

# The Stances of Abu Bakr al-Siddiq (ra), Will Remain a Beacon for Every Muslim to Remain Steadfast in Adhering to, and Proclaiming, the Truth

(Translated)

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## His Name, Arabic Honorifics, and Description:

Abu Bakr Al-Siddiq Abdullah ibn Abi Quhafah Uthman ibn Amir Al-Taymi Al-Qurashi (50 BC - 13 AH / 573 CE - 634 CE). Abu Bakr was given the honorifics of Al-Siddiq, Al-Sahib, Al-Ateeq, Al-Atiq, Al-Atqa, Al-Awwah. Each honorific has a story that illustrates Abu Bakr's virtues. However, the honorific Al-Siddiq (the Truthful Testifier) stuck to his name because of its merit, as it occurred during a time of denial and aversion to the Way of Allah (swt) by the idol worshippers.

Abu Bakr (ra) was famous in the pre-Islamic era for several qualities, including his knowledge of the genealogical lineages and Arab history. It was narrated that the Prophet (saw) said, «فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ فَرِيْشَ بِأَنْسَابِهَا» **“Abu Bakr who has the best knowledge of the lineage of the Quraish.”** [Muslim]

Abu Bakr (ra) was a trader. Ibn Kathir said, “He was a trader with good morals and a renowned reputation. The men of his people used to come to him and befriend him for more than one reason, his knowledge, his trade, and his good company.” His investment capital was forty thousand dirhams. Some of them described him as saying that the people of Makkah loved to sit with him, as he was a man of good company, intelligent and forbearing, gentle, generous, honest, modest, proud, and dignified.

Abu Bakr (ra) did not do what the people of the pre-Islamic era (Jahilliya) did, such as prostrating to idols, drinking alcohol, and killing children for fear of poverty. He did not gather in the gatherings of his people except for good morals and virtues.

The biography of Abu Bakr Al-Siddiq (ra) is full of heroic deeds and filled with the fragrance of Iman (faith). His personality is surrounded by praiseworthy qualities and adorned with noble morals. He was the first to believe, make Dawah to Allah (swt), defend the Messenger of Allah (saw), and spend to glorify the Deen. He was the first to be harmed for the Sake of Allah (swt). He was the Companion (ra) of the Messenger of Allah (saw), his Companion (ra) in his travels, the most knowledgeable of people about him (saw), the keeper of his (saw) secrets, and the dearest of men to him. He took decisive stances in times of calamity and disaster. Abu Bakr (ra) was the first Khaleefah (caliph) in Islam, a supporter of the Deen and defender of its Aqeedah (doctrine) and Shariah rulings, a mujahid in the Path of Allah (swt), and the one whom Allah (swt) guided to compile His Book.

Abu Bakr (ra) was pious, beloved, brave, merciful, gentle, firm, intelligent, and insightful. If we were to sum up his qualities, we would say that there was no virtue or honor that he did not have a share in, nor any good deed that he did not strive to be the first to do it. On the authority of Abu Hurairah (ra) who said, the Messenger of Allah (saw) said, «مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَانِئاً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا، قَالَ رَسُولُ اللَّهِ ﷺ، فَمَنْ تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا، قَالَ رَسُولُ اللَّهِ ﷺ، فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضاً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا، فَقَالَ مِنْكُمْ الْيَوْمَ مَسْكِيناً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا، قَالَ رَسُولُ اللَّهِ ﷺ، مَا اجْتَمَعْنَ فِي أَمْرٍ إِلَّا دَخَلَ الْجَنَّةَ» **“Who fasted among you today?”** Abu Bakr (ra) replied, I did. The Prophet (saw) asked, **‘Who among you followed a funeral bier (janaza) today?’** Abu Bakr (ra) replied, I did. The Prophet (saw) asked, **‘Who among**

you fed a poor man today?’ Abu Bakr (ra) asked, I did. The Prophet (saw) asked, ‘Who among you visited an ill person today?’ Abu Bakr (ra) said, I did. Upon this the Messenger of Allah (saw) said, ‘Anyone in whom these good deeds are combined will certainly enter paradise.’” [Muslim]

The stances of Abu Bakr al-Siddiq (ra) remain a beacon for every Muslim to persevere in adhering to the truth and proclaiming the Word of Allah (ra), no matter the challenges. Abu Bakr al-Siddiq (ra) is the role model from whom we can learn patience, and wise leadership in difficult circumstances, as well as sincerity in making Dua and working to uphold the Word of Allah (swt).

### **The Embracing of Islam by Abu Bakr (ra) and his Precedence Within Islam:**

When the Prophet (saw) received the Revelation, he (saw) invited his close friend Abu Bakr (ra) to Islam. Abu Bakr did not hesitate, doubt, or delay in responding to the Messenger of Allah (saw). He (ra) was the first of the adult men to believe, whilst Ali (ra) was the first amongst the shebaab (young men). When Abu Bakr (ra) embraced Islam, the Prophet (saw) was greatly pleased. According to Ibn Kathir, Hafiz Abu al-Hasan al-Atrabulsi narrated on the authority of the Mother of the Believers, Aisha (ra), that she said, “Abu Bakr set out seeking the Messenger of Allah (saw), and he had been a friend of his during the pre-Islamic period. He met him and said, ‘O Abu al-Qasim, you have been missing from the gatherings of your people. They have accused you of defaming their fathers and mothers.” The Messenger of Allah (saw) said, «إِنِّي رَسُولُ اللَّهِ أَذْعُوكَ إِلَى اللَّهِ» **“I am indeed a Messenger of Allah and I make Dawah to you for Allah (swt).”** When he (saw) finished speaking, Abu Bakr (ra) embraced Islam. The Messenger of Allah (saw) parted from him, and no one between two sides was happier than him at Abu Bakr’s entry into Islam.”

The Prophet (saw) praised Abu Bakr’s Iman in what was narrated by Ibn Ishaq, saying, «مَا دَعَوْتُ أَحَدًا إِلَى الْإِسْلَامِ إِلَّا كَانَتْ عِنْدَهُ كِبُورَةٌ وَتَرَدُّدٌ وَنَظْرٌ، إِلَّا أَبَا بَكْرٍ، مَا عَمَّ مِنْهُ حِينَ ذَكَرْتُهُ وَمَا تَرَدَّدَ فِيهِ» **“I have not invited anyone towards Islam except that he experienced some type of hesitation, wavering or uncertainty, except for Abu Bakr [radiyallahu ‘anhu]; he neither ‘akam (hesitated) when I mentioned it to him [i.e., invited him to Islam], nor did he waver in it [i.e., his decision to accept Islam].”** Now, ‘Akam means delaying, postponing or putting off, as mentioned by Ibn Hisham.

It was also narrated that the Prophet (saw) said, «هَلْ أَنْتُمْ تَارِكُونَ لِي صَاحِبِي، هَلْ أَنْتُمْ تَارِكُونَ لِي» **“Are you people leaving for me my Companion, Abu Bakr? Are you people leaving for me my Companion? When I said, ‘O people I am sent to you all as the Messenger of Allah,’ you people said, ‘You have lied,’ while Abu Bakr (ra) alone said, ‘You have spoken the truth.’”** [Narrated by Al-Bukhari].

The Iman of Abu Bakr (ra), if it were weighed against the Iman of all the people of the earth, it would outweigh them. Ahmad reported: The Messenger of Allah (saw) came out to us one day and said, «رَأَيْتُمْ أَنِفًا كَاتِيًا أُعْطِيَ الْمَقَالِيدَ وَالْمَوَازِينَ، فَأَمَّا الْمَقَالِيدُ فَهَذِهِ الْمَفَاتِيحُ، وَأَمَّا الْمَوَازِينُ فَهِيَ النَّيِّ، تَرْتُونَ بِهَا، فَوَضَعْتُ فِي كِفَّةٍ وَوَضَعْتُ أُمَّتِي فِي كِفَّةٍ فَرَجَحْتُ بِهِمْ، ثُمَّ جِيءَ بِأَبِي بَكْرٍ فَرَجَحَ، ثُمَّ جِيءَ بِعُمَرَ فَرَجَحَ، ثُمَّ جِيءَ بِعُثْمَانَ فَرَجَحَ، ثُمَّ رُفِعَتْ، قَالَ، فَقَالَ لَهُ رَجُلٌ، فَأَيْنَ نَحْنُ؟ قَالَ، حَيْثُ جَعَلْتُمْ أَنْفُسَكُمْ» **“I saw earlier that I was given the Keys and the Scales. As for the Keys, they are keys, and as for the Scales, they are what you weigh with. I was placed on one side of the scale, and my Ummah was placed on the other side, and I outweighed the Ummah. Then Abu Bakr (ra) was brought and he outweighed the Ummah. Then Umar (ra) was brought and he outweighed the Ummah. Then Uthman was brought and he outweighed the Ummah. Then it was taken away. A man said to him: So where are we? He said, “Where you have placed yourselves.”** [Narrated by Ibn Shiba and At-Tabarani]

### **The Dawah to Islam of Abu Bakr (ra) and His Stances Regarding Islam:**

Abu Bakr (ra) was a unique advocate of the Dawah to Islam, evident in his many actions and stances. He made Dawah to the people for Allah (swt), and many Companions (ra)

embraced Islam at his hands; Al-Zubayr ibn al-Awwam, Uthman ibn Affan, Talhah ibn Ubaydullah, Sa'd ibn Abi Waqqas, Abd al-Rahman ibn Awf, Uthman ibn Maz'un, Abu Ubaidah ibn al-Jarrah, Abu Salamah ibn Abd al-Asad, and al-Arqam ibn Abi al-Arqam. Abu Bakr also invited his family, and his daughters Asma and Aisha, his son Abdullah, his wife Umm Ruman, and his servant Amir ibn Fuhayrah embraced Islam.

Abu Bakr (ra) was the one who urged the Messenger of Allah (saw) to speak out with the *kutlah* (structuring) of the believers in defiance, and to proclaim the truth in Makkah. Ibn Kathir narrated in *Al-Bidayah wa'l-Nihayah* on the authority of Aisha (ra) who said that when the Companions (ra) of the Prophet Muhammad (saw) gathered, and they were thirty-eight men, Abu Bakr (ra) urged the Prophet to speak out. So the Prophet (saw) said, «يَا أَبَا بَكْرٍ إِنَّا قَلِيلٌ» **“O Abu Bakr! We are few in number.”** Abu Bakr (ra) continued to insist until the Messenger (saw) appeared, and the believers spread out to the corners of the Sacred Masjid (Kaabah), each man according to his tribe. Abu Bakr (ra) stood in the midst of the people as a speaker while the Messenger (saw) was sitting, so he was the first speaker to call to Islam. The idol worshippers revolted against Abu Bakr (ra) and the Muslims, so Abu Bakr (ra) was trampled upon and beaten severely. Utbah ibn Rabi'ah (ra) approached him and began to beat him with two woven sandals, turning them towards his face. He climbed onto the torso of Abu Bakr (ra), until his face was beaten, such that it could not be distinguished from his nose. Banu Taym came rushing towards him, so the idol worshippers fled from Abu Bakr. Banu Taym carried Abu Bakr (ra) in a garment until they brought him into his house, and they had no doubt about his impending death. Then Banu Taym returned and entered the Sacred Masjid and said, 'By Allah, if Abu Bakr dies, we will kill Utbah ibn Rabi'ah. They returned to Abu Bakr, and Abu Quhafah (Abu Bakr's father) and Banu Taym continued to talk to Abu Bakr (ra) until he answered. He spoke by the end of the day and said, "What of the Messenger of Allah (saw)?" They lashed him with their tongues and reproached him, and said to his mother, Umm al-Khair, "Look into feeding him something, or giving him something to drink." When she was alone with him, she reproached him, whilst he (ra) kept asking, "What of the Messenger of Allah (saw)?" She said, "By Allah, I have no knowledge of your companion." He said, "Go to Umm Jamil bint al-Khattab and ask her about him (saw)." She went out until she came to Umm Jamil who was hiding her embracing Islam. She said, "Abu Bakr is asking you about Muhammad ibn Abdullah." She said, "I do not know of Abu Bakr and Muhammad ibn Abdullah. Would you like me to go with you to your son?" She said, "Yes." She went with her until she found Abu Bakr (ra) lying motionless. Umm Jamil approached and cried out loudly, saying, "By Allah, the people who have harmed you are people of immorality and disbelief. I hope that Allah (swt) will take revenge on them for you." Abu Bakr (ra) asked, "Then what of the Messenger of Allah (saw)?" She said, "This is your mother listening in." He said, "There is nothing wrong with her." She said, "He (saw) is safe and sound." He said, "Where is he?" She said, "In the House of Al-Arqam." He said, "I swear to Allah (swt) that I will not taste food, or drink anything until I come upon the Messenger of Allah (saw)."

So they waited until the crowd calmed down and they went out with him leaning on them, until they brought him to the Messenger of Allah (saw). The Messenger of Allah (saw) leaned over him and kissed him, and the Muslims leaned over him, and the Messenger of Allah (saw) felt very sorry for him. Abu Bakr said, "May my father and mother be sacrificed for you, O Messenger of Allah (saw), there is nothing wrong with me except what the evildoer did to my face. This is my mother, dutiful to her son. You are blessed, so make *Dawah* to her for Allah (swt) and make *Dua* to Allah (swt) for her, perhaps Allah (swt) will save her through you from the Hellfire." So the Prophet (saw) made *Dua* for her and made *Dawah* to Allah (swt), and she became Muslim.

When Abu Bakr (ra) learned of the torture of Bilal ibn Rabah (ra) who was a slave of Umayya ibn Khalaf (ra) he went to the place of torture, negotiated with Umayya, bought Bilal (ra) from him and freed him for the sake of Allah (swt). He did the same with a number of male and female slaves who had embraced Islam, so he bought them and freed them too, including, Aamer ibn Fuhayrah, Umm Ubays (or Umm Umays), and Zunayrah. He also freed

Al-Nahdiyah and her daughter, and bought Lubaynah, a slave girl of Banu Mu'ammil, who was a Muslim, and freed her as well.

### The Hijrah and Companionship of the Prophet (saw)

Abu Bakr (ra) was eager to be the companion of the Prophet (saw) and prepared for that. Ibn Ishaq said, Abu Bakr (ra) was a wealthy man. So when he asked the Messenger of Allah (saw) for permission to emigrate, the Messenger of Allah (saw) said to him, «لَا تَعْجَلْ، لَعَلَّ اللَّهَ يَجِدُ لَكَ صَاحِبًا» **“Do not rush, perhaps Allah will find for you a companion.”** Abu Bakr (ra) hoped that the Messenger of Allah (saw) meant himself when he said that to him, so he bought two camels and kept them in his house, feeding them in preparation for that. Aisha (ra), the Mother of the Believers, said, “When Allah (swt) gave permission to His Prophet to make Hijrah, he left his house unharmed, amidst among those who had gathered to kill him, and went to the house of Abu Bakr (ra). Aisha (ra) narrates to us what happened, “The Messenger of Allah (saw) never failed to come to the house of Abu Bakr at either end of the day, either in the morning or in the evening. When the day came when Allah (swt) gave permission to His Messenger (saw) to make Hijrah and leave Makkah, from amidst his people, the Messenger of Allah (saw) came to us at noon at an hour when he usually did not come. When Abu Bakr (ra) saw him, he said, “The Messenger of Allah (saw) did not come at this hour except for a matter that has happened.” When he entered, Abu Bakr (ra) moved away from his bed for him, so the Messenger of Allah (saw) sat down and there was no one with the Messenger of Allah (saw) except me and my sister Asma' bint Abu Bakr. The Messenger of Allah (saw) said, «أَخْرِجْ عَنِّي مَنْ عِنْدَكَ» **“Remove those with you, from my presence.”** Abu Bakr (ra) said, “O Messenger of Allah (saw), they are my two daughters. What is the matter, may my father and mother be sacrificed for you?” He said, «إِنَّ اللَّهَ قَدْ أَدِنَ لِي فِي الْخُرُوجِ وَالْهِجْرَةِ» **“Allah (swt) granted me permission to leave and make Hijrah.”** Abu Bakr said, “My companionship, O Messenger of Allah (saw)?” He said, «الصُّحْبَةَ» **“Your companionship.”** She (ra) said, “By Allah, I had never felt before that day that anyone cried for joy until I saw Abu Bakr crying that day.” (Reference: Al-Bidayah wa'l-Nihayah, Ibn Kathir).

Abu Bakr (ra) took all his wealth, which was five or six thousand, as Asma' bint Abu Bakr narrated. He went out with the Messenger of Allah (saw) to the Cave of Thawr, sacrificing his wealth and himself for the Messenger of Allah (saw). He was careful that no harm or misfortune should befall him (saw).

Muhammad ibn Sirin said, “Men were mentioned during the reign of Umar (ra), and it was as if they preferred Umar (ra) over Abu Bakr (ra). When Umar (ra) heard of this, he said, “By Allah (swt), one night with Abu Bakr (ra) is better than the family of Umar (ra), and one day with Abu Bakr (ra) is better than the family of Umar (ra). The Messenger of Allah (saw) went out to go to the cave, and Abu Bakr (ra) was with him. He (ra) walked for a while in front of him (saw), and for a while behind him (saw) until the Messenger of Allah (saw) noticed him (ra) and said, ‘O Abu Bakr, why do you walk for a while in front of me and for a while behind me?’ He (ra) said, ‘O Messenger of Allah (saw), I consider pursuit, so I walk behind you. Then I consider ambush, so I walk in front of you.’ He (saw) said, «يَا أَبَا بَكْرٍ، مَا لَكَ تَمْشِي سَاعَةً بَيْنَ يَدَيْ، وَسَاعَةً خَلْفِي؟» **“O Abu Bakr, if anything was to happen, you would prefer it to happen to you, rather than me?”** He (ra) said, ‘Yes, by Him Who sent you with the truth, no calamity would have happened except that it would have been through me rather than you.’ When they reached the cave, Abu Bakr (ra) said, ‘Stay where you are, O Messenger of Allah, until I clear the cave for you.’ So he entered and cleared it until, when he was at the top, he remembered that he had not cleared the enclave. So he said, ‘Stay where you are, O Messenger of Allah, until I clear the enclave.’ So he entered and cleared it, then he said, ‘Come down, O Messenger of Allah ﷺ.’ So he (saw) came down. Umar (ra) said, ‘By Him in Whose hand is my soul, that night was better than the family of Umar.’” [Authenticated Hadith]

The idol worshippers followed the footsteps of the Prophet (saw) until they reached Mount Thawr, and they reached the cave. However, the Grace and Support of Allah (swt) for His Prophet (saw) made them turn back in failure.

Abu Bakr al-Siddiq (ra) said, "I said to the Prophet (peace and blessings of Allah be upon him) while I was in the cave, 'If one of them were to look down at his feet, he would see us.' He (saw) said, « مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِأَتَيْنِ اللَّهَ ثَلَاثُهُمَا؟ » **'What do you think, O Abu Bakr, of two people, with Allah (swt) as their third?'**" [Bukhari].

Allah (swt) revealed about this incident within the Noble Quran, which will be recited until the Day of Resurrection. Allah (swt) said, «إِلَّا تَتَصَرَّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ الْعَالِيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ» **"It does not matter if you believers do not support him, for Allah did in fact support him when the disbelievers drove him out of Mecca and he was only one of two. While they both were in the cave, he reassured his companion, "Do not worry; Allah is certainly with us." So Allah sent down His serenity upon the Prophet, supported him with forces you believers did not see, and made the word of the disbelievers lowest, while the Word of Allah is supreme. And Allah is Almighty, All-Wise."** [TMQ Surah At-Tawbah: 40].

The Messenger of Allah (saw), and Abu Bakr (ra) stayed in the cave for three nights, then they set out after the searching had subsided, until they reached Madinah.

### **The Companion (ra) and Wazir (Delegated Assistant) of the Messenger of Allah (saw) and an Arrow in his Quiver:**

Abu Bakr Al-Siddiq (ra) was inseparable from the Messenger of Allah (saw) in his travels and at home. He was his wazir, his advisor, his Companion (ra), and the most beloved of people to him. Abu Bakr (ra) never missed a single battle with the Messenger of Allah (saw). He (ra) spent all his wealth in the Battle of Tabuk, and did not leave any wealth for his family. He bought himself, seeking the pleasure of Allah, the Exalted. Abu Bakr (ra) would race in good deeds until he exhausted his competitors, and they accepted that they would never surpass him.

Abu Bakr (ra) was one of the people who loved the Messenger of Allah (saw) the most, and one of the people who knew him best.

Al-Bukhari and Muslim narrated on the authority of Abu Sa'id al-Khudri (ra) that the Messenger of Allah (saw) sat on the minbar and said, «إِنَّ عَبْدًا خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ» **"A servant was given a choice by Allah (swt) as to whether He (swt) should give him as much worldly comfort as he wished for, or whether he should have what was with Him (swt). The servant chose what was with Allah (swt)."** Abu Bakr (ra) wept and said, "May our fathers and mothers be sacrificed for you." We were amazed at him, and the people said, "Look at this old man. The Messenger of Allah (saw) is telling us about a servant whom Allah (swt) gave the choice between giving him some of the luxuries of this world and what He has, and he is saying, 'May our fathers and mothers be sacrificed for you!'" Abu Sa'id added, "Now the Messenger of Allah (saw) was the one who was given the choice, whilst Abu Bakr was the one among us who knew best its meaning." [al-Bukhari and Muslim]

The Messenger of Allah (saw) said, «إِنَّ مِنْ أَمَنِ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ، وَلَوْ كُنْتُ مَتَّخِذًا خَلِيلًا، لَأَخَذْتُ أَبَا بَكْرٍ، إِلَّا خَلَّةَ الْإِسْلَامِ، لَا يَبْقَيْنَ فِي الْمَسْجِدِ خَوْحَةٌ إِلَّا خَوْحَةُ أَبِي بَكْرٍ» **"The person who has favored me most of all, both with his company and wealth, is Abu Bakr. If I were to take a Khalil (close friend) other than my Lord, I would have taken Abu Bakr as such. What relates us is the Islamic brotherhood and friendliness. Any khukha (gateway) of Al-Masjid Al-Nabawi can be closed, except the gateway of Abu Bakr."** [Bukhari]. Please note that khukha is a small gateway, like a large window between two houses, on which a door is installed.

## **Abu Bakr (ra) Was the Man of the Moment, in Difficult and Decisive Situations**

This was evident on several occasions, the most important of which was the passing of the Messenger of Allah (saw), and also in confronting apostates, and those who refused to pay Zakat and insisting on fighting them, which led to the preservation of the state, and the preservation of the Deen and Shariah rulings of Islam.

### **The Death of the Messenger of Allah (saw):**

The passing of the Messenger of Allah (saw) had a tremendous impact on the Companions (ra). They were in a state of shock, astonishment, and confusion. Some of them were unable to speak. Some were paralyzed and unable to stand. Some were even in denial over his death. Abu Bakr (ra) learned of the news of the passing of the Messenger of Allah (saw) and he was absent, as stated in Sahih al-Bukhari, "The Messenger of Allah (saw) died while Abu Bakr was at a place called As-Sunah (Al-'Aliya), so Umar (ra) stood up and said, 'By Allah (swt), the Messenger of Allah (saw) has not died.' Umar then said, 'By Allah (swt), only that occurred to me. Allah (swt) will surely resurrect him, and he will cut off the hands and feet of some men.'

Then Abu Bakr (ra) came and uncovered the Messenger of Allah (saw) and kissed him. He said, 'May my father and mother be sacrificed for you. You were good in life and in death. By the One in Whose Hand is my soul, Allah (swt) will never let you taste death twice.' Then he went out and said, 'O you who took oath, do not be hasty.' When Abu Bakr (ra) spoke, Umar (ra) sat down. Abu Bakr (ra) praised Allah (swt) and extolled Him (swt), and said, "Whoever worshipped Muhammad, Muhammad has died, but whoever worshipped Allah, Allah is Alive and will never die." Abu Bakr (ra) then said, "Allah (swt) said, ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ **"Verily, you are to die and they are to die."** [TMQ Surah Az-Zumar:30]. And He (swt) said, ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ **"Muhammad is no more than a messenger, and other messengers have passed away before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah (swt) in the least, whilst Allah (swt) will reward those who are grateful."** [TMQ Surah Aali Imran:144]. Then the people started crying.

### **Bayah of Allegiance at Saqifah Bani Sa'idah:**

As soon as the people learned of the death of the Messenger of Allah (saw), the Ansar gathered to pledge Bayah to Sa'ad ibn 'Ubadah (ra) as the successor to the Messenger of Allah (saw). Abu Bakr (ra), Umar ibn al-Khattab (ra), and Abu Ubaidah learned of the reason for which the Ansar had gathered, so they went to the Saqifah to stop what the Ansar had decided to do. They proved to them with evidence the right of the Muhajirun from Quraysh and the right of Abu Bakr (ra) to the Khilafah. So those who were in the Saqifah pledged Bayah to Abu Bakr (ra), and he accepted the Khilafah (Caliphate) to unify the Muslims, and unify their matter.

Abu Bakr (ra) gave a Khutbah humbled by accepting the Khilafah saying, "By Allah (swt), I was never eager for the emirate for a single day or night, nor did I desire it, nor did I ask Allah (swt) for it in secret or in public. Instead, I feared the temptation, and that I would not find comfort in the emirate. However, I was entrusted with a great matter for which I had no strength or power except by the strength of Allah (swt). I would have preferred the strongest of people to take over the Khilafah in my place." (Narrated by Al-Hakim with a Sahih chain of transmission)

The pledge of Bayah to Abu Bakr (ra) was the establishment of the Khilafah (Caliphate) after the Messenger of Allah (saw), and the consolidation of the method of appointing the Khilafah (Caliph), which is the pledge of Bayah, and the consolidation of a political system for the Muslims, the Khilafah Rashidah (the Rightly-Guided Caliphate) after the Prophet (saw).

Abu Bakr al-Siddiq (ra) led this with competence, in his capacity as the first Khaleefah (Caliph) of the Muslims.

### **Abu Bakr (ra), Khaleefah (Caliph) of Muslims:**

The Khilafah of Abu Bakr lasted two years and three months. Although it was a short period, it was full of achievements and great works, such as consolidating the foundations of rule, eliminating apostasy and rebellion, and working to spread the Islamic Dawah in the lands of Persia and Rome. This happened simultaneously, as there were conquests and the spread of the Islamic call.

### **The Khutbah of Abu Bakr Al-Siddiq upon assuming the Khilafah (Caliphate)**

Abu Bakr Al-Siddiq's (ra) first Khutbah upon assuming the Khilafah outlined the domestic policy, and the relationship between the subjects and the ruler after the death of the Messenger of Allah (saw). It clarified the position of the Khaleefah (Caliph) over the subjects and his rights over them and the rights of the subjects over the Khaleefah. It also outlined the foreign policy based on carrying the Dawah through Jihad. Despite its brevity, this Khutbah outlined the foundations of the state and its approach.

Abu Bakr (ra) said, "As for what follows, O people, I have been appointed over you, whilst I am not the best among you. If I do right, then help me. If I make a mistake, then correct me. Truthfulness is a trust and lying is treason. The weak among you is strong before me, until I restore his right to him, if Allah (swt) wills. The strong among you is weak before me until I take his right back from him, if Allah (swt) wills. No people abandon Jihad in the Path of Allah except that Allah will strike them with humiliation. No immorality spreads among a people except that Allah (swt) will afflict them with calamity. Obey me as long as I obey Allah (swt) and His Messenger (saw). However, if I disobey Allah (swt) and His Messenger (saw), then there is no obedience of me obliged on you. Stand up for your Salah and may Allah have mercy on you." [Narrated by Ibn al-Athir with a sound chain of transmission.]

### **Management of the Affairs of the State**

Abu Bakr (ra) managed the affairs of the state with unparalleled skill, professionalism, and penetrating insight. He was careful not to change the walis (governors) appointed by the Prophet (saw). He maintained the structure of government as it had been during the time of the Prophet (saw). He insisted on completing the military deployment of Usama bin Zayd (ra), despite the dangers that threatened the state. He persisted whilst he faced rebellion from those who refused to pay the Zakat and apostates simultaneously, and whilst the state was suffering from a lack of soldiers, conducting unique political actions undertaken by a statesman of a unique caliber.

### **The Army of Usama bin Zaid (ra) and the Wars of Apostasy:**

After the Companions (ra) chose him as their Khaleefah, Abu Bakr's administration of the state was fraught with challenges. Despite the difficult circumstances, he was able to preserve the unity of the Islamic Ummah and strengthen the state.

### **The Wars of Apostasy:**

After the death of the Prophet (saw), some people in some Arab regions apostatized from Islam. However, Abu Bakr al-Siddiq (ra) decided to stand firmly against this apostasy and insisted on fighting the apostates. This war was courageous and decisive, and in it, Abu Bakr demonstrated his true loyalty to the Deen of Allah (swt) and His Messenger (saw).

Abu Bakr (ra) issued an order to the army of Usama (ra), which the Messenger of Allah (saw) had prepared to fight the Romans, "Not one of Usama's soldiers can remain in Madinah, but that he goes out to his military encampment at Al-Jurf." (Al-Bidayah wa'l-Nihayah). Some of the senior Companions (ra) had objected to Abu Bakr (ra) sending the

army out, and remaining to confront apostasy and rebellion. They said, “These are the bulk of the Muslims, and the Arabs, as you can see, have rebelled against you, so it is not right for you to divide the jamaah (community) of Muslims under you” (Al-Bidayah wa’l-Nihayah).

Abu Bakr (ra) replied, “By the One in whose hand is Abu Bakr’s soul, even if I thought that wild beasts would snatch me away, I would send out Usama’s expedition, just as the Messenger of Allah (saw) commanded. If there was no one left in the abodes but me, I would still send the army out.” (Al-Tabari’s History).

Abu Bakr (ra) sent the army and gave it instructions. It reached the lands of the Romans, and achieved great victories that strengthened the prestige of the Islamic state. The army’s departure in these difficult circumstances created awe among the rebels, and apostates in the Islamic state.

Abu Bakr rejected the objection of the senior Companions (ra), including Umar ibn al-Khattab (ra), to fighting those who withheld Zakat from the state, even though they recognized its obligation. Abu Bakr (ra) was a man of keen insight and open-mindedness, so he did not accept that and considered it a rebellion and disobedience against the state, and a weakening of the Deen. He said his famous statement, “Will the Deen be diminished while I am alive?!” Abu Bakr (ra) also said, وَاللَّهِ لَأَفَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي، عَنْهَا كَانُوا يُوَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا **“By Allah, I will fight whoever differentiates Salah from Zakat. Zakat is a Shariah right due from wealth. By Allah, if they were to withhold from me even a young camel that they used to pay to the Messenger of Allah (saw), I would fight them for withholding it.”** (Bukhari). In another narration, Abu Bakr (ra) said, وَاللَّهِ لَوْ مَنَعُونِي عَقْلًا كَانُوا يُوَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ، **“By Allah, if they were to withhold from me even a rope that they used to pay to the Messenger of Allah (saw) in Zakat, I would fight them for withholding it.”** Umar ibn al-Khattab said, “By Allah, as soon as I realized that Allah (swt) has expanded the chest of Abu Bakr for fighting, I knew that it was the truth.” (Muslim).

Abu Bakr (ra) wanted to fight the apostates himself and went out at the head of the army. The Companions (ra) suggested that he stay in Madinah to manage the affairs of the state and appoint someone else to lead. Then Ali ibn Abi Talib (ra) came forth and seized the reins of his mount and said, “Where are you going, O Khaleefah of the Messenger of Allah (saw)? I will tell you what the Messenger of Allah (saw) said on the day of Uhud, **شِمِّ سَيْفِكَ وَلَا تَفْجِعْنَا بِنَفْسِكَ** **“Advance with your sword, but do not grieve us with the loss of your soul.”** For by Allah (swt), if we are afflicted by your loss now, Islam will never have order after your passing.” So Abu Bakr (ra) returned. (Al-Bidayah wa’l-Nihayah, Ibn Kathir)

Allah (swt) granted victory to the Muslims in the Wars of Apostasy, and a large number of the Companions (ra) were martyred during them. Among them were the scribes of the revelation, who memorized the Noble Quran and wrote down a number of its verses and surahs. After Allah (swt) had opened his heart to this matter, he ordered Zayd ibn Thabit (ra) to compile the Noble Quran, both what had been written and what had been memorized. Zayd (ra) was able to compile it into a single volume, before the death of Abu Bakr (ra), as a reward for his good deeds.

### Collection of the Noble Quran:

Abu Bakr al-Siddiq (ra) was among the first to decide to collect the Noble Quran after the death of the Prophet (saw), fearing that parts of the Noble Quran would be lost due to the martyrdom of many of those who had memorized the Noble Quran in battle. Abu Bakr (ra) and Umar (ra) completed the collection of the Noble Quran into a single volume, the first step in preserving the Book of Allah (swt) for future generations.

Abu Bakr al-Siddiq (ra) was a man of Iman, sacrifice, and honesty in a time when the challenge was greater than ever. He demonstrated many honorable actions that made him the greatest Khaleefah (Caliph) in the history of the Ummah, and one of the greatest figures whose names were inscribed in history as noble and heroic. Abu Bakr (ra) was an example



of a Companion (ra) who did not hesitate to sacrifice himself, his wealth, and his time for the sake of Islam.

### **Directing Armies to ash-Sham and Iraq:**

Abu Bakr (ra) seized the opportunity that the Persians and Romans were at odds, so he sent conquerors both east and west at the same time. He sent Khalid ibn al-Walid (ra) and al-Muthanna ibn Haritha (ra) to the Persian region, and they were victorious and conquered a number of Iraqi cities, such as Anbar, Dumat al-Jandal, and al-Firaz, and they also conquered al-Hirah. He also sent armies to the Roman region in ash-Sham, led by Yazid ibn Abi Sufyan, Amr ibn al-Aas, and Shurahbil ibn Hasana, may Allah (swt) be pleased with them. He sent reinforcements led by Abu Ubaidah ibn al-Jarrah (ra). The targeted countries were Jordan, Palestine, Damascus, and Homs. The Battle of Yarmouk took place between the Romans and the Muslims, and Khalid ibn al-Walid (ra) joined them to support them. During the battle, the Muslims received news of the death of the first Khaleefah of the Muslims, and Umar ibn al-Khattab (ra) took over the Khilafah after him.

### **The Succession of Umar ibn al-Khattab (ra) from Abu Bakr (ra) in the Khilafah**

Abu Bakr Al-Siddiq (ra) sensed the danger to the Islamic state as it was waging wars against two of the greatest powers simultaneously. So, in order to prevent the Muslims from disagreeing after him, and after consulting with the Companions, he nominated Umar bin Al-Khattab (ra) to be given Bayah of allegiance by the Muslims after his death. He wrote a letter about this and read it to the people, out of his concern (ra) for the state at this sensitive stage.

### **The Companions (ra) Fear Over the Succession of Umar (ra)**

Ibn Al-Atheer mentioned that fear, as Talha bin Ubaidullah (ra) entered upon Abu Bakr (ra) after he learned that he had appointed Umar (ra) after him, and said to him, "You have chosen Umar as your successor over the people. Yet, you have seen what the people encounter from him whilst you are with him. So, how will he be when he is alone with them, whilst you are meeting your Lord and He will ask you about your subjects?!" Abu Bakr (ra) jumped up, grabbed his shoulder and shook him and said, "Sit by me." So he sat down. Abu Bakr (ra) said, "Do you fear for me with Allah (swt)?!" This means, do you think that you are more righteous than me, such that you fear for me with Allah?. Abu Bakr (ra) then said, "When I meet my Lord and He asks me, I will say, 'I have chosen the best of your people, as a successor, over your people.'"

Abu Bakr (ra) was very careful, out of his piety, not to gain anything from the post of Khilafah (Caliphate), even if it were a single dirham or goods. So, Abu Bakr (ra) said, as narrated by the Mother of the Believers, Aisha, "Look at what has increased in my wealth since I entered the emirate, and send it to the Khaleefah after me." So we looked and saw a Nubian slave carrying his own children, and a camel used for watering his garden. So we sent them to Umar (ra), and Umar wept and said, "May Allah (swt) have mercy on Abu Bakr (ra), he has exhausted even those after his passing greatly, (through his precedence in piety)." This was mentioned by Ibn al-Jawzi and others with a sound chain of transmission.

### **The Death of Abu Bakr al-Siddiq (ra):**

The Mother of the Believers, Aisha (ra) narrates that Abu Bakr (ra) died of illness after taking a bath on a very cold night, which caused him a fever and prevented him from going out to pray Salah for fifteen days. He instructed Umar ibn al-Khattab (saw) to lead the congregational prayer on his behalf, until he passed away on the night of Tuesday, 22 Jumada al-Akhira, 13 AH, corresponding to 23 August, in the year 634 CE (Al-Isabah fi Tamyiz al-Sahaba, Ibn Hajar al-Asqalani). His last words before his death were, "O Allah, let me die as a Muslim and join me with the righteous." He said these words and then breathed his last. May Allah (swt) have mercy on him and be pleased with him.

Madinah was in uproar at the news of the death of Abu Bakr (ra). Madinah had not seen a day since the death of the Messenger (saw) with more weeping people, both men and women, than that evening. The Companions (ra) were deeply saddened by his departure. Ali ibn Abi Talib rushed in, weeping and seeking refuge in Allah. He stopped at the house where Abu Bakr was and said, "May Allah have mercy on you, Abu Bakr. You were the friend and confidant of the Messenger of Allah (ra), his resting place and his confidant, the place where he deposited his secrets, and sought consultation." Then he said, "By Allah, the Muslims will never be granted the like of you after the Messenger of Allah (ra). You were a source of honor, protection, and refuge for the Deen. May Allah (swt) join you with your Prophet Muhammad (saw). May He (swt) neither deprive us of your reward, nor lead us astray after you." The people were silent until he finished speaking, then they wept until their voices rose and they said, "You have spoken the truth." (Al-Tabsira by Ibn al-Jawzi)