



JUMU'AH LECTURE: SAYYIDUNĀ ABŪ BAKR

AL-ŞIDDĪQ رَضِيَ اللهُ عَنْهُ



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SAYYIDUNĀ ABŪ BAKR AL-ŞIDDĪQ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الْحَمْدُ لِلّٰهِ تَحْمُدُهُ وَنَسْتَعِیْنُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَیْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا مِنْ يَّهْدِيْهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ وَنَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُوْلَهُ صَلَّى اللّٰهُ عَلَیْهِ وَآلِهِ وَاصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيْ اَثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهِ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَیْهِ وَاَيْدِهٖ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوْا السُّفْلٰی وَكَلِمَةَ اللّٰهِ هِيَ الْعُلْيَا وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ

السلام عليكم ورحمة الله وبركاته

The Companions of the Prophet ﷺ surpassed all those who come after them not only in precedence but also in conviction and strength of faith. All those who come after them can never equal them nor come near to them; the Prophet ﷺ has said:

لَا تُسُبُّوا اصْحَابِيْ فَلَوْ اَنَّ اَحَدَكُمْ اَنْفَقَ مِثْلَ اُحُدٍ ذَهَبًا مَا بَلَغَ مَدَّ اَحَدِهِمْ وَلَا نَصِيْفَهُ

Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mudd or even a half Mudd spent by one of them. [Şaḥīḥ al-Bukhārī, # 3673]

The reality is that we are indebted to them, it is through their sacrifices, firmness, and resolve that we are believers today, and they too will receive a share of our *Ḥasanāt* (good deeds).

This can be better understood through an analogy: when a person sits close to a fire, he places his hands close to the fire to warm them up. After sometime the heat from the fire causes his hands to warm up, to such an extent that if another person who was not seated before the same fire were to shake his hands, he will benefit from the warmth of his hands. This is the condition of the Şaḥābah, they remained close to the Prophet ﷺ and benefitted from his spirituality, such were they radiated by the light of Nubuwwah that those who met them after the demise of the Prophet ﷺ were also able to benefit from that spirituality. This is described in a Ḥadīth from the Prophet ﷺ:

لَا تَمَسُّ النَّارُ مُسْلِمًا رَأَى أَوْ رَأَى مَنْ رَأَى

The Fire shall not touch the Muslim who saw me, or saw one who saw me. [Tirmidhī, # 3858]

These were the men who were praised in the Noble Qur'an, awarded the honorary title:

رضي الله عنهم

Allah is pleased with them.

Which will continue to accompany mention of their names until the Last Day. The Prophet ﷺ too on a number of occasions, gave them the glad tidings of Paradise, either collectively or individually, and most famous of those glad tidings is the guarantee of Paradise made for the ten Şaḥābah, who thereafter became known as the *Asharah Mubasharah*. The Prophet ﷺ said:

Abū Bakr is in Jannah, 'Umar is in Jannah, 'Uthmān is in Jannah, 'Alī is in Jannah, Ṭalḥah is in Jannah, Zubayr is in Jannah, 'Abd al-Raḥmān ibn 'Awf is in Jannah, Sa'd ibn Abī Waqqās is in Jannah, Sa'īd is in Jannah, and Abū 'Ubaydah ibn al-Jarrah is in Jannah.

These ten individuals enjoyed precedence to Islam. Their sacrifice was the greatest and their jihad was the most superior. They were, thus, deserving of being guaranteed Jannah due to these and other services. At the head of them was Sayyidunā Abū Bakr ﷺ, their leader and most virtuous of all the Şaḥābah.

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was the first adult male to embrace Islam, and as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated the only one who embraced Islam without any deliberation and accepted immediately when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented it to him. [Dalā'il al-Nubuwwah, vol. 2 pg. 34] And it is through his efforts that the esteemed Companions: 'Uthmān ibn 'Affān, Sa'd ibn Abī Waqqās, Abū 'Ubaydah ibn al-Jarrāh, Zubayr ibn al-'Awwām, Ṭalḥah ibn 'Ubayd Allāh, 'Abd al-Raḥmān ibn 'Awf—six of the Asharah Mubasharah—in addition to others, came into the fold of Islam. [Tārīkh al-Ṭabarī, 2/61]

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ has been awarded different titles by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on account of his various praiseworthy traits. The first of these, by which he is most famous, is Al-Ṣiddīq. The word Ṣiddīq is derived from the word *Sidq*, which means truthfulness and is used to convey a meaning of intensiveness in attesting to the truthfulness of someone or something. In this case the title is used to indicate Sayyidunā Abū Bakr's passionate attestation to the veracity of the Prophet's Nubuwwah and integrity.

It has already passed that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was the first adult male to attest to the Prophethood of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, this faith was put to the test after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was taken on the journey of Mi'rāj. A few of the Quraysh immediately proceeded to Abū Bakr رَضِيَ اللَّهُ عَنْهُ to inform him of the Prophet's claim, as they thought it was, hoping it would weaken the faith of Abū Bakr and possibly bring him back into their own. "Did he indeed say that," Abū Bakr رَضِيَ اللَّهُ عَنْهُ enquired when he was told about this, "Yes," they answered in glee convinced that they had managed to achieve their aim. But to their utter dismay, Abū Bakr رَضِيَ اللَّهُ عَنْهُ responded, "If he has said that, then undoubtedly it is the truth." Abū Bakr رَضِيَ اللَّهُ عَنْهُ added, "I believe him in matters that are even more amazing than that: I believe him about revelation that comes to him from the heavens in the early morning and afternoon." It is because of the unrelenting determination of faith that he showed at this juncture that he was awarded the title of *al-Ṣiddīq*. [Al-Ḥākim, 3/62]

He was also known as *al-Awwāh*, on account of his compassion and mercy which he showed towards others. [Ṭabaqāt al-Kubrā, 3/171].

All those who embraced Islam when it first began had to endure untold persecution and torture, but none more than those poor slaves who answered the call of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They were savagely beaten, the polytheists having no fear of repercussion or retaliation from any tribe. These were slaves, who would stand up for them or defend them? Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ became their emancipator, he would spend his wealth purchasing these Muslims and setting them free for the Pleasure of Allah, amongst them Sayyidunā Bilāl and Sayyidunā 'Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ. [Ibn 'Asākir] Such was the open-handedness of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ in this regard that it is reported that in the period before hijrah alone he spent approximately 35000 coins on the welfare of the Muslims. [Tārīkh al-Khulafā]

In fact, this generosity of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ would be scoffed at, and even the father of Abū Bakr رَضِيَ اللَّهُ عَنْهُ—who had not yet embraced Islam at that time, regarded this spending to be nothing more than a fruitless venture. One day he said to his son, "I see that you are freeing weak slaves. If you have to do what you are doing, then you should at least free strong men who can protect and defend you." Abū Bakr رَضِيَ اللَّهُ عَنْهُ responded, "My father, I am doing this for Allah سُبْحَانَهُ وَتَعَالَى only." Allah سُبْحَانَهُ وَتَعَالَى revealed verses attesting to the sincerity of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ:

وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ وَلَسَوْفَ يَرْضَىٰ

The God fearing one will be far removed from it (Hell), who gives his wealth (in charity) to become purified, And he had in his mind no favour from anyone for which a reward is expected in return, but (he gave his wealth in charity) only to seek the Countenance of his Lord, the Most High. And he surely will be pleased (when he will enter Paradise). [Ibn Hishām, 1/319]

It is because of this incident that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was awarded the title of *Al-Atqā* (Pious and Righteous).

وَلَسَوْفَ يَرْضَىٰ

And he surely will be pleased (when he will enter Paradise).

This promise of Allah ﷻ is a promise of entry into Jannah, and this was also a glad tiding that the Prophet ﷺ gave to the Abū Bakr رَضِيَ اللَّهُ عَنْهُ on various occasions. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is amongst the participants of Badr, those about whom the Prophet ﷺ said:

لعل الله اطلع على من شهد بدرًا فقال اعملوا ما شئتم فقد غفرت لكم

Allah ﷻ glanced at the participants of Badr and said, “Do as you please for I have indeed forgiven you.” [Ṣaḥīḥ al-Bukhārī, # 3966]

And amongst those who pledged their allegiance at Bay‘at al-Riḍwān and received the glad tidings of the Prophet ﷺ:

None of those who gave the pledge under the tree shall enter the Fire. [Tirmidhī, # 3860]

These are general and include all of the Ṣaḥābah; however, the Prophet ﷺ also said to Abū Bakr رَضِيَ اللَّهُ عَنْهُ:

Rejoice, for you are the ‘Atīq (freed one) from the hell fire. [Tirmidhī, # 3679]

By which he was awarded the title of al-‘Atīq, which means the one who has been freed from or guaranteed protection from Jahannam.

The Prophet ﷺ once came to a group of the Ṣaḥābah and asked, “Who amongst you is fasting today?”

Abū Bakr said, “I am.”

He (again) said, “Who amongst you followed a funeral procession today?”

Abū Bakr said, “I did.”

He (the Prophet) again said, “Who amongst you served food to the needy?”

Abū Bakr said, “I did.”

He (again) said, “Who amongst you has today visited the sick?”

Abū Bakr said, “I did.”

Thereupon Allah’s Messenger ﷺ said, “Anyone in whom (these good deeds) are combined will certainly enter paradise.” [Ṣaḥīḥ Muslim, # 1028]

In fact, the Prophet ﷺ also said:

As for you, O Abū Bakr, you will be the first of my Ummah to enter Jannah. [Mustadrak al-Ḥākim, 3/73]

The last title we will discuss that was given to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, is the title al-Ṣāḥib which means “The Companion”, a title that Allah ﷻ gave to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ in the Qur’ān.

The hijrah of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه with the Nabī صلى الله عليه وسلم as his comrade and companion is one of the fruits of his sincerity. This sincerity dominated his entire life from the time he embraced Islam until his demise. Sayyidunā Abū Bakr al-Ṣiddīq's رضي الله عنه accompanying the Prophet صلى الله عليه وسلم during hijrah and in the cave is one of the most splendid of his virtues and of the greatest proofs of Allah's سُبْحَانَهُ وَتَعَالَى love for him, as Allah سُبْحَانَهُ وَتَعَالَى selected him to accompany His Nabī صلى الله عليه وسلم in this momentous journey and historic event. At the same time, it is evidence for the deep love the Prophet صلى الله عليه وسلم possessed for Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه as well as his love for the Prophet صلى الله عليه وسلم, something which is unmistakably discerned from the events of the hijrah.

When the Prophet صلى الله عليه وسلم instructed the Companions to migrate to Madīnah, Abū Bakr رضي الله عنه also prepared to depart but the Prophet صلى الله عليه وسلم told him, "Hold on, for I hope to be permitted."

Abū Bakr asked with joy, "Do you aspire this, may my father be sacrificed for you?"

"Yes," he replied.

Abū Bakr, thus, delayed himself for the Prophet صلى الله عليه وسلم to accompany him. In the meanwhile, he fed lotus tree leaves to two camels he owned for four months in preparation for the journey.

One day, while they were sitting in the house during midday, the Prophet صلى الله عليه وسلم arrived with his face covered, and since this was a time in which he would not normally visit, Abū Bakr commented, "May my parents be sacrifice for him. By Allah, something extremely important has brought him at this hour."

The Prophet صلى الله عليه وسلم entered and said to Abū Bakr, "Let all those present by you leave."

Abū Bakr submitted, "They are only your family, may my father be sacrificed for you, O Messenger of Allah."

The Prophet صلى الله عليه وسلم stated, "Undoubtedly, I have been given permission to leave."

"Companionship? May my father be sacrificed for you, O Messenger of Allah," entreated Abū Bakr.

The Prophet صلى الله عليه وسلم replied, "Yes."

Abū Bakr then told his family to make the necessary preparations for their departure. They left and reached the cave of Thawr and hid there for three nights.

ʿAbd Allāh ibn Abī Bakr would spend the night with them, an intelligent bright young lad. He would leave them at dawn and blend in with the Quraysh of Makkah in the morning, as if he spent the night with them. He remembered all of their sinister plans and would pass this information to them [The Prophet صلى الله عليه وسلم and Abū Bakr رضي الله عنه] when he met them after darkness covered the earth.

ʿĀmir ibn Fuhayrah, the freed slave of Abū Bakr, would graze a group of milking goats and take them in the evening to them after an hour after 'ishā' had passed. They always had fresh milk at night, the milk of their sheep and the milk which they warmed by throwing heated stones in it. ʿĀmir ibn Fuhayrah would slip away from them in the darkness. This was his practice each night of those three nights. [Ṣaḥīḥ al-Bukhārī, # 3692]

Sayyidunā Abū Bakr al-Ṣiddīq related to us some incidents that took place in the cave, involving him and the Prophet صلى الله عليه وسلم. Sayyidunā Anas رضي الله عنه reports from him:

كنت مع النبي صلى الله عليه و سلم في الغار فرأيت آثار المشركين قلت يا رسول الله لو أن أحدهم رفع قدمه رآنا قال ما ظنك باثنين الله ثالثهما

I was with the Prophet ﷺ in the cave. I heard the footsteps of the polytheists so I submitted, “O Messenger of Allah, if only one of them were to lift his feet, he will see us.” The Prophet ﷺ pacified me, “What do you think of two, with whom Allah ﷻ is the third!” [Ṣaḥīḥ al-Bukhārī, # 4386]

Allah ﷻ makes mention of this incident in His glorious Book, the Qur’ān, which will be recited till the Day of Qiyāmah. Allah—the Most Honourable—declares:

إِلَّا تَنْصُرُوهُ 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 وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

If you do not aid the Messenger - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, “Do not grieve; indeed, Allah is with us.” And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise. [Sūrah al-Tawbah: 40]

Thus, the Companionship, devotedness, and sincerity of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ has been forever immortalized in the Noble Qur’ān, his accolades will continue to be remembered with every recitation of the noble Qur’ān. He is the leader of the Ṣaḥābah, the most virtuous of them, loved by Allah and His Messenger ﷺ. Such was his service and assistance to the Prophet ﷺ throughout his life, that the Prophet ﷺ declared:

I have repaid all the good that others have shown to me except for Abū Bakr, as his is of such an extent that Allah ﷻ Himself will repay and reward him on the Day of Qiyāmah. No person’s wealth has benefitted me as much as the wealth of Abū Bakr. [Tirmidhī, # 3661]

May Allah ﷻ grant us true understanding of the status that these illustrious Companions of the Prophet ﷺ enjoy, and inspire us to follow in their footsteps so that we too can earn the pleasure of Allah ﷻ.