the following poems as an excuse and confessed Islam:

Will Abu Bakr Siddiq (RA) accept that I should come back and atone for my sins. I will testify after going astray, a true testimony that I will not turn away from it.

(Tareekh e Yaqoobi 2/145)

With this acceptance of faith, Abu Bakr Siddiq's (RA) heart was utterly cleared of Tulaiha, and he was allowed to come to Madinah. But he arrived at a time when Abu Bakr (RA) had passed away, and the sun of truthfulness had set from the world forever. ***(Bukhari vol 3)***

The promise of the covenant on behalf of the Apostle (Sallallahu Alayhi wa sallam)

It was also the duty of the Caliph to pay off the debts of the Messenger of Allah and fulfil his promises. Hazrat Abu Bakr (RA) fulfilled this duty at the earliest available opportunity.

As soon as the war booty arrived after the conquest of Bahrain, he made a public announcement to that effect. He said if something was due on the Prophet (Sallallahu Alayhi wa sallam) or he promised someone something, then come to me.

Upon this announcement, Hazrat Jabir stated that the Prophet (Sallallahu Alayhi wa sallam) had promised to give him three handfuls. Hazrat Abu Bakr (RA) gave him the same way, three times with both hands.

(Bukhari 1/307)

Also, on the statement of Hazrat Abu Bashir Mazni (RA), he gave him 1400 dirham. ***(Tabaqat Ibn Saad)***

The consideration for Ahle Bayt and his (Sallallahu Alayhi wa sallam) relatives

The disagreement regarding Bagh-e-Fadak and the issue of Khums had created some misunderstandings among the relatives of the Prophet (Sallallahu Alayhi wa sallam), especially Hazrat Fatima (RA). However, the first Caliph always treated her with kindness and love, and at the time of her death, he showed penitence and purified her heart. ***(Usdul Ghaba Tazkira Qabila Bint Qais)***

The mothers of the believers' comfort and the protection of the honour of Rasoolullah (Sallallahu Alayhi wa sallam) were his main concerns.

Ikrimah ibn Abu Jahl married a woman, Qutaila bint Qais in Hadramaut, who had once married the Prophet (Sallallahu Alayhi wa sallam). Abu Bakr (RA) wanted to burn them both alive. But Hazrat Umar (RA) prevented him and said that she was only married to

Apostle (Sallallahu Alayhi wa sallam), but she did not enter the Haram. Therefore, she cannot be treated as the mother of the believers.

For those whom the Prophet (Sallallahu Alayhi wa sallam) had made a will or for whom he had a special consideration, Hazrat Abu Bakr (RA) always treated them with greatness and reverence and considered the wish of the Prophet (Sallallahu Alayhi wa sallam). Rasoolullah (Sallallahu Alayhi wa sallam) often used to visit Umme Ayman (RA). Hazrat Abu Bakr (RA) also continued it.

(Al Istiyab, Tazkirah Ummul Momineen)

Similarly, Rasoolullah (Sallallahu Alayhi wa sallam) freed a slave and said that I bequeath you to every Muslim. When Hazrat Abu Bakr (RA) became the Caliph, he fixed a stipend for him and continued it for life.

The Rights of Zimmi subjects

In the age of Prophethood, the non-Muslims were given refuge and shelter in Islamic countries. Their rights were determined by the covenants. Hazrat Abu Bakr (RA) not only upheld these rights but also ratified them with his seal and signature. In the same way, those conquered during his tenure, he (RA) gave almost the same rights to the zimmi subjects as the Muslims. So the words of the agreement with the people of Heera were;

'Their monasteries and churches will not be demolished, and no palaces will be razed in which they are fortified against the enemy in times of need. Their ringing bells (for worship) will not be prohibited, and the display of cross during festivals will not be prevented.'This agreement

is very long. Only the sentences quoted here show evidence of the extraordinary religious tolerance of Muslims.

The Jizya system

During the reign of the first Caliph, the rate of jizya or tax was simple, and he ordered it to be fixed only on those who were able to pay it. The treaties also stipulated that if a zimmi becomes old, disabled or impoverished, he would be exempted from jizya. The treasury would be his guarantor. ***(Al Istiyab, Tazkirah Ummul Momineen pg 72)***

Can the history of the world offer such an example of impartiality and patriotism?

Virtues and Merits of Hazrat Abu Bakr Siddiq (RA)

Hazrat Abu Bakr Siddiq (RA) was the loved one of the Prophet (Sallallahu Alayhi wa sallam). Hazrat Ayesha (RA) narrates that in Makkah, the Rasool e Kareem (Sallallahu Alayhi wa sallam) used to visit her house every morning and evening.

In Madinah, too, most of the expeditions were finalized with Hazrat Abu Bakr Siddiq's (RA) consultation. Because of it, he often had to be present at the Prophet's house till late at night. So once he invited three people from Ashabe Suffa (homeless muhajireen) to dinner, but he could not return from the service of Prophet (Sallallahu Alayhi wa sallam) for a long time. When he returned at night, he found out that the guests had not eaten yet, and was very angry with his son.

(Bukhari, Kitabul Adab)

The trust of the Prophet
(Sallallahu Alayhi wa sallam)

There is also a narration from Hazrat Umar (RA) that the Prophet (Sallallahu Alayhi wa sallam) used to consult Hazrat Abu Bakr Siddiq (RA) all night long regarding Muslims' affairs. His confidence in Abu Bakr's (RA) secrecy and sincerity was such that he used to share the most secret thing. Look at the events during the migration. You will find that all the secret work was related only to Hazrat Abu Bakr (RA) and his family.

Hiding in the cave with Hazrat Abu Bakr (RA), his son Abdullah's (RA) arrival at night to inform about the situation of the polytheists, Amir bin Fuhaira's (RA) daily bringing of goats, delivery of food by Hazrat Asma (RA) etc. All such matters related to secrecy were entrusted to Abu Bakr's (RA) family.

Allah's Messenger (Sallallahu Alayhi wa sallam) expressed his unique relationship and sincerity with his loyal friend in a very loving way. Therefore, a few days before his death, he (Sallallahu Alayhi wa sallam) said:

"Abu Bakr is my greatest benefactor in terms of his companionship and wealth. If I could make anyone my friend except Allah, he would be Abu Bakr, but Islamic brotherhood and affection are superior." ***(Bukhari H# 3654)***

It was then announced that all the gates in the precincts of the Masjid Nabawi except Abu Bakr's (RA) gates would be closed. Similarly, Hazrat Amr bin Aas (RA) once asked, "Who is most beloved to you among men?" He answered Abu Bakr. Likewise, when the companions saw the Messenger of Allah (Subhanahu wa ta'ala) angry, they used

to request for forgiveness through Abu Bakr (RA) due to his extraordinary closeness.

Once Hazrat Ali (RA) wanted to marry the daughter of Abu Jahl Ibn Hisham. When he appeared before the Apostle of Allah (Subhanahu wa ta'ala), there were signs of anger on his face, as this was against the wish of Rasoolullah (Sallallahu Alayhi wa sallam). Seeing this, Hazrat Ali (RA) went out and returned with Hazrat Abu Bakr (RA). When the Prophet (Sallallahu Alayhi wa sallam) saw Abu Bakr (RA), his face became radiant, and the signs of anger went away.

One day, the Prophet (Sallallahu Alayhi wa sallam) remained silent from morning till evening. When he (Sallallahu Alayhi wa sallam) offered Isha prayers and proceeded to his house, the Sahaba (RA) were perturbed by this extraordinary silence. However, no one dared to speak. Eventually, Abu Bakr (RA) was brought forward, who inquired about the reason for this silence.

Nabi (Sallallahu Alayhi wa sallam) told that all that was going to happen in this world and the Hereafter were presented to him that day. Then he (Sallallahu Alayhi wa sallam) described the events of the Day of Judgment in detail. *(Musnad Ahmad H# 15)*

It was the correctness of opinion and deep understanding of the matter that whatever he (RA) opined was accepted.

He (RA) was so careful about secrecy that he (RA) did not reveal even the most minor secret. Once Hazrat Umar (RA) offered Abu Bakr (RA) to marry his daughter Hafsa (RA). He remained silent. A few days later, when the Prophet (Sallallahu Alayhi wa sallam) married her, he

met Hazrat Umar (RA) and said that you probably disliked my silence. Why not? Umar (RA) said.

Then Abu Bakr (RA) replied, 'I was aware of the Prophet's (Sallallahu Alayhi wa sallam) intention, and I could not have revealed this secret ahead of time.' These attributes made Hazrat Siddiq Akbar (RA) the most trusted and influential person in the court of Prophethood.

Abu Bakr Siddiq's (RA) intellectual insight

Hazrat Abu Bakr Siddiq (RA) did not have a formal education. Still, due to his instinct and the regular company of Rasoolullah (Sallallahu Alayhi wa sallam), he attained a high position in grace and perfection and excelled in eloquence and rhetoric. In the beginning, he (RA) had a taste for poetry but abandoned it after accepting Islam. Even then, sometimes, his feelings and thoughts were automatically moulded.

Once he saw Hazrat Hussain (RA) playing with children. The memory of the Prophet (Sallallahu Alayhi wa sallam) was spontaneously refreshed, and he took Husain (RA) in his arms and said: May my father be sacrificed, you resemble Prophet (Sallallahu Alayhi wa sallam), not Ali (RA). *(Musnad Ahmad 1/8)*

Poetry of Hazrat Abu Bakr Siddiq (RA)

After accepting Islam, Abu Bakr Siddiq (RA) was only interested in such poetry that mentioned the greatness and majesty of Allah. Once Labid recited a verse, that is, all things except Allah are false. Abu Bakr (RA) said, 'You

are right,' but when he read the second verse, that is, every blessing will surely disappear. Abu Bakr (RA) said it is wrong to say that Allah has many blessings that will not fade. *(Tareekh e Khulafa pg 103)*

The skill of Speech and Oratory

He was God-gifted in the faculty of speech and oratory. The speeches he (RA) delivered after the death of the Messenger of Allah (Subhanahu wa ta'ala) and in Saqifa Bani Saa'ida have been already mentioned. That will give an idea of the power of his (RA) word. In addition to these eloquent speeches, his usual speeches were also incredibly influential. Here are some excerpts from one of his speeches: "Where are those beautiful, bright, and young faces today? Where are the emperors who settled and fortified the big cities today? What happened to those warriors today? The vicissitudes of time weakened their strength and broke their arms, and they slept forever in the grave's darkness. "

There was tenderness in his (RA) speech. Once, he (RA) went to the pulpit and said, "The Messenger of Allah (Subhanahu wa ta'ala) stood last year at this place where I am standing, then he (RA) started crying. *(Musnad Ahmad H# 17)*

Likewise, one day, he intended to give a speech three times, and each time he started weeping after one or two sentences. *(Musnad Ahmad 1/ 2-3)*

His (RA) art of memorizing lineage

The science of genealogy, that is, the memorization of the names and lineages of the tribes, was the most

important knowledge of that time. Hazrat Abu Bakr Siddiq (RA) excelled in this art. Hazrat Jubayr ibn Mutim (RA), who was known among the greatest lineage experts in the Sahaba (RA), used to say that he had learned this art from Hazrat Abu Bakr (RA). Abu Bakr (RA) was distinguished in all of Arabia as a lineage expert.

(Tareekh e Khulafa pg 40)

The knowledge of the genealogy of Abu Bakr (RA) has benefited Islam on many occasions. At the beginning of Prophethood, when the Prophet (Sallallahu Alayhi wa sallam) used to visit the Arab tribes for preaching and propagation, Abu Bakr (RA) would accompany him on most occasions and introduce him to the people with the help of this expertise.

Hazrat Hassan bin Sabit (RA) used to criticize Quraish. One day the Prophet (Sallallahu Alayhi wa sallam) called him and said, "You condemn the Quraish and Abu Sufyan. Do you not know that I am also a Quraish and Abu Sufyan is my foster brother?"

He said, "By Allah, I separate Rasoolullah (Sallallahu Alayhi wa sallam) from them in the same way barley separates from yeast." Then Nabi (Sallallahu Alayhi wa sallam) asked him to go to Abu Bakr (RA), who was the expert in Arab genealogy. From that day onwards, Hassan bin Sabit (RA) began to attend the service of Abu Bakr (RA) for this purpose. *(Al Istiyab 1/128)*

Knowledge of dream interpretation

He was God gifted in the dream's interpretation. The Companions (RA) considered him the most reliable after the Prophet (Sallallahu Alayhi wa sallam) and asked

for interpreting their dreams. Hazrat Khalid bin Saeed (RA) once dreamed before accepting Islam that he was standing by a blazing fire and his father was throwing him into it. Meanwhile, the Apostle of Allah (Subhanahu wa ta'ala) visited him and pulled him back.

Abu Bakr Siddiq (RA) heard this dream and said, 'Khalid, you have been given a hint of guidance through it. Your father forces you to disbelieve, but following Rasoolullah (Sallallahu Alayhi wa sallam), will be your salvation.' ***(Mustadrak Hakim 3/348)***

Hazrat Ayesha (RA) saw three moons falling into her room in a dream shortly before the death of the Prophet (Sallallahu Alayhi wa sallam). She (RA) mentioned it to Abu Bakr Siddiq (RA), but he remained silent at that time. When the Prophet (Sallallahu Alayhi wa sallam) died and was buried in his room, he (RA) said, 'Ayesha! this is the first and best moon of your room.

(Muwatta Malik pg 180)

Rasool Kareem (Sallallahu Alayhi wa sallam) would sometimes tell his dream and ask Abu Bakr (RA) to interpret it. Once he (Sallallahu Alayhi wa sallam) saw a few black sheep joining a lot of white sheep. When Abu Bakr (RA) was asked about its interpretation, he (RA) said,

"O Allah's Apostle (Sallallahu Alayhi wa sallam)! The black sheep are those among the Arabs who will follow you first. Then numerous non-Arabs, shown in the colour of white sheep, will accept Islam and join them. Nabi (Sallallahu Alayhi wa sallam) said this statement is correct. The angel of heaven had the same interpretation.

(Tareekh e Khulafa pg 104)

Knowledge of interpreting the Qur'an

Hazrat Abu Bakr Siddiq (RA) benefited from the privileged companionship of Rasoolullah (Sallallahu Alayhi wa sallam) during travel and stay, public and private meeting, and war and treaty. He was also a special advisor to the Messenger of Allah (Subhanahu wa ta'ala) in all matters. Therefore, naturally, his (RA) base in Islamic sciences and knowledge were also the strongest. The word of Allah is the actual principle of Islam. Hazrat Abu Bakr Siddiq (RA) had an extraordinary interest in it. He (RA) used to ask the Prophet (Sallallahu Alayhi wa sallam) to interpret the verses of the Qur'an. Once, he asked, "O Messenger of Allah (Subhanahu wa ta'ala), what is the solution after this verse? Do we really get rewarded for our bad deeds?"

لَيْسَ بِاَمَانِيِّكُمْ وَلَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ ؕ مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿۱۲۳﴾

"It is not your wishful thinking or the wishful thinking of the People of the Book that matters; whoever does evil will be recompensed for it, and he will not find any protector or helper besides Allah." ***(Surah Nisa V 123)***

Rasoolullah (Sallallahu Alayhi wa sallam) said: Abu Bakr! May Allah forgive you. Don't you fall sick? Don't you feel any pain or trauma? Or don't you get into trouble? He (RA) said, "Why not?" Rasoolullah (Sallallahu Alayhi wa sallam) said, "They all are the outcome of evils."

(Tafseer e Tabari 5/173)

He (RA) was well aware of the background of each verse and its true meaning. The minute points he (RA) made on various occasions indicate his (RA) precision in this regards.

Once, he (RA) addressed the public: O people! You read this verse in the Qur'an;

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا
اهْتَدَيْتُمْ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٠٥﴾

"O you who believe, take care of your own selves. Those who have gone astray will not harm you as long as you are guided. To Allah you will all return, then He will inform you of what you used to do." ***(Surah Maaidah V 105)***

However, I have heard from the Prophet (Sallallahu Alayhi wa sallam) that 'when people see something undesirable and do not think of correcting it, Allah's punishment becomes common to all.'It should not be understood from this verse that it is not necessary to take care of correcting others. ***(Tafseer e Tabari 7/90)***

Thus, he (RA) was an absolute mujtahid in reasoning, inference and ruling from the Qur'an. In his speech after the demise of the Prophet (Sallallahu Alayhi wa sallam), he (RA) spontaneously deduced for the death of the Prophets from this verse;

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاْئِنْ مَّاتَ اَوْ قُتِلَ
انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ
وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ﴿١٤٤﴾

"Muhammad is no more than a messenger; there were messengers who passed away before him. If he dies or is killed, will you turn back on your heels? Anyone who turns back on his heels will not harm Allah in the least, but Allah will reward those who are grateful." ***(Surah Ale Imran V 144)***

This verse suddenly strengthened the shaky pillars of faith and belief, and people felt as if this verse did not exist earlier. When Abu Bakr (RA) fell ill, the people asked him about his health. He (RA) replied that doctor saw me and said that there could be no obstacle in the will of Allah.'

His (RA) knowledge of Ahadith

Since Hazrat Abu Bakr Siddiq (RA) lived nearly two and a half years after the Prophet (Sallallahu Alayhi wa sallam), very few hadiths have been narrated from him. Though, there was nothing hidden from him in terms of Prophetic narrations and practices. So, there was an ample opportunity for many narrations on this basis.

But as the successor of the Prophet (Sallallahu Alayhi wa sallam), he gave special attention to those ahadith which were related to important issues, such as the system of Zakat. He (RA) published a detailed guideline on Zakat in the whole country and ordered that it should not be paid if any agent demanded more than that.

After Rasoolullah (Sallallahu Alayhi wa sallam), the knowledge of the First Caliph guided the Muslims on all critical occasions, one after the other. When the issue of the caliphate in Saqifa Bani Saaida sounded alarming, he (RA) was the first to present the hadith that the leaders will be from the Quraish.

This hadith ended the debate. When the question of Messenger of Allah's (Subhanahu wa ta'ala) burial arose, he (RA) resolved it with a hadith. He (RA) said: I heard the Messenger of Allah (Subhanahu wa ta'ala) said: A Prophet is not to be buried except where he died.

(Musnad Ahmad H# 27)

Hazrat Fatima (RA) and Hazrat Abbas (RA) sought inheritance in Prophet's (Sallallahu Alayhi wa sallam) property. Then first Hazrat Abu Bakr Siddiq (RA) presented this hadith, meaning; "Our, i.e., the Prophets' property cannot be inherited and whatever we leave behind is alms to be given in charity." Later, some other Sahaba (RA) verified it. In short, because of being in the Prophet's privileged proximity, he (RA) was naturally more aware of Rasoolullah's (Sallallahu Alayhi wa sallam) intentions and narrations.

Ijtihad of Hazrat Abu Bakr Siddiq (RA)

The Khilafah is a reflection of Prophethood. However, there is a big difference between the two. As the incumbent Khilafah, Hazrat Abu Bakr Siddiq (RA) showed this difference to the Muslims. And he said: The Messenger of Allah (Sallallahu Alayhi wa sallam) was infallible.

Allah distinguished them with revelation, and I am only a mortal. Therefore, if you find me on the right path, follow me. But if I go astray, rectify me. ***(Musnad Ahmad 1/20)***

Hazrat Abu Bakr (RA) maintained this distinction between Prophethood and caliphate in general and did not exercise the authority and rights exclusive to the Prophets.

Once, he (RA) got furious over a Muslim. Hazrat Abu Barzah Aslami (RA), seeing his reactions, asked, 'O Caliph of the Messenger of Allah (Subhanahu wa ta'ala)! Please permit me to cut off his neck.' When Abu Bakr (RA) heard the word killing, he became silent. After a while, when his anger vanished, he (RA) called Abu Barzah (RA) and asked, Would you do it if I ordered you? He (RA) replied: Yes. Abu Bakr (RA) He said: No, I swear by Allah, this is not allowed for any man after Muhammad (Sallallahu Alayhi wa sallam). ***(Abu Dawud H# 4363)***

Similarly, when someone addressed him as Khalifatullah (Caliph of Allah), he said, do not call me Caliph of Allah. I am the deputy of the Prophet (Sallallahu Alayhi wa sallam), and that is enough for me.

(Al Istiyab, Tazkirah Abu Bakr)

The most excellent favour of the first Caliph is that he (RA) separated the boundaries of the caliphate and Prophethood. Otherwise, the way the absence of discrimination has fused the divinity and the Prophethood, most of the nations of the world have considered the prophets as manifestations of God. In the same way, it would have been difficult to distinguish between the limits of Khilafah and Prophethood.

The principles of Ijtihad of Hazrat Abu Bakr Siddiq (RA)

The most extraordinary task of the successors of the Prophet (Sallallahu Alayhi wa sallam) was to establish a clear path of inferential rules and issues and to regulate the religious office in principle.

What the first Caliph did in this regard is still the cornerstone of Sharia rulings. Thus, the hierarchical order of Shari'ah and the method of consensus came into being from the same personality, i.e., Abu Bakr (RA).

(Sunan Darmi, Baab Al Fitya Ma Feeha Minar rushda)

Whenever any case was presented in the court of Hazrat Abu Bakr (RA), he (RA) would first refer to the Qur'an. If there were any ruling in it, he (RA) would decide according to it. If not, he (RA) would refer it to the Sunnah of the Prophet (Sallallahu Alayhi wa sallam). And when he (RA) could not find anything there, he (RA) would ask the Muslims.

Piety of Siddiq Akbar (RA)

The most striking aspect of Hazrat Abu Bakr Siddiq's (RA) personality is piety. Once, during the days of ignorance, a man took him from an unknown path and said that there are some scoundrels who live on this path that it feels shameful to pass through it. After hearing this, Abu Bakr (RA) became motionless and said that I could not go through such a shameful path. ***(Kanzul Ummal 6/132)***

Once, one of his slaves brought something to eat. When he (RA) had finished eating, the slave said, "Do you know how I got it?" He (RA) said, explain. He said, 'I made divination during the days of ignorance.

I Didn't know how to do it, I just cheated him. But when I met him today, he gave me this reward in return.' After listening to his story, Abu Bakr (RA) put my finger in his mouth and vomited what he had eaten. He (RA) used to say that for the body nurtured on forbidden food, the hell is its best abode. On the day of Eid in the house of Hazrat

Ayesha (RA), the girls of Ansar were singing historical poems concerning the Day of Buath. The Prophet (Sallallahu Alayhi wa sallam) was resting on the floor with his face turned away. In this situation, Abu Bakr Siddiq (RA) came. His perfect righteousness did not like it.

He (RA) scolded Hazrat Ayesha (RA) and said, 'Musical instruments of Satan in the house of Allah's Messenger (Sallallahu Alayhi wa sallam)!' Allah's Messenger (Sallallahu Alayhi wa sallam) said, 'Abu Bakr let them sing. Every nation has Eid, and it is our Eid.' ***(Bukhari H# 952)***

The perfection of man is that just as his limbs and other body parts remain detached from evil and undesirable deeds and his heart from vain imaginations, so his tongue should not be contaminated with unwholesome words. Hazrat Abu Bakr Siddiq's (RA) was at the same perfection that he (RA) always avoided harsh and unpleasant words. If, by chance, he (RA) uttered a harsh word in a state of rage, he (RA) would feel great remorse and would not satisfy until it was compensated.

➤Once there was a dispute with Hazrat Umar (RA), Abu Bakr (RA) said some harsh sentence. But soon, he felt remorse and insisted on forgiveness. When Hazrat Umar (RA) refused, there was no end to his anxiety. He (RA) went to Rasoolullah (Sallallahu Alayhi wa sallam) and told the whole story and said that I asked him to forgive me, but he refused! That is why I came to you.' The Prophet (Sallallahu Alayhi wa sallam) said, 'Allah will forgive you, O Abu Bakr' and repeated it three times.

In the meantime, Umar (RA) regretted what had transpired and went to the house of Abu Bakr (RA), hoping to find him there, but he was not there. So Umar

(RA) headed towards the masjid and saw him there. When Umar (RA) greeting the Prophet (Sallallahu Alayhi wa sallam), the anger from the Prophet's (Sallallahu Alayhi wa sallam) face was evident. After a while, Abu Bakr (RA) himself felt pity for Umar (RA), so he said, 'O Messenger of Allah (Subhanahu wa ta'ala)! By Allah, I was more at fault (than Umar).'

The Prophet (Sallallahu Alayhi wa sallam) replied, "Allah sent me to you: while all of you said, 'He lies!', Abu Bakr (RA) said, 'He has spoken the truth!' And it is Abu Bakr (RA) who has shared with me himself and his wealth [like no other], so will you not leave my Companion alone?" ***(Bukhari H# 4640)***

➤ Hazrat Rabia bin Jafar (RA) and Hazrat Abu Bakr Siddiq (RA) disagreed over a tree. Hazrat Abu Bakr (RA) uttered a sentence in the course of the discussion, which caused his displeasure. But as soon as his anger vanished, he (RA) started saying, "Rabia! You tell me something similar. When he (RA) refused, Abu Bakr (RA) came to the Prophet (Sallallahu Alayhi wa sallam).

Hazrat Rabia (RA) was also present there. After hearing the issue in detail, he (Sallallahu Alayhi wa sallam) said, "Rabia, do not give any harsh reply, but say; Abu Bakr, may Allah forgive you." This incident moved Hazrat Abu Bakr (RA) so much that he started weeping, and tears began to flow from his eyes. ***(Fathul Bari 7/18)***

His asceticism and piety

He (RA) hated leadership and all worldly desires. He carried the burden of the Khilafah only to keep the Ummah safe from separatism and dissension. Otherwise,

he (RA) did not sincerely desire this responsibility. He (RA) had repeatedly stated this fact in his sermons and announced that if anyone were ready to take this responsibility, he would happily retire.

(Tabaqat Ibn Saad, Type First, Vol 2, pg 150)

Hazrat Rafi Tai (RA) says that once I said that you are an older man, give me some advice. He (RA) said, "May God bless you. Pray, fast, pay Zakat, perform Hajj, and the most significant recommendation is never to accept leadership (emirate) or sovereignty. The responsibility of the rich in the world increases. On the Day of Judgment, his reckoning will be very severe, and his individual action will be lengthy.

➤Once, he asked for drinking water. People brought water and honey. But as soon as he (RA) brought it close to his mouth, tears welled up in his eyes uncontrollably. He cried so much that all those present were moved to tears. When he (RA) calmed down a bit, people asked him why he (RA) was crying.

He (RA) said that he was with Nabi (Sallallahu Alayhi wa sallam) one day. He (Sallallahu Alayhi wa sallam) was speaking to something to keep distance. I said: 'O Prophet (Sallallahu Alayhi wa sallam)! What is it that you are asking to go away? I don't see anything.

The Prophet (Sallallahu Alayhi wa sallam) said that the apparently deceptive world had come to be a form, I was asking it.' Suddenly, this incident struck my mind, and I was afraid that I might get caught up in it. ***(Usdul Ghaba 3/217)***

Spending all wealth in the path of Allah

Hazrat Abu Bakr (RA) spent all his wealth in Allah's path until, during the Khilafah, he was burdened with a debt of six thousand dirhams. But look at his needlessness; he (RA) didn't like to spend even a penny of the Muslims on himself or leave it for the offspring.

When he made a will at the time of his death, he (RA) said; My so and so garden should be sold, and the debt of state treasury should be paid. And whatever was found in my wealth should be given to Umar bin Khattab (RA). Hazrat Ayesha (RA) said, "We did an inventory of his wealth, and we found that the only extra wealth he had was a Male slave, a female slave and two camels. And we sent those to Umar (RA). He started crying and said: May Allah have mercy on you. You did not give up asceticism even after death and did not give anyone a chance to criticize. ***(Tabaqat Ibn Saad, Type First, Vol 2, pg 137)***

The humility of Abu Bakr Siddiq (RA)

Hazrat Siddiq Akbar (RA) was very humble and down to earth. He (RA) was not ashamed of doing any work. Most of the time, he (RA) would graze the goats himself and milk the goats of the locals. So when he (RA) was elected to the position of Khilafah, one of the girls in the neighbourhood was most worried and said in a sad tone, "Who will milk our goats now?" When Abu Bakr (RA) heard it, he (RA) said, "By Allah!" I will milk the goats. I hope the Khilafah will not stop me from serving the creatures. ***(Tabaqat Ibn Saad, Type First, Vol 2, pg 137)***

The trade of Hazrat Abu Bakr Siddiq (RA)

Hazrat Abu Bakr (RA) used to trade in cloth. After becoming the Caliph, he (RA) left for the bazaar as usual with his merchandise on his shoulders. On the way, he (RA) met Hazrat Umar Farooq (RA) and Hazrat Abu Ubaidah (RA). They asked, "Where are you going, the Caliph of Rasoolullah (Sallallahu Alayhi wa sallam)?" To the market. He (RA) replied. They said, "Now you are the ruler of the Muslims. Let us fix some allowance for you."

But according to the narration of Bukhari, when he (RA) could not make his personal trade due to the responsibilities of the Khilafah, he said to the Companions, "My people know that my profession was not incapable of providing substance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practice the profession of serving the Muslims." ***(Bukhari H# 2070)***

➤ **Whenever the army set out on an expedition, he (RA) accompanied them to some distance on foot and provided invaluable advice to the army commander. If anyone would like to dismount due to his respect, He (RA) would respond, "What is wrong with that if I get my feet covered in dust as I walk in the way of Allah?" The Prophet (Sallallahu Alayhi wa sallam) said that anyone whose both feet get covered with dust in Allah's Cause would not be touched by the (Hell) fire."** ***(Tareekh e Tabari 4/46)***

➤**The extent of humility was that if people had honoured and respected him as the successor of the Prophet (Sallallahu Alayhi wa sallam), he would dislike it and would say that the people have exceeded in my respect a lot. If someone praised him, he would say:**

O Allah, You know my condition better than I do, and I know my condition better than these people. May Allah prove me better than their good assumptions and forgive my sins. And don't judge me by undue praise of the people.

He (RA) would get terrified by even the slightest signs of arrogance and pride. The Prophet (Sallallahu Alayhi wa sallam) once said, "The one who drags his garment out of arrogance, Allah will not look at him on the Day of Judgment." On hearing this, Abu Bakr (RA) said, "O Messenger of Allah (Subhanahu wa ta'ala), my izar (lower garment) falls down unless I take extreme care of it." The Prophet (Sallallahu Alayhi wa sallam) said, "You are not of those who do it out of arrogance." ***(Bukhari H# 5784)***

The passion for spending in Allah's path

Wealth, if spent properly and at the right time, becomes invaluable. A dry loaf of bread is a blessing in poverty. But in comfort, the blessed things are of no value.

That is why the Qur'an has declared those who supported the Prophet (Sallallahu Alayhi wa sallam) with their lives and wealth before the conquest of Makkah as deserving of special greatness and virtue.

"Those who spent before the Conquest (of Makkah), and fought (in Allah's way), are not at par (with others). Those are much greater in rank than those who spent later and fought, though Allah has promised the good (reward) for each. And Allah is well aware of what you do." ***(Surah Hadeed V 10)***

The financial condition of Hazrat Abu Bakr Siddiq (RA)

Hazrat Abu Bakr Siddiq (RA) had forty thousand dirhams in cash when he accepted Islam. He (RA) spent all his wealth in the way of Allah. ***(Tabaqat Ibn Saad, E. First, Vol 3, pg 123)***

The Prophet (Sallallahu Alayhi wa sallam) repeatedly acknowledged this generosity and said, "nothing was more beneficial to me than Abu Bakr's wealth."

Rasool e Kareem (Sallallahu Alayhi wa sallam) used to express thanks and gratitude by saying that no one has done more favour on me in terms of life and wealth than Abu Bakr. With this generosity, it was a sign of Abu Bakr's (RA) sincerity that his eyes would become wet after hearing such statement, and he (RA) would say, O Messenger of Allah (Sallallahu Alayhi wa sallam)! my life and property are for you only."

Initially, in Makkah, the people who responded to the call to Tauheed included a large number of male and female slaves who were subjected to various forms of persecution due to the tyranny of their polytheistic masters.

Hazrat Abu Bakr (RA) bought them from their tyrant masters and set them free. Therefore, Hazrat Bilal (RA), Amir bin Fuhaira (RA), Nazira (RA), Nahdia (RA), Jariyah (RA), Bani Momal (RA) and Bint Nahdia (RA) etc., were saved by the efforts of none other than Abu Bakr Siddiq (RA).

The generosity of Abu Bakr Siddiq (RA)

Abu Bakr Siddiq (RA) was always the frontrunner in charity. Umar (RA) repeatedly tried to compete but never succeeded. Once, the Prophet (Sallallahu Alayhi wa sallam) ordered his Companions to give alms. Umar (RA) had more capital than usual at that time.

He (RA) thought it was an opportunity to overtake Abu Bakr (RA). So he (RA) came to the Prophet's (Sallallahu Alayhi wa sallam)service with half of his wealth. The Prophet (Sallallahu Alayhi wa sallam) asked: How much have you left for your family?

He (RA) replied, the same (means half for family and half for the cause of Allah). But Hazrat Abu Bakr (RA) has brought his entire capital. When asked, he (RA) said for them is Allah and His Messenger (Sallallahu Alayhi wa sallam). Hazrat Umar's eyes opened wide on this self-sacrifice, and he claimed even now, I cannot surpass him.

(Tirmizi, Manaqibe Abi Bakr)

Both concealment and disclosure are permissible in charity. But there is a possibility of arrogance and pride in disclosure in charity. So Abu Bakr (RA) used to keep it in mind while giving alms.

He (RA) was if the opinion that whole universe is Allah's trust. So, once in a very secret way, he (RA) came to the Prophet (Sallallahu Alayhi wa sallam) with alms and said, O Messenger of Allah (Subhanahu wa ta'ala), I have more of Allah's trust apart from this. ***(Kanzul Ummal 6/316)***

Worship of Abu Bakr Siddiq (RA)

Abu Bakr (RA) used to offer prayers all night long and often fasted during the day, especially during hot summer days. It was a sign of humility and concentration in prayers that he looked motionless like wood.

The tenderness becomes so intense that he would get hiccups due to crying. Everything in the world was a lesson for the fear and trembling of the day of judgement. When he (RA) would see any green tree, he would say! I wish I were a tree that would have escaped the aftermath of the day of reckoning. If he (RA) passed by a garden and saw birds chirping, he (RA) would sigh coldly and say, "Birds, congratulations to you, you walk in the world, you sit in the shade of a tree, and on the Day of Resurrection you will have no reckoning. I wish Abu Bakr would be like you." ***(Kanzul Ummal 6/312)***

When he (RA) would recite the Holy Qur'an, tears would flow from his eyes, and he (RA) would weep so much that all the people around him would gather. Due to his kindness and tenderness of heart, he would repeatedly sigh until he (RA) was known as Awaah Muneeb.

In this way, he (RA) did not miss any opportunity to receive the reward. One day the Messenger of Allah (Subhanahu wa ta'ala) asked the Companions, "Who is fasting today?" Hazrat Abu Bakr (RA) asked, "I am." "Has anyone attended the funeral today? Has anyone given food to the poor?" And has anyone visited the patient? In response to these questions, it was only Hazrat Abu Bakr Siddiq (RA) who replied in affirming.

The Prophet (Sallallahu Alayhi wa sallam) said: He who has accumulated so many good deeds in one day will surely go to Paradise. ***(Muslim, Fazaail e Abi Bakr)***

The family life of Abu Bakr Siddiq (RA)

Abu Bakr (RA) loved his wife and children, especially Ummul Mumineen Ayesha (RA) the most. He (RA) had handed over one of his properties near Madinah. But at the time of his death, he (RA) thought that this would deprive the other heirs of their rights.

That's why he (RA) called her (RA) and said, 'Oh Ayesha! You have been the most beloved to me in both poverty and caliphate. Will you share with your brothers and sisters in the estate I have given to you?' ***(Tabaqat Ibn Saad Type one, Vol 3, pg. 138)*** **After his death, she distributed the property according to his will.**

The hospitality of Abu Bakr Siddiq (RA)

He was very hospitable. So once he invited some people from Ashabe Suffa (homeless muhajireen) to dinner. He (RA) instructed his son Abdul Rahman (RA) to take care of them as he (RA) was going to the Prophet (Sallallahu Alayhi wa sallam).

Abdul Rahman (RA) offered them food as directed, but they refused to eat in the absence of the house owner (i.e. Abu Bakr). Coincidentally, Hazrat Abu Bakr Siddiq (RA) returned after a long time and found out that the guests had not eaten yet. He became very angry with his son. Abdul Rahman (RA) kept hiding silently in a corner of the house due to fear.

He then said (to them): "Please eat!" and added, I will never eat the meal." By Allah, whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction. Yet, the remaining food was more than the original meal. Even some of it was sent to the Prophet (Sallallahu Alayhi wa sallam). ***(Bukhari H# 602, 3581)***

Siddiq-e-Akbar's (RA) dress

His life was very simple. He (RA) used thick and used clothes. He (RA) was also not demanding in food. After the Khilafah, his simplicity increased. Therefore, at the time of his death, he said to Hazrat Ayesha (RA), "Since the burden of Khilafah has fallen on my head, I have been satisfied with the most modest food.

(Tabaqat Ibn Saad Type one, Vol 3, pg 139)

Since Hazrat Abu Bakr (RA) had devoted all his wealth to Islam, he (RA) used to go without food two to three times due to hardship. One day, the Messenger of Allah (Subhanahu wa ta'ala), saw him (RA) and Hazrat Umar (RA) in the Masjid hungry.

He (Sallallahu Alayhi wa sallam) said, "I am also very hungry like you." When Hazrat Abul Hushaim Ansari (RA) found out, he invited them to his house for dinner. ***(Muwatta Imam Malik, pg 371)***

Siddiq-e-Akbar's (RA) source of livelihood

Trade was the main source of his livelihood. He (RA) says that he was a wealthy trader in Quraish. The same continued in the Islamic era, and he travelled to

distant lands with goods of merchandise. So, a year before the death of Holy Prophet (Sallallahu Alayhi wa sallam), he (RA) visited Basra with the purpose of trade.

(Sunan Ibn Majah, Kitab al-Adab Bab al-Mazaj)

When the burden of the Khilafah came upon him, his entire time was devoted to the welfare of the Muslims. On this basis, the Sahaba (RA), after consultation, fixed the meat of half a goat and the clothes and food for his (RA) family daily.

(Tabaqat Ibn Saad, Type one, vol 3, pg 130)

"My people know that my profession was not capable of providing substance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practice the profession of serving the Muslims." ***(Bukhari H# 2070)***

Ibn Saad narrates the details of the stipend. Abu Bakr (RA) used to get two sheets (chador). When they would become old, he (RA) would return them and take others. He (RA) used to take conveyance during journey and expenses for himself and his relatives according to the expenses that used to incur before the Khilafah.

(Tabaqat Ibn Saad Type one, vol 3, pg 138)

Siddiq-e-Akbar's (RA) estate

The Prophet (Sallallahu Alayhi wa sallam) had granted him property in Khyber. Apart from it, he (RA) had made some property near Madinah and in Bahrain.

(Tabaqat Ibn Saad Type one, vol 3, pg 138)

The appearance of Hazrat Abu Bakr Siddiq (RA)

Hazrat Abu Bakr (RA) was very thin and emaciated. His face was less fleshy, and his colour was wheatish. His forehead was wide, and his eyes were sunken. He (RA) dyed his hair with henna.

Hazrat Abu Bakr Siddiq's (RA) wives and children

Abu Bakr (RA) married several times in his life. The name of his wives and children are mentioned below;

Qutaylah bint Abd al-Uzza: She gave birth to Asma (RA) and Abdullah (RA).

Umm Ruman: She gave birth to Abdul Rahman (RA) and Ayesha (RA).

Asma bint Umais: She gave birth to Muhammad.

Habibah bint Kharijah: She gave birth to his youngest child, Umme Kulsoom (RA).

May Allah Almighty grant us the ability to benefit from the biography of Hazrat Abu Bakr Siddiq (RA).

والسلام

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- ***(Subhanahu wa ta'ala) (The most glorified, the most High)***
- ***(Sallallahu Alayhi wa sallam) (Peace and Blessings of Allah be upon him)***