

## Maḥḍ-ul-Taṣḍīq bi Faḍā'il al-Siddīq

محض التصديق بفضائل الصديق

### **INTRODUCTION:**

We have been asked to write a book for the purpose of introducing the English speaking Muslim community to the virtues and high status of the companion of Rasul-Allah (saw) and his successor, the first Caliph of Islam Abu Bakr ibn abi Quhafah. The reason for this project was due to the fact that we observed that the Muslim community in the west was not familiar with the companions generally, and we also noticed that people today tend to not make an effort to learn religion from authentic and traditional sources, they rather prefer to browse the internet for knowledge. However, as the intelligent reader knows, the internet is filled with deviant writings of misguided individuals with sectarian agendas; it is a trap for any Muslim who has not fortified his beliefs with the Qur'an and Sunnah. So we wrote this book and we called it "*The pure confirmation of al-Siddiq's virtues*" hoping that the believers can benefit from our effort by Allah's will and our only intention is to seek Allah's pleasure through this work.

In this project we have decided to follow the way of the early scholars of Hadith, dividing the book into different chapters and including a number of adequate reports from the popular Islamic sources. Some chapters will include a single report whereas others will include many, each report being listed under the name of the book we quoted it from as well as its Arabic text to make the job of the researcher easier when looking them up in their respective sources. Initially the plan was to write a book containing only what the author deems authentic but we soon realized the difficulty of this task so we instead decided to include every virtue for Abu Bakr in the books of Hadith, this also proved to be very difficult as we were surprised by the large number of reports praising him and so finally we decided to include only some of his virtues which we picked and translated as accurately as we could. This English book of Hadith is estimated to contain about a fourth of the virtues of Abu Bakr that we came across during the research, should any of our Arabic speaking readers be interested in finding the rest we suggest the following works:

- Al-Tabaqat al-Kubra by Ibn Sa'd, under the chapter of Abu Bakr.
- Fada'il al-Sahabah by Ahmad, under the section on Abu Bakr.
- Tarikh Dimashq by Ibn 'Asakir, under the biography of Abu Bakr.
- Mustadrak 'ala al-Sahihayn by al-Hakim, under Abu Bakr's biography.
- Al-Riyad al-Nadira by al-Muhibb, check the part on Abu Bakr.
- Al-Rawd al-Aniq by Ibn Zinjawayh, a book regarding Abu Bakr's superiority.

In the name of Allah we begin,

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**HIS NAME AND LINEAGE:**

Abu Bakr al-Siddiq (may Allah be pleased with him), He is `Abdullah ibn `Uthman bin `Amir bin `Amro bin Ka`b bin Sa`d bin Taym bin Murrah bin Ka`b bin Lu`ayy bin Ghalib bin Fihir al-Qurashi al-Taymi. His lineage unites with that of the Prophet (peace be upon him) in the sixth father Murrah ibn Ka`b.

**HIS EARLY ISLAM:**

Usd-ul-Ghabah li-ibn al-Athir:

أَخْبَرَنَا الْحَافِظُ الْقَاسِمُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ، كِتَابَهُ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: أَنْبَأَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ بَيَانَ، قَالَ عَلِيٌّ: ثُمَّ أَخْبَرَنَا أَبُو الْبَرَكَاتِ الْأَنْمَاطِيُّ، قَالَ: أَخْبَرَنَا أَبُو الْفَضْلِ بْنُ خَيْرُونَ، قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ بَشْرَانَ، أَخْبَرَنَا أَبُو الصَّوَّافِ، حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، حَدَّثَنَا الْمُنْجَابُ بْنُ الْحَارِثِ، أَخْبَرَنَا إِبرَاهِيمُ بْنُ يُونُسَ، حَدَّثَنَا خَلْفُ الْعُرْفُطِيِّ أَبُو أُمَيَّةَ، مِنْ وَلَدِ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ ابْنِ ذَابٍ، يَعْنِي عَيْسَى بْنَ يَزِيدَ، قَالَ: قَالَ أَبُو بَكْرٍ الصَّدِيقُ: " كُنْتُ جَالِسًا بِفَنَاءِ الْكَعْبَةِ، وَكَانَ زَيْدُ بْنُ عَمْرٍو بْنُ نَقِيلٍ قَاعِدًا، فَمَرَّ بِهِ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ، فَقَالَ: كَيْفَ أَصْبَحْتَ يَا بَاغِيَ الْخَيْرِ؟ قَالَ: بِخَيْرٍ، قَالَ: هَلْ وَجَدْتَ؟ قَالَ: لَا، وَلَمْ أَلْ مِنْ طَلَبٍ، فَقَالَ:

كُلُّ دِينٍ يَوْمَ الْقِيَامَةِ إِلَّا مَا قَضَى اللَّهُ وَالْحَنِيفَةُ بُرُورُ

أَمَا إِنَّ هَذَا النَّبِيَّ الَّذِي يَنْتَظَرُ مِنَّا، أَوْ مِنْكُمْ، أَوْ مِنْ أَهْلِ فَلَسْطِينَ، قَالَ: وَلَمْ أَكُنْ سَمِعْتُ قَبْلَ ذَلِكَ بَنِي يَنْتَظَرُ، أَوْ يَبِيعُ، قَالَ: فَخَرَجْتُ أَرِيدُ وَرَقَةَ بْنَ نَوْفَلٍ، وَكَانَ كَثِيرُ النَّظَرِ فِي السَّمَاءِ، كَثِيرُ هَمِّهِمَةِ الصَّدْرِ، قَالَ: فَاسْتَوْفَقْتُهُ، ثُمَّ اقْتَصَصْتُ عَلَيْهِ الْحَدِيثَ، فَقَالَ: نَعَمْ يَا ابْنَ أَخِي، أَبِي أَهْلُ الْكِتَابِ وَالْعُلَمَاءُ إِلَّا أَنْ هَذَا النَّبِيَّ الَّذِي يَنْتَظَرُ مِنْ أَوْسَطِ الْعَرَبِ نَسَبًا، وَلِي عِلْمٌ بِالنَّسَبِ، وَقَوْمُكَ أَوْسَطُ الْعَرَبِ نَسَبًا، قَالَ: قُلْتُ: يَا " عَم، وَمَا يَقُولُ النَّبِيُّ؟ قُلْتُ: يَقُولُ مَا قِيلَ لَهُ، إِلَّا أَنَّهُ لَا ظُلْمَ وَلَا تَظْلَمَ، فَلَمَّا بَعَثَ النَّبِيُّ أَمِنْتُ وَصَدَقْتُ

[Khalaf reported from `Isa ibn Dab that he said: Abu Bakr al-Siddiq said: I sat in the courtyard of the Ka`bah and Zayd bin `Amro bin Nufayl was also sitting there when Umayyah bin abi al-Salt passed him by and said to him: "How do you fare O seeker of good?" He answered him: "I am well." He asked: "Did you find what you seek?" He said: "No. I did not save any effort in searching." So he recited poetry saying: "Every religion on the promised day is void except what god wills and the Hanifiyyah(monotheism)." He asked him: "Is this awaited prophet from us or you or from the people of Palestine perhaps?" Abu Bakr said: Before this, I had never heard of an awaited prophet. I (Abu Bakr) went to Waraqah ibn Nawfal, he was a man who often looked to the sky and whispered invocations to himself. I caught a hold of him and told him about the conversation I heard near the Ka`bah, he said to me: "O son of my brother, I am indeed familiar with the people of the scriptures and their scholars but this prophet that you await will only be from the noblest Arab lineage. I know genealogy and your tribe (O Abu Bakr) are the most noble of Arabs." I said: "O uncle, what does a prophet say?" He said: "He says what he was told, he does not encourage injustice nor does he tolerate it." Then when the Prophet (saw) was sent I believed in him.]

Al-Riyad al-Nadira lil-Muhibb:

وعن أم سلمة قالت كان أبو بكر خدنا للنبي صلى الله عليه وسلم وصفيًا له فلما بعث صلى الله عليه وسلم انطلق رجال مع قريش على أبي بكر فقالوا يا أبا بكر إن صاحبك هذا قد جن قال أبو بكر وما شأنه قالوا هو ذاك يدعو في المسجد إلى توحيد إله واحد ويزعم أنه نبي فقال أبو بكر وقال ذاك قالوا نعم هو ذاك في المسجد يقول فأقبل أبو بكر إلى النبي صلى الله عليه وسلم فطرق عليه الباب فاستخرجه فلما ظهر له قال له أبو بكر يا أبا القاسم ما الذي بلغني عنك قال وما بلغك عني يا أبا بكر قال بلغني أنك تدعو لتوحيد الله وزعمت أنك رسول الله فقال النبي صلى الله عليه وسلم نعم يا أبا بكر إن ربي عز وجل جعلني بشيرًا ونذيرًا وجعلني دعوة إبراهيم وأرسلني إلى الناس جميعًا قال له أبو بكر والله ما جربت عليك كذبًا وإنك لخليق بالرسالة لعظم أمانتك وصلتك لرحمك وحسن فعالك مد يدك فأنا أبايعك فمد رسول الله

صلى الله عليه وسلم يده فبايعه أبو بكر وصدقته وأقر أن ما جاء به الحق فوالله ما تلعثم أبو بكر حين دعاه رسول الله صلى الله عليه وسلم إلى الإسلام خرج به ابن إسحاق وخرجه صاحب فضائل أبي بكر. قال ابن إسحاق كان رسول الله صلى الله عليه وسلم فيما بلغني يقول ما دعوت أحداً إلى الإسلام إلا كانت عنده كبوة ونظر وتردد إلا ما كان من أبي بكر بن أبي قحافة ما عكم عنه حين ذكرته له وما تردد فيه

[Umm Salamah said: Abu Bakr was a friend of the Prophet (saw) and he (saw) preferred him over others. When the Prophet (saw) was sent in his mission, men from Quraysh went to Abu Bakr and told him: "O Aba Bakr, your companion went crazy!" Abu Bakr said: "What is wrong with him?" They said: "He calls to the unification of god and claims prophet-hood." Abu Bakr said: "He said so?" They said: "Yes he did." Abu Bakr then went knocking on the Prophet's (saw) door until he came out, so he asked him: "O Aba al-Qasim, is it true what I heard about you?" He (saw) said: "What did you hear about me?" He said: "That you call for the unification of god and that you claim to be his messenger." He (saw) said: "Yes O Aba Bakr, my Lord has sent me with good tidings to bear and as a warner, he sent me for all mankind to call to Ibrahim's way." Abu Bakr said: "By God, I have not seen you lie once and you are surely worthy of bearing this message due to your excellent qualities, you're trustworthy, you're good to your relatives and you do good to others. Extend your hand and I shall pledge allegiance." So he (saw) extended his hand and Abu Bakr gave him Bay'ah and believed him.]

#### **HIS CONSTANT COMPANY OF RASUL-ALLAH (saw):**

The text of the Qur'an is a testimony for the companionship of Abu Bakr, that he was the only supporter and aid for Rasul-Allah (saw) when everyone else failed to support him, Allah (swt) says:

{If you help him not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad, surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise.}[9:40]

These verses prove that Abu Bakr was the companion during the hardest of times, when there was no one else to support Rasul-Allah (saw) except for Allah and al-Siddiq, thus he was the second of the two whom Allah is their third.

He always accompanied Rasul-Allah (saw) and knew more about him than anyone else, this is what we find written in the books of Islam and the examples are too many to even count, as you rarely find an event without the mention of Abu Bakr accompanying Rasul-Allah (saw). We list below some narrations to confirm it InshaAllah.

Sahih al-Bukhari:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - رَوَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ لَمْ أَغْفُلْ أَبَوَى قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرْ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَفَى النَّهَارِ بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى بَلَغَ بَرَكَ الْغَمَادِ لَقِيَهُ ابْنُ الدَّغَنَةِ وَهُوَ سَيِّدُ الْقَارَةِ. فَقَالَ أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ أَخْرَجَنِي قَوْمِي، فَأُرِيدُ أَنْ أَسِيحَ فِي الْأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ابْنُ الدَّغَنَةِ فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لَا يَخْرُجُ وَلَا يُخْرَجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّجْمَ وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ، ارْجِعْ وَاعْبُدْ رَبَّكَ بِبَيْتِكَ.

فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغْنَةِ، فَطَافَ ابْنُ الدَّغْنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ إِنَّ أَبَا بَكْرٍ لَا يَخْرُجُ مِثْلَهُ وَلَا يُخْرَجُ، أَتَخْرَجُونَ رَجُلًا يَكْسِبُ الْمُعْدُومَ، وَيَصِلُ الرَّجِمَ، وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى تَوَانِبِ الْحَقِّ فَلَمْ تُكْذِبْ قُرَيْشٌ بِجَوَارِ ابْنِ الدَّغْنَةِ، وَقَالُوا لِابْنِ الدَّغْنَةِ مَرُّ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيَصِلْ فِيهَا وَلْيَقْرَأْ مَا شَاءَ، وَلَا يُؤْذِنَا بِذَلِكَ، وَلَا يَسْتَعْلِنَ بِهِ، فَأَبَا نَحْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغْنَةِ لِأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلَا يَسْتَعْلِنُ بِصَلَاتِهِ، وَلَا يَقْرَأُ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَأَ لِأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفَنَاءِ دَارِهِ وَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَنْقِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْبُودُونَ مِنْهُ، وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلًا بَغَاءً، لَا يَمْلِكُ عَيْنِيهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْرَعُ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغْنَةِ، فَقَدِمَ عَلَيْهِمْ. فَقَالُوا إِنَّا كُنَّا أَجْرُنَا أَبَا بَكْرٍ بِجَوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفَنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلَاةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا فَانْهَهِ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلْ، وَإِنْ أَبَى إِلَّا أَنْ يُعْلِنَ بِذَلِكَ فَسَلِّهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُؤْمِرِينَ لِأَبِي بَكْرٍ الْإِسْغِلَانَ. قَالَتْ عَائِشَةُ فَآتَى ابْنُ الدَّغْنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ قَدْ عَلِمْتَ الَّذِي عَاقَدْتَ لَكَ عَلَيْهِ، فِيمَا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ، وَإِمَّا أَنْ تَرْجِعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لَا أَجِبُ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أَخْفَرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ فَإِنِّي أَرُدُّ إِلَيْكَ جَوَارِكَ وَأَرْضَى بِجَوَارِ اللَّهِ عَزَّ وَجَلَّ.

[Urwah bin al-Zubayr from `A'isha, She said: Since I first acquired awareness (as child) I always remembered my parents following this religion, nor did a day pass unless Rasul-Allah (saw) visited us in morning and in the evening. When the Muslims were put to test (i.e. troubled by the Kouffar), Abu Bakr set out migrating to the land of Habashah(Ethiopia), and when he reached Bark-al-Ghimad, Ibn Al-Daghinah, the chief of the tribe of Qara, met him and said: "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander in the earth and worship my Lord." Ibn Al-Daghinah said: "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu Bakr returned and Ibn Al-Daghinah accompanied him. In the evening Ibn Al-Daghinah visited the nobles of Quraysh and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraysh) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraysh could not refuse Ibn Al-Daghina's protection, and they said to Ibn Al-Daghinah, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Al-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qur'an outside his house.

Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Qur'an. The women and children of the Kouffar began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Qur'an. That situation scared the nobles of the pagans of Quraysh, so they sent for Ibn Al-Daghina. When he came to them, they said: "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Qur'an publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on

doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Al-Daghinah went to Abu- Bakr and said: ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs to hear that my people have dishonored a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah."]

Sahih al-Bukhari:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، قَالَ: اشْتَرَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مِنْ عَازِبٍ رَحْلًا بِثَلَاثَةِ عَشَرَ دِرْهَمًا، فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مَرُّ الْبَرَاءِ فَلْيَحْمِلْ إِلَيَّ رَحْلِي، فَقَالَ عَازِبٌ: لَا حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ حِينَ خَرَجْتُمَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَطْلُبُونَكَمُ، قَالَ: ارْتَحَلْنَا مِنْ مَكَّةَ فَأَحْبَبْنَا أَوْ سَرَيْنَا لِنَلْتَمِسَ وَبَرًا حَتَّى أَطَهَرْنَا وَقَامَ قَائِمُ الظَّهِيرَةِ، فَرَمَيْتُ بِبَصْرِي هَلْ أَرَى مِنْ ظِلٍّ فَأَوَيْ إِلَيْهِ، فَإِذَا صَخْرَةٌ أَتَيْتُهَا فَتَنَظَرْتُ بَقِيَّةَ ظِلِّهَا فَسَوَّيْتُهَا، ثُمَّ فَرَشْتُ لِلنَّبِيِّ فِيهِ، ثُمَّ قُلْتُ: لَهُ اضْطَجِعْ يَا نَبِيَّ اللَّهِ، فَاضْطَجَعَ النَّبِيُّ ثُمَّ انْطَلَقْتُ أَنْظُرَ مَا حَوْلِي هَلْ أَرَى مِنَ الطَّلَبِ أَحَدًا، فَإِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا فَسَأَلْتُهُ، فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يَا غَلَامٌ؟ قَالَ: لِرَجُلٍ مِنْ قُرَيْشٍ، سَمَاءُ فَعَرَفْتُهُ، فَقُلْتُ: هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ؟، قَالَ: نَعَمْ، قُلْتُ: فَهَلْ أَنْتَ حَالِبٌ لَنَا؟ قَالَ: نَعَمْ، فَأَمَرْتُهُ، فَأَعْتَقَلُ شَاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ، فَقَالَ: هَكَذَا ضَرَبَ إِحْدَى كَفَّيْهِ بِالْأُخْرَى فَحَلَبَ لِي كُتْبَةً مِنْ لَبَنٍ وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ إِدَاوَةً عَلَى فَمِهَا خُرْقَةٌ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَأَنْطَلَقْتُ بِهِ إِلَى النَّبِيِّ فَوَافَقْتُهُ قَدِ اسْتَيْقَظَ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ فَشَرِبَ حَتَّى رَضِيْتُ، ثُمَّ قُلْتُ: قَدْ أَنْ الرَّحِيلُ يَا رَسُولَ اللَّهِ، قَالَ: " بَلَى "، فَأَرْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَنَا فَلَمْ يُدْرِكُنَا أَحَدٌ مِنْهُمْ غَيْرَ سُرَاقَةَ بْنِ مَالِكٍ بْنِ جُعْشَمٍ عَلَى فَرَسٍ لَهُ، فَقُلْتُ: هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ، فَقَالَ: " لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا "

[Al-Bara' bin 'Azib said: Abu Bakr bought a (camel) saddle from (my father) 'Azib for thirteen Dirhams. Abu Bakr said to 'Azib: "Tell Al- Bara' to carry the saddle for me." 'Azib said: "No, not unless you relate to me what happened to you and Rasul-Allah (saw) when you left Makkah while the Kouffar were in search of you." Abu Bakr said: "We left Makkah and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet (saw) in the shade and said to him: "Lie down, O Rasul-Allah (saw)." So the Prophet (saw) layed down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him: "To whom do you belong, O boy?" He said: "I belong to a man from Quraysh." He named the man and I recognized him. I asked him: "Is there any milk with your sheep?" He said: "Yes." I said: "Will you then milk (some) for us?" He said: "Yes." Then I asked him to tie the legs of one of the sheep and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Rasul-Allah (saw) a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the (hot) milk container till its lower part became cooler. Then I took the milk to the Prophet (saw) whom I found awake. I said to him: "Drink, O Rasul-Allah." So he drank till I became pleased. Then I said: "It is time for us to move, O Rasul-Allah!" He said: "Yes." So we set out while the people (i.e. Qurayshi pagans) were searching for us, but none found us except Suraqah bin Malik bin Ju'shum who was riding his horse. I said: "These are our pursuers who have found us. O Rasul-Allah!" He (saw) said to me: "Do not grieve, for Allah is with us."]

Sahih al-Bukhari:

حَدَّثَنِي الْوَلِيدُ بْنُ صَالِحٍ، حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ بْنُ أَبِي الْحُسَيْنِ الْمَكِّيُّ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: إِنِّي لَوَاقِفٌ فِي قَوْمٍ فَدَعَا اللَّهُ لِعُمَرَ بْنِ الْخَطَّابِ وَقَدْ وُضِعَ عَلَى سَرِيرِهِ إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكَبِي، يَقُولُ: "رَحِمَكَ اللَّهُ إِنْ كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، لِأَنِّي كَثِيرًا مَا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ يَقُولُ: كُنْتُ وَأَبُو بَكْرٍ، وَعُمَرُ وَفَعَلْتُ وَأَبُو بَكْرٍ، وَعُمَرُ وَأَنْطَلَقْتُ وَأَبُو بَكْرٍ، وَعُمَرُ، فَإِنْ كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا، فَأَلْتَقْتُ فَإِذَا هُوَ عَلَيَّ بْنُ أَبِي طَالِبٍ"

[Umar bin Sa'id bin abi Husayn from ibn `Abbas that he said: While I was standing amongst the people who were invoking Allah for `Umar bin al-Khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said: "(O `Umar!) May Allah bestow His Mercy on you. I always hoped that Allah would keep you (united) with your two companions, for I often heard Rasul-Allah (saw) saying: "I, Abu Bakr and `Umar were somewhere. I, Abu Bakr and `Umar did something. I, Abu Bakr and `Umar set out." So I hoped that Allah will keep you with both of them." I turned back to see that the speaker was `Ali bin abi Talib.]

Mustadrak al-Hakim:

حَدَّثَنَا أَبُو بَكْرٍ بْنُ إِسْحَاقَ، أَنَّبَا عَبْدُ اللَّهِ بْنُ الصَّفْرِ، ثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، ثنا مَعْنُ بْنُ عَيْسَى، ثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ حَفْصٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَامَ الْفَتْحِ رَأَى النِّسَاءَ يَلْطُمْنَ وُجُوهَ الْخَيْلِ بِالْخُمْرِ، فَتَبَسَّمَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَقَالَ: "يَا أَبَا بَكْرٍ، كَيْفَ قَالَ حَسَّانُ بْنُ ثَابِتٍ؟"، فَأَنْشَدَهُ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ:

عِمْتُ تَنْبِيئِي إِنْ لَمْ تَرَوْهَا      تُثِيرُ النَّفْعَ مِنْ كَيْفِي كَدَاءِ

يُنَازِعُنَ الْأَعْنَةَ مُسْرِعَاتٍ      يَلْطُمُهُنَّ بِالْخُمْرِ النِّسَاءُ

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ادْخُلُوا مِنْ حَيْثُ قَالَ حَسَّانُ

[Nafi` from ibn `Umar that he said: When Rasul-Allah (saw) came in during the year of the conquest(al-Fath), he saw the women hitting the faces of (war) horses with their covers (to prepare them for battle). So he (saw) smiled at Abu Bakr and told him: "O Aba Bakr, what did Hassan ibn Thabit (the poet) say?" So Abu Bakr recited to him the poetic verses:

"May I lose my front teeth if you do not see our horses coming from both sides of the mountain road, causing dust to fly around Kida'.

Struggling with their bridles as they race with haste, being cheered on by our women pushing them forth with their covers."

Rasul-Allah (saw) said to the Muslims: "March from where Hassan said."

Musnad abu Ya'la:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، قَالَ: حَفِظْتُ مِنَ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ يَأْتِينَا كُلَّ يَوْمٍ طَرَفِي النَّهَارِ، فَأَتَانَا يَوْمًا فِي بَحْرِ ظَهِيرَةٍ، فَقَالَ: "يَا أَبَا بَكْرٍ، هَلْ عَلَيَّ مِنْ عَيْنٍ؟"، قَالَ: يَا رَسُولَ اللَّهِ، إِنَّمَا هِيَ أُمُّ رُومَانَ، وَأَسْمَاءُ، وَعَائِشَةُ، قَالَ: "فَإِنَّ رَبِّي تَبَارَكَ وَتَعَالَى قَدْ أَذِنَ لِي فِي الْخُرُوجِ"، قَالَ: الصُّحْبَةُ يَا رَسُولَ اللَّهِ، قَالَ: "الصُّحْبَةُ"، وَكَانَ أَبُو بَكْرٍ قَدْ اتَّخَذَ رَاحِلَتَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ، خُذْ إِحْدَى رَاحِلَتِي، فَارْكَبْهَا، قَالَ: لَا، بَلِ الثَّمَنُ يَا أَبَا بَكْرٍ

[Urwah from `A'ishah, She said: Rasul-Allah (saw) constantly visited us every morning and evening of every day, but once he came at noon, he said: "O Aba Bakr, are we being watched?" Abu Bakr said: "O



Rasul-Allah, it is only Umm Ruman (Abu Bakr's wife) and Asma' and 'A'ishah (his daughters)." He (saw) said: "My Lord Glorified and Exalted be He has permitted me to leave (Makkah)." Abu Bakr asked: "Companionship O Rasul-Allah ?" He (saw) replied: "I grant you companionship." And Abu Bakr had prepared two she-camels, so he said: "O Rasul-Allah, take one of my she-camels and ride it." He (saw) answered: "No, unless I pay you O Aba Bakr."]

Ahadith Muntakhabah min Kitab Ammarat al-Nubuwwah:

أَخْبَرَنَا أَبُو الدَّحْدَاحِ، نَا إِبرَاهِيمُ، نَا أَبُو تَوْبَةَ، نَا مُعَاوِيَةُ بْنُ سَلَامٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَلَامٍ الْحَرَمِيُّ، أَنَّ رَسُولَ اللَّهِ كَانَ يُنْطَلِقُ هُوَ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَخْرُجَانِ إِلَى الْجَبَلِ فَيَتَدَارَسَانِ الْقُرْآنَ حَتَّى إِذَا أَمْسَيَا رَجَعَا فَطَافَا بِالْبَيْتِ وَصَلَّيَا مَا قَدَّرَ لَهُمَا حَتَّى إِذَا كَانَ ذَاتَ لَيْلَةٍ أَقْبَلَا بَعْدَمَا هَدَى النَّاسُ فَطَافَا بِالْبَيْتِ وَصَلَّيَا مَا قَدَّرَ لَهُمَا، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ أَنْطَلِقْ بِنَا إِلَى أَهْلِنَا لَعَلَّنَا نَجِدَ شَيْئًا نَأْكُلُهُ فَأَخَذَ الْكَلَامَ عَبْدُ لِأَبِي بَكْرٍ فَأَيَّمَا فِي فَنَاءِ الْبَيْتِ فَقَالَ أَبُو بَكْرٍ: يَا سَعْدُ عِنْدَكَ شَيْءٌ تُطْعَمُنَا؟ فَقَالَ: عِنْدِي حِفْظُهُ مِنْ زَبِيبٍ فَجَلَسَا فَقَدَّمَ إِلَيْهِمَا فَجَعَلَا يَقْضِمَانِهِ فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ مَرُّ أَبَا بَكْرٍ فَلْيَعْتَقْنِي فَقَدْ طَالَ عَمَلِي فَبَادَرَ أَبُو بَكْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا لَنَا خَادِمٌ يَخْدُمُنَا غَيْرُهُ، فَقَالَ رَسُولُ اللَّهِ: "أَعْتَقْ سَعْدًا يَا أَبَا بَكْرٍ، أَعْتَقْ سَعْدًا يَا أَبَا بَكْرٍ فَهَذَا خَيْرٌ فَتَحَّ اللَّهُ لَكَ بَابُ الْعَبِيدِ وَإِنَّهُمَا إِنْ شَاءَ اللَّهُ." فَأَعْتَقَهُ أَبُو بَكْرٍ فَقَالَ لَهُ رَسُولُ اللَّهِ: "يَا سَعْدُ إِنْ كَانَ لَكَ شَيْءٌ فَالْحَقْ بِهِ، وَإِنْ نَسِيتَ أَنْ تَلْحَقَ بِنَا إِذَا خَرَجْنَا فَإِنَّا لَنْ نَأْلُوكَ خَيْرًا." قَالَ: مَالِي مِنْ وَلَدٍ وَلَا وَالِدَ الْحَقِّ بِهِ غَيْرُكُمْ، فَلَمَّا خَرَجَا إِلَى الْمَدِينَةِ لَحِقَ بِهِمَا

[Abdullah bin Salam al-Harami said: That Rasul-Allah (saw) used to go with Abu Bakr, they would climb up the mountain and study the Qur'an until night time, then they would come back down and circulate around the holy house and pray as much as they could. One night they came down after the people slept and they circulated then prayed, so Abu Bakr said: "O Rasul-Allah (saw) let us head-off to our families maybe we find something to eat?" A servant of Abu Bakr heard this while he was worshipping near the Ka'bah, Abu Bakr told him: "O Sa'd, do you have anything to feed us?" He answered: "I have a handful of raisens." So they sat down and he offered them the raisens and they began to eat. It was then that Sa'd said: "O Rasul-Allah, order Abu Bakr to free me, I have served for a long time." Abu Bakr quickly said: "O Rasul-Allah, but we have no one to serve us but him?" Rasul-Allah (saw) said: "Free Sa'd O Aba Bakr, free Sa'd O Aba Bakr as this is a blessing and Allah will bestow upon you the servants Insha-Allah." He then freed him and Rasul-Allah (saw) told him: "O Sa'd, if you have anything to return to (at the moment), then go forth, and if it happens that you are unable to catch-up to us when we leave, then we will (always) think well of you." He said: "I do not have a child nor parent to return to except you two." So when they left for Madinah he followed them.]

Musnad Ahmad:

حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ وَهُوَ بِعَرَفَةَ، قَالَ أَبُو مُعَاوِيَةَ: وَحَدَّثَنَا الْأَعْمَشُ، عَنْ حَيْثَمَةَ، عَنْ قَيْسِ بْنِ مَرْوَانَ: أَنَّهُ أَتَى عُمَرَ، فَقَالَ: جِئْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْكُوفَةِ، وَتَرَكْتُ بِهَا رَجُلًا يُمْلِي الْمَصَاحِفَ عَنْ ظَهْرِ قَلْبِهِ، فَغَضِبَ وَانْتَفَخَ حَتَّى كَادَ يَمْلَأُ مَا بَيْنَ شُعْبَتَيْ الرَّجُلِ، فَقَالَ: وَمَنْ هُوَ وَيَحْكُ؟ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: فَمَا زَالَ يُطْفَأُ وَيُسْرَى عَنْهُ الْغَضَبُ، حَتَّى عَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا، ثُمَّ قَالَ: وَيَحْكُ، وَاللَّهِ مَا أَعْلَمُهُ بَقِيَ مِنَ النَّاسِ أَحَدٌ هُوَ أَحَقُّ بِذَلِكَ مِنْهُ، وَسَأَحَدُّكَ عَنْ ذَلِكَ، كَانَ رَسُولُ اللَّهِ لَا يَزَالُ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ اللَّيْلَةَ كَذَلِكَ فِي الْأَمْرِ مِنَ الْأَمْرِ الْمُسْلِمِينَ، وَإِنَّهُ سَمَرَ عِنْدَهُ ذَاتَ لَيْلَةٍ، وَأَنَا مَعَهُ، فَخَرَجَ رَسُولُ اللَّهِ وَخَرَجْنَا مَعَهُ

[Qays bin Marwan said: That he came to 'Umar and told him: "O Amir-al-Mu'minin (Chief of believers) I just came back from al-Kufah leaving behind a man dictating the Qur'anic scripture by heart." So he ('Umar) became angry at the man and said: "Woe to you! Who is he!?" He replied: "'Abdullah ibn Mas'oud." Then 'Umar began to cool down until he returned to his normal self and said: "Woe to you,

by Allah I do not know anyone who remained from the people today who is more worthy of him in doing so. I will tell you about this, Rasul-Allah (saw) used to always spend his evenings with Abu Bakr, they would discuss the affairs of the Muslims throughout the night. One night while he was with him and I was present, Rasul-Allah (saw) went out and we went with him (then he continued the Hadith).]

Sahih Muslim:

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي عُثْمَانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ نَزَلَ عَلَيْنَا أَضْيَافٌ لَنَا - قَالَ - وَكَانَ أَبِي يَحْدُثُنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ - قَالَ - فَأَنْطَلَقُ وَقَالَ يَا عَبْدَ الرَّحْمَنِ افْرُغْ مِنْ أَضْيَافِكَ . قَالَ فَلَمَّا أَمْسَيْتُ جِئْنَا بِقَرَاهُمْ - قَالَ - فَأَبَوْا فَقَالُوا حَتَّى يَجِيءَ أَبُو مَنْزِلِنَا فَيُطْعَمَ مَعَنَا - قَالَ - فَقُلْتُ لَهُمْ إِنَّهُ رَجُلٌ حَدِيدٌ وَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا خِفْتُ أَنْ يَصِيبَنِي مِنْهُ أَدَى - قَالَ - فَأَبَوْا فَلَمَّا جَاءَ لَمْ يَبْدَأْ بِشَيْءٍ أَوَّلَ مِنْهُمْ فَقَالَ أَفَرَعْتُمْ مِنْ أَضْيَافِكُمْ قَالَ قَالُوا لَا وَاللَّهِ مَا فَرَعْنَا . قَالَ أَلَمْ أَمُرْ عَبْدَ الرَّحْمَنِ قَالَ وَتَنَحَّيْتُ عَنْهُ فَقَالَ عَبْدُ الرَّحْمَنِ . قَالَ فَتَنَحَّيْتُ - قَالَ - فَقَالَ يَا غُنَّزُ أَفَسَمْتُ عَلَيْكَ إِنْ كُنْتُ تَسْمَعُ صَوْتِي إِلَّا جِئْتُ - قَالَ - فَجِئْتُ فَقُلْتُ وَاللَّهِ مَا لِي دَنَبٌ هَؤُلَاءِ أَضْيَافُكَ فَسَلُّهُمْ قَدْ أَتَيْنَهُمْ بِقَرَاهُمْ فَأَبَوْا أَنْ يَطْعَمُوا حَتَّى تَجِيءَ - قَالَ - فَقَالَ مَا لَكُمْ أَلَا تَقْبَلُوا عَنَّا قِرَاكُمْ - قَالَ - فَقَالَ أَبُو بَكْرٍ فَوَاللَّهِ لَا أَطْعَمُهُ اللَّيْلَةَ - قَالَ - فَقَالُوا فَوَاللَّهِ لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ . قَالَ فَمَا رَأَيْتُ كَالشَّرِّ كَاللَّيْلَةِ قَطُّ وَنِلْكُمْ مَا لَكُمْ أَنْ لَا تَقْبَلُوا عَنَّا قِرَاكُمْ قَالَ ثُمَّ قَالَ أَمَّا الْأُولَى فَمِنْ الشَّيْطَانِ هَلُمُّوا قِرَاكُمْ - قَالَ - فَجِئَ بِالطَّعَامِ فَسَمَى فَأَكَلُوا وَأَكَلُوا - قَالَ - فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ بَرُّوا وَحَنَنْتُ - قَالَ - فَأَخْبَرَهُ فَقَالَ بَلْ أَنْتَ أَبْرَهُمْ وَأَخِيرُهُمْ . قَالَ وَلَمْ تَبْلُغْنِي كَفَّارَةً .

[‘Abdul-Rahman bin Abu Bakr said: There came to our house some guests. It was a common practice with my father to go and talk to Rasul-Allah (saw) during the night. While going, my father (Abu Bakr) said: “‘Abdul-Rahman, entertain the guests.” When it was evening we served the food to them, but they refused saying: “So long as the owner of the house does not come and join us, we would not take the meal.” I said to them: “He (Abu Bakr) is a stern person, and if you would not do that (if you do not take the food). I fear, I may be harmed by him.”, but they refused. As he (my father) returned, the first thing he asked was: “Have you served the guests?” They (the people of the household) said: “We have not served them so far.” He said: “Did I not command ‘Abdul-Rahman (to do this)?” He (‘Abdul-Rahman) said: “I slunk away (to hide) and kept myself away by that time.” He again said: “O stupid fellow (meaning ‘Abdul-Rahman), I ask you on oath that in case you hear my voice you come to me.” I came and said: “By Allah, there is no fault of mine. These are your guests; you may ask them. I provided them with food but they refused to eat until you came.” He said to them: “Why is it that you did not accept our food? By Allah, I shall not even take food tonight (as you have not taken).” They said: “By Allah, we would not take any food until you join us.” Thereupon he (Abu Bakr) said: “I have never seen a more unfortunate night than this. Woe be to thee! that you do not accept from us food prepared for you.” He again said: “What I did first (that is the taking of vow for not eating the food) was prompted by the devil. Bring the food.” The food was then brought, and he ate by reciting the name of Allah and they also ate, and when it was morning he came to Rasul-Allah (saw) and said: “O Rasul-Allah (saw), their oath (that of the guests) came to be true, but mine was not true”, and after that he informed him of the whole incident. He (saw) said: “(O Abu Bakr) Your oath came to be the most true and you are the best of them.” He (‘Abdul-Rahman) said: “It did not reach me that he was asked for atonement.”]

In the above narrations we see examples of Abu Bakr’s company of Rasul-Allah (saw), that they always walked together and talked in mornings and evenings, and they traveled together.

### HIS FAMILY'S SERVICE TO RASUL-ALLAH (saw):

Abu Bakr and his family were all in service of Rasul-Allah (saw) during his migration towards the safety of Madinah. It was Asma' the daughter of Abu Bakr who would deliver the food to them in the cave, and young `A'ishah would help her cook it and prepare it at home, as for `Abdullah the son of Abu Bakr and the martyr in al-Ta'if, he would listen to the conspiracies of the Kouffar and would deliver the news to them while they hid in their cave, even `Amir bin Fuhayrah the servant of Abu Bakr used to bring them what would quench their thirst and cover their tracks in the desert, so may Allah send his peace and blessing upon Abu Bakr and Aal-Abi Bakr, his pious and patient family. We mention some of this below InshaAllah.

Tarikh Dimashq:

قَالَ: وَأَمَّا الْجُوزَقِيُّ، أَنَا مَكِّيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَمْدُونَ، أَنَا أَبُو حَامِدٍ بْنُ الشَّرْقِيِّ، قَالَا: ثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الصَّنَعَائِيُّ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ فِي حَدِيثٍ ذَكَرَهُ، قَالَتْ: ثُمَّ لَحِقَ رَسُولُ اللَّهِ وَأَبُو بَكْرٍ بَغَارَ فِي جَبَلٍ، يُقَالُ لَهُ: ثَوْرٌ، فَمَكَثَا فِيهِ ثَلَاثَ لَيَالٍ يَبِيتُ عِنْدَهُمَا عَبْدُ اللَّهِ ابْنُ أَبِي بَكْرٍ، وَهُوَ غُلَامٌ شَابٌّ لَقِنٌ تَقِفٌ، فَيَدْخُلُ، فَيَخْرُجُ مِنْ عِنْدِهِمْ بِسَحَرٍ، فَيُصْبِحُ بِمَكَّةَ مَعَ فُرَيْشٍ كَبَائِتٍ، لَا يَسْمَعُ أَمْرًا يَكَادُونَ وَفِي حَدِيثٍ وَجِيبٍ: يَكَادَانِ بِهِ إِلَّا وَعَاهُ حَتَّى يَأْتِيَهُمَا بِخَبَرٍ ذَلِكَ إِذَا اخْتَلَطَ الظَّلَامُ، وَبَرَعَ عَلَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مَنَحَةً مِنْ غَنَمٍ، فَيُرِيحُهَا عَلَيْهِمَا حَتَّى تَذْهَبَ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِي رَسْلِهَا حَتَّى يُنْفِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بَعْلَسَ يَفْعَلُ ذَلِكَ عَامِرُ تِلْكَ اللَّيَالِي الثَّلَاثِ، وَاسْتَأْجَرَ رَسُولُ اللَّهِ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدَّيْلِ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ هَادِيًا خَرِيبًا وَالْخَرِيبُ: الْمَاهِرُ بِالْهَدَايَةِ قَدْ غَمَسَ يَمِينُ حُلْفٍ فِي آلِ عَاصِ بْنِ وَائِلٍ، وَهُوَ عَلَى دِينِ كُفَّارٍ فُرَيْشٍ، فَأَمَنَاهُ، فَدَفَعَ إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ، فَاتَّاهُمَا بِرَاحِلَتَيْهِمَا صَبِيحَةَ لَيَالٍ ثَلَاثٍ، فَارْتَحَلَ رَسُولُ اللَّهِ وَأَبُو بَكْرٍ، وَعَامِرُ، وَالدَّيْلُ الذِّلِّي، وَأَخَذَ بِهِمْ طَرِيقَ السَّاحِلِ.

[`A'ishah said: (...in a long narration...) Then Rasul-Allah and Abu Bakr sought refuge in a cave inside a mountain called Thaur, and they remained in it for three nights and `Abdullah the son of Abu Bakr was with them. `Abdullah was a young intelligent upright boy, he would leave them near dawn and return to Quraysh in the morning and act as if he has never left. Whenever he would hear Quraysh scheming he would memorize it and transmit it to them in the evening. As for `Amir ibn Fuhayrah the freed slave of Abu Bakr used to graze a flock of milch sheep for them and he used to take those sheep to them when an hour had passed after the `Isha prayer. They would drink from its milk and sleep soundly till `Amir bin Fuhayra awakened them when it was still dark. He used to do that in each of those three nights. Rasul-Allah (saw) and Abu Bakr hired a man from bani al-Dayl who are from bani `Abd bin `Adi as an expert guide and he was in alliance with the family of al-`Aas bin Wa'il and he was on the religion of the pagans of Quraysh, so they trusted him and made him promise to meet up at the cave of Thaur after three nights pass, he then came with their she-camels on the morning after the third night. Rasul-Allah (saw) and Abu Bakr and `Amir and the guide from Dayl all rode and travelled near the seashore.]

This narration had already passed us in greater detail from the chapter of companionship from Sahih al-Bukhari, this one above is only a section of it taken from Tarikh Dimashq.

Sahih Muslim:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعُنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لَمَّا خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعٍ وَقَدْ عَطَشَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَحَلَبْتُ لَهُ كُتْبَةً مِنْ لَبَنٍ فَأَتَيْنَاهُ بِهَا فَشَرِبَ حَتَّى رَضِيَ .

[Al-Bara' said: Abu Bakr al-Siddiq said: "When we left with Rasul-Allah (saw) from Makkah to Madinah, we passed by a shepherd, and Rasul-Allah (saw) was thirsty, so I milked for him a small quantity of milk (from his goat) and brought it to him (the Holy Prophet), and he drank it and I was very happy."]

Fada'il al-Siddiq lil-'Ushari:

حدثنا علي حدثنا أبي حدثنا إبراهيم بن شريك حدثنا عقبة بن مكرم حدثنا ابن عيينة حدثنا جعفر بن محمد عن أبيه كان آل أبي بكر الصديق يدعون على عهد رسول الله صلى الله عليه وسلم آل محمد

[Ja'far bin Muhammad, from his father Muhammad bin 'Ali, that he said: The family of Abu Bakr al-Siddiq used to be called in the time of Rasul-Allah (saw) as "Family of Muhammad."]

'Ali is al-Daraqutni the Imam and 'Uqbah ibn Makram is al-Kufi and he is a Thiqah (reliable).

This narration from al-Baqir shows that the family of Rasul-Allah (saw) and the family of al-Siddiq were close to the extent that the people thought of them as one big family.

Tarikh Dimashq:

أَخْبَرَنَا أَبُو الْأَعْرَضِيِّ الْقَرَاتِكِيُّ بْنُ الْأَسْعَدِ التُّرْكِيُّ، أَنَا أَبُو مُحَمَّدٍ الْجَوْهَرِيُّ، ثنا أَبُو حَفْصٍ بْنُ شَاهِينَ، ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ، حَدَّثَنِي جَدِّي، نَا يَزِيدُ بْنُ هَارُونَ، أَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا هَاجَرَ رَسُولُ اللَّهِ كَانَ رَسُولُ اللَّهِ يَرْكَبُ، وَأَبُو بَكْرٍ رِدْفُهُ، وَكَانَ أَبُو بَكْرٍ يَعْرِفُ فِي الطَّرِيقِ بِأَخْتِلَافِهِ إِلَى الشَّامِ، فَكَانَ يَمُرُّ بِالْقَوْمِ، فَيَقُولُونَ: مَنْ هَذَا بَيْنَ يَدَيْكَ؟ فَيَقُولُ: هَادِي يَهْدِي

[Thabit from Anas, He said: When Rasul-Allah (saw) migrated, he was riding and Abu Bakr was his companion rider, and Abu Bakr used to know the roads well up to al-Sham(Syria), he (Abu Bakr) used to pass by some folks and they would ask: "Who is this in front of you?" He'd reply: "This is a guide guiding me."]

What Abu Bakr did when answering, is that he meant what he said literally whereas the Arabs thought he meant a guide for the road.

Sahih al-Bukhari:

دَنَّا عُيَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي، وَحَدَّثَنِي أَيْضًا فَاطِمَةُ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: صَنَعْتُ سَفْرَةَ رَسُولِ اللَّهِ فِي بَيْتِ أَبِي بَكْرٍ حِينَ أَرَادَ أَنْ يَهَاجَرَ إِلَى الْمَدِينَةِ، قَالَتْ: فَلَمْ نَجِدْ لِسَفْرَتِهِ وَلَا لِسِقَائِهِ مَا نَرْبِطُهُمَا بِهِ، فَقُلْتُ لِأَبِي بَكْرٍ: "وَاللَّهِ مَا أَجِدُ شَيْئًا أَرْبِطُ بِهِ إِلَّا نِطَاقِي، قَالَ: فَشَقَّيْهِ بِاثْنَيْنِ فَارْبِطِيهِ بِوَاحِدِ السَّقَاءِ وَالْآخِرِ السَّفْرَةَ فَفَعَلْتُ، فَلِذَلِكَ سُمِّيَتْ ذَاتُ النِّطَاقَيْنِ

[Fatimah, from Asma' that she said: I prepared the journey-food for Rasul-Allah (saw) in Abu Bakr's house when he intended to emigrate to Madinah. I could not find anything to tie the food-container and the water skin with. So, I said to Abu Bakr: "By Allah, I do not find anything to tie (these things) with except my waist belt." He said: "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other." She did accordingly and that was the reason for naming her Dhatun-Nitaqayn (i.e. She of two belts).]

In the chapter we saw some narrations describing the closeness of Abu Bakr's family to Rasul-Allah (saw) and how they served him and aided him in his message.

## HIS HIGH STATUS IN THE SIGHT OF ALLAH (swt):

In this chapter we gathered some texts showing the elevated and high status of al-Siddiq in the religion of Allah most high and mighty.

Sahih al-Bukhari:

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ لِلنَّبِيِّ وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لَأَبْصَرَنَا، فَقَالَ: " مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللَّهُ تَالِثُهُمَا "

[Thabit, from Anas, he said: From Abu Bakr may Allah be pleased with him that he said: I said to the Prophet (saw) while I was in the cave: "If any of them just looked down at his feet he would spot us." So his (saw) reply was: "O Abu Bakr, what do you think of two (persons) the third of whom is Allah?"]

The report shows a special status exclusive for Abu Bakr and that Allah is on his side aiding him as reward for his strong faith and loyalty.

Musnad Ahmad:

حَدَّثَنَا يَحْيَى، عَنْ مُجَالِدٍ، قَالَ: حَدَّثَنِي أَبُو الْوَدَّاعِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ قَالَ: " إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكُوكَبَ الدُّرِّيَّ فِي أَفْقِ السَّمَاءِ، وَإِنَّ أَبَا بَكْرٍ وَ عُمَرَ مِنْهُمْ وَأَنْعَمًا

[Abu al-Waddak, from Abu Sa'id: The Prophet (saw) said: "Those of high rank, should one look up to them are like the brightly glowing star is seen in the high sky, Abu Bakr and `Umar are from them and even more."]

Yahya is bin Sa'id al-Qattan and abu al-Waddak is Jabr al-Hamdani and Moujalid is weak.

Musnad Ahmad:

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا عَطِيَّةُ بْنُ سَعْدٍ بِبَابِ هَذَا الْمَسْجِدِ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ: قَالَ رَسُولُ اللَّهِ: " إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَاهُمْ مَنْ تَحْتَهُمْ، كَمَا تَرَوْنَ النَّجْمَ الطَّالِعَ فِي الْأَفْقِ مِنْ آفَاقِ السَّمَاءِ، وَأَبُو بَكْرٍ وَ عُمَرُ مِنْهُمْ وَأَنْعَمًا

[`Atiyyah told us while standing near the door of this Masjid: Abu Sa'id said: Rasul-Allah (saw) said: "The people of high rank are seen by those below them just as you see the bright star in the highest of skies, Abu Bakr and `Umar are from them and more."]

Weak because of `Atiyyah but when joined with the previous one it strengthens it. And ibn Numayr is `Abdullah.

Mu`jam ibn al-A`rabi:

نا إِبْرَاهِيمُ، نا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ: " إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ مَنْ أَسْفَلَ مِنْهُمْ، كَمَا تَرَوْنَ الْكُوكَبَ الطَّالِعَ فِي الْأَفْقِ مِنْ آفَاقِ السَّمَاءِ، وَإِنَّ أَبَا بَكْرٍ وَ عُمَرَ مِنْهُمْ وَأَنْعَمًا

[Abu Salih, from abu Sa'id: Rasul-Allah (saw) said: "The people of high rank are seen from below just as you see the bright star in the highest of skies, Abu Bakr and `Umar are from them and more."]

A good chain further strengthening the above.

Al-Mu`jam al-Awsat lil-Tabarani:

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُكْرَمٍ، قَالَ: نَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ، قَالَ: نَا سَلَمُ بْنُ قُتَيْبَةَ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ قَالَ: " إِنَّ الرَّجُلَ مِنْ أَهْلِ عِلِّيِّينَ يُشْرِفُ عَلَى أَهْلِ الْجَنَّةِ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ، وَإِنَّ أَبَا بَكْرٍ، وَعُمَرَ مِنْهُمَا وَأَنْعَمَا

[Al-Sha`bi from abu Hurayrah, From the Prophet (saw) that he said: "The man from the dwellers of `Illiyin will look down upon (the rest of) the people of heaven as if he is a brightly glowing star, Abu Bakr and `Umar are from those (dwellers) and even greater."]

Ibn Khidash and Ibn abi Ishaq are both Saduq(trustworthy) and thus when joined with what is before, it becomes a good report.

What is meant by `Illiyin is the highest of locations that no one attains except for the greatest of righteous friends of God (Awliya'). Allah (swt) describes the greatness of this place in his book:

{No! Indeed, the record of the righteous is in `illiyin. - And what can make you know what is `illiyun? - It is [their destination recorded in] a register inscribed - Which is witnessed by those brought near [to Allah]. - Indeed, the righteous will be in pleasure - On adorned couches, observing. - You will recognize in their faces the radiance of pleasure. - They will be given to drink [pure] wine [which was] sealed. - The last of it is musk. So for this let the competitors compete.}[83:18-26]

It is narrated from ibn `Abbas in a narration that it is a location near the right foot of Allah's majestic throne, Abu Bakr al-Siddiq is from among those to attain it, nay he is to attain even more!

Amali ibn Sam`oun al-Wa`idh:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَلَمٍ الْمَخْرَمِيُّ، حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو الرَّبَالِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنِي أَبِي، عَنْ عَامِرٍ، قَالَ إِسْرَائِيلُ: وَلَا أَحْكِيهِ إِلَّا عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ قَالَ: " إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَاهُمْ مَنْ هُوَ أَسْفَلَ مِنْهُمْ، كَمَا تَرَوْنَ الْكَوْكَبَ الدَّرِّيَّ فِي أَفْقِ السَّمَاءِ، وَإِنَّ مِنْهُمْ أَبَا بَكْرٍ، وَعُمَرَ وَأَنْعَمَا

[Al-Sha`bi from abu Hurayrah: The Prophet (saw) said: "The people of high rank are seen by those lower than them, just as you see the brightly glowing star in the high sky, and from them is Abu Bakr and `Umar and they (attain) more."]

Isra'il narrating from his father Yunus shows that ibn Qutaybah never did Tafarrud when narrating from ibn abi Ishaq further strengthening it. As for `Ubaydullah bin `Abdul-Majid he is al-Hanafi.

Al-Shari`ah lil-Ajurri:

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ الْمَرْوَزِيُّ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، فِي قَوْلِ اللَّهِ: وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى { 19 } إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى { 20 } وَلَسَوْفَ يَرْضَى { 21 }، قَالَ: " نَزَلَتْ فِي أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

[`Amir had asked his father about the words of Allah (swt): {And confers no favour on any man for recompense, - only seeking the Face of his Lord the Most High; - and he shall surely be satisfied.}[92:19-21] He said: It was revealed concerning Abu Bakr may Allah be pleased with him.]

Good chain, it will be strengthened by the following narration, Mus`ab narrates from his uncle `Amir who narrates from his father ibn al-Zubayr.

Mustadrak al-Hakim:

حَدَّثَنَا أَحْمَدُ بْنُ سَهْلٍ الْفَقِيهَ بِبُخَارَى، ثنا صَالِحُ بْنُ مُحَمَّدٍ بْنِ حَبِيبٍ الْحَافِظُ، ثنا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ، حَدَّثَنِي عَمِّي عَبْدُ اللَّهِ بْنُ سَعِيدٍ، عَنْ زِيَادَةَ بْنِ عَبْدِ اللَّهِ الْبَكَّائِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو قُحَافَةَ لِأَبِي بَكْرٍ: أَرَأَيْكَ تُعْتَقُ رِقَابًا ضِعَافًا، فَلَوْ أَنَّكَ إِذْ فَعَلْتَ مَا فَعَلْتَ أَغْتَقْتَ رَجُلًا جَلْدًا يَمْنَعُونَكَ وَيَقُومُونَ دُونَكَ، فَقَالَ أَبُو بَكْرٍ: يَا أَبَتِ، " إِنِّي إِنَّمَا أُرِيدُ مَا أُرِيدُ لِمَا نَزَلَتْ هَذِهِ الْآيَةُ فِيهِ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى { 5 } وَصَدَّقَ بِالْحُسْنَى { 6 } فَسَنُيَسِّرُهُ لِلْيُسْرَى { 7 } إِلَى قَوْلِهِ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى { 19 } إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى { 20 } وَلَسَوْفَ يَرْضَى { 21 } "، هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ وَلَمْ يُخَرِّجَاهُ

[Abu Quhafah told Abu Bakr: "I see that you are freeing weak men, why don't you free strong men who could protect you and watch over you?" Abu Bakr said: "O dear father, I want what I want." Then these verses were revealed for him: {As for he who gives and fears Allah - And believes in the best [reward], - We will ease him toward ease.}[92:5-7] Until {And confers no favour on any man for recompense, - only seeking the Face of his Lord the Most High; - and he shall surely be satisfied.}[92:19-21]]

Good chain, Muhammad bin `Abdullah is the great grandson of Abu Bakr and he supports Mus`ab in the previous narration when narrating from `Amir.

In the story of the Ifk(Falsehood), when some people accused Abu Bakr's daughter `A'ishah, the wife of Rasul-Allah (saw), of committing a great sin, Allah revealed the verses that proved her innocence from above seven skies, and from those who participated (in accusing `A'ishah) was al-Mistah ibn Uthathah whom Abu Bakr used to spend money on.

Sahih al-Bukhari:

حَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ، وَأَفْهَمَنِي بَعْضُهُ أَحْمَدُ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ، عَنْ عَائِشَةَ إِلَى أَنْ قَالَتْ فِي حَدِيثٍ طَوِيلٍ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ وَهُوَ يَضْحَكُ فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ لِي: يَا عَائِشَةُ أَحْمَدِي اللَّهُ، فَقَدْ بَرَأَكَ اللَّهُ، فَقَالَتْ لِي أُمِّي: قُومِي إِلَى رَسُولِ اللَّهِ فَقُلْتُ: لَا وَاللَّهِ، لَا أَقُومُ إِلَيْهِ، وَلَا أَحْمَدُ إِلَّا اللَّهَ، فَأَنْزَلَ اللَّهُ تَعَالَى: إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ الْآيَاتِ، فَلَمَّا أَنْزَلَ اللَّهُ هَذَا فِي بَرَاءَتِي، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ: وَكَانَ يُنْفِقُ عَلَى مِسْطَحَ بْنِ أَثَّاثَةَ لِقَرَابَتِهِ مِنْهُ: وَاللَّهِ لَا أَنْفِقُ عَلَى مِسْطَحَ شَيْئًا أَبَدًا بَعْدَ مَا قَالَ لِعَائِشَةَ، فَأَنْزَلَ اللَّهُ تَعَالَى وَلَا يَأْتِلُ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ إِلَى قَوْلِهِ غُفُورٌ رَحِيمٌ، فَقَالَ أَبُو بَكْرٍ: بَلَى، وَاللَّهِ إِنِّي لِأَحِبُّ أَنْ يُغْفَرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحَ الَّذِي كَانَ يُجْرِي عَلَيْهِ، وَكَانَ رَسُولُ اللَّهِ يَسْأَلُ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ: يَا زَيْنَبُ، مَا عَلِمْتَ، مَا رَأَيْتِ؟ فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصْرِي، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا خَيْرًا، قَالَتْ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي، فَعَصَمَهَا اللَّهُ بِالْوَرَعِ

[`Ubaydullah, `Alqamah, `Urwah and Sa'id all from `A'ishah, In a long Hadith she said: When the state (of sadness) of Rasul-Allah (saw) was over, he was smiling and the first word he said was: "O `A'ishah! Thank Allah, for Allah has declared your innocence." My mother told me to go to Rasul-Allah (saw). But I was still angry, so I replied: "By Allah I will not go to him and will not thank anyone but Allah!" So Allah

revealed: {Those who came with the slander(Ifk) are a band of you; do not reckon it evil for you; rather it is good for you. Every man of them shall have the sin that he has earned charged to him; and whosoever of them took upon himself the greater part of it, him there awaits a mighty chastisement. }[24:11] Until the end of those verses... When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha because he was his relative, said: "By Allah, I will never provide Mistah with anything because of what he said about `A'ishah." So Allah revealed: {And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.}[24:22] After that Abu Bakr said: "Yes! By Allah! I like that Allah should forgive me." and resumed helping Mistah whom he used to help before. Rasul-Allah (saw) also asked Zaynab bint Jahsh (i.e. the Prophet's wife) about me: "What do you know and what did you see?" She replied: "O Rasul-Allah (saw)! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about `A'ishah." And Zaynab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety.]

Thus we see in this incident how Abu Bakr was from those with wealth and he had spent it on the poor and needy, but when one of those men did what he did, Abu Bakr swore to never spend on him. However, since Allah loved Abu Bakr and wished to further increase his reward and perfect his blessing upon him, He revealed that verse to encourage him to spend even on those who hurt him. In this verse, Abu Bakr was described as being from "Those of virtue", Allah saw him as a virtuous man and this in itself is a great virtue confirming his great rank and honor.

Mustadrak al-Hakim:

أَخْبَرَنِي بَكْرُ بْنُ مُحَمَّدٍ الصَّنِيرِيُّ بِمَرَوْ، ثنا أَبُو قِلَابَةَ الرَّقَاشِيُّ، ثنا أَبُو عَنَابٍ سَهْلُ بْنُ حَمَّادٍ، ثنا مُوسَى بْنُ عُمَيْرٍ، قَالَ: سَمِعْتُ مَكْحُولًا، يَقُولُ: وَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ: فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ أَنَّهُ كَمَا قَالَ: " اللَّهُ مَوْلَاهُ، وَجِبْرِيلُ، وَصَالِحُ الْمُؤْمِنِينَ أَبُو بَكْرٍ وَعُمَرُ ". صَحِيحُ الْإِسْنَادِ، وَلَمْ يُخَرِّجَاهُ

[Abu `Atab told us, Musa bin `Umayr told us, he said: I heard Makhoul saying about Allah's words {Indeed Allah is his protector, and Gabriel and the righteous of the believers} He said: abu Umamah told me: "Allah is his protector and Jibril and the righteous of the believers are Abu Bakr and `Umar."]

Sahih ibn Hibban:

أَخْبَرَنَا الْحَسَنُ بْنُ سَفْيَانَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزَجَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ، ثُمَّ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ آتَى أَهْلَ الْبَيْتِ فَيُحْشَرُونَ مَعِي، ثُمَّ أَنْتَظِرُ أَهْلَ مَكَّةَ حَتَّى يُحْشَرُوا بَيْنَ الْحَرَمَيْنِ

[`Abdullah bin Dinar from ibn `Umar, that Rasul-Allah (saw) said: "I am the first to be made to emerge from the earth, then Abu Bakr, then `Umar, then I go to the people of Baqi' so they may rise with me, then I wait for the people of Makkah to rise between the two sacred locations."]



### THAT HE WAS CALLED AL-SIDDIQ (The Truthful, Believing One) BY ALLAH (swt) AND HIS RASUL (saw):

No doubt this is the most popular of his titles, it is a rank of honor bestowed by Allah upon his most beloved of slaves, Allah (swt) lists the ranks of his righteous slaves in order of superiority.

{And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the Ambiya'(prophets), the Siddiqin(steadfast affirmers of truth), the Shuhada'(martyrs) and the Salihin(righteous). And excellent are those as companions.}[4:69]

The rank of Siddiq is the one that comes right after the prophets of God, it is a lofty rank, and one which is used to describe some of the greatest of prophets and believers.

{And mention in the Book, Ibrahim. Indeed, he was a Siddiq(man of truth) and a prophet.}[19:41]

{And mention in the Book, Idris. Indeed, he was a Siddiq(man of truth) and a prophet.}[19:56]

{[He said], "Yusuf, O Siddiq(man of truth), explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]."}[12:46]

{The Messiah, son of Mariam, was not but a messenger; [other] messengers have passed on before him. And his mother was a Siddiqah(supporter of truth).}[5:75]

Indeed anyone who reaches this rank has surpassed and has soared ahead. Previously, we saw that Abu Bakr was the only man to believe the Rasul (saw) while others doubted so he was called al-Siddiq, below we will list some other examples.

Sahih al-Bukhari:

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ، أَنَّ النَّبِيَّ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ، وَغُمَرُ، وَغُنْمَانُ فَرَجَفَ بِهِمْ، فَقَالَ: " أَتُبْتُ أَحَدًا فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ "

[Anas narrated: The Prophet (saw) once climbed the mountain of Uhud with Abu Bakr, `Umar and `Uthman. The mountain shook with them so the Prophet (saw) said (to the mountain): "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs."]

Al-Mu`jam al-Kabir lil-Tabarani:

حَدَّثَنَا بُهْلُولُ بْنُ إِسْحَاقَ بْنِ بُهْلُولٍ الْأَنْبَارِيُّ، ثنا أَبِي، عَنْ عَبْدِ الْأَعْلَى بْنِ أَبِي الْمُسَاوِرِ، عَنْ عِكْرَمَةَ، قَالَ: أَخْبَرْتَنِي أُمُّ هَانِي، قَالَتْ: قَالَ رَسُولُ اللَّهِ لَمَّا أُسْرِيَ بِهِ: " أَنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى قُرَيْشٍ فَأَخْبِرَهُمْ، فَأَخْبِرَهُمْ فَكَذَّبُوهُ، وَصَدَّقَهُ أَبُو بَكْرٍ فَسَمِّيَ يَوْمَئِذٍ الصِّدِّيقَ "

[Umm Hani' said: The Rasul (saw) after Isra' said: "I wish to go to Quraysh and tell them of this (journey)!" So when he told them they considered him a liar, but Abu Bakr believed him so on that day he was called Siddiq.]

Tabaqat ibn Sa`d al-Kubra:

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا أَبُو مَعْشَرٍ، قَالَ: أَخْبَرَنَا أَبُو وَهْبٍ مَوْلَى أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ قَالَ لَيْلَةً أُسْرِيَ بِهِ: " قُلْتُ لِجِبْرِيلَ: إِنَّ قَوْمِي لَا يُصَدِّقُونَنِي، فَقَالَ لَهُ جِبْرِيلُ: يُصَدِّقُكَ أَبُو بَكْرٍ وَهُوَ الصِّدِّيقُ

[Abu Wahb the servant of abu Hurayrah said that the Prophet (saw) said when in Isra': I said to Jibril: "My people will not believe me!" Jibril replied: "Abu Bakr believes you and he is al-Siddiq."]

Abu Ma'shar grew old and got confused, and abu Wahb the servant of abu Hurayrah his condition is not known.

When Abu Bakr was awarded this title, everyone started to call him by it and no one deserved to be called al-Siddiq more than him.

Tabaqat ibn Sa'd al-Kubra:

أَخْبَرَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: أَخْبَرَنَا قُرَّةُ بْنُ خَالِدٍ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: " أَبُو بَكْرٍ سَمَّيْنَاهُ الصِّدِّيقَ وَأَصْنَبْنَاهُ اسْمَهُ

[`Uqbah bin Aws, that `Abdullah ibn `Amro said: "It is Abu Bakr! You called him al-Siddiq, and you have rightfully called him so."]

Mustadrak al-Hakim:

أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ وَاصِلٍ الْمُطَوَّعِيُّ بِبَيْكَنْدَ، حَدَّثَنِي أَبِي، ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، ثنا إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ، سَمِعَ مُحَمَّدَ بْنَ سُلَيْمَانَ السَّعِيدِيَّ يُحَدِّثُ، عَنْ هَارُونَ بْنِ سَعْدٍ، عَنْ عُمَرَ بْنِ طَيْبَانَ، عَنْ أَبِي بَحْيٍ، " سَمِعَ عَلِيًّا يَخْلُفُ لِأَنْزَلِ اللَّهُ تَعَالَى اسْمَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مِنَ السَّمَاءِ صِدِّيقًا

[`Imran bin Dhabiyah, that abu Yahya said: I heard `Ali swear that Allah revealed Abu Bakr's title al-Siddiq from the heavens.]

Mustadrak al-Hakim:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمْدَانَ الْجَلَابُ، ثنا هِلَالُ بْنُ الْعَلَاءِ الرَّقِّيُّ، حَدَّثَنِي أَبِي، ثنا إِسْحَاقُ بْنُ يُونُسَ، ثنا أَبُو سِنَانٍ، عَنْ الضَّحَّاكِ، ثنا النَّزَّالُ بْنُ سَبْرَةَ، قَالَ: وَافَقْنَا عَلِيًّا رَضِيَ اللَّهُ عَنْهُ طَيْبَ النَّفْسِ وَهُوَ يَمْزُحُ، فَقُلْنَا: حَدَّثَنَا عَنْ أَصْحَابِكَ، قَالَ: كُلُّ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَصْحَابِي، فَقُلْنَا: حَدَّثَنَا عَنْ أَبِي بَكْرٍ، فَقَالَ: " ذَاكَ أَمْرٌ سَمَاهُ اللَّهُ صِدِّيقًا عَلَى لِسَانِ جِبْرِيلَ وَمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمَا

[Al-Nazzal ibn Sabrah said: We caught `Ali in a good mood as he joked with us, so we said: "Tell us about your companions." He replied: "All the Prophet's (saw) companions are my companions." We said: "Tell us about Abu Bakr." He said: "That is man whom Allah named al-Siddiq through the tongues of Jibril and Muhammad peace be upon them."]

The one following the prophetic narrations closely will notice without a doubt that he was often called al-Siddiq by Rasul-Allah (saw) and the believers in countless narrations.

**THAT HE WAS CALLED AL-`ATIQ (The Delivered One) BY RASUL-ALLAH (saw):**

Sahih ibn Hibban:

أَخْبَرَنَا إِبرَاهِيمُ بْنُ أَبِي أُمَيَّةَ الطَّرْسُوسِيُّ، وَعُمَرُ بْنُ سَعِيدٍ بْنِ سِنَانٍ، قَالَا: حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: كَانَ اسْمُ أَبِي بَكْرٍ عَبْدَ اللَّهِ بْنِ عُثْمَانَ، فَقَالَ لَهُ النَّبِيُّ: " أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ "، فَسُمِّيَ عَتِيقًا

[`Abdullah ibn al-Zubayr said: Abu Bakr's name was `Abdullah bin `Uthman, then the Prophet (saw) told him: "You are the one whom Allah delivered from the fire." So he was called al-`Atiq.]

Ansab al-Ashraf lil-Baladhuri:

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِذُ، ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ الْمِصْرِيُّ، أَنبَأَ أَبُو إِسْحَاقَ يَحْيَى بْنُ طَلْحَةَ، قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: " دَخَلَ أَبُو بَكْرٍ عَلَى النَّبِيِّ فَقَالَ: يَا أَبَا بَكْرٍ، أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ "، فَسُمِّيَ يَوْمَئِذٍ عَتِيقًا

[Yahya bin Talhah said: `A'ishah said: Abu Bakr entered on Rasul-Allah (saw) so he said to him: "O Aba Bakr, you are the one whom Allah delivered from the fire." So on that day he was called `Atiq.]

Chain is authentic, but the author of the book is an un-reliable historian.

Al-Mustadrak lil-Hakim:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، حَدَّثَنَا رَبِيعُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي إِسْحَاقُ بْنُ يَحْيَى، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، قَالَ: دَخَلْتُ عَلَى أُمِّ الْمُؤْمِنِينَ وَعَائِشَةَ بِنْتُ طَلْحَةَ، وَهِيَ تَقُولُ لَأُمِّهَا أَسْمَاءُ: أَنَا خَيْرٌ مِنْكَ، وَأَبِي خَيْرٌ مِنْ أَبِيكَ، قَالَ: فَجَعَلَتْ أُمُّهَا تَشْتِمُهَا، وَتَقُولُ: أَنْتَ خَيْرٌ مِنِّي، فَقَالَتْ أُمُّ الْمُؤْمِنِينَ عَائِشَةُ: أَلَا أَقْضِي بَيْنَكُمَا؟ قَالَتْ: بَلَى، قَالَتْ: فَإِنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ: " يَا أَبَا بَكْرٍ، أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ "، قَالَتْ: فَمِنْ يَوْمَئِذٍ سُمِّيَ عَتِيقًا وَلَمْ يَكُنْ سُمِّيَ قَبْلَ ذَلِكَ عَتِيقًا، قَالَتْ: ثُمَّ دَخَلَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، فَقَالَ: " أَنْتَ يَا طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ

[`Isa bin Talhah bin `Ubaydullah said: I entered on the mother of believers `A'ishah bint Abu Bakr and found with her `A'ishah bint Talhah telling her mother Asma': "I am better and my father is better than yours." Upon hearing this, her mother insulted her and said: "You better than I?" The mother of believers `A'ishah said: "Would you permit me to judge between you both?" They agreed so she said: Abu Bakr entered on Rasul-Allah (saw) so he told him: "You are the one whom Allah delivered from the fire." From that day he was called `Atiq, then Talhah bin `Ubaydullah entered so the Prophet (saw) told him: "You O Talhah, are as mentioned in this verse {Among them is he who has fulfilled his vow.}"]

Ishaq bin Yahya bin Talhah bin `Ubaydullah, is the grandson of the Sahabi Talhah bin `Ubaydullah and he is weak.

#### THAT HE WAS CALLED AL-AWWAH (The Compassionate One):

Allah described his great messenger Ibrahim (as) with the word Awwah, when He (swt) said:

{Indeed was Ibrahim an Awwah(Compassionate) and patient.}[9:114]

{Indeed Ibrahim was clement, an Awwah(Compassionate) and penitent.}[11:75]

Al-Awwah is the soft-hearted, compassionate and merciful one and Aba Bakr was known with this title for his great mercy and kindness.

Al-Amali fi Athar al-Sahabah li-`Abdul-Razzaq:

أَنَا مَعْمَرٌ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: "جَاءَ سَعِيدُ بْنُ زَيْدٍ بْنُ عَمْرِو بْنِ نُفَيْلٍ إِلَى ابْنِ مَسْعُودٍ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ تُؤَفِّي رَسُولُ اللَّهِ فَأَيْنَ هُوَ؟ قَالَ: فِي الْجَنَّةِ هُوَ، قَالَ: تُؤَفِّي أَبُو بَكْرٍ، فَأَيْنَ هُوَ؟ قَالَ: ذَلِكَ الْأَوَاهُ عِنْدَ كُلِّ خَيْرٍ تَنْتَبِعُ، قَالَ: تُؤَفِّي عُمَرُ، فَأَيْنَ هُوَ؟ قَالَ: إِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّ هَلَا بِعُمَرَ

[Abu `Ubaydah bin `Abdullah bin Mas`oud said: Sa`id bin Zayd bin `Amro bin Nufayl came to ibn Mas`oud and said: "O Aba `Abdil-Rahman, Rasul-Allah (saw) passed away, so where is he now?" He replied: "Heaven is where he is." He said: "Abu Bakr passed away, so where is he?" He said: "That man is al-Awwah(Compassionate one) he fulfills all acts of goodness." He then asked about `Umar so he answered: "When the righteous are mentioned then `Umar is surely mentioned!"]

Tabaqat ibn Sa`d al-Kubra:

حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا إِسْرَاهِيمُ النَّخَعِيُّ، قَالَ: كَانَ أَبُو بَكْرٍ "يُسَمَّى الْأَوَاهُ، لِرَأْفَتِهِ وَرَحْمَتِهِ

[Ibrahim al-Nakha'i said: "Abu Bakr used to be called al-Awwah(Compassionate one) because of his caring and mercy (towards Muslims)."]

#### THAT HE IS THE ONLY ONE WHO BELIEVED RASUL-ALLAH (saw) WHILE OTHERS DOUBTED:

Sahih al-Bukhari:

حَدَّثَنِي هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَائِذِ اللَّهِ أَبِي إِدْرِيسَ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِطَرَفِ ثَوْبِهِ حَتَّى أَبْدَى عَنْ رُكْبَتَيْهِ، فَقَالَ النَّبِيُّ: "أَمَّا صَاحِبُكُمْ فَقَدْ غَامَرَ فَسَلَّمَ، وَقَالَ إِنِّي كَانَ بَيْنِي وَبَيْنَ ابْنِ الْخَطَّابِ شَيْءٌ فَأَسْرَعْتُ إِلَيْهِ، ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ فَأَقْبَلْتُ إِلَيْكَ، فَقَالَ: يَغْفِرُ اللَّهُ لَكَ يَا أَبَا بَكْرٍ ثَلَاثًا، ثُمَّ إِنَّ عُمَرَ نَدِمَ فَأَتَى مَنْزِلَ أَبِي بَكْرٍ فَسَأَلَ أَتَمَّ أَبُو بَكْرٍ، فَقَالُوا: لَا فَأَتَى إِلَى النَّبِيِّ فَسَلَّمَ فَجَعَلَ وَجْهُ النَّبِيِّ يَتَمَعَّرُ حَتَّى أَشْفَقَ أَبُو بَكْرٍ فَجَأًا عَلَى رُكْبَتَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ أَنَا كُنْتُ أَظْلَمَ مَرَّتَيْنِ، فَقَالَ النَّبِيُّ: "إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فُقُلْتُمْ كَذِبْتَ، وَقَالَ أَبُو بَكْرٍ: صَدَقَ وَوَأَسَانِي بِنَفْسِهِ وَمَالِهِ فَهَلْ أَنْتُمْ تَارِكُوا لِي صَاحِبِي مَرَّتَيْنِ فَمَا أُوذِيَ بَعْدَهَا "

[`A'idh-Allah ibn Idris, from Abu al-Darda', he said: While I was sitting with the Prophet (saw), Abu Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet (saw) said: "Your companion has had a quarrel." Abu Bakr greeted (the Prophet ) and said: "O Rasul-Allah (saw)! There was something (i.e. quarrel) between me and the Son of al-Khattab. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet (saw) said thrice: "O Abu Bakr! May Allah forgive you." In the meanwhile, `Umar regretted (his refusal of Abu Bakr's excuse) and went to Abu Bakr's house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet (saw) and greeted him, but signs of displeasure appeared on the face of the Prophet till Abu Bakr pitied (`Umar), so Abu Bakr knelt and said twice: "O Rasul-Allah (saw)! By Allah! I was more unjust to him (than he to me)." The Prophet (saw) said: "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said: 'He has said the truth,' and consoled me with himself and his money." He then said twice: "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr.]

Sahih Muslim:

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ، وَحَرَمَلَةُ بْنُ يَحْيَى، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ: "بَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً لَهُ قَدْ حَمَلَ عَلَيْهَا التَّفَنَّتْ إِلَيْهِ الْبَقْرَةُ، فَقَالَتْ: إِنِّي لَمْ أَخْلُقْ لِهَذَا، وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ، فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ تَعَجُّبًا وَفَزَعًا أَبَقْرَةً تَكَلِّمُ، فَقَالَ رَسُولُ اللَّهِ: فَإِنِّي أُوْمِنُ بِهِ وَأَبُو بَكْرٍ، وَعُمَرُ، قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ بَيْنَا رَاعٍ فِي غَنَمِهِ عَدَا عَلَيْهِ الذَّنْبُ فَأَخَذَ مِنْهَا شَاةً، فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَنْقَذَهَا مِنْهُ، فَالْتَفَتَ إِلَيْهِ الذَّنْبُ، فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبْعِ يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي، فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ: فَإِنِّي أُوْمِنُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ، وَعُمَرُ."

[Ibn al-Musayyib and ibn `Abdul-Rahman both, that Abu Hurayrah reported: A person had been driving an ox loaded with luggage. The ox looked towards him and said: "I have not been created for this but for lands (i. e. for ploughing the land and for drawing out water from the wells for the purpose of irrigating the lands)." The people said with surprise and awe: "Hallowed be Allah, does the ox speak?" Rasul-Allah (saw) said: "I believe it and so do Abu Bakr and `Umar." Abu Hurayrah reported Rasul-Allah (saw) as saying: A shepherd was watching the flock when a wolf came there and took away one goat. The shepherd pursued it (the wolf) and rescued it (the goat) from that (wolf). The wolf looked towards him and said: "Who would save it on the day when there will be no shepherd except me?" Thereupon people said: "Hallowed be Allah!" Thereupon Rasul-Allah (saw) said: "I believe in it and so do Abu Bakr and Umar."]

In al-Bukhari it mentions:

وما هما ثم

Meaning Abu Bakr and `Umar were not present in that time when this discussion took place.

In Sahih Ibn Hibban and Al-Ahadith al-Mukhtarah lil-Sadiq al-Saduq Fi Fadha'il al-Siddiq wal-Faruq we read in the end:

فَقَالَ النَّاسُ: أَمَّا بِمَا آمَنَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[So the people said: "We have believed in what Rasul-Allah (saw) believed."]

Which shows that when the messenger (saw) would tell them of miraculous stories of past nations, and people in whose times animals spoke or miracles of past prophets who were given special abilities, some Muslims would find them too strange and too odd, Rasul-Allah (saw) would always repeat "I believe in this and so do Abu Bakr and `Umar" as if to encourage the Muslims and strengthen their belief if they wish to reach the status of Abu Bakr and `Umar in the after-life, in this is an affirmation from Rasul-Allah (saw) for their high status in his eyes and the eyes of the believers. We will see below an event that made some people apostate as they found it to be too odd and un-natural. Rasul-Allah (saw) would praise Abu Bakr and `Umar in their absence which is also a great merit.

Fada'il al-Sahabah li-Ahmad:

فَتَنَا ابْنُ الْمَاجِشُونِ يُوسُفُ بْنُ يَعْقُوبَ، قَالَ عَبْدُ اللَّهِ، قَالَ أَبِي: وَالْمَاجِشُونُ هُوَ يَعْقُوبُ، عَنْ أَبِيهِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: "وَبَيْنَا رَجُلٌ يَمْشِي فِي حُلَّةٍ قَدْ أَعْجَبَتْهُ هَيْئَتُهُ خَسَفَ اللَّهُ بِهِ الْأَرْضَ، فَهُوَ يَتَجَلَّجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ، وَشَهِدَ عَلَى ذَلِكَ أَبُو بَكْرٍ، وَعُمَرُ"، وَلَيْسَ تَمَّ أَبُو بَكْرٍ، وَلَا عُمَرُ

[Abu Hurayrah said: The Prophet (saw) said: "While a man was walking proudly in extravagant new clothes, the earth was made to open up and swallow him by Allah, he shall be crushed under it until the Day of Judgment, both Abu Bakr and `Umar are witnesses of this." And Abu Bakr and `Umar were not there.]

Chain is authentic according to the researcher of the book Wasiyullah bin Muhammad `Abbas. Al-Majishoun is Ya`oub al-Taymi, Yusuf bin Ya`qoub is bin abi Salamah.

Again we see that Rasul-Allah (saw) when talking to the people would mention Abu Bakr and `Umar as his witnesses, as they were venerated, respected and known among their people and among Quraysh as honest and trustworthy.

Mustadrak al-Hakim:

أَخْبَرَنِي مُكْرَمُ بْنُ أَحْمَدَ الْقَاضِي، ثنا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ الْبَلَدِيُّ، ثنا مُحَمَّدُ بْنُ كَثِيرٍ الصَّنْعَانِيُّ، ثنا مَعْمَرُ بْنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: " لَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَى الْمَسْجِدِ الْأَقْصَى أَصْبَحَ يَتَحَدَّثُ النَّاسُ بِذَلِكَ، فَارْتَدَّ نَاسٌ فَمَنْ كَانَ آمَنُوا بِهِ وَصَدَّقُوهُ، وَسَمِعُوا بِذَلِكَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالُوا: هَلْ لَكَ إِلَى صَاحِبِكَ يَزْعُمُ أَنَّهُ أُسْرِيَ بِهِ اللَّيْلَةَ إِلَى بَيْتِ الْمُقَدِّسِ، قَالَ: أَوْ قَالَ ذَلِكَ؟ قَالُوا: نَعَمْ، قَالَ: لَنْ كَانَ قَالَ ذَلِكَ لَقَدْ صَدَّقَ، قَالُوا: أَوْ تُصَدِّقُهُ أَنَّهُ ذَهَبَ اللَّيْلَةَ إِلَى بَيْتِ الْمُقَدِّسِ وَجَاءَ قَبْلَ أَنْ يُصْبِحَ؟ قَالَ: نَعَمْ، إِنِّي لِأُصَدِّقُهُ فِيمَا هُوَ أَبْعَدُ مِنْ ذَلِكَ أُصَدِّقُهُ بِخَبَرِ السَّمَاءِ فِي غُدْوَةٍ أَوْ رَوْحَةٍ، فَلِذَلِكَ سُمِّيَ أَبُو بَكْرٍ الصَّدِّيقَ

[`A'ishah narrated: When the Prophet (saw) was transported (during Isra' wal-Mi`raj) to al-Masjid al-Aqsa, people started to talk about it and some of those who had previously believed him apostated and went to Abu Bakr saying: "Look at your companion, he now claims that he was transported last night to Bayt-ul-Maqdis (Jerusalem)." Abu Bakr said: "Did he say so?" They said: "Yes!" Abu Bakr replied: "If he had said it then he is truthful." They said: "Do you believe that he went to Bayt-ul-Maqdis this night and returned before morning!?" Abu Bakr said: "Yes, I believe him in what is even further; I believe that he receives the news of the heavens in mornings and evenings." That is why Abu Bakr is called al-Siddiq.]

We see in this narration that some people's faith was weak; rather their minds were weaker, as how can they believe that this man speaks to an angel of God and receives revelation, yet they find a simple story such as Isra' wal-Mi`raj to be odd and unbelievable!? These men were hypocrites who embraced Islam and waited for a chance to attack it from the inside, and the rest were naïve guillible folks who went wherever the wind blew them, so Abu Bakr's argument was sufficient to silence these men and put a stop to their plan and Fitnah.

#### THAT HIS FATHER, HIS SON AND GRAND-SON ALL EMBRACED ISLAM:

Sahih ibn Hibban:

أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ مَوْلَى ثَقِيفٍ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: جَاءَ أَبُو بَكْرٍ بِأَبِي قُحَافَةَ إِلَى رَسُولِ اللَّهِ يَوْمَ فَتْحِ مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ لِأَبِي بَكْرٍ: " لَوْ أَقَرَّرْتَ الشَّيْخَ فِي بَيْتِهِ، لَأَتَيْنَاهُ تَكْرِمَةً لِأَبِي بَكْرٍ، قَالَ: فَاسْلَمَ وَرَأْسُهُ وَلِحْيَتُهُ كَالْتَّعَامَةِ بَيضَاءَ، فَقَالَ رَسُولُ اللَّهِ: غَيَّرُوهُمَا وَجَبَّوهُ السَّوَادَ

[Muhammad ibn Sirin, that Anas bin Malik said: Abu Bakr brought his father abu Quhafah to Rasul-Allah (saw) the day Makkah was opened, so Rasul-Allah (saw) told Abu Bakr: "You could have left this Shaykh

in his home and I would come to him myself out of respect for Abu Bakr.” He said: So he embraced Islam and there was a white spot on top of his hair so Rasul-Allah (saw) ordered that he dye it black.]

Fada'il al-Khulafa' li abu Nu'aym:

حَدَّثَنَا حَبِيبُ بْنُ الْحَسَنِ، ثنا مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ، ثنا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَيُّوبَ، ثنا إِبرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ عُبَادٍ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدَّتِهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ: لَمَّا دَخَلَ رَسُولُ اللَّهِ مَكَّةَ فِي الْفَتْحِ، وَدَخَلَ الْمَسْجِدَ " أَتَاهُ أَبُو بَكْرٍ بِأَبِيهِ يَقُودُهُ، فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ قَالَ: أَلَا تَرَكَتَ الشَّيْخَ فِي بَيْتِهِ حَتَّى أَكُونَ أَنَا أَتَيْتُهُ فِيهِ؟ قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، هُوَ أَحَقُّ بِأَنْ يَمْشِيَ إِلَيْكَ مِنْ أَنْ تَمْشِيَ أَنْتَ إِلَيْهِ، فَأَجْلَسَهُ بَيْنَ يَدَيْهِ ثُمَّ مَسَحَ صَدْرَهُ، وَقَالَ لَهُ: أَسْلَمَ، فَأَسْلَمَ وَكَأَنَّ رَأْسَهُ نَعَامَةً، فَقَالَ رَسُولُ اللَّهِ: غَيِّرُوا هَذَا مِنْ شَعْرِهِ

[Asma' bint Abu Bakr said: When Rasul-Allah (saw) entered Makkah during its conquest, he walked into the mosque and Abu Bakr had brought him his father (abu Quhafah), so when Rasul-Allah (saw) saw him he said: "Will you not leave this Shaykh in his home until I come to him myself?" Abu Bakr said: "O Rasul-Allah (saw), it is more worthy of you that he should walk to you than you walking to him." Rasul-Allah (saw) then sat the man in front of him and wiped on his chest saying: "Submit" and he embraced Islam.]

None of the companions had this blessing, that four people each born of the other would embrace Islam and accompany Rasul-Allah (saw) except Abu Bakr. Abu Bakr's father is abu Quhafah and his name is `Uthman he embraced Islam, then Abu Bakr's son `Abdul-Rahman embraced Islam, and finally his grandson Muhammad bin `Abdul-Rahman, all four of them accompanied Rasul-Allah (saw) believing in him.

#### **THAT HE IS THE MOST BELOVED COMPANION OF THE PROPHET (saw):**

From what the believers have no doubt about, is that al-Siddiq was the closest of Rasul-Allah's (saw) friends and the most beloved of his companions.

Sahih al-Bukhari:

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، قَالَ: خَالِدُ الْحَذَّاءُ حَدَّثَنَا، عَنْ أَبِي عُثْمَانَ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ فَاتَيْنَاهُ، فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: " عَائِشَةُ "، فَقُلْتُ: مِنَ الرِّجَالِ، فَقَالَ: " أَبُو هَا "، قُلْتُ: ثُمَّ مَنْ، قَالَ: " ثُمَّ عُمَرُ بْنُ الْخَطَّابِ "، فَعَدَّ رَجُلًا

[Abu `Uthman from, `Amro bin al-`Aas that he said: That the Prophet (saw) deputed him to lead the army of Dhat-ul-Salasil, he said: I came to him (saw) and asked: "Which of the people is the most beloved to you?" He (saw) said: "'A'ishah." I said: "From the men?" He (saw) said: "Her father." I said: "Then who?" He (saw) said: "Then `Umar ibn al-Khattab." And he named some men after him.]

This authentic narration is explicit in announcing that Rasul-Allah (saw) loved Abu Bakr more than any of his companions, and that after him in rank is `Umar al-Farouq. In later narrations we will clearly see that in the sight of Rasul-Allah (saw) no one is equal to Abu Bakr from among his followers.

Sharh Usoul I'tiqad Ahlul-Sunnah lil-Lalika'i:

أَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: نَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ صَاعِدٍ، قَالَ: نَا عَلِيُّ بْنُ سَعِيدٍ بْنِ مَسْرُوقٍ الْكِنْدِيُّ، قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ الْعَاصِ: قُلْتُ لِرَسُولِ اللَّهِ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: "عَائِشَةُ"، قَالَ: إِنِّي لَسْتُ أَغْنِي النِّسَاءَ، أَغْنِي الرِّجَالَ، فَقَالَ: أَبُو بَكْرٍ

[Qays from, `Amro that he said: I said to Rasul-Allah (saw): "Which of the people is most beloved to you O Rasul-Allah (saw)?" He (saw) said: "'A'ishah." I said: "I did not mean the women! I meant from the men?" He (saw) said: "Abu Bakr."]

This is a part of a longer narration in which `Amro ibn al-`Aas who is known to be a military genius was appointed alongside abu `Ubaydah ibn al-Jarrah to lead an army in Dhat-ul-Salasil, in this army were the likes of Abu Bakr and `Umar. `Amro thought that Rasul-Allah (saw) appointed him as he saw his clear superiority over all others, so he asked and was disappointed.

It is also apparent from this narration that Rasul-Allah (saw) knew that `Amro did not mean to ask about his romantic love, but he (saw) answered with "'A'ishah" just for amusement as he knew this is not what `Amro was asking.

He (saw) did similarly with `Ali and al-`Abbas such as in Mustadrak al-Hakim:

حَدَّثَنَا عَلِيُّ بْنُ حَمَّادٍ الْعَدْلِيُّ، ثنا هِشَامُ بْنُ عَلِيٍّ السَّدُوسِيُّ، ثنا مُوسَى بْنُ إِسْمَاعِيلَ، ثنا أَبُو عَوَانَةَ، أَخْبَرَنِي عُمَرُ بْنُ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ فِي الْمَسْجِدِ فَاتَانِي الْعَبَّاسُ وَعَلِيٌّ، فَقَالَا لِي: يَا أُسَامَةُ، اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَدَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَاسْتَأْذَنْتُهُ، فَقُلْتُ لَهُ: إِنَّ الْعَبَّاسَ وَعَلِيًّا يَسْتَأْذِنَانِ، قَالَ: "هَلْ تُدْرِي مَا حَاجَتُهُمَا؟"، قُلْتُ: لَا، وَاللَّهِ مَا أَدْرِي، قَالَ: "لَكِنِّي أَدْرِي، ائْذِنْ لَهُمَا"، فَدَخَلَا عَلَيْهِ، فَقَالَا: يَا رَسُولَ اللَّهِ، جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: "أَحَبُّ أَهْلِي إِلَيَّ فَاطِمَةُ بِنْتُ مُحَمَّدٍ"، فَقَالَا: يَا رَسُولَ اللَّهِ، لَيْسَ نَسْأَلُكَ عَنْ فَاطِمَةَ، قَالَ: "فَأَسَامَةُ بْنُ زَيْدٍ الَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ

[Abu Salamah said: Usamah told me: I was at the mosque so al-`Abbas and `Ali came to me both and said: "O Usamah, take permission from Rasul-Allah (saw) so we may enter." I entered on him (saw) and said: "al-`Abbas and `Ali both seek your permission to enter." He (saw) told me: "Do you know what their need is?" I said: "By Allah I do not know." He (saw) said: "I do, so permit them to enter." Then they both came in saying: "O Rasul-Allah (saw), we came to you asking: Which of your family is most beloved to you?" He (saw) said: "The most beloved of my family is Fatimah the daughter of Muhammad." They said: "We do not ask you regarding Fatimah!" He said: "Then it is Usamah ibn Zayd, the one whom Allah has blessed and so have I."]

The Prophet (saw) knew full well what their intention was; they had competed to see which of them was best from among his blood relatives. He (saw) answered "Fatimah" for amusement fully knowing that they did not mean to ask about her but to ask about his cousins and uncles, mainly which of them was most beloved to him, he then followed it by "Usamah ibn Zayd" the son of the Prophet's (saw) adopted son Zayd ibn Harithah. Rasul-Allah (saw) did this as he disliked for them to compete in such a pathetic way for superiority and he wished for them to always realize that there are those better than them so they must increase in their acts of worship and good deeds to get ahead.

Mustadrak al-Hakim:



حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ الْحَافِظُ ثنا يَحْيَى بْنُ مُحَمَّدٍ بْنِ يَحْيَى، ثنا مُسَدَّدٌ، ثنا كَهْمَسٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَيُّ النَّاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؟ قَالَتْ: "أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ"

[`Abdullah bin Shaqiq said: I asked `A'ishah: "Which of the people was most beloved to Rasul-Allah (saw)?" She said: "Abu Bakr, then `Umar, then abu `Ubaydah ibn al-Jarrah."]

Sahih al-Bukhari:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، قَالَ: حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَطَبَ رَسُولُ اللَّهِ النَّاسَ، وَقَالَ: "إِنَّ اللَّهَ خَيْرَ عِبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ"، قَالَ: فَبَكَى أَبُو بَكْرٍ، فَعَجَبْنَا لِكَيْفِهِ أَنْ يُخْبِرَ رَسُولُ اللَّهِ عَنْ عَبْدِ خَيْرٍ، فَكَانَ رَسُولُ اللَّهِ هُوَ الْمُخْبِرَ وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ، فَقَالَ رَسُولُ اللَّهِ: "إِنَّ مِنْ أَمَنِ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا غَيْرَ رَبِّي لَاتَّخَذْتُ أَبَا بَكْرٍ وَلَكِنْ أَخُوهُ الْإِسْلَامِ وَمَوَدَّتُهُ لَا يَبْقَيْنِ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدَّ إِلَّا بَابَ أَبِي بَكْرٍ"

[Busr bin Sa'id from, Abu Sa'id that he said: Rasul-Allah (saw) gave the people a sermon and said: "Allah gave a choice to one of his slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." So Abu Bakr (suddenly) wept. So we wondered: "Why is he crying if Allah gave one of his slaves a choice?" It turns out that slave was Rasul-Allah (saw) himself and Abu Bakr was the most knowledgeable of us concerning him (saw). The Prophet (saw) said: "O Abu Bakr! Don't weep." The Prophet (saw) added: "Abu Bakr has favored me much with his property and company, more than anyone. If I were to take a Khalil(Beloved intimate friend) from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr."]

Sahih al-Bukhari:

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ قَالَ: "لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ وَلَكِنْ أَخِي وَصَاحِبِي"

[`Ikrimah from, Ibn `Abbas that he said: The Prophet (saw) said: "If I were to take a Khalil(Beloved intimate friend) from my nation I would have chosen (none but) Abu Bakr, but he is my brother and my companion."]

The explanation for the word Khalil, is taken from the dictionary "Lisan al-`Arab" and it is from the words of Allah (swt):

{And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as Khalil} [4:125]

Lisan al-`Arab li ibn Mandhour:

وقوله عز وجل: واتخذ الله إبراهيم خَلِيلًا؛ أي أحبه محبة تامة لا خلل فيها

[And His saying may he be glorified: {And Allah took Ibrahim as Khalil} Meaning he loved him a complete love that has no defect or imperfections.]

This is the strongest and most powerful form of love in the Arabic language and it is exclusive for Abu Bakr from among the entire nation.

Fada'il al-Sahabah li-Ahmad:

قَتْنَا زَكَرِيَّا بْنَ عَدِيٍّ، قَالَ: أَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ، قَالَ: حَدَّثَنِي جُنْدُبٌ، أَنَّهُ سَمِعَ النَّبِيَّ قَبْلَ أَنْ يُتَوَفَّى بِخَمْسٍ، يَقُولُ: " إِنَّهُ كَانَ لِي مِنْكُمْ إِخْوَةٌ وَأَصْدِقَاءُ، وَإِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَإِنَّ رَبِّي قَدْ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ أَبِي إِبْرَاهِيمَ خَلِيلًا

[`Abdullah bin al-Harith al-Najrani said: Jundub said to me: That he heard the Prophet (saw) say five days before he passed away: "I have from among you brothers and friends, but by Allah I am free from having a Khalil(Beloved intimate friend) from among you! If I were to take from my nation a Khalil(Beloved intimate friend) I would have taken Abu Bakr, and my Lord has taken me as Khalil just like he took Ibrahim as Khalil."]

The reason he can't have more than one Khalil is that the love for a Khalil must be a devoted and complete love which no one can share. So Rasul-Allah (saw) chose his Lord as his Khalil and this shows that Abu Bakr comes second only to Allah in the sight of Rasul-Allah (saw), in this sense Abu Bakr is also "The second of two whom Allah is their third."

Musnad Ahmad:

حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ قَالَ: " الْمَرْءُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

[Musa bin Wardan, from Abu Hurayrah, from the Prophet (saw) that he said: "The man is of the religion of his Khalil, so look (carefully) at who you take as a Khalil."]

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنِي هَارُونُ بْنُ مَعْرُوفٍ، قَتْنَا عَبْدَ الْعَزِيزِ بْنَ مُحَمَّدٍ الدَّرَاوَرْدِيَّ، قَالَ: أَخْبَرَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ قَالَ: " نِعَمَ الرَّجُلُ أَبُو بَكْرٍ، نِعَمَ الرَّجُلُ عُمَرُ، نِعَمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، نِعَمَ الرَّجُلُ أُسَيْدُ بْنُ حُصَيْنٍ، نِعَمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، نِعَمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ، نِعَمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرٍو بْنِ الْجُمُوحِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ

[Abu Hurayrah said: Rasul-Allah (saw) said: "The best of men is Abu Bakr, the best of men is `Umar, the best of men is abu `Ubaydah ibn al-Jarrah, the best of men is Usayd ibn Khudayr, the best of men is Thabit bin Qays bin Shammas, the best of men is Mu`adh ibn Jabal, the best of men is Mu`adh ibn `Amro bin al-Jamouh may Allah be pleased with all of them."]

What one also notices in such virtues is that Rasul-Allah (saw) always places Abu Bakr before all others. Abu Bakr is usually mentioned first and then often followed by `Umar so ponder on this dear reader.

Musnad abu Dawud:

حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ: " أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي دِينِ اللَّهِ عُمَرُ، وَ أَصْدَقُهُمْ حَيَاءُ عُثْمَانَ، وَأَعْلَمُهُم بِالْحَلَالِ، وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَعْلَمُهُم بِمَا أَنْزَلَ اللَّهُ عَلَى أَبِي بَكْرٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ

[Anas said: Rasul-Allah (saw) said: "The most merciful of my nation towards my nation is Abu Bakr, the strictest of them in the matter of Allah is `Umar, the most truthful of them in modesty is `Uthman, the most knowledgeable of them in Halal and Haram is Mu`adh ibn Jabal, the most knowledgeable of them in what Allah revealed on me (Qur'an) is Ubay ibn Ka'b, the most knowledgeable of them in Fara'id (laws of inheritance) is Zayd ibn Thabit, and the trustee of this nation is abu `Ubaydah ibn al-Jarrah."]

Abu Qilabah al-Jirmi and the rest of its narrators are all reliable.

Jami` al-Tirmidhi:

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ دَاوُدَ الْعَطَّارِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ: "أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، وَأَقْرَبُهُمْ أَبِي بَكْرٍ، وَلِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ

[Qatadah, from Anas that he said: Rasul-Allah (saw) said: "The most merciful of my nation towards my nation is Abu Bakr, the strictest of them in the matter of Allah is `Umar, the most truthful of them in modesty `Uthman, the most knowledgeable of them in Halal and Haram is Mu`adh ibn Jabal, the best in (Qur'anic) recitation is Ubay ibn Ka'b, the most knowledgeable of them in Fara'id (laws of inheritance) is Zayd ibn Thabit, for every nation is a trustee and the trustee of this nation is abu `Ubaydah ibn al-Jarrah."]

Sufyan bin Waki` leans towards weakness.

With this, we see that Abu Bakr was not a regular companion but the best of companions according to Rasul-Allah (saw).

### THE HARDSHIPS AND RIDICULE HE HAD TO ENDURE ALONGSIDE RASUL-ALLAH (saw):

Mustadrak al-Hakim:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْفَارِسِيُّ، ثنا يَعْقُوبُ بْنُ سُفْيَانَ، ثنا سَعِيدُ بْنُ عُفَيْرٍ، ثنا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَالِكٍ الْمَدْلَجِيِّ وَهُوَ ابْنُ أَخِي سَرَّاقَةَ بْنِ جُعْشَمٍ، أَنَّ أَبَاهُ أَخْبَرَهُ، أَنَّهُ سَمِعَ سَرَّاقَةَ بْنَ جُعْشَمٍ يَقُولُ: "جَاءَنَا رَسُولُ كُفَّارٍ فَرِيشٍ يَجْعَلُونَ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَفِي أَبِي بَكْرٍ دِينَةً وَلِمَنْ قَتَلَهُمَا فِي كُلِّ وَاحِدٍ مِنْهُمَا دِينَةٌ أَوْ أَسْرَهُمَا

[Suraqah bin Ju'sham said: The messengers sent by the pagans of Quraysh reached us and they placed a reward for whoever catches or kills Rasul-Allah (saw) and Abu Bakr or one of them.]

Musnad abu Ya'la:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا ابْنُ أَبِي عُبَيْدَةَ، حَدَّثَنِي أَبِي، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَقَدْ ضَرَبُوا رَسُولَ اللَّهِ مَرَّةً حَتَّى غُشِيَ عَلَيْهِ، فَقَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَجَعَلَ يُبَادِي: "وَلَيْكُمُ اتَّقَتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ؟ فَقَالُوا: مَنْ هَذَا؟ قَالَ: ابْنُ أَبِي قُحَافَةَ الْمَجْنُونُ

[Anas bin Malik said: They beat up Rasul-Allah (saw) once until he fainted, so Abu Bakr stood and began calling: "Woe to you, harming a man because he says Allah is my Lord?" They asked: "Who is this?" They told them: "This is the crazy ibn abi Quhafah."]

Dala'il al-Nubuwwah lil-Bayhaqi:

أُنْبَأَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدٍ الصَّفَّارُ، قَالَ: حَدَّثَنَا أَبُو حَصِينٍ مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنَا مُنْجَابُ هُوَ ابْنُ الْحَارِثِ، قَالَ: حَدَّثَنَا ابْنُ مُسْهَرٍ، عَنْ سَعِيدِ بْنِ كَثِيرٍ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، أَنَّ أُمَّ جَمِيلٍ دَخَلَتْ عَلَى أَبِي بَكْرٍ وَعِنْدَهُ رَسُولُ اللَّهِ فَقَالَتْ: "يَا بْنَ أَبِي قُحَافَةَ، مَا شَأْنُ صَاحِبِكَ يَنْشُدُ فِي الشُّعْرِ؟" فَقَالَ: وَاللَّهِ مَا صَاحِبِي بِشَاعِرٍ وَمَا يُدْرِي مَا الشُّعْرُ، فَقَالَتْ: أَلَيْسَ قَدْ قَالَ: فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ فَمَا يُدْرِيهِ مَا فِي جِيدِي، فَقَالَ النَّبِيُّ: قُلْ لَهَا: تَرَيْنَ عِنْدِي أَحَدًا فَإِنَّهَا لَنْ تَرَانِي، قَالَ: جُعِلَ بَيْنِي وَبَيْنَهَا حِجَابٌ، فَسَأَلَهَا أَبُو بَكْرٍ، فَقَالَتْ: أَتَهْزَأُ بِي يَا بْنَ أَبِي قُحَافَةَ، وَاللَّهِ مَا أَرَى عِنْدَكَ أَحَدًا، وَأُنْبَأَنَا أَبُو عَبْدِ اللَّهِ الْخَافِظُ، قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ الْفَقِيهِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ الْغَسِيلِيُّ، قَالَ: حَدَّثَنَا أَبُو إِبْرَاهِيمَ التُّرْجَمَانِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهَرٍ، فَذَكَرَهُ بِإِسْنَادِهِ

[Asma' bint Abu Bakr said: Umm Jamil entered on Abu Bakr while Rasul-Allah (saw) was with him, she said: "O ibn abi Quhafah, what's wrong with your companion(Muhammad) he keeps repeating this poetry?" He answered her: "By Allah my companion is no poet nor does he know poetry." She said: "Didn't he say: {upon her neck a rope of twisted fibre.} How does he know what's around my neck?" The Prophet (saw) told Abu Bakr: "Ask her if she sees anybody in the room besides you, she will not see me as a veil was cast between me and her." So Abu Bakr asked and she said: "Do you mock me O ibn abi Quhafah!? By god I see no one here."]

That was a miracle witnessed by none other than Abu Bakr.

Musnad Ahmad:

حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّزْدَادِ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: مَا نَصَرَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي مَوْطِنٍ، كَمَا نَصَرَ يَوْمَ أُحُدٍ، إِلَى أَنْ قَالَ... فَإِذَا أَبُو سُفْيَانٌ يَصْبِيحُ فِي أَسْفَلِ الْجَبَلِ: اغْلُ هُبْلُ مَرَّتَيْنِ يَعْنِي: آلِهَتُهُ، أَيْنَ ابْنُ أَبِي كَبْشَةَ؟ أَيْنَ ابْنُ أَبِي قُحَافَةَ؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَا أَجِيبُهُ؟ قَالَ: "بَلَى"، فَلَمَّا قَالَ: اغْلُ هُبْلُ، قَالَ عُمَرُ: اللَّهُ أَعْلَى وَأَجْلُ، قَالَ: فَقَالَ أَبُو سُفْيَانٍ: يَا ابْنَ الْخَطَّابِ، إِنَّهُ قَدْ أَنْعَمْتَ عَلَيْهَا، فَعَادَ عَنْهَا أَوْ فَعَالَ عَنْهَا، فَقَالَ: أَيْنَ ابْنُ أَبِي كَبْشَةَ؟ أَيْنَ ابْنُ أَبِي قُحَافَةَ؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمَرُ: هَذَا رَسُولُ اللَّهِ وَهَذَا أَبُو بَكْرٍ، وَهَئَانَا ذَا عُمَرُ، قَالَ: فَقَالَ أَبُو سُفْيَانٍ: يَوْمَ بَيَوْمٍ بَدْرٍ، الْآيَاتُ دَوْلُ

[Ubaydullah, from ibn `Abbas, that he said: Allah has not granted us his support like he granted it on the day of Uhud (...until he said...) Abu Sufiyan came from the bottom of the mountain and said: "Praise Hubal (pagan idol)! Where is ibn abi Kabshah (he means Muhammad)? Where is ibn abi Quhafah? Where is ibn al-Khattab?" `Umar told the Prophet (saw): "Should I answer him O Rasul-Allah (saw)?" He (saw) said: "Yes, you may." So when he repeated: "Praise Hubal." `Umar answered: "Allah is greater and much more majestic." Abu Sufiyan said: "Where is ibn abi Kabshah? Where is ibn abi Quhafah? Where is ibn al-Khattab?" `Umar answered: "Rasul-Allah (saw) is right here and there is Abu Bakr and I am `Umar." Abu Sufiyan said: "A day for a day, this is for Badr."]

As the reader can see, even the pagans such as abu Sufiyan, when addressing the Muslim army would ask to speak to the leaders of the Muslims, the Prophet (saw), Abu Bakr and `Umar.

Musnad abu Umayyah al-Tartusi:

حَدَّثَنَا عَبْدُ اللَّهِ، أَنبَأَ شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا، وَلَا يُقَافَهُ فِيهَا أَحَدٌ، فَأَتَاهُ أَبُو بَكْرٍ، فَقَالَ: "مَا أَخْرَجَكَ يَا أَبَا بَكْرٍ؟"، قَالَ: خَرَجْتُ لِلِقَاءِ رَسُولِ اللَّهِ وَالنَّظَرِ فِي وَجْهِهِ، وَالتَّسْلِيمِ عَلَيْهِ، فَلَمْ يَلْبِثْ أَنْ جَاءَ عُمَرُ، فَقَالَ: "مَا أَخْرَجَكَ يَا عُمَرُ؟" قَالَ: الْجُوعُ. قَالَ: "وَأَنَا قَدْ وَجَدْتُ بَعْضَ الَّذِي تَجِدُ، انْطَلِقْ إِلَى بَيْتِ أَبِي الْهَيْثَمِ بْنِ النَّيْهَانِ الْأَنْصَارِيِّ". وَقَدْ كَانَ رَجُلًا كَثِيرَ النَّحْلِ وَالشَّاءِ

[Abu Hurayrah said: Rasul-Allah (saw) came out at an unusual time (of the night), and Abu Bakr came as well, he said: "What brings you out at this time O Aba Bakr?" He replied: "I came out to meet Rasul-Allah (saw) and look at his face and greet him." Shortly thereafter `Umar came, so he asked him: "And what brings you out O `Umar?" He said: "I came out because I feel hungry." The Prophet (saw) said: "I also feel as you do. Let us head to the house of abi Haytham al-Tayyihan al-Ansari." And he was a man who possessed many date trees.]

Imagine the sacrifice they had to offer, that they would leave their houses in the middle of the night out of hunger peace be upon them. You can also see the wisdom of Abu Bakr in the way he answered Rasul-Allah (saw) although they both knew why they came out of their houses at that time.

Musnad Ahmad:

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، قَالَ: حَدَّثَنِي أَبِي، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبٍ، أَنَّ طَلْحَةَ حَدَّثَهُ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ قَالَ: أَتَيْتُ الْمَدِينَةَ وَلَيْسَ لِي بِهَا مَعْرِفَةٌ، فَتَزَلْتُ فِي الصُّفَّةِ مَعَ رَجُلٍ، فَكَانَ بَيْنِي وَبَيْنَهُ كُلُّ يَوْمٍ مَدٌّ مِنْ تَمْرٍ، فَصَلَّى رَسُولُ اللَّهِ ذَاتَ يَوْمٍ، فَلَمَّا انْصَرَفَ، قَالَ رَجُلٌ مِنْ أَصْحَابِ الصُّفَّةِ: يَا رَسُولَ اللَّهِ، أَحْرَقَ بَطُونُنَا التَّمْرَ، وَتَحَرَّقَتْ عَنَّا الْخُنْفُ، فَصَعِدَ رَسُولُ اللَّهِ فَخَطَبَ، ثُمَّ قَالَ: " وَاللَّهِ لَوْ وَجَدْتُ خُبْرًا أَوْ لَحْمًا لَأَطْعَمْتُكُمْوَهُ، أَمَا إِنَّكُمْ تَوْشِكُونَ أَنْ تُتْرَكُوا، وَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ أَنْ يُرَاحَ عَلَيْكُمْ بِالْجِفَانِ، وَتَلْبُسُونَ مِثْلَ أَسْتَارِ الْكَعْبَةِ "، قَالَ: فَمَكَّنْتُ أَنَا وَصَاحِبِي يَعْنِي أَبِي بَكْرٍ ثَمَانِيَةَ عَشَرَ يَوْمًا وَلَيْلَةً مَا لَنَا طَعَامٌ إِلَّا الْبَرِيرَ، حَتَّى جِئْنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ فَوَاسَوْنَا، وَكَانَ خَيْرَ مَا أَصْنَبْنَا هَذَا التَّمْرُ

[Abi Harb said that Talhah told him, and he was a man from the companions of Rasul-Allah (saw), he said: I came to Madinah and I never knew my way around it. I stayed in al-Suffah with a man and every day we'd share some dates together. One day, Rasul-Allah (saw) was done with leading prayer so a man from the dwellers of Suffah told him: "O Rasul-Allah (saw), eating these dates has burned our stomachs!" The Prophet (saw) ascended the pulpit and said: "By Allah, if I found any bread or meat I would have fed it to you. By Allah, you are going to come upon times where you will receive it, in those days you shall wear clothes like the cover of the Ka'bah. Me and my companion Abu Bakr stayed for eighteen days and nights not eating anything except al-Barir, until we went to our brothers from the Ansar and they helped us out; the best we ever got were these dates."]

Talhah is ibn `Amro al-Basri.

In another narration:

فَقُلْتُ لِأَبِي حَرْبٍ: وَأَيُّ شَيْءٍ الْبَرِيرُ؟ قَالَ: طَعَامٌ سَوْءٌ، تَمْرُ الْأَرَاكِ

[I said to abi Harb: What is al-Barir? He said: Bad food, the fruit of a mustard tree.]

Al-Zuhd li-Hannad:

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، عَنْ سَعْدِ بْنِ هِشَامٍ، قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ الْمَدِينَةَ أَقَامَ بِهَا أَيَّامًا صَلَّى بِهِمْ صَلَاةً، فَلَمَّا سَلَّمَ قَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ تَحَرَّقَتْ عَنَّا الْخُنْفُ، وَأَحْرَقَ بَطُونُنَا التَّمْرَ، فَقَالَ رَسُولُ اللَّهِ: " إِنِّي خَرَجْتُ أَنَا وَصَاحِبِي هَذَا، يَعْنِي أَبَا بَكْرٍ، لَيْسَ لَنَا طَعَامٌ إِلَّا الْبَرِيرُ، يَعْنِي الْأَرَاكِ، حَتَّى قَدِمْنَا عَلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ فَاسْتَوْنَا فِي طَعَامِهِمْ، وَكَانَ جُلُّ طَعَامِهِمُ التَّمْرَ، وَإِيمَ اللَّهُ لَوْ أَجِدَ لَكُمْ الْخُبْزَ وَاللَّحْمَ لَأَطْعَمْتُكُمْ وَلَكِنِّكُمْ لَعَلَّكُمْ أَنْ تُتْرَكُوا زَمَانًا أَوْ مَنْ أَدْرَكَهُ مِنْكُمْ يُغْدَى عَلَى أَحَدِكُمْ بِجَفْنَةٍ وَيُرَاحُ عَلَيْهِ بِأُخْرَى وَيَسْتُرُ أَحَدُكُمْ بَيْتَهُ كَمَا تُسْتَرُ الْكَعْبَةُ

[Sa'd bin Hisham said: When Rasul-Allah (saw) came to Madinah, he stayed in it for days and led them in prayer, when he finished a man stood up and said: "O Rasul-Allah (saw), we have burned our stomachs from consuming these dates." Rasul-Allah (saw) said: "I went out with this companion of mine meaning Abu Bakr, we had no food except the Barir (meaning mustard tree). Until we came to our brothers from the Ansar and they gave us some of their food and it was mostly dates. By Allah, if I found for you any bread or meat I would have fed you. However, you will come across a time when you will be receiving wooden bowls (of food) day and night and you shall cover your houses with (fancy) curtains like the Ka'bah."]

Authentic to Sa'd ibn Hisham and he is a Tabi'i (follower) who narrates from Sahabah. Abu Mu'awiyah declared hearing this in Mu'jam ibn al-A'abi.

#### THAT HE ACCOMPANIED RASUL-ALLAH (saw) IN THE CAVE WHEN THEY TRAVELLED:

Mustadrak al-Hakim:

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْحَمَّادِيُّ بِمَرْوٍ، ثنا أَبُو يَعْقُوبَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّرْحَسِيُّ، ثنا عَبْدُ الرَّحْمَنِ بْنُ عُلْقَمَةَ الْمُرُوزِيُّ، ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ شُعْبَةَ، وَمِسْعَرٍ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْخَثَرِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ لَجَبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: "مَنْ يُهَاجِرُ مَعِيَ؟" قَالَ: أَبُو بَكْرٍ الصِّدِّيقُ. "هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَالْمُتَنِّ وَلَمْ يُخَرِّجَاهُ

[Ali said: The Prophet (saw) asked Jibril (as): "Who shall immigrate with me?" He replied: "Abu Bakr al-Siddiq."]

Musnad abu Ya'la al-Mousili:

حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا هَاجَرَ رَسُولُ اللَّهِ كَانَ يَرْكَبُ، وَأَبُو بَكْرٍ خَلْفَهُ، وَكَانَ أَبُو بَكْرٍ الصِّدِّيقُ يَعْرِفُ الطَّرِيقَ بِاخْتِلَافِهِ إِلَى الشَّامِ، فَكَانَ يَمُرُّ بِالْقَوْمِ فَيَقُولُونَ: مَنْ هَذَا مَعَكَ؟ فَيَقُولُ: هَاجِرٌ يَهْدِينِي. فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ بَعَثْنَا إِلَى الْقَوْمِ الَّذِينَ أَسْلَمُوا مِنَ الْأَنْصَارِ إِلَى أَبِي أُمَامَةَ وَأَصْحَابِهِ، فَخَرَجُوا إِلَيْهِمَا، فَقَالُوا: ادْخُلَا آمِنَيْنِ مُطَاعَيْنِ، فَدَخَلَا، قَالَ أَنَسٌ: "فَمَا رَأَيْتُ يَوْمًا قَطُّ أَنْوَرَ وَلَا أَحْسَنَ مِنْ يَوْمِ دَخَلَ فِيهِ رَسُولُ اللَّهِ وَأَبُو بَكْرٍ الْمَدِينَةَ

[Anas said: When Rasul-Allah (saw) immigrated he used to ride and Abu Bakr al-Siddiq was behind him and Abu Bakr knew the roads to al-Sham well. They used to pass by folks on the roads and they would ask Abu Bakr: "Who is this man accompanying you?" And he would respond: "A guide for me." So when both men approached Madinah, they sent after the Muslims of the Ansar, abu Amamah and his companions, so they came out to meet them and told them: "Enter it safely, the both of you are obeyed here." So they entered. Anas said: "I have not seen a brighter or better day than the one on which Rasul-Allah (saw) and Abu Bakr entered Madinah."]

Sahih al-Bukhari:

وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُسْلِمِينَ "إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ". وَهُمَا الْحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ الْمَدِينَةِ، وَرَجَعَ عَامَةً مَنْ كَانَ هَاجِرَ بَارِضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّرَ أَبُو بَكْرٍ قَبْلَ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُوَدَّنَ لِي". فَقَالَ أَبُو بَكْرٍ وَهَلْ تَرَجُّوْا ذَلِكَ بَابِي أَنْتَ قَالَ "نَعَمْ". فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمَرِ وَهُوَ الْخَيْطُ أَرْبَعَةَ أَشْهُرٍ. قَالَ ابْنُ شِهَابٍ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ لِأَبِي بَكْرٍ هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْقَعًا - فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا - فَقَالَ أَبُو بَكْرٍ فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ. قَالَتْ فَجَاءَ رَسُولُ اللَّهِ صَلَّى

الله عليه وسلم فاستأذن، فأذن له فدخل، فقال النبي صلى الله عليه وسلم لأبي بكر " أخرج من عندك ". فقال أبو بكر إنما هم أهلك بأبي أنت يا رسول الله. قال " فإني قد أذن لي في الخروج ". فقال أبو بكر الصحابة بأبي أنت يا رسول الله. قال رسول الله صلى الله عليه وسلم " نعم ". قال أبو بكر فخذ بأبي أنت يا رسول الله إحدى راحلتى هاتين. قال رسول الله صلى الله عليه وسلم " بالثمن ". قالت عائشة فجهرناهما أحت الجهاز، وصنعنا لهما سفره في جراب، ففطعت أسماء بنت أبي بكر قطعة من نطاقها فربطت به على فم الجراب، فبذلك سميت ذات النطاق - قالت - ثم لحق رسول الله صلى الله عليه وسلم وأبو بكر بغار في جبل ثور فكمنا فيه ثلاث ليال، ببيت عندهما عبد الله بن أبي بكر وهو غلام شاب ثقف لق، فبدلج من عندهما بسحر، فصبح مع قریش بمكة كبائت، فلا يسمع أمرا يكتادان به إلا وعاه، حتى يأتيهما بخبر ذلك حين يختلط الظلام، ويرعى عليهما عامر بن فهيرة مولى أبي بكر منحة من غنم، فيرحها عليهما حين يذهب ساعة من العشاء، فيبيتان في رسل وهو لبن منحتهما ورضيفهما، حتى ينقع بها عامر بن فهيرة بغلس، يفعل ذلك في كل ليلة من تلك الليالي الثلاث، واستأجر رسول الله صلى الله عليه وسلم وأبو بكر رجلاً من بني الدئل، وهو من بني عبد بن عدي هادياً خريئاً - والخريئ الماهر بالهداية - قد غمس حلقاً في آل العاص بن وائل السهمي، وهو على دين كفار قریش فأمناه، فدفعا إليه راحلتيهما، واعداه غار ثور بعد ثلاث ليال براحلتيهما صبح ثلاث، وانطلق معهما عامر بن فهيرة والدليل فأخذ بهم طريق السواحل.

[Urwah, from `A'ishah: (...in a long narration...) Meanwhile the Prophet (saw) was in Makkah, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Madinah, and most of those people who had previously migrated to the land of Ethiopia, returned to Madinah. Abu Bakr also prepared to leave for Madinah, but Rasul-Allah (saw) said to him: "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said: "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet said: "Yes." So Abu Bakr did not migrate for the sake of Rasul-Allah (saw) in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months.

One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr: "This is Rasul-Allah (saw) with his head covered coming at a time at which he never used to visit us before." Abu Bakr said: "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Rasul-Allah (saw) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr: "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Rasul-Allah (saw)!" The Prophet said: "I have been given permission to migrate." Abu Bakr said: "Shall I accompany you? May my father be sacrificed for you, O Rasul-Allah (saw)!" Rasul-Allah (saw) said: "Yes." Abu Bakr said: "O Rasul-Allah (saw)! May my father be sacrificed for you, take one of these two she-camels of mine." Rasul-Allah (saw) replied: "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma', Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqayn (i.e. the owner of two belts).

Then Rasul-Allah (saw) and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. `Abdullah son of Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) over night. He used to leave them before day break so that in the morning he would be with Quraysh as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. `Amir bin Fuhayrah, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk

which they warmed by throwing heated stones in it. `Amir bin Fuhayrah would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Rasul-Allah (saw) and Abu Bakr had hired a man from the tribe of Bani Al-Dayl from the family of Bani `Abd bin `Adi as an expert guide, and he was in alliance with the family of Al-`Aas bin Wa'il Al-Sahmi and he was on the religion of the infidels of Quraysh. The Prophet (saw) and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), `Amir bin Fuhayrah and the guide went along with them and the guide led them along the sea-shore.]

Tabaqat ibn Sa'd:

أَخْبَرَنَا أَبُو مَعْمَرٍ الْمُنْقَرِيُّ، أَخْبَرَنَا عَبْدُ الْوَارِثِ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَقْبَلَ نَبِيُّ اللَّهِ إِلَى الْمَدِينَةِ وَهُوَ مُرْدِفٌ أَبَا بَكْرٍ، قَالَ: وَأَبُو بَكْرٍ شَيْخٌ يُعْرِفُ، وَنَبِيُّ اللَّهِ شَابٌّ لَا يُعْرِفُ، قَالَ: فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ، فَيَقُولُ: يَا أَبَا بَكْرٍ مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ؟ فَيَقُولُ: هَذَا الرَّجُلُ يَهْدِينِي السَّبِيلَ، قَالَ: فَيَحْسِبُ الْحَاسِبُ أَنَّ يَهْدِيهِ الطَّرِيقَ، وَإِنَّمَا يَعْنِي سَبِيلَ الْخَيْرِ، قَالَ: وَالتَّقَتْ أَبُو بَكْرٍ، فَإِذَا هُوَ بِفَارِسٍ قَدْ لَحِقَهُمْ، فَقَالَ: يَا نَبِيَّ اللَّهِ، هَذَا فَارِسٌ قَدْ لَحِقَ بِنَا، قَالَ: فَالْتَقَتْ نَبِيُّ اللَّهِ فَقَالَ: "اللَّهُمَّ اصْرَعْهُ"، فَصَرَعَتْهُ فَرَسُهُ، ثُمَّ قَامَتْ تُحْمَحُمُ، قَالَ: فَقَالَ: يَا نَبِيَّ اللَّهِ مَرْنِي بِمَا شِئْتَ، قَالَ: فَقَالَ: "قِفْ مَكَانَكَ فَلَا تَتْرُكَنَّ أَحَدًا يَلْحَقُ بِنَا"، قَالَ: فَكَانَ أَوَّلُ النَّهَارِ جَاهِدًا عَلَى رَسُولِ اللَّهِ وَكَانَ آخِرُ النَّهَارِ مَسْلُوحَةً لَهُ، قَالَ: فَنَزَلَ نَبِيُّ اللَّهِ جَانِبَ الْحَرَّةِ وَبَعَثَ إِلَى الْأَنْصَارِ فَجَاءُوا نَبِيَّ اللَّهِ وَأَبَا بَكْرٍ فَسَلَّمُوا عَلَيْهِمَا، وَقَالُوا: ارْكَبَا آمِنَيْنِ مُطَاعَيْنِ

[`Abdul-`Aziz bin Suhayb said: Anas said: The Prophet (saw) traveled to Madinah accompanied by Abu Bakr, he (narrator) said: "And Abu Bakr was known among them (travelers) while the Prophet (saw) wasn't." Abu Bakr would meet the man from among them and they would ask: "O Abu Bakr, who is the one who walks ahead of you?" Abu Bakr would respond: "He is a guide to the path I travel." So they would think he means a common guide in the deserts but he actually meant a guide for the true path of goodness. Abu Bakr turned his head and saw a rider who managed to follow them, so he told his companion: "O Prophet of Allah (saw), this rider has chased after us!" The Prophet (saw) looked towards him saying: "O Allah defeat him." So his horse would overthrow him and go wild, then he himself would ask the Prophet (saw): "Stay where you are and prevent others from following us." So the rider would be an enemy seeking after Rasul-Allah (saw) in the morning then he would become a weapon defending him in the evening. Later, the Prophet (saw) rested near al-Harrah, then sent after the Ansar who came to him and Abu Bakr with greetings, and told the two: "Ride with us, you are safe and obeyed."]

Sahih ibn Hibban:

أَخْبَرَنَا الْفَضْلُ بْنُ الْحُبَابِ الْجُمَحِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْغُدَانِيُّ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ، يَقُولُ: اشْتَرَى أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلاً بِثَلَاثَةِ عَشَرَ دِرْهَمًا، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِعَازِبٍ: مَرُّ الْبَرَاءِ فَلْيُحْمِلْهُ إِلَى أَهْلِي، فَقَالَ لَهُ عَازِبٌ لَا، حَتَّى تُحَدِّثَنِي كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ حِينَ خَرَجْتُمَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَطْلُبُونَكُمْ، فَقَالَ: "ارْتَحَلْنَا مِنْ مَكَّةَ، فَأَحْبَبْنَا لِنَلْتَمَا حَتَّى أَظْهَرْنَا، وَقَامَ قَائِمُ الظَّهِيرَةِ رَمَيْتُ بِبَصَرِي هَلْ نَرَى ظِلًّا نَأْوِي إِلَيْهِ، فَإِذَا أَنَا بِصَخْرَةٍ فَاثْتَهَيْتُ إِلَيْهَا، فَإِذَا بَقِيَّةُ ظِلِّهَا، فَسَوَّيْتُهَا، ثُمَّ قَرَسْتُ لِرَسُولِ اللَّهِ ثُمَّ قُلْتُ: اضْطَجِعْ يَا رَسُولَ اللَّهِ، فَاضْطَجَعَ، ثُمَّ ذَهَبْتُ أَنْظُرُ هَلْ أَرَى مِنَ الطَّلَبِ أَحَدًا، فَإِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا مِثْلَ الَّذِي أُرِيدُ يَعْنِي الظِّلَّ، فَسَأَلْتُهُ، فَقُلْتُ: لِمَنْ أَنْتَ يَا غَلام؟ قَالَ الْغَلامُ: لِفُلَانِ رَجُلٍ مِنْ قُرَيْشٍ، فَعَرَفْتُهُ، فَقُلْتُ: هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ؟ قَالَ: نَعَمْ، فَقُلْتُ: هَلْ أَنْتَ حَالِبٌ لِي؟ قَالَ: نَعَمْ، فَأَمَرْتُهُ، فَأَعْتَقَلَ شَاةً مِنْ غَنَمِهِ، وَأَمَرْتُهُ أَنْ يَنْفُضَ عَنْهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفِيَّةً، فَقَالَ هَكَذَا، فَضَرَبَ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، فَحَلَبَ فِي كُفْيَةٍ مِنْ لَبَنٍ، وَقَدْ رَوَيْتُ مَعِيَ لِرَسُولِ اللَّهِ إِدَاوَةً عَلَى فَمِهَا خِرْقَةٌ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَاثْتَهَيْتُ إِلَى رَسُولِ اللَّهِ فَوَافَقْتُهُ قَدْ اسْتَيْقِظَ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ، فَشَرِبَ، فَقُلْتُ: قَدْ آتَى الرَّحِيلَ يَا رَسُولَ اللَّهِ، فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَنَا، فَلَمْ يَدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرَ سَرَّاقَةٍ بَنِي مَالِكٍ بَنِي جُعْشَمٍ عَلَى فَرَسٍ لَهُ، فَقُلْتُ: هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ، قَالَ:



فَبَكَيْتُ، فَقَالَ: لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا، فَلَمَّا دَنَا مِنَّا، وَكَانَ بَيْنَنَا وَبَيْنَهُ قَيْدُ رُحَمَائِنَا أَوْ ثَلَاثَةٌ، قُلْتُ: هَذَا الطَّلَبُ يَا رَسُولَ اللَّهِ قَدْ لَحِقْنَا، فَبَكَيْتُ لَهُ، قَالَ: مَا يُبْكِيكَ؟ قُلْتُ: أَمَا وَاللَّهِ مَا عَلَى نَفْسِي أَبْكِي، وَلَكِنْ أَبْكِي عَلَيْكَ، فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ وَقَالَ: اللَّهُمَّ اكْفِنَاهُ بِمَا شِئْتَ، قَالَ: فَسَاخَتْ بِهِ فَرَسُهُ فِي الْأَرْضِ إِلَى بَطْنِهَا، فَوَثَبَ عَنْهَا، ثُمَّ قَالَ: يَا مُحَمَّدُ، قَدْ عَلِمْتُ أَنَّ هَذَا عَمَلُكَ، فَادْعُ اللَّهَ أَنْ يُنَجِّنِي مِمَّا أَنَا فِيهِ، فَوَاللَّهِ لَأَعْمِيَنَّ عَلَى مَنْ وَرَائِي مِنَ الطَّلَبِ، وَهَذِهِ كِنَاتِي فَخُذْ مِنْهَا سَهْمًا، فَإِنَّكَ سَتَمُرُّ عَلَى إِبِلِي وَعِغَمِي فِي مَكَانٍ كَذَا وَكَذَا، فَخُذْ مِنْهَا حَاجَتَكَ، فَقَالَ رَسُولُ اللَّهِ: لَا حَاجَةَ لَنَا فِي إِبِلِكَ، وَدَعَا لَهُ رَسُولُ اللَّهِ فَأَنْطَلَقَ رَاجِعًا إِلَى أَصْحَابِهِ، وَمَضَى رَسُولُ اللَّهِ حَتَّى أَتَيْنَا الْمَدِينَةَ لَيْلًا، فَتَنَازَعَهُ الْقَوْمُ أَهْلَهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ: إِنِّي أَنْزَلَ اللَّيْلَةَ عَلَى بَنِي النَّجَّارِ أَحْوَالَ عَبْدِ الْمُطَّلِبِ أَكْرَمُهُمْ بِذَلِكَ، فَخَرَجَ النَّاسُ حِينَ قَدِمْنَا الْمَدِينَةَ فِي الطَّرِيقِ وَعَلَى النَّبِيِّ مِنَ الْعُلَمَاءِ وَالْخَدَمِ، يَقُولُونَ: جَاءَ مُحَمَّدٌ، جَاءَ رَسُولُ اللَّهِ

[Al-Bara' ibn `Azib said: Abu Bakr bought from `Azib three saddles for thirteen Dirhams, Abu Bakr told `Azib: "Order (your boy) al-Bara' to deliver them to my family." But `Azib said: "Not until you tell me how you and Rasul-Allah (saw) managed to escape Makkah when the pagans were looking for you." He said: We left Makkah and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. I cleaned the place and spread a bed for the Prophet (saw) in the shade and said to him: "Lie down O Prophet of Allah (saw)." So the Prophet (saw) rested and I went out, checking to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him: "To whom do you belong, O boy?" He said: "I belong to a man from Quraysh." He named the man and I recognized him. I asked: "Is there milk with these sheep?" He said: "Yes." I said: "Will you milk (it) for me?" and he agreed. Then I asked him to tie the legs of one of the sheep and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Rasul-Allah (saw) a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the (hot) milk container till its lower part became cooler. I took the milk and went to the Prophet (saw) whom I found awake, I said to him: "Drink, O Rasul-Allah (saw)." So he drank till I became pleased then I told him: "It's time to move O Prophet of Allah (saw)." Then we traveled while they were in our pursuit and they couldn't catch up to us except for Malik bin Ju'tham on his steed, I said: "O Prophet (saw), our pursuers have caught up with us!" And I cried, He (saw) then consoled me and said: "Do not grieve, Allah is with us." But when our enemy neared us and between us and him was only a distance of two or three spear throws, I said: "O Prophet (saw), our pursuer is upon us." And I cried for him (saw), so He (saw) said: "Why do you cry?" I answered: "I do not cry for myself but for you O Prophet (saw)." Rasul-Allah (saw) then called on Allah against him: "O Lord, defend us from him any way you wish." So his horse threw him off its back and the man came towards us saying: "O Muhammad, I know this is your doing! Ask Allah to save me from this, by Allah I shall confuse your pursuers. Here is my quiver, take one of my arrows from it because you shall pass by my camels and sheep on your way, so take your need from them." Rasul-Allah (saw) replied: "We need not your camels." And he asked Allah to bless him and we continued after he went back until we reached Madinah in the evening, so the people fought over him, but he (saw) said: "I shall stay the night with Banu al-Najjar, the maternal-uncles of `Abdul-Muttalib to honor them." The people filled the streets and the rooftops on news our arrival and the kids and slaves would say: "Here comes Muhammad, here comes Allah's messenger!"]

Tarikh Dimashq:

وَلَنَا ابْنُ شَاهِينَ، نَا أَحْمَدُ بْنُ سُلَيْمَانَ، ثنا إِبرَاهِيمُ بْنُ إِسْحَاقَ الْحَرَبِيُّ، نَا مُحَمَّدُ بْنُ هَارُونَ، ثنا عَمْرُو بْنُ الرَّبِيعِ، ثنا السَّرِيُّ بْنُ يَحْيَى، عَنْ هِلَالِ بْنِ خَبَّابٍ، قَالَ: دَخَلْتُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ، فَقَالَ: يَا أَهْلَ الْكُوفَةِ، لَا تَقُولُوا فِي أَبِي بَكْرٍ إِلَّا خَيْرًا، كَانَ مَعَ النَّبِيِّ فِي الْغَارِ ثَانِي اثْنَيْنِ

[Hilal bin Khabbab al-Basri said: I entered on al-Hasan bin `Ali as he spoke to the Koufans: "O people of Koufah, do not say about Abu Bakr except what is good, he was with the Prophet (saw) in the cave the second of the two."]

Ibn Shahin is `Umar, ibn Sulayman is al-Najjad. Ibn Hajar declared ibn Haroun as truthful(Saduq).

### **RASUL-ALLAH'S (saw) DU`A' FOR ABU BAKR AND BILAL AFTER REACHING MADINAH:**

Sahih al-Bukhari:

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَدِمْنَا الْمَدِينَةَ وَهِيَ وَبَيْتُهُ فَاسْتَنَكَ أَبُو بَكْرٍ وَاشْتَنَى بِلَالٌ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَكْوَى أَصْحَابِهِ قَالَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَبْتَ مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدَّهَا وَحَوْلَ حُمَاهَا إِلَى الْجُحْفَةِ

[`A'ishah narrated: When we came to Madinah, and it was an unhealthy, uncogenial place, Abu Bakr fell sick and Bilal also fell sick; When Rasul-Allah (saw) saw the illness of his companions he said: "O Allah, make Madinah beloved to us as you made Makkah or more than that; make it conducive to health, and bless us in its food and provisions, and transfer its fever away to al-Juhfa."]

In another Hadith in Bukhari:

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَعَكَ أَبُو بَكْرٍ وَبِلَالٌ - قَالَتْ - فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ يَا أَبَتِ كَيْفَ تَجِدُكَ وَيَا بِلَالُ، كَيْفَ تَجِدُكَ قَالَتْ فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ كُلُّ امْرِئٍ مُصَبِّحٍ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ

[When Rasul-Allah (saw) arrived to Madinah, Abu Bakr and Bilal caught a fever, and I (`A'ishah) went to both of them and said: "O my father, how do you feel? O Bilal, how do you feel?" Whenever Abu Bakr's fever got worse, he would say: "Death is nearer to every man who awakens than the laces of his leather shoe." Then it continued as above...]

### **THAT HE WAS THE FIRST FREE MAN TO EMBRACE ISLAM:**

While Abu Bakr argued with someone about a matter, he mentioned that he was the first who embraced Islam, we read in Sunan al-Tirmithi:

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ أَبُو بَكْرٍ: " أَلَسْتُ أَحَقَّ النَّاسِ بِهَا، أَلَسْتُ أَوَّلَ مَنْ أَسْلَمَ، أَلَسْتُ صَاحِبَ كَذَا ". قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَرَوَى بَعْضُهُمْ عَنْ شُعْبَةَ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي نَضْرَةَ، قَالَ: قَالَ أَبُو بَكْرٍ: وَهَذَا أَصَحُّ . حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي نَضْرَةَ، قَالَ: قَالَ أَبُو بَكْرٍ: فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي سَعِيدٍ وَهَذَا أَصَحُّ

[Abu Sa'id said: Abu Bakr said: "Am I not the most rightful person to get it? Was I not the first to embrace Islam? Did I not do this and that etc?"]

In another narration he said "Was I not the first to pray?"

Mustadrak al-Hakim:

حَدَّثَنَا الْحَاكِمُ الْفَاضِلُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، إِمْلَاءً، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنِ دَرَسْتَوَيْهِ الْفَارِسِيُّ، ثنا يَعْقُوبُ بْنُ سُفْيَانَ، ثنا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ الْحَلَبِيُّ، ثنا مُحَمَّدُ بْنُ مُهَاجِرٍ، عَنِ الْعَبَّاسِ بْنِ سَالِمٍ، عَنْ أَبِي سَلَامٍ، عَنْ أَبِي أُمَامَةَ، عَنْ عَمْرِو بْنِ عَبَّسَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي أَوَّلِ مَا بُعِثَ وَهُوَ بِمَكَّةَ وَهُوَ حِينُنِيذٍ مُسْتَخَفٍ، فَقُلْتُ: مَا أَنْتَ؟ قَالَ: "أَنَا نَبِيٌّ"، قُلْتُ: وَمَا النَّبِيُّ؟ قَالَ: "رَسُولُ اللَّهِ"، قُلْتُ: اللَّهُ أَرْسَلَكَ؟ قَالَ: "نَعَمْ"، قُلْتُ: فِيمَا أَرْسَلَكَ؟ قَالَ: "أَنْ تَعْبُدَ اللَّهَ وَتُكْسِرَ الْأَصْنَامَ وَأَنْ تَصِلَ الْأَرْحَامَ"، قُلْتُ: نَعَمْ، مَا أَرْسَلَكَ بِهِ، فَمَنْ تَبِعَكَ عَلَى هَذَا؟ قَالَ: "عَبْدٌ وَحُرٌّ" يَعْنِي أَبَا بَكْرٍ وَبِلَالًا، وَكَانَ عَمْرُو يَقُولُ: لَقَدْ رَأَيْتَنِي وَأَنَا رُبُعُ الْإِسْلَامِ، قَالَ: فَاسْلَمْتُ وَقُلْتُ: أَتَبِعُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: "لَا، وَلَكِنْ الْحَقُّ بِقَوْمِكَ، فَإِذَا أَخْبَرْتُ أَنِّي قَدْ خَرَجْتُ فَأَتَّبِعْنِي

Al-Hakim al-Fadhil is the author.

[`Amro bin `Abasah said: I came to the Prophet (saw) right when his mission first began in Makkah and he still had not announced the matter, I asked: "What are you?" He replied: "A Prophet." I asked: "What is a Prophet?" He said: "A messenger from Allah." I said: "Allah sent you?" He replied: "Yes." I asked: "For what?" He replied: "To worship Allah, to break the idols and to be good to those of near relation." I said: "You have been sent with the most beautiful message. Who followed you in this?" He (saw) said: "A free man and a slave." Meaning Abu Bakr and Bilal. `Amro used to say: "I used to consider myself a quarter of Islam." So I embraced it and asked Rasul-Allah (saw): "Should I follow you O Rasul-Allah (saw)?" He said: "No, but stick to your folks until you hear that I have openly called, then come to me."]

What he meant by one quarter of Islam is that he was one out of four people who embraced it at the time. As it is obvious from some of these narrations, people never counted `Ali since he was a kid nor Khadijah as she was his wife.

In another narration from Mustadrak al-Hakim:

أَمَّا حَدِيثُ ضَمْرَةَ وَأَبُو طَلْحَةَ فَحَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا بَحْرُ بْنُ نَصْرِ بْنِ سَالِقِ الْخَوْلَانِيِّ، ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: وَأَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، ثنا أَبُو يَحْيَى، وَضَمْرَةُ بْنُ حَبِيبٍ، وَأَبُو طَلْحَةَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ عَبَّسَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ نَازِلٌ بِعُكَاظٍ، قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ أَتَّبِعَكَ عَلَى هَذَا الْأَمْرِ؟ قَالَ: "أَتَّبِعْنِي عَلَيْهِ رَجُلَانِ حُرٌّ وَعَبْدٌ أَبُو بَكْرٍ وَبِلَالٌ"، قَالَ: فَاسْلَمْتُ عِنْدَ ذَلِكَ

[`Amro bin `Abasah said: I went to Rasul-Allah (saw) while he was staying in `Ukadh and said: "O Rasul-Allah (saw), who followed you in this matter?" He said: "Two men followed me, a free man and a slave, Abu Bakr and Bilal." So I embraced Islam.]

Sahih al-Bukhari:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَمَّادٍ الْأُمَلِيُّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، عَنْ بَيَانَ، عَنْ وَبَرَةَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ: قَالَ عَمَّارُ بْنُ يَاسِرٍ: "رَأَيْتُ رَسُولَ اللَّهِ وَمَا مَعَهُ إِلَّا خَمْسَةُ أَغْدِيٍّ وَامْرَأَتَانِ وَأَبُو بَكْرٍ

[Hammam bin al-Harith said: `Ammar ibn Yasir said: "I saw Rasul-Allah (saw) and nobody was with him (at the time) except five slaves, two women and Abu Bakr."]

In `Umdat-ul-Qari-Sharh Sahih al-Bukhari we read about who these individuals were, Bilal bin Rabah, Zayd bin Harithah, `Amir bin Fuhayrah the servant of Abu Bakr, `Ubayd bin Zayd al-Habashi and Shaqran the servant of Rasul-Allah (saw). As for the women, they agree on Khadijah but as for the second some say she was Umm al-Fadl the wife of `Abbas, some say Umm Ayman who took care of Rasul-Allah (saw) in his childhood, some say Sumayyah the mother of `Ammar.

We know that Abu Bakr spent thirteen years in Makkah before the migration to Madinah, and they were suffering because of the torture of the Kouffar whereas `Ali was a kid that they (the pagans) would ignore. Therefore, Abu Bakr's Islam was greater than the Islam of `Ali, since Abu Bakr was a man and `Ali was a boy around seven or eight years of age, and Abu Bakr had status and a rank in society and he had a business and he was not a relative of the Prophet (saw) nor was he raised by him, yet he accepted Islam without hesitation and that is what we admire. On the other hand, young `Ali simply followed his relative who fed him and clothed him, and he was not at an age where he was religiously accountable thus he did not understand the virtue of Islam nor the corruption of paganism, nor could he distinguish between the theological and philosophical arguments of men.

#### **THAT HE WAS THE FIRST MAN TO SPEND HIS WEALTH FOR THE SAKE OF ALLAH:**

Sahih ibn Hibban:

أَخْبَرَنَا أَبُو خَلِيفَةَ، حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " مَا نَفَعَنِي مَالٌ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ "، فَبَكَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَقَالَ: مَا أَنَا وَمَالِي إِلَّا لَكَ

[Abu Salih, from abu Hurayrah that he narrated: Rasul-Allah (saw) said: "No money has benefitted me anywhere near the money of Abu Bakr." Abu Bakr cried and said: "My body and my wealth are all in your possession!"]

Sahih ibn Hibban:

أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ زُهَيْرٍ بِسُتَرٍ، حَدَّثَنَا أَبُو زُرْعَةَ الرَّازِيُّ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: " أَتَفَقَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى رَسُولِ اللَّهِ أَرْبَعِينَ أَلْفًا

[`A'ishah narrated: "Abu Bakr spent (his entire wealth) forty thousand on Rasul-Allah (saw)."]

Sahih ibn Hibban:

أَخْبَرَنَا أَبُو يَعْلَى، حَدَّثَنَا أَبُو خَيْثَمَةَ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ يُحَدِّثُ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ خَرَجَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ غَاصِبًا رَأْسَهُ، فَجَلَسَ عَلَى الْمُنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: " إِنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ أَمَرَ عَلَى نَفْسِهِ وَمَالِهِ مِنْ ابْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ خَلَّهَ الْإِسْلَامُ، سُدُّوا عَلَيَّ كُلَّ خَوْخَةٍ فِي الْمَسْجِدِ غَيْرَ خَوْخَةِ أَبِي بَكْرٍ

[`Abdullah ibn `Abbas said: The Prophet (saw) went out in his fatal illness with his head wrapped with a piece cloth, he sat on the Pulpit and praised Allah and thanked him, then said: "There is no one who had done more favor to me with life and property than Abu Bakr bin abi Quhafah. If I were to take a Khalil(Beloved intimate friend), I would certainly have taken Abu- Bakr but the Islamic brotherhood is superior. Close every opening in this mosque except that of Abu Bakr."]

Abu Bakr has benefitted Islam in its early days more than anyone, back when the Muslims were oppressed and had no armies or wealth, Allah protected his religion through al-Siddiq. Abu Bakr not only spent his wealth but he also called people to Islam, he was the first of the Du`at of Islam and he managed to bring some of the most faithful of men to Islam such as `Uthman bin `Affan and Talhah and `Ubaydullah bin al-Jarrah and Sa`d bin abi Waqqas, then on the next day he called `Uthman bin

Madhnoun, al-Arqam and others to Islam and they accepted as recorded in Tarikh ibn Kathir, Sirat ibn Hisham and Salih's Subul-ul-Huda.

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ الْفَضْلِ، قَتْنَا حَسَنَ بْنَ مُحَمَّدٍ بْنِ أَغْيَنَ، قَتْنَا مُوسَى يَعْنِي ابْنَ أَغْيَنَ، قَتْنَا إِسْحَاقَ يَعْنِي ابْنَ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ رَسُولُ اللَّهِ: " مَا مَالٌ رَجُلٍ مِنَ الْمُسْلِمِينَ أَنْفَعَ لِي مِنْ مَالِ أَبِي بَكْرٍ "، وَمِنْهُ أَعْتَقَ بِلَالًا، وَكَانَ يَقْضِي فِي مَالِ أَبِي بَكْرٍ كَمَا يَقْضِي الرَّجُلُ فِي مَالِ نَفْسِهِ

[Ibn al-Musayyib said: The Prophet (saw) said: "The wealth of no Muslim was more beneficial to me than the wealth of Abu Bakr." And from this wealth he freed Bilal, and he used to spend from Abu Bakr's wealth as if it was his own.]

The Mursal of ibn al-Musayyib is strong.

Fada'il al-Khulafa' li-abi Nu'aym:

حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ، ثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثَنَا أَبُو نُعَيْمٍ، ثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: " أَمَرَ رَسُولُ اللَّهِ أَنْ نَتَصَدَّقَ وَوَافَقَ ذَلِكَ مَا لَا عِنْدِي، فَقُلْتُ: الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا، قَالَ: فَجِئْتُ بِنِصْفِ مَالِي، فَقَالَ رَسُولُ اللَّهِ: " مَا أَبْقَيْتَ لَهْلَكَ؟ " قُلْتُ مِثْلَهُ، قَالَ: وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَالٍ عِنْدَهُ، فَقَالَ رَسُولُ اللَّهِ " مَا أَبْقَيْتَ لَهْلَكَ؟ " قَالَ: أَبْقَيْتُ لَهُمُ اللَّهُ وَرَسُولَهُ، قُلْتُ: لَا أَسْأَلُكَ إِلَى شَيْءٍ أَبَدًا

[Aslam said: I heard `Umar bin al-Khattab say: Rasul-Allah (saw) ordered us to spend on charity and I happened to have a good amount of money on me at that time, so I said to myself: "If there is going to be a day where I shall beat Abu Bakr it's going to be this day." I brought half my money to Rasul-Allah (saw), he asked me: "What have you left for your family?" I said: "I left them an amount equal to this." Then I saw Abu Bakr head our way carrying all his money, the Prophet (saw) asked: "What have you left for your family?" He replied: "I left them Allah and his messenger." I knew then that I would never beat him.]

#### **THAT HE WAS THE FIRST TO MAKE JIHAD AND SACRIFICE HIMSELF FOR RASUL-ALLAH (saw):**

Sahih al-Bukhari:

قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَخْبَرَنِي بِأَشَدِّ، مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِغَنَاءِ الْكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَأَخَذَ بِمَنْكَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوَى ثَوْبَهُ فِي عُنُقِهِ فَخَنَقَهُ خَنْقًا شَدِيدًا، فَأَقْبَلَ أَبُو بَكْرٍ فَأَخَذَ بِمَنْكَبِهِ، وَدَفَعَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ {أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ

[I asked `Abdullah bin `Amr bin al-`Aas to inform me of the worst thing the pagans had done to Rasul-Allah (saw). He said: "While Rasul-Allah (saw) was praying in the courtyard of the Ka`bah, `Uqba bin Abi Mu`ayt came and seized Rasul-Allah (saw) by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized `Uqba's shoulder and threw him away from Rasul-Allah (saw) and said: "Would you kill a man because he says: 'My Lord is Allah,' and has come to you with clear Signs from your Lord?"]

Fath-ul-Bari li-ibn Hajar:

أَنَّهُمْ قَالُوا لَهَا مَا أَشَدُّ مَا رَأَيْتَ الْمُشْرِكِينَ بَلَّغُوا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَذَكَرَ نَحْوَ سِيَاقِ ابْنِ إِسْحَاقَ الْمُتَقَدِّمَ قَرِيبًا وَفِيهِ : فَأَتَى الصَّرِيخُ إِلَى أَبِي بَكْرٍ فَقَالَ : أَدْرِكْ صَاحِبَكَ ، قَالَتْ : فَخَرَجَ مِنْ عِنْدِنَا وَلَهُ غَدَانُزٌ أَرْبَعٌ وَهُوَ يَقُولُ : وَيَلَكُمْ أَنْتَقِلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ ؟ فَلَهُوَ عَنْهُ ، وَأَقْبَلُوا إِلَى أَبِي بَكْرٍ ، فَرَجَعَ إِلَيْنَا أَبُو بَكْرٍ فَجَعَلَ لَا يَمْسُ شَيْئًا مِنْ غَدَانِرِهِ إِلَّا رَجَعَ مَعَهُ وَهُوَ يَقُولُ : تَبَارَكَتْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

[They asked Asma': What is the worst thing the pagans had done to Rasul-Allah (saw)? So she mentioned the story and said: The screaming reached Abu Bakr and they said to him: "Help your companion!" so he left us with braided hair, saying: "Woe to you! Would you kill a man because he says: My Lord is Allah!?" So they left the Messenger (saw) and (instead) ganged up on Abu Bakr. He finally came back (home) to us and whenever he touched his braids he said: "Glory be to You! The One Who deserves to be Exalted and not denied".]

Ibn Hajar said "Hasan".

#### THAT HE WAS THE FIRST MAN TO ANNOUNCE HIS ISLAM OPENLY:

Fada'il al-Sahabah:

قَتْنَا يَحْيَى بْنَ أَبِي بُكَيْرٍ، قَتْنَا زَائِدَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زُرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ " أَوَّلَ مَنْ أَظْهَرَ إِسْلَامَهُ سَبْعَةٌ: رَسُولُ اللَّهِ وَأَبُو بَكْرٍ، وَعَمَّارٌ، وَأُمُّهُ سَمِيَّةُ، وَصَهْبِيُّ، وَبِلَالٌ، وَالْمِقْدَادُ، فَأَمَّا رَسُولُ اللَّهِ فَمَنْعَهُ اللَّهُ بِعَمِّهِ أَبِي طَالِبٍ، وَأَمَّا أَبُو بَكْرٍ فَمَنْعَهُ اللَّهُ بِقَوْمِهِ، وَأَمَّا سَائِرُهُمْ فَأَخَذَهُمُ الْمُشْرِكُونَ، وَالْيَسِيُّوهُمْ أَذْرُعَ الْحَدِيدِ وَصَهَرُوهُمْ فِي الشَّمْسِ، فَمَا مِنْهُمْ إِنْسَانٌ إِلَّا وَقَدْ وَاتَاهُمْ عَلَى مَا أَرَادُوا، إِلَّا بِلَالٌ، فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ، وَهَانَ عَلَى قَوْمِهِ فَأَعْطَوْهُ الْوِلْدَانَ، فَأَخَذُوا يَطْوِفُونَ بِهِ شِعَابَ مَكَّةَ وَهُوَ يَقُولُ أَحَدٌ أَحَدٌ

[`Abdullah bin Mas'oud said: The first to announce their Islam openly were seven: Rasul-Allah (saw), Abu Bakr, `Ammar, his mother Sumayyah, Suhayb, Bilal and al-Miqdad. As for Rasul-Allah (saw), Allah protected him through his uncle abu Talib, as for Abu Bakr Allah protected him through his tribe, as for the others they were taken by the pagans, they made them wear armors of iron heated in sunlight, and every single one of them gave up under torture except Bilal, for he believed his body to be cheap in the cause of Allah, and the pagans also saw him as a cheap slave so they handed him to some kids who dragged him all over Makkah, yet he kept repeating: "He is one, He is one!"]

Ma'rifat-ul-Sahabah li abi Nu'aym:

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ حُمَيْدٍ بْنُ سَهْلٍ، ثنا عَبَّاسُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ الْبُرَيْثِيُّ، ثنا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ مُوسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ عُبَيْدِ اللَّهِ بْنِ إِسْحَاقَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ إِبرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عُمَرَ بْنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ قَالَتْ: " لَمَّا أَسْلَمَ أَبُو بَكْرٍ قَامَ خَطِيبًا، فَكَانَ أَوَّلَ خُطْبَتِهِ دَعَا إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَتَارَ الْمُشْرِكُونَ عَلَى أَبِي بَكْرٍ وَعَلَى الْمُسْلِمِينَ، فَضَرَبُوا ضَرْبًا شَدِيدًا، وَوُطِئَ أَبُو بَكْرٍ، وَضُرِبَ ضَرْبًا شَدِيدًا، وَدَنَا مِنْهُ عُتْبَةُ بْنُ رَبِيعَةَ، فَجَعَلَ يَضْرِبُهُ بِنَعْلَيْنِ مَخْصُوفَتَيْنِ وَبِحَرَفُهُمَا لَوَجْهَهُ، فَنَزَلَ عَلَى بَطْنِ أَبِي بَكْرٍ حَتَّى مَا نَعْرِفُ أَنْفَهُ مِنْ وَجْهِهِ، فَجَاءَتْ بَنُو تَيْمٍ، فَحَمَلَتْ أَبَا بَكْرٍ فِي ثَوْبٍ حَتَّى أَدْخَلُوهُ مَنْزِلَهُ لَا يَشْكُونَ فِي مَوْتِهِ، فَرَجَعَتْ بَنُو تَيْمٍ، فَدَخَلُوا الْمَسْجِدَ، فَقَالُوا: وَاللَّهِ لَئِنْ مَاتَ أَبُو بَكْرٍ لَنَقْتُلَنَّ عُتْبَةَ بْنَ رَبِيعَةَ

[Al-Qasim, from `A'ishah the wife of the Prophet (saw), she said: When Abu Bakr embraced Islam, he stood up addressing the people, he called towards Allah and his Messenger, so the pagans were furious and became angry at Abu Bakr and the Muslims, they beat them badly and Abu Bakr was injured and beaten, `Utbah bin Rabi'ah struck his face with his sandals to the extent that we could not distinguish his nose from his face. Banu Taym (Abu Bakr's tribe) came and carried Abu Bakr in a cloak and dragged him

home, they did not doubt that he was dead at that time. The Banu Taym entered the Masjid and said: "By Allah if Abu Bakr dies we will kill `Utbah bin Rabi`ah."

#### THAT HE WAS THE FIRST MAN TO BUILD A MASJID IN ISLAM:

Al-Hilyah li-abu Nu`aym:

حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ، حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: لَمَّا أَنْفَذْتُ فُرَيْشَ جَوَارَ ابْنِ الدَّغْنَةِ، قَالُوا لَهُ: مَرُّ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، وَلْيُصَلِّ فِيهَا مَا شَاءَ، وَلْيَقْرَأْ مَا شَاءَ، وَلَا يُؤْذِينَا وَلَا يَسْتَعْلِلْ بِالصَّلَاةِ فِي غَيْرِ دَارِهِ، قَالَ: فَفَعَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، ثُمَّ بَدَأَ لَهُ قَابِئَتِي مَسْجِدًا بِقِنَاءِ دَارِهِ، فَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ فَتَقْصِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ، وَأَبْنَاؤُهُمْ يَتَعَجَّبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ رَجُلًا بَكَاءَ لَا يَمْلِكُ دَمْعُهُ حِينَ يَقْرَأُ الْقُرْآنَ، فَأَفْرَعَ ذَلِكَ أَشْرَافَ فُرَيْشٍ فَأَرْسَلُوا إِلَى ابْنِ الدَّغْنَةِ، فَقَدِمَ عَلَيْهِمْ فَأَتَى ابْنَ الدَّغْنَةِ أَبَا بَكْرٍ، فَقَالَ: يَا أَبَا بَكْرٍ، قَدْ عَلِمْتُ الَّذِي عَقَدْتَ لَكَ عَلَيْهِ، فَأَمَّا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ، وَإِنَّمَا أَنْ تَرْجِعَ إِلَى دِمَّتِي، فَإِنِّي لَا أَحِبُّ أَنْ تَسْمَعَ الْعَرَبُ إِنِّي أَخْفَرْتُ فِي عَقْدِ رَجُلٍ عَقَدْتَ لَهُ، فَقَالَ أَبُو بَكْرٍ: " فَإِنِّي أَرُدُّ إِلَيْكَ جَوَارَكَ، وَأَرْضَى بِجَوَارِ اللَّهِ وَرَسُولِهِ " وَرَسُولُ اللَّهِ يَوْمَئِذٍ بِمَكَّةَ

[`Urwah from `A`ishah that she said: When Quraysh allowed ibn al-Dadghinah's guarantee of protection to Abu Bakr, they told him: "Order Abu Bakr to worship his Lord only in the confines of his house, and let him pray inside it as he pleases, and recite as he pleases. However, he must not harm us by praying openly outside the house (for we fear that our sons and women may follow him)." Abu Bakr did what he was asked at the beginning then decided to build a Masjid in the court yard of his house and began praying and reciting there. The women and little kids of Quraysh would look at him with surprise; Abu Bakr was a sensitive man who often cried when reciting the Qur'an. The heads of Quraysh were frightened by this, they called after ibn al-Daghinah and he brought them Abu Bakr, he then told him: "O Aba Bakr, 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 al-Daghinah gave the pledge of protection to a person and his people did not respect it." Abu Bakr replied: "I revoke your pledge of protection and am satisfied with Allah's protection." Rasul-Allah (saw) was still in Makkah then.]

#### THAT HE WAS THE FIRST MAN RASUL-ALLAH (saw) CHOSE TO LEAD THE MUSLIMS TO HAJJ:

Below we find narrations on how Rasul-Allah (saw) appointed Abu Bakr as the Amir(chief) of the first Hajj trip in Islam.

Sahih ibn Khuzaymah:

ثَنَا أَحْمَدُ بْنُ مَنصُورٍ الرَّمَادِيُّ، ثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنِي مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، فِي قَوْلِهِ: بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ، قَالَ: " لَمَّا قَفَلَ النَّبِيُّ مِنْ حُنَيْنٍ، اعْتَمَرَ مِنَ الْجِعْرَانَةِ، ثُمَّ أَمَرَ أَبَا بَكْرٍ عَلَى تِلْكَ الْحَجَّةِ

[Ibn al-Musayyib, from abu Hurayrah regarding Allah's words {Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty.} [9:1] When the Prophet (saw) came back from the battle of Hunayn, he did `Umrah from al-Ji`ranah, then he appointed Abu Bakr as leader of that Hajj trip.]

Sunan al-Nasa'i al-Sughra:

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبرَاهِيمَ، قَالَ: قَرَأْتُ عَلَى أَبِي فَرَّةَ مُوسَى بْنِ طَارِقٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنُ خُنَيْمٍ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ، " أَنَّ النَّبِيَّ حِينَ رَجَعَ مِنْ عُمْرَةِ الْجِعْرَانَةِ بَعَثَ أَبَا بَكْرٍ عَلَى الْحَجِّ، فَأَقْبَلْنَا مَعَهُ، حَتَّى إِذَا كَانَ بِالْعَرَجِ ثَوَّبَ بِالصُّبْحِ، ثُمَّ اسْتَوَى لِیُكَبِّرَ، فَسَمِعَ الرُّغْوَةَ خَلْفَ ظَهْرِهِ، فَوَقَفَ عَلَى التَّكْبِيرِ، فَقَالَ: هَذِهِ رَغْوَةُ نَاقَةِ رَسُولِ اللَّهِ الْجُدْعَاءِ، لَقَدْ بَدَأَ لِرَسُولِ اللَّهِ فِي الْحَجِّ فَعَلَهُ أَنْ يَكُونَ رَسُولَ اللَّهِ فَنُصِّلِي مَعَهُ، فَإِذَا عَلِيٌّ عَلَيْهَا، فَقَالَ لَهُ: أَبُو بَكْرٍ أَمِيرٌ، أَمْ رَسُولٌ؟ قَالَ: لَا، بَلْ رَسُولٌ أُرْسِلَنِي رَسُولُ اللَّهِ بِرَاءَةً أَفْرُؤُهَا عَلَى النَّاسِ فِي مَوَاقِفِ الْحَجِّ، فَقَدِمْنَا مَكَّةَ، فَلَمَّا كَانَ قَبْلَ التَّرْوِيَةِ بَيَّوْمَ قَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَخَطَبَ النَّاسَ، فَحَدَّثَهُمْ عَنْ مَنَاسِكِهِمْ حَتَّى إِذَا فَرَغَ قَامَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ، فَقَرَأَ عَلَى النَّاسِ بَرَاءَةً حَتَّى خَتَمَهَا، ثُمَّ خَرَجْنَا مَعَهُ، حَتَّى إِذَا كَانَ يَوْمَ عَرَفَةَ قَامَ أَبُو بَكْرٍ، فَخَطَبَ النَّاسَ، فَحَدَّثَهُمْ عَنْ مَنَاسِكِهِمْ، حَتَّى إِذَا فَرَغَ قَامَ عَلِيٌّ فَقَرَأَ عَلَى النَّاسِ بَرَاءَةً حَتَّى خَتَمَهَا، ثُمَّ كَانَ يَوْمَ النَّحْرِ، فَأَفْضْنَا، فَلَمَّا رَجَعَ أَبُو بَكْرٍ خَطَبَ النَّاسَ، فَحَدَّثَهُمْ عَنْ إِفَاضَتِهِمْ، وَعَنْ نَحْرِهِمْ، وَلَمَّا فَرَغَ قَامَ عَلِيٌّ، فَقَرَأَ عَلَى النَّاسِ بَرَاءَةً حَتَّى خَتَمَهَا، فَلَمَّا كَانَ يَوْمَ النَّفَرِ الْأَوَّلِ، قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ كَيْفَ يَنْفَرُونَ؟ وَكَيْفَ يَرْمُونَ؟ فَعَلَّمَهُمْ مَنَاسِكَهُمْ، فَلَمَّا فَرَغَ قَامَ عَلِيٌّ فَقَرَأَ بَرَاءَةً عَلَى النَّاسِ حَتَّى خَتَمَهَا

[Abu al-Zubayr from Jabir, that the Prophet (saw) upon his return from the `Umrah of al-Ji`ranah, sent Abu Bakr as the chief of Hajj, so we followed him until we reached al-`Uj when he made the Iqamah of the morning, then he stood up to make Takbir when he (suddenly) heard grunting behind his back which made him stop. Abu Bakr said: "This is the grunting of Rasul-Allah's (saw) camel, maybe he changed his mind and came so we may pray behind him!" However, it turned out to be `Ali, so Abu Bakr asked: "Are you sent as a leader or a messenger?" `Ali said: "No, I am only a messenger. Rasul-Allah (saw) sent me with the Surah of Bara'ah that I may recite it for the people during Hajj." When we reached Makkah one day before Tarwiyah, Abu Bakr stood and delivered a sermon for the people, he taught them the rituals of Hajj and when he finished `Ali stood and recited the complete Surah of Bara'ah. On the day of `Arafah, Abu Bakr stood to address the people and teach them their Hajj then `Ali recited Bara'ah. Then came the day of sacrifice and we departed and Abu Bakr taught us about the departure and the sacrifice and after him `Ali stood and recited Bara'ah. Then finally on the day of stoning, Abu Bakr taught us and `Ali recited once again.]

Some scholars do not accept the narrations of abu al-Zubayr from Jabir (ra) unless he declares hearing.

Jami` al-Bayan li-ibn Jarir al-Tabari:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ، قَالَ: أَخْبَرَنَا أَبُو زُرْعَةَ وَهُبُ اللَّهِ بْنُ رَاشِدٍ، قَالَ: أَخْبَرَنَا حَيُّوَةُ بْنُ شُرَيْحٍ، قَالَ: أَخْبَرَنَا أَبُو صَخْرٍ، أَنَّهُ سَمِعَ أَبَا مُعَاوِيَةَ الْجَلِّيَّ، مِنْ أَهْلِ الْكُوفَةِ يَقُولُ: سَمِعْتُ أَبَا الصَّهْبَاءِ الْبُكْرِيَّ، وَهُوَ يَقُولُ: سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ " بَعَثَ أَبَا بَكْرٍ بْنَ أَبِي فُحَّافَةَ رَضِيَ اللَّهُ عَنْهُ يُقِيمُ لِلنَّاسِ الْحَجَّ، وَبَعَثَنِي مَعَهُ بِأَرْبَعِينَ آيَةً مِنْ بَرَاءَةٍ، حَتَّى أَتَى عَرَفَةَ، فَخَطَبَ النَّاسَ يَوْمَ عَرَفَةَ، فَلَمَّا قَضَى خُطْبَتَهُ التَّفَتَّ إِلَيَّ، فَقَالَ: فَمَ يَا عَلِيٌّ، وَأَدْ رَسَالَ رَسُولِ اللَّهِ فَقُمْتُ فَقَرَأْتُ عَلَيْهِمْ أَرْبَعِينَ آيَةً مِنْ بَرَاءَةٍ، ثُمَّ صَدَرْنَا حَتَّى أَتَيْنَا مِئِي، فَرَمَيْتُ الْجَمْرَةَ، وَتَحَرَّتُ الْبِدْنَ، ثُمَّ حَلَقْتُ رَأْسِي، وَعَلِمْتُ أَنَّ أَهْلَ الْجَمْعِ لَمْ يَكُونُوا حَضَرُوا خُطْبَةَ أَبِي بَكْرٍ يَوْمَ عَرَفَةَ، فَطُفِفْتُ أَنْتَبِعُ بِهَا الْفَسَاطِيطُ، أَفْرُؤُهَا عَلَيْهِمْ، فَمِنْ ثَمَّ إِخَالَ حَسِبْتُمْ أَنَّهُ يَوْمَ النَّحْرِ، أَلَا وَهُوَ يَوْمَ عَرَفَةَ

[Abu al-Sahba' said: I asked `Ali ibn abi Talib may Allah be pleased with him about the day of the great Hajj, `Ali said: Rasul-Allah (saw) sent Abu Bakr ibn abi Quhafah may Allah be pleased with him to conduct for the people their Hajj, and he sent me alongside him with forty verses from Bara'ah. Abu Bakr had reached `Arafah and delivered his sermon, then he turned towards me and said: "Stand O `Ali, and deliver the message of Rasul-Allah (saw)." So I did that then we walked until we reached Mina, and I threw the stone and sacrificed then shaved, I realized that the people of al-Jami` never attended Abu Bakr's sermon at `Arafah, so I moved from tent to tent reading them Abu Bakr's sermon and telling them of the difference between the day of sacrifice and the day of `Arafah.]



Ma'alim al-Tanzil lil-Baghawi:

أَخْبَرَنَا عَبْدُ الْوَاحِدِ الْمَلِجِيُّ، أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ النَّعِيمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي تِلْكَ الْحَجَّةِ فِي مُؤَدِّيَيْ يَوْمِ النَّحْرِ، نُودُنُ بِمَنْئَى: أَلَا لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: ثُمَّ أُرْدَفَ رَسُولُ اللَّهِ عَلَيْهِ، فَأَمَرَهُ أَنْ يُودُنَ بِبَرَاءَةٍ، قَالَ أَبُو هُرَيْرَةَ: فَأَذِنَ مَعَنَا عَلَى أَهْلِ مَنْئَى يَوْمَ النَّحْرِ: أَلَا لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ

[Humayd bin `Abdul-Rahman that abu Hurayrah said: Abu Bakr sent me during that Hajj in the company of two callers on the day of sacrifice, so that we may call in Mina: That after this year, no polytheist shall attend pilgrimage nor will a naked one circulate around the house. Humayd said: Then Rasul-Allah (saw) sent `Ali and ordered him to recite Bara'ah. Abu Hurayrah said: So `Ali called alongside us in Mina: That after this year, no polytheist shall attend pilgrimage nor will a naked one circulate around the house.]

Tarikh ibn abi Khaythamah:

حَدَّثَنَا أَبِي، قَالَ جَرِيرٌ، عَنْ مُعِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ مُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: كُنْتُ أَنَادِي مَعَ عَلِيٍّ حِينَ أَذِنَ لِلْمُشْرِكِينَ وَكَانَ إِذَا ضَحَلَ صَوْتُهُ، أَوْ اسْتَكَى حَلْفُهُ، أَوْ عَيِيَ مِمَّا يَنَادِي دَعَوْتُ مَكَانَهُ

[Muharrir from abu Hurayrah: I was calling with `Ali when he called on the pagans, so whenever his voice weakens or his throat hurts or gets tired, I would stand in `Ali's place and call.]

#### THAT HE WAS THE FIRST TO COLLECT WHAT IS FOUND BETWEEN THE TWO COVERS OF THE QUR'AN:

Sahih al-Bukhari:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلِ أَهْلِ الْيَمَامَةِ إِذَا عُمِرُ بْنُ الْخَطَّابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقِرَاءِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِالْقِرَاءِ بِالْمَوَاطِنِ، فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمَرُ هَذَا وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا تَنْتَهَمُكَ، وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنْتَبِعُ الْقُرْآنَ فَاجْمَعُهُ فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرُ أَبِي بَكْرٍ وَعُمَرُ - رَضِيَ اللَّهُ عَنْهُمَا - فَتَنْتَبِعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسْبِ وَاللَّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ النَّوْبَةِ مَعَ أَبِي خَزِيمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ (لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَتَّى خَايَمَةَ بَرَاءَةٍ، فَكَانَتْ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتُهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ

[Zayd bin Thabit said: Abu Bakr al-Siddiq sent for me when the people of Yamamah had been killed (i.e. a number of the Prophet's Companions who fought against Musaylamah). (I went to him) and found `Umar bin al- Khattab sitting with him. Abu Bakr then said (to me): `Umar has come to me and said: "Casualties were heavy among the reciters of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamamah, and I am afraid that more heavy casualties may take place among the reciters on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to `Umar: "How can you do something which Rasul-Allah (saw) did not do?" `Umar said: "By Allah, this would be a good thing." `Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea

which `Umar had realized.” Then Abu Bakr said (to me): “You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Rasul-Allah (saw). So you should search for (the fragmentary scripts of) the Qur'an and collect it.” (Zayd said): By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this matter. Then I said to Abu Bakr: “How will you do something which Rasul-Allah (saw) did not do?” Abu Bakr replied: “By Allah, it is a good project.” Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and `Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last verse of Surat al-Tawbah (Repentance) with abi Khuzaymah al-Ansari, and I did not find it (written) with anybody other than him. The Verse is: {Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty...} Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar.]

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُسَمِيُّ الْقَوَارِيرِيُّ، قَتْنَا يَحْيَى بْنَ سَعِيدٍ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ، قَالَ: " رَحِمَ اللَّهُ أَبَا بَكْرٍ، هُوَ أَوَّلُ مَنْ جَمَعَ بَيْنَ اللَّوْحَيْنِ

[`Abd Khayr said: `Ali said: “May Allah have mercy on Abu Bakr, he was the first to gather what is between the two covers.”]

In another chain from al-Suddi, we read in Al-Shari'ah lil-Ajurry:

حَدَّثَنَا الْفَرِّابِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: " إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الْمَصَاحِفِ أَبُو بَكْرٍ الصَّدِّيقُ رَضِيَ اللَّهُ عَنْهُ كَانَ أَوَّلَ مَنْ جَمَعَ الْقُرْآنَ بَيْنَ اللَّوْحَيْنِ

[`Ali bin abi Talib said: “The one who receives the greatest reward when it comes to the Qur'an is Abu Bakr al-Siddiq may Allah be pleased with him, he was the first to gather the Qur'an between the two covers.”]

### HIS SUPERIORITY IN THE SIGHT OF THE COMPANIONS AND FOLLOWERS:

We have gathered in this chapter reports from the best of generations, praising Abu Bakr and affirming his honored rank. Below are the words of some of the senior companions, some of the younger ones and some of the leaders of the followers.

Fada'il al-Sahabah li-Ahmad:

قَتْنَا بِشَرِّ بْنِ شُعَيْبٍ بْنِ أَبِي حَمَزَةَ أَبُو الْقَاسِمِ، قَالَ: حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: إِنَّا كُنَّا نَقُولُ وَرَسُولُ اللَّهِ حَيٌّ: " أَفْضَلُ أُمَّةٍ رَسُولِ اللَّهِ بَعْدَهُ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ

[Salim, that ibn `Umar said: We used to say while Rasul-Allah (saw) was alive: “The best from Rasul-Allah's (saw) nation after him is Abu Bakr, then `Umar, then `Uthman.”]

Al-Sunnah li-`Abdullah ibn Ahmad:

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، مِنْ أَهْلِ مَرَوْ، نَا حُجَّيْنُ بْنُ الْمُتَنَّى، نَا عَبْدُ الْعَزِيزِ بْنُ الْمَاجِشُونِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: " كُنَّا نَقُولُ عَلَى عَهْدِ النَّبِيِّ: أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَيَبْلُغُ ذَلِكَ النَّبِيُّ فَلَا يُنْكِرُهُ عَلَيْنَا

[Nafi`, that ibn `Umar said: We used to say in the time of the Prophet (saw): "Abu Bakr and `Umar and `Uthman." And it used to reach Rasul-Allah (saw) and he would not object to it.]

Sahih ibn Hibban:

أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ مَوْلَى ثَقِيفٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: " كَانَ أَبُو بَكْرٍ أَحَبَّنَا إِلَى رَسُولِ اللَّهِ وَكَانَ خَيْرَنَا وَسَيِّدَنَا

[`A'ishah, from `Umar that he said: "Abu Bakr was the most beloved of us to Rasul-Allah (saw), he was our best and our master."]

Mustadrak al-Hakim:

أَخْبَرَنَا أَحْمَدُ بْنُ جَعْفَرٍ الْقَطِيعِيُّ، ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، حَدَّثَنِي أَبِي، وَأَحْمَدُ بْنُ مَنِيعٍ، قَالَا: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، ثنا عَاصِمٌ، عَنْ زَيْرٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: " مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأَهُ الْمُسْلِمُونَ سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ، وَقَدْ رَأَى الصَّحَابَةُ جَمِيعًا أَنْ يَسْتَخْلِفُوا أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

[Zirr, from `Abdullah who said: "What the Muslims saw as good was good for Allah, and what the Muslims saw as bad was bad for Allah, and all the companions saw that they should make Abu Bakr the successor."]

This is similar in meaning to the words of `Ali ibn abi Talib in Nahj-ul-Balaghah regarding his own Khilafah. We read in Nahj-ul-Balaghah lil-Radi:

إنه بايعني القوم الذين بايعوا أبا بكر وعمر وعثمان ، على ما بايعوهم عليه ، فلم يكن للشاهد أن يختار ولا للغائب أن يرد ، وإنما الشورى للمهاجرين والأنصار ، فإن اجتمعوا على رجل وسموه إماماً كان ذلك لله رضى

[`Ali said: Verily, the people who paid allegiance to Abu Bakr, `Umar and `Uthman, have paid allegiance to me for the same purpose. Therefore, anyone who was present has no right to choose (another), and anyone who was absent has no right to reject (me). Verily, consultation is only the right of the Muhajiroun and the Ansar, so if they decide upon a man and declare him their leader, then Allah shall be pleased.]

Musnad abu Dawud:

حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، وَحَمَّادُ بْنُ زَيْدٍ، كِلَاهُمَا عَنْ سَعِيدِ الْجَرِيرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ حَوَالَةَ الْأَزْدِيِّ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ وَهُوَ فِي ظِلِّ دُومَةٍ، وَكَاتِبٌ يُمْلِي عَلَيْهِ، فَقَالَ: " يَا ابْنَ حَوَالَةَ أَلَا أَكْتُبُكَ؟ قُلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ، فَجَعَلَ يُمْلِي وَيُمْلِي، قَالَ: وَنَظَرْتُ، فَإِذَا اسْمُ أَبِي بَكْرٍ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَعَرَفْتُ أَنَّهُمَا لَا يُكْتَبَانِ إِلَّا فِي خَيْرٍ

[Ibn Hawalah al-Azdi said: I came to Rasul-Allah (saw) while he was sitting under a large tree and his writer was writing for him. Rasul-Allah (saw) told me: "O Ibn Hawalah, should I have your name written?" I replied: "What Allah and his messenger deem best for me." Then his writer started to write

and write, so I managed to take a peak only to find the names of Abu Bakr and `Umar may Allah be pleased with them written down. I knew at that point that it was a good thing since their names are only written down in matters of goodness.]

Al-Shari`ah lil-Ajurri:

وَأَنْبَأَنَا أَبُو الْقَاسِمِ أَيْضًا، قَالَ: حَدَّثَنَا أَبُو حَنِيمَةَ زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الطَّيَّارِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: وَلَيْنَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَخَيْرُ خَلِيفَةِ أَرْحَمَهُ بِنَا وَأَحَنَّهُ عَلَيْنَا

[Ja`far, from his father Muhammad bin `Ali, from `Abdullah ibn Ja`far al-Tayyar, that he said: "Abu Bakr may Allah be pleased with him became in charge of us and he was the best of successors, merciful and kind towards us."]

Fada'il al-Sahaba li-Ahmad:

حَدَّثَنَا عَبْدُ اللَّهِ، قَتْنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ حَبِيبٍ الْأَسَدِيِّ أَبُو جَعْفَرٍ لُؤَيٍّ، قَتْنَا ابْنَ عُيَيْنَةَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: " وَلَيْنَا أَبُو بَكْرٍ فَمَا وَلَيْنَا أَحَدٌ مِنَ النَّاسِ مِثْلُهُ

[Ja`far bin Muhammad, from his father, he heard it from Ibn Ja`far al-Tayyar who said: "Abu Bakr became in charge of our affairs, and no one ruled us as good as he did."]

Sahih al-Bukhari:

دَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ عَنِ السَّاعَةِ، فَقَالَ: مَتَى السَّاعَةُ؟ قَالَ: " وَمَاذَا أَعْدَدْتَ لَهَا؟ " قَالَ: لَا شَيْءَ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ فَقَالَ: " أَنْتَ مَعَ مَنْ أَحْبَبْتَ " . قَالَ أَنَسٌ: فَمَا فَرَحْنَا بِشَيْءٍ فَرَحْنَا بِقَوْلِ النَّبِيِّ: " أَنْتَ مَعَ مَنْ أَحْبَبْتَ " ، قَالَ أَنَسٌ: فَأَنَا أُحِبُّ النَّبِيَّ وَأَبَا بَكْرٍ، وَعُمَرَ وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحَبِيٍّ إِلَيْهِمْ وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ

[Anas the servant of Rasul-Allah (saw) said: A man asked the Prophet (saw) about the Hour (i.e. Day of Judgment) saying: "When will the Hour be?" The Prophet (saw) said: "What have you prepared for it?" The man said: "Nothing, except that I love Allah and His Apostle (saw)." The Prophet (saw) said: "You will be with those whom you love." Anas said: "We had never been as glad as we were upon hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet (saw), Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not comparable to theirs."]

Mustadrak al-Hakim:

حَدَّثَنَا عَلِيُّ بْنُ حَمَّادٍ الْعَدْلِيُّ، ثنا عُمَرُ بْنُ حَفْصٍ السَّدُوسِيُّ، ثنا عَاصِمُ بْنُ عَلِيٍّ، ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: طَفْنَا بِغُرْفَةٍ فِيهَا أَبُو بَكْرٍ حِينَ أَصَابَهُ وَجَعُهُ الَّذِي قُبِضَ فِيهِ، فَاطَّلَعَ عَلَيْنَا ااطَّلَاعَةً، فَقَالَ: " أَلَيْسَ تَرْضَوْنَ بِمَا أَصْنَعُ؟ قُلْنَا: بَلَى خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

[Anas said: We walked around the room of Abu Bakr when he was in agony from his final sickness, so he looked at us saying: "Are you not pleased with what I am doing (concerning `Umar's appointment)?" We said to him: "Surely we are O successor of Rasul-Allah (saw)."]

Hadith abi al-Fadl al-Zuhri:

نا يَحْيَى، نا مُحَمَّدُ بْنُ الْوَلِيدِ الْفَرَسِيُّ، بِالْبَصْرَةِ، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا قُرَّةُ بْنُ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: " سَجَدَ فِي إِذَا السَّمَاءُ انشَقَّتْ وَ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ أَبُو بَكْرٍ وَعُمَرُ، وَمَنْ هُوَ خَيْرٌ مِنْ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا

[Ibn Sirin, from Abu Hurayrah, that he said: "Abu Bakr and `Umar both prostrated when reciting these verse {When heaven is rent asunder}[84:1] and in {Recite in the Name of thy Lord who created}[96:1] And who better (to emulate) than Abu Bakr and `Umar may Allah be pleased with them?"]

Muhammad bin al-Walid bin `Abdul-Hamid al-Qurashi is reliable and so is Yahya bin Muhammad bin Sa'id the Shaykh of the author.

Al-Tabaqat al-Kubra li-ibn Sa'd:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ الْخَزَّازُ صَالِحُ بْنُ رُسْتَمٍ، قَالَ: حَدَّثَنِي أَبُو عَمْرَانَ الْجَوْنِيُّ، عَنْ أُسَيْرٍ، قَالَ: قَالَ سَلْمَانَ: دَخَلْتُ عَلَى أَبِي بَكْرٍ الصِّدِّيقِ فِي مَرَضِهِ، فَقُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ، اعْهَدْ إِلَيَّ عَهْدًا، فَإِنِّي لَا أَرَاكَ تَعْهَدُ إِلَيَّ بَعْدَ يَوْمِي هَذَا، قَالَ: " أَجَلٌ يَا سَلْمَانُ، إِنَّهَا سَتَكُونُ فُتُوحٌ، فَلَا أَعْرِفُ مَا كَانَ مِنْ حَظِّكَ مِنْهَا، مَا جَعَلْتُ فِي بَطْنِكَ، أَوْ أَلْقَيْتُهُ عَلَى ظَهْرِكَ، وَاعْلَمْ أَنَّهُ مَنْ صَلَّى الصَّلَوَاتِ الْخَمْسَ فَإِنَّهُ يُصْبِحُ فِي ذِمَّةِ اللَّهِ، وَيُمْسِي فِي ذِمَّةِ اللَّهِ، فَلَا تَقْتُلَنَّ أَحَدًا مِنْ أَهْلِ ذِمَّةِ اللَّهِ فَيَطْلُبَكَ اللَّهُ بِذِمَّتِهِ، فَيَكْبِكَ اللَّهُ عَلَى وَجْهِكَ فِي النَّارِ

[Salman ibn al-Islam al-Farisi said: I entered upon Abu Bakr al-Siddiq in his (last) sickness and said: "O successor of Rasul-Allah (saw), give me your final advice as I do not see you being able to do that after this day." Abu Bakr said: "Yes O Salman, there will be conquests and I do not know how big a share you shall acquire of them from food to fill your belly or from clothes to wrap around your waist, but know that the one who prays his five shall awaken in the protection of Allah and sleep in His protection. So do not kill anyone who is under Allah's protection as He may hold you accountable and throw you face first into the fire."]

Asayr is Yasir bin Jabir a young reliable companion.

In this narration is clear advice from Abu Bakr about the battles and chaos that would later engulf the nation. He feared that a pious humble slave like Salman may face such hard times which were foretold by Rasul-Allah (saw) so he gave Salman the same advice the Prophet (saw) gave many of his companions, to not be dragged into this turbulence and suffer the worst fate possible, having the blood of Muslims on one's hands.

Al-Sunan al-Kubra lil-Bayhaqi:

أَخْبَرَنَا أَبُو نَصْرِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بْنِ قَتَادَةَ، أَنبَأَ أَبُو الْفَضْلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ خَمِيرٍ وَبِهِ الْكَرَابِيسِيُّ الْهَرَوِيُّ بِهَا، أَنبَأَ أَحْمَدُ بْنُ نَجْدَةَ، ثنا الْحَسَنُ بْنُ الرَّبِيعِ، ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا بَعَثَ الْجُنُودَ نَحْوَ الشَّامِ يَزِيدَ بْنَ أَبِي سُفْيَانَ، وَعَمَرُو بْنُ الْعَاصِ، وَشَرْحَبِيلَ بْنَ حَسَنَةَ، قَالَ: لَمَّا رَكِبُوا مَشَى أَبُو بَكْرٍ مَعَ أَمْرَاءِ جُنُودِهِ يُودِّعُهُمْ، حَتَّى بَلَغَ ثَنِيَّةَ الْوَدَاعِ، فَقَالُوا: " يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَتَمْشِي وَنَحْنُ رُكْبَانُ؟ فَقَالَ: إِنِّي أَخْتَسِبُ خُطَايَ هَذِهِ فِي سَبِيلِ اللَّهِ، ثُمَّ جَعَلَ يُوصِيهِمْ

[Ibn al-Musayyib said: When Abu Bakr sent the troops towards al-Sham, (headed by) Yazid ibn abi Sufiyan, `Amro bin al-`Aas and Shurahbil ibn Hasanah, they all rode except Abu Bakr, he walked with the generals to see them off, (they walked) until they reached Thaniyat-ul-Wada` so they told him: "O

successor of Rasul-Allah (saw), you walk while we ride?" He answered: "I look forward to Allah's reward for every step in his cause." Then he started advising them.]

It is a Mursal of Sa'id ibn al-Musayyib and his Marasil are strong as he was from the topmost scholars among the Tabi'in.

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنَا عَبْدُ اللَّهِ، قَتْنَا أَبُو مَعْمَرٍ، قَتْنَا ابْنُ أَبِي حَارِثٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ

[Sahl ibn Sa'd said: "Abu Bakr used to always be immersed in prayer that he never looks away."]

Musannaf ibn abi Shaybah:

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ السَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: "حُبُّ أَبِي بَكْرٍ وَعُمَرُ وَمَعْرِفَةُ فَضْلِهِمَا مِنَ السُّنَّةِ

[Masrouq bin al-Ajda` al-Kufi said: "Loving Abu Bakr and `Umar and knowing their virtue is from the Sunnah."]

Masrouq is from the big leaders of the Tabi'in.

#### **`ALI (ra) DECLARING THE SUPERIORITY OF ABU BAKR (ra):**

In this chapter we see the Prophet's (saw) beloved cousin, the head of the prophetic-household after Muhammad (saw) and the great warrior of Islam openly and courageously declaring the superiority of al-Siddiq.

Fada'il al-Sahaba li Ahmad:

نَا يَحْيَى بْنُ زَكَرِيَّا، قَالَ: حَدَّثَنِي أَبِي، وَابْنُ أَبِي خَالِدٍ، عَنِ السَّعْبِيِّ، قَالَ: "تَزَوَّجَ عَلِيٌّ أَسْمَاءَ بِنْتِ عُمَيْسٍ بَعْدَ أَبِي بَكْرٍ فَتَفَاخَرَ ابْنَاهَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، فَقَالَ وَاحِدٌ مِنْهُمَا: أَنَا خَيْرٌ مِنْكَ، وَأَبِي خَيْرٌ مِنْ أَبِيكَ، فَقَالَ عَلِيٌّ لَأَسْمَاءَ: أَقْضِي بَيْنَهُمَا، فَقَالَتْ لَا بَيْنَ جَعْفَرٍ: أَمَا أَنْتَ، أَيُّ بَنِيٍّ فَمَا رَأَيْتُ شَابًّا مِنَ الْعَرَبِ كَانَ خَيْرًا مِنْ أَبِيكَ، وَأَمَا أَنْتَ فَمَا رَأَيْتُ كَهْلًا مِنَ الْعَرَبِ خَيْرًا مِنْ أَبِيكَ قَالَ: فَقَالَ عَلِيٌّ: مَا تَرَكْتَ لَنَا شَيْئًا، وَلَوْ قُلْتَ غَيْرَ هَذَا لَمَقْتُكَ، قَالَ: فَقَالَتْ: وَاللَّهِ إِنَّ ثَلَاثَةً أَنْتَ أَحْسَنُهُمْ لَا خَيْرَ

[`Amir al-Sha`bi said: `Ali married Asma' bint `Umays so her two sons Muhammad ibn Abu Bakr and Muhammad ibn Ja'far started boasting with pride, each saying: "I am better and my father is better than yours." So `Ali said to Asma': "Why don't you be the judge between them?" So she said to ibn Ja'far: "As for you son, I have not seen a young man among the Arabs better than your father Ja'far." Then she said to Muhammad: "And as for you, I have not seen a mature man among the Arabs better than your father Abu Bakr." `Ali then said to Asma' (jokingly): "You've left nothing for me? (but) If you had said otherwise I would have disliked it." She replied to him: "By Allah, if you are the lesser from among the three men, then you're all great."]

Musnad Ahmad:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ الْقَاسِمِ بْنِ كَثِيرٍ، عَنْ قَيْسِ الْخَارَفِيِّ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: " سَبَقَ رَسُولُ اللَّهِ صَلَّى أَبُو بَكْرٍ، وَتَلَّكَتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ خَبَطْتُ، أَوْ أَصَابْتُ فِتْنَةً، فَمَا شَاءَ اللَّهُ جَلَّ جَلَالُهُ "، قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: اللَّهُ قَوْلُهُ: " ثُمَّ خَبَطْتُ فِتْنَةً "، أَرَادَ أَنْ يَتَوَاضَعَ بِذَلِكَ

[Qays al-Kharifi said: I heard `Ali say: "Rasul-Allah (saw) passed ahead of us, and Abu Bakr closely followed him, then `Umar was the third, after this we were struck by a Fitnah, so whatever Allah wills then glory be to him."]

Musnad Ahmad:

حدثنا عبد الله حدثني أبي ثنا إسماعيل بن إبراهيم أنبأنا منصور بن عبد الرحمن يعني الغداني الأشلي عن الشعبي حدثني أبو جحيفة الذي كان على يسميه وهب الخير قال قال علي رضي الله عنه : يا أبا جحيفة ألا أخبرك بأفضل هذه الأمة بعد نبيها قال قلت بلى قال ولم أكن أرى أن أحدا أفضل منه قال أفضل هذه الأمة بعد نبيها أبو بكر وبعد أبي بكر عمر رضي الله عنه وبعدهما آخر ثالث ولم يسمه

[Abu Juhayfah said: `Ali said: "O aba Juhayfah, should I tell you about the best of this nation after its Prophet (saws)?" I said: "Yes" and I didn't see that anyone was better than him, he said: "The best of this nation after its Prophet (saws) is Abu Bakr, and after Abu Bakr is `Umar may Allah be pleased with him, and after them is another third one." That he did not name.]

Musnad Ahmad:

حدثنا عبد الله حدثني أبو صالح الحكم بن موسى ثنا شهاب بن خراش حدثني الحجاج بن دينار عن أبي معشر عن إبراهيم النخعي قال ضرب علقمة بن قيس هذا المنبر وقال خطبنا علي رضي الله عنه على هذا المنبر فحمد الله وأثنى عليه وذكر ما شاء الله أن يذكر وقال : إن خير الناس كان بعد رسول الله صلى الله عليه وسلم أبو بكر ثم عمر رضي الله عنهما ثم أحدثنا بعدهما أحداثا يقضى الله فيها

[`Alqamah bin Qays slammed his hand on this Pulpit and said: `Ali addressed us in a sermon on this Pulpit, so he thanked Allah and praised him, and mentioned what Allah willed for him to mention, then said: "The best of people after the messenger of Allah (saws) was Abu Bakr then `Umar may Allah be pleased with both, then we did things after them that Allah will judge."]

Musnad Ahmad:

حدثنا عبد الله حدثني أبو بحر عبد الواحد البصري ثنا أبو عوانة عن خالد بن علقمة عن عبد خير قال قال علي رضي الله عنه لما فرغ من أهل البصرة : إن خير هذه الأمة بعد نبيها صلى الله عليه وسلم أبو بكر وبعد أبي بكر عمر وأحدثنا أحداثا يصنع الله فيها ما شاء

[`Abd Khayr said: `Ali said after he was done with the people of Basarah: "The best of this nation after its Prophet (saws) is Abu Bakr and after Abu Bakr is `Umar, and we did things afterwards that Allah will deal with as he wants."]

And this narration is Mutawatir from `Ali.

Al-Kifayah fi `Ilm al-Riwayah lil-Khatib:

ما أخبرنا أبو بكر أحمد بن محمد بن غالب الخوارزمي ، ثنا أبو العباس محمد بن أحمد بن حمدان النيسابوري بخوارزم : قال : أُملي علينا أبو عبد الله محمد بن إبراهيم البوشنجي ، ثنا أبو صالح الفراء محبوب بن موسى ، حدثنا أبو إسحاق الفزاري ، ثنا شعبة ، عن سلمة بن كهيل ، عن أبي الزعراء ، أو عن زيد بن وهب ، أن سويد بن غفلة الجعفي ، دخل على علي بن أبي طالب رضي الله عنه في إمارته فقال : يا أمير المؤمنين إني مررت بنفر يذكرون أبا بكر ، وعمر بغير الذي هما له أهل من الإسلام ، لأنهم يرون أنك تضرهم لهما على

مثل ذلك ، وإنهم لم يجترئوا على ذلك إلا وهم يرون أن ذلك موافق لك ، وذكر حديث خطبة علي وكلامه في أبي بكر ، وعمر رضي الله عنهم ، وقوله في آخره « ألا : ولا يبلغني عن أحد يفضلني عليهما إلا جلدته حد المفتري

[Suwayd ibn Ghafilah said: I entered on `Ali ibn abi Talib during his reign as ruler and said: "O Amir al-Mu'minin, I passed by some folks who were mentioning Abu Bakr and `Umar in a way that is un-fitting for Muslims, those people do this thinking that you hold the same opinion, they would not dare unless they thought so." So `Ali mentioned what he did in his sermon regarding Abu Bakr and `Umar, and he said in the end: "If anyone is to prefer me over them, I shall punish him the punishment of a slanderer."]

And these reports are all authentic. In Tahdheeb al-Tahdheeb it states Hujyah bin `Adi(abu al-Za`ra') and Zayd ibn Wahb both from Suwayd.

I say: It is also reported from `Umar that he used the same punishment for those who preferred him over Abu Bakr. We read in Fada'il al-Sahabah li-Ahmad:

فَقَتْنَا هُشَيْنِمَ، قَالَ: أَنَا حُصَيْنٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَلَا إِنَّ " خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ أَبُو بَكْرٍ، فَمَنْ قَالَ سِوَى ذَلِكَ بَعْدَ مَقَامِي هَذَا فَهُوَ مُفْتَرٍ، عَلَيْهِ مَا عَلَى الْمُفْتَرِي

[Ibn abi Layla said: `Umar bin al-Khattab delivered a sermon wherein he praised Allah and glorified him then said: "The best of this nation after Rasul-Allah (saw) is Abu Bakr. If any of you should say otherwise after I leave this place then he is a slanderer and his punishment will be that of a slanderer."]

From the authentic narrations of `Abdul-Rahman ibn abi Laylah and he was six when `Umar died, so he must have heard this in a Friday sermon by `Umar (ra).

Fada'il al-Sahabah li-Ahmad:

دَنَّا إِبْرَاهِيمَ، فَتَنَا الْحَكَمُ بْنُ مَرْوَانَ، فَتَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ الْبَجَلِيُّ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ مُنْذِرِ الثَّوْرِيِّ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، قَالَ: قُلْتُ لِأَبِي: يَا أَبَتِ، مَنْ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: أَوْ مَا عَلِمْتَ؟ قُلْتُ: لَا، قَالَ: عُمَرُ، قَالَ: ثُمَّ عَجِلْتُ لِلْحَدَاثَةِ، فَقُلْتُ: ثُمَّ أَنْتَ يَا أَبَتِ؟ فَقَالَ: يَا بُنَيَّ، أَبُوكَ رَجُلٌ مِنَ الْمُسْلِمِينَ، لَهُ مَا لَهُمْ، وَعَلَيْهِ مَا عَلَيْهِمْ

[Muhammad ibn al-Hanafiyyah said: I said to my father: "O father, who is the best of the people after the messenger of Allah (saw)?" He said: "Abu Bakr." I said: "Then who?" He said: "Do you not know?" I said: "No." He said: `Umar." Then I got hasty because of young age, so I said: "Then you O father?" so he replied: "O son, your father is but a man from the Muslims, his right is their right and his duty is their duty."]

Ibrahim is bin `Abdullah abu Muslim al-Basri, ibn Sawqah is al-Ghanawi, al-Hakam bin Marwan is al-Darir, and Mundhir is ibn Ya'la.

Fada'il al-Siddiq lil-'Ushari:

حَدَّثَنَا عَلِيُّ حَدَّثَنَا أَبُو حَامِدٍ الْحَضْرَمِيُّ حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِنِّي لَأَسْتَحِي مِنْ رَبِّي أَنْ أَخَالَفَ أَبَا بَكْرٍ

[`Amir al-Sha`bi said: `Ali bin abi Talib said: "I feel shy from my Lord if I should oppose Abu Bakr (in his opinion)."]



The researcher of the book `Amro `Abdul-Mun`im said "Hasan".

Fada'il al-Siddiq lil-`Ushari:

حَدَّثَنَا عَلِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْمِصْرِيُّ، حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الرَّازِيُّ، حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: وَهَلْ أَنَا إِلَّا حَسَنَةٌ مِنْ حَسَنَاتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا

[Qays ibn abi Hazim al-Kufi said: `Ali ibn abi Talib (ra) said: "Am I anything other than a (small) part of the goodness of Abu Bakr."]

Authentic, the researcher of the book `Amro `Abdul-Mu`min said: "Salih".

Fada'il al-Khulafa' li-Abi Nu`aym:

حدثنا عبد الله بن محمد بن جعفر ثنا محمد بن نصير ، ثنا إسماعيل بن عمرو البجلي ، ثنا أبو الأحوص ، ثنا أبو الحسن الكوفي ، أن رجلا ، سأل عليا عن أبي بكر ، وعمر ، فقال : على الخبر سقطت ، كنا إمامي هدى هاديين مهديين مبشرين مفلحين منجحين خرجا من الدنيا خميصين

[Muhajir abu al-Hasan al-Kufi said: A man asked `Ali about Abu Bakr and `Umar, he replied: "You have asked an expert, they both were Imams of guidance, they were guided and Allah would guide through them, they were given glad tidings (of heaven) and both left this world in poverty."]

Abu al-Ahwas is Salam bin Salim, Isma'il was supported by Sahl bin `Uthman al-Kindi in `Ilal ibn abi Hatim. As for saying that Salim could not have heard from Muhajir as he died late, this is inaccurate as both Sharik and abu `Awanah heard him and they died around the same time as Salim.

Fada'il al-Khulafa' li-abi Nu`aym:

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَمْدَانَ، ثنا الْحَسَنُ بْنُ سُفْيَانَ، ثنا مُحَمَّدُ بْنُ خَلَادٍ، ثنا بِشْرُ بْنُ السَّرِيِّ، ثنا عَمْرُ بْنُ سَعِيدٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ: " صَلَّيْتُ مَعَ أَبِي بَكْرٍ الْعَصْرَ، ثُمَّ خَرَجَ، فَمَرَّ بِالْحَسَنِ بْنِ عَلِيٍّ وَهُوَ يَلْعَبُ مَعَ الْعُلَمَانِ، فَحَمَلَهُ أَبُو بَكْرٍ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ، وَعَلِيٌّ يَمْشِي إِلَى جَنْبِهِ، فَجَعَلَ أَبُو بَكْرٍ، يَقُولُ: يَا بَنِي شَيْبَةَ يَا لَتَبِيِّ لَيْسَ بِشَيْبَةٍ بَعْلِي، وَعَلِيٌّ حِينَئِذٍ يَضْحَكُ مِنْ قَوْلِهِ

[`Uqbah bin al-Harith said: I prayed al-`Asr behind Abu Bakr and then we left, while on our way we passed by al-Hasan bin `Ali and he was playing with the other kids, so Abu Bakr picked him up and carried him placing him on his knee, and `Ali was walking besides Abu Bakr. Abu Bakr began saying to al-Hasan: "My father be sacrificed for you! You truly look nothing like `Ali, you truly look like the Prophet (saw)!" and `Ali was laughing from this.]

This last one was during the Caliphate of Abu Bakr, when he would lead them in prayer and `Ali would pray behind him and walk with him back home.

#### THE OPINION OF `ALI'S (ra) CHILDREN ON ABU BAKR (ra):

Here is a collection of some of the words `Ali's descedants said concerning al-Siddiq.

Musannaf ibn abi Shaybah:

دَنَّا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ سَالِمٍ، قَالَ: قُلْتُ لِابْنِ الْحَنَفِيَّةِ: أَبُو بَكْرٍ كَانَ أَوَّلَ الْقَوْمِ إِسْلَامًا؟ قَالَ: " لَا "، قُلْتُ: فَبِمَ عَلَا أَبُو بَكْرٍ وَسَبَقَ حَتَّى لَا يُذْكَرَ أَحَدٌ غَيْرُ أَبِي بَكْرٍ؟ قَالَ: " كَانَ أَفْضَلَهُمْ إِسْلَامًا حِينَ أَسْلَمَ حَتَّى لَحِقَ بِرَبِّهِ

[Salim ibn abi al-Ja'd said: I said to Muhammad bin al-Hanafiyyah: "Was Abu Bakr the first to embrace Islam?" He said: "No." I said: "Then what made him hold such a high station in the people's eyes that they mention nobody except him?" He replied: "He was the best of them in Islam the moment he embraced it until his Lord took his soul."]

Abu Malik is Sa'd bin Tariq al-Ashja'i, Ibn Idris is Abu Muhammad `Abdullah bin Idris al-Kufi.

What is popularly known is that Khadijah bint Khuwaylid was the first to embrace Islam and this is an honor that Islam bestowed upon women.

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمَلَانِي، قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ، يَقُولُ: بَرِئَ اللَّهُ مِمَّنْ تَبَرَأَ مِنْ أَبِي بَكْرٍ، وَعَمْر

[Amro bin Qays said: I heard Ja'far bin Muhammad say: "Allah has disowned those who disown Abu Bakr and `Umar."]

Fada'il al-Sahabah li-Ahmad:

قَتْنَا مُحَمَّدُ بْنُ فَضِيلٍ، قَتْنَا سَالِمٌ يَعْنِي ابْنَ أَبِي حَفْصَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ وَجَعْفَرًا، عَنْ أَبِي بَكْرٍ وَعُمَرَ، فَقَالَا لِي: يَا سَالِمُ، " تَوَلَّيْهُمَا وَابْرَأْ مِنْ عَدُوِّهِمَا، فَإِنَّهُمَا كَانَا إِمَامِي هُدًى "، قَالَ: وَقَالَ لِي جَعْفَرٌ: يَا سَالِمُ، أَبُو بَكْرٍ جَدِّي، أَيْسَبُ الرَّجُلُ جَدَّهُ؟ قَالَ: وَقَالَ: " لَا نَأْتِنِي شَفَاعَةُ مُحَمَّدٍ يَوْمَ الْقِيَامَةِ إِنْ لَمْ أَكُنْ أَتَوَلَّيْهِمَا وَابْرَأْ مِنْ عَدُوِّهِمَا

[Salim ibn abi Hafsah said: I asked abu Ja'far and Ja'far regarding Abu Bakr and `Umar, so they told me: "O Salim, love them and disown their enemy, they were both Imams of guidance." Then Ja'far told me: "O Salim, Abu Bakr is my grandfather, would a man curse his grandfather?" And he said: "May the intercession of Muhammad (saw) not reach me on the day of judgment if I weren't loyal to them and if I didn't disown their enemies."]

The researcher of the book Wasiyullah bin Muhammad `Abbas said "Hasan", Salim is an extreme Shia but is truthful.

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنِي أَبُو مَعْمَرٍ، نَا ابْنُ أَبِي حَازِمٍ، قَالَ: جَاءَ رَجُلٌ إِلَى عَلِيِّ بْنِ حُسَيْنٍ، فَقَالَ: مَا كَانَ مَنْزِلُهُ أَبِي بَكْرٍ وَعُمَرَ مِنْ رَسُولِ اللَّهِ قَالَ: " كَمَنْزِلَتِهِمَا مِنْهُ السَّاعَةَ

[Ibn abi Hazim said: A man came to `Ali bin Husayn, he asked: "What was the position of Abu Bakr and `Umar from Rasul-Allah (saw)?" `Ali answered: "Just as their position from him this very hour."]

In Fada'il al-Sahabah by al-Daraqutni we read that ibn abi Hazim narrates it from his father making it connected.

`Ali Zayn-ul-`Abidin means that they were close to him in his life as they are closed to him today due to the closeness of their graves.

Fada'il al-Siddiq lil-`Ushari:

حدثنا علي حدثنا محمد بن أحمد بن يعقوب حدثنا جدي حدثنا إبراهيم بن عبيد الطنافسي حدثنا حبيب الأسدي عن محمد بن عبد الله بن الحسن أنه أتاه قوم من أهل الكوفة فسألوه عن أبي بكر وعمر فالتفت إلي وقال انظر إلى أهل بلادك يسئلوني عن أبي بكر وعمر إنهما عندي أفضل من علي

[Habib al-Asadi said: Some folks from Kufah came to Muhammad bin `Abdullah bin al-Hasan asking him about Abu Bakr and `Umar, so he turned towards me and said: "Look at the people of your city, they ask me about Abu Bakr and `Umar? For me they surpass `Ali!"]

Habib is ibn Khalid al-Asadi.

Fada'il al-Sahabah lil-Daraqutni:

حَدَّثَنَا أَبُو ذَرٍّ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَبِي بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ حَرْبٍ، قَالَ: نَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، وَجَعْفَرًا، عَنْ أَبِي بَكْرٍ، وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَا لِي: " تَوَلَّيْهُمَا وَابْرَأْ مِنْ عَدُوِّهِمَا، وَإِنَّهُمَا كَانَا إِمَامَي هُدًى

[Salim said: I asked abu Ja'far and (his son) Ja'far about Abu Bakr and `Umar may Allah be pleased with them, so they said to me: "Be loyal to them and disown their enemy, for they are two Imams of guidance."]

`Ali bin Harb is bin Muhammad al-Ta'i, Muhammad ibn Fudayl al-Kufi is a reliable Shi'i.

Fada'il al-Sahabah lil-Daraqutni:

حَدَّثَنَا أَبُو ذَرٍّ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَبِي بَكْرٍ، نَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ أَشْكَابٍ، نَا إِسْحَاقُ بْنُ أَرْزَقٍ، عَنْ بَسَّامِ بْنِ عَبْدِ اللَّهِ الصَّيْرَفِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ قُلْتُ: مَا تَقُولُ فِي أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؟ فَقَالَ: " وَاللَّهِ إِنِّي لَأَتَوَلَّاهُمَا وَأَسْتَغْفِرُ لَهُمَا، وَمَا أَدْرَكْنَا أَحَدًا مِنْ أَهْلِ بَيْتِي إِلَّا وَهُوَ يَتَوَلَّاهُمَا

[Bassam al-Sayrafi said: I asked abu Ja'far, I said: "What say you regarding Abu Bakr and `Umar?" He replied: "By Allah, I love them and ask Allah to forgive them, I do not know of any person in our household who does not love them."]

Researcher of the book Muhammad Khalifah al-Rabah said "Hasan", Ibn Ashkab is truthful and so is Bassam.

Al-Masahif li ibn abi Dawud:

حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، حَدَّثَنِي شَبَابَةُ بْنُ سَوَّارٍ، قَالَ: حَدَّثَنَا بَسَّامٌ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ، وَعِنْدَهُ حَمْزَةُ الْمُرَادِيُّ، فَقَالَ حَمْزَةُ: تَكَلَّمُوا، فَإِنَّ بَيْنَنَا وَبَيْنَهُ سِتْرًا، فَلَمَّا خَرَجَ قُلْنَا لِأَبِي جَعْفَرٍ إِنَّهُ قَالَ: كَذَا وَكَذَا، فَقَالَ: " مَا لَهُ فَعَلَ اللَّهُ بِهِ وَقَعَلَ مَا كَانَ هَذَا لِأَحَدٍ إِلَّا لِلْبَيْتِ، فَإِنَّ أَبَا بَكْرٍ كَانَ يَسْمَعُ مُنَاجَاةَ جَبْرِيلَ لِلْبَيْتِ وَلَا يَرَاهُ

[Bassam bin `Abdullah al-Sayrafi said: I was in the house of abu Ja'far and Hamzah al-Muradi was there as well, so Hamzah said (to those around him): "Speak, for there is a veil between us and him (meaning abu Ja'far)." When he (Hamzah) left, we told abu Ja'far: "He (Hamzah) said this and that." So abu Ja'far

said: "What is wrong with him!? May Allah do awful things to him! This is not for anyone other than the Prophet (saw), for even Abu Bakr used to listen to the sound of Jibril as he spoke to Muhammad (saw) but could never see him."]

What we understand from the above, that a group of Shia and a group of abu Ja'far's companions were at his house, a man called Hamzah notices that abu Ja'far isn't paying attention or couldn't hear him, either because of the big number of people making noise or because abu Ja'far went to the next room. Hamzah then speaks certain things and leaves, some of the people inform abu Ja'far of what Hamzah said behind his back, and from what is apparent Hamzah said something about `Ali being able to see angels or talk to them, so abu Ja'far gets angry and replies that only the Prophet (saw) can do this and that even someone who is of the high station of Abu Bakr could not see or talk to the angels.

Fada'il al-Sahabah lil-Daraqutni:

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَعْقُوبَ بْنِ شَيْبَةَ، نَا جَدِّي، نَا الْفَضْلُ بْنُ دُكَيْنٍ، ثنا عَيْسَى بْنُ دِينَارٍ الْمُؤَدَّبُ، مَوْلَى عَمْرِو بْنِ الْحَارِثِ الْخَزَاعِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنْ أَبِي بَكْرٍ وَعُمَرَ؟ فَقَالَ: " مُسْلِمَيْنِ رَحِمَهُمَا اللَّهُ فَقُلْتُ لَهُ: أَتَوَلَّاهُمَا وَأَسْتَغْفِرُ لَهُمَا؟ فَقَالَ نَعَمْ، قُلْتُ: أَتَأْمُرُنِي بِذَلِكَ؟ قَالَ: نَعَمْ ثَلَاثًا، فَمَا أَصَابَكُمْ فِيهِمَا فَعَلَى عَاتِقِي، وَقَالَ بِيَدِهِ عَلَى عَاتِقَيْهِ، وَقَالَ: كَانَ بِالْكُوفَةِ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ خَمْسَ سِنِينَ، فَمَا قَالَ لَهُمَا إِلَّا خَيْرًا، وَلَا قَالَ لَهُمَا أَبِي إِلَّا خَيْرًا، وَلَا أَقُولُ إِلَّا خَيْرًا

[`Isa al-Mu'adhin said: I asked aba Ja'far concerning Abu Bakr and `Umar, so he replied: "They're Muslims may Allah grant them mercy." I said: "Should I love them and ask Allah to forgive them?" He said: "Yes" Three times, then he said: "Whatever burden you endure by doing this then it shall fall on my shoulders." And he pointed to his shoulder, he said: "'Ali remained in Kufah for five years, he never spoke anything about them except what is good, and my father only spoke good things about them, and I say only what is good about them."]

Researcher of the book Muhammad Khalifah al-Rabah said "Isnaduhu Sahih".

May Allah help the prophetic-household, for they had to deal with the lies of the deviants and the foolishness of the extremists all throughout their lives.

Fada'il al-Sahabah lil-Daraqutni:

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَعْقُوبَ بْنِ شَيْبَةَ، قَالَ: نَا جَدِّي، قَالَ: نَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: نَا الْقَدَاحُ، قَالَ: نَا السَّرِيُّ بْنُ يَحْيَى عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، أَنَّهُ قَالَ: " يَا أَهْلَ الْكُوفَةِ اتَّقُوا اللَّهَ، وَلَا تَقُولُوا فِي أَبِي بَكْرٍ وَعُمَرَ مَا لَيْسَ لَهُ بِأَهْلٍ إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ كَانَ مَعَ رَسُولِ اللَّهِ فِي الْغَارِ ثَانِي اثْنَيْنِ، وَإِنَّ عُمَرَ أَعَزَّ اللَّهُ بِهِ الدِّينَ،

[Hilal bin Khabbab said: al-Hasan bin Muhammad bin al-Hanafiyyah said: "O people of Kufah, fear Allah! Do not say about Abu Bakr and `Umar things that they do not deserve. Abu Bakr al-Siddiq was with Rasul-Allah (saw) the second of the two in the cave, and Allah strengthened the religion through `Umar."]

Researcher of the book Muhammad Khalifah al-Rabah said "Hasan".

The grandfather of Muhammad is Ya'qoub bin Shaybah al-Sadusi, Ahmad bin Yunus is Ahmad bin `Abdullah bin Yunus al-Kufi, Sa'id bin Salim is al-Qidah.

Fada'il al-Sahabah lil-Daraqutni:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَحَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْعَلَاءِ، قَالَا: نَا زَيْدُ بْنُ أَيُّوبَ، قَالَ: نَا بَعْلى بْنُ عُبَيْدٍ، قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ حَسَنٍ، عَنْ أَبِي بَكْرٍ، وَعُمَرَ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِمَا، وَلَا صَلَّى عَلَى مَنْ لَا يُصَلِّي عَلَيْهِمَا

[Abu Khalid al-Ahmar said: I asked `Abdullah bin Hasan about Abu Bakr and `Umar, he said: "May Allah's peace be upon them but not upon those who never send peace upon them."]

Researcher of the book Muhammad Khalifah al-Rabah said "Hasan".

Ansab al-Ashraf lil-Baladhuri:

حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدٍ، ثنا الْحَسَنُ بْنُ مُوسَى الْأَشْجَبِيُّ، ثنا زُهَيْرٌ، ثنا عُرْوَةُ بْنُ عَبْدِ اللَّهِ، قَالَ: لَقِيتُ أَبَا جَعْفَرٍ، فَذَكَرَ كَلَامًا فِي الْخَضَابِ، فَقَالَ: هَذَا الصَّدِيقُ قَدْ خَضَبَ، يَعْنِي أَبَا بَكْرٍ، فَقُلْتُ: الصَّدِيقُ؟ قَالَ: نَعَمْ وَرَبُّ الْكَعْبَةِ، إِنَّهُ الصَّدِيقُ

[`Urwah bin `Abdullah al-Ju'fi said: I met abu Ja'far and he was mentioning some things about dyeing, he said: "This is al-Siddiq and even he dyed." Meaning Abu Bakr, so I said to him: "(You call him) al-Siddiq?" he replied to me: "Yes, by the Lord of the Ka'bah he is a truthful believing one!"]

Zuhayr is bin Mu'awiyah al-Ju'fi. Chain is authentic, but the author of the book is an un-reliable historian.

As for the Imam of the Zaydi Shia, the renowned scholar of Ahlul-Bayt, the martyr Zayd ibn `Ali bin al-Husayn bin `Ali ibn abi Talib, he was the harshest and staunchest opponent of the Rafidah Imamiyyah, and he did not accept the fact that they cursed the two Sheikhs Abu Bakr and `Umar.

Sharh Usoul I'tiqad Ahlul-Sunnah lil-Lalika'i:

أَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْخَضِرِ، قَالَ: نَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: نَا أَحْمَدُ بْنُ بَشْرٍ، قَالَ: نَا أَحْمَدُ بْنُ عِمْرَانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ فَضَيْلٍ، قَالَ: نَا عَمَارُ بْنُ رُزَيْقٍ، عَنْ هَاشِمِ بْنِ بَرِيدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، قَالَ: أَبُو بَكْرٍ الصَّدِيقُ إِمَامُ الشَّاكِرِينَ، ثُمَّ قَرَأَ: وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

[Hashim said: Zayd bin `Ali said: Abu Bakr al-Siddiq is the Imam of those who are thankful to Allah." Then he recited: {And God will recompense the thankful.}]

Fada'il al-Sahabah lil-Daraqutni:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ السُّوْطِيُّ، قَالَ: نَا أَحْمَدُ بْنُ مُلَاعِبٍ، قَالَ: نَا عَمْرُو بْنُ حَمَادٍ بْنِ طَلْحَةَ، نَا حُسَيْنُ بْنُ عِيْسَى بْنِ زَيْدٍ، عَنْ أَبِيهِ، قَالَ زَيْدُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: " انْطَلَقَ الْخَوَارِجُ فَبَرِئْتُ مِمَّنْ دُونَ أَبِي بَكْرٍ وَعُمَرَ، وَلَمْ يَسْتَطِيعُوا أَنْ يَقُولُوا فِيهِمَا شَيْئًا، وَانْطَلَقْتُمْ أَنْتُمْ فَطَفَرْتُمْ فَوْقَ ذَلِكَ فَبَرِئْتُمْ مِنْهُمَا، فَمَنْ يَقِي؟ فَوَاللَّهِ مَا يَقِي أَحَدٌ إِلَّا بَرِئْتُمْ مِنْهُ

[Husayn bin `Isa bin Zayd, from `Isa bin Zayd that he said: Zayd bin `Ali said: "The sect of the Khawarij went ahead and disowned everyone below Abu Bakr and `Umar, but they were not capable of criticizing those two in any way. As for you (Rafidah), you went to an extreme beyond that sect and disowned both of them, so who is left then? By Allah, you (Rafidah) left nobody unless you disowned them!"]

It's authentically attributed to the grandson of Zayd ibn `Ali. Ahmad bin Muhammad is al-Bazzaz ibn al-Suyuti.

As for the famous Zaydi scholar from the progeny of `Ali, the Imam Yahya bin al-Husayn bin al-Qasim al-Rassi ibn Ibrahim Tabataba ibn Isma`eel al-Hashimi ibn Ibrahim bin al-Hasan bin al-Hasan bin `Ali ibn abi Talib, also known as al-Hadi, he wrote his book of Fiqh and in his book he narrated from his father and household a remarkable narration.

Kitab al-Ahkam fil-Halal wal-Haram li-Yahya bin al-Husayn:

حدثني أبي وعمامي محمد والحسن عن أبيهم القسم بن إبراهيم صلوات الله عليهم أجمعين عن أبيه عن جده إبراهيم بن الحسن عن أبيه عن جده الحسن بن علي بن أبي طالب عن أبيهم علي بن أبي طالب عليه وعليهم السلام عن النبي صلى الله عليه وعلى آله وسلم أنه قال: يا علي يكون في آخر الزمان قوم لهم نيز يعرفون به يقال: لهم الرافضة فإن أدركتهم فاقتلهم قتلهم الله فإنهم مشركون

[My father told me and my two uncles Muhammad and al-Hasan, from his father, from his grandfather, from Ibrahim bin al-Hasan, from his father, then from his grandfather al-Hasan bin `Ali, from his father `Ali ibn abi Talib, from the Prophet (saws) that he said: "O `Ali, there will be at the end of times people who hold the title "al-Rafidah", if you ever live to meet them then kill them -May Allah kill them- for they are polytheists."]

All its narrators are from the children of `Ali ibn abi Talib.

Those who wish to find a lot more narrations from `Ali's children in praise of Abu Bakr and `Umar, they should check Sharh Usoul I'tiqad Ahlul-Sunnah by al-Lalika'i, Tarikh Dimashq by ibn `Asakir and Fada'il al-Sahabah by al-Daraqutni. This quantity we provided is enough for us and sufficient to clarify their positions.

#### **THAT HE WAS ALWAYS AHEAD WHEN IT COMES TO SERVING ISLAM AND DOING GOOD:**

Mustadrak al-Hakim:

حدثنا أبو بكر بن إسحاق الفقيه ، أنا أحمد بن سلمة ، ثنا إسحاق بن إبراهيم ، أنا جرير ، عن عبد الله بن يزيد الصهباني ، عن كميل بن زياد ، عن علي رضي الله عنه قال : كنت مع النبي صلى الله عليه وآله وسلم ومعه أبو بكر رضي الله عنه ، ومن شاء الله من أصحابه ، فمررنا بعبد الله بن مسعود وهو يصلي ، فقال النبي صلى الله عليه وآله وسلم : " من هذا ؟ " فقيل : عبد الله بن مسعود ، فقال : " إن عبد الله يقرأ القرآن غضا كما أنزل " فأتى عبد الله على ربه وحده ، فأحسن في حمده على ربه ، ثم سأله فأجمل المسألة ، وسأله كأحسن مسألة سألها عبد ربه ، ثم قال : اللهم إني أسألك إيمانا لا يرتد ، ونعيما لا ينفد ، ومرافقة محمد صلى الله عليه وآله وسلم في أعلى عليين في جناتك جنان الخلد ، قال : وكان رسول الله صلى الله عليه وآله وسلم يقول : " سل تعط ، سل تعط " مرتين ، فانطلقت لأبشره ، " فوجدت أبا بكر قد سبقني وكان سباقا بالخير

[Kumayl bin Ziyad al-Nakh'i, from `Ali ibn abi Talib: He said: I was with the Prophet (saw) and with him was Abu Bakr may Allah be pleased with him and whoever Allah willed from his companions, so we passed by `Abdullah ibn Mas`oud while he prayed, the Prophet (saw) asked: "Who is this?" they replied: "`Abdullah ibn Mas`oud." He (saw) said: "`Abdullah recites the Qur'an perfectly as it was revealed."

`Abdullah praised his Lord a beautiful praise and thanked him, then he supplicated to him in the best way a slave can supplicate to his Lord, then he said: "O Lord, I ask you for faith that will not subside, and for ever lasting blessings, and to be in the company of Muhammad peace be upon him and his family in the highest of eternal heavens."

Whenever the Prophet (saw) heard him supplicate he used to say: "Ask and you shall be given, ask and you shall be given!" twice, so I left quickly to deliver the good news (to ibn Mas'oud), but I found that Abu Bakr beat me to it and he used to beat us to the good deeds.]

Al-Hakim said Sahih on the condition of the two, al-Dhahabi said Sahih in al-Talkhis.

Musnad Ahmad:

حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَرَّ بِي رَسُولُ اللَّهِ وَأَنَا أَصَلِّي، فَقَالَ: " سَلْ تُعْطَهُ يَا ابْنَ أُمِّ عَبْدِ اللَّهِ "، فَأَبْتَدَرَ أَبُو بَكْرٍ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ عُمَرُ: مَا بَادَرَنِي أَبُو بَكْرٍ إِلَى شَيْءٍ، إِلَّا سَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، فَسَأَلَاهُ عَنْ قَوْلِهِ، فَقَالَ: مَنْ دُعَايَ الَّذِي لَا أَكَادُ أَدْعُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعِيمًا لَا يَبِيدُ، وَفُرَّةَ عَيْنٍ لَا تَنْفَدُ، وَمِرَافِقَةَ النَّبِيِّ مُحَمَّدٍ فِي أَعْلَى الْجَنَّةِ، جَنَّةِ الْخُلْدِ

[Abu `Ubaydah from ibn Mas'oud: He said: The Prophet (saw) passed by me while I prayed and said: "Ask and you shall be given O ibn Umm `Abd!" So Abu Bakr and `Umar both raced (towards me) may Allah be pleased with them, `Umar said: "I never raced Abu Bakr towards anything (good) unless he beat me to it." Then the two asked him about his call, he replied: "The Du'a' that I never abandon is: O Lord I ask you for a blessing that does not perish, and for you to please my eyes infinitely, and to accompany your prophet Muhammad (saw) in the highest heaven, the heaven of eternity."]

Abu `Ubaydah knew his father's Hadith and the Tadlis of abu Ishaq is harmless when Shu'bah narrates from him.

Tabaqat ibn Sa'd al-Kubra:

أَخْبَرَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، قَالَ: كَانَ رَهَانُ، قَالَ رَجُلٌ لِبِلَالٍ: مَنْ سَبَقَ؟ قَالَ: " مُحَمَّدٌ "، قَالَ: مَنْ صَلَّى؟ قَالَ: " أَبُو بَكْرٍ "، قَالَ: قَالَ الرَّجُلُ: إِنَّمَا أَعْنِي فِي الْخَيْلِ، قَالَ بِلَالٌ: " وَأَنَا إِنَّمَا أَعْنِي فِي الْخَيْرِ

[`Amir said: There was a horse race and people bet on it, so a man told Bilal: "Which one beat the rest?" Bilal answered: "Muhammad." He said: "Who came second?" He answered: "Abu Bakr." The man said: "I meant the horses." So Bilal said: "And I meant in goodness."]

If one considers al-Mughirah as a Mudallis it is weakened but others said he wasn't, in that case it is authentic to al-Sha'bi.

### THAT HE WAS PROMISED HEAVEN BY RASUL-ALLAH (saw):

Sahih al-Bukhari:

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْكِينٍ أَبُو الْحَسَنِ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ، عَنْ شَرِيكَ بْنِ أَبِي نَمْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقُلْتُ: لَأَلْزَمَنَّ رَسُولَ اللَّهِ وَلَا أَكُونَنَّ مَعَهُ يَوْمِي هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ فَقَالُوا: خَرَجَ وَوَجَّهَ هَاهُنَا فَخَرَجْتُ عَلَى إِثَرِهِ أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بَيْتَ أَرَيْسٍ فَجَلَسْتُ عِنْدَ الْبَابِ وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللَّهِ حَاجَتَهُ، فَتَوَضَّأَ فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ جَالِسٌ عَلَى بَيْتِ أَرَيْسٍ وَتَوَسَّطَ فَفَقَّهَا وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبُئْرِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لَأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ الْيَوْمَ فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ ثُمَّ ذَهَبْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: " ائْذِنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ "، فَأَقْبَلْتُ حَتَّى قُلْتُ: لِأَبِي بَكْرٍ ادْخُلْ وَرَسُولُ اللَّهِ يُبَشِّرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ مَعَهُ فِي الْفَقِّ وَدَلَّى رِجْلَيْهِ فِي الْبُئْرِ كَمَا صَنَعَ النَّبِيُّ وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِيدُ اللَّهُ بِفُلَانٍ خَيْرًا يُرِيدُ أَخَاهُ يَأْتِ بِهِ فَإِذَا إِنْسَانٌ بِحُرْكَ الْبَابِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ، فَقَالَ: " ائْذِنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ "، فَجِئْتُ

فَقُلْتُ: ادْخُلْ وَيَشْرَكَ رَسُولُ اللَّهِ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ فِي الْفُفِّ عَنْ يَسَارِهِ وَدَلَّى رِجْلَيْهِ فِي الْبَيْرِ ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا يَأْتِ بِهِ فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟، فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ: عَلَى رِسَالِكَ فَجِئْتُ إِلَى رَسُولِ اللَّهِ فَأَخْبِرْتُهُ، فَقَالَ: " اُنْذَنْ لَهُ وَيَشْرَهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ "، فَجِئْتُ فَقُلْتُ: لَهُ ادْخُلْ وَيَشْرَكَ رَسُولُ اللَّهِ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ فَدَخَلَ فَوَجَدَ الْفُفَّ قَدْ مَلِيَ فَجَلَسَ وَجَاهَهُ مِنَ الشَّقِّ الْأَخْرِ، قَالَ: شَرِيكَ بْنُ عَبْدِ اللَّهِ، قَالَ: سَعِيدُ بْنُ الْمُسَيَّبِ فَأَوَّلَتْهَا فُجُورُهُمْ

[Abu Musa al-Ash`ari said: I performed ablution in my house and then went out and said: "Today I shall stick with Rasul-Allah (saw) and stay with him this day (in his service)." I went to the Mosque and asked about the Prophet (saw). They said: "He had gone in that direction." So I headed in his way, asking about him till he entered a place called Bi'r Aris. I sat at its gate that was made of date-palm leaves till the Prophet (saw) finished answering the call of nature and performed ablution. Then I went up there only to find him sitting at the well of Aris, he sat on the edge near the center with his uncovered legs hanging in the well. I greeted him and went back and sat at the gate. I said: "Today, I will be the gatekeeper of Rasul-Allah (saw)." Abu Bakr came and knocked on the gate. I asked: "Who is it?" He said: "Abu Bakr." I told him to wait, and then I went in and said: "O Rasul-Allah! Abu Bakr asks for permission to enter." He said: "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr: "Come in, and Rasul-Allah (saw) gives you the glad tidings that you will be in Paradise!" Abu Bakr entered and sat on the right side of Rasul-Allah (saw) with his legs also hanging down the well. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself): "If Allah wants good for so-and-so (i.e. my brother) He will bring him here." Suddenly somebody moved the door. I asked: "Who is it?" He said: "'Umar bin al-Khattab." I asked him to wait, went to Rasul-Allah (saw), greeted him and said: "'Umar bin al-Khattab asks the permission to enter." He said: "Admit him, and give him the glad tidings that he will be in Paradise." I went to `Umar and said: "Come in, and Rasul-Allah, gives you the glad tidings that you will be in Paradise." So he entered and sat beside Rasul-Allah (saw) on the edge of the well to the left side with his legs hanging down. I returned and sat (at the gate) and said: (to myself), "If Allah wants good for so-and-so, He will bring him here." Suddenly, somebody came and moved the door. I asked: "Who is it?" He replied: "'Uthman bin `Affan." I asked him to wait and went to the Prophet (saw) and informed him. He said: "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him: "Come in, Rasul-Allah (saw) gives you the glad tidings of entering Paradise after a calamity that will befall you." `Uthman then came in and found that the edge of the well was occupied, so he sat opposite to the Prophet (saw) on the other side. Sa'id bin al-Musayyib said: "I interpret this (narration) in terms of their graves."]

Sahih Muslim:

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْقَزَارِيُّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟، قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: فَمَنْ تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟ قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟ قَالَ أَبُو بَكْرٍ: أَنَا، فَقَالَ رَسُولُ اللَّهِ: مَا اجْتَمَعَنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ

[Abu Hazim al-Ashja'i, from abu Hurayrah, he said: The Prophet (saw) said: "Who amongst you is observing fast this day?" Abu Bakr said: "I am". He (again) said: "Who amongst you has followed a Janazah today?" Abu Bakr said: "I did." He (the Holy Prophet) again said: "Who amongst you has served



food to the needy today?" Abu Bakr said: "I did." He (again) said: "Who amongst you has today visited the sick?" Abu Bakr said: "I have." Thereupon Rasul-Allah (saw) said: "He must be admitted into Paradise who combines in himself all these (deeds)."]

Fada'il al-Sahaba li-Ahmad:

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبَانَ، قَتْنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، عَنْ مُوسَى بْنِ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ وَهْبٍ بْنِ رَمْعَةَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، أَنَّ سَعِيدَ بْنَ زَيْدٍ حَدَّثَهُ فِي نَفَرٍ، أَنَّ رَسُولَ اللَّهِ قَالَ: "عَشْرَةٌ فِي الْجَنَّةِ: أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَطَلْحَةُ، وَعَبْدُ الرَّحْمَنِ وَأَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ يَعْنِي ابْنَ الْجَرَّاحِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ"، فَعَدَّ هَؤُلَاءِ التَّسْعَةَ، فَقَالَ الْقَوْمُ: نَنْشُدُكَ بِاللَّهِ يَا أَبَا الْأَعْوَرِ، أَنْتَ الْعَاشِرُ؟ قَالَ: إِذَا نَاسَدْتُمُونِي بِاللَّهِ: أَبُو الْأَعْوَرِ فِي الْجَنَّةِ

[Humayd, that Sa'id ibn Zayd told a group of us: The Prophet (saw) said: "Ten are in heaven, Abu Bakr is in heaven, `Umar is in heaven, `Ali is in heaven, `Uthman is in heaven, al-Zubayr is in heaven, Talhah, `Abdul-Rahman, abu `Ubaydah bin al-Jarrah and Sa'd bin abi Waqqas are all in heaven." He counted those nine only so the people said: "By Allah O aba al-A`war (meaning Sa'id bin Zayd), are you the tenth!?" He said to us: "Since you have asked me by Allah's name, then abu al-A`war is also in heaven."]

Abu al-A`war is Sa'id bin Zayd.

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنَا عَبْدُ اللَّهِ، قَتْنَا هُذَيْفَةَ بْنَ خَالِدٍ، قَتْنَا هَمَّامٌ، قَتْنَا قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ فِي حَشٍّ مِنْ حُشَانِ الْمَدِينَةِ، فَجَاءَ رَجُلٌ فَاسْتَأْذَنَ، فَقَالَ: "فَمُ فَائِذُنْ لَهُ، وَيَسِّرْهُ بِالْجَنَّةِ"، فَقُمْتُ فَأَيْدَيْتُ لَهُ، فَإِذَا هُوَ أَبُو بَكْرٍ، فَبَشَّرْتُهُ بِالْجَنَّةِ، فَجَعَلَ يَحْمَدُ اللَّهَ حَتَّى جَلَسَ

[`Abdullah ibn `Amro said: I was with Rasul-Allah (saw) in a garden from the gardens of Madinah, so a man came and asked for permission to come into the garden, the Prophet (saw) said: "Stand up and tell him he is granted permission and give him the glad tidings of Paradise." I stood and went to him and it was Abu Bakr, so he began to praise Allah until he sat down.]

Musnad al-Shashi:

حَدَّثَنَا عَبَّاسُ الدُّورِيِّ، نا يَعْقُوبُ، نا أَبِي، عَنْ صَالِحٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: أَخْبَرَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ أَبَاهُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ أَخَذَ بِيَدِهِ لَيْلَةً حَتَّى خَرَجَ مِنَ الْبُيُوتِ وَهُمْ بِمَكَّةَ، ثُمَّ خَطَّ لَهُ خَطًّا، ثُمَّ قَالَ لَهُ: "اجْلِسْ فِيهِ لَا تَفَرِّقْ"، قَالَ: ثُمَّ وَلَّى رَسُولُ اللَّهِ أَنْظُرْ إِلَيْهِ حَتَّى تَوَارَى مِنِّي فِي ظِلْمَةِ اللَّيْلِ، ثُمَّ سَمِعْتُ أَصْوَاتًا وَلَغَطًا، فَإِذَا خَرَجَ إِلَيَّ صَوْتُ رَسُولِ اللَّهِ عَرَفْتُهُ، ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ نَحْوِي، حَتَّى إِذَا دَنَا مِنِّي كَلَّمَنِي وَرَأَيْتُهُ، فَالْتَفَتَ فَقَالَ: كُلُّ رَوْثَةٍ وَعَظَمٍ. فَلَمَّا انْتَهَى إِلَيَّ قَالَ: "أَفَرَقْتَ؟" قُلْتُ: لَمْ أَكُنْ لِأَفَرِّقْ وَأَنَا مَعَ رَسُولِ اللَّهِ: يَا رَسُولَ اللَّهِ، فَمَنْ هَؤُلَاءِ الَّذِينَ سَمِعْتُهُمْ يَكْلُمُونَكَ؟ قَالَ: "هُمُ وَفَدُ حِجْرِ الْجَزِيرَةِ". قُلْتُ: فَمَا قَوْلُكَ: كُلُّ رَوْثَةٍ وَعَظَمٍ؟ قَالَ: "سَأَلُونِي الزَّادَ". فَقَالَ ابْنُ مَسْعُودٍ: ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ وَأَنَا مَعَهُ، فَقَالَ: "تَجِدُ رَجُلَيْنِ مِنْ أَصْحَابِنَا يُصَلِّيَانِ فِي الْمَسْجِدِ، هُمَا فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ، قَالَ: فَتَخَلَّنَا فَوْجَدُنَا أَبُو بَكْرٍ الصَّدِيقَ قَائِمًا يُصَلِّي، وَوَجَدُنَا الْآخَرَ يَتَوَضَّأُ

[`Abdullah ibn Mas'oud said that Rasul-Allah (saw) came to him and grabbed his hand on one night then took him away from the houses while they were in Makkah, when he had reached his destination he (saw) drew a line for him on the floor and told him: "Stay here but do not be scared!" Rasul-Allah (saw) left me until his figure disappeared in the darkness of the night, then I heard many voices and unclear sounds, until I heard a voice I recognized, it was that of the Rasul-Allah (saw). After that, the Prophet

(saw) came back towards me but a voice spoke to him from behind him as he approached so he turned around and said: "Every dried piece of dung and bone." Then he (saw) walked up to me and said: "Were you scared?" I said: "I would never be scared while in the company of Rasul-Allah (saw), O Rasul-Allah (saw) who were those folks I heard speaking to you?" He said: "A group from the Jinn of the Arabian peninsula." I said: "What was that last word you said?" He (saw) said: "They asked me concerning the provisions." Ibn Mas'oud said: Then he returned and I was with him and he said to me: "You will find two men from our companions praying in the mosque, they are in heaven on the day of judgement." So we entered and found Aba Bakr standing in prayer and we found the other man making ablution.]

As for general merits and narrations promising him and his companions that they shall forever abide in heaven, then they are abundant in the Qur'an and the authentic Sunnah, such as the saying of Allah (swt):

{Those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.}[8:74]

And His saying:

{For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.}[59:8]

And His saying:

{The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].}[9:20]

Also in the blessed Sunnah are Hadith such as that of Jabir:

لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ

[None enters the fire from those who have given their pledge (to Muhammad) under the tree.]

Or the Hadith of abu Hurayrah:

اَطَّلَعَ اللهُ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: اَعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

[Allah has looked into (the souls of) the people of Badr, then He said: "Do as you wish, as I have already forgiven (your sins).]

Or that of `Abdullah:

خَيْرُ الْقُرُونِ الْقَرْنُ الَّذِي أَنَا فِيهِمْ، ثُمَّ الثَّانِي، ثُمَّ الثَّلَاثُ

[The best of generations is the one whom I have been sent to, then the second (generation) after them, then the third (generation).]

Abu Bakr is included in many similar texts. However, to keep our book short and easy, we shall not mention these blessed general texts, we will only limit ourselves to what is specifically addressing Abu Bakr and there is no shortage of texts illustrating his praise and greatness.

#### **THAT HE IS PUNISHED FOR HIS SINS IN THE WORLDLY LIFE WHILE HIS REWARDS ARE SAVED FOR THE AFTER-LIFE:**

Al-Matalib al-`Aliyah li-ibn Hajar:

قَالَ إِسْحَاقُ: أَنَا يَزِيدُ بْنُ هَارُونَ الْوَاسِطِيُّ، أَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، قَالَ: بَيْنَمَا أَبُو بَكْرٍ يَتَعَدَّى مَعَ رَسُولِ اللَّهِ إِذْ أَنْزَلَتْ هَذِهِ الْآيَةُ: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ { 7 } وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ { 8 } ، فَأَمْسَكَ أَبُو بَكْرٍ، وَقَالَ: يَا رَسُولَ اللَّهِ، كُلُّ مَا عَمَلْنَاهُ مِنْ سُوءٍ رَأَيْنَاهُ؟ فَقَالَ: " مَا تَرَوْنَ مِمَّا تَكْرَهُونَ فَذَلِكَ مِمَّا تُجْزَوْنَ بِهِ، وَيُؤَخَّرُ الْخَيْرُ لِأَهْلِهِ فِي الْآخِرَةِ

[Abu Asma' said: While Abu Bakr had lunch with Rasul-Allah (saw), these verses were revealed: {And whoso doeth good an atom's weight will see it then, - And whoso doeth ill an atom's weight will see it then.} So Abu Bakr stopped eating (out of shock) and said: "O Rasul-Allah (saw), every wrong doing we commit we shall see?" He (saw) said: "Whatever you see (in this life) that displeases you then this is your recompense, as for goodness it shall be saved for the people of goodness on the day of judgement."]

The author ibn Hajar said Sahih if `Amro heard it from Abu Bakr.

Tafsir Yahya bin Salam ibn abi Tha`labah:

وَحَدَّثَنِي النَّضْرُ بْنُ مَعْبُدٍ أَنَّ مُحَمَّدَ بْنَ سِيرِينَ حَدَّثَهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ يَأْكُلُ طَعَامَهُ وَمَعَهُ أَبُو بَكْرٍ إِذْ نَزَلَتْ هَذِهِ السُّورَةُ: إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا إِلَى آخِرِهَا، فَأَمْسَكَ أَبُو بَكْرٍ يَدَهُ وَقَالَ: يَا رَسُولَ اللَّهِ مَا مِنْ خَيْرٍ عَمِلْتُ إِلَّا رَأَيْتُ وَلَا مِنْ شَرٍّ عَمِلْتُ إِلَّا رَأَيْتُ، فَقَالَ: " يَا أَبَا بَكْرٍ مَا رَأَيْتَ مِمَّا تَكْرَهُ فِي الدُّنْيَا فَهُوَ مَتَأَقِيلُ الشَّرِّ، وَأَمَّا مَتَأَقِيلُ الْخَيْرِ فَتَلْعَاكَ يَوْمَ الْقِيَامَةِ، وَلَنْ يَهْنِكَ اللَّهُ شَرُّ عَبْدٍ فِيهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ

[Muhammad ibn Sirin told us: When Rasul-Allah (saw) ate with Abu Bakr, suddenly this Surah was revealed: {When Earth is shaken with her (final) earthquake} Abu Bakr held his (the prophet's) hand and said: "O Rasul-Allah (saw), I shall see every good act and bad act I do?" He responded: "O Aba Bakr, whatever you see of evil in this world is the weight of evil, as for the weight of the good deeds they shall meet up with you on the day of judgement, Allah shall never uncover the veil of a servant who has an atom's weight of goodness in him."]

Al-Nadr has some weakness.

Al-Mu`jam al-Awsat lil-Tabarani:

حَدَّثَنَا مُوسَى بْنُ سَهْلٍ، نَا زِيَادُ بْنُ يَحْيَى أَبُو الْخَطَّابِ، نَا الْهَيْثَمُ بْنُ الرَّبِيعِ، نَنَا سِمَاكُ بْنُ عَطِيَّةَ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، قَالَ: بَيْنَمَا أَبُو بَكْرٍ يَأْكُلُ مَعَ رَسُولِ اللَّهِ إِذْ نَزَلَتْ عَلَيْهِ: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ { 7 } وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ { 8 } ، فَرَفَعَ أَبُو بَكْرٍ يَدَهُ، وَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَرَأَيْتُ مَا عَمِلْتُ مِنْ مِثْقَالِ ذَرَّةٍ مِنْ شَرٍّ، فَقَالَ: " يَا أَبَا بَكْرٍ، أَرَأَيْتَ مَا تَرَى فِي الدُّنْيَا مِمَّا تَكْرَهُ فِيمَتَأَقِيلُ ذَرِّ الشَّرِّ، وَيَذْخَرُ لَكَ مَتَأَقِيلُ ذَرِّ الْخَيْرِ حَتَّى تَوْفَاهُ يَوْمَ الْقِيَامَةِ

[Ayyub al-Sakhtiyani, from abi Qullabah, from Anas: He said: While Abu Bakr was eating with the Prophet (saw), these verses were revealed: {And whoso doeth good an atom's weight will see it then, -

And whoso doeth ill an atom's weight will see it then.} So Abu Bakr raised his hand: "O Rasul-Allah (saw), will I see every atom's weight of what wrong I did!?" He (saw) responded: "O Aba Bakr, do you see everything you dislike in this life? This is your weight of wrong actions, as for the weight of goodness it shall be saved so that you may receive it on the day of judgement."

Al-Haytham is weak.

Musnad `Abdul-Hamid:

حَدَّثَنَا رُوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ الرَّبِذِيُّ، قَالَ: أَخْبَرَنِي مَوْلَى ابْنِ سِبَاعٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يُحَدِّثُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ فَأَنْزَلَتْ هَذِهِ الْآيَةُ: مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ، فَقَالَ رَسُولُ اللَّهِ: "يَا أَبَا بَكْرٍ، أَلَا أَفْرُنُكَ آيَةً أَنْزَلْتُ عَلَيْ؟"، قَالَ: قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: "فَأَفْرَأْنِيهَا"، قَالَ: فَلَا أَعْلَمُ إِلَّا أَنِّي وَجَدْتُ انْفِصَامًا فِي ظَهْرِي حَتَّى تَمَطَّأْتُ لَهَا، فَقَالَ رَسُولُ اللَّهِ: "مَا شَأْنُكَ يَا أَبَا بَكْرٍ؟"، فَقُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي، وَأَيْنَا لَمْ يَعْمَلْ سُوءًا، وَإِنَّا لَمَجْرُؤُونَ بِمَا عَمَلْنَا، فَقَالَ رَسُولُ اللَّهِ: "أَمَّا أَنْتَ يَا أَبَا بَكْرٍ وَأَصْحَابُكَ الْمُؤْمِنُونَ، فَتُجْزَوْنَ بِذَلِكَ فِي الدُّنْيَا حَتَّى تَلْقُوا اللَّهَ وَلَيْسَتْ لَكُمْ ذُنُوبٌ، وَأَمَّا الْآخَرُونَ، فَيُجْمَعُ ذَلِكَ لَهُمْ حَتَّى يُجْزَوْا بِهِ يَوْمَ الْقِيَامَةِ"

[Mawla ibn Siba` told us that he heard ibn `Umar narrate from Abi Bakr al-Siddiq, he said: I was with Rasul-Allah (saw) when these verses were revealed, {He who doeth wrong will have the recompense thereof} so the Prophet (saw) said: "O Aba Bakr, would you like me to recite to you a verse that was just revealed to me?" I said: "Certainly O Rasul-Allah (saw)." So he recited it to me and when he did I felt a great pain in my back, Rasul-Allah (saw) said: "What is the matter O Aba Bakr?" I said: "O Prophet (saw) may my father and mother be sacrificed for you, which of us hadn't done wrong!? Will we be punished for all this?" He (saw) said: "As for you O Aba Bakr and your believing companions, you will be recompensed for it in this worldly life so that you meet Allah without sin, as for the rest (of the Muslims) it shall be gathered for them that they may be judged for it on the day of judgement."]

Musa is weak. The servant of ibn Siba` is unknown, he could be one out of several persons who were servants of ibn Siba`, `Ali ibn al-Madini narrated from his father that he is `Ata' ibn Ya`qoub the Thiqah.

Sunan abu Dawud:

حَدَّثَنَا عُمَرُو بْنُ عَوْنٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ، عَنْ سَالِمِ بْنِ غَيْلَانَ، عَنْ الْوَلِيدِ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، أَوْ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ قَالَ: "لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلُ طَعَامَكَ إِلَّا تَقِيًّا"

[Al-Walid bin Qays or abi al-Haytham from abu Sa'id: From the Prophet (saw) he said: "Never accompany except a believer nor share your plate except with one who fears God."]

So peace be upon al-Siddiq who accompanied Rasul-Allah (saw) and shared his meals with him.

### THAT HE WILL BE THE FIRST TO ENTER HEAVEN FROM MUHAMMAD'S (saw) NATION:

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنَا إِبرَاهِيمُ، قَتْنَا عُمَرَانُ بْنُ مَيْسَرَةَ، قَتْنَا الْمُحَارِبِيَّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، قَالَ: حَدَّثَنِي أَبُو خَالِدٍ الدَّالَانِيُّ، عَنْ أَبِي يَحْيَى مَوْلَى آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: "أَخَذَ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِيَدِي فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي تَدْخُلُ مِنْهُ أُمَّتِي"، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، وَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَرَاهُ، فَقَالَ رَسُولُ اللَّهِ: "أَمَّا إِنَّكَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي"

[Abu Yahya Mawla Aal-Ja'dah, from Abu Hurayrah: Rasul-Allah (saw) said: "Jibril grabbed my hand and showed me the gate of heaven through which my nation will enter." Abu Bakr said: "O Rasul-Allah (saw), I wish I were with you to see it." Rasul-Allah (saw) said: "Therefore, you will be the first of my nation to enter it."]

Abu Yahya is the servant of Ja'dah bin Hubayrah who narrates from abu Hurayrah this and other narrations, Yahya bin Ma'in said Thiqah in al-Jarh wal-Ta'dil. In some narrations it is abu Khalid Mawla Aal-Ja'dah instead of abu Yahya Mawla Aal-Ja'dah. However this person is anonymous and is not known to narrate from abu Hurayrah as opposed to abu Yahya, in another narration it is abu Hazim instead of abu Yahya and this is also a mistake. Al-Muharibi is a Mudallis from the third rank so his 'an'anah would not be accepted, except he declared hearing in Tarikh Dimashq & Fada'il al-Sahabah li-Ahmad.

Another chain from Mu'jam al-Tabarani al-Awsat:

حَدَّثَنَا أَبُو مُسْلِمٍ، قَالَ: نَا عِمْرَانُ بْنُ مَيْسَرَةَ الْأَدَمِيُّ، قَالَ: نَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، قَالَ: حَدَّثَنِي أَبُو خَالِدٍ الدَّالَانِيُّ، عَنْ أَبِي يَحْيَى مَوْلَى آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: فَذَكَرَهُ

Al-Muharibi was dropped from this chain by mistake.

Another chain from Sifat-ul-Jannah li-ibn abi al-Duniya:

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ، وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدٍ الدَّالَانِيِّ، عَنْ أَبِي يَحْيَى مَوْلَى جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: فَذَكَرَ مِثْلَهُ

#### **RASUL-ALLAH'S (saw) WISH THAT ABU BAKR (ra) WOULD ENTER FROM ALL GATES OF HEAVEN:**

Sahih al-Bukhari:

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: " مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي سَبِيلِ اللَّهِ دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الصِّيَامِ وَبَابِ الرِّيَّانِ "، فَقَالَ أَبُو بَكْرٍ: مَا عَلَى هَذَا الَّذِي يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، وَقَالَ: هَلْ يُدْعَى مِنْهَا كُلُّهَا أَحَدٌ يَا رَسُولَ اللَّهِ، قَالَ: " نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ يَا أَبَا بَكْرٍ "

[Humayd, that Abu Hurayrah said: I heard Rasul-Allah (saw) say: "Anybody who spends a pair of something in Allah's Cause will be called from all the gates of Paradise: 'O Allah's slave! This is (true) goodness.' He of those who pray will be called from the gate of the prayer (in Paradise) and he who is from the people of struggle in the cause of Allah will be called from that gate, and he who is from those who give in charity will be called from the gate of charity, and he who is amongst those who observe fast will be called from the gate of fasting, the gate of al-Rayyan." Abu Bakr said: "He who is called from all those gates will need nothing else!" He added: "Will anyone be called from all those gates, O Rasul-Allah?" He (saw) said: "Yes, and I hope you will be among those, O Abu Bakr."]

Tarikh Dimashq:

أَخْبَرَنَا أَبُو الْقَاسِمِ إِسْمَاعِيلُ بْنُ أَحْمَدَ، وَأَبُو الْمَعَالِي أَحْمَدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ يَحْيَى، قَالَا: نَا أَبُو الْحُسَيْنِ بْنُ النَّفَّارِ، أَنبَأَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الدَّقَاقُ، نَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، نَا إِسْحَاقُ، هُوَ ابْنُ أَبِي إِسْرَائِيلَ، نَا سُفْيَانُ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا الْعَبْدَ لَا تَوَى عَلَيْهِ يَدُغُ أَبَا، وَيَلْجُ مِنْ آخَرٍ، قَالَ: فَضَرَبَ كَتِفَهُ، وَقَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ"

[Abu Salih, from Abu Hurayrah, he said: Abu Bakr said: "O Rasul-Allah, this slave shall never be miserable, he can leave a door and enter through the other!" So he (saw) struck his hand on my shoulder saying: "By he who holds my soul in his hand, I wish that you be one of them!"]

#### **THAT RASUL-ALLAH (saw) WISHED FOR HIM TO EAT FROM THE FOWLS OF HEAVEN:**

It is authentically narrated from Qatadah that he has explained the following verse which promised the first forerunners a great reward to be in praise of Abu Bakr al-Siddiq.

From His saying (swt):

{And the forerunners, the forerunners - Those are the ones brought near [to Allah] - In the Gardens of Pleasure}[56:10-11-12]

Until His saying (swt):

{And with flesh of fowls from that Which they desire.}[56:21]

al-Ba`th wal-Nushour lil-Bayhaqi:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا يَحْيَى بْنُ أَبِي طَالِبٍ، أَنبَأَ عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، أَنبَأَ سَعِيدٌ، عَنْ قَتَادَةَ، فِي قَوْلِهِ: وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ، قَالَ: ذَكَرَ لَنَا أَنَّ أَبَا بَكْرٍ، قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَأَرَى طَيْرَ الْجَنَّةِ نَاعِمَةً كَمَا أَهْلُهَا نَاعِمُونَ، قَالَ: "مَنْ يَأْكُلُهَا أَنْعَمَ مِنْهَا، وَإِنَّهَا أَمْثَالُ الْبَخَائِيِّ، وَإِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ تَأْكُلَ مِنْهَا يَا أَبَا بَكْرٍ"

[Qatadah said: It was mentioned to us that Aba Bakr said: "O Rasul-Allah (saw), I see that the fowls of heaven shall be blessed and so are its dwellers." He (saw) said: "Those who eat them will be even more blessed, and they (the fowls) are like Bactrian camels, and I expect from Allah that you shall be allowed to eat from it O Aba Bakr.]

Musnad Ahmad:

حَدَّثَنَا سَيَّارُ بْنُ حَاتِمٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الصُّبُعِيُّ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ: "إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ، تَرَعَى فِي شَجَرِ الْجَنَّةِ. فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ هَذِهِ لَطَيْرٌ نَاعِمَةٌ، فَقَالَ: أَكَلْتُهَا أَنْعَمَ مِنْهَا، قَالَهَا ثَلَاثًا، وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا يَا أَبَا بَكْرٍ"

[Thabit from Anas said: Rasul-Allah (saw) said: "The fowls of heaven are like Bactrian camels, they are fed from the trees of heaven." Abu Bakr said: "O Rasul-Allah (saw), these are blessed birds." He answered: "Those who eat it are even more blessed (three times). I hope that you will be from those who eat from it O Aba Bakr."]

Musannaf ibn abi Shaybah:

حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ عَطَاءٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ: " إِنَّ فِي الْجَنَّةِ طَيْرًا أَمْثَالَ الْبُخْتِ، يَأْتِي الرَّجُلُ فَيَصِيبُ مِنْهَا ثُمَّ تَذْهَبُ كَأَنَّ لَمْ يُقْصَ مِنْهَا شَيْئًا "، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ تِلْكَ الطَّيْرَ نَاعِمَةٌ، قَالَ: " وَمَنْ يَأْكُلْهُ أَنْعَمَ مِنْهُ، أَمَا إِنَّكَ مِمَّنْ يَأْكُلُهَا "

[`Ata', from al-Hasan, he said: Rasul-Allah (saw) said: "In heaven are fowls like Bactrian camels (rich with meat), a man will eat from it and it will fly-off as if nothing was lost." Abu Bakr said: "O Rasul-Allah (saw), these birds must be blessed." He (saw) replied: "And the one who eats it is more blessed and you will surely eat from it."]

#### THAT ALL THE DWELLERS OF HEAVEN SHALL CALL UPON HIM TO COME TO THEM:

Tarikh Dimashq:

أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ الْبَاقِي، أَنَا أَبُو الْقَاسِمِ عُمَرُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْخَفَّافِ، أَنَا أَبُو الْفَضْلِ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيِّ، نَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ هِلَالِ الشَّطْوِيِّ، نَا أَبُو بَكْرٍ السَّالِمِيُّ. وَأَخْبَرَنَا أَبُو بَكْرٍ أَيُّضًا، أَنَا أَبُو مُحَمَّدٍ الْجَوْهَرِيُّ، إِمْلَاءً، أَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ لُؤْلُؤٍ، نَا مُحَمَّدُ بْنُ أَحْمَدَ الشَّطْوِيِّ، نَا أَحْمَدُ بْنُ مُحَمَّدٍ أَبُو بَكْرٍ السَّالِمِيُّ، حَدَّثَنِي ابْنُ أَبِي فُدَيْكٍ، عَنْ رِيَّاحِ ابْنِ أَبِي مَعْرُوفٍ، عَنْ قَبِيصِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ قَالَ: " يَدْخُلُ الْجَنَّةَ رَجُلٌ لَا يَنْعَى فِيهَا أَهْلَ دَارٍ، وَلَا غُرْفَةً، إِلَّا قَالُوا: مَرْحَبًا، مَرْحَبًا، إِلَيْنَا، إِلَيْنَا "، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، مَا تَوَى هَذَا الرَّجُلُ فِي ذَلِكَ الْيَوْمِ، قَالَ: " أَجَلَ، وَأَنْتَ هُوَ يَا أَبَا بَكْرٍ "

[Mujahid, from ibn `Abbas, he said: Rasul-Allah (saw) said: "A man shall enter heaven and the dwellers of every home and room will say: "Welcome, welcome, come to us, come to us" Abu Bakr said: "O Rasul-Allah (saw), this man shall not have a worry on that day." Rasul-Allah (saw) replied: "Yes, and you are him O Aba Bakr."]

#### THAT ABU BAKR (ra) & `UMAR (ra) ARE MASTERS OF THE YOUNG AND ELDERLY OF PARADISE:

Fada'il al-Sahaba li-Ahmad:

حَدَّثَنَا عَبْدُ اللَّهِ ، قَالَ : حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةِ الْوَاسِطِيِّ ، قُتْنَا عُمَرُ بْنُ يُوسُفَ الْيَمَامِيُّ ، عَنِ الْحَسَنِ بْنِ زَيْدِ بْنِ حَسَنِ ، قَالَ : حَدَّثَنِي أَبِي ، عَنْ أَبِيهِ ، عَنْ عَلِيٍّ ، قَالَ : كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ أَبُو بَكْرٍ وَعُمَرُ ، فَقَالَ : " يَا عَلِيُّ ، هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ وَشَبَابِهَا بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ "

[Al-Hasan bin Zayd bin al-Hasan bin `Ali ibn abi Talib, from his father Zayd bin al-Hasan bin `Ali ibn abi Talib, from his grandfather al-Hasan ibn `Ali bin abi Talib, from `Ali that he said: I was in the Prophet's (saw) house when Abu Bakr and `Umar came in, so he said to me: "O `Ali, these two are the masters of the elderly and youth from the people of Paradise after the prophets and messengers."]

It is authentically attributed to `Ali's great grandchildren who narrate it from their fathers. More detail can be found in al-Shari'ah lil-Ajurri:

قَالَ: جَاءَهُ نَفَرٌ مِنَ الْعِرَاقِ فَقَالُوا: يَا أَبَا مُحَمَّدٍ، حَدِيثٌ بَلَّغْنَا أَنَّكَ تُحَدِّثُهُ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: نَعَمْ، حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ فَأَقْبَلَ أَبُو بَكْرٍ وَعُمَرُ، فَقَالَ: " يَا عَلِيُّ، هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ "

[A group from the people of `Iraq came and said: "O abu Muhammad (meaning al-Hasan bin Zayd), it has reached us that there is a narration you are narrating from `Ali concerning Abu Bakr and `Umar?" He said: "Yes, my father told me, from his father, from `Ali ibn abi Talib (so he mentions it)."]

Jami` al-Tirmidhi:

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: ذَكَرَ دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ قَالَ: "أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كَهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ مَا خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ، لَا تُخْبِرُهُمَا يَا عَلِيُّ

[`Ali said: The Prophet (saw) said: "Abu Bakr and `Umar are the masters of the men of understanding from the people of Paradise, from among the first and the last, except the prophets and messengers, but do not tell them."]

Al-Sha`bi sometimes does Irsal by not naming al-Harith al-A`war al-Kufi as he had a negative view of his beliefs. al-Harith, after studying his condition was the most knowledgeable of his time in `Ali's narrations, but is corrupt in his beliefs and his narration has slight weakness, as for his narrations from `Ali they asked ibn Ma`in and he said they are reliable, overall he is only accepted as support. Al-Sha`bi's Irsal is usually authentic and he does not narrate except what he deems authentic and except what he verified in terms of authenticity.

Jami` al-Tirmidhi:

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعُبَيْدِيُّ، عَنِ الْأَوْزَاعِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَأَبِي بَكْرٍ وَعُمَرُ هَذَانِ سَيِّدَا كَهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ، لَا تُخْبِرُهُمَا يَا عَلِيُّ". قَالَ أَبُو عِيْسَى: هَذَا حَسَنٌ غَرِيبٌ هَذَا الْوَجْهَ

[Qatadah, from Anas, he said: The Prophet (saw) said to `Ali regarding Abu Bakr and `Umar: "These two are the masters of the men of understanding from the people of Paradise, from among the first and the last, except the prophets and messengers, do not tell them O `Ali."]

There is disagreement on Muhammad bin Kathir al-Masisi, some accept his narration and some weaken him. This report however, supports the previous ones.

Al-Kuna wal-Asma' lil-Doulabi:

حدثنا أبو هاشم زياد بن أيوب ، قال : حدثنا علي بن محمد الطنافسي ابن أخت يعلى بن عبيد قال : حدثنا عبد الله أبو محمد مولى بني هاشم وكان ثقة قال : حدثنا زهير بن معاوية ، عن عاصم ، عن زر ، عن علي ، قال : إني لجالس مع رسول الله صلى الله عليه وسلم ليس معنا أحد من البشر إذ أقبل أبو بكر وعمر رضي الله عنهما يمشيان كل واحد منهما أخذ بيد صاحبه فقال لي : هذان سيدا كهول أهل الجنة من الأولين والآخرين ، إلا النبيين والمرسلين ، لا تخبرهما يا علي « فما أخبرتتهما ، ولو كانا حييين ما حدثت به

[`Asim ibn abi al-Najoud al-Kufi, from Zirr bin Hubaysh al-Kufi al-Asadi, from `Ali (ra), he said: I was sitting with Rasul-Allah (saw) and no other soul was with us, then came walking Abu Bakr and `Umar may Allah be pleased with them, each one holding the hand of his companion, so he (saw) said to me: "These are the masters of the people of understanding who dwell in Paradise, from among the first and the last, except the prophets and messengers, O `Ali do not tell them." So I did not say a word, and if they were alive today I would not narrate it.]

All of its narrators are very reliable and there are supporting chains up to `Asim in the other books.

We now wish to discuss the text of this narration and its interpretation, there are two main points:



First point, is the expression “Kuhoul wal-Shabab”, Shabab usually means “young men” and Kuhoul means “mature men”, according to “Lisan al-`Arab” by ibn Mandhour the man is referred to as “Shab” if he is a young man, or as a “Kahl” if he is a mature man. A question is asked: How do we interpret the word Kuhoul as such if all dwellers of Paradise are said to be Shabab? There aren’t supposed to be any “Kuhoul” in Paradise?

This can be answered in many ways, we list from them:

A- Al-Hasan and al-Husayn when addressed as “Masters of the Shabab of Paradise” this is because they were young in age so the messenger (saw) referred to them as such, otherwise if he meant masters of all the Shabab who dwell in heaven this would then make them masters of the Prophet (saw) and of `Ali which is rejected by all Muslims. Similarly, when the Prophet (saw) addressed Abu Bakr and `Umar, they were mature men in their thirties, so he (saw) described them as being both masters of the mature and younger men who shall enter Paradise, this is to raise their rank and emphasize on their greatness as stated by al-Tayyibi and al-Sindi. In short, he addressed the Hasanayn as Shabab since they were young and they were going to reach the stage of Shabab soon and he (saw) addressed the Shaykhayn as Kuhoul since they were already around this age or they were entering this age soon.

B- According to a group of early scholars and linguists such as recorded in “Mushkil al-Athar” by al-Tahawi, they said that the years of Kuhoul are mixed with the years of Shabab, meaning a Shab can be referred to as Kahl when in the transitional phase but a Shaykh(old man) cannot be referred to as Kahl since by becoming a Shaykh he has already passed the stage of Kuhoul. In the narration of al-Tirmidhi it says that the Prophet (saw) said the people of Jannah shall be around the ages of thirty and thirty three, while on the other hand we read in “Lisan al-`Arab” that the author quotes from the Sihah and ibn al-Athir also in “Tuhfat al-Ahwadhi” and he also quotes al-Jazari that the stage of Kuhoul is from thirty and above, meaning they are mixed to a great extent. In short, calling them Kuhoul does not negate them being Shabab so the contradiction is lifted.

C- The vast majority of narrations do not contain the words “Sayyida Kuhoul wa-Shabab”, they just contain the words “Sayyida Kuhoul” without mention of Shabab, this is why a lot of scholars explained “Kuhoul” not as stated previously, they said that this word in the language of Arabs refers to people of understanding and clemency, in a sign that all people of Paradise shall be those of understanding and clemency as Allah says {Surely there are signs for people with understanding} and that Abu Bakr and `Umar shall be their masters after the prophets and messengers, this was stated by the author of Fath-ul-Qadir.

NOTE: It is written that `Umar embraced Islam at 26 years of age, Abu Bakr embraced Islam before him and they were close in age.

The second point raised, is what does “O `Ali do not tell them as long as they live” mean? Scholars have also given it several explanations, we list from them:

A- Meaning, do not tell them so they may not feel too proud and reduce their acts of worship, they must remain ever fearful of meeting their Lord.

In Tahdhib al-Athar lil-Tabari we read:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ كَهْمَسَ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: سَمِعَ رَسُولُ اللَّهِ رَجُلًا يُصَلِّي، يَقْرَأُ، فَقَالَ لِبُرَيْدَةَ: " أَتَعْرِفُ هَذَا؟ " قَالَ: قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، هَذَا أَكْثَرُ أَهْلِ الْمَدِينَةِ صَلَاةً، فَقَالَ رَسُولُ اللَّهِ: " لَا تَسْمِعُهُ فَيَهْلِكَ، إِنَّكُمْ أُمَّةٌ أُرِيدَ بِكُمْ الْبُيُوتُ " .

[Kahmas, from ibn Buraydah, from his father, he said: Rasul-Allah (saw) heard a man pray and recite. He (saw) said to me: "Do you know him?" I said: "Yes O Rasul-Allah (saw), this man prays more than anyone from the people of Madinah." Rasul-Allah (saw) said: "Don't let him hear this, then (he'll get lazy and) he'll perish."]

B- Meaning, do not tell them this good news as I wish to be the first one to deliver this great blessing to them in person.

C- This is an addition without a strong chain and it is not present in most narrations.

### THE MARRIAGE BETWEEN RASUL-ALLAH (saw) AND HIS DAUGHTER `A'ISHAH (ra):

Al-Ahad wal-Mathani li-ibn abi `Asim:

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ، نَا أَبِي، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: " خَوْلَةُ بِنْتُ حَكِيمِ بْنِ أُمَيَّةَ بْنِ الْأَوْقَصِ امْرَأَةُ عُثْمَانَ بْنِ مَطْعُونٍ رَضِيَ اللَّهُ عَنْهُمَا وَذَلِكَ بِمَكَّةَ أَيُّ رَسُولِ اللَّهِ لَا تَتَزَوَّجُ؟ قَالَ: وَمَنْ؟ قَالَتْ: إِنَّ شَيْتَ بَكْرًا، وَإِنْ شَيْتَ تَيْيَبًا، قَالَ: فَمَنْ الْبَكْرُ؟ قَالَتْ: بِنْتُ أَحَبِّ خَلْقِ اللَّهِ إِلَيْكَ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: وَمَنْ التَّيِّبُ؟ قَالَتْ: سَوْدَةُ بِنْتُ زَمْعَةَ بِنْتُ قَيْسِ أَمْنَتِ بِكَ، وَاتَّبَعْتُكَ عَلَى مَا أَنْتَ عَلَيْهِ، قَالَ: فَادْهَبِي فَادْكَرِيهِمَا عَلَيَّ، قَالَتْ: فَجَاءَتْ فَدَخَلَتْ بَيْنَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَوَجَدَتْ أُمَّ رُومَانَ أُمَّ عَائِشَةَ، قَالَتْ: أَيُّ أُمِّ رُومَانَ، مَاذَا أَنْخَلِ اللَّهُ عَلَيْكُمُ مِنَ الْخَيْرِ وَالْبَرَكَاتِ؟ قَالَتْ: وَمَا ذَلِكَ، قَالَتْ: أُرْسَلَنِي رَسُولُ اللَّهِ أَخْطُبُ عَلَيْهِ عَائِشَةَ، قَالَتْ: وَدِدْتُ، أَنْتَظِرِي أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَإِنَّهُ آتٍ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَتْ: يَا أَبَا بَكْرٍ، مَاذَا أَدْخَلَ اللَّهُ عَلَيْكُمُ مِنَ الْخَيْرِ وَالْبَرَكَاتِ، أُرْسَلَنِي رَسُولُ اللَّهِ أَخْطُبُ عَلَيْهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَ: وَهَلْ تَصْلُحُ لَهُ؟ إِنَّمَا هِيَ ابْنَةُ أَخِيهِ، فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ فَذَكَرْتُ لَهُ، فَقَالَ: ارْجِعِي إِلَيْهِ فَقُولِي لَهُ: أَنْتَ أَخِي فِي الْإِسْلَامِ، وَأَنَا أَخُوكَ وَابْنَتُكَ تَصْلُحُ لِي، فَأَتَتْ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لِحَوْلَةَ: ادْعِي لِي رَسُولَ اللَّهِ فَجَاءَهُ فَأَنْكَحَهُ وَهِيَ يَوْمَئِذٍ ابْنَةُ سِتِّ سِنِينَ

[Yahya bin `Abdul-Rahman, from `A'ishah, that Khawlah bint Hakim bin Umayyah bin al-Awqas the wife of `Uthman bin Madhnun in Makkah, she asked: "O Rasul-Allah (saw), will you not marry?" She said: "If you wish a virgin and if you wish a widow." He asked: "Who is the virgin?" She replied: "The daughter of Allah's most beloved creations to you, `A'ishah daughter of Abu Bakr." He asked: "Who is the widow?" She said: "Sawdah bint Zam`ah bin Qays, she believed in you and followed what you say." She went to Abu Bakr's house and found his wife Umm Rouman, so she told her: "O Umm Rouman, guess what blessing and goodness your house shall receive?" She said: "What?" She said: "Rasul-Allah (saw) sent me to you to ask for the hand of your daughter `A'ishah." She said: "I wish for this! Wait for Abu Bakr for he is coming." When he came they told him: "O Abu Bakr, your house has received blessings and goodness, Rasul-Allah (saw) sent me to ask for your daughter's hand." He said: "Is she permitted for him? She is only the daughter of his brother." I went to the Prophet (saw) and asked him this, he replied: "Go back to Abu Bakr and tell him: You are my brother in Islam, and I am your brother. Your daughter is permitted for me." She told this to Abu Bakr so he said: "Call on Rasul-Allah (saw) for me so I may offer him my daughter in marriage." She was only six years old back then.]

## HIS ANGER WHEN HIS DAUGHTER `AISHA (ra) CAUSED TROUBLE FOR RASUL-ALLAH (saw):

Sahih al-Bukhari:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: " خَرَجْنَا مَعَ رَسُولِ اللَّهِ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَبِشِ انْقَطَعَ عَقْدُ لِي فَأَقَامَ رَسُولُ اللَّهِ عَلَى التَّمَاسِيهِ، وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَاتَى النَّاسُ أَبَا بَكْرٍ، فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ وَبِالنَّاسِ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ وَاضِعُ رَأْسِهِ عَلَى فَخْذِي قَدْ نَامَ، فَقَالَ: حَبَسَتْ رَسُولُ اللَّهِ وَالنَّاسُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، قَالَتْ: فَعَاتَبَنِي، وَقَالَ: مَا شَاءَ اللَّهُ أَنْ يَقُولَ: وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ عَلَى فَخْذِي، فَلَمَّ رَسُولُ اللَّهِ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيْمُمِ، فَتَيَمَّمُوا، فَقَالَ: أَسَيْدُ بْنُ الْحَضِرِ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا الْبُعَيْرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعَقْدَ تَحْتَهُ "

[Al-Qasim, from `A'ishah, she narrated: We went with Rasul-Allah (saw) on one of his journeys and when we reached the place called Bayda' or Dhat al-Jaysh, my necklace broke (and fell somewhere). Rasul-Allah (saw) along with other people stayed there searching for it. There was neither any water at that place nor was there any water with them (the Companions of the Holy Prophet). Some persons came to my father Abu Bakr and said: "Do you see what `A'ishah has done? She has detained Rasul-Allah (saw) and those accompanying him, and there is neither any water there or with them!" So Abu Bakr came there while Rasul-Allah (saw) was sleeping with his head on my thigh. He (Abu Bakr) said: "You have detained Rasul-Allah (saw) and the people when there is no water neither in this place nor in their possession!?" She said: Abu Bakr scolded me and uttered what Allah wanted him to utter and nudged my waist with his hand. And there was nothing preventing me from moving except for the fact that Rasul-Allah (saw) was lying upon my thigh. The Prophet of Allah (saw) slept till it was dawn at a waterless place. So Allah revealed the verses pertaining to Tayammum and they (the Holy Prophet and his Companions) performed Tayammum. Usayd bin al-Hudayr who was one of the leaders said: "This is not the first of your blessings, O Family to Abu Bakr." `A'ishah said: "We made the camel stand which was my mount and found the necklace under it!"]

We also observe that it was by the blessing of Allah and his love for Abu Bakr's family that he granted the Muslims the gift of Tayammum and revealed his merciful verses on them, from then they could use dust and sand if they found no water so may Allah reward his pious household as they deserve to be rewarded.

Fada'il al-Sahaba li-Ahmad:

قَتْنَا وَكَيْعٌ، قَتْنَا إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَبْرَارِ بْنِ حُرَيْثٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: جَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى النَّبِيِّ فَسَمِعَ عَائِشَةَ هِيَ رَافِعَةٌ صَوْتَهَا عَلَى رَسُولِ اللَّهِ فَأَذِنَ لَهُ، فَدَخَلَ، فَقَالَ: يَا ابْنَةَ أُمِّ رُومَانَ، وَتَنَاولَهَا، أَتَرْفَعِينَ صَوْتَكَ عَلَى رَسُولِ اللَّهِ؟ قَالَ: فَحَالَ النَّبِيُّ بَيْنَهُ وَبَيْنَهَا، قَالَ: فَلَمَّا خَرَجَ أَبُو بَكْرٍ جَعَلَ النَّبِيُّ يَقُولُ لَهَا يَتَرَضَّاهَا: " أَلَا تَرَيْنِ أَنِّي خُلْتُ بَيْنَ الرَّجُلِ وَبَيْنَكَ؟ "، قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَحْسَبُهُ قَالَ: ثُمَّ جَاءَ أَبُو بَكْرٍ، فَاسْتَأْذَنَ عَلَيْهِ، فَوَجَدَهُ يُضَاجِحُهَا، قَالَ: فَأَذِنَ لَهُ فَدَخَلَ، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، أَشْرَكَانِي فِي سِلْمِكُمَا كَمَا أَشْرَكْتُمَايَ فِي حَرْبِكُمَا

قَتْنَا أَبُو نُعَيْمٍ، قَتْنَا يُونُسَ، قَتْنَا الْعَبْرَارُ بْنُ حُرَيْثٍ، قَالَ: قَالَ النُّعْمَانُ بْنُ بَشِيرٍ: اسْتَأْذَنَ أَبُو بَكْرٍ وَذَكَرَ مِثْلَهُ

[Al-Nu'man bin Bashir said: Abu Bakr came seeking permission to enter on the Prophet (saw) but suddenly he heard `A'ishah raising her voice on Rasul-Allah (saw), so when he was given permission he

entered and said to her: "O daughter of Umm Rouman, you dare raise your voice on Rasul-Allah!?" As a result the Prophet (saw) came between them to stop Abu Bakr, so when her father left the Prophet (saw) began trying to please her: "Do you not see that I protected you from the man?" Later on Abu Bakr came in seeking permission but this time he heard Rasul-Allah (saw) laughing with her, so when he was given permission he entered and said: "O Rasul-Allah (saw), let me join the both of you in your time of peace as you let me join you in your time of war."]

"Sahih li-Ghayrihi", as stated by the researcher of the book Wasiyullah bin Muhammad `Abbas.

His strictness with his daughter was not out of harshness but out of love, he loved his children both sons and daughters especially `A'ishah, whom the Messenger (saw) asked to be married to, he valued her and she held a special place in his heart, this is why he would ask Rasul-Allah (saw) to teach her what would benefit her in her life and after-life.

Mustadrak al-Hakim:

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ الْحَسَنِ الْقَاضِي بِهَمْدَانَ، ثنا إِبْرَاهِيمُ بْنُ الْحُسَيْنِ، ثنا آدَمُ بْنُ أَبِي إِيَاسٍ، ثنا شُعْبَةُ، وَأَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ الْجَلَابِ، وَأَبُو بَكْرٍ أَحْمَدُ بْنُ جَعْفَرٍ الْقَطِيعِيُّ، قَالَا: ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، حَدَّثَنِي أَبِي، ثنا مُحَمَّدُ بْنُ جَعْفَرٍ، ثنا شُعْبَةُ، عَنْ جُبَيْرِ بْنِ حَبِيبٍ، عَنْ أُمِّ كَلْثُومٍ بِنْتِ أَبِي بَكْرٍ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ دَخَلَ عَلَى رَسُولِ اللَّهِ فَكَلَّمَهُ فِي شَيْءٍ يُخْفِيهِ مِنْ عَائِشَةَ وَعَائِشَةُ تُصَلِّي، فَقَالَ النَّبِيُّ: "يَا عَائِشَةُ عَلَيْكَ بِالْكَوَامِلِ" أَوْ كَلِمَةً أُخْرَى، فَلَمَّا انْصَرَفَتْ عَائِشَةُ سَأَلَتْهُ عَنْ ذَلِكَ، فَقَالَ لَهَا: "قُولِي: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ وَأَسْأَلُكَ مَا فَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رُشْدًا

[Umm Kulthoum said: Abu Bakr entered on Rasul-Allah (saw) and spoke to him about a matter he kept secret from `A'ishah while she was praying, later the Prophet (saw) said to her: "O `A'ishah, I advise you to recite the perfect ones." `A'ishah asked him what he meant, so he (saw) told her: "Say: O Lord! I ask You for all the good which is in the present or in the future, which I know and which I do not know. And I seek refuge in You from all evil which is in the present or in the future, which I know and which I do not know. And I ask from You to grant me Paradise and whatever will bring me nearer to it from words or actions. And I ask from You to protect me from the Fire and whatever will bring me nearer to it from words or actions. O Lord, I ask You for all good that your servant and messenger Muhammad asked you, and I seek refuge in You from all evil things that your servant and messenger Muhammad sought your protection from. I finally ask from You the good consequences of Your Decree."]

This is a Du'a' recited by Rasul-Allah (saw) and Abu Bakr and it is apparent from the text that Abu Bakr wished for the Prophet (saw) to instruct `A'ishah and teach her a perfect and complete Du'a' so she may be from the most successful of believers on that final day where all men are judged.

Mustadrak al-Hakim:

حَدَّثَنِي عَلِيُّ بْنُ عِيْسَى الْجَبَرِيُّ، ثنا إِبْرَاهِيمُ بْنُ أَبِي طَالِبٍ، ثنا ابْنُ أَبِي عُمَرَ، ثنا سُفْيَانُ، عَنْ مُوسَى الْجُهَنِيِّ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنْ عَائِشَةَ: أَنَّهَا جَاءَتْ هِيَ وَأَبَا هَا أَبُو بَكْرٍ وَأُمُّ رُومَانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَا: إِنَّا نَحِبُ أَنْ تَدْعُو لِعَائِشَةَ بِدَعْوَةٍ، وَنَحْنُ نَسْمَعُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "اللَّهُمَّ اغْفِرْ لِعَائِشَةَ بِنْتِ أَبِي بَكْرٍ الصَّدِيقِ مَغْفِرَةً وَاجِبَةً، ظَاهِرَةً، بَاطِنَةً"، فَعَجِبَ أَبُو هَا لِحُسْنِ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَهَا، فَقَالَ: "تَعْجَبَانِ! هَذِهِ دَعْوَتِي لِمَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ

[Abu Bakr bin Hafs, from `A'ishah narrated that she and her father Abu Bakr and mother Umm Rouman all of them went to Rasul-Allah (saw), her parents said: "We would love to hear from you a supplication for our daughter `A'ishah." The Prophet (saw) turned to her and said: "O Allah, grant `A'ishah daughter of Abu Bakr al-Siddiq a perfect forgiveness, from inward and outward sins." So Abu Bakr was mesmerized by the beauty of the Prophet's (saw) supplication, he (saw) said: "You both find it strange? This is my supplication to every person bearing testimony that there is no God except Allah and that I am his messenger."]

#### THAT HE LOVED TO MAKE RASUL-ALLAH (saw) HAPPY:

Sahih Muslim:

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ فَوَجَدَ النَّاسَ جُلُوسًا بِيَابِهِ لَمْ يُؤْذَنْ لِأَحَدٍ مِنْهُمْ، قَالَ: فَأَذِنَ لِأَبِي بَكْرٍ فَدَخَلَ، ثُمَّ أَقْبَلَ عُمَرُ، فَاسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ جَالِسًا حَوْلَهُ نِسَاؤُهُ وَاجِمًا سَاكِتًا، قَالَ: فَقَالَ: لَا قَوْلَ شَيْئًا أَضْحَكَ النَّبِيَّ فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ رَأَيْتَ بِنْتَ خَارِجَةَ سَأَلْتَنِي النَّفَقَةَ، فَقُمْتُ إِلَيْهَا فَوَجَّأْتُ عَنْقَهَا، فَضَحِكَ رَسُولُ اللَّهِ وَقَالَ: " هُنَّ حَوْلِي كَمَا تَرَى يَسْأَلْنِي النَّفَقَةَ "، فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجَأُ عَنْقَهَا، فَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عَنْقَهَا، كِلَاهُمَا يَقُولُ تَسْأَلَنَ رَسُولُ اللَّهِ مَا لَيْسَ عِنْدَهُ، فَقُلْنَا: وَاللَّهِ لَا تَسْأَلُ رَسُولُ اللَّهِ شَيْئًا أَبَدًا لَيْسَ عِنْدَهُ

[Abu al-Zubayr from Jabir bin `Abdullah: Abu Bakr came and sought permission to see Rasul-Allah (saw). He found people sitting at his door and none of them had been granted permission (to enter), but it was granted to Abu Bakr and he went in. Then came `Umar and he sought permission and it was granted to him; he found Rasul-Allah (saw) sad and silent, sitting with his wives around him. Upon seeing this, Abu Bakr said to himself: "I will say something which would make the Prophet (saw) laugh." So he said: "O Rasul-Allah (saw), I wish you had seen the daughter of Kharijah when she asked me for money, and I got up and hit her." Rasul-Allah (saw) laughed and said: "They are around me as you see, asking for more money." Abu Bakr then got up went to `A'ishah and hit her, and `Umar stood up before Hafsa and hit her, both saying: "You ask Rasul-Allah (saw) something which he does not possess!?" They (the daughters) said: "By Allah, we do not ask Rasul-Allah (saw) for anything he does not possess!"]

#### ABOUT HIS KNOWLEDGE AND UNDERSTANDING:

Sahih ibn Hibban:

أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَبِي مَعْشَرٍ، حَدَّثَنَا عَبْدُ اللَّهِ الْعَطَّارُ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ: " رَأَيْتُ كَأَنِّي أُعْطِيتُ عَسًا مَمْلُوءًا لَبَنًا، فَشَرِبْتُ مِنْهُ حَتَّى تَمَلَأْتُ، فَرَأَيْتُهَا تَجْرِي فِي عُرُوقِي بَيْنَ الْجِلْدِ وَاللَّحْمِ، فَفَضَلْتُ مِنْهَا فَضْلَةً، فَأَعْطَيْتُهَا أَبَا بَكْرٍ، قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا عِلْمٌ أَعْطَاكَ اللَّهُ حَتَّى إِذَا تَمَلَأْتَ مِنْهُ، فَضَلْتَ فَضْلَةً، فَأَعْطَيْتُهَا أَبَا بَكْرٍ؟ فَقَالَ: قَدْ أَصْبَحْتُمْ

[Salim bin `Abdullah from his father: Rasul-Allah (saw) said: "I saw as if I was given a jug full of milk, so I drank until I was satisfied, then I saw it run through the veins under my skin, a little remained so I gave it to Abu Bakr." They said: "O Rasul-Allah (saw), this is knowledge given to you by Allah, when you were full of it, a little remained so you offered it to Abu Bakr?" He (saw) said: "You are correct."]

Fada'il al-Sahaba li-Ahmad:

حَدَّثَنَا عَلِيُّ ، قَتْنَا قَتَيْبَةَ بْنِ سَعِيدٍ ، حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ ، عَنْ أَسْمَاءَ بِنِ الْحَكَمِ الْفَزَارِيِّ ، قَالَ : سَمِعْتُ عَلِيًّا ، يَقُولُ : إِنِّي كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي ، وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ ، وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ ، وَصَدَّقَ أَبُو بَكْرٍ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : " مَا مِنْ رَجُلٍ مُؤْمِنٍ يُذْنِبُ ذَنْبًا ، ثُمَّ يَقُومُ فَيَنْطَهَرُ فَيُحْسِنُ الطَّهْرَ ، ثُمَّ يُصَلِّي ، ثُمَّ يَسْتَغْفِرُ اللَّهَ ، إِلَّا غَفَرَ اللَّهُ لَهُ " ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ سَوْءَ أَلْ عَمْرَانَ .

[Asma' bin al-Hakam said: I heard `Ali say: When I would hear a saying from Rasul-Allah (saw), Allah would benefit me from it as much as he wills, and if a man from among his companions narrated to me I would make him swear, and if he swore to me I would believe him, and Abu Bakr had narrated to me, and Abu Bakr is truthful, he said: I heard Rasul-Allah (saw) saying: "There is not a single believing man who commits a sin, then goes and purifies himself properly, then prays, then asks Allah for forgiveness, unless Allah forgives him." Then he recited this verse: {And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins – and who can forgive sins except Allah? – and [who] do not persist in what they have done while they know.}]

Shu'ayb al-Arna'ut said "Hasan" because of Asma' and the rest are the narrators of Bukhari, in "Sahih ibn Hibban". al-Albani said Sahih, in "Sahih abu Dawud".

Al-Du'a' lil-Tabarani:

حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ صَالِحٍ، ثنا أَصْبَغُ بْنُ الْفَرَجِ، ثنا ابْنُ وَهْبٍ، عَنْ عَلِيِّ بْنِ عَبَّاسٍ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ أَبِي صَاحِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، قَالَ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ حَدِيثًا، نَفَعَنِي اللَّهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي، وَإِذَا حَدَّثَنِي غَيْرُهُ، اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ صَدَّقْتُهُ، وَحَدَّثَنِي أَبُو بَكْرٍ، وَصَدَّقَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ: " مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا، فَيَتَوَضَّأُ فَيُحْسِنُ وُضوءَهُ، ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ، إِلَّا غَفَرَ اللَّهُ لَهُ

[Rabi'ah bin Najid said: `Ali said: (And he mentioned a Hadith like the above)]

`Ali bin `Abbas is weak, Yahya bin `Uthman bin Salih is Saduq and a group of Thiqat narrated from him. The Hadith supports the one above it.

Sunan ibn Majah:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرٍ، عَنْ دَكْوَانَ الدَّمَشَقِيِّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ يَعْنِي ابْنَ زَبْرِ، حَدَّثَنِي يَحْيَى بْنُ أَبِي الْمُطَاعِ، قَالَ: سَمِعْتُ الْعَرَبِيَّ بْنَ سَارِيَةَ، يَقُولُ: قَامَ فِينَا رَسُولُ اللَّهِ ذَاتَ يَوْمٍ، فَوَعظَنَا مَوْعِظَةً بَلِيغَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقِيلَ: يَا رَسُولَ اللَّهِ، وَعَظْتَنَا مَوْعِظَةً مُودَّعٍ، فَأَعْهَدَ إِلَيْنَا بَعْدَ ذَلِكَ، فَقَالَ: " عَلَيْكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ، وَالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا، وَسَتْرُونَ مِنْ بَعْدِي اخْتِلَافًا شَدِيدًا، فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَصُوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَالْأُمُورَ الْمُحْدَثَاتِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

[Al-'Irbad bin Sariyah said: One day, Rasul-Allah (saw) stood up among us and delivered a deeply moving speech that melted our hearts and caused our eyes to overflow with tears. It was said to him: "O Rasul-Allah (saw), you have delivered a speech of farewell, so enjoin something upon us." He said: "I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. Hold on to my Sunnah, and follow the path of the rightly-guided leaders after me, hold onto them stubbornly. I warn you from newly innovated matters in religion, for every matter newly invented in the religion is misguidance."]

The rightly guided successors are those specifically mentioned by Rasul-Allah (saw) in the other authentic narrations to have ruled for the period of thirty years after his passing.

Dala'il al-Nubuwwah lil-Bayhaqi:

أَخْبَرَنَا الْقَاضِي أَبُو الْهَيْثَمِ عُبَيْدُ بْنُ خَيْمَةَ بْنِ مُحَمَّدِ بْنِ حَاتِمِ بْنِ خَيْمَةَ، حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ هَارُونَ الْفَقِيه، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبُوشَنجِيُّ، حَدَّثَنَا يُونُسُ بْنُ عَدِيٍّ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ قَيْسِ بْنِ الرَّبِيعِ، عَنْ الْأَعْرَجِ، عَنْ خَلِيفَةَ بْنِ خُصَيْنٍ، عَنْ جَدِّهِ قَيْسِ بْنِ عَاصِمٍ أَنَّهُ أَتَى رَسُولَ اللَّهِ فَأَسْلَمَ، " فَأَمَرَهُ رَسُولُ اللَّهِ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ، وَأَنْ يَقُومَ بَيْنَ يَدَيَّ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا يُعَلِّمَانِيهِ

[Qays ibn `Asim said: I came to Rasul-Allah (saw) and embraced Islam, so the Prophet (saw) ordered me to wash up with water and a bucket and that I should go to Abu Bakr and `Umar to learn from them.]

#### THAT HE USED TO ISSUE FATWA IN THE PRESENCE OF RASUL-ALLAH (saw):

Sahih al-Bukhari:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ابْنِ أَفْلَحٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ عَامَ حُنَيْنٍ فَلَمَّا التَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ فَاسْتَدْرَكَ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَيَّ فَضَمَنِي ضَمَةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي فَالْحَقْتُ عُمَرَ بْنَ الْخَطَّابِ، فَقُلْتُ: مَا بَالُ النَّاسِ، قَالَ: أَمَرَ اللَّهُ ثُمَّ إِنَّ النَّاسَ رَجَعُوا وَجَلَسَ النَّبِيُّ فَقَالَ: " مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ، ثُمَّ قَالَ: مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ، ثُمَّ قَالَ: النَّالِثَةُ مِثْلُهُ فَقُمْتُ، فَقَالَ رَسُولُ اللَّهِ: مَا لَكَ يَا أَبَا قَتَادَةَ فَاقْتَصَصْتُ عَلَيْهِ الْقِصَّةَ، فَقَالَ: رَجُلٌ صَدَقَ يَا رَسُولَ اللَّهِ وَسَلْبُهُ عِنْدِي فَأَرْضِيهِ عَنِّي، فَقَالَ: أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ لَهَا اللَّهُ إِذَا لَا يَعْمُدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ يُعْطِيكَ سَلْبَهُ، فَقَالَ النَّبِيُّ: صَدَقَ فَأَعْطَاهُ فَبِعْتُ الدَّرْعَ فَأَتَيْتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ، فَإِنَّهُ لَأَوَّلُ مَالٍ تَأْتَلُّهُ فِي الْإِسْلَامِ

[Abu Qatadah said: We set out in the company of Rasul-Allah (saw) on the day (of the battle) of Hunayn. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and came upon him from behind and hit him on the shoulder with the sword He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed `Umar bin al-Khattab and asked (him): "What is wrong with the people (fleeing)?" He replied: "This is the Will of Allah." After the people returned, the Prophet (saw) sat and said: "Anyone who has killed an enemy and has a proof of that will possess his spoils." I got up and said: "Who will be a witness for me?" and then sat down. The Prophet again said: "Anyone who has killed an enemy and has proof of that will possess his spoils." I (again) got up and said: "Who will be a witness for me?" and sat down. Then the Prophet said the same for the third time. I again got up, and Rasul-Allah (saw) said: "O abu Qatadah! What is your story?" Then I narrated the whole story to him. A man (got up and) said: "O Rasul-Allah (saw)! He speaks truth, and the spoils of that man are with me. So please compensate him on my behalf." On that Abu Bakr al-Siddiq said: "No, by Allah, Rasul-Allah (saw) will not agree to give you the spoils gained by one of Allah's Lions who fights on the behalf of Allah and His Prophet." The Prophet (saw) said: "Abu Bakr has spoken the truth." So, Rasul-Allah (saw) gave the spoils to me. I sold that armor (i.e. the spoils) and with its price I bought a garden at bani Salimah, and this was my first property which I gained after my conversion to Islam.]

**THAT ALLAH ORDERED HIS APOSTLE (saw) TO CONSULT ABU BAKR (ra):**

Mustadrak al-Hakim:

أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَحْمَدَ الْبَغْدَادِيُّ، ثنا يَحْيَى بْنُ أَيُّوبَ الْعَلَاةُ بِمِصْرَ، ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَنَّ أَبَا سَفْيَانَ بْنَ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فِي قَوْلِهِ: وَشَاوَرَهُمْ فِي الْأَمْرِ قَالَ: أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا

[`Amro ibn Dinar, from ibn `Abbas regarding Allah's saying {And consult them in the matter} He said: "Abu Bakr and `Umar may Allah be pleased with them."]

Musnad Ahmad:

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ ابْنِ غَنَمٍ، أَنَّ النَّبِيَّ قَالَ لِأَبِي بَكْرٍ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا: "لَوْ اجْتَمَعْتُمَا فِي مَشُورَةٍ مَا خَالَفْتُكُمَا

[Shahr bin Hawshab, from ibn Ghanam that the Prophet (saw) said to Abu Bakr and `Umar: "If you both agree upon one thing after consultation I would not oppose you."]

Shahr is truthful(Saduq) but makes a lot of mistakes and isn't much.

Al-Tarikh al-Kabir lil-Bukhari:

قَالَ لِي يَحْيَى بْنُ مُوسَى، قَالَ: ثنا هُشَيْمُ بْنُ أَبِي سَاسَانَ، حَدَّثَنِي ثَلَيْدُ بْنُ سُلَيْمَانَ، عَنْ دَاوُدَ أَبِي الْجَعْفَابِ، عَنْ عَطِيَّةِ الْعُوفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ النَّبِيُّ: "إِنَّ لِكُلِّ نَبِيٍّ وَزِيرَيْنِ مِنْ أَهْلِ السَّمَاءِ وَوَزِيرَيْنِ مِنْ أَهْلِ الْأَرْضِ، وَإِنَّ وَزِيرَيَّ مِنْ أَهْلِ السَّمَاءِ جِبْرِيلُ وَمِيكَائِيلُ، وَإِنَّ وَزِيرَيَّ مِنْ أَهْلِ الْأَرْضِ أَبُو بَكْرٍ وَعُمَرُ

[`Atiyyah al-`Awfi, from abu Sa'id al-Khudari: The Prophet (saw) said: "Every prophet had two advisers in the sky and two from the people of the earth, and my advisers in the sky are Jibril and Mika'il as for those on earth they are Abu Bakr and `Umar."]

Talid bin Sulayman, Dawud bin abi al-Jahhaf and `Atiyyah are all Shi'ee narrators.

Sahih ibn Hibban:

أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ قُتَيْبَةَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَوَّكِلِ بْنِ أَبِي السَّرِيِّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ الْمُسَوَّرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ بْنِ الْحَكَمِ، يَصْدُقُ كُلُّ وَاحِدٍ مِنْهُمَا حَدِيثَهُ صَاحِبِهِ، قَالَا: خَرَجَ النَّبِيُّ رَمَنَ الْحُدَيْبِيَّةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قُلِدَ رَسُولُ اللَّهِ وَأَشْعَرَ، ثُمَّ أَحْرَمَ بِالْعُمْرَةِ وَبَعَثَ بَيْنَ يَدَيْهِ عَيْنًا لَهُ رَجُلًا مِنْ خَزَاةٍ يَجِبُهُ بَخْبَرٍ فُرَيْشٍ، وَسَارَ رَسُولُ اللَّهِ حَتَّى إِذَا كَانَ بِغَدِيرِ الْأَشْطَاطِ قَرِيبًا مِنْ عُسْفَانَ، أَتَاهُ عَيْنُهُ الْخَزَاعِيُّ، فَقَالَ: إِنِّي تَرَكْتُ كَعْبَ بْنَ لُؤَيٍّ، وَعَامِرَ بْنَ لُؤَيٍّ قَدْ جَمَعُوا لَكَ الْأَحَابِيشَ، وَجَمَعُوا لَكَ جُمُوعًا كَثِيرَةً وَهُمْ مُقَاتِلُونَكَ وَصَادُونَكَ عَنِ النَّبِيِّ الْحَرَامِ، فَقَالَ النَّبِيُّ: "أَشِيرُوا عَلَيَّ، أَتَرَوْنَ أَنْ نَمِيلَ إِلَى ذَرَارِيٍّ هَؤُلَاءِ الَّذِينَ أَعَانُوهُمْ فَنُصِيبُهُمْ، فَإِنْ قَعَدُوا، قَعَدُوا مَوْتُورِينَ مَحْزُونِينَ، وَإِنْ نَجَّوْا يَكُونُوا عُنُقًا قَطَعَهَا اللَّهُ، أَمْ تَرَوْنَ أَنْ نَوْمَ النَّبِيِّ، فَمَنْ صَدَّنَا عَنْهُ قَاتَلَنَاهُ؟"، فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ يَا نَبِيَّ اللَّهِ، إِنَّمَا جِئْنَا مُعْتَمِرِينَ وَلَمْ نَجِئْ لِقِتَالِ أَحَدٍ، وَلَكِنْ مِنْ حَالٍ بَيْنَنَا وَبَيْنَ النَّبِيِّ قَاتَلَنَاهُ، فَقَالَ النَّبِيُّ: فَرُوحُوا إِذَا، قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ، وَكَانَ أَبُو هُرَيْرَةَ، يَقُولُ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مُشَاوَرَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ

[Al-Miswar and Marwan both narrated: The Prophet (saw) went out in Hdaybiyah with more than a hundred of his companions until they reached Dhi al-Hulayfah where he (saw) began preparations and did Ihram for `Umrah. Before he (saw) went, he sent a man from Khuza'ah to check the situation of



Quraysh, then the Prophet (saw) walked towards Ghadir-ul-Ashtat near `Asfan where he met up with this Khuza`i man who told him: "I left behind Ka`b and `Amir sons of Lu`ay who gathered some Ethiopian (slaves) and a group of men and they plan on stopping you from reaching the sacred house." The Prophet (saw) said (to his companions): "Give me your opinion, O people! Do you think we should capture the families and offspring of those who seek to prevent us from reaching the House, this way if they remain where they have gathered, they do so in grief, fatigued and depressed. If they leave to save their families, it would be a neck that Allah the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them?" So Abu Bakr said: "Allah and his Messenger know best O Rasul-Allah (saw); We only came to perform `Umrah, we did not come to pick a fight with anyone. However, anyone who tries to prevent us from reaching the House, we will fight him." After hearing this, the Prophet (saw) said: "Go forth then." Al-Zuhri reported that Abu Hurayrah used to say: "I have not seen anyone who consulted with his companions as much as Rasul-Allah (saw)."]

Mustadrak al-Hakim:

حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ، ثنا مُحَمَّدُ بْنُ زَكَرِيَّا، ثنا ابْنُ عَائِشَةَ، حَدَّثَنِي أَبِي، عَنْ عَمِّهِ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: " كَانَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَكَانَ الْوَزِيرِ، فَكَانَ يُشَاوِرُهُ فِي جَمِيعِ أُمُورِهِ، وَكَانَ ثَانِيَةً فِي الْإِسْلَامِ، وَكَانَ ثَانِيَةً فِي الْغَارِ، وَكَانَ ثَانِيَةً فِي الْعَرِيشِ يَوْمَ بَدْرٍ، وَكَانَ ثَانِيَةً فِي الْقَبْرِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يُقَدِّمُ عَلَيْهِ أَحَدًا

[Sa`id said: Abu Bakr al-Siddiq was in the position of adviser to Rasul-Allah (saw), he consulted him in all his affairs, and he was the first man to embrace Islam after him, and he was the first man to enter the cave alongside him, and he was the one to stand with him in al-`Arish during Badr, and he was the first to be buried next to him, Rasul-Allah (saw) never used to prefer any man over him.]

#### THAT HE HAD A GIFT WHEN IT CAME TO INTERPRETING DREAMS:

Mustadrak al-Hakim:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَقَّانَ الْعَامِرِيُّ، ثنا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، قَالَ: " إِنِّي رَأَيْتُ فِي الْمَنَامِ غَنَمًا سَوْدَاءَ، يَتَّبِعُهَا غَنَمٌ غَرَّ، يَا أَبَا بَكْرٍ، اعْبُرْهَا، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، هِيَ الْعَرَبُ تَتَّبِعُكَ، ثُمَّ تَتَّبِعُهَا الْعَجَمُ حَتَّى تَعْمُرَهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: هَكَذَا عَبَّرَهَا الْمَلَكُ بِسَحَرٍ

[Abi Ayyub al-Ansari said: From the Prophet (saw): "I saw in a dream black sheep followed by white ones. O Abu Bakr, interpret this one." So Abu Bakr said: "O Rasul-Allah (saw), they are the Arabs who will follow you, then the `Ajam(non-Arabs) will follow and engulf them (because of their large number)." The Prophet (saw) said: "The angel interpreted it similarly during the time of Sahar."]

Musnad al-Hamidi:

حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ، فَلَمَّا كَانَ فِي آخِرِ زَمَانٍ سُفْيَانُ أَتَيْتُ فِيهِ ابْنَ عَبَّاسٍ، قَالَ: " أَتَى النَّبِيَّ رَجُلٌ مُنْصَرَفُهُ مِنْ أَحَدٍ، فَقَالَ: يَا رَسُولَ اللَّهِ ! إِنِّي رَأَيْتُ ظِلَّةً تَنْطَفِئُ سَمْنًا وَعَسَلًا وَرَأَيْتُ النَّاسَ يَنْكَفُّونَ مِنْهُ، فَالْمُسْتَكْبِرُ مِنْهُ وَالْمُسْتَقِلُّ، وَرَأَيْتُ سَبَبًا وَاصِلًا إِلَى السَّمَاءِ أَخَذَتْ بِهِ، فَأَعْلَاكَ اللَّهُ ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلَا، ثُمَّ آخَرُ مِنْ بَعْدِهِ فَعَلَا، ثُمَّ آخَرُ مِنْ بَعْدِهِ فَقَطَعَ بِهِ، ثُمَّ وَصَلَ لَهُ فَعَلَا، فَقَالَ

أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! دَعْنِي أَعْبُرْهَا، قَالَ: اعْبُرْهَا، قَالَ: أَمَّا الظُّلَّةُ فَإِلَاسْلَامٌ، وَأَمَّا يَنْطَفُ سَمْنَا وَعَسَلَا وَالنَّاسُ يَنْكَفُونَ مِنْهُ، فَهُوَ الْقُرْآنُ وَحَلَاوَتُهُ وَلِينُهُ، فَالْمُسْتَكْبِرُ مِنْهُ وَالْمُسْتَقِيلُ، وَأَمَّا السَّبَبُ الْوَاصِلُ إِلَى السَّمَاءِ فَهُوَ مَا أَنْتَ عَلَيْهِ مِنَ الْحَقِّ أَخَذْتَ بِهِ، فَأَعْلَاكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ آخَرُ مِنْ بَعْدِهِ فَيَعْلُو، ثُمَّ آخَرُ مِنْ بَعْدِهِ، فَيَنْقَطِعُ بِهِ ثُمَّ يُوصَلُ لَهُ فَيَعْلُو يَا رَسُولَ اللَّهِ! أَصَبْتُ؟ قَالَ: أَصَبْتُ بَعْضًا وَأَخْطَأْتُ بَعْضَهَا، قَالَ: أَقْسَمْتُ يَا رَسُولَ اللَّهِ، قَالَ: لَا تَقْسِمُ يَا أَبَا بَكْرٍ

[Ibn `Abbas said: When the Prophet (saw) was leaving Uhud he was approached by a man, he said: "O Rasul-Allah (saw)! In my dream I saw a cloud giving shade, from which drops of ghee and honey were falling, and I saw people collecting them in the palms of their hands, some gathering a lot and some a little. And I saw a rope reaching up into heaven, and I saw you take hold of it and rise with it. Then another man took hold of it after you rose with it, then another man took hold of it after him and rose with it. Then a man took hold of it after him and it broke, then it was reconnected and he rose with it." Abu Bakr said: "O Rasul-Allah (saw), let me interpret it!" He said: "You may do so." Abu Bakr said: "As for the cloud giving shade, it is Islam, and the drops of honey and ghee that fall from it (represent) the Qur'an with its sweetness and softness. As for the people collecting that in their palms, some learn a lot of the Qur'an and some learn a little. As for the rope reaching up into heaven, it is the truth that you are following; you took hold of it and rose with it, then another man will take hold of it after you and rise with you, then another, who will rise with it, then another, but it will break and then be reconnected, then he will rise with it." He said: "Am I right O Rasul-Allah (saw)?" He (saw) said: "You have got some of it right and some of it wrong." Abu Bakr said: "I adjure you O Messenger of Allah, tell me what I got right and what I got wrong." The Prophet (saw) said: "Do not swear, O Abu Bakr."]

This is a narration pointing to the Khilafah of Abu Bakr and `Umar then finally `Uthman and the tragedy that happened in his days was referred to as the rope being cut then reconnected. As we notice Rasul-Allah (saw) never interpreted this dream even when Abu Bakr asked him, it is because he never wished to directly appoint a successor.

Musnad al-Hamidi:

حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ قَالَ: "رَأَيْتُنِي الْبَارِحَةَ كَأَنَّ رَجُلًا أَلْقَمَنِي كُنْةً تَمُرٌ، فَعَجَمْتُهَا، فَوَجَدْتُ فِيهَا نَوَاةً، فَادْنَيْتَنِي فَلَقِطْتُهَا، ثُمَّ أَلْقَمَنِي كُنْةً، فَمِثْلُ ذَلِكَ، ثُمَّ أُخْرَى، فَمِثْلُ ذَلِكَ، فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ، دَعْنِي أَعْبُرْهَا، قَالَ: اعْبُرْهَا، قَالَ: هُوَ الْجَيْشُ الَّذِي بَعَثْتَ يُسْلِمُهُمُ اللَّهُ، وَيُعْظِمُهُمُ اللَّهُ، ثُمَّ يَلْقَوْنَ رَجُلًا، فَيُنْشِدُهُمْ دِمَّتَكَ، فَيَدْعُوْنَهُ، ثُمَّ يَلْقَوْنَ آخَرَ، فَيُنْشِدُهُمْ دِمَّتَكَ، فَيَدْعُوْنَهُ، ثُمَّ يَلْقَوْنَ آخَرَ، فَيُنْشِدُهُمْ دِمَّتَكَ، فَيَدْعُوْنَهُ، فَقَالَ النَّبِيُّ: كَذَلِكَ قَالَ الْمَلَكُ يَا أَبَا بَكْرٍ

[Al-Sha`bi from Jabir bin `Abdillah, that Rasul-Allah (saw) said: I saw yesterday (in a dream) as if a man gave me a portion of dates which he mashed together, so I ate from it but I got a seed and it hurt me so I spat it out, then he did it again and I got another seed, and then another." Abu Bakr said: "Let me interpret your dream O Rasul-Allah (saw)." He (saw) said: "Go ahead." He said: "The army you sent, Allah will keep them safe and reward them with war-booty, then they meet a man who asks for your protection so they leave him be, then another and they leave him and then a third man so they do the same." He (saw) said: "The angel told me the same thing."]

**THAT HE IS THE KEEPER OF RASUL-ALLAH'S (saw) SECRETS:**

Musnad al-Bazzar:

نا سلمة بن شبيب، قال: أنا عبد الرزاق، قال: أخبرنا معمر، عن الزهري، عن سالم، عن ابن عمر، عن عمر وحَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ، قَالَ: نا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ: نا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ أَبَاهُ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ: " لَمَّا تَأَيَّمْتُ حَفْصَةَ مِنْ خُنَيْسِ بْنِ حَذَافَةَ السَّهْمِيِّ مِنْ أَصْحَابِ النَّبِيِّ قَدْ شَهِدَ بَدْرًا فَتَوَفَّي بِالْمَدِينَةِ، قَالَ عُمَرُ: فَلَقِيْتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قَالَ: سَأَنْظُرُ فِي أَمْرِي فَلَبِثْتُ لَيْالِي، ثُمَّ لَفَيْتُ فَقَالَ: إِنِّي لَا أُرِيدُ أَنْتَزُوجَ فِي يَوْمِي هَذَا، فَلَقِيْتُ أَبَا بَكْرٍ، فَقُلْتُ لَهُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَّتْ أَبُو بَكْرٍ فَلَمْ يُرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدُ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيْالِي ثُمَّ خَطَبَهَا إِلَيَّ رَسُولُ اللَّهِ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقَيْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا؟ قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ عَلَيَّ إِلَّا أَنِّي قَدْ كُنْتُ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ قَدْ ذَكَرَ حَفْصَةَ، فَلَمْ أَكُنْ لِأَفْشِي سِرَّ رَسُولِ اللَّهِ وَلَوْ تَرَكَهَا قَبْلُهَا أَوْ نَكَحْتُهَا

[Abdullah ibn `Umar from his father, that he said: Hafsa (his daughter) was widowed when her husband Khanays bin Hudhafah al-Sahmi, who was a companion who witnessed Badr then died in Madinah. I met `Uthman after this and presented Hafsa to him as wife, so he said to me: "Let me think about this." So I waited for several nights, then I met him and he said: "I do not wish to marry at this time." After that I met Abu Bakr and said to him: "If you wish I can marry you to my daughter Hafsa?" But Abu Bakr remained silent and never gave an answer which made me displeased with him more than `Uthman. After several nights the Prophet (saw) asked for her hand so I married her to him, and I met Abu Bakr who told me: "I suppose you were angry at me when you presented Hafsa and I never got back to you?" I said: "Yes." He said: "The only reason I refrained from answering, is because I had known that Rasul-Allah (saw) mentioned her, I could never reveal the secret of Rasul-Allah (saw) and if he had left her I would have accepted."]

Obviously he never announced the secret, this was the prophetic teaching and discipline that he acquired from his beloved teacher (saw), unlike our days, where the biggest of military and political secrets are leaked all over the media. We find that the blessed generation of Rasul-Allah's (saw) soldiers were aware of even the smallest social matters he mentions; they would guard them from even the closest of people let alone spilling them into the hands of enemies.

#### THAT RASUL-ALLAH (saw) NEVER SAW ANY SIGNS OF PRIDE FROM HIM:

Sahih al-Bukhari:

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ: " مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ "، فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقَائِي تَوْبِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ: " إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خِيَلَاءَ "، قَالَ مُوسَى: فَقُلْتُ لِسَالِمٍ: أَذَكَرَ عَبْدُ اللَّهِ مَنْ جَرَّ إِزَارَهُ، قَالَ: لَمْ أَسْمَعْهُ ذَكَرَ إِلَّا ثَوْبَهُ

[Salim, that ibn `Umar reported: The Prophet (saw) said: "Whoever allows his lower garment to drag out of vanity will find that Allah will not look at him on the Day of Resurrection." On this Abu Bakr submitted: "O Rasul-Allah (saw)! My lower garment keeps sliding down though I take care to pull it and wrap it." Rasul-Allah (saw) said: "You are not of those who do it out of vanity."]

In another narration, from the Hadith of Zayd ibn Aslam from ibn `Umar, we read it with an authentic addition in Juz' ibn Tahir:

حَدَّثَنَا مُوسَى بْنُ هَارُونَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: " إِنَّ الَّذِي يَجُرُّ ثَوْبَهُ مِنَ الْخِيَلَاءِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ "، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ ثِيَابِي يَسْتَرْخِي أحيانًا وَلَا نَعْلَمُ بِهِ، فَقَالَ رَسُولُ اللَّهِ: " يَا أَبَا بَكْرٍ إِنَّكَ لَا تَفْعَلُ ذَلِكَ خِيَلَاءً "، فَقَالَ الْقَوْمُ: هُنَيْئًا لَكَ يَا أَبَا بَكْرٍ

[Ibn Aslam from ibn `Umar: Abu Bakr said: "O Rasul-Allah (saw), sometimes my lower garment slips down and I do not notice?" He (saw) replied: "O Aba Bakr, you do not do it out of vanity." So the folks said: "Congratulations O Aba Bakr!"]

Congratulating him for Rasul-Allah's (saw) testimony of his faith and purity of his intentions.

#### THAT ABU BAKR IS OF THE IMPORTANCE OF HEARING AND VISION IN ISLAM:

Sharh Usoul I'tiqad Ahlul-Sunnah li-Lalika'i:

أَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْفَارِسِيُّ، وَعَبْدُ الْوَاحِدِ بْنُ مُحَمَّدٍ، قَالَا: أَنَا مُحَمَّدُ بْنُ مَخْلَدٍ، قَالَ: نَا أَبُو يَعْلَى زَكَرِيَّا بْنُ يَحْيَى السَّلَاجِيُّ، قَالَ: نَا الْحَكَمُ بْنُ مَرْوَانَ، قَالَ: نَا الْحَسَنُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ: " أَبُو بَكْرٍ وَعُمَرُ مِنْ هَذَا الدِّينِ كَمَنْزِلَةِ السَّمْعِ وَالْبَصَرِ مِنَ الرَّأْسِ

[`Abdullah bin Muhammad bin `Aqil bin abi Talib, from Jabir ibn `Abdullah: Rasul-Allah (saw) said: "Abu Bakr and `Umar in this religion are of the importance of sight and hearing in the head."]

The researcher of Fada'il al-Siddiq lil-`Ushari, `Amro `Abdul-Mun'im graded this narration as "Hasan" because of `Abdullah ibn Muhammad ibn `Aqil bin abi Talib, his mother is Zaynab al-Sughra the daughter of Caliph `Ali. Al-Albani also graded "Hasan" for the same reason in al-Silsilah al-Sahihah.

Jami'-ul-Tirmidhi:

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُطَّلِبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، أَنَّ رَسُولَ اللَّهِ رَأَى أَبَا بَكْرٍ وَعُمَرَ، فَقَالَ: " هَذَانِ السَّمْعُ وَالْبَصَرُ

[`Abdullah bin Hantab said that Rasul-Allah (saw) saw Aba Bakr and `Umar so he said: "These two are the sight and the hearing."]

`Abdullah ibn Hantab is a Sahabi as affirmed by ibn `Abdul-Barr and al-Albani as well as most scholars.

Also with this chain from Mu`jam al-Sahabah li-ibn Qani`:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَا: نَا عَلِيُّ بْنُ مُسْلِمٍ، نَا ابْنُ أَبِي فُدَيْكٍ، قَالَ: حَدَّثَنِي غَيْرُ وَاحِدٍ، مِنْهُمْ عُمَرُ بْنُ أَبِي عُمَرَ، وَ عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُطَّلِبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ فَذَكَرَهُ

We see here that ibn abi Fudayk narrated it from `Abdul-`Aziz through others unlike the Hadith of Qutaybah in al-Tirmidhi.

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ، قَتْنَا الْحَكَمُ بْنُ مَرْوَانَ، قَتْنَا فُرَاتُ بْنُ السَّائِبِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ أَرَادَ أَنْ يَبْعَثَ رَجُلًا فِي حَاجَةٍ، وَ أَبُو بَكْرٍ عَنْ يَمِينِهِ، وَعُمَرُ عَنْ يَسَارِهِ، فَقَالَ عَلِيُّ: أَلَا تَبْعَثُ هَذَيْنِ؟ فَقَالَ: " كَيْفَ أَبْعَثُهُمَا وَهُمَا مِنَ الدِّينِ كَمَنْزِلَةِ السَّمْعِ وَالْبَصَرِ مِنَ الرَّأْسِ؟

[Maymoun bin Mihran from ibn `Umar: That the Prophet (saw) wished to dispatch someone to carry out an errand. To the right of Rasul-Allah (saw) was Abu Bakr and to his left was `Umar, so `Ali said: "Why not send these two?" He replied: "How could I send them when they are of the religion as sight and vision are from the head?"]

We see that Rasul-Allah (saw) preserved for Abu Bakr and `Umar thier special status and often prioritized them. The least that one could say was that these two were distinguished among the believers who accompanied Rasul-Allah (saw).

Jami`-ul-Tirmidhi:

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا الْحَكَمُ بْنُ عَطِيَّةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ " كَانَ يَخْرُجُ عَلَى أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَهُمْ جُلُوسٌ فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ، فَلَا يَرْفَعُ إِلَيْهِ أَحَدٌ مِنْهُمْ بَصَرَهُ إِلَّا أَبُو بَكْرٍ وَعُمَرُ، فَإِنَّهُمَا كَانَا يَنْظُرَانِ إِلَيْهِ وَيَنْظُرُ إِلَيْهِمَا، وَيَنْبَسِمَانِ إِلَيْهِ وَيَنْبَسِمُ إِلَيْهِمَا

[Thabit, from Anas, that Rasul-Allah (saw) used to come to his companions from the Mouhajiroun and the Ansar while they all sat, among them are Abu Bakr and `Umar, so none would raise their heads towards him (saw) except Abu Bakr and `Umar, they used to look at him and he would look at them, and they would smile to each other.]

#### THAT RASUL-ALLAH (saw) LIKENED HIM TO THE PROPHETS AND ANGELS:

Fada'il al-Sahabah li-Ahmad:

قَتْنَا أَبُو مُعَاوِيَةَ، قَتْنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مَرْة، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا كَانَ يَوْمَ بَدْرٍ، قَالَ رَسُولُ اللَّهِ: " مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسْرَى؟ "، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَوْمُكَ وَأَهْلُكَ اسْتَبَقْتَهُمْ وَاسْتَبَقْتَهُمْ لَعَلَّ اللَّهَ أَنْ يَنْتَوِبَ عَلَيْهِمْ، فَدَخَلَ رَسُولُ اللَّهِ وَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، فَقَالَ: فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ فَقَالَ: " مَثَلُكَ يَا أَبَا بَكْرٍ كَمَثَلِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ، وَمَثَلُكَ يَا أَبَا بَكْرٍ كَمَثَلِ عِيسَى، قَالَ: إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

[Ibn Mas'oud said: On the day of Badr, Rasul-Allah (saw) said: "What shall we do with these prisoners?" Abu Bakr said: "O Rasul-Allah (saw), they are your tribe(Quraysh) and your relatives, keep them and ask them to repent maybe Allah will forgive them." Rasul-Allah (saw) then left without a final decision, then he came out again and said: "Your example O Aba Bakr is like that of Ibrahim (as), Ibrahim said: {Whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful}. Your example O Aba Bakr is also that of `Isa (as), `Isa said: {If Thou punish them, lo! they are Thy slaves, and if Thou forgive them, Lo! Thou, only Thou, art the Mighty, the Wise.}"]

Many of the Imams of Hadith authenticated what abi `Ubaydah narrated from his father ibn Mas'oud.

Musannaf ibn abi Shaybah:

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، قَالَ: حَدَّثَنَا سَالِمُ بْنُ أَبِي الْجَعْدِ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، قَالَ: خَرَجَ رَسُولُ اللَّهِ مِنْ بَعْضِ حَجَرِهِ، فَجَلَسَ عِنْدَ بَابِهَا، وَكَانَ إِذَا جَلَسَ وَحْدَهُ لَمْ يَأْتِهِ أَحَدٌ حَتَّى يَدْعُوهُ، قَالَ: " ادْعُ لِي أَبَا بَكْرٍ "، قَالَ: فَجَاءَ فَجَلَسَ بَيْنَ يَدَيْهِ، فَتَنَاجَاهُ طَوِيلًا، ثُمَّ أَمَرَهُ فَجَلَسَ عَنْ يَمِينِهِ أَوْ عَنْ يَسَارِهِ ثُمَّ قَالَ: " ادْعُ لِي عُمَرُ "، فَجَاءَ فَجَلَسَ مَجْلِسَ أَبِي بَكْرٍ، فَتَنَاجَاهُ طَوِيلًا، فَرَفَعَ عُمَرُ صَوْتَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، هُمْ رَأْسُ الْكُفْرِ، هُمُ الَّذِينَ زَعَمُوا أَنَّكَ سَاحِرٌ، وَأَنَّكَ كَاهِنٌ، وَأَنَّكَ كَذَّابٌ، وَأَنَّكَ مُفْتَرٍ. وَلَمْ يَدْعُ شَيْئًا مِمَّا كَانَ أَهْلُ مَكَّةَ يَقُولُونَهُ إِلَّا ذَكَرَهُ، فَأَمَرَهُ أَنْ يَجْلِسَ مِنَ الْجَانِبِ الْآخَرِ، فَجَلَسَ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ يَسَارِهِ، ثُمَّ دَعَا النَّاسَ فَقَالَ: " أَلَا أُحَدِّثُكُمْ بِمَثَلِ

صَاحِبَيْكُمْ هَذَيْنِ؟ " قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ، فَأَقْبَلَ بِوَجْهِهِ إِلَى أَبِي بَكْرٍ، فَقَالَ: " إِنَّ إِبْرَاهِيمَ كَانَ أَلَّيْنِ فِي اللَّهِ مِنَ الدُّهْنِ بِاللَّيْنِ "، ثُمَّ أَقْبَلَ عَلَى عُمَرَ فَقَالَ: " إِنَّ نُوحًا كَانَ أَشَدَّ فِي اللَّهِ مِنَ الْحَجَرِ، وَإِنَّ الْأَمْرَ أَمْرُ عُمَرَ، فَتَجَهَّزُوا "، فَقَامُوا فَتَبِعُوا أَبَا بَكْرٍ، فَقَالُوا: يَا أَبَا بَكْرٍ، إِنَّا كَرِهْنَا أَنْ نُسَآلَ عُمَرَ مَا هَذَا الَّذِي نَاجَاكَ بِهِ رَسُولُ اللَّهِ قَالَ: قَالَ لِي: " كَيْفَ تَأْمُرُونِي فِي غَزْوَةِ مَكَّةَ ؟ " قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هُمْ قَوْمُكَ. قَالَ: حَتَّى رَأَيْتُ أَنَّهُ سَيُطِيعُنِي، قَالَ: ثُمَّ دَعَا عُمَرَ، فَقَالَ عُمَرُ: إِنَّهُمْ رَأْسُ الْكُفْرِ. حَتَّى ذَكَرَ كُلَّ سُوءٍ كَانُوا يَذْكُرُونَهُ، وَإِنَّمَا اللَّهُ لَا تَذُلُّ الْعَرَبُ حَتَّى يَبْذُلَ أَهْلُ مَكَّةَ، فَأَمَرَكُمْ بِالْجِهَادِ وَلِتَغْزُوا مَكَّةَ

[Muhammad bin al-Hanafiyah said: Rasul-Allah (saw) left his house and sat near its door, and whenever he did this he always liked to remain alone unless he calls on someone, so he said: "Call on Abu Bakr for me." And he came and sat in front of him and he discussed something with him for a very long time, then he ordered him to sit on his right side, then he called: "Bring `Umar for me." So `Umar came and sat in the same location as Abu Bakr and discussed something with him for a long time, `Umar then said in a loud voice: "O Rasul-Allah (saw), they are the heads of Kufr! They claimed you were a magician, a liar!" And he left nothing from what the people of Makkah said unless he mentioned it, so he (saw) ordered him to sit on the other side, one to his left and the other to his right. Rasul-Allah (saw) called for the people and told them: "Should I tell you the example of your two companions?" They answered: "Yes." Rasul-Allah (saw) turned his face towards Abu Bakr saying: "Ibrahim (as) was as lenient and soft in Allah's religion as the cream on the surface of yogurt." Rasul-Allah (saw) then turned towards `Umar saying: "Nuh (as) was as strong in Allah's religion as a rock, and this matter shall be carried out as `Umar wished so prepare yourselves." The people got up and followed Abu Bakr asking: "O Abu Bakr, we hated to ask `Umar about what you two discussed." Abu Bakr replied: "Rasul-Allah (saw) asked us to advise him on how to proceed in opening Makkah." I said: "O Rasul-Allah (saw), they are your people." Until he was about to listen to me but `Umar said they were heads of Kufr and reminded him of every bad deed, by Allah the Arabs shall not submit until the people of Makkah submit, this is why Rasul-Allah (saw) ordered you to prepare to fight and open Makkah.]

Authentic to Muhammad ibn `Ali ibn abi Talib, as for Salim bin Rafi` his Tadlis is of the second level according to al-Dhahabi so his Hadith is accepted.

Al-Sunnah li-ibn abi `Asim:

ثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، ثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو، ثَنَا رِيَّاحٌ، عَنْ سَعِيدِ بْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ قَالَ لِأَبِي بَكْرٍ وَعُمَرَ: " أَلَا أُخْبِرُكُمْ بِمِثْلِكُمَا فِي الْمَلَائِكَةِ وَمِثْلِكُمَا فِي الْأَنْبِيَاءِ، أَمَّا مِثْلُكَ أَنْتَ يَا أَبَا بَكْرٍ فِي الْمَلَائِكَةِ كَمِثْلِ مِيكَائِيلَ يَنْزِلُ بِالرَّحْمَةِ، وَمِثْلُكَ فِي الْأَنْبِيَاءِ كَمِثْلِ إِبْرَاهِيمَ إِذْ كَذَّبَهُ قَوْمُهُ وَصَنَعُوا مَا صَنَعُوا، فَقَالَ: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي، وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

[Sa'id bin Jubayr, from ibn `Abbas, he said: The Prophet (saw) told Abu Bakr and `Umar: "Do I not tell you of your example among prophets and angels?" He said: "Your example O Abu Bakr among the angels is like that of Mika'il who descends with mercy, and your example among the prophets is like that of Ibrahim when his people accused him of lies and did what they did, so he answered them saying: {Whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful}."]

Riyah ibn abi Ma'rouf is Saduq with mistakes according to ibn Hajar, Daraqutni said: "La Ba'sa Bihi", as for Sa'id he was mentioned by ibn Hibban in al-Thiqat and he said: "Errs and opposes (the trusted ones)."

## THAT HE IS THE BEST MAN THAT EVER WALKED UNDER THE RISING OR SETTING SUN AFTER THE PROPHETS:

Sharh Madhahib Ahlul-Sunnah li-ibn Shahin:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، ثنا مُحَمَّدُ بْنُ مُصَفًّى، ثنا بَقِيَّةُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: رَأَى النَّبِيُّ أَمْشِيَ بَيْنَ يَدَيْ أَبِي بَكْرٍ، قَالَ: " يَا أَبَا الدَّرْدَاءِ، أَمْشِي بَيْنَ يَدَيْ مَنْ هُوَ خَيْرٌ مِنْكَ؟ إِنَّ أَبَا بَكْرٍ خَيْرٌ مَنْ طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ غَرَبَتْ ". وَقَدْ حَدَّثَ بِهِذَا ابْنُ مُصَفًّى مَرَّةً أُخْرَى، فَأَدْخَلَ بَيْنَ بَقِيَّةٍ وَابْنِ جُرَيْجٍ هِشَامَ بْنَ عُبَيْدِ اللَّهِ، وَقَدْ حَدَّثَ عَطَاءُ بْنُ أَبِي رِبَاحٍ، عَنْ أَبِي الدَّرْدَاءِ. وَرَوَاهُ عَنْ ابْنِ جُرَيْجٍ جَمَاعَةٌ، وَهُوَ حَدِيثٌ غَرِيبٌ. تَفَرَّدَ أَبُو بَكْرٍ بِهَذِهِ الْفَضِيلَةِ لَمْ يَشْرُكْهُ فِيهَا أَحَدٌ

[Ibn Jurayj, from `Ata' from abu al-Darda', he said: The Prophet (saw) saw me walking in front of Abu Bakr, so he said: "O Aba al-Darda', do you walk in front of one who is better than you? Abu Bakr is the best man that the sun has ever set or risen on."]

The Tadlis of Baqiyyah weakens it, as for ibn Jurayj he himself said that he does not make Tadlis from his teacher `Ata', he was his close student, his companion and knew his Hadith by heart.

Al-Juz' al-Tasi' min al-Fawa'id al-Muntaqah:

حَدَّثَنَا عَبْدُ اللَّهِ، قُتْنَا وَهَبُ بْنُ بَقِيَّةٍ الْوَاسِطِيُّ، أَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: رَأَى النَّبِيُّ أَمْشِيَ أَمَامَ أَبِي بَكْرٍ، فَقَالَ: " يَا أَبَا الدَّرْدَاءِ، أَمْشِي أَمَامَ مَنْ هُوَ خَيْرٌ مِنْكَ فِي الدُّنْيَا وَالْآخِرَةِ؟ مَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ عَلَى أَحَدٍ بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ أَفْضَلَ مِنْ أَبِي بَكْرٍ

[`Ata' from abu al-Darda': The Prophet (saw) saw me walking in front of Abu Bakr so he said: "O abal-Darda', you walk in front of a one who is better than you in this life and in the after-life? The sun has never risen nor set on anyone after the Prophets and Messengers better than Abi Bakr."]

`Abdullah bin Sufiyan al-Wasiti weakens it, they said "La Yutaba `ala Hadithihi".

Also reported in Amali ibn Bishran with this chain:

أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الشَّافِعِيُّ، ثنا الْقَاسِمُ بْنُ أَحْمَدَ الْخَطَّابِيُّ، ثنا هُوْدَةُ بْنُ خَلِيفَةَ، ثنا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: رَأَى النَّبِيُّ وَأَنَا أَمْشِي أَمَامَ أَبِي بَكْرٍ الصَّدِّيقِ رَضِيَ اللَّهُ عَنْهُ وَقَالَ: " يَا أَبَا الدَّرْدَاءِ ! أَمْشِي أَمَامَ مَنْ هُوَ خَيْرٌ مِنْكَ فِي الدُّنْيَا وَالْآخِرَةِ؟ مَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى أَحَدٍ بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ أَفْضَلَ مِنْ أَبِي بَكْرٍ الصَّدِّيقِ رَضِيَ اللَّهُ عَنْهُ

Al-Qassim bin Ahmad bin Muhammad al-Khattabi was deemed Hasan-ul-Hadith by al-Dhahabi in Tarikh al-Islam. This chain supports what is before it.

Musnad `Abdul-Hamid:

حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْيَمَامِيُّ، حَدَّثَنَا أَبُو سَعِيدٍ الْبُكْرِيُّ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّ رَسُولَ اللَّهِ قَالَ: " مَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى أَحَدٍ أَفْضَلَ أَوْ أَخَيْرَ مِنْ أَبِي بَكْرٍ إِلَّا أَنْ يَكُونَ نَبِيٌّ

[`Ata' from abu al-Darda', that Rasul-Allah (saw) said: "The sun has never risen nor set on anyone better than Abi Bakr except the prophets."]

Abu Sa'id al-Bakri is 'Abdullah bin Shaybah. In al-Jarh wal-Ta'dil we read that abu Zur'ah al-Razi narrates from abu Sa'id 'Abdullah bin Shaybah bin Khalid and it is popularly reported from him that he only narrates from a Thiqah.

### **THAT RASUL-ALLAH (saw) ALWAYS ADVISED HIS COMPANION AND MADE SURE HE REMAINED ON THE PATH:**

In this chapter are stories we picked to show how the Prophet (saw) gave Abu Bakr guidance and advice and how Abu Bakr benefitted spiritually from the company of Rasul-Allah (saw).

Fawa'id ibn akhi Maymi al-Daqqaq:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا دَاوُدُ، قَالَ: حَدَّثَنَا بَحْيَى أَبُو زَكَرِيَّا، عَنْ مُوسَى بْنِ عُثْبَةَ، عَنْ أَبِي الزُّبَيْرِ، وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ جَالِسٌ فِي مَلَأٍ مِنْ أَصْحَابِهِ، إِذْ دَخَلَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا مِنْ بَعْضِ أَبْوَابِ الْمَسْجِدِ مَعَهُمَا فَنَامَ مِنَ النَّاسِ يَتَمَارَوْنَ، وَقَدْ ارْتَفَعَتْ أَصْوَاتُهُمْ يَرُدُّ بَعْضُهُمْ عَلَى بَعْضٍ، حَتَّى انْتَهَوْا إِلَى النَّبِيِّ فَقَالَ لَهُمْ: " مَا الَّذِي كُنْتُمْ فِيهِ تَمَارَوْنَ قَدْ ارْتَفَعَتْ فِيهِ أَصْوَاتُكُمْ وَكَثُرَ لَعَطُكُمْ؟ " فَقَالَ بَعْضُهُمْ: يَا رَسُولَ اللَّهِ، شَيْءٌ تَكَلَّمَ فِيهِ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَاخْتَلَفْنَا، فَاخْتَلَفْنَا لِاخْتِلَافِهِمَا، قَالَ: " وَمَا ذَاكَ؟ " قَالُوا: فِي الْقَدَرِ، قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَقْدَرُ اللَّهُ الْخَيْرَ وَلَا يَقْدَرُ الشَّرَّ، وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: بَلَى يَقْدَرُهُمَا جَمِيعًا، فَكُنَّا فِي ذَلِكَ نَتَمَارَى حَتَّى ذَكَرَ كَلِمَةً، فَقَالَ بَعْضُنَا مَقَالَةً أَبِي بَكْرٍ، وَقَالَ بَعْضُنَا مَقَالَةً عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. فَقَالَ رَسُولُ اللَّهِ: " أَلَا أَقْضِي بَيْنَكُمَا فِيهِ بِقَضَاءِ إِسْرَافِيلَ بَيْنَ جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمُ السَّلَامُ؟ " فَقَالَ بَعْضُ الْقَوْمِ: وَقَدْ تَكَلَّمَ فِيهِ جِبْرِيلُ وَمِيكَائِيلُ! فَقَالَ: " وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّهُمَا لِأَوَّلُ الْخَلَائِقِ تَكَلَّمَا فِيهِ، فَقَالَ جِبْرِيلُ مَقَالَةً عُمَرَ، وَقَالَ مِيكَائِيلُ مَقَالَةً أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ جِبْرِيلُ: إِنَّا إِنِ اخْتَلَفْنَا اخْتَلَفَ أَهْلُ السَّمَوَاتِ، فَهَلْ لَكَ فِي قَاضٍ بَيْنِي وَبَيْنَكَ؟ فَتَحَاكَمَا إِلَى إِسْرَافِيلَ، فَقَضَى بَيْنَهُمَا قَضَاءً هُوَ قَضَائِي بَيْنَكُمَا "، فَقَالُوا: يَا رَسُولَ اللَّهِ مَا كَانَ مِنْ قَضَائِهِ؟ قَالَ: " أَوْجَبَ الْقَدَرُ خَيْرَهُ وَشَرَّهُ، ضَرَبَهُ وَنَفَعَهُ، حُلُوهُ وَمُرَّهُ، فَهَذَا قَضَائِي بَيْنَكُمَا " . قَالَ: ثُمَّ ضَرَبَ عَلَى كَتِفِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَوْ فَخِذِهِ، وَكَانَ إِلَى جَنْبِهِ فَقَالَ: " يَا أَبَا بَكْرٍ، إِنَّ اللَّهَ لَوْ لَمْ يَشَأْ أَنْ يَعْصِيَ مَا خَلَقَ إِبْلِيسَ "، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَسْتَغْفِرُ اللَّهَ، كَانَتْ مِنِّي يَا رَسُولَ اللَّهِ زَلَّةٌ أَوْ هَفْوَةٌ، لَا أَعُودُ لَشَيْءٍ مِنْ هَذَا الْمُنْطِقِ أَبَدًا. قَالَ: فَمَا عَادَ حَتَّى لَوِيَ اللَّهُ

[Ja'far bin Muhammad from his father from Jabir: Once the Prophet (saw) was sitting with a group of his companions, suddenly Abu Bakr and 'Umar entered through one of the doors of the Masjid accompanied by some people who were arguing back and forth. The Prophet (saw) said: "What were you fighting about that caused your voices to be so loud?" They replied: "A matter that Abu Bakr and 'Umar differed on so we differed because of their disagreement." He (saw) asked: "What was it?" They said: "Destiny, Abu Bakr said that Allah destines what is good not what is bad but 'Umar said that he destines both good and bad. So we became divided on the subject and fought." Rasul-Allah (saw) said: "Should I not judge between you both like Israfil judged between Jibril and Mika'il peace be upon them?" People said: "Did they discuss this!?" He said: "Yes by He who sent me with truth, they were the first of creations to talk about it. Jibril said what 'Umar said and Mika'il said what Abu Bakr said. Jibril said: If we differ the people of the heavens will differ, should we appoint a judge? They both then sought Israfil's judgment, and I will judge between Abu Bakr and 'Umar the same way." They said: "And how did he judge O Rasul-Allah (saw)?" He said: "He created destiny, its good and its bad, what is beneficial and what is harmful, that is my judgment." The Prophet (saw) turned towards Abu Bakr and placed his hand on his shoulder while he sat next to him then said: "O Abu Bakr, if Allah did not wish to be disobeyed, he would not have created Iblis." Abu Bakr replied: "I seek refuge with Allah, it was a mistake from myself and I won't return to these ideas ever again." He (Jabir) said: Abu Bakr never returned to such a thing until he met his Lord.]



Yahya abu Zakariyya is ibn abi Bukayr al-Qaysi the Thiqah, in another narration it says Yahya bin Zakariyya and he is Yahya bin Zakariyya ibn abi Za'idah al-Hamdani the Thiqah whom Dawud narrates from.

Musnad Ahmad:

حَدَّثَنَا مُهَنَّادُ بْنُ عَبْدِ الْحَمِيدِ أَبُو شَيْلٍ، وَحَسَنُ يَعْنِي ابْنَ مُوسَى، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، الْمَعْنَى، عَنْ ثَابِتٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَائِذِ بْنِ عَمْرٍو، أَنَّ سَلْمَانَ وَصَهْبِيًّا وَبِلَالَ كَانُوا قُعُودًا فِي أَنَاسٍ، فَمَرَّ بِهِمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ، فَقَالُوا: مَا أَخَذَتْ سُيُوفُ اللَّهِ مِنْ عُنُقِ عَدُوِّ اللَّهِ مَأْخَذَهَا بَعْدُ، فَقَالَ أَبُو بَكْرٍ: أَتَقُولُونَ هَذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهَا؟ ! قَالَ: فَأُخْبِرَ بِذَلِكَ النَّبِيُّ فَقَالَ " يَا أَبَا بَكْرٍ، لَعَلَّكَ أَغَضَبْتَهُمْ؟ فَلَمَّا كُنْتَ أَغَضَبْتَهُمْ لَقَدْ أَغَضَبْتَ رَبَّكَ "، فَرَجَعَ إِلَيْهِمْ فَقَالَ: أَيُّ إِخْوَتَنَا، لَعَلَّكُمْ غَضِبْتُمْ؟ فَقَالُوا: لَا يَا أَبَا بَكْرٍ، يَغْفِرُ اللَّهُ لَكَ

[A'idh bin `Amro said: That Salman, Suhayb and Bilal sat in the company of some people when abu Sufiyan bin Harb passed by them, so they started to say: "Allah's swords did not yet reach the neck of Allah's enemy." Abu Bakr told them: "You say this to the elder of Quraysh and its master!?" When the Prophet (saw) heard of this, he told him: "O Aba Bakr, it could be that you angered them? If you did then you angered your Lord." So he returned to them and said: "O my dear brothers, have my words made you angry?" They said: "No O Aba Bakr, may Allah forgive you."]

The explanation of the above is that Abu Bakr was trying to honor abu Sufiyan the same way the Prophet (saw) honored him as master of Quraysh, especially after he had embraced Islam.

Sahih ibn Khuzaymah:

نَا أَبُو بَحْيٍ مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ صَاحِبُ السَّابِرِيِّ، نَا بَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِينِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يُصَلِّي يَخْفِضُ مِنْ صَوْتِهِ، وَمَرَّ بِعُمَرَ يُصَلِّي رَافِعًا صَوْتَهُ، قَالَ: فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ قَالَ لِأَبِي بَكْرٍ: " يَا أَبَا بَكْرٍ ! مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي تَخْفِضُ مِنْ صَوْتِكَ "، قَالَ: قَدْ أَسْمَعْتُ مَنْ نَاجَيْتُ، " وَمَرَرْتُ بِكَ يَا عُمَرُ وَأَنْتَ تَرْفَعُ صَوْتَكَ " قَالَ: يَا رَسُولَ اللَّهِ احْتَسَبْتُ بِهِ أَوْقِطُ الْوَسْطَانِ، وَاحْتَسَبْتُ بِهِ، قَالَ: فَقَالَ لِأَبِي بَكْرٍ: " ارْفَعْ مِنْ صَوْتِكَ شَيْئًا "، وَقَالَ لِعُمَرَ: " اخْفِضْ مِنْ صَوْتِكَ " . قَالَ أَبُو بَكْرٍ: قَدْ خَرَجْتُ فِي كِتَابِ الْإِمَامَةِ ذَكَرَ نَزُولُ هَذِهِ الْآيَةِ: وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا

[Abu Qatadah said: The Prophet (saw) passed by Abu Bakr while he prayed in a very feint voice and he passed by `Umar who prayed in a loud voice. Later when they gathered at his house, he told Abu Bakr: "O Abu Bakr! I passed by you while you prayed in such a low voice?" He replied: "I only wish for the One I call to hear me." He (saw) told `Umar: "I passed by you and you were praying in a loud voice?" He replied: "O Rasul-Allah (saw), I wish to seek the reward of awaking the sleepy ones (at the Masjid)." So he told Abu Bakr to raise his voice slightly and told `Umar to lower his voice slightly.]

Mu`jam al-Tabarani al-Kabir:

حَدَّثَنَا أَبُو يَزِيدَ الْقُرَاطِيْسِيُّ، ثنا أسد بن موسى، ح وَحَدَّثَنَا يُوسُفُ الْقَاضِي، ثنا عمرو بن مَرْزُوقٍ قَالَا: ثنا مَبَارَكُ بْنُ فَضَالَةَ، ثنا أَبُو عَمْرٍو الْجَوْنِيُّ، عَنْ رَبِيعَةَ الْأَسْلَمِيِّ قَالَ: كُنْتُ أَخْدُمُ رَسُولَ اللَّهِ فَأَعْطَانِي أَرْضًا، وَأَعْطَى أَبَا بَكْرٍ أَرْضًا، وَجَاءَتِ الدُّنْيَا، فَاخْتَلَفْنَا فِي عُنُقِ نَخْلَةٍ، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: هِيَ فِي حَدِّ أَرْضِي، وَقُلْتُ أَنَا: هِيَ فِي حَدِّي، وَكَانَ بَيْنِي وَبَيْنَ أَبِي بَكْرٍ كَلَامٌ، فَقَالَ لِي أَبُو بَكْرٍ كَلِمَةً كَرِهْتُهَا، وَنَدِمَ، فَقَالَ لِي: يَا رَبِيعَةُ رُدَّ عَلَيَّ مِثْلَهَا حَتَّى يَكُونَ قِصَاصًا، قُلْتُ: لَا أَفْعَلُ، فَقَالَ أَبُو بَكْرٍ: لَتَقُولَنَّ أَوْ لَأَسْتَعْدِيَنَّ عَلَيْكَ رَسُولَ اللَّهِ قُلْتُ: مَا أَنَا بِفَاعِلٍ، قَالَ: وَرَفَضَ الْأَرْضَ، فَانْطَلَقَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ إِلَى النَّبِيِّ فَانْطَلَقْتُ أَتْلُوهُ، فَجَاءَ أَنَسٌ مِنْ أَسْلَمَ، فَقَالُوا: رَجِمَ اللَّهُ أَبَا بَكْرٍ فِي أَيِّ شَيْءٍ يَسْتَعْدِي عَلَيْكَ رَسُولَ اللَّهِ وَهُوَ الَّذِي قَالَ لَكَ مَا قَالَ؟ قُلْتُ: أَتَدْرُونَ مَنْ هَذَا؟ هَذَا أَبُو بَكْرٍ الصَّدِيقُ، وَهُوَ ثَانِي اثْنَيْنِ، هُوَ دُوْ شَيْبَةِ الْمُسْلِمِينَ فَيَاكُمْ، يَلْتَفِتُ فَيَرَاكُمْ تَنْصُرُونِي عَلَيْهِ، فَيَغْضَبُ فَيَأْتِي رَسُولَ اللَّهِ فَيَغْضَبُ لِعِزِّهِ، فَيَغْضَبُ اللَّهُ لِعِزِّهِمَا، فَيَهْلِكُ رَبِيعَةُ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: ارْجِعُوا، فَانْطَلَقَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ إِلَى رَسُولِ اللَّهِ وَتَبِعَهُ وَحْدِي، وَجَعَلْتُ أَتْلُو حَتَّى أَتَى

النَّبِيُّ فَحَدَّثَهُ الْحَدِيثَ كَمَا كَانَ، فَرَفَعَ إِلَيَّ رَأْسَهُ، فَقَالَ: " يَا رَبِيعَةَ، مَا لَكَ وَلِلصَّدِيقِ؟ " قُلْتُ يَا رَسُولَ اللَّهِ كَانَ كَذَا وَكَانَ كَذَا: فَقَالَ لِي كَلِمَةً كَرِهْتُهَا، فَقَالَ لِي: قُلْ كَمَا قُلْتُ لَكَ حَتَّى يَكُونَ قِصَاصًا، فَقَالَ رَسُولُ اللَّهِ: " أَجَلٌ فَلَا تُرَدُّ عَلَيْهِ، وَلَكِنْ قُلْ غَفَرَ اللَّهُ لَكَ يَا أَبَا بَكْرٍ غَفَرَ اللَّهُ لَكَ يَا أَبَا بَكْرٍ "، قَالَ: فَوَلَّى أَبُو بَكْرٍ رَحْمَةً اللَّهُ وَهُوَ يَبْكِي

[Rabi'ah al-Aslami said: I used to serve Rasul-Allah (saw) so he offered me a land, and offered Abu Bakr another one near it, then the days passed and we fought over one date tree, Abu Bakr may Allah be pleased with him said: "It is on my side of the land." And I said: "No, it's on my side." So we exchanged some words and Abu Bakr said something I disliked, he then regretted it and told me: "O Rabi'ah, call me the same word I called you, as a Qasas(punishment)." I said: "No, I will not!" Abu Bakr said: "You will otherwise I call Rasul-Allah (saw)." But I insisted on my position whereas Abu Bakr gave up the land which we fought over and went to the Prophet (saw). I followed him and met some people from Aslam along the way, they said to me: "May Allah have mercy on Abu Bakr, why is he calling the Prophet (saw) on you when it is he who said what he said?" I said: "Do you realize who this is? It's Abu Bakr al-Siddiq, the second of the two in the cave, and the elder of the Muslims. I beg you to not let him see you supporting me against him, then he will be angry and Rasul-Allah (saw) will be angered for his anger then Allah will be angry for their anger, then I shall perish!" They said: "What do you order us?" I said: "Leave!" I kept following Abu Bakr alone until he reached the Prophet (saw) and told him everything; Rasul-Allah (saw) turned towards me and said: "O Rabi'ah, what is between you and al-Siddiq?" So I told him everything that happened and how he asked me to return that word to him but I refused. Rasul-Allah (saw) said to me: "Correct, do not return the word, but say: May Allah forgive you O Abu Bakr, may Allah forgive you O Abu Bakr." Then Abu Bakr may Allah have mercy on him left in tears.]

Al-Adab al-Mufrad lil-Bukhari:

حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَخْبَرْتَنِي عَائِشَةُ، أَنَّ أَبَا بَكْرٍ لَعَنَ بَعْضَ رَقِيقِهِ، فَقَالَ النَّبِيُّ: " يَا أَبَا بَكْرٍ، اللَّعَانَيْنِ وَالصَّدِيقَيْنِ؟ كَلَّا وَرَبُّ الْكَعْبَةِ، مَرَّتَيْنِ أَوْ ثَلَاثًا، فَأَعْتَقَ أَبُو بَكْرٍ يَوْمَئِذٍ بَعْضَ رَقِيقِهِ، ثُمَّ جَاءَ النَّبِيُّ فَقَالَ: لَا أَعُودُ

و في رواية: يَا أَبَا بَكْرٍ، لَيْسَ الصَّدِيقُونَ لَعَانَيْنِ

[Shurayh said: `A'ishah said: Abu Bakr cursed some of his servants (in anger), so the Prophet (saw) told him: "O Abu Bakr, a Siddiq never curses does he? By the Lord of the Ka'bah he does not." (He repeated twice), Abu Bakr then decided to free some of his servants (in repentance) then returned to the Prophet (saw) and said: "I won't do it again."]

Musnad al-Shamiyin lil-Tabarani:

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ خَالِدٍ الْحَرَانِيُّ، ثَنَا أَبِي. ح وَحَدَّثَنَا أَبُو عَبْدِ الْمَلِكِ أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ، ثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، ثَنَا مُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ، عَنْ أَبِي رَاشِدٍ الْخُبْرَانِيِّ، قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ، فَقُلْتُ: حَدَّثَنَا شَيْئًا مِنْ رَسُولِ اللَّهِ قَالَقَى إِلَيَّ صَحِيفَةً، فَقَالَ: هَذَا مَا كَتَبَهُ لِي رَسُولُ اللَّهِ فَتَظَرَّرْتُ فِيهَا فَإِذَا فِيهَا: إِنَّ أَبَا بَكْرٍ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي مَا أَقُولُ إِذَا أَصْبَحْتُ، وَإِذَا أَمْسَيْتُ، فَقَالَ رَسُولُ اللَّهِ: يَا أَبَا بَكْرٍ، قُلْ: " اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، لَا إِلَهَ إِلَّا أَنْتَ، رَبُّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرِّكَهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أُجْرَهُ إِلَى مُسْلِمٍ

[Abu Rashid said: I went to `Abdullah bin `Amro bin al-Aas, and said: Narrate to us something from Rasul-Allah (saw), so he gave me a Sahifah and said: "This is what Rasul-Allah (saw) wrote to me." I

looked in it and read: Abu Bakr al-Siddiq said: O Rasul-Allah (saw), teach me what to say when I awaken in the morning and before I sleep, so Rasul-Allah (saw) said: O Abu Bakr, say: "O Allah, Knower of the unseen and the evident, Maker of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship but You. I seek refuge in You from the evil of my soul and from the evil of the devil and his helpers. (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim."]

Isma'il bin `Ayyash al-Humsi is truthful and his Hadith is accepted when narrating from people of Sham, he narrates from Muhammad bin Ziyad al-Alhani al-Humsi a reliable Shami.

#### **THAT HE IS THE ONE IN CHARGE AFTER RASUL-ALLAH (saw):**

It is from the belief of every sincere follower of Rasul-Allah (saw) that he never officially appointed any man to succeed him, nor did Allah grant him permission to do so. However, our master (saw) placed his faith in Allah and offered hints and signs directing the nation to what he desired.

Sahih al-Bukhari:

حَدَّثَنَا الْحُمَيْدِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: أَنْتَ امْرَأَةُ النَّبِيِّ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ كَأَنَّهُمَا تَقُولُ الْمَوْتَ، قَالَ: " إِنْ لَمْ تَجِدْنِي فَأَتِي أَبَا بَكْرٍ "

[Jubayr bin Mut'im said: A woman came to the Prophet (saw) but he ordered her to come back to him (next time), she said: "What if I come and never find you?" As if she is hinting towards his death, he told her: "If you never find me, go to Abu Bakr."]

Mustadrak al-Hakim:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا أَبُو الْيُحْثَرِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ شَاكِرٍ، ثنا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، قَالَ: فَأَتَاهُمْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَسْتُمْ تَعْلَمُونَ " أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَدْ أَمَرَ أَبَا بَكْرٍ يَوْمَ النَّاسِ "، فَأَيْكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ؟ فَقَالَتِ الْأَنْصَارُ: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ

[Zirr bin Hubaysh, from `Abdullah, he said: When Rasul-Allah (saw) died, the Ansar said: "From us an Amir(Chief) and from you an Amir." So `Umar came to them and said: "O men of Ansar, do you not know that Rasul-Allah (saw) ordered Abu Bakr to lead the people (meaning in prayer)? Which of you would find comfort in his heart to place himself in front of him?" The Ansar said: "We seek refuge in Allah from placing ourselves before him."]

Fawa'id Tammam al-Razi:

أَقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ، وَعُمَرُ، وَاهْتَدُوا بِهَذِي عَمَّارٍ، وَتَمَسَّكُوا بِعَهْدِ ابْنِ أُمِّ عَبْدِ " أَخْبَرَنَا أَبُو يَعْقُوبَ الْأَذْرَعِيُّ، ثنا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثنا سَهْلُ بْنُ مُحَمَّدٍ، ثنا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ مِنْهُ

[Abi Salamah, from abu Hurayrah: The Prophet (saw) said: "Follow the way of the two after me, Abu Bakr and `Umar. Seek the guidance of `Ammar and hold on to the advice of ibn Umm `Abd."]

al-Albani authenticated this in al-Silsilah al-Sahihah. It is also narrated from Rib'i bin Khirash alone OR from his servant Hilal then from Rib'i, some scholars such as ibn `Abdul-Barr said it could have been narrated by him at times and his servant at others thus authenticating it either way. Rib'i narrating it is backed by several Shawahid.

Sahih ibn Hibban:

أَخْبَرَنَا الْفَضْلُ بْنُ الْحُبَابِ، حَدَّثَنَا أَبُو عُمَرَ الضَّرِيرُ حَفْصُ بْنُ عُمَرَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: "إِنْ يُطِيعِ النَّاسُ أَبَا بَكْرٍ وَعُمَرَ، فَقَدْ أَرْضَوْا"

[Thabit, from `Abdullah bin Rabah, from abu Qatadah, he said: Rasul-Allah (saw) said: "If the people obey Abu Bakr and `Umar, then they are guided."]

Dala'il al-Nubuwwah lil-Bayhaqi:

وَأَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ بِشْرَانَ الْعَدْلُ بِبَغْدَادَ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الصَّفَّارُ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ الرَّمَادِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ فِي جَيْشٍ، فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ تَخَلَّفَ لِبَعْضِ حَاجَتِهِ، وَتَخَلَّفَتْ عَنْهُ بِمِصْنَاةٍ وَهِيَ الْإِدَاوَةُ، قَالَ أَبُو قَتَادَةَ: فَقَضَى حَاجَتَهُ، ثُمَّ جَاءَنِي فَسَكَبْتُ عَلَيْهِ مِنَ الْمِصْنَاةِ قَتَوَضًا، وَقَالَ لِي: احْفَظْهَا، فَلَعَلَّهُ أَنْ يَكُونَ لِبَقِيَّتِهَا شَأْنٌ، وَسَارَ الْجَيْشُ، فَقَالَ النَّبِيُّ: "إِنْ يُطِيعُوا أَبَا بَكْرٍ، وَعُمَرَ، يَرْفُقُوا بِأَنْفُسِهِمْ، وَإِنْ يَعْصُوهُمَا يَشَقُّوا عَلَى أَنْفُسِهِمْ"، قَالَ: وَكَانَ أَبُو بَكْرٍ، وَعُمَرُ، أَشَارَا عَلَيْهِمْ أَنْ لَا يَنْزِلُوا حَتَّى لَا يَنْلِغُوا الْمَاءَ، وَقَالَ بَقِيَّةُ النَّاسِ: بَلْ نَنْزِلُ حَتَّى يَأْتِيَ رَسُولُ اللَّهِ فَنَزَلُوا، فَجَنَنَاهُمْ فِي نَحْرِ الظَّهِيرَةِ، وَقَدْ هَلَكُوا مِنَ الْعَطَشِ، فَدَعَانِي بِالْمِصْنَاةِ فَأَتَيْتُهُ بِهَا، فَاصْطَبَّيْتُهَا، ثُمَّ جَعَلَ يَصُبُّ لَهَا، قَتَوَضًا لَهَا، فَتَرَبَّعُوا حَتَّى رُؤُوا، وَتَوَضَّوْا وَمَلَأُوا كُلَّ إِنَاءٍ مَعَهُمْ، حَتَّى جَعَلَ يَقُولُ: "هَلْ مِنْ مَائِي؟"، قَالَ: فَخِيلَ إِلَيَّ أَنَّهَُا كَمَا أَخَذَهَا، وَكَانُوا اثْنَيْنِ وَسَبْعِينَ رَجُلًا

[Qatadah, from `Abdullah bin Rabah, from abu Qatadah, he said: Rasul-Allah (saw) rode out with an army, and while they were on their way he (saw) stayed behind as he was delayed by something so I followed him with a jug of water, he then finished his business and came to me so I poured on him some water and he made ablution then told me: "Save the rest of the water we may need it." The army marched on, and Rasul-Allah (saw) said: "If they obey Abu Bakr and `Umar then they are merciful towards themselves, and if they disobey them then they shall make things hard for themselves." Abu Bakr and `Umar had told the men to not march forward so they may not run out of water, but the people said: "We move on and Rasul-Allah (saw) will catch-up." We later caught up to them in the heat of noon and they were dying from thirst, then he (saw) told me to bring the jug and started pouring for them and they drank until they were satisfied, then they made ablution and filled their own bottles and he (saw) kept asking: "Anyone needs more water?" It appeared to me as if the water never diminished and they were seventy two men.]

Al-Mu`jam al-Kabir lil-Tabarani:

حَدَّثَنَا مُعَاذُ بْنُ الْمُثَنَّى ثَنَا مُسَدَّدٌ، ثَنَا خَالِدُ بْنُ زِيَادٍ الرَّيَّانِيُّ، حَدَّثَنِي أَبُو زُرْعَةَ بْنُ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ، قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ الْمَدِينَةَ، قَالَ لِأَصْحَابِهِ: "انْطَلِقُوا بِنَا إِلَى أَهْلِ قُبَاءَ فَنُسَلِّمَ عَلَيْهِمْ"، فَأَتَانَاهُمْ فَسَلِّمَ عَلَيْهِمْ وَرَحَّبُوا بِهِ، ثُمَّ قَالَ: "يَا أَهْلَ قُبَاءَ إِنِّي نَبِيٌّ بِأَحْجَارٍ مِنْ هَذِهِ الْحَرَّةِ"، فَجَمِعَتْ عِنْدَهُ أَحْجَارٌ كَثِيرَةٌ وَمَعَهُ عَنَزَةٌ لَهُ، فَحَطَّ قَبْلَهُمْ، فَأَخَذَ حَجْرًا، فَوَضَعَهُ رَسُولُ اللَّهِ ثُمَّ قَالَ: "يَا أَبَا بَكْرٍ خُذْ حَجْرًا، فَضَعْهُ إِلَى جِجْرِي"، ثُمَّ قَالَ: "يَا عُمَرُ خُذْ حَجْرًا فَضَعْهُ إِلَى جَنْبِ حَجَرٍ، أَبِي بَكْرٍ"، ثُمَّ التَفَتَ، فَقَالَ: "يَا عُثْمَانُ خُذْ حَجْرًا فَضَعْهُ إِلَى جَنْبِ حَجَرٍ عُمَرُ"، ثُمَّ التَفَتَ إِلَى النَّاسِ بِأَخْرَةٍ، فَقَالَ: "وَضَعَ رَجُلٌ حَجْرَهُ حَيْثُ أَحَبَّ عَلَى ذِي الْخَطِّ"

[Abu Zur'ah bin `Amro, from Jarir that he said: When Rasul-Allah (saw) came to Madinah, he said to his companions: "Let us head towards the residents of Qaba' and greet them with peace." He (saw) went and greeted and they welcomed him, then he (saw) said: "O people of Qaba', bring me some rocks from al-Harrah." They gathered him many rocks so he (saw) drew a line in the sand with his walking stick, then he took a rock and placed it on it, he (saw) told Abu Bakr: "Grab a rock and place it next to mine." He (saw) also told `Umar: "Take a rock and put it next to that of Abu Bakr." He (saw) turned and said: "O `Uthman, take a rock and place it next to `Umar's rock." He turned towards us saying: "A man has placed his rock where he desired on the line."]

Of course, the people back then had no idea what the wisdom behind the action was but Rasul-Allah (saw) was a prophet of wisdom and he left signs for those later generations who followed him to inform them that he is aware and he was pleased.

Mustadrak al-Hakim:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، ثنا أَحْمَدُ بْنُ يُونُسَ، ثنا أَبُو شَيْهَابٍ، ثنا مُحَمَّدُ بْنُ وَاسِعٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خُطْبَةً خَفِيفَةً، فَلَمَّا فَرَغَ مِنْ خُطْبَتِهِ قَالَ: "يَا أَبَا بَكْرٍ، فَمُ فَاخْطُبْ"، فَقَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَخَطَبَ فَقَصَرَ دُونَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَلَمَّا فَرَغَ أَبُو بَكْرٍ مِنْ خُطْبَتِهِ قَالَ: "يَا عُمَرُ، فَمُ فَاخْطُبْ"، فَقَامَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَخَطَبَ فَقَصَرَ دُونَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَدُونَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ، وَلَمْ يُخَرِّجَاهُ

[Sa'id bin Jubayr, from abu al-Darda', he said: Rasul-Allah (saw) gave a light sermon, when he was done with it, he said: "O Abu Bakr, stand and make your sermon." Abu Bakr stood up and delivered a sermon and made it shorter than that of the Prophet (saw), when he was done he said: "O `Umar, stand and make your sermon." `Umar stood up and delivered a sermon and made it shorter than that of the Prophet (saw) and of Abu Bakr.]

By doing this simple task, Rasul-Allah (saw) was in reality testing his successors, he wanted to see if they both would react respectfully and know their places, so that neither may transgress on the other. It also shows that he saw leadership qualities in them and planned to nurture them, this is why their reign turned out to be the great success and blessing that the nation kept talking about until our days. We also see signs of this when `Umar refused to accept Caliphate in the presence of Abu Bakr.

Sahih ibn Hibban:

أَخْبَرَنَا أَبُو يَعْلَى، حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ الْجَوْهَرِيُّ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: الْخِلَافَةُ بَعْدِي ثَلَاثُونَ سَنَةً، ثُمَّ تَكُونُ مُلْكًا، قَالَ: أَمْسِيكَ خِلَافَةَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ سَنَتَيْنِ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُ عَشْرًا، وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُ اثْنَتَيْ عَشْرَةَ، وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُ سِتًّا، قَالَ عَلِيُّ بْنُ الْجَعْدِ: قُلْتُ لِحَمَّادِ بْنِ سَلَمَةَ: سَفِينَةُ الْقَائِلُ: أَمْسِيكَ؟ قَالَ: نَعَمْ

[Hammad, from ibn Juhman, from Safinah, he said: I heard Rasul-Allah (saw) saying: "Khilafah(succession of guided leaders) after me is thirty years, then it becomes a kingdom." He (Safinah) said: "Take the Khilafah of Abu Bakr may Allah be pleased with him, it was two years, and `Umar may Allah be pleased with him ten, and `Uthman may Allah be pleased with him had twelve, and `Ali may Allah be pleased with him six years." `Ali bin al-Ja'd said: I told Hammad ibn Salamah: "Was Safinah the one who said this last part?" He replied: "Yes."]

Al-Mu`jam al-Kabir lil-Tabarani:

حَدَّثَنَا عُيَيْدُ بْنُ عَمَامٍ، ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثنا يَزِيدُ بْنُ هَارُونَ، أَنَا الْعَوَامُ بْنُ حَوْشَبٍ، ثنا سَعِيدُ بْنُ جُمَهَانَ، عَنْ سَفِينَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " الْخِلَافَةُ بَعْدِي فِي أُمَّتِي ثَلَاثُونَ سَنَةً "، قَالَ: " فَحَسِبْنَا، فَوَجَدْنَا: أَبُو بَكْرٍ سَنَتَيْنِ وَعُمَرُ عَشْرًا، وَعُثْمَانُ اثْنَتَيْ عَشْرَةَ، وَعَلِيٌّ سِتًّا رَضِيَ اللَّهُ عَنْهُمْ

[Al-Awwam bin Hawshab, from ibn Juhman, from Safinah, he said: Rasul-Allah (saw) said: "The (legitimate) Khilafah after me in my nation is thirty years." So we calculated and found: Abu Bakr was two years, `Umar was ten years, `Uthman was twelve years, `Ali was six years may Allah be pleased with them.]

Sahih Muslim:

قاعدت أبا هريرة خمس سنين . فسمعتة يحدث عن النبي صلى الله عليه وسلم . قال : كانت بنو إسرائيل تسوسهم الأنبياء . كلما هلك نبي خلفه نبي . وإنه لا نبي بعدي . وستكون خلفاء فتكثر قالوا : فما تأمرنا ؟ قال : فوا ببيعة الأول فالأول . وأعطوهم حقهم . فإن الله سائلهم عما استرعاهم

[Abu Hurayrah said: The Prophet (saw) said: "The Israelites used to be ruled and guided by prophets. Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Khulafa'(successors) who will increase in number." The people asked: "O Rasul-Allah (saw)! What do you order us (to do)?" He said: "Obey the one who will be given the pledge of allegiance first. Fulfill their (i.e. the successors) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship."]

Al-Shari`ah lil-Ajurri:

حَدَّثَنَا أَبُو بَكْرِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَيْبَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمَرَ الْجُبَيْرِيُّ مِنْ وَلَدِ جُبَيْرِ بْنِ مُطْعَمٍ، قَالَ: حَدَّثَنِي أُمُّ عُثْمَانَ بِنْتُ سَعِيدِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعَمٍ، عَنْ أَبِيهَا، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ جُبَيْرَ بْنَ مُطْعَمٍ، يَقُولُ: " لَمَّا بَعَثَ اللَّهُ نَبِيَّهُ وَظَهَرَ أَمْرُهُ بِمَكَّةَ خَرَجْتُ إِلَى الشَّامِ، فَلَمَّا كُنْتُ بِبُصْرَى أَتَانَا جَمَاعَةٌ مِنَ النَّصَارَى، فَقَالُوا: أَمِنْ أَهْلِ الْحَرَمِ أَنْتَ؟ قُلْتُ: نَعَمْ، قَالُوا: أَتَعْرِفُ هَذَا الرَّجُلَ الَّذِي تَنَبَّأَ قَبْلَكُمْ؟ قُلْتُ: نَعَمْ، فَأَدْخُلُونِي دَيْرًا لَهُمْ، وَفِيهِ تَمَاثِيلُ وَصُورٌ، فَقَالُوا: انْظُرْ، هَلْ تَرَى صُورَةَ هَذَا الرَّجُلِ الَّذِي بَعَثَ فِيكُمْ؟ قُلْتُ: لَا أَرَى صُورَتَهُ، فَأَدْخُلُونِي دَيْرًا لَهُمْ هُوَ أَكْبَرُ مِنْ ذَلِكَ الدَّيْرِ، فَقَالُوا: هَلْ تَرَى صُورَتَهُ؟ فَرَأَيْتُ، فَقُلْتُ: لَا أَخْبِرُكُمْ حَتَّى تُخْبِرُونِي، فَإِذَا أَنَا بِصِفَةِ رَسُولِ اللَّهِ وَصُورَتِهِ، وَصِفَةِ أَبِي بَكْرٍ وَصُورَتِهِ وَهُوَ أَخَذَ بِعَقَبِ رَسُولِ اللَّهِ فَقَالُوا: هَلْ تَرَى صُورَتَهُ؟ قُلْتُ: نَعَمْ، قُلْتُ: لَا أَخْبِرُكُمْ حَتَّى أَعْرِفَ مَا تَقُولُونَ، قَالُوا: أَهْوَ هَذَا؟ قُلْتُ: نَعَمْ، قَالُوا: أَتَعْرِفُ هَذَا الَّذِي قَدْ أَخَذَ بِعَقَبِهِ؟ قُلْتُ: نَعَمْ، قَالُوا: نَشْهَدُ أَنَّ هَذَا صَاحِبُكَ وَأَنَّ هَذَا الْخَلِيفَةُ مِنْ بَعْدِهِ

[Jubayr bin Mut`im said: When Allah sent his Prophet (saw) and his message became widespread in Makkah, I left to Sham. While in Basrah a group of Christians came to me and asked: "Are you from the people of the sacred land?" I said: "Yes." They asked: "Do you know this man who prophesied in your land?" I said: "Yes." So they made me enter one of their places which contained statues and images, they said: "Look around, do you see what resembles the man who was sent to your people?" I said: "I do not see his image." So they made me enter an even greater structure, they said: "Do you see his image now?" I did see him but I told them: "I won't tell you until you tell me." Then they described and I found that it was the description of Rasul-Allah (saw) and Abu Bakr as he trailed behind him. They said: "Do you see his image?" I said: "Yes, I do but I won't say until I know what you will say." They said: "Is this

him?" I said: "Yes." They said: "Do you know the man trailing behind him?" I said: "Yes I do." They said: "This is your man and his successor after him."]

Dala'il al-Nubuwwah lil-Bayhaqi:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ، وَأَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ الْفَضْلِ الْقَطَّانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ سُفْيَانَ، قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنِي شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيُّ، وَكَانَ تَبِعَ النَّبِيَّ عَشْرَ سِنِينَ، وَخَدَمَهُ وَصَحْبَهُ، " أَنَّ أَبَا بَكْرٍ الصَّدِّيقَ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ الَّذِي تُوقِي فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ الْاِثْنَيْنِ وَهُمْ صُفُوفٌ فِي الصَّلَاةِ كَشَفَ النَّبِيُّ سِتْرَ الْحُجْرَةِ، يَنْظُرُ إِلَيْهِمْ وَهُوَ قَائِمٌ كَانَ وَجْهُهُ وَرَقَةً مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ، قَالَ: فَهَمَمْنَا أَنْ نُفْتَنَ وَنَحْنُ فِي الصَّلَاةِ مِنْ فَرَحِ بَرُوءَةِ رَسُولِ اللَّهِ وَنَكْصِ أَبِي بَكْرٍ عَلَى عَقْبَتِهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ النَّبِيَّ خَارِجٌ إِلَى الصَّلَاةِ، قَالَ: فَأَشَارَ إِلَيْنَا رَسُولُ اللَّهِ بِيَدِهِ أَنْ أَيْمُوا صَلَاتَكُمْ، ثُمَّ دَخَلَ النَّبِيُّ وَأَرَحَى السِّتْرَ، فَتَوَقَّى مِنْ يَوْمِهِ ذَلِكَ

[Al-Zuhri said: Anas bin Malik al-Ansari said and he was a follower of the Prophet (saw) for ten years and served and accompanied him: "Abu Bakr used to lead the people in prayer during the fatal illness of the Prophet (saw) till it was Monday. When the people aligned (in rows) for the prayer the Prophet (saw) lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet, Abu Bakr retreated to join the row as he thought that the Prophet would lead the prayer. The Prophet (saw) beckoned us to complete the prayer and he let the curtain fall. On the same day he died."]

As we saw, Anas was outside praying with the Muslims which is why he missed something important, something that only a person inside the house could hear, a person chosen by God to nurse his messenger (saw) in his last sickness.

#### **THAT RASUL-ALLAH (saw) CONSIDERED DIRECTLY APPOINTING ABU BAKR (ra) SO THAT NO ONE MAY DISAGREE:**

Sahih Muslim:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ فِي مَرَضِهِ: " ادْعِي لِي أَبَا بَكْرٍ أَبَاكَ، وَأَخَاكَ، حَتَّى أَكْتُبَ كِتَابًا، فَإِنِّي أَخَافُ أَنْ يَتَمَنَّيَ مَتَمَّنٌّ، وَيَقُولَ قَائِلٌ أَنَا أَوْلَى، وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ

[Al-Zuhri, from `Urwah, that `A'ishah said: Rasul-Allah (saw) in his (last) illness asked me: "Call Abu Bakr, your father, and your brother too, so that I may write a document, for I fear that someone else might be desirous (of this matter) and that some claimant may say: 'I have better claim to it', whereas Allah and the Faithful will accept no one but Abu Bakr."]

Still it was Allah's will that this book would not be written and for this reason we read in Sahih al-Bukhari:

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا اشْتَدَّ بِالنَّبِيِّ وَجَعُهُ، قَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ، قَالَ عُمَرُ: إِنَّ النَّبِيَّ عَلَيْهِ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا، فَاخْتَلَفُوا وَكَثُرَ اللَّعْطُ، قَالَ: فَوُومُوا عَنِّي وَلَا يَبْغِي عِنْدِي التَّنَازُعُ

[`Abdullah ibn `Abbas said: When the ailment of the Prophet (saw) became worse, he said: "Bring for me (writing) paper and I will write for you a statement after which you will not go astray." But `Umar said: "The Prophet (saw) is overcome with pain, and we have got Allah's Book with us and that is sufficient for us." But the companions of the Prophet differed about this and there was a hue and cry. On that the Prophet (saw) said to them: "Leave me. It is not right that you should quarrel in front of me."]

Fada'il al-Sahabah li-Ahmad:

قَتْنَا أَبُو مُعَاوِيَةَ، قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الْقُرَشِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ: "لَمَّا ثَقُلَ رَسُولُ اللَّهِ قَالَ لِعَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: "أَنْتَنِي بِكِتَابٍ أَوْ لَوْحٍ حَتَّى أَكْتُبَ لِأَبِي بَكْرٍ كِتَابًا لَا يُخْتَلَفُ عَلَيْهِ"، فَلَمَّا ذَهَبَ عَبْدُ الرَّحْمَنِ لِيَقُومَ، قَالَ: "أَبَى اللَّهُ وَالْمُؤْمِنُونَ أَنْ يُخْتَلَفَ عَلَيْكَ يَا أَبَا بَكْرٍ"

[`Abdul-Rahman bin Abi Bakr al-Qurashi, from his uncle ibn abi Mulaykah, that `A'ishah said: When the Prophet (saw) was very ill, he said to `Abdul-Rahman son of Abi Bakr al-Siddiq: "Bring me a tablet or writing material so I may write for Abu Bakr a book after which no one will differ." When `Abdul-Rahman went to get it, he (saw) said: "Allah and the believers refuse that anyone should differ with regards to you O Aba Bakr."]

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، قَتْنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَتْنَا مُحَمَّدُ بْنُ أَبَانَ الْجُعْفِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ، قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ قَالَ: "ادْعُ لِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ أَكْتُبَ لِأَبِي بَكْرٍ كِتَابًا لَا يُخْتَلَفُ عَلَيْهِ مَا حَيُّنَا"، ثُمَّ قَالَ: "مَعَاذَ اللَّهِ أَنْ يُخْتَلَفَ الْمُؤْمِنُونَ عَلَى أَبِي بَكْرٍ"

[`Abdul-`Aziz bin Rufay`, from ibn abi Mulaykah, that `A'ishah said: When the Prophet (saw) was very ill, he said: "Call `Abdul-Rahman bin Abi Bakr for me, so that I may write him a book that no one will ever disagree on as long as they live." Then he said: "I seek refuge in Allah that the believers would differ on Abu Bakr."]

Rasul-Allah (saw) spoke truth for the believers did not differ on Abu Bakr and he led them and they listened and they obeyed.

#### THAT RASUL-ALLAH (saw) DREAMT OF THE SUCCESSION OF ABU BAKR (ra):

Sahih al-Bukhari:

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ يَقُولُ: "بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ عَلَيْهَا دَلْوٌ فَتَرَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَتَرَعَهَا بِهَا دَنُوبًا أَوْ دَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَعْفِرُ لَهُ ضَعْفَهُ، ثُمَّ اسْتَحَالَتْ غَرَبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ حَتَّى ضَرَبَ النَّاسُ بِعُطَنِ"

[Ibn al-Musayyib, that abu Hurayrah narrated: I heard the Prophet (saw) say: "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allah wished. Then ibn abi Quhafah (i.e. Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing. May Allah forgive his weakness for him. Then the bucket grew in size and ibn al-Khattab took it over and I had never seen such a mighty person amongst the



people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."]

Sahih al-Bukhari:

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا صَخْرٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ: "بَيْنَمَا أَنَا عَلَى بئرٍ أَنَزَعُ مِنْهَا جَاءَنِي أَبُو بَكْرٍ وَعُمَرُ فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ فَزَرَ دُنُوبًا أَوْ دُنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَعْرِفُ لَهُ، ثُمَّ أَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ فَاسْتَحَالَتْ فِي يَدِهِ غَرِيًّا، فَلَمْ أَرَ عَقْرِيًّا مِنَ النَّاسِ يَفْرِي قَرِيَّهُ، فَزَرَ حَتَّى صَرَبَ النَّاسُ بَعْطَنَ"، قَالَ وَهْبٌ: الْعَطْنُ مَبْرُكُ الْإِبِلِ، يَقُولُ: حَتَّى رَوَيْتَ الْإِبِلُ فَأَنَاحَتْ

[Nafi`, from ibn `Umar, he said: Rasul-Allah (saw) said: "While (in a dream), I was standing by a well, drawing water from it. Abu Bakr and `Umar came to me. Abu Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allah forgive him. Then ibn al-Khattab took the bucket from Abu Bakr, and the bucket turned into a very large one in his hands. I had never seen such a mighty person amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels." (Wahb, the sub-narrator said: "Meaning till their camels drank and knelt down.")]

Sunan abu Dawud:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنَا الْأَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّ النَّبِيَّ قَالَ ذَاتَ يَوْمٍ: "مَنْ رَأَى مِنْكُمْ رُؤْيَا، فَقَالَ رَجُلٌ: أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوَزَنْتُ أَنْتَ وَأَبُو بَكْرٍ فَرَجَحْتَ أَنْتَ بِأَبِي بَكْرٍ، وَوَزَنَ عُمَرُ، وَأَبُو بَكْرٍ فَرَجَحَ أَبُو بَكْرٍ، وَوَزَنَ عُمَرُ، وَعُثْمَانُ فَرَجَحَ عُمَرُ، ثُمَّ رُفِعَ الْمِيزَانُ، فَرَأَيْنَا الْكَرَاهِيَّةَ فِي وَجْهِ رَسُولِ اللَّهِ"، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ قَالَ ذَاتَ يَوْمٍ: أَيْكُمْ رَأَى رُؤْيَا؟، فَفَكَرَ مَعْنَاهُ وَلَمْ يَذْكُرِ الْكَرَاهِيَّةَ، قَالَ: فَاسْتَأْأَ لَهَا رَسُولُ اللَّهِ يَعْني فَسَاءَهُ ذَلِكَ، فَقَالَ: خِلَافَهُ نُبُوَّةٌ ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ

[Al-Hasan, from Abu Bakrah al-Thaqafi, he said that one day the Prophet (saw) said: "Who among you has seen a vision?" A man said: "I saw a scale descend from the heavens. You and Abu Bakr were weighed and you were heavier, then `Umar and Abu Bakr were weighed and Abu Bakr was heavier, then `Uthman and `Umar were weighed and `Umar was heavier, then the scale was lifted." Then we saw a sign of dislike on the face of Rasul-Allah (saw).]

Al-Hasan's hearing from Abu Bakrah is established from the Sahihayn.

Musannaf ibn abi Shaybah:

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: وَفَدْنَا مَعَ زِيَادٍ إِلَى مُعَاوِيَةَ فَمَا أُعْجِبَ بِوَفْدٍ مَا أُعْجِبَ بِنَا فَقَالَ: يَا أَبَا بَكْرَةَ، حَدَّثَنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ، وَكَأَنَّكَ تُعْجِبُهُ الرُّؤْيَا الْحَسَنَةُ يَسْأَلُ عَنْهَا، يَقُولُ: "رَأَيْتُ مِيزَانًا أَنْزَلَ مِنَ السَّمَاءِ فَوَزَنْتُ فِيهِ أَنَا وَأَبُو بَكْرٍ فَرَجَحْتُ بِأَبِي بَكْرٍ، وَوَزَنَ أَبُو بَكْرٍ وَعُمَرُ فَرَجَحَ أَبُو بَكْرٍ، ثُمَّ وَزَنَ عُمَرُ وَعُثْمَانُ فَرَجَحَ عُمَرُ بِعُثْمَانَ، ثُمَّ رُفِعَ الْمِيزَانُ إِلَى السَّمَاءِ" فَقَالَ رَسُولُ اللَّهِ: "خِلَافَهُ نُبُوَّةٌ ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ"، قَالَ: فَرُخَّ فِي أَفْقَيْنَا فَأَخْرَجْنَا

[`Abdul-Rahman, from his father Abu Bakrah al-Thaqafi, he said: One day we went with Ziyad in a delegation to meet Mu`awiyah, so he was more pleased with us than anyone else, he said: "O Abu Bakrah, tell me of a thing you heard (directly) from Rasul-Allah (saw)." I said that the Prophet (saw) liked the good visions and dreams and used to ask us about them, He (saw) said: "I saw a scale descends from

the heavens. I and Abu Bakr were weighed and I was heavier, then `Umar and Abu Bakr were weighed and Abu Bakr was heavier, then `Uthman and `Umar were weighed and `Umar was heavier, then the scale was lifted." Rasul-Allah (saw) said: "A Khilafah of prophet-hood then Allah grants the kingdom to whomever he wishes." So Mu`awiyah kicked us out.]

Musnad al-Bazzar:

حَدَّثَنَا رِزْقُ اللَّهِ بْنُ مُوسَى، قَالَ: نَا مَوْلًى، قَالَ: نَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ كَأَنَّ مِيزَانًا دَلَّى مِنَ السَّمَاءِ، فَوُزِنْتُ بِأَبِي بَكْرٍ فَرَجَحْتَ بِأَبِي بَكْرٍ، ثُمَّ وَزَنَ أَبُو بَكْرٍ بِعُمَرَ، ثُمَّ وَزَنَ عُمَرُ بِعُثْمَانَ، فَرَجَحَ عُمَرُ بِعُثْمَانَ، ثُمَّ رَفَعَ الْمِيزَانَ، فَاسْتَهْلَهَا رَسُولُ اللَّهِ خِلَافَهُ نُبُوَّةً، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ

[Sa`id, from Safinah, he said: A man said: "O Rasul-Allah (saw), I saw as if a scale was lowered from the sky, so you and Abu Bakr were weighed and you were heavier, then `Umar and Abu Bakr were weighed and Abu Bakr was heavier, then `Uthman and `Umar were weighed and `Umar was heavier, then the scale ascended." Rasul-Allah (saw) explained: "A Khilafah of prophet-hood, then Allah gives the kingdom to whomever he wishes." In another narration: Then Rasul-Allah's face changed, and he said: "Khilafah of prophet-hood (until the end)."]

Musnad Ahmad:

حَدَّثَنَا أَبُو النَّضْرِ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ أَشْعَثَ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، قَالَ: كَانَ يَقُولُ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ: لَا يَمُوتُ عُثْمَانُ حَتَّى يُسْتَخْلَفَ، قُلْنَا: مِنْ أَيْنَ تَعْلَمُ ذَلِكَ؟، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: " رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ كَأَنَّ ثَلَاثَةً مِنْ أَصْحَابِي وَزَنُوا، فَوُزِنَ أَبُو بَكْرٍ، فَوُزِنَ، ثُمَّ وَزِنَ عُمَرُ، فَوُزِنَ، ثُمَّ وَزِنَ عُثْمَانُ، فَتَقَصَّ صَاحِبُنَا وَهُوَ صَالِحٌ

[Al-Aswad bin Hilal, that: A companion of Rasul-Allah (saw) said during the Khilafah of `Umar ibn al-Khattab: "Uthman shall not die until he becomes a Khalifah." We asked: "How do you know this?" He said: I heard Rasul-Allah (saw) say: "I saw last night in a dream as if three of my companions were weighed, Abu Bakr was weighed, then `Umar, then `Uthman weighed less but our companion is (still) good."]

Al-Arna'out said: "Sahih on the condition of the two Shaykhs."

Mustadrak al-Hakim:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الصَّفَّارُ ثنا أَحْمَدُ بْنُ مَهْدِيٍّ بْنِ رُسْتَمٍ، ثنا مُوسَى بْنُ هَارُونَ الْبُرَيْدِيُّ، ثنا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي الزُّبَيْدِيُّ، عَنْ الزُّهْرِيِّ، عَنْ عَمْرِو بْنِ أَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: " أَرَى اللَّيْلَةَ رَجُلٌ صَالِحٌ أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ نَبِيطٌ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَنَبِيطٌ عُمَرُ بِأَبِي بَكْرٍ، وَنَبِيطٌ عُثْمَانُ بِعُمَرَ "، قَالَ جَابِرٌ: فَلَمَّا قُمْنَا مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قُلْنَا: الرَّجُلُ الصَّالِحُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَأَمَّا مَا ذَكَرَ مِنْ نَوَاطِئِ بَعْضِهِمْ بَعْضًا فَهُمْ وَلَا هَذَا الْأَمْرُ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

[`Amro bin Abban, from Jabir bin `Abdullah, he said: Rasul-Allah (saw) said: "A pious man saw today that Abu Bakr may Allah be pleased with him was tied to Rasul-Allah (saw), and `Umar was tied to Abu Bakr, and `Uthman was tied to `Umar." Jabir said: When we got up and left, we said to one another: "The pious man is Rasul-Allah (saw), as for what was mentioned of them being tied to one another, it means they are those who shall be placed in authority over this affair that Rasul-Allah (saw) brought."]

I say: `Amro bin Abban bin `Uthman is the grandson of `Uthman bin `Affan and the chain is authentic up until him. He is not a famous narrator but only al-Hakim and ibn Hibban narrated from him in their "Sahih" books, if he had heard this from Jabir ibn `Abdullah then it is quite possibly a re-telling of the same exact story in the previous narrations, it is a short summary of it without detail.

#### **THAT IF RASUL-ALLAH (saw) WERE TO DIRECTLY APPOINT, HE WOULD APPOINT ABU BAKR (ra):**

Sahih Muslim:

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، عَنْ أَبِي عُمَيْسٍ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَالْقَظُّ لُهُ، أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، سَمِعْتُ عَائِشَةَ: وَسُئِلْتُ مَنْ كَانَ رَسُولُ اللَّهِ مُسْتَخْلِفًا لَوْ اسْتَخْلَفَهُ؟ قَالَتْ: أَبُو بَكْرٍ، فَقِيلَ لَهَا: ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ، ثُمَّ قِيلَ لَهَا: مَنْ بَعْدَ عُمَرَ؟ قَالَتْ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، ثُمَّ انْتَهَتْ إِلَى هَذَا "

[Ibn abi Mulaykah said: I heard `A'ishah when she was asked about who Rasul-Allah (saw) would have appointed as successor (in leadership) if he had decided to do so? She replied: "Abu Bakr." they asked: "Then who?" She said: "'Umar." They asked: "Who after `Umar?" She said: "Abu `Ubaydah bin al-Jarrah." She never went beyond this.]

#### **THAT HE HAD NO INTEREST IN RECEIVING LEADERSHIP OR OBTAINING AUTHORITY:**

Mustadrak al-Hakim:

حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ بْنُ هَانِيٍّ، ثنا الْفَضْلُ بْنُ مُحَمَّدٍ التَّبَهَقِيُّ، ثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْجَزَامِيُّ، ثنا مُحَمَّدُ بْنُ قَلْبِجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ كَانَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، وَأَنَّ مُحَمَّدَ بْنَ مُسْلِمَةَ كَسَرَ سَيْفَ الزُّبَيْرِ، ثُمَّ قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ وَاعْتَذَرَ إِلَيْهِمْ، وَقَالَ: " وَاللَّهِ، مَا كُنْتُ حَرِيصًا عَلَى الْإِمَارَةِ يَوْمًا وَلَا لَيْلَةً قَطُّ، وَلَا كُنْتُ فِيهَا رَاغِبًا، وَلَا سَأَلْتُهَا اللَّهَ فِي سِرٍّ وَلَا عَلَانِيَةٍ، وَلَكِنِّي أَشْفَقْتُ مِنَ الْفِتْنَةِ، وَمَا لِي فِي الْإِمَارَةِ مِنْ رَاحَةٍ، وَلَكِنْ قُلْتُ أَمْرًا عَظِيمًا مَا لِي بِهِ مِنْ طَاقَةٍ وَلَا يَدٍ إِلَّا بِتَقْوِيَةِ اللَّهِ وَلَوْ دِدْتُ أَنَّ أَقْوَى النَّاسِ عَلَيْهَا مَكَانِي الْيَوْمَ "، فَقَبِلَ الْمُهَاجِرُونَ مِنْهُ مَا قَالَ وَمَا اعْتَذَرَ بِهِ، قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ وَالزُّبَيْرُ: مَا غَضِبْنَا إِلَّا لِأَنَّا قَدْ أُخْرَجْنَا عَنِ الْمُشَاوَرَةِ، وَإِنَّا نَرَى أَبَا بَكْرٍ أَحَقَّ النَّاسِ بِهَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، إِنَّهُ لِصَاحِبِ الْغَارِ، وَثَانِي اثْنَيْنِ، وَإِنَّا لَنَعْلَمُ بِشَرَفِهِ وَكِبَرِهِ، وَلَقَدْ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالصَّلَاةِ بِالنَّاسِ وَهُوَ حَيٌّ

[Ibrahim bin `Abdul-Rahman bin `Awf told us, that his father ibn `Awf was with `Umar bin al-Khattab, and that Muhammad bin Maslamah had broken al-Zubayr's sword, then Abu Bakr stood and delivered a sermon to the people asking them to pardon him (for being chosen as Caliph), he said: "By Allah I was not looking to receive the Imarah(leadership) in any day or night. Nor did I desire it. Nor did I ask Allah for it in public or in secret. I only felt pity for the Muslims that they may be struck by a Fitnah. I do not feel comfortable being in authority. However, I was handed a great responsibility that I cannot handle except by Allah's support. I sincerely wish that a man who is more capable than I would be in my place today." The Mouhajioun accepted from him what he said and excused him. `Ali and al-Zubayr both then said: "We were only angry as we have been kept from the consultation, and we see that Abu Bakr is indeed the most deserving of it after Rasul-Allah (saw), he was the companion in the cave, the second of the two, we know of his honor and status, Rasul-Allah (saw) ordered him to lead the prayer during his life."]

Al-Shari`ah lil-Ajurri:

حدثنا أبو حفص عمر بن أيوب السقطي ، قال : حدثنا محمد بن معاوية بن مالج ، قال : حدثنا علي بن هاشم ، عن أبيه ، عن أبي الجحاف ، قال : قام أبو بكر رضي الله عنه بعدما بويع له وبائع له علي رضي الله عنه وأصحابه قام ثلاثا ، يقول : ” أيها الناس ، قد أفلتكم بيعتكم هل من كاره ؟ قال : فيقوم علي رضي الله عنه أوائل الناس يقول : ” لا والله لا نقيلك ، ولا نستقيلك قدمك رسول الله صلى الله عليه وسلم ، فمن ذا الذي يؤخرك ،

[‘Ali bin Hisham told us, from his father, from abu al-Jahhaf that he said: Abu Bakr stood up three times after he received Bay`ah from `Ali and the companions, saying: “O people, I shall release you from your Bay`ah, does anyone dislike this?” So `Ali would be among the first of them to stand and say: “No by Allah we will not remove you nor shall we let you retire, if Rasul-Allah (saw) placed you ahead (means leading Salat), then who can push you back?”]

Three of its narrators are Shia.

### THAT HE WAS NEVER INTERESTED IN CONDUCTING COMMERCE OR COLLECTING WEALTH:

Sahih Muslim:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، أَخْبَرَنَا هُشَيْنٌ، أَخْبَرَنَا حُصَيْنٌ، عَنْ أَبِي سَفْيَانَ، وَسَالِمٍ، بْنِ أَبِي الْجَعْدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَوْمَ الْجُمُعَةِ إِذْ قَدِمَتْ عِيرٌ إِلَى الْمَدِينَةِ فَأَبْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا اثْنَا عَشَرَ رَجُلًا فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ - قَالَ - وَنَزَلَتْ هَذِهِ الْآيَةُ { وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا }

[Jabir ibn `Abdullah said: While Rasul-Allah (saw) was delivering (a sermon) on Friday, a caravan of merchandise came to Madinah. The companions of Rasul-Allah (saw) rushed towards it till only twelve persons were left with him including Abu Bakr and `Umar; and it was at this occasion that this verse was revealed: {And when they see merchandise or sport, they break away to it.}]

As for Abu Bakr (ra) then he is from the kind mentioned in this verse:

{Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about} [24:37]

### THE INHERITANCE OF RASUL-ALLAH (saw) AND HIS PROPERTY:

Al-Tarikah li-Hammad bin Ishaq:

ثَنَا غَارِمٌ، قَالَ: ثَنَا ثَابِتُ بْنُ يَزِيدَ، قَالَ: ثَنَا هِلَالُ بْنُ خَبَّابٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ التَفَتَ إِلَى أَحَدٍ، فَقَالَ: " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا يَسْرُبُنِي أَنْ أَحَدًا تَحَوَّلَ لَالٍ مُحَمَّدٍ ذَهَبًا أَنْفَقَهُ فِي سَبِيلِ اللَّهِ، أَمُوتَ يَوْمَ أَمُوتَ وَأَدْعُ مِنْهُ دِينَارَيْنِ، إِلَّا دِينَارَيْنِ أَعْدَهُمَا لِذَيْنِ إِنْ كَانَ "، فَمَاتَ وَمَا تَرَكَ دِينَارًا وَلَا دِرْهَمًا، وَلَا عَبْدًا وَلَا وَلِيدَةً، وَتَرَكَ دِرْعَهُ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ، يَعْنِي مَرْهُونَةً عِنْدَهُ

[Ibn `Abbas said: The Prophet (saw) turned towards mount Uhud saying: “By the one who holds the life of Muhammad in his hand, I would not be pleased if the entire mountain of Uhud turned into gold for the family of Muhammad so that I may spend it in Allah’s cause, if I died leaving behind even two Dinars, unless they were for a debt.” So he died not leaving behind a Dinar nor a Dirham, not a slave nor a mother of children, only his armor which he left as a mortgage with a Jew for thirty Sa` of barely seeds.]

This narration and others like it prove that our Prophet (saw) was not intending to gather wealth for himself or his family and that he wished to spend everything he had for Allah's cause.

Al-Tarikah li-Hammad bin Ishaq:

ثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ قَالَ: " لَا يَفْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكَتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي فَهُوَ صَدَقَةٌ

[Abi al-Zanad, from al-A'raj from abu Hurayrah: That Rasul-Allah (saw) said: "My heirs shall not split a Dinar among themselves, whatever I left aside from the Nafaqah(provision) of my women and my workers is offered in charity."]

Tabaqat ibn Sa'd:

أَخْبَرَنَا الْفَضْلُ بْنُ دُكَيْنٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، قَالَا: أَخْبَرَنَا مِسْعَرٌ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، قَالَ: " تُوَفِّي رَسُولُ اللَّهِ وَلَمْ يَدَعْ دِينَارًا، وَلَا دِرْهَمًا، وَلَا عَبْدًا، وَلَا أَمَةً

[Mis'ar from `Adi bin Thabit from `Ali bin al-Husayn: He said: "Rasul-Allah (saw) passed away without leaving a Dinar or a Dirham or a slave man nor a slave woman."]

These reports show that Rasul-Allah (saw) stuck to his words and left the world without leaving behind any wealth or property except something to feed his wives and the pay of the workers.

The Zaydi Shia have also reported similarly in their book, Musnad Zayd ibn `Ali bin al-Husayn:

عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: " الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ، فَإِنَّ الْأَنْبِيَاءَ لَمْ يَخْلُفُوا دِينَارًا وَلَا دِرْهَمًا، إِنَّمَا تَرَكَوا الْعِلْمَ مِيرَاثًا بَيْنَ الْعُلَمَاءِ

[Zayd bin `Ali, from his father, from his grandfather, from `Ali may Allah be pleased with them: "Scholars are the inheritors of prophets, this is because prophets left behind neither Dinar nor Dirham; they left only knowledge to be inherited by the scholars."]

This is Sahih, according to the school of Zaydi Shia who consider Musnad Zayd a book of authority.

The Imamiyyah from the Rafidah also reported similarly in their books, we read in Amali al-Saduq al-Rafidi:

أَبَى رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي عَلَى بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقِدَاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ سَلَكٍ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَ إِنْ الْمَلَائِكَةُ لَتَضَعُ اجْنَحَتَهَا لَطَالِبِ الْعِلْمِ رَضِيَ بِهِ وَ أَنَهُ لَيَسْتَغْفِرُ لَطَالِبِ الْعِلْمِ مِنْ فِي السَّمَاوَاتِ وَ مِنْ فِي الْأَرْضِ حَتَّى الْخَوْتُ فِي الْبَحْرِ وَ فَضْلُ الْعَالَمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ وَ إِنْ الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ وَ إِنْ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَ لَا دِرْهَمًا وَ لَكِنْ وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَ مِنْهُمْ أَخَذَ بِحِظِّ وَافِرٍ

[Ibn Babawayh al-Saduq said: From my father from `Ali bin Ibrahim from his father from `Abdullah bin Maymoun al-Qaddah from Abi `Abdillah (as) from his fathers: The Prophet (pbuh) said: "Whoever follows a path to seek knowledge, Allah will guide him to the path of heaven. And the angels bring their wings down for the students of knowledge, and all in the heavens and earth ask forgiveness to the

seekers of knowledge, even the whale in the sea, and the status of a knowledge of a scholar over that of a worshipper is like the status of the moon among the stars during the night of the full moon, and the scholars are the heirs of the prophets, and the prophets did not leave a Dinar nor a Dirham to be inherited but they left knowledge, so whoever took from them, then he has taken well.”]

This is Sahih, according to the school of Imami Ithna-`Ashari Shia who consider `Ali bin Ibrahim al-Qummi and his father reliable.

The story that was used by the opponents of the believers is the one where Fatimah (as) daughter of Rasul-Allah (saw) seeks the cheif of the believers Abu Bakr al-Siddiq and successor of Rasul-Allah (saw), asking him to divide the lands that were once in the possession of Rasul-Allah (saw) so that she and her children may receive their share.

Sahih al-Bukhari:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتُ النَّبِيِّ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ مِمَّا أَقَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ، وَقَدْ كَ وَما بَقِيَ مِنْ خُمْسٍ خَيْرٍ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ قَالَ: " لَا نُورِثُ مَا تَرَكَنا صَدَقَةً، إِنَّمَا يَأْكُلُ الْ مُحَمَّدٌ فِي هَذَا الْمَالِ "، وَإِنِّي وَاللَّهِ لَا أَغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ وَلَا عَمَلٌ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا، فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ، فَلَمْ تُكَلِّمْهُ حَتَّى تُوَفِّيَتْ، وَعَاشَتْ بَعْدَ النَّبِيِّ سِنَةً أَشْهُرَ، فَلَمَّا تُوَفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيُّ لَيْلًا، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا، وَكَانَ لِعَلِيِّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ، فَلَمَّا تُوَفِّيَتْ اسْتَنْكَرَ عَلِيُّ وَجْهَ النَّاسِ فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَایَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ بَلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ انْتَبِنا وَلَا يَأْتِنَا أَحَدٌ مَعَكَ كَرَاهِيَةً لِمَحْضَرِ عُمَرَ، فَقَالَ عُمَرُ: لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَحَدَّكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتُهُمْ أَنْ يَفْعَلُوا بِي، وَاللَّهِ لَا يَتَّبِعُهُمْ، فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ فَتَشَهَّدَ عَلِيُّ فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ اللَّهُ وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ نَصِيْبًا حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لِقَرَابَةِ رَسُولِ اللَّهِ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَلَمْ أَلْ فِيهَا عَنْ الْخَرِّ وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ، فَقَالَ عَلِيُّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَقِيَ عَلَى الْمُنْبِرِ فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ، وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيُّ، فَعَظَّمَ حَقَّ أَبِي بَكْرٍ وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ وَلَكِنَّا نَرَى لَنَا فِي هَذَا الْأَمْرِ نَصِيْبًا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسَرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا: أَصَبَتْ، وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيْبًا حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ

[Al-Zuhri from `Urwah, that `A'ishah narrated: Fatimah the daughter of the Prophet (saw) sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Rasul-Allah (saw) had left of the property bestowed on him by Allah from the Fay' (i.e. booty gained without fighting) in Madinah, and Fadak, and what remained of the Khums of the Khaybar's war booty. On that, Abu Bakr said: "Rasul-Allah (saw) said: 'Our property is not inherited. Whatever we leave is Sadaqah, but the family of (the Prophet) Muhammad (saw) may eat from this property.' By Allah, I will not make any change in the state of the Sadaqah of Rasul-Allah (saw) and will leave it as it was during the lifetime of Rasul-Allah (saw), and will dispose of it as Rasul-Allah (saw) used to do." So Abu Bakr refused to give anything of that to Fatimah. So she felt anger towards Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband `Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatimah was alive, the people used to respect `Ali much, but after her death, `Ali noticed a change in the people's attitude towards him. So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death

and Fatimah's death). `Ali sent someone to Abu Bakr saying: "Come to us, but let nobody come with you," as he disliked that `Umar should come, `Umar said (to Abu Bakr): "No, by Allah, you shall not enter upon them alone." Abu Bakr said: "What do you think they will do to me? By Allah, I will go to them" So Abu Bakr entered upon them, and then `Ali uttered Tashah-hud and said (to Abu Bakr): "We know well your superiority and what Allah has given you, and we are not jealous of the goodness that Allah has bestowed upon you, but you did not consult us in the matter and we thought that we had a right in it because of our near relationship to Rasul-Allah (saw)." Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said: "By Him in Whose Hand my soul is to keep good relations with the relatives of Rasul-Allah (saw) is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I did my best to spend it according to what is good, and will not leave any rule or regulation which I saw Rasul-Allah (saw) following, in disposing of it, but I will follow." On that `Ali said to Abu Bakr: "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Dhuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of `Ali and his failure to follow the oath of allegiance, and excused him, accepting what excuses he had offered; Then `Ali (got up) and prayed (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right greatly, and said: that he had not done what he had done because of jealousy of Abu Bakr or as a protest to what Allah had favored him with. `Ali added: "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said: "You have done the right thing." The Muslims then became friendly with `Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr).]

The intelligent reader can clearly see, `Ali and Abu Bakr had mutual respect and `Ali accepted from Abu Bakr his reason for doing what he did and rewarded him by publicly pledging allegiance to him. Yet the opponents of the believers from the Imamiyyah and the Zanadiqah of our time refuse to accept Rasul-Allah's (saw) Hadith and place the blame on Abu Bakr and accuse him of lies, then their hatred leads them to declaring him as apostate, a disbeliever, may Allah treat them similarly on the Day of Judgment.

As for Abu Bakr's relationship with Fatimah (as), we read that he visited her during her illness to seek her pleasure in Sunan al-Bayhaqi al-Kubra:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ الْحَافِظُ، ثنا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ، ثنا عَبْدَانُ بْنُ عُثْمَانَ الْعَنَكِيُّ بِنَيْسَابُورَ، ثنا أَبُو ضَمْرَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: لَمَّا مَرَضَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا أَتَاهَا أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ فَاسْتَأْذَنَ عَلَيْهَا، فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا فَاطِمَةُ، هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْكَ، فَقَالَتْ: أَتُحِبُّ أَنْ أَذِنَ لَهُ؟، قَالَ: نَعَمْ، فَأَذِنَتْ لَهُ، فَدَخَلَ عَلَيْهَا يَتَرَضَّاهَا، وَقَالَ: "وَاللَّهِ مَا تَرَكْتُ الدَّارَ وَالْمَالَ وَالْأَهْلَ وَالْعَشِيرَةَ إِلَّا ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَمَرْضَاةِ رَسُولِهِ وَمَرْضَاتِكُمْ أَهْلَ الْبَيْتِ"، ثُمَّ تَرَضَّاهَا حَتَّى رَضِيَتْ هَذَا مُرْسَلٌ حَسَنٌ بِإِسْنَادٍ صَحِيحٍ

[`Amir al-Sha`bi said: When Fatimah fell ill, Abu Bakr al-Siddiq came to her house and took permission to enter, `Ali said to her: "O Fatimah, this is Abu Bakr taking permission to enter on you." She replied: "Would you like me to permit him?" He said: "Yes", so she permitted him and he came inside trying to please her, Abu Bakr told her: "I have no left my house, my wealth, my family and my tribe except to

seek the pleasure of Allah and his Rasul and for you O household (of Muhammad).” He kept talking to her until she was pleased.]

Abu Bakr always placed Ahlul-Bayt in a high position, he would say in Sahih al-Bukhari:

أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدٍ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ ابْنِ عُمَرَ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: "ارْقُبُوا مُحَمَّدًا فِي أَهْلِ بَيْتِهِ"

[Ibn `Umar said: Abu Bakr used to say: “Honor Muhammad (saw) by caring for his household.”]

Meaning, if you believers wish to be good to your Prophet (saw) after his passing, if you wish to honor him and be close to him, then be good to his family and respect them and give them their due rights. Abu Bakr may Allah be pleased with him here is referring to the will of Rasul-Allah (saw) at Ghadeer Khum, where he (saw) reminded the believers of his household and asked them to be responsible towards them.

`Ali and al-`Abbas would later fight over control of this property but the Caliphs of the believers insisted on not changing the Sunnah of Rasul-Allah (saw), until the days of `Uthman when `Abbas finally abandoned his right and offered it to `Ali, then `Ali was the one in charge of the Sadaqat of Rasul-Allah (saw) in Madinah.

Musnad Abi Bakr lil-Marousi:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ النَّهْدِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ الرَّوَّاسِيُّ، عَنْ سُلَيْمَانَ يَعْنِي الْأَعْمَشَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: اخْتَصَمَ عَلِيٌّ وَالْعَبَّاسُ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ فِي مِيرَاثِ النَّبِيِّ فَقَالَ: مَا كُنْتُ لِأَحْوَلَهُ عَنْ مَوْضِعِهِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ فَلَمَّا قَامَ عُمَرُ اخْتَصَمَا إِلَيْهِ، فَقَالَ: تَرَكَهُ رَسُولُ اللَّهِ وَتَرَكَهُ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، مَا كُنْتُ لِأَحْوَلَهُ، فَلَمَّا قَامَ عُثْمَانُ اخْتَصَمَا إِلَيْهِ، فَلَمَّا سَمِعَ عُثْمَانُ مَقَالََةَ الْعَبَّاسِ أَسْكَبَتْ مَلِيًّا، فَضَرَبْتُ بِيَدِي بَيْنَ كَتِفَيْ أَبِي، فَقُلْتُ: أَنْتَ ذَلِكَ اللَّهُ لَمَّا تَرَكَتَهَا لِعَلِيٍّ، فَتَرَكَهَا

[Ibn `Abbas said: `Ali and al-`Abbas had a fight concerning the property left behind by the Prophet (saw), Abu Bakr said: “I shall not move a thing that Rasul-Allah (saw) placed in its (rightful) place.” Then they sought `Umar’s judgment in their fight when he became in charge, he told them: “A thing that Rasul-Allah (saw) left and Abu Bakr left, I shall never change.” Then when they fought for a third time in `Uthman’s time, they came seeking `Uthman’s judgment and after hearing al-`Abbas’s words he remained silent for some time, so I (Abdullah ibn `Abbas) placed my hand between my father’s shoulders and said: “By Allah, will you just leave it to `Ali?” Then he left it.]

As for the land, it was left as Rasul-Allah (saw) left it, a land belonging to all Muslims and the future generations, Abu Bakr never received anything from it nor did he offer it to his family.

Al-Tarikah li-Hammad bin Ishaq:

ثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ الزُّبَيْرِيُّ، قَالَ: ثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَّانِ، بِخَوْدِهِ، قَالَ ابْنُ شِهَابٍ: فَحَدَّثْتُ عُرْوَةَ ابْنَ الزُّبَيْرِ، بِذَلِكَ، فَقَالَ: صَدَقَ مَالِكُ بْنُ أَوْسٍ، أَنَا سَمِعْتُ عَائِشَةَ، تَقُولُ: "أَرْسَلَ أَزْوَاجَ النَّبِيِّ عُثْمَانُ بْنُ عَفَّانَ إِلَى أَبِي بَكْرٍ يَسْأَلُهُ مِيرَاثَهُنَّ مِمَّا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ، حَتَّى كُنْتُ أَنَا، تُعْنِي نَفْسَهَا، أَرَدُهَا عَنْ ذَلِكَ، فَقُلْتُ لَهُنَّ: أَلَا



تَتَقَيَّنَ اللَّهُ؟ أَلَمْ يَكُنْ رَسُولُ اللَّهِ يَقُولُ: " لَا نُورَثُ، يُرِيدُ بِذَلِكَ نَفْسَهُ، مَا تَرَكَنَا صَدَقَةً إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ " فَانْتَهَى أَزْوَاجُ النَّبِيِّ إِلَى ذَلِكَ

[`Urwah said: Malik bin Aws speaks truth, I hear `A'ishah saying: The wives of the Prophet (saw) sent `Uthman ibn `Affan to Abu Bakr asking their inheritance from what Allah bestowed upon his Messenger, and I used to prohibit them and say to them: "Do you not fear Allah? Didn't Rasul-Allah (saw) used to say: We are not inherited, meaning himself, what we leave is spent in charity, except that the family of Muhammad may eat from this property." So the wives of the Prophet (saw) refrained from asking.]

As for the division of Khums and the lands left behind as Waqf, `Ali during his reign followed the example of Abu Bakr in utilizing them.

Tarikh al-Madinah li-ibn Shubah:

حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ " أَرَأَيْتَ حِينَ وَلِيَ الْعِرَاقَيْنِ وَمَا وَلِيَ مِنَ أَمْرِ النَّاسِ، كَيْفَ صَنَعَ فِي سَهْمِ ذِي الْقُرْبَى؟ قَالَ: سَلَكَ بِهِ طَرِيقَ أَبِي بَكْرٍ وَعُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قُلْتُ: كَيْفَ؟ وَلِمَ؟ وَأَنْتُمْ تَقُولُونَ؟ قَالَ: أَمَّا وَاللَّهِ مَا كَانَ أَهْلُهُ يَصْدُرُونَ إِلَّا عَنْ رَأْيِهِ، قُلْتُ: فَمَا مَنَعَهُ؟ قَالَ: كَانَ وَاللَّهِ يَكْرَهُ أَنْ يُدْعَى عَلَيْهِ خِلَافُ أَبِي بَكْرٍ وَعُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا " قَالَ أَبُو غَسَّانَ: صَدَقَاتُ النَّبِيِّ الْيَوْمَ فِي يَدِ الْخَلِيفَةِ يُوَلَّى عَلَيْهَا وَيَعَزِلُ عَنْهَا، وَيَقْسِمُ ثَمَرَهَا وَعَلَّتْهَا فِي أَهْلِ الْحَاجَةِ مِنْ أَهْلِ الْمَدِينَةِ عَلَى قَدَرِ مَا يَرَى مَنْ هِيَ فِي يَدِهِ مِنَ الْوُكَلَاءِ فِيهَا

[Muhammad ibn Ishaq said: I asked aba Ja`far Muhammad bin `Ali: "Do you see when `Ali ruled over the entirety of the land of `Iraq and had authority over the people, how did he spend the share of the close relatives?" abu Ja`far replied: "He followed the way of Abu Bakr and `Umar may Allah be pleased with them." I said: "How come? While you say what you say?" He said: "By Allah, his family followed his opinions always." Ibn Ishaq said: "What stopped him then?" He replied: "By Allah he hated being accused of opposing Abu Bakr and `Umar may Allah be pleased with them." Abu Ghassan said: "The property of the Prophet (saw) today is in the hands of the Khalifah, he appoints those who take care of it and removes whomever he pleases, the one placed in charge divides its produce and vegetation between those in need from the people of Madinah as he sees fit."]

However, we do know that `Ali has ruled in certain Fiqhi matters in a way that differs from Abu Bakr and `Umar so how can this be reconciled? We say: That `Ali according to this Hadith had a different opinion on a matter of Fiqh but it appears that because of the sensitivity of this topic he did not wish to differ with Abu Bakr and `Umar on it, it also appears he used the Khums for war as Abu Bakr and `Umar did as we shall see in the next authentic narration.

Ma`rifat al-Sunan lil-Bayhaqi:

قَالَ الشَّافِعِيُّ: أَخْبَرَنَا، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّ حَسَنًا، وَحُسَيْنًا، وَابْنَ عَبَّاسٍ، وَعَبْدَ اللَّهِ بْنَ جَعْفَرٍ سَأَلُوا عَلِيًّا: نَصِيبُهُمْ مِنَ الْخُمْسِ، فَقَالَ: " هُوَ لَكُمْ حَقٌّ، وَلَكِنِّي مُحَارِبٌ مُعَاوِيَةَ، فَإِنْ شِئْتُمْ تَرَكَتُمْ حَقَّكُمْ مِنْهُ "، رَوَاهُ فِي الْقَدِيمِ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، وَغَيْرِهِ عَنْ جَعْفَرٍ

[Ja`far bin Muhammad from his father Muhammad bin `Ali, he said: That Hasan, Husayn, ibn `Abbas and `Abdullah bin Ja`far all of them asked `Ali for their share of the Khums, so he replied: "It is your right but I am fighting Mu`awiyah, so if you wish you leave your right (for me to use in war)."]

We learn from this story, that `Ali took permission from his household to drop their rights since as the previous narration stated he did believe they had a claim to it, and then he followed the path of the Shaykhayn by spending it on war preparations. Finally, regarding Fadak, when the head of Ahlul-Bayt and their warrior Zayd ibn `Ali was asked about it, he agreed with Abu Bakr's judgement.

Fada'il al-Sahabah lil-Daraqutni:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَادٍ، قَالَ: نَا عَمِّي، قَالَ: نَا نَصْرُ بْنُ عَلِيٍّ، قَالَ: نَا ابْنُ دَاوُدَ، عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، قَالَ: قَالَ زَيْدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ، "أَمَا أَنَا فَلَوْ كُنْتُ مَكَانَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَحَكَمْتُ بِمِثْلِ مَا حَكَمَ بِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي فَدَاكِ"

[Zayd bin `Ali bin al-Husayn said: "As for me, if I were to be in place of Abu Bakr may Allah be pleased with him, I would have judged the same as he did in Fadak."]

Nasr bin `Ali is al-Jahdami, ibn Dawud is `Abdullah al-Khuryabi.

#### THAT HE NEVER GAINED WEALTH OR RICHES DURING HIS KHILAFAH:

Al-Mu`jam al-Kabir lil-Tabarani:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَضْرَمِيُّ، ثنا هَارُونُ بْنُ مُوسَى الْقُرَوِيُّ، ثنا مُوسَى بْنُ عَبْدِ اللَّهِ بْنِ حَسَنٍ بْنِ حَسَنٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: "لَمَّا اخْتَضِرَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنْظَرَنِي اللَّفْحَةَ الَّتِي كُنَّا نَشْرَبُ مِنْ لَبَنِهَا، وَالْجَفْنَةَ الَّتِي كُنَّا نَصْطَبُحُ فِيهَا، وَالْقَطِيفَةَ الَّتِي كُنَّا نَلْبَسُهَا، فَإِنَّا كُنَّا نَنْتَفِعُ بِذَلِكَ حِينَ كُنَّا فِي أَمْرِ الْمُسْلِمِينَ، فَإِذَا مِتُّ، فَأَرُدُّوهُ إِلَى عُمَرَ، فَلَمَّا مَاتَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أُرْسِلْتُ بِهِ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: رَضِيَ اللَّهُ عَنْكَ يَا أَبَا بَكْرٍ لَقَدْ أَتَعَيْتَ مَنْ جَاءَ بَعْدَكَ"

[Musa bin `Abdullah bin Hasan bin Hasan bin `Ali, from his father, from his grandfather al-Hasan bin `Ali bin abi Talib, he said: When Abu Bakr was on his death bed, he said: O `A'ishah, look for the she-camel whose milk we drank, the wooden bowl in which we ate breakfast, and the thick cloak we covered ourselves with, we used to benefit from them when we were responsible for people's affairs so if I die then return all of this to `Umar. When Abu Bakr died, she sent all of these things to `Umar so he said: "May Allah be pleased with you O Aba Bakr, you will surely tire those who come after you."]

Al-Amwal li-ibn Zinjawayh:

ثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ أَبَا بَكْرٍ حِينَ حَضَرَهُ الْمَوْتُ، قَالَ لِعَائِشَةَ: "إِنِّي لَا أَعْلَمُ عِنْدَ آلِ أَبِي بَكْرٍ شَيْئًا مِنَ الْمَالِ إِلَّا هَذِهِ اللَّفْحَةَ، وَهَذَا الْغُلَامَ السَّيْقَلُ، كَانَ يَعْمَلُ سُيُوفَ الْمُسْلِمِينَ وَيَخْدُمُنَا، فَإِذَا مِتُّ فَأَدْفَعِيهِ إِلَى عُمَرَ". فَلَمَّا دَفَعْنَاهُ إِلَى عُمَرَ، قَالَ: رَجِمَ اللَّهُ أَبَا بَكْرٍ، لَقَدْ أَتَعَبَ مَنْ بَعْدَهُ

و فِي حَدِيثٍ: أَنْظَرُوا مَا زَادَ فِي مَالِي مُنْذُ دَخَلْتُ فِي هَذِهِ الْإِمَارَةِ، فَرَدُّوهُ إِلَى الْخَلِيفَةِ مَنْ بَعْدِي

[`Abdul-Rahman bin al-Qasim, from his father, from `A'ishah that: When Abu Bakr was laying on his death bed, he told me: "I do not know of any money that Aal-Abi Bakr (his family) own except this she-camel, this Nubian boy servant, who used to forge the swords of the Muslims and serve us, so if I die give them to `Umar." When I gave them to `Umar he said: "May Allah have mercy on Aba Bakr, he has tired everyone who will come after him."

In another narration: Abu Bakr told them: "Search for whatever increased from my wealth since I was given authority and return it to the Khalifah after me."]

`Umar has spoken the truth, Abu Bakr did not wish to gain anything from the time when he was in position of authority and anything his family benefitted from, no matter how insignificant it may be in our eyes, he insisted on returning it after he relinquished authority. Regarding the tail of the Hadith where `Umar says what he says, it means that Abu Bakr was such a pious God fearing ruler that he set the standard too high for those who come after him.

In another narration we see `Abdul-Rahman's reaction, Al-Amwal li-ibn Zinjawayh:

فَقَالَ عَبْدُ الرَّحْمَنِ: سُبْحَانَ اللَّهِ، أَتَسْلِبُ عِيَالِ أَبِي بَكْرٍ عَبْدًا حَبَشِيًّا وَبَعِيرًا نَاضِحًا وَجَرْدًا أَوْ جَذَلَ قَطِيفَةٍ ثَمَنَ خَمْسَةِ دَرَاهِمٍ؟ قَالَ فَمَا تَأْمُرُ؟ فَقَالَ: تَرُدُّهُنَّ عَلَى عِيَالِهِ. قَالَ: لَا وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ، أَوْ كَمَا حَلَفْتُ، لَا يَكُونُ ذَلِكَ فِي وَلَايَتِي أَبَدًا، يَخْرُجُ أَبُو بَكْرٍ مِنْهُنَّ عِنْدَ الْمَوْتِ وَأَرُدُّهُنَّ أَنَا عَلَى عِيَالِهِ، الْمَوْتُ أَقْرَبُ مِنْ ذَلِكَ

[So `Abdul-Rahman ibn `Awf said: "Subhan-Allah! You (O `Umar) take away from Abu Bakr's family, a servant from Habashah, a she-camel and a cloak which isn't worth five Dirhams?" `Umar said: "What do you suggest?" He replied: "Return them to his family." `Umar said: "No, by the One who sent Muhammad with truth, this will not be during my time. Abu Bakr leaves them when he dies and you expect me to return them!?"]

We also read that Abu Bakr offered one fifth of his wealth to certain individuals before his death, such as in Tabaqat ibn Sa'd:

أَخْبَرَنَا عَارِمُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ: أَنَّ أَبَا بَكْرٍ أَوْصَى بِالْخُمْسِ

[Ishaq bin Suwayd said: Abu Bakr wrote a will offering one fifth of his money.]

As for the rest of his money, it was all placed in the treasury of the Muslim state, such as in Fada'il al-Khulafa' li abu Nu'aym:

حَدَّثَنَا أَبُو بَكْرِ بْنُ مَالِكٍ، ثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، ثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، ثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: "مَاتَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَمَا تَرَكَ دِينَارًا وَلَا دِرْهَمًا، وَكَانَ قَدْ أَخَذَ قَبْلَ ذَلِكَ مَالَهُ فَأَلْقَاهُ فِي بَيْتِ الْمَالِ

[`Urwah, from `A'ishah, she said: Abu Bakr died not leaving behind a Dinar or Dirham (for inheritance), he had taken whatever money he had before that and placed it in Bayt-ul-Maal.]

Tabaqat ibn Sa'd:

أَخْبَرَنَا أَبُو سَهْلٍ نَضْرُ بْنُ بَابٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عَامِرٍ، أَنَّ أَبَا بَكْرٍ الصَّدِيقَ لَمَّا اخْتُصِرَ، قَالَ لِعَائِشَةَ: "أَيُّ بَنِيَّةٍ، قَدْ عَلِمْتَ أَنَّكَ كُنْتَ أَحَبَّ النَّاسِ إِلَيَّ وَأَعَزَّهُمْ، وَأَنِّي كُنْتُ نَحْلُتُكَ أَرْضِيَّ الَّتِي تَعْلَمِينَ بِمَكَانٍ كَذَا وَكَذَا، وَأَنَا أَحَبُّ أَنْ تَرُدِّيَهَا عَلَيَّ، فَيَكُونُ ذَلِكَ قِسْمَةً بَيْنَ وَلَدِي عَلَى كِتَابِ اللَّهِ، فَأَلْقَى رَبِّي حِينَ أَلْقَاهُ وَلَمْ أَفْضَلْ بَعْضُ وَلَدِي عَلَى بَعْضٍ

[`Amir said: When Abu Bakr was dying, he said to `A'ishah: "O my daughter, you know you are the most beloved and dearest person to me, and I had gifted you a land in such and such location. I would like for you to return it to me, so that it gets divided between all my children according to Allah's book, then I can meet my Lord without having favored any of my children."]

This is a land in al-Ghabah and she received about twenty Wasaqs, Abu Bakr asked her to return it since she did not yet exercise any control over the land thus it is as if she never received the gift yet making its return permissible.

#### THAT HE WAS THE ONE TO FILL THE POLITICAL GAP AND GUIDE THE NATION AFTER RASUL-ALLAH'S (saw) PASSING:

Sahih al-Bukhari:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ أَنَّ رَسُولَ اللَّهِ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ، قَالَ إِسْمَاعِيلُ: يَعْنِي بِالْعَالِيَةِ، فَقَامَ عُمَرُ، يَقُولُ: وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ قَالَتْ: وَقَالَ عُمَرُ: وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلَّا ذَلِكَ وَلَيَعْتَنَّهُ اللَّهُ فَلْيُقْطَعَنَّ أَيْدِي رَجَالٍ وَأَرْجُلُهُمْ فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ فَقَبَّلَهُ، قَالَ: يَا بَنِي أُمَّتٍ وَأُمِّي طُبِيتَ حَيًّا وَمَيِّتًا، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُذِيقُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا ثُمَّ خَرَجَ، فَقَالَ: "أَيُّهَا الْخَالِفُ عَلَى رِسَالِكَ"، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ فَحَمِدَ اللَّهَ أَبُو بَكْرٍ وَأَتَتْهُ عَلَيْهِ، وَقَالَ: "أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ"، وَقَالَ: يَا بَنِي أُمَّتٍ وَإِنَّهُمْ مَيِّتُونَ، وَقَالَ: وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ، قَالَ: فَتَشَجَّ النَّاسُ يَبْكُونَ، قَالَ: وَاجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَفِيفَةٍ بَنَى سَاعِدَةَ، فَقَالُوا: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ، وَعُمَرُ بْنُ الْخَطَّابِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَنَهُ أَبُو بَكْرٍ وَكَانَ عُمَرُ يَقُولُ: وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ هَيَّأتُ كَلَامًا قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ، فَقَالَ: فِي كَلَامِهِ نَحْنُ الْأَمْرَاءُ وَأَنْتُمْ الْوُزَرَاءُ، فَقَالَ: حُبَابُ بْنُ الْمُنْذِرِ لَا وَاللَّهِ لَا تَفْعَلْ مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَقَالَ أَبُو بَكْرٍ: لَا وَلَكِنَّا الْأَمْرَاءُ وَأَنْتُمْ الْوُزَرَاءُ هُمْ أَوْسَطُ الْعَرَبِ دَارًا وَأَعَزُّهُمْ أَحْسَابًا، فَبَايَعُوا عُمَرَ أَوْ أَبَا عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَقَالَ عُمَرُ: بَلْ تُبَايِعُكَ أَنْتَ فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا، وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ فَأَخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ، فَقَالَ: قَائِلٌ قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ، فَقَالَ: عُمَرُ قَتَلَهُ اللَّهُ.

[Urwah narrated that `A'ishah narrated: Rasul-Allah (saw) died while Abu Bakr was at a place called al-Sunah (al-`Aliya, in the highlands of Madinah) `Umar stood up and said: "By Allah! Rasul-Allah (saw) is not dead!" `Umar (later on) said: "By Allah! Nothing occurred to my mind except that. Verily! Allah will send him to cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Rasul-Allah (saw), kissed him and said: "Let my mother and father be sacrificed for you, (O Rasul-Allah (saw)), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said: "O oath-taker! Don't be hasty." When Abu Bakr spoke, `Umar sat down. Abu Bakr praised and glorified Allah and said: "No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and eternal." Then he recited Allah's Statement: {(O Muhammad) Verily you will die, and they also will die.} He also recited: {Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful.}

At this, the people wept loudly, and the Ansar assembled with Sa'd bin `Ubadah in the shed of Bani Sa'idah. They said: "There should be one ruler from us and one from you." Then Abu Bakr, `Umar bin al-Khattab and Abu `Ubaydah bin al-Jarrah went to them. `Umar wanted to speak but Abu Bakr stopped him. `Umar later on used to say: "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak as well as I would. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement: We are the rulers and you (Ansar) are the ministers (i.e. advisers)." Hubab bin al-Mundhir said: "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said: "No, we will be the rulers and you will be the ministers, for



worshiped Muhammad, know that Muhammad is dead and whoever worshiped Allah, then Allah is forever alive." `Umar said: "This was in Allah's book but by Allah it is as if I never noticed it."]

Ibn Babanous is described as "La Ba'sa Bihi" by Daraqutni.

Musannaf ibn abi Shaybah:

حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: لَمَّا فُيْضَ رَسُولُ اللَّهِ كَانَ أَبُو بَكْرٍ فِي نَاحِيَةِ الْمَدِينَةِ، فَجَاءَ فَدَخَلَ عَلَى رَسُولِ اللَّهِ وَهُوَ مُسَجًى، فَوَضَعَ فَاهُ عَلَى جَبِينِ رَسُولِ اللَّهِ فَجَعَلَ يُقَبِّلُهُ وَيَبْكِي وَيَقُولُ: "بَابِي أَنْتَ وَأُمِّي طَبِيتَ حَيًّا وَطَبِيتَ مَيِّتًا"، فَلَمَّا خَرَجَ، مَرَّ بِعُمَرَ بْنِ الْخَطَّابِ وَهُوَ يَقُولُ: "مَا مَاتَ رَسُولُ اللَّهِ وَلَا يَمُوتُ حَتَّى يَقْتُلَ اللَّهُ الْمُنَافِقِينَ، وَحَتَّى يُخْزِيَ اللَّهُ الْمُنَافِقِينَ"، قَالَ: وَكَانُوا قَدْ اسْتَبَشَرُوا بِمَوْتِ رَسُولِ اللَّهِ فَرَفَعُوا رُءُوسَهُمْ، فَقَالَ: "أَيُّهَا الرَّجُلُ، ارْبَعْ عَلَى نَفْسِكَ، فَإِنَّ رَسُولَ اللَّهِ قَدْ مَاتَ، أَلَمْ تَسْمَعْ اللَّهَ يَقُولُ: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ وَقَالَ: وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ"، قَالَ: ثُمَّ أَتَى الْمُنْبِرَ فَصَعَدَهُ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: "أَيُّهَا النَّاسُ، إِنْ كَانَ مُحَمَّدٌ إِلَهُكُمْ الَّذِي تَعْبُدُونَ فَإِنَّ إِلَهُكُمْ مُحَمَّدٌ قَدْ مَاتَ، وَإِنْ كَانَ إِلَهُكُمْ الَّذِي فِي السَّمَاءِ فَإِنَّ إِلَهُكُمْ لَمْ يَمُتْ، ثُمَّ تَلَا وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ حَتَّى خَتَمَ الْآيَةُ"، ثُمَّ نَزَلَ وَهُوَ اسْتَبَشَرَ الْمُسْلِمُونَ بِذَلِكَ وَاسْتَدَّ فَرَحَهُمْ، وَأَخَذَتِ الْمُنَافِقِينَ الْكَأَبَةُ، قَالَ: عَبْدُ اللَّهِ بْنُ عُمَرَ: فَوَالَّذِي نَفْسِي بِيَدِهِ لَكَأَمَّا كَانَتْ عَلَى وُجُوهِهَا أَعْطِيَهُ فَكَشِفَتْ

[Ibn `Umar said: When Rasul-Allah (saw) passed away, Abu Bakr was staying near Madinah and he came while the Prophet (saw) laid on his deathbed, so he placed his mouth on Rasul-Allah's (saw) forehead and began kissing him and saying: "May my father and mother be sacrificed for you, you were pure in life just as you are pure in death." Then he left and passed by `Umar when he was saying: "Rasul-Allah (saw) never died nor will he die until Allah kills every hypocrite and disgraces them." At the time the hypocrites had rejoiced for his death and appeared (in public) with their heads raised. Abu Bakr told `Umar: "Save yourself man! Rasul-Allah (saw) has died, did you not hear Allah say: {Surely you shall die and they will die} and {We did not grant to any man before you eternity [on earth]; so if you die - would they be eternal?} Then he climbed the Pulpit and praised Allah and said: "O people, if Muhammad was the god you worshiped then your god is dead, and if your God was the One in the heavens then your God never dies." He recited: {Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels?} Abu Bakr climbed down and the Muslims rejoiced and the hypocrites became depressed. Ibn `Umar said: By he who holds my soul, it is as if our faces were covered with veils then these veils were lifted.]

Muhammad bin Fudayl al-Dabbi is truthful, a Shi'i.

Tarikh al-Tabari:

فَحَدَّثَنَا ابْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا سَلَمَةُ، عَنِ ابْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "لَمَّا تُوفِّي رَسُولُ اللَّهِ قَامَ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: إِنَّ رَجُلًا مِنَ الْمُنَافِقِينَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ تُوفِّيَ، وَإِنَّ رَسُولَ اللَّهِ وَاللَّهُ مَا مَاتَ وَلَكِنَّهُ ذَهَبَ إِلَى رَبِّهِ كَمَا ذَهَبَ مُوسَى بْنُ عِمْرَانَ. فَغَابَ عَنْ قَوْمِهِ أَرْبَعِينَ لَيْلَةً ثُمَّ رَجَعَ بَعْدَ أَنْ قِيلَ قَدْ مَاتَ، وَاللَّهُ لَيَرْجِعَنَّ رَسُولُ اللَّهِ فَلْيَقْطَعَنَّ أَيْدِي رَجَالٍ وَأَرْجُلَهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ مَاتَ. قَالَ: وَأَقْبَلَ أَبُو بَكْرٍ حَتَّى نَزَلَ عَلَى بَابِ الْمَسْجِدِ حِينَ بَلَغَهُ الْخَبَرُ، وَعُمَرُ يَكْلُمُ النَّاسَ فَلَمْ يَلْتَفِتْ إِلَى شَيْءٍ، حَتَّى دَخَلَ عَلَى رَسُولِ اللَّهِ فِي بَيْتِ عَائِشَةَ وَرَسُولُ اللَّهِ مُسَجًى فِي نَاحِيَةِ الْبَيْتِ، عَلَيْهِ بُرْدٌ حَبِرَةٌ، فَأَقْبَلَ حَتَّى كَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَقْبَلَ عَلَيْهِ فَقَبَّلَهُ، ثُمَّ قَالَ: بَابِي أَنْتَ وَأُمِّي، أَمَّا الْمَوْتَةُ الَّتِي كَتَبَ اللَّهُ عَلَيْكَ ؛ فَقَدْ دُفِنْتُهَا، ثُمَّ لَنْ يُصِيبَكَ بَعْدَهَا مَوْتَةٌ أَبَدًا، ثُمَّ رَدَّ التُّوبَ عَلَى وَجْهِهِ، ثُمَّ خَرَجَ وَعُمَرُ يَكْلُمُ النَّاسَ، فَقَالَ: عَلَى رَسُولِكَ يَا عُمَرُ، فَانْصَيْتَ. فَأَبَى إِلَّا أَنْ يَتَكَلَّمَ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ لَا يُنْصِتُ، أَقْبَلَ عَلَى النَّاسِ فَلَمَّا سَمِعَ النَّاسُ كَلَامَهُ أَقْبَلُوا عَلَيْهِ وَتَرَكُوا عُمَرَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ إِنَّهُ مَنْ كَانَ يَعْبُدُ مُحَمَّدًا ؛ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ ؛ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. ثُمَّ تَلَا هَذِهِ الْآيَةَ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ إِلَى آخِرِ الْآيَةِ، قَالَ: فَوَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ عَلَى رَسُولِ اللَّهِ حَتَّى تَلَاهَا أَبُو بَكْرٍ يَوْمَئِذٍ. قَالَ: وَأَخَذَهَا النَّاسُ عَنْ أَبِي بَكْرٍ فَإِنَّمَا هِيَ فِي أَفْوَاهِهِمْ. قَالَ أَبُو

هُرَيْرَةَ: قَالَ عُمَرُ: وَاللَّهِ مَا هُوَ إِلَّا أَنْ سَمِعْتُ أَبَا بَكْرٍ يَتْلُوهَا فَعَقَرْتُ حَتَّى وَقَعْتُ إِلَى الْأَرْضِ، مَا تَحْمِلُنِي رِجْلَايَ وَعَرَفْتُ أَنَّ رَسُولَ اللَّهِ قَدْ مَاتَ

[Sa'id bin al-Musayyib, from abu Hurayrah, he said: When Rasul-Allah (saw) died `Umar stood and began to say: "Some hypocrites among the people are claiming that Rasul-Allah (saw) died. By Allah, Rasul-Allah (saw) never died, he only went to his Lord just as Musa bin `Imran was absent from his folks for forty nights then returned when they claimed he died. By Allah, he shall return and cut-off the hands and feet of some men who claim this." Then Abu Bakr came and went to the door of the Masjid when the news reached him. `Umar was addressing the people but Abu Bakr ignored everyone and proceeded to `A'ishah's house where he found Rasul-Allah (saw) laying, wrapped in Yemeni clothes, so he uncovered his face and leaned down kissing him, then said: "May my father and mother be a sacrifice for you, you've tasted the death that Allah decreed for you and you shan't taste another after it." Then he covered his face and left while `Umar was still speaking, he told him: "Calm down O `Umar and listen." But he kept talking, so when Abu Bakr saw this, he addressed the people and they left `Umar and listened to Abu Bakr, he praised Allah and thanked him then said: "O people, whoever worshiped Muhammad then Muhammad is dead, and whoever worshiped Allah then He is alive never dead." He recited: {Muhammad is not but a messenger. [Other] messengers have passed on before him.} By Allah it is as if the people never knew this verse was revealed until Abu Bakr recited it on that day. The people took this verse from Abu Bakr and repeated it. `Umar said: "By Allah, it was that moment when I heard Abu Bakr recite it, my legs could never hold me, I fell to the ground and realized that Rasul-Allah (saw) had died."]

This Hadith has many Shawahid to back it up.

After his noble passing, the people differed on where to bury him, we read in the report of Muwatta' Malik:

فَقَالَ نَاسٌ: يُدْفَنُ عِنْدَ الْمَنْبَرِ، وَقَالَ آخَرُونَ: يُدْفَنُ بِالْبَيْعِ

[Then the people said: "We bury him near the Pulpit." But others said: "He should be buried in Baqi`."]

Al-Matalib al-`Aliyah li-ibn Hajar:

قَالَ إِسْحَاقُ: أَنَا بِشَرِّ بَنِ عُمَرَ الرَّهْرَانِيِّ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ بِلَالٍ، يُحَدِّثُ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يُحَدِّثُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ: كَانَ النَّاسُ اخْتَلَفُوا فِي دَفْنِ النَّبِيِّ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: " مَا مِنْ نَبِيٍّ يَمُوتُ، إِلَّا يُدْفَنُ حِينَ يُقْبَضُ ". فَخَطُّوا حَوْلَ فِرَاشِ النَّبِيِّ ثُمَّ ادْفَنُوهُ حَيْثُ قُبِضَ

[Yahya bin Sa'id narrated from al-Qasim bin Muhammad, he said: The people differed about the burial of Rasul-Allah (saw), so Abu Bakr said: I heard Rasul-Allah (saw) say: "No prophet dies unless he is buried right when he dies." So they gathered around the bed of the Prophet (saw) then buried him where he died.]

Sahih to al-Qasim and he is the grandson of Abu Bakr al-Siddiq (ra).

Al-Mu` jam al-Kabir lil-Tabarani:

حَدَّثَنَا مُعَاذُ بْنُ الْمُثَنَّى، ثنا مُسَدَّدٌ، ثنا عَبْدُ اللَّهِ بْنُ دَاوُدَ، ثنا سَلَمَةُ بْنُ نُبَيْطٍ، عَنْ نَعِيمِ بْنِ أَبِي هِنْدٍ، عَنْ نُبَيْطِ بْنِ شَرِيطٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ، قَالَ: قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ، مَاتَ رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، فَعَلِمُوا أَنَّهُ كَمَا قَالَ. قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ، أَنْصَلِي عَلَى رَسُولِ اللَّهِ قَالَ: نَعَمْ. قَالُوا: كَيْفَ نُصَلِّي عَلَيْهِ؟ قَالَ: يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ، وَيَذْعُونَ وَيُصَلُّونَ، ثُمَّ يُنْصَرِفُونَ، وَيَجِيءُ آخَرُونَ، حَتَّى يَفْرُغُوا، قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ، أَيَذْفَنَ رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، قَالُوا: وَأَيْنَ يُذْفَنُ؟ قَالَ: حَيْثُ قُبِضَ، فَإِنَّ اللَّهَ تَعَالَى لَمْ يَقْبِضْهُ إِلَّا فِي بَقْعَةٍ طَيِّبَةٍ، فَعَلِمُوا أَنَّهُ كَمَا قَالَ، ثُمَّ قَامَ، فَقَالَ: عِنْدَكُمْ صَاحِبُكُمْ، فَأَمَرَهُمْ يَغْسِلُونَهُ

[Nabayt bin Shurayt from Salim bin `Ubayd: They told (Abu Bakr): "O companion of Rasul-Allah (saw), did the Prophet (saw) die?" He said: "Yes." So they realized that it was as he said. They asked: "O companion of Rasul-Allah (saw), do we pray on the Prophet (saw)?" He said: "Yes." They asked: "How?" He replied: "A group enters and they make Takbir and Du'a' then pray and leave, after them another group enters until they're all done." They asked: "O companion of Rasul-Allah (saw), do we bury the Prophet (saw)?" He said: "Yes." They asked: "Where?" He said: "Where he passed away, for Allah never took his soul except in a blessed location." So they realized it was as he said: then he stood up and ordered them to wash him.]

Tarikh Dimashq:

أَخْبَرَنَا بِتَمَامِهِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْفَضْلِ الْفَرَاوِيُّ، وَأَبُو مُحَمَّدٍ هَبَةُ اللَّهِ بْنُ سَهْلٍ السَّيْدِي، وَأَبُو الْمُطَفَّرِ عَبْدُ الْمُنْعِمِ بْنُ عَبْدِ الْكَرِيمِ، وَأَبُو الْقَاسِمِ تَمِيمُ بْنُ أَبِي سَعِيدٍ، قَالُوا: أَنَا أَبُو عُمَرَ سَعِيدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ، أَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَمْدَانَ الْحَبِيرِيُّ، أَنَا الْحَسَنُ بْنُ سُفْيَانَ زَادَ الْفَرَاوِيُّ، وَالسَّيْدِيُّ: النَّسَوِيُّ وَقَالُوا: وَأَبُو يَعْلَى وَزَادَ أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْمُثَنَّى: الْمُوصِلِيُّ وَقَالُوا: وَاللَّفْظُ لِأَبِي يَعْلَى، قَالَا: نَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءِ ابْنِ أَخِي جُوَيْرِيَةَ بْنِ أَسْمَاءَ، نَا جُوَيْرِيَةَ بْنِ أَسْمَاءَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ كَانَ يُفْرِي عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ فِي خِلَافَةِ عُمَرَ إِلَى أَنْ قَالَ: ...وَلَيْسَ فِيكُمْ مَنْ تَقْطَعُ إِلَيْهِ الْأَعْنَاقُ مِثْلَ أَبِي بَكْرٍ، وَإِنَّهُ كَانَ مِنْ خَيْرِنَا حِينَ تُوْفِّي رَسُولُ اللَّهِ إِنَّ عَلِيًّا، وَالزُّبَيْرَ وَمَنْ مَعَهُمَا تَخَلَّفُوا عَنَّا، وَتَخَلَّفَتِ الْأَنْصَارُ عَنَّا بِأَسْرِهِا، فَاجْتَمَعُوا فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ، فَبَيْنَمَا نَحْنُ فِي مَنْزِلِ رَسُولِ اللَّهِ إِذَا رَجُلٌ يُنَادِي مِنْ وَرَاءِ الْجِدَارِ: اخْرُجْ إِلَيَّ يَا ابْنَ الْخَطَّابِ، فَقُلْتُ: إِلَيْكَ عَنِّي، فَأَنَا عَنْكَ مَسَاعِيلٌ، فَقَالَ: إِنَّهُ قَدْ حَدَّثَ أَمْرٌ لَا بَدْ مِنْكَ فِيهِ، إِنَّ الْأَنْصَارَ قَدْ اجْتَمَعُوا فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَأَدْرِكُوهُمْ قَبْلَ أَنْ يُحْدِثُوا أَمْرًا يَكُونُ بَيْنَنَا وَبَيْنَهُمْ فِيهِ حَرْبٌ، فَقُلْتُ لِأَبِي بَكْرٍ: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنْ هَؤُلَاءِ الْأَنْصَارِ، فَأَنْطَلَقْنَا نُوْمُهُمْ، فَلَقِيتُ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَمَشَى بَيْنِي وَبَيْنَهُ حَتَّى إِذَا دَنَوْنَا مِنْهُمْ لَقِينَا رَجُلَانِ صَالِحَانِ، فَذَكَرَا الَّذِي صَنَعَ الْقَوْمُ، فَقَالَا: أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْتُ: نُرِيدُ إِخْوَانَنَا مِنْ هَؤُلَاءِ الْأَنْصَارِ، فَقَالَا: لَا عَلَيْكُمْ أَنْ تَقْرَبُوهُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ، أَقْضُوا أَمْرَكُمْ، فَقُلْتُ: وَاللَّهِ لَنَأْتِيَهُمْ، فَأَنْطَلَقْنَا حَتَّى أَتَيْنَاهُمْ، فَإِذَا هُمْ جَمْعٌ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَإِذَا بَيْنَ أَطْرَافِهِمْ رَجُلٌ مَرْمَلٌ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: سَعْدُ بْنُ عُبَادَةَ، قُلْتُ: مَا لَهُ؟ قَالُوا: هُوَ وَجَعٌ

[`Ubaydullah bin `Abdullah, that `Abdullah bin `Abbas told him: That he recited Qur'an to `Abdul-Rahman bin `Awf during the reign of `Umar (...until `Umar said to the people...) And none among you was looked upon in admiration (for his qualities) like Abu Bakr and he was from the best of us when Rasul-Allah (saw) passed away. `Ali and al-Zubayr and those with them left us, also the Ansar they all left us and gathered in the shed of banu Sa'idah, but the Mouhajiroun gathered around Abu Bakr. While we were in the Prophet's (saw) house (during his funeral) a man came from behind the wall and shouted: "Come out O ibn al-Khattab!" so I told him: "Leave me, I am too occupied now." The man said: "Something (terrible) happened and only you can deal with it. The Ansar gathered at Banu Sa'idah so go to them before they cause a war between us!" I (`Umar) told Abu Bakr: "Let us go to these brothers of ours from the Ansar!" We headed out to meet them and met abu `Ubaydah bin al-Jarrah along the way so Abu Bakr grabbed his hand and we walked until we came across two righteous men who told us what was happening, they asked: "Where do you head O Mouhajiroun?" I said: "To our brothers from the Ansar." They said: "There is no blame on you if you go to them and deal with the matter." I said: "By



Allah we'll go." And when we reached them, it was a group in the shed of Banu Sa'idah and between them was a man wrapped up with clothes, I asked: "Who is this?" they said: "Sa'd bin `Ubadah." I asked: "What is wrong with him?" They said: "He is in pain from illness."]

Tarikh Dimashq:

أَخْبَرَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ الْمُطَفَّرِ، أَنَّ أَبَا مُحَمَّدٍ الْحَسَنَ بْنَ عَلِيٍّ ح. وَأَخْبَرَنَا أَبُو الْقَاسِمِ بْنُ الْحَصَنِ، أَنَا أَبُو عَلِيٍّ بْنُ الْمُذْهَبِ، قَالَا: ثنا أَحْمَدُ بْنُ جَعْفَرٍ، نَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، حَدَّثَنِي أَبِي، نَا عَفَّانُ، نَا أَبُو عَوَّانَةَ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: ثَوَّقِي رَسُولُ اللَّهِ وَأَبُو بَكْرٍ فِي طَائِفَةٍ مِنَ الْمَدِينَةِ، قَالَ: فَجَاءَ، فَكَشَفَ عَنْ وَجْهِهِ، فَقَبَّلَهُ، فَقَالَ: فِذَاكَ أَبِي وَأُمِّي، مَا أَطْنَيْكَ حَيًّا وَمَيِّتًا، مَاتَ مُحَمَّدٌ، وَرَبَّ الْكُعْبَةِ، فَذَكَرَ الْحَدِيثَ. قَالَ: فَانْطَلَقَ أَبُو بَكْرٍ، وَعُمَرُ يَتَقَاوَدَانِ حَتَّى أَتَوْهُمُ، فَتَكَلَّمَ أَبُو بَكْرٍ، فَلَمْ يَثْرُكْ شَيْئًا أَنْزَلَ فِي الْأَنْصَارِ، وَلَا ذَكَرَهُ رَسُولُ اللَّهِ مِنْ شَأْنِهِمْ، إِلَّا ذَكَرَهُ، وَقَالَ: لَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ قَالَ: "لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الْأَنْصَارُ وَادِيًا، سَلَكَتْ وَادِي الْأَنْصَارِ"، وَلَقَدْ عَلِمْتُ يَا سَعْدُ، أَنَّ رَسُولَ اللَّهِ قَالَ وَأَنْتَ قَاعِدٌ: "فُرَيْشٌ وَلَاةٌ هَذَا الْأَمْرُ، وَبَرُّ النَّاسِ تَابِعٌ لِبَرِّهِمْ، وَفَاجِرُهُمْ تَبِعٌ لِفَاجِرِهِمْ"، قَالَ: فَقَالَ لَهُ سَعْدٌ: صَدَقْتَ، نَحْنُ الْوُزَرَاءُ، وَأَنْتُمْ الْأَمْرَاءُ

[Dawud bin `Abdullah, from Humayd bin `Abdul-Rahman, he said: (...he mentions the death of the Prophet then says...) Abu Bakr and `Umar took off until they reached them (the Ansar), so Abu Bakr spoke and left nothing from what was revealed regarding the Ansar unless he said it, and he left nothing from what the Prophet (saw) said regarding the Ansar unless he said it. Abu Bakr said: "You know that the Prophet (saw) said: If the Ansar headed to a valley and the people headed to another, I would head towards the valley of the Ansar." He continued: "And you O Sa'd know that Rasul-Allah (saw) said while you sat: Quraysh are the ones worthy of this leadership, the good men will follow the good from among the men of Quraysh and the evil will follow the evil from among them." Sa'd said: "You speak truth, we are the advisers and you are the chiefs."]

As for why the Ansar were hasty to elect a leader from themselves, they said in another narration:

وَلَكِنَّا نَخَافُ أَنْ يَلِيَهَا أَوْ قَالَ: يَلِيَهُ أَقْوَامٌ قَتَلْنَا آبَاءَهُمْ وَإِخْوَتَهُمْ

[We fear that people whose fathers and brothers we killed may be given authority over us.]

Mustadrak al-Hakim:

أَخْبَرَنَا أَبُو عَمْرٍو بْنُ إِسْمَاعِيلَ، ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، ثنا زَيْدُ بْنُ أَبِي بَكْرٍ، ثنا مُحَمَّدُ بْنُ فَضِيلٍ، ثنا إِسْمَاعِيلُ بْنُ سُمَيْعٍ، عَنْ مُسْلِمِ بْنِ أَبِي النَّجَّارِ، قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لِأَبِي عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُمَا: هَلْ أَبَايَعُكَ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، يَقُولُ: "إِنَّكَ أَمِينٌ هَذِهِ الْأُمَّةُ"، فَقَالَ أَبُو عُبَيْدَةَ: كَيْفَ أَصْلَى بَيْنَ يَدَيِ رَجُلٍ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْ يُؤْمَنَا حِينَ قُبِضَ؟ ! صَحِيحُ الْإِسْنَادِ، وَلَمْ يُخَرِّجَاهُ

[Muslim al-Batin from abi al-Bakhtari: Abu Bakr al-Siddiq told abu `Ubaydah: "Do I give you allegiance? I heard Rasul-Allah (saw) say you were the trusted man of this nation." Abu `Ubaydah said: "How can I lead you in prayer, when Rasul-Allah (saw) has placed you to lead us before he died!?"]

Tarikh Dimashq:

أَخْبَرَنَا أَبُو الْعِزِّ أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ، أَنَا أَبُو مُحَمَّدٍ الْجَوْهَرِيُّ، أَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ لُؤْلُؤٍ، أَنَا عُمَرُ بْنُ أَبِي السَّقَطِيِّ، نَا الْحَسَنُ بْنُ حَمَّادِ الضَّبِّيِّ، نَا عُبَيْدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: قَامَ أَبُو بَكْرٍ خَطِيبًا، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنِّي وَلِيْتُ أَمْرَكُمْ، وَلَسْتُ بِخَيْرِكُمْ، وَلَكِنْ نَزَلَ الْفُرْآنُ، وَبَيَّنَّ النَّبِيُّ وَعَلَمْنَا، فَعَلِمْنَا أَنَّ أَكْبَسَ الْكَيْسِ النَّقِيُّ، وَإِنَّ أَحْمَقَ الْحُمَقِ الْفُجُورُ، وَإِنَّ أَقْوَامَكُمْ عِنْدِي الضَّعِيفُ حَتَّى

أَخَذَ لَهُ بِحَقِّهِ، وَإِنْ أَضَعَكُمْ عِنْدِي الْقَوِيُّ حَتَّى أَخَذَ مِنْهُ الْحَقَّ أَتَيْهَا النَّاسُ، إِنَّمَا أَنَا مُتَّبِعٌ، وَلَسْتُ بِمُبْدِعٍ، فَإِنْ أَحْسَنْتُ فَاتَّبِعُونِي، وَإِنْ زُغْتُ فَقَوِّمُونِي

[Hisham from his father: Abu Bakr stood to deliver a sermon, so he thanked Allah and praised him, then said: "I was given authority over you although I am not the best of you. However, the Qur'an was revealed and the Prophet (saw) taught and clarified, that the greatest wisdom is to be God-fearing and the greatest idiocy is to be from the wicked ones. In my eyes, the strongest among you are weak until I do them justice, and the weakest among you are strong until I take back the people's rights from them. I am a follower not an innovator, if I do well then follow me and if I err then correct me."]

Tarikh Khalifah bin Khayyat:

فَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي عَوْنٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: "تُوَفِّي رَسُولُ اللَّهِ فَلَوْ نَزَلَ بِالْجِبَالِ الرَّاسِيَّاتِ مَا نَزَلَ بِأَبِي لَهَا ضَعْفًا؛ أَشْرَأَبَ النَّفَاقُ بِالْمَدِينَةِ وَارْتَدَّتِ الْعَرَبُ، فَوَاللَّهِ مَا اخْتَلَفُوا فِي نُقْطَةٍ إِلَّا طَارَ أَبِي إِلَى أَكْظَمِهَا فِي الْإِسْلَامِ

[Al-Qasim, from `A'ishah that she said: When the Prophet (saw) passed away, a great burden and responsibility fell on my father and had it fell on a mountain it would have flattened it; hypocrisy flourished in Madinah and the Arabs disbelieved. By Allah they did not disagree on a matter except that my father took great care of it.]

{O believers, whosoever of you turns from his religion(Murtadd), God will assuredly bring a people He loves, and who love Him, humble towards the believers, disdainful towards the unbelievers, men who struggle in the path of God, not fearing the reproach of any reproacher.}[5:54]

The verse above is specific for the one who fights the Murtaddin, or those who turn away after embracing Islam. It is known for all scholars and historians that the no one fought these people and declared Jihad on them before Abu Bakr, for Rasul-Allah (saw) was fighting the Kouffar, and `Umar fought the Romans and Persians, `Uthman followed his example, and during the time of `Ali was a Fitnah but he never named any of his opponents as disbelievers rather he called them "The Muslims" and "Our brothers", he treated them accordingly as stated in many authentic narrations in the books of Ahlul-Sunnah and in Nahj-ul-Balaghah. The hypocrites and Bedouins around the lands of Islam rejected the religion in large numbers after the Prophet's (saw) death, they had only embraced it out of fear, while others thought that after his (saw) death they are no longer religiously accountable. Abu Bakr consulted his companions then made the hard decision not fearing reproach from any reproacher, he waged war on those Murtaddin who apostated and he gathered the troops and protected the religion, returning the people to faith and submission. This is surely a clear explicit sign by Allah that he loves al-Siddiq, and that al-Siddiq loves him. The wise Lord kept sending his signs for those who possess intellect even after the passing of his messenger but for those who are blind rejecters of faith, there is nothing we can do.

The readers can see that Abu Bakr was the one to address the people, he was the one who calmed the people down, he was the one to instruct them on the burial and Salat-ul-Janazah on Rasul-Allah (saw), he was the man in charge of leading the prayers in the mosque, he was the one who faced the Ansar and convinced them with wisdom and intellect to step down, he was the man given allegiance by the

Muslims without any Fitnah or bloodshed, he was the man to dispatch the army of Usamah ibn Zayd and finally he was the man who faced the renegades and Murtaddin, uniting the Arabs and breaking the backs of the hypocrites. May Allah be pleased with Abu Bakr, he did what no man from the Muslims could do.

#### **`ALI (ra) & AL-ZUBAYR (ra) AND THE REASON FOR THEIR DELAY IN BAY`AH:**

We read in the popular and authentic narration of abu Nadrah from Mustadrak al-Hakim:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ شَاكِرٍ، ثنا عَفَّانُ بْنُ مُسْلِمٍ، ثنا وَهَيْبٌ، ثنا دَاوُدُ بْنُ أَبِي هِنْدٍ، ثنا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ لَمَّا تُوَفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَامَ خُطْبَاءُ الْأَنْصَارِ فَجَعَلَ الرَّجُلُ مِنْهُمْ، يَقُولُ: يَا مَعْشَرَ الْمُهَاجِرِينَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ إِذَا اسْتَعْمَلَ رَجُلًا مِنْكُمْ قَرَنَ مَعَهُ رَجُلًا مِنَّا، فَتَرَى أَنَّ يَلِي هَذَا الْأَمْرَ رَجُلَانِ أَحَدُهُمَا مِنْكُمْ وَالْآخَرُ مِنَّا، قَالَ: فَتَتَابَعَتْ خُطْبَاءُ الْأَنْصَارِ عَلَى ذَلِكَ، فَقَامَ زَيْدُ بْنُ ثَابِتٍ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ مِنَ الْمُهَاجِرِينَ، وَإِنَّ الْإِمَامَ يَكُونُ مِنَ الْمُهَاجِرِينَ، وَنَحْنُ أَنْصَارُهُ كَمَا كُنَّا أَنْصَارَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: " جَزَاكُمُ اللَّهُ خَيْرًا يَا مَعْشَرَ الْأَنْصَارِ، وَتَبَّتْ قَائِلُكُمْ "، ثُمَّ قَالَ: " أَمَا لَوْ فَعَلْتُمْ غَيْرَ ذَلِكَ لَمَا صَالَحْنَاكُمْ "، ثُمَّ أَخَذَ زَيْدُ بْنُ ثَابِتٍ بِيَدِ أَبِي بَكْرٍ، فَقَالَ: هَذَا صَاحِبُكُمْ، فَبَايَعُوهُ، ثُمَّ انْطَلَفُوا، فَلَمَّا قَعَدَ أَبُو بَكْرٍ عَلَى الْمُنْبَرِ نَظَرَ فِي وُجُوهِ الْقَوْمِ فَلَمْ يَرَ عَلِيًّا، فَسَأَلَ عَنْهُ، فَقَالَ: نَاسٌ مِنَ الْأَنْصَارِ فَاتُّوا بِهِ، فَقَالَ أَبُو بَكْرٍ: ابْنُ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَخَنْتُهُ أَرَدْتَ أَنْ تَشُقَّ عَصَا الْمُسْلِمِينَ؟ فَقَالَ: لَا تُتْرِبُ يَا خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَبَايَعَهُ، ثُمَّ لَمْ يَرَ الزُّبَيْرَ بْنَ الْعَوَّامِ فَسَأَلَ عَنْهُ حَتَّى جَاءُوا بِهِ، فَقَالَ: ابْنُ عَمَّةٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَخَوَارِئُهُ أَرَدْتَ أَنْ تَشُقَّ عَصَا الْمُسْلِمِينَ، فَقَالَ مِثْلَ قَوْلِهِ: لَا تُتْرِبُ يَا خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَبَايَعَاهُ

[Abu Nadrah, from abu Sa'id al-Khudari: When Rasul-Allah (saw) passed away, speakers from the Ansar stood up saying: "O Mouhajirin! Rasul-Allah (saw) whenever he appointed one of you also place besides him one of us. We see that two can be in charge, one from you and one from us." The speakers from the Ansar insisted on this opinion so Zayd ibn Thabit stood and said: "Rasul-Allah (saw) was from the Mouhajirin and the Imam has to be from the Mouhajirin, we will be his successor's supporters(Ansar) just as we were his (saw) supporters." Abu Bakr stood and said: "May Allah reward you O Ansar and make you firm in your faith." Then he said: "If you do not do this then we will never agree with you." Zayd grabbed Abu Bakr's hand and said: "This is the man you seek, pledge your allegiance to him." When Abu Bakr climbed the pulpit, he looked into people's faces but never found `Ali, he asked about him so a group of Ansar said: "Let's bring him." When he came, Abu Bakr said to him: "Cousin of Rasul-Allah (saw) and husband of his daughter, do you wish to be a cause for the division of Muslims?" `Ali said: "There shall be no reproach O successor of Rasul-Allah (saw)." He gave him Bay`ah. Abu Bakr then looked and never saw al-Zubayr, so he asked about him and they brought him, he said: "O son of Rasul-Allah's (saw) aunt and his disciple, do you wish to be a cause for the division of Muslims?" Zubayr said: "There shall be no reproach O successor of Rasul-Allah (saw)." And gave him Bay`ah.

Ansab al-Ashraf lil-Baladhuri:

حَدَّثَنِي هُدْبَةُ بْنُ خَالِدٍ، ثنا حَمَّادُ بْنُ سَلَمَةَ، أَنبَأَ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، قَالَ: " لَمَّا بَايَعَ النَّاسُ أَبَا بَكْرٍ، اعْتَزَلَ عَلِيٌّ وَالزُّبَيْرُ، فَتَبَعَتْ إِلَيْهِمَا عُمَرُ بْنُ الْخَطَّابِ، وَزَيْدُ بْنُ ثَابِتٍ، فَاتَّيَا مَنْزِلَ عَلِيٍّ، فَفَرَّعَا الْبَابَ، فَظَنَرَ الزُّبَيْرُ مِنْ قُتْرَةٍ، ثُمَّ رَجَعَ إِلَى عَلِيٍّ، فَقَالَ: هَذَانِ رَجُلَانِ مِنْ أَهْلِ الْجَنَّةِ، وَلَيْسَ لَنَا أَنْ نَقَاتِلَهُمَا، قَالَ: افْتَحْ لَهُمَا، ثُمَّ خَرَجَا مَعَهُمَا حَتَّى أَتَيَا أَبَا بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: يَا عَلِيُّ، أَنْتَ ابْنُ عَمِّ رَسُولِ اللَّهِ وَصِهْرُهُ، فَقَقُولُ إِنِّي أَحَقُّ بِهَذَا الْأَمْرِ، لَاهَا اللَّهُ لَأَنَا أَحَقُّ بِهِ مِنْكَ، قَالَ: لَا تُتْرِبُ يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَنْبَسُ يَدَكَ أَبَايَعَكَ، فَبَسَطَ يَدَهُ فَبَايَعَهُ، ثُمَّ قَالَ لِلزُّبَيْرِ: تَقُولُ أَنَا ابْنُ عَمَّةٍ رَسُولِ اللَّهِ وَخَوَارِئِهِ وَفَارِسُهُ، وَأَنَا أَحَقُّ بِالْأَمْرِ، لَاهَا اللَّهُ لَأَنَا أَحَقُّ بِهِ مِنْكَ، فَقَالَ: لَا تُتْرِبُ يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَنْبَسُ يَدَكَ، فَبَسَطَ يَدَهُ فَبَايَعَهُ

[al-Mundhir bin Malik abi Nadrah said: When the people gave Bay`ah to Abu Bakr, `Ali and al-Zubayr stayed away, so he sent `Umar ibn al-Khattab and Zayd ibn Thabit to the house of `Ali, and they knocked on the door, so al-Zubayr looked out then went to `Ali and said: "These are two from the dwellers of heaven, we are not allowed to fight them." `Ali said: "Open the door for them." They all then left and went to Abu Bakr who addressed them starting with `Ali: "O `Ali, you are the cousin of Rasul-Allah (saw) and the husband of his daughter, for this you believe that you have more right to it? No by Allah, I have more right to it than you." `Ali replied: "There shall be no reproach O successor of Rasul-Allah (saw). Extend your hand so that I may pledge allegiance to you." And so he did, then he looked at al-Zubayr and said: "You are the cousin of Rasul-Allah (saw), his disciple, his warrior and for this you have more right to it? No by Allah, I have more right to it than you." Al-Zubayr replied: "There shall be no reproach O successor of Rasul-Allah (saw). Extend your hand so that I may pledge allegiance to you." And so he did.]

Abu Nadrah is the companion of abu Sa`id al-Khudari, we know he narrated it from him based on the previous narration and this one further strengthens it. Al-Jariri is the companion of abu Nadrah. The author of the book is an un-reliable historian which weakens the chain.

A third version of this report by abu Nadrah is in Al-Shari`ah lil-Ajurry:

حَدَّثَنَا قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ، قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ سَعِيدِ بْنِ الْمُسَيَّبِ بْنِ شَرِيكٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ أَبُو بَكْرٍ لِعَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا: "قَدْ عَلِمْتُ أَنِّي كُنْتُ فِي هَذَا الْأَمْرِ قَبْلَكَ"، قَالَ: صَدَقْتَ يَا خَلِيفَةَ رَسُولِ اللَّهِ قَالَ: فَمَدَّ يَدَهُ قَبَايَعَهُ، فَلَمَّا جَاءَ الرَّبِيعُ رَجَمَهُ اللَّهُ، قَالَ: "أَمَا عَلِمْتُ أَنِّي كُنْتُ فِي هَذَا الْأَمْرِ قَبْلَكَ؟!" قَالَ: فَمَدَّ يَدَهُ قَبَايَعَهُ

[al-Mundhir bin Malik abi Nadrah , from abi Sa`id al-Khudari: Abu Bakr told `Ali: "You realize that I was in this matter (Islam) before you?" `Ali said: "You speak truth O successor of Rasul-Allah (saw).]" So he extended his hand and pledged allegiance. Then when al-Zubayr came Abu Bakr told him: "You realize that I was in this matter (Islam) before you?" So he extended his hand and pledged allegiance.]

This narration serves as support for the two above it. The conclusion regarding the condition of the narrator `Ali bin `Asim al-Tamimi is that he does not lie, he is truthful yet makes mistakes and has bad memory.

Based on the narrations above we see that Abu Bakr had concluded that the two refrained from attending with the rest of the people simply because they saw that they had more right to receive successor-ship, he thought that greed and love of authority might have entered their hearts and so he reproached them for this and warned them that their actions will cause division. When `Ali and al-Zubayr's turn came to talk, they themselves explained why they did what they did as we shall see in the narrations below.

Mustadrak al-Hakim:

حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ بْنُ هَانِيٍّ، ثنا الْفَضْلُ بْنُ مُحَمَّدٍ النَّبْهَقِيُّ، ثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحَزَامِيُّ، ثنا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ إِلَى أَنْ قَالَ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ وَالرَّبِيعُ:

مَا غَضِبْنَا إِلَّا لَأَنَّا قَدْ أَحْرَزْنَا عَنِ الْمُشَاوَرَةِ، وَإِنَّا نَرَىٰ أَبَا بَكْرٍ أَحَقَّ النَّاسِ بِهَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، إِنَّهُ لِمَصَابُجُ الْغَارِ، وَثَانِيِ اثْنَيْنِ، وَإِنَّا لَنَعْلَمُ بِشَرَفِهِ وَكِبَرِهِ، وَلَقَدْ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالصَّلَاةِ بِالنَّاسِ وَهُوَ حَيٌّ

[Ibrahim bin `Abdul-Rahman told us, from `Abdul-Rahman in a long narration: `Ali and Zubayr both said: We were only angered because we were kept away from the consultation, we see Abu Bakr being the most deserving of it after Rasul-Allah (saw), he is the companion in the cave, the second of the two, we know of his honor and status, Rasul-Allah (saw) ordered him to lead prayer in his life.]

As for the matter of `Ali ibn abi Talib and his Bay`ah, some were confused by the narrations of `A'ishah in which she said that he gave a Bay`ah six months later. InshaAllah we sum it up in the next few lines.

When Abu Bakr received the Bay`ah from some of the Muhajiroun and Ansar in al-Saqifah, this was on Monday, the same day the Prophet (saw) passed away.

On Tuesday, Abu Bakr wished to receive the official public Bay`ah from the Muslims in the mosque of the Prophet (saw), `Ali and al-Zubayr and some of bani Hashim remained in the house of Fatimah as they were angry at the fact that they weren't consulted, they saw that they had a right to it.

Abu Bakr realized that the two great companions were not present during the official Bay`ah, they missed it, so he called for them and it appears that it was `Umar and Zayd who went to Fatimah's house to get them.

They then explained to Abu Bakr the reasons for their delay and gave him the Bay`ah later on, which is why some people may not have known that it actually took place except those who witnessed it such as abu Sa'id al-Khudari.

On the next day, al-`Abbas came to Abu Bakr and `Ali brought Fatimah as well and they asked for their inheritance and for the shares of the Prophet (saw) in Madinah and whatever he received in Khaybar and the land of Fadak. Abu Bakr told them that the Prophet (saw) does not leave behind inheritance and that he shall use those lands just as Rasul-Allah (saw) did.

Fatimah left and then she quickly fell ill because of her father's loss so `Ali took care of her for the next six months, he was almost completely absent during those days and nothing is recorded in the books about his condition except that the people used to give him looks as if reproaching him for what they had heard from his delay in giving the oath.

This lasted until Fatimah peace be upon her died, `Ali then returned to public life and the first issue he had to deal with was the fact that everyone thought that he was not a part of the Jama`ah or majority, and that he is not pleased with Abu Bakr's leadership and judgment.

In Sahih al-Bukhari:

وَكَانَ لِعَلِّيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ، فَلَمَّا تُوَفِّيَتْ اسْتَنَكَرَ عَلِيٌّ وَجُوهَ النَّاسِ فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا وَلَا يَأْتِنَا أَحَدٌ مَعَكَ كَرَاهِيَةً لِمَحْضَرِ عُمَرَ، فَقَالَ عُمَرُ: لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَحَدَّكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتُهُمْ أَنْ يَفْعَلُوا بِي، وَاللَّهِ لَا تَنْتَنَّهُمْ، فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ فَتَشَهَّدَ عَلِيٌّ فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ اللَّهُ وَلَمْ نَنْفُسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَّدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَرَىٰ لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ تَصِيْبًا حَتَّىٰ فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ:

وَالَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللَّهِ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَلَمْ أَلُ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ، فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَقِيَ عَلَى الْمُنْبَرِ فَتَشَهَّدَ وَذَكَرَ شَأْنِي عَلَيَّ، وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ وَعُدْرَهُ بِالَّذِي اعْتَدَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلَيَّ، فَعَظَّمَ حَقَّ أَبِي بَكْرٍ وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ وَلَكِنَّا نَرَى لَنَا فِي هَذَا الْأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسَرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا: أَصَبْتَ، وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ

[A'ishah narrated in a Hadith: When Fatima was alive, the people used to respect `Ali much, but after her death, `Ali noticed a change in the people's attitude towards him. So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (according to al-Zuhri the narrator). `Ali sent someone to Abu Bakr saying: "Come to us, but let nobody come with you." as he disliked that `Umar should come (because of his harshness), `Umar said (to Abu Bakr): "No, by Allah, you shall not enter upon them alone!" Abu Bakr said: "What do you think they will do to me? By Allah, I will go to them." So Abu Bakr entered upon them, and then `Ali uttered Tashah-hud and said (to Abu Bakr): "We know well your superiority and we know what Allah gave you (from blessing), we are not jealous of the good that Allah has bestowed upon you, but you did not consult us concerning this matter and we thought that we had a right in it because of our near relationship to Rasul-Allah (saw)." Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said: "By Him in Whose Hand my soul is! To keep good relations with the relatives of Rasul-Allah (saw) is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Rasul-Allah (saw) following, in disposing of it, but I will follow." On that `Ali said to Abu Bakr: "I promise to give you an oath of allegiance this afternoon." So when Abu Bakr had offered the noon prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of `Ali and his failure to give the oath of allegiance (on time), and excused him, accepting what excuses he had offered; Then `Ali (got up) and prayed (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said: that he had not done what he had done because of jealousy of Abu Bakr or as a protest of what Allah had favored him with. `Ali added: "But we used to consider that we too had some right in this matter and that he (i.e. Abu Bakr) did not consult us in it, and therefore caused us to feel sorry." On that all the Muslims became happy and said: "You have done the right thing." The Muslims then became friendly with `Ali as he returned to what the people had done.]

By doing this, `Ali had dispelled all rumors about him not giving Abu Bakr an oath of allegiance, he proved that his lateness the first time and then his absence for six months were not caused by disapproval of Abu Bakr as successor of Rasul-Allah (saw) or that he competed with him for this position.

This also proves that the Prophet (saw) never appointed him or anyone else as successors after him, nor did he have a secret will concerning this matter which he entrusted to `Ali. This is clear from many narrations, we list a few below.

Al-Sunnah li-ibn abi `Asim:

حَدَّثَنِي أَبُو خَيْثَمَةَ، نَا ابْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، أَخْبَرَنِي أَبُو جُحَيْفَةَ، قَالَ: قُلْتُ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ: " هَلْ عِنْدَكُمْ عَنْ رَسُولِ اللَّهِ شَيْءٌ سِوَى كِتَابِ اللَّهِ قَالَ: فَقَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا شَيْءٌ سِوَى كِتَابِ اللَّهِ

[Abu Juhayfah said: I asked `Ali: "Have you recieved from Rasul-Allah (saw) anything (secret) other than the book of Allah?" He said: "By he who split the small grain and created the soul, we have received nothing except the book of Allah."]

Abu Khathamah is Zuhayr bin Harb, Mutarrif is al-Harithi.

Al-Sunnah li-ibn abi `Asim:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: قِيلَ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ: "أَلَا تُوصِي؟" قَالَ: مَا أَوْصَى رَسُولُ اللَّهِ بِشَيْءٍ فَأُوصِي: اللَّهُمَّ إِنَّهُمْ عِبَادُكَ فَإِنْ شِئْتَ أَصْلَحْتَهُمْ وَإِنْ شِئْتَ أَفْسَدْتَهُمْ

[Salim said: It was said to `Ali: "Will you not appoint (a successor)?" He replied: "Rasul-Allah (saw) never made a will concerning anything so that I may do so, I say: O Lord, they are your slaves, if you wish you strengthen their affair and if you wish you destroy them."]

Mursal if Salim bin Rafi` ibn abi al-Ja'd never heard it from `Ali, otherwise good.

Al-Sunnah li-ibn abi `Asim:

حَدَّثَنِي أَبِي، نَا مُحَمَّدُ بْنُ جَعْفَرٍ، نَا شُعْبَةُ، قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَرَّةٍ، يُحَدِّثُ عَنْ أَبِي الطُّفَيْلِ، قَالَ: "سُئِلَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ هَلْ خَصَّكُمْ رَسُولُ اللَّهِ بِشَيْءٍ؟" فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ بِشَيْءٍ لَمْ يَعْمْ بِهِ النَّاسَ كَافَّةً إِلَّا كِتَابًا فِي قِرَابِ سَيْفِي هَذَا، قَالَ: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا: لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ أَوَى مُحَدِّثًا وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِعَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ

[al-Qasim ibn abi Barzah narrated from abu al-Tufayl `Amir bin Wathilah that `Ali was asked: "Has the Prophet (saw) especially entrusted you with anything?" He replied: "He never entrusted us with anything without the knowledge of the people, except this small paper in the scabbard of my sword." So he pulled it out and in it was written: "Allah has cursed he who curses his parents, and he has cursed he who harbors an innovator or criminal, and he has cursed the one who sacrifices for other than Allah, and has cursed he who changed the boundary lines of the earth possessed by him."]

These incidents and many others like them took place during the final days of the Khilafah of `Uthman and throughout the Khilafah of `Ali, when some people started claiming that Rasul-Allah (saw) appointed `Ali as his successor and that he taught him secret knowledge.

Mustadrak al-Hakim:

أخبرني عبد الله بن الحسين القاضي بمرور ثنا الحارث بن أبي أسامة ثنا محمد بن سابق ثنا مالك بن مغول عن أبي الشعثاء الكندي عن مرة الطيب قال : جاء أبو سفيان بن حرب إلى علي بن أبي طالب رضي الله عنه فقال : ما بال هذا الأمر في أقل قریش قلة و أدلها يعني أبا بكر و الله لئن شئت لأملأنها عليه خيلا و رجالا فقال : علي : لطل ما عاديت الإسلام و أهله يا أبا سفيان فلم يضره شيئا إنا وجدنا أبا بكر أهلا

تعليق الذهبي قي التلخيص : سنده صحيح

[Murrah al-Tayyib said: Abu Sufiyan ibn Harb came to `Ali ibn abi Talib saying: "Why was the leadership given to the smallest and lowest of tribes in Quraysh!? -He means Abu Bakr's tribe- By Allah if you (O `Ali) wish, I will surround him with riders and soldiers! `Ali then replied: "You had always been an enemy

of Islam and Muslims O Abu Sufiyan, but you never could harm them. We found that Abu Bakr was worthy of it.”]

Al-Dhahabi agreed with al-Hakim on its authenticity, abu al-Sha'tha' is Yazid bin Ziyad bin al-Muhasir al-Bahdali, he died with al-Husayn in Karbala' and al-Husayn made Du'a' for him.

`Ali was content and obedient, he ate with the Muslims and laughed with the Muslims and prayed behind Abu Bakr exactly as he did during the days of the Prophet (saw).

Dala'il al-Nubuwwah lil-Bayhaqi:

أَنْبَأَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الرَّوْدُبَارِيُّ، قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ شَوْذَبٍ أَبُو مُحَمَّدٍ الْوَاسِطِيُّ، بِهَا، قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي أُيُوبَ الصُّرَيْفِيُّ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ أَبِي حُسَيْنٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ: صَلَّى بِنَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ الْعَصْرَ، ثُمَّ خَرَجَ وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُمَا يَمْشِيَانِ، فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الْعُلَمَانِ، فَأَخَذَهُ فَحَمَلَهُ عَلَى عُنُقِهِ قَالَ: ثُمَّ قَالَ:

بِأَبِي شَيْبَةَ بِالنَّبِيِّ      لَيْسَ شَبِيهَا بِعَلِيٍّ  
وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُ،      يَنْبَسِمُ أَوْ يَضْحَكُ

[`Uqbah bin al-Harith said: Abu Bakr led us in `Asr prayer, then he and `Ali may Allah be pleased with them left and walked back home, he (Abu Bakr) saw al-Hasan playing with the other children, so he carried him on his shoulders and said: “By Allah he looks more like the Prophet (saw) not like `Ali!” And `Ali was smiling and laughing.]

#### THAT HE WAS A JUST RULER, NEVER JUDGING IN FAVOR OF HIS CLOSEST FRIENDS:

Muwatta' Malik:

أَخْبَرَنَا أَبُو مُصْعَبٍ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، يَقُولُ: " كَانَتْ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ امْرَأَةٌ مِنَ الْأَنْصَارِ، فَوَلَدَتْ لَهُ عَاصِمَ بْنَ عُمَرَ، ثُمَّ إِنَّهُ فَارَقَهَا، فَرَكِبَ عُمَرُ يَوْمًا إِلَى قُبَاءَ، فَوَجَدَ ابْنَهُ يَلْعَبُ بِفَنَاءِ الْمَسْجِدِ، فَأَخَذَ بَعْضُهُ فَوَضَعَهُ بَيْنَ يَدَيْهِ عَلَى الدَّابَّةِ، فَأَدْرَكَتُهُ جَدَّةُ الْغُلَامِ فَنَازَعَتْهُ إِيَّاهُ، فَأَقْبَلَا حَتَّى أَتَيَا أَبَا بَكْرٍ الصِّدِّيقَ، فَقَالَ عُمَرُ: ابْنِي. وَقَالَتِ الْمَرْأَةُ: ابْنِي. فَقَالَ أَبُو بَكْرٍ: خَلَّ بَيْنَهَا وَبَيْنَهُ، فَمَا رَاجَعَهُ عُمَرُ الْكَلَامَ

[Yahya bin Sa'id said: I heard al-Qasim bin Muhammad say: `Umar had an Ansari wife who gave birth to `Asim bin `Umar, then he left her and rode to Qaba', he found his son there playing in the garden of the Masjid, so he grabbed him and pulled him on top of his camel but the child's grandmother was present and she had a fight with `Umar over the child, then they went to Abu Bakr and `Umar said: “My son!” and the woman said: “My son!” so Abu Bakr said: “Leave her the child.” `Umar never asked him to reconsider his judgement.]

Ithaf al-Khayarah al-Maharah:

وَقَالَ مُسَدَّدٌ ثَنَا يَحْيَى، ثَنَا مُجَالِدٌ، ثَنَا غَامِرٌ، عَنْ مَسْرُوقٍ، أَنَّ عُمَرَ طَلَّقَ أُمَّ عَاصِمٍ، فَمَاتَتْ وَبَقِيَ عَاصِمٌ فِي حِجْرِ جَدَّتِهِ، فَخَاصَمَتْهُ إِلَى أَبِي بَكْرٍ، " فَقَضَى بِأَنَّ الْوَلَدَ يَكُونُ مَعَ جَدَّتِهِ، وَالنَّفَقَةُ عَلَى عُمَرَ، وَقَالَ: هِيَ أَحَقُّ بِهِ



[Masrouq said: That `Umar divorced Umm `Asim, so she died while `Asim remained in the lap of his grandmother; she quarreled with `Umar and they sought Abu Bakr's judgement, so he ruled that the child shall remain with his grandmother and that `Umar has to pay to support their livelihood, he said: "She has more right to him than you."]

Musannaf ibn abi Shaybah:

نَا مُحَمَّدُ بْنُ يَشْرٍ، قَالَ: نَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ طَلَّقَ أُمَّ عَاصِمٍ، ثُمَّ أَتَى عَلَيْهَا وَفِي حِجْرِهَا عَاصِمٌ، فَأَرَادَ أَنْ يَأْخُذَهُ مِنْهَا، فَتَجَادَبَاهُ بَيْنَهُمَا حَتَّى بَكَى الْغُلَامُ، فَأَنْطَلَقَا إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ أَبُو بَكْرٍ: يَا عُمَرُ! " مَسْخُهَا، وَحِجْرُهَا، وَرِيحُهَا، خَيْرٌ لَكَ مِنْكَ حَتَّى يَنْسِبَ الصَّبِيُّ، فَيُخْتَارَ

[Sa'id bin al-Musayyib, that `Umar bin al-Khattab divorced Umm `Asim, then he came to take his son `Asim from her, so they quarreled until the child cried, then they went to Abi Bakr, so he said: "O `Umar, her touch, her lap and her scent are better for that child than you, then he will grow mature and decide for himself."]

Muhammad bin Bishr is al-`Abdi.

#### THAT HE WOULD NOT ABUSE HIS POWER EVEN IN POSITION OF AUTHORITY:

Musnad abu Ya'la:

دَنَّا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمرَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي تَوْبَةُ الْعَنْبَرِيُّ، قَالَ: سَمِعْتُ أَبَا السَّوَّارِ عَبْدَ اللَّهِ يُحَدِّثُ، عَنْ أَبِي بَرْزَةَ، أَنَّ رَجُلًا سَبَّ أَبَا بَكْرٍ، قَالَ: فَقُلْتُ: أَلَا أَضْرِبُ عَنْقَهُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟، قَالَ: " لَا، لَيْسَتْ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ

[Abu Barzah narrated that a man cursed Abu Bakr, so I told Abu Bakr: "Shall I strike his neck O successor of Rasul-Allah (saw)?" Abu Bakr replied: "No, this (ruling) is not applied to anyone after Rasul-Allah (saw)."]

Although many of our predecessors still applied this ruling to Abu Bakr out of love and respect, we read in Juz' Muhammad bin `Asim al-Thaqafi:

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ خَلْفِ بْنِ حَوْشَبٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَنَزَى، قَالَ: قُلْتُ لِأَبِي: " مَا تَقُولُ فِي رَجُلٍ سَبَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ؟ " قَالَ: يُقْتَلُ. قُلْتُ: " سَبَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ؟ " قَالَ: يُقْتَلُ

[Sa'id bin `Abdul-Rahman said: I asked my father: "What do you say about a man who curses Abu Bakr may Allah be pleased with him?" He replied: "He must be killed." I asked: "How about those who curse `Umar may Allah be pleased with him?" He said: "He is killed as well."]

#### THAT HE FOLLOWED RASUL-ALLAH (saw) IN THE HOUR OF DIFFICULTY:

Allah (swt) says:

{Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.} [9:117]

Al-Isti'ab li-ibn `Abdul-Barr:

أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ بِشْرَانَ الْعَدْلُ بِبَغْدَادَ، قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ دَعْلُجُ بْنُ أَحْمَدَ بْنِ دَعْلُجٍ، قَالَ: حَدَّثَنَا ابْنُ خُرَيْمَةَ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعْدِ بْنِ أَبِي هِلَالٍ، عَنْ عُثْبَةَ بْنِ أَبِي عُثْبَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قِيلَ لِعَمْرِ بْنِ الْخَطَّابِ: حَدَّثْنَا مِنْ شَأْنِ سَاعَةِ الْعُسْرَةِ، فَقَالَ عُمَرُ: خَرَجْنَا إِلَى تَبُوكَ فِي قَيْظٍ شَدِيدٍ فَتَزَلْنَا مَنْزِلًا أَصَابَنَا فِيهِ عَطَشٌ، حَتَّى ظَنَنَّا أَنَّ رِقَابَنَا سَتَنْقَطِعُ، حَتَّى إِنْ كَانَ الرَّجُلُ لَيَذْهَبُ يَلْتَمِسُ الرَّجُلَ فَلَا يَرْجِعُ حَتَّى يَبْطُلَ أَنْ رَقَبَتَهُ سَتَنْقَطِعُ، حَتَّى إِنْ كَانَ الرَّجُلُ لَيُنْحَرُ بَعِيرَهُ فَيَقْصِرُ فَرْتَهُ فَيَشْرِبُهُ، وَيَجْعَلُ مَا بَقِيَ عَلَى كَبِدِهِ، فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! إِنْ لَكَ اللَّهُ قَدْ عَوَدَكَ فِي الدُّعَاءِ خَيْرًا، فَادْعُ اللَّهَ لَنَا، قَالَ: "أَتَحِبُّ ذَلِكَ؟" قَالَ: نَعَمْ، فَرَفَعَ يَدَيْهِ فَلَمْ يُرْجِعْهُمَا حَتَّى قَالَتِ السَّمَاءُ فَأُظْلِمَتْ ثُمَّ سَكَبَتْ فَمَلَأُوا مَا مَعَهُمْ، ثُمَّ ذَهَبْنَا نَنْظُرُ فَلَمْ نَجِدْهَا جَاوَزَتِ الْعُسْرَةَ

[Nafi' bin Jubayr, from ibn `Abbas: It was said to `Umar bin al-Khattab: "Tell us of the hour of difficulty." `Umar said: We went to Tabuk in a time of great heat and entered a house where we felt extremely thirsty to the extent that it was as if our throats were being severed. The man would slaughter his camel and drink the water stored in its body and squeeze the rest on his liver for cooling. At this time Abu Bakr said: "O Rasul-Allah (saw)! Allah has always blessed your Du'a' with goodness, ask Allah for us." The Prophet (saw) said: "Would you love that I do?" Abu Bakr replied: "I do." So Rasul-Allah (saw) raised his hands until the sky poured down on them so that they filled whatever was in their possession with water.]

#### THAT RASUL-ALLAH (saw) APPOINTED HIM TO LEAD ARMIES AND DELEGATIONS:

Dala'il al-Nubuwwah lil-Bayhaqi:

وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَنَّنَا أَبُو الْعَبَّاسِ: مُحَمَّدُ بْنُ يَعْقُوبَ، حَدَّثَنَا أَحْمَدُ بْنُ سَلَمَةَ، وَمُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ، قَالَ: "عَزَوْتُ مَعَ النَّبِيِّ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيهَا يَبْعَثُ مِنَ الْبُعُوثِ سَبْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أَسَامَةُ بْنُ زَيْدٍ"، رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ، عَنْ قُتَيْبَةَ، وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنِي أَبُو الْوَلِيدِ، حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَكِّيِّ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، فَذَكَرَهُ بِإِسْنَادِهِ نَحْوَهُ، وَقَالَ: فِي الْبُعُوثِ سَبْعَ غَزَوَاتٍ مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أَسَامَةُ، رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، وَأَخْرَجَهُ الْبُخَارِيُّ أَيْضًا مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ عَنْ يَزِيدَ

[Yazid bin abi `Ubayd said: I heard Salamah bin al-Akwa` say: I participated in seven conquests alongside the Prophet (saw), and I joined seven armies on their conquests, one time Abu Bakr would be our chief and another time Usamah bin Zayd would be in charge.]

Musnad Ahmad:

حَدَّثَنَا بِهِزٌ، حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا إِيَّاسُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: خَرَجْنَا مَعَ أَبِي بَكْرٍ بْنِ أَبِي قُحَافَةَ، أَمَرَهُ رَسُولُ اللَّهِ عَلَيْنَا، قَالَ: غَزَوْنَا فَزَارَةَ، فَلَمَّا دَنَوْنَا مِنَ الْمَاءِ أَمَرَنَا أَبُو بَكْرٍ فَعَرَسْنَا، قَالَ: فَلَمَّا صَلَّيْنَا الصُّبْحَ، أَمَرَنَا أَبُو بَكْرٍ فَشَتْنَا الْغَارَةَ، فَقَتَلْنَا عَلَى الْمَاءِ مَنْ قَتَلْنَا، قَالَ سَلَمَةُ: ثُمَّ نَظَرْتُ إِلَى عُتْقٍ مِنَ النَّاسِ فِيهِ الذَّرِيَّةُ وَالنِّسَاءُ نَحْوَ الْجَبَلِ، وَأَنَا أَعْدُو فِي آثَارِهِمْ، فَخَشِيتُ أَنْ يَسْبِقُونِي إِلَى الْجَبَلِ، فَرَمَيْتُ بِسَهْمٍ، فَوَقَعَ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ، قَالَ: فَحَبِطَ بِهِمْ أَسُوفُهُمْ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حَتَّى أَتَيْتُهُ عَلَى الْمَاءِ

[Iyas bin Salamah said: my father told me: We went out with Abu Bakr as the Prophet (saw) had made him our chief, so we conquered Fazarah and when we drew near from the water, Abu Bakr ordered us to rest. After we prayed the morning, Abu Bakr gave the order to begin the attack and so we killed a number of them near the water. Salamah said: Then I saw a group of people among them were women

and children heading towards the mountain so I feared they may escape, I threw my spear in front of them to stop them and then brought them to Abu Bakr.]

As for Khaybar, Abu Bakr was also ordered to lead the armies and he was Rasuḷ-Allah's (saw) first choice followed by `Umar then `Ali may Allah be pleased with them.

Musnad Ahmad:

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي الْحُسَيْنُ بْنُ وَاقِدٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ، حَدَّثَنِي أَبِي بَرِيْدَةَ، قَالَ: حَاصِرْنَا خَيْبَرَ، فَأَخَذَ اللَّوَاءَ أَبُو بَكْرٍ، فَأَنْصَرَفَ وَلَمْ يُفْتَحْ لَهُ ثُمَّ أَخَذَهُ مِنَ الْعِدِّ عُمَرُ فَخَرَجَ فَخَرَجَ وَلَمْ يُفْتَحْ لَهُ، وَأَصَابَ النَّاسَ يَوْمَئِذٍ شِدَّةٌ وَجْهٌ

[`Abdullah bin Buraydah said: my father told me: We besieged Khaybar, so Abu Bakr received the banner and led the men but they were not successful in conquering it, then `Umar received it on the next day but he also was unsuccessful, and the people were extremely tired and worn out.]

In the battle of Badr, the battle which was the first and most important in the struggle against Quraysh, the Prophet (saw) ordered his companions to build him a `Arish, a structure overseeing the battle that would serve as shelter and command center, and while the soldiers headed to the field the Prophet (saw) only allowed his companion Abu Bakr to join him in position of leadership and command inside al-`Arish, this was great sign of trust and closeness between him and al-Siddiq.

Sahih al-Bukhari:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ. حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، عَنْ وَهْبٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ قَالَ وَهُوَ فِي قُبَّةٍ يَوْمَ بَدْرٍ: " اللَّهُمَّ إِنِّي أُنْشِدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ تَسَاءَلْنَا لَمْ تُعْبِدْ بَعْدَ الْيَوْمِ "، فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، أَلْحَحْتُ عَلَى رَبِّكَ وَهُوَ يُثَبِّتُ فِي الدَّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: " سَيَهْرُمُ الْجَمْعُ وَيُولُونَ الدَّبْرَ "

[`Ikrimah, from ibn `Abbas, that Rasuḷ-Allah (saw) said while he was standing on the high structure: "O Lord, I request You (to fulfill) Your promise and contract. O Allah! If You wish (that the Believers be destroyed) You will never be worshipped henceforth." On that, Abu Bakr held the Prophet (saw) by the hand and said: "That is enough, O Rasuḷ-Allah (saw)! You have appealed to your Lord too pressingly." The Prophet (saw) was wearing his armor and then went out reciting: {Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more previous and most bitter.}[54:45-46]]

Sahih Muslim:

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ، حَدَّثَنِي سِمَاكُ الْحَنْفِيُّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ: لَمَّا كَانَ يَوْمَ بَدْرٍ ح، وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لَهُ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنْفِيُّ، حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ، حَدَّثَنِي أَبُو زُمَيْلٍ هُوَ سِمَاكُ الْحَنْفِيُّ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ: " لَمَّا كَانَ يَوْمَ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلَاثُ مِائَةٍ وَتِسْعَةُ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيَّ اللَّهِ الْغَيْلَةَ ثُمَّ مَدَّ يَدَيْهِ، فَجَعَلَ يَهْتَفُ بِرَبِّهِ اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ أَتَى مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبِدْ فِي الْأَرْضِ، فَمَا زَالَ يَهْتَفُ بِرَبِّهِ مَاذَا يَدْنِيهِ مُسْتَقْبَلُ الْغَيْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ، وَقَالَ: يَا نَبِيَّ اللَّهِ، كَفَاكَ مُنَاسَدَتَكَ رَبِّكَ، فَإِنَّهُ سَبَّحَ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللَّهُ إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُدِّمُكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْفِعِينَ فَأَمَدَهُ اللَّهُ بِالْمَلَائِكَةِ "

[Ibn `Abbas that `Umar bin al-Khattab told him: On the day of Badr, Rasul-Allah (saw) looked at the pagans and they were a thousand while his companions were three hundred and nineteen, so he turned towards the Qiblah and began to call his Lord: "O Lord, fulfill what you promised me, grant me it. O Lord if this group (of believers) perishes you will not be worshipped on earth." He kept on calling until his garment fell from his shoulders, so Abu Bakr pulled it back on his shoulders and held it, then said: "O Prophet of Allah, you have called enough and your Lord will surely fulfill his promise to you." Then Allah revealed: {When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.} [8:9] and angels descended.]

Dala'il al-Nubuwwah:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ رُوْمَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ، وَمُحَمَّدُ بْنُ يَحْيَى بْنُ حَبَّانَ، وَعَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ، وَعَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، وَغَيْرُهُمْ مِنْ عُلَمَانَا، فَذَكَرَ الْحَدِيثَ فِي يَوْمِ بَدْرٍ إِلَى أَنْ قَالَ: فَكَانَ رَسُولُ اللَّهِ فِي الْعَرِيشِ هُوَ وَأَبُو بَكْرٍ وَمَا مَعَهُمَا غَيْرُهُمَا، وَقَدْ تَدَانَى الْقَوْمُ بَعْضُهُمْ مِنْ بَعْضِهِمْ، فَجَعَلَ رَسُولُ اللَّهِ يُنَاشِدُ رَبَّهُ مَا وَعَدَهُ مِنْ نَصْرِهِ وَيَقُولُ: "اللَّهُمَّ إِنَّكَ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةُ الْيَوْمَ لَا تُعْبَدُ"، وَأَبُو بَكْرٍ، يَقُولُ: بَعْضُ مُنَاشِدَتِكَ لِرَبِّكَ يَا رَسُولَ اللَّهِ، فَإِنَّ اللَّهَ مُوفِيكَ مَا وَعَدَكَ مِنْ نَصْرِهِ، وَخَفَقَ رَسُولُ اللَّهِ حَقْفَهُ ثُمَّ هَبَّ، فَقَالَ رَسُولُ اللَّهِ: "أَبَشِرْ يَا أَبَا بَكْرٍ، أَتَاكَ نَصْرُ اللَّهِ، هَذَا جِبْرِيلُ أَخَذَ بِعِنَانٍ فَرَسَهُ يَقُودُهُ عَلَى ثَنَائِيهِ النَّفْعُ" يَعْنِي: الْغُبَارُ، ثُمَّ خَرَجَ رَسُولُ اللَّهِ فَعَبَأَ أَصْحَابَهُ وَهَيَّأَهُمْ

[Al-Zuhri, Muhammad bin Yahya, `Asim bin `Umar and `Abdullah bin abi Bakr and others from our scholars told me (he mentions Hadith Badr until) he says: Rasul-Allah (saw) was in al-`Arish alone with Abu Bakr, and the armies approached, so the Prophet (saw) began asking his Lord to fulfill his promise and grant him victory: "O Lord, if you destroy this group today you will not be worshipped." Abu Bakr would say: "After you begged your Lord O Rasul-Allah (saw), He will surely bestow his victory." Then Rasul-Allah (saw) shook quickly and stood saying: "O Abu Bakr, I have good news, Allah's victory (cometh) and here is Jibril holding the reigns of his steed surrounded by clouds of dust." So the Prophet (saw) went out and prepared his companions (for battle).]

A popular narration narrated by the biggest and earliest of Imams of Hadith. As for ibn `Abdul-Jabbar, when he narrates the book of Sirah from his father, from Yunus, from ibn Ishaq then it is considered authentic up until ibn Ishaq.

As for the battle of Uhud we also read of Abu Bakr's participation.

Dala'il al-Nubuwwah li-Abu Nu`aym:

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ ثَنَا أَبُو شُعَيْبٍ الْحَرَّانِيُّ ثَنَا أَبُو جَعْفَرٍ النَّفِيلِيُّ ثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ قَالَ: كَانَ كَعْبٌ أَوَّلَ مَنْ عَرَفَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الْهَزِيمَةِ وَقَوْلِ النَّاسِ: قُتِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ كَعْبٌ: عَرَفْتُ عَيْنِيهِ تَزْهَرَانِ مِنْ تَحْتِ الْمُغْفَرِ قَنَادِيثُ بِأَعْلَى صَوْتِي: يَا مَعْشَرَ الْمُسْلِمِينَ أَبَشِرُوا هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَشَارَ إِلَيَّ أَنْ أَنْصِبَ فَلَمَّا عَرَفُوا رَسُولَ اللَّهِ نَهَضُوا بِهِ مَعَهُمْ نَحْوَ الشَّعْبِ مَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَالْحَارِثُ بْنُ الصَّمَّةِ فِي رَهْطٍ مِنَ الْمُسْلِمِينَ وَلَمَّا أَسْنَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الشَّعْبِ أَدْرَكَهُ أَبِي بْنُ خَلْفٍ وَهُوَ يَقُولُ: يَا مُحَمَّدُ لَا نَجُوتَ إِنْ نَجُوتَ. فَقَالَ الْقَوْمُ: أَيْعُطِفَ عَلَيْهِ يَا رَسُولَ اللَّهِ رَجُلٌ مِثْلُنَا؟ فَقَالَ: دَعُوهُ. فَلَمَّا دَنَا تَنَاولَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَرْبَةَ مِنَ الْحَارِثِ بْنِ الصَّمَّةِ يَقُولُ بَعْضُ الْقَوْمِ فِيمَا ذَكَرَ لِي: فَلَمَّا أَخَذَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْتَفَضَ بِهَا انْتِفَاضَةً تَطَايَرْنَا عَنْهُ تَطَايَرِ الشَّعْرِ عَنْ ظَهْرِ الْبَعِيرِ إِذَا انْتَفَضَ ثُمَّ اسْتَقْبَلَهُ قَطَعَنَهُ بِهَا طَعْنَةً تَدَادُ مِنْهَا عَنْ ظَهْرِ فَرَسِهِ مَرَارًا

[Al-Zuhri from `Abdullah bin Ka`b bin Malik who said: Ka`b was the first to recognize the Prophet (saw) after the defeat of the Muslims, and after the rumors spread that Rasul-Allah (saw) got killed. Ka`b said: I recognized his eyes radiating from under the battle helmet, so I called in my loudest voice: "O Muslims, I bear good news; this is Rasul-Allah (saw)." When they realized this they carried him to the narrow roads (for safety), with him was Abu Bakr, `Umar, `Ali, Talhah, al-Zubayr, al-Harith bin al-Simah and a group of Muslims. When he was lying in the road, Ubay bin Khalaf tracked him saying: "O Muhammad, may I perish if I don't make you perish." We said: "O Rasul-Allah (saw) should one of us go to him and face him?" He replied: "Leave him (to me)." Then he (saw) leaned down and grabbed a spear from al-Harith and charged towards ibn Khalaf with such a force that we all fell back from around him like the hairs on the back of a camel fly, the spear struck ibn Khalaf sending him flying off of his horse.]

Ibn Ishaq declared hearing and is Saduq, his Hadith is "Hasan" at least.

أخبرنا أبو غالب وأبو عبد الله ابنا أبي علي قالوا أنا أبو جعفر بن المسلمة أنا أبو طاهر المخلص نا أحمد بن سليمان نا الزبير بن بكار حدثني محمد بن الضحاك عن أبيه أن ابن عباس قال حدثني سعد بن عبادة قال بايع رسول الله (صلى الله عليه وسلم) عصابة من أصحابه على الموت يوم أحد حين انهزم المسلمون فصبروا ولزموا وجعلوا يسترونه بأنفسهم يقول الرجل منهم نفسي لنفسك الفداء يا رسول الله وجهي لوجهك الوقاء يا رسول الله وهم يحمونه ويقونه بأنفسهم حتى قتل منهم من قتل وهم أبو بكر وعمر وعلي والزبير وطلحة وسعد وسهل بن حنيف وابن أبي الأفلح والحارث بن الصمة وأبو دجانة والحباب بن المنذر قال ونهض رسول الله (صلى الله عليه وسلم) إلى صخرة ليعلوها وقد ظاهر درعين فلم يستطع فاحتمله طلحة ح بن عبيد الله فأنهضه حتى استوى عليها فقال رسول الله (صلى الله عليه وسلم) أوجب طلحة

[Ibn `Abbas said: Sa`d bin `Ubadah told me: A group from the companions of the Prophet (saw) gave him an oath of allegiance until death on the day of Uhud when the Muslims were defeated, so they were patient and they persevered and protected him with their bodies, the man among them would say: "May my self be sacrificed for yours O Rasul-Allah (saw). May my face be a protection for yours O Rasul-Allah (saw)." Until several of them died and from these men were Abu Bakr, `Umar, `Ali, al-Zubayr, Talhah, Sa`d, Sahl bin Hunayf, ibn abi al-Aqlah, al-Harith bin al-Simah, abu Dujanah and al-Habbab bin al-Mundhir. Rasul-Allah (saw) tried climbing a large rock but could not because he carried two heavy armors, so Talhah bin `Ubaydullah carried him and supported him until he climbed it so he (saw) said: "Talhah has deserved it (meaning Jannah)."]

Al-Qadi `Iyad reported that Ibn Bakkar said about Muhammad bin al-Dahhak and he was his Shaykh: "He succeeded his father in knowledge and morals." And his father was a popular Thiqah and a leading scholar in Madinah according to Ibn Bakkar, so this is counted as a form of Tawthiq. There is disconnection between al-Dahhak and ibn `Abbas.

After the battle of Uhud, in Hamra'-ul-Asad, the Prophet (saw) feared the Kouffar would return, so he sent the believers in their trail even though they were tired and severely wounded, and from those he selected were Abu Bakr al-Siddiq may Allah be pleased with him.

Sahih al-Bukhari:

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ قَالَتْ لِعُرْوَةَ يَا ابْنَ أَخْتِي كَانَ أَبُوكَ مِنَ الزُّبَيْرِ وَأَبُو بَكْرٍ، لَمَّا أَصَابَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَا أَصَابَ يَوْمَ أُحُدٍ، وَانْصَرَفَ عَنْهُ الْمُشْرِكُونَ خَافَ أَنْ يَرْجِعُوا قَالَ " مَنْ يَذْهَبُ فِي إِثْرِهِمْ ". فَانْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلًا، قَالَ كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ.

[‘A’ishah said to ‘Urwah: Regarding the Holy Verse: {Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.} She said to ‘Urwah: "O my nephew! Your father, al-Zubayr and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Rasul). When Rasul-Allah (saw), suffered what he suffered on the day of Uhud and the pagans left, the Prophet was afraid that they might return. So he said: ‘Who will go on their (i.e. pagans’) track?’ He then selected seventy men from amongst them (for this purpose). Among them were Abu Bakr and al-Zubayr.]

Thus these verses in Surat Aal-‘Imran spoke about those who martyred in Uhud and those to later follow, and Abu Bakr was from them:

{And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, - Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. - They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost - Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward - Those to whom hypocrites said: "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said: "Sufficient for us is Allah, and [He is] the best Disposer of affairs."} [3:169-173]

As for the battle of Hunayn, we read of Abu Bakr’s participation as well.

Musnad Ahmad:

حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: لَمَّا اسْتَقْبَلْنَا وَادِيَّ حُنَيْنٍ قَالَ: انْحَدَرْنَا فِي وَادٍ مِنْ أَوْدِيَةِ تِهَامَةَ أَجُوفَ حَطُوطٍ، إِنَّمَا نَنَحِيرُ فِيهِ انْحِدَارًا، قَالَ: وَفِي غَمَازِيَةِ الصُّبْحِ، وَقَدْ كَانَ الْقَوْمُ كَمَنُوا لَنَا فِي شِعَابِهِ، وَفِي أَجْنَابِهِ، وَمَضَائِقِهِ، قَدْ أَجْمَعُوا وَتَهَيَّأُوا وَأَعَدُّوا، قَالَ: فَوَاللَّهِ مَا رَاعَنَا وَنَحْنُ مُنْحَطُّونَ، إِلَّا الْكَتَائِبُ قَدْ شَدَّتْ عَلَيْنَا شِدَّةَ رَجُلٍ وَاحِدٍ، وَانْهَزَمَ النَّاسُ رَاجِعِينَ، فَاسْتَمَرُّوا لَا يَلُوي أَحَدٌ مِنْهُمْ عَلَى أَحَدٍ، وَانْحَاَزَ رَسُولُ اللَّهِ ذَاتَ الْيَمِينِ، ثُمَّ قَالَ إِلَيَّ: أَيُّهَا النَّاسُ، هَلُمُّوا إِلَيَّ، أَنَا رَسُولُ اللَّهِ، أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، قَالَ: فَلَا شَيْءَ، اخْتَمَلْتُ الْإِبِلَ بَعْضُهَا بَعْضًا، فَانْطَلَقَ النَّاسُ، إِلَّا أَنَّ مَعَ رَسُولِ اللَّهِ رَهْطًا مِنَ الْمُهَاجِرِينَ، وَالْأَنْصَارِ، وَأَهْلِ بَيْتِهِ غَيْرَ كَثِيرٍ، وَفِيْمَنْ تَبَتَ مَعَهُ أَبُو بَكْرٍ وَعُمَرُ، وَمِنْ أَهْلِ بَيْتِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَالْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وَابْنُهُ الْفَضْلُ بْنُ عَبَّاسٍ، وَأَبُو سَفْيَانَ بْنُ الْحَارِثِ، وَرَبِيعَةُ بْنُ الْحَارِثِ، وَأَيُّمُ بْنُ عُبَيْدٍ وَهُوَ ابْنُ أُمِّ أَيْمَنَ، وَأَسَامَةُ بْنُ زَيْدٍ، قَالَ: وَرَجُلٌ مِنْ هَوَازِنَ عَلَى جَمَلٍ لَهُ أَحْمَرٌ، فِي يَدِهِ رَايَةٌ لَهُ سَوْدَاءُ فِي رَأْسِ رُمْحٍ طَوِيلٍ

[‘Abdul-Rahman bin Jabir, from Jabir bin ‘Abdullah that he said: When we faced the valley of Hunayn, we went down into one of the steep valleys of Tihamah and we continued our descent during the dark early morning, but the enemy was laying in ambush in the caves and narrow paths and they were well prepared. By Allah, what shocked us most were their soldiers who attacked us all at once, and the people (Muslims) were defeated in retreat, so the Prophet (saw) went to the right and shouted: “O people, come to me, I am Rasul-Allah, I am Muhammad ibn ‘Abdillah.” But the camels were pushing and shoving against one another, and the people were running, except that with Rasul-Allah (saw) was a group from the Mouhajiroun, the Ansar, and his household but they were not many. From those who

held their positions with him were Abu Bakr and `Umar, and from his household was `Ali and `Abbas and his son al-Fadl bin `Abbas as well as abu Sufiyan bin al-Harith and Rabi`ah bin al-Harith, and Ayman bin `Ubayd who was the son of Umm Ayman, and Usamah ibn Zayd; also a man from Hawazin on his white camel holding a black banner whose tip ended with a sharp spear.]

Ibn Ishaq declared hearing as mentioned later in the Hadith, he is Saduq and his Hadith is "Hasan" at least.

#### THAT HE WAS SUPPORTED BY THE GREATEST ANGELS DURING BATTLE:

Musnad Ahmad:

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ، عَنْ عَلِيٍّ، قَالَ: قِيلَ لِعَلِيٍّ وَلِأَبِي بَكْرٍ يَوْمَ بَدْرٍ: "مَعَ أَحَدِكُمَا جِبْرِيلُ، وَمَعَ الْآخَرِ مِيكَائِيلُ، وَإِسْرَافِيلُ مَلَكٌ عَظِيمٌ يَشْهَدُ الْقِتَالَ، أَوْ قَالَ: يَشْهَدُ الصَّفَّ

[Abu `Awn from abu Salih al-Hanafi that `Ali narrated: It was said to me and Abu Bakr on the day of Badr: "With one of you is Jibril and with the other is Mika'il, as for Israfil he is a great angel overseeing the battle."]

#### THAT ALLAH'S (swt) CREATIONS CONFIRMED THE HIGH STATUS OF AL-SIDDIQ:

Al-Mu`jam al-Awsat lil-Tabarani:

حَدَّثَنَا أَحْمَدُ، قَالَ: نَا الْمُنْذِرُ بْنُ الْوَلِيدِ الْجَارُودِيُّ، قَالَ: نَا أَبِي، قَالَ: نَا حُمَيْدُ بْنُ مِهْرَانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدَ، عَنْ رَجُلٍ مِنْ أَهْلِ الشَّامِ يُعْنِي الْوَلِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ أَبِي ذَرٍّ الْغَفَارِيِّ، قَالَ: "إِنِّي لَشَهِدٌ عِنْدَ النَّبِيِّ فِي حَلَقَةٍ، وَفِي يَدِهِ حَصَى، فَسَبَّحَنَ فِي يَدِهِ، وَفِينَا أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ، فَسَمِعَ تَسْبِيحَهُمْ مِنْ فِي الْحَلَقَةِ، ثُمَّ دَفَعَهُ النَّبِيُّ إِلَى أَبِي بَكْرٍ، فَسَبَّحَنَ مَعَ أَبِي بَكْرٍ، سَمِعَ تَسْبِيحَهُمْ مِنْ فِي الْحَلَقَةِ، ثُمَّ دَفَعَهُ إِلَى النَّبِيِّ فَسَبَّحَنَ فِي يَدِهِ، ثُمَّ دَفَعَهُ النَّبِيُّ إِلَى عُمَرَ، فَسَبَّحَنَ فِي يَدِهِ، وَسَمِعَ تَسْبِيحَهُمْ مِنْ فِي الْحَلَقَةِ، ثُمَّ دَفَعَهُ النَّبِيُّ إِلَى عُثْمَانَ بْنِ عَفَّانَ، فَسَبَّحَنَ فِي يَدِهِ، ثُمَّ دَفَعَهُ إِلَيْنَا، فَلَمْ يُسَبَّحَنَّ مَعَ أَحَدٍ مِنَّا

[Jubayr bin Nufayr, from abu Dharr al-Ghifari, he said: I witnessed while I was sitting in a circle with Rasul-Allah (saw) and he had in his hand some pebbles, that these pebbles began to make Tasbih(glorify God), and in attendance were Abu Bakr and `Umar and `Uthman and `Ali, so whoever was in the circle heard their Tasbih. The Prophet (saw) then passed the pebbles to Abu Bakr and they continued making the Tasbih, then he passed them to `Umar and they continued, then he passed them to `Uthman and they continued, but when he passed them to the rest of us they stopped their Tasbih.]

Ahmad is bin Muhammad bin Sadaqah.

The interpretation of this Hadith, is that the pebbles are the blessing that the nation lives in, and this blessing was taken away the moment the Fitnah struck when `Uthman was murdered in the middle of the city of peace (Madinah).

Musnad al-Bazzar:

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَمُحَمَّدُ بْنُ مَعْمَرٍ، قَالَا: نَا فَرِيشُ بْنُ أَنَسٍ، عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنْ الزُّهْرِيِّ، عَنْ سُوَيْدِ بْنِ يَزِيدَ، قَالَ: رَأَيْتُ أَبَا ذَرٍّ جَالِسًا وَحْدَهُ فِي الْمَسْجِدِ، فَأَعْتَنَمْتُ ذَلِكَ، فَجَلَسْتُ إِلَيْهِ فَذَكَرْتُ لَهُ عُثْمَانَ، فَقَالَ: لَا أَقُولُ لِعُثْمَانَ أَبَدًا إِلَّا خَيْرًا لَشَيْءٍ رَأَيْتُهُ عِنْدَ رَسُولِ اللَّهِ كُنْتُ أَتَّبِعُ خَلَوَاتِ رَسُولِ اللَّهِ وَأَتَعَلَّمُ مِنْهُ، فَذَهَبْتُ يَوْمًا، فَإِذَا هُوَ قَدْ خَرَجَ فَاتَّبَعْتُهُ، فَجَلَسَ فِي مَوْضِعٍ فَجَلَسْتُ عَنْدَهُ،

فَقَالَ: " يَا أَبَا ذَرٍّ مَا جَاءَ بِكَ؟ " قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ، قَالَ: فَجَاءَ أَبُو بَكْرٍ، فَسَلَّمَ وَجَلَسَ عَنْ يَمِينِ النَّبِيِّ، فَقَالَ لَهُ: " مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ؟ " قَالَ: اللَّهُ وَرَسُولُهُ، قَالَ: فَجَاءَ عُمَرُ فَجَلَسَ عَنْ يَمِينِ أَبِي بَكْرٍ، فَقَالَ: " يَا عُمَرُ مَا جَاءَ بِكَ؟ " قَالَ: اللَّهُ وَرَسُولُهُ، ثُمَّ جَاءَ عُثْمَانُ فَجَلَسَ عَنْ يَمِينِ عُمَرَ، فَقَالَ: " يَا عُثْمَانُ مَا جَاءَ بِكَ " قَالَ: اللَّهُ وَرَسُولُهُ، قَالَ: فَتَنَاولَ النَّبِيُّ سَبْعَ حَصَيَاتٍ أَوْ تِسْعَ حَصَيَاتٍ، فَسَبَّحَنَ فِي يَدِهِ حَتَّى سَمِعْتُ لَهُنَّ حَنِينًا النَّحْلِ، ثُمَّ وَضَعَهُنَّ فَخَرِسْنَ، ثُمَّ وَضِعْنَ فِي يَدِ أَبِي بَكْرٍ فَسَبَّحَنَ فِي يَدِهِ حَتَّى سَمِعْتُ لَهُنَّ حَنِينًا كَحَنِينِ النَّحْلِ، ثُمَّ تَنَاولَهُنَّ فَخَرِسْنَ، ثُمَّ تَنَاولَهُنَّ فَوَضِعْنَ فِي يَدِ عُمَرَ فَسَبَّحَنَ فِي يَدِهِ حَتَّى سَمِعْتُ لَهُنَّ حَنِينًا كَحَنِينِ النَّحْلِ، ثُمَّ وَضِعْنَ فَخَرِسْنَ، ثُمَّ وَضِعْنَ فِي يَدِ عُثْمَانَ فَسَبَّحَنَ فِي يَدِهِ حَتَّى سَمِعْتُ لَهُنَّ حَنِينًا كَحَنِينِ النَّحْلِ، ثُمَّ وَضِعْنَ فَخَرِسْنَ

[Suwayd bin Zayd said: I saw aba Dharr sitting alone at the Masjid, so I took the opportunity and sat next to him and mentioned `Uthman ibn `Affan, he said to me: I do not say anything about `Uthman except what is good because of something I saw, and I used to follow Rasul-Allah (saw) whenever he was free so I could learn from him, one day I followed him and sat next to him so he said to me: "O Aba Dharr, what brings you?" I replied: "Allah and his Prophet (saw) brought me (to learn)." Then came Abu Bakr and he greeted us then sat to the right side of the Prophet (saw), so he asked him: "What brings you O Aba Bakr?" and he replied similarly, then `Umar came and sat to the right of Abu Bakr and replied similarly, then `Uthman came and sat to the right of `Umar and replied similarly. The Prophet (saw) grabbed seven or nine pebbles, and they began making Tasbih in his hand as if it was the sound of a beehive, then he put them down so they stopped, then he gave them to Abu Bakr and they began to make Tasbih in his hand just as they did before, then they did the same in `Umar's hand and in `Uthman's hand, and when he placed them down they became silent.]

#### THAT THE LOVE OF THE FOUR SHALL NOT GATHER IN THE HEARTS OF HYPOCRITES:

Musnad al-Shamiyin lil-Tabarani:

حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ السَّكَنِ الْوَاسِطِيُّ، ثنا الْحَسَنُ بْنُ بَشِيرٍ الْجَلِّيُّ، ثنا أَبُو عَامِرٍ، عَنِ الثَّوْرِيِّ، عَنْ عَطَاءِ الْخُرَّاسَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ: " لَا يَجْتَمِعُ حُبُّ هَؤُلَاءِ الْأَرْبَعَةِ فِي قَلْبٍ مُنَافِقٍ، أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ " رَضِيَ اللَّهُ عَنْهُمْ

[`Ata' al-Khurasani, from Anas bin Malik who said: Rasul-Allah (saw) said: "The love of those four will never be combined in the heart of a hypocrite, Abu Bakr and `Umar and `Uthman and `Ali."]

#### THAT HE FULFILLED WHAT RASUL-ALLAH (saw) HAD PROMISED OR OWED FROM DEBTS AFTER HIS DEATH:

It is authentically reported that Abu Bakr was the one to pay-off the debts of Rasul-Allah (saw) after his death, for when certain matters used to befall the Muslims, Rasul-Allah (saw) would require borrowing from his trusted companions, then promise to return their wealth later.

Sahih al-Bukhari:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ قَالَ لِي: " لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ وَجَاءَ مَالُ الْبَحْرَيْنِ، قَالَ أَبُو بَكْرٍ: مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ عِدَّةٌ فَلْيَأْتِنِي فَأَتَيْتُهُ، فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ قَدْ كَانَ، قَالَ لِي: لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَأَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا، فَقَالَ لِي: اخْتِمْ فَحَتَوْتُ حَتِيَّتَهُ، فَقَالَ لِي: عُدَّهَا فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسٌ مِائَةٍ فَأَعْطَانِي أَلْفًا وَخَمْسَ مِائَةٍ

[Ibn al-Munkadir, from Jabir bin `Abdullah, he said: Rasul-Allah (saw) told me: "If the revenue of Bahrayn came to us we would give you this and this and this." When this money finally came, Abu Bakr said:



“Whoever had any debt or promise due upon the Prophet (saw) must come to me.” So I went to Abu Bakr and told him what Rasul-Allah (saw) told me, he said: “Take a handful of money.” Then told he me to count it and I found it to be five hundred, so he gave me three times that amount.]

#### THAT HE WOULD BUY THE WEAK MUSLIM SLAVES AND FREE THEM BY THE ORDERS OF RASUL-ALLAH (saw):

Mustadrak al-Hakim:

حَدَّثَنَا أَبُو الْفَضْلِ الْحَسَنُ بْنُ يَعْقُوبَ بْنِ يُوسُفَ الْعَدْلِيُّ، مِنْ أَصْلَابِ كِتَابِهِ، أَنَّ أَبَا بَكْرٍ يَحْيَى بْنُ أَبِي طَالِبٍ بِبَغْدَادَ، أَنَّ عَلِيَّ بْنَ عَاصِمٍ، تَنَا حَاتِمَ بْنِ أَبِي صَغِيرَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ زَيْدِ بْنِ صُوحَانَ، عَنْ سَلْمَانَ فِي قِصَّةِ إِسْلَامِهِ، أَنَّ النَّبِيَّ قَالَ: لِمَنْ أَنْتَ؟ قُلْتُ: لَأَمْرَأَةٍ مِنَ الْأَنْصَارِ جَعَلْتَنِي فِي حَائِطٍ لَهَا، قَالَ: يَا أَبَا بَكْرٍ، قَالَ: لَبَيْكَ، قَالَ: اسْتَرِهِ، قَالَ: فَاسْتَرَانِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَأَعْتَقَنِي

[Zayd bin Sawhan from Salman al-Farisi (he mentions the story of his Islam) That the Prophet (saw) asked him: “Who do you belong to?” he replied: “To an Ansari woman, she makes me work in one of her gardens.” He (saw) said: “O Aba Bakr.” He said: “I obey your call.” He said: “Buy him.” So Abu Bakr may Allah be pleased with him bought me and freed me.]

Fada'il al-Sahabah li-Ahmad:

نَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَيُّوبَ أَبُو جَعْفَرٍ، قَتْنَا إِبْرَاهِيمَ بْنَ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: كَانَ وَرَقَةُ بْنُ نَوْفَلٍ يَمُرُّ بِبِلَالٍ وَهُوَ يُعَذِّبُ، وَهُوَ يَقُولُ: أَحَدٌ أَحَدٌ، فَيَقُولُ: أَحَدٌ أَحَدَ اللَّهِ يَا بِلَالُ، ثُمَّ يُقِيلُ وَرَقَةَ عَلَى أُمِّيَّةَ بْنِ خَلْفٍ وَمَنْ يَصْنَعُ ذَلِكَ بِبِلَالٍ مِنْ بَنِي جُمَحَ، فَيَقُولُ: أَخْلَفُ بِاللَّهِ إِنْ قَتَلْتُمُوهُ عَلَى هَذَا لِأَتَّخِذْتُهُ حَنَانًا، حَتَّى مَرَّ بِهِ أَبُو بَكْرٍ الصَّدِيقُ بْنُ أَبِي فُحَّافَةَ يَوْمًا، وَهُمْ يَصْنَعُونَ بِهِ ذَلِكَ، وَكَانَتْ دَارُ أَبِي بَكْرٍ فِي بَنِي جُمَحَ، فَقَالَ لَأُمِّيَّةَ: أَلَا تَنْتَقِي اللَّهَ فِي هَذَا الْمُسْكِينِ، حَتَّى مَتَى؟ قَالَ: أَنْتَ أَفْسَدْتَهُ، فَأَتَيْتُهُ مِمَّا تَرَى، قَالَ أَبُو بَكْرٍ: أَفْعَلْ، عِنْدِي غُلَامٌ أَسْوَدُ أَجْلُدُ مِنْهُ وَأَقْوَى عَلَى دِينِكَ، أُعْطِيكَ بِهِ، قَالَ: قَدْ قَبِلْتُ، قَالَ: هُوَ لَكَ فَأَعْطَاهُ أَبُو بَكْرٍ غُلَامَهُ ذَلِكَ، وَأَخَذَ بِلَالًا فَأَعْتَقَهُ، ثُمَّ أَعْتَقَ مَعَهُ عَلَى الْإِسْلَامِ قَبْلَ أَنْ يَهَاجِرَ مِنْ مَكَّةَ سِتَّ رِقَابٍ بِبِلَالٍ سَابِعُهُمْ: غَامِرُ بْنُ فُهَيْرَةَ، شَهِدَ بَدْرًا وَأَخَذَا وَقُتِلَ يَوْمَ بَدْرٍ مَعُونَةَ شَهِيدًا، وَأَمَّ غُبَيْسَ، وَزَيْنَبَةَ، فَأَصِيبَ بَصَرَهَا حِينَ أَعْتَقَهَا، فَقَالَتْ فُرَيْشٌ مَا أَذْهَبَ بَصَرَهَا إِلَّا اللَّاتُ وَالْعُرَى، فَقَالَتْ: حَرِّفُوا، وَبَنِي اللَّهِ مَا يَصْرُ اللَّاتُ وَالْعُرَى وَمَا يَنْفَعَانِ، فَرَدَّ اللَّهُ إِلَيْهَا بَصَرَهَا، وَأَعْتَقَ النَّهْدِيَّةَ وَابْنَتَهَا، وَكَانَتْ لَامْرَأَةً مِنْ بَنِي عَبْدِ الدَّارِ، فَمَرَّ بِهِمَا وَقَدْ بَعَثْتُهُمَا سَبْدَتُهُمَا تَطْحَنَانِ لَهَا، وَهِيَ تَقُولُ: وَاللَّهِ لَا فَأَعْتِقُكُمَا أَبَدًا، فَقَالَ أَبُو بَكْرٍ: جَلَا يَا أُمَّ فُلَانٍ، قَالَتْ: جَلَا، أَنْتَ أَفْسَدْتُهُمَا أَعْتَقْتُهُمَا، قَالَ: فَبِكُمُ هُمَا؟ قَالَتْ: بَكْدَا وَكَدَا، قَالَ: قَدْ أَخَذْتُهُمَا وَهُمَا حَرَّتَانِ، أَرْجِعَا إِلَيْهَا طَحِينَتَهُمَا، قَالَتَا: أَوْنَفِرْ مِنْهُ يَا أَبَا بَكْرٍ، ثُمَّ نَرُدُّهُ عَلَيْهَا قَالَ: أَوْدَاكَ إِنْ شِئْتُمَا، وَمَرَّ أَبُو بَكْرٍ بِجَارِيَةِ بَنِي مُؤَمِّلٍ، حَيٍّ مِنْ بَنِي عَدِيٍّ بْنِ كَعْبٍ، وَكَانَتْ مُسْلِمَةً، وَعَمَرَ بْنِ الْخَطَّابِ يُعَذِّبُهَا لِتَتْرَكَ الْإِسْلَامَ، وَهُوَ يَوْمِنِي مُشْرِكٌ، وَهُوَ يَصْرُبُهَا حَتَّى إِذَا مَلَ، قَالَ: إِنِّي أَعْتَذِرُ إِلَيْكَ، إِنِّي لَمْ أَتْرُكْكَ إِلَّا مَلَالَةً، فَعَلَّ اللَّهُ بِكَ، فَتَقُولُ كَذَلِكَ فَعَلَّ اللَّهُ بِكَ، فَابْتَنَاعَهَا أَبُو بَكْرٍ، فَأَعْتَقَهَا، فَقَالَ عَمَارُ بْنُ يَاسِرٍ: هُوَ يَذْكُرُ بِلَالًا وَأَصْحَابَهُ وَمَا كَانُوا فِيهِ مِنَ الْبَلَاءِ، وَإِعْتَاقَ أَبِي بَكْرٍ إِيَّاهُمْ، وَكَانَ اسْمُ أَبِي بَكْرٍ عَتِيقًا:

جَزَى اللَّهُ خَيْرًا عَنْ بِلَالٍ وَصَحْبِهِ عَتِيقًا وَأَخْرَى فَكَاهَا وَأَبَا جَهْلٍ

[Urwah said: Waraqah ibn Nawfal used to pass by Bilal when he was being tortured, he kept saying: “Only one! One!” He would reply to him: “Only one God O Bilal.” Waraqah would then head towards Umayyah ibn Khalaf and those others torturing Bilal from Bani Jumah and tell them: “By Allah if you kill him while in this state I would take blessings from his body.” One day, Abu Bakr al-Siddiq ibn abi Quhafah passed by them when they were torturing him, Abu Bakr’s house was between the houses of Bani Jumah. Abu Bakr told Umayyah: “Won’t you fear Allah with regards to this poor person, until when (will you keep this up)!?” He replied: “You corrupted him (with Islam) try to save him if you can!” Abu Bakr said: “I will save him, I have a dark skinned servant much stronger than him and a strict follower of

your religion, I will trade mine for yours.” Umayyah said: “I accept.” Abu Bakr then received Bilal and freed him, after that Abu Bakr managed to acquire and free in the cause of Islam six slaves in addition to Bilal, they are: `Amir bin Fuhayrah who witnessed Badr and Uhud and died a martyr on the day of Bi'r Ma'ounah, also Umm `Ubays, Zunayrah who lost her sight after being freed so Quraysh said: “Al-Lat wal-`Uzzah took away her sight.” She said to them: “Burn in rage, by the house of Allah these gods of yours do not harm or benefit!” upon this Allah returned her sight to her. He also freed al-Nahdiyyah and her daughter, they were slaves for a woman from Bani `Abd-Dar, the woman told Abu Bakr: “You ruined their religion, so free them.” He said: “How much do you request?” She said: “Give me such and such amount.” So he freed them and told them to return to the woman her tools which she had given them to work, they said: “O Abu Bakr, we finish what she had asked us to do, and then we return them to her.” Abu Bakr said: “It is your decision.” Abu Bakr later passed by a servant of Bani Mu'ammal, a branch of Bani `Adi bin Ka'b, she was a Muslim and `Umar bin al-Khattab -Who was a polytheist then- was torturing her so she may leave Islam, he'd beat her until he was bored then say: “Forgive me, I only stopped out of boredom, may Allah disgrace you.” She'd reply: “No, may Allah disgrace you!” Abu Bakr then bought her from him and freed her, so `Ammar ibn Yasir used to talk about Bilal and his comrades and how they were tortured then freed by Abu Bakr, and he used to be called `Atiq: “May Allah reward with goodness `Atiq(Abu Bakr) for freeing Bilal and his companions, and may He humiliate Fakih and Abu Jahl (then he recites more poetry).”]

It is connected to `Ammar (ra) and `Urwah was aware during the Khilafah of `Umar (ra).

Tabaqat ibn Sa'd:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَمَرَ، قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: " كَانَ أَبُو بَكْرٍ مَعْرُوفًا بِالتَّجَارَةِ، لَقَدْ بُعِثَ النَّبِيُّ عِنْدَهُ أَرْبَعُونَ أَلْفَ دِرْهَمٍ، فَكَانَ يُعْتِقُ مِنْهَا وَيَقْوِي الْمُسْلِمِينَ حَتَّى قَدِمَ الْمَدِينَةَ بِخَمْسَةِ أَلْفٍ دِرْهَمٍ، ثُمَّ كَانَ يَفْعَلُ فِيهَا مَا كَانَ يَفْعَلُ بِمَكَّةَ

[Usamah bin Zayd bin Aslam, from his father Zayd ibn Aslam, he said: Abu Bakr was a well known merchant, when the Prophet (saw) was sent he had forty thousand Dirhams which he used to free Muslim slaves (from their pagan owners) and strengthen the Muslims. When he migrated to Madinah he only had five thousand left and he used them the same way he did in Makkah.]

**THE PEOPLE APPOINTED HIM TO LEAD PRAYER IN THE ABSENCE OF RASUL-ALLAH (saw) AND HE (saw) APPROVED AND PRAYED BEHIND HIM:**

Sahih al-Bukhari:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، " أَنَّ رَسُولَ اللَّهِ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتِ الصَّلَاةُ فَجَاءَ الْمُؤَدُّنُ إِلَى أَبِي بَكْرٍ، فَقَالَ: أَتُصَلِّي لِلنَّاسِ فَأُفِيمُ، قَالَ: نَعَمْ، فَصَلَّى أَبُو بَكْرٍ فَجَاءَ رَسُولُ اللَّهِ وَالنَّاسُ فِي الصَّلَاةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ انْتَفَتَ فَرَأَى رَسُولُ اللَّهِ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ أَنْ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَيْهِ فَحَمِدَ اللَّهَ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ فَصَلَّى، فَلَمَّا انْصَرَفَ، قَالَ: يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تَنْتَبِتَ إِذْ أَمَرْتُكَ، فَقَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قَحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ

[Sahl ibn Sa'd al-Sa'idi said that Rasul-Allah (saw) went to the tribe of bani `Amro bin `Awf to reconcile between them, meanwhile the time of prayer came so the Mu'adhin came to Abu Bakr and said: “Would

you lead the people in prayer so that I may announce the Iqamah?" He accepted and began to pray but Rasul-Allah (saw) came during the prayer and He penetrated through the rows and stood in the first row. The people clapped but Abu Bakr did not pay any attention to it during prayer. When the people's clapping increased, he noticed. He saw Rasul-Allah (saw) who in turn signaled to him to stay in his position. Abu Bakr raised his hands and praised Allah for the commandment Rasul-Allah (saw) had given him (to lead the people in prayer). Abu Bakr then stepped back and stood in the row. Rasul-Allah (saw) stepped forward and led the prayer. When he finished the prayer, he said: "Abu Bakr, what prevented you from staying (in your position) after I had signaled for you to do so?" Abu Bakr said: "It was not right for the son of abu Quhafah -meaning himself- to lead the prayer in the presence of Rasul-Allah (saw)."]

Fada'il al-Sahabah li-Ahmad:

حَدَّثَنَا عَبْدُ اللَّهِ ، قَالَ : حَدَّثَنِي أَبُو مَعْمَرٍ ، قَتْنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ ، قَالَ : حَدَّثَنِي مُصْعَبُ بْنُ مُحَمَّدٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ عَائِشَةَ ، قَالَتْ : كَتَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُتُورًا ، أَوْ فَتَحَ بَابًا ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ ، فَرَأَى النَّاسَ خَلْفَ أَبِي بَكْرٍ يُصَلُّونَ ، فَسَرَ بِذَلِكَ ، وَقَالَ : الْحَمْدُ لِلَّهِ أَنَّهُ لَمْ يَمُتْ نَبِيٌّ حَتَّى يَوْمَهُ رَجُلٌ مِنْ أُمَّتِهِ

[Abu Salamah, from `A'ishah, she said: Rasul-Allah (saw) lifted the curtains in his final illness in which he died. He saw the people standing behind Abu Bakr in prayer and it made him happy, he (saw) said: "Praise be to Allah that no prophet of God died until he was led by a man from his nation."]

#### THAT EVERY DOOR LEADING TO THE MASJID IS CLOSED EXCEPT HIS DOOR:

Musnad al-Shamiyin lil-Tabarani:

حَدَّثَنَا أَبُو زُرْعَةَ، ثنا أَبُو الِیْمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَيُّوبُ بْنُ بَشِيرٍ الْأَنْصَارِيُّ، عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللَّهِ أَنَّ رَسُولَ اللَّهِ حِينَ خَرَجَ تِلْكَ الْحَرْجَةَ اسْتَوَى عَلَى الْمِنْبَرِ تَشْهَدُ، فَلَمَّا قَضَى تَشْهَدَهُ كَانَ أَوَّلُ كَلَامٍ تَكَلَّمَ بِهِ أَنْ اسْتَغْفَرَ لِلشَّهَدَاءِ الَّذِينَ قُتِلُوا يَوْمَ أُحُدٍ، ثُمَّ قَالَ: " إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ خَيْرَ بَيْنِ الدُّنْيَا وَبَيْنَ مَا عِنْدَ رَبِّهِ فَاخْتَارَ مَا عِنْدَ رَبِّهِ " فَظَنَرُ لَهَا أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ أَوَّلَ النَّاسِ، وَعَرَفَ إِنَّمَا يُرِيدُ رَسُولُ اللَّهِ نَفْسَهُ، فَبَكَى أَبُو بَكْرٍ، فَقَالَ رَسُولُ اللَّهِ: " عَلَى رِسْلِكَ، سُئِلُوا هَذِهِ الْأَبْوَابَ الشَّوَارِعَ فِي الْمَسْجِدِ إِلَّا بَابَ أَبِي بَكْرٍ، فَإِنِّي لَا أَعْلَمُ أَحَدًا أَفْضَلَ عِنْدِي يَدًا فِي الصُّحْبَةِ مِنْ أَبِي بَكْرٍ

[Ayyub bin Bashir al-Ansari said: Some of Rasul-Allah's (saw) companions say that when Rasul-Allah (saw) left on that day, he stood on his Pulpit and made Tashahhud, when he was done he began by asking forgiveness for the martyrs of Uhud, then he said: "A slave from the slaves of Allah was given a choice between this world and what is with Allah, so he chose what Allah had." Abu Bakr was the first of the people to realize what this meant, he knew Rasul-Allah (saw) meant himself, and he cried so Rasul-Allah (saw) told him: "(O Abu Bakr) Be calm. (O Muslims) close all these doors leading to the Masjid except Abu Bakr's door, I do not know anyone whose company was better and more beneficial to me than Abi Bakr's."]

Hadith abi al-Fadl al-Zuhri:

نا جَعْفَرٌ، نا الْمُعَاذِيُّ بْنُ سُلَيْمَانَ، نا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ خَطَبَ فِي النَّاسِ، فَقَالَ: " إِنَّ اللَّهَ تَعَالَى خَيْرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ "، فَبَكَى أَبُو بَكْرٍ، فَعَجَبْنَا لِيُكَافِهِ، أَنْ يُخْبِرَ رَسُولُ اللَّهِ عَنْ عُبَيْدٍ خَيْرٍ، فَكَانَ رَسُولُ اللَّهِ هُوَ الْمُخَيَّرُ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ، فَقَالَ رَسُولُ اللَّهِ: " إِنَّ أَمِنَ النَّاسَ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنَ النَّاسِ لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ خُلَّةَ الْإِسْلَامِ وَمَوَدَّتُهُ لَا يَبْقَيْنَ فِي الْمَسْجِدِ بَابٌ إِلَّا سَدَّ إِلَّا بَابَ أَبِي بَكْرٍ ". نا جَعْفَرُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ

أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُكْرَمٍ، حَدَّثَنَا أَبُو مَعْمَرٍ الْقَطِيعِيُّ، حَدَّثَنَا أَبُو سُفْيَانَ الْمُعْمَرِيُّ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ " أَمَرَ بِسَدِّ الْأَبْوَابِ الشُّوَارِعِ فِي الْمَسْجِدِ، إِلَّا بَابَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ "

حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ، يُحَدِّثُ عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ خَرَجَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ عَاصِبًا رَأْسَهُ بِخَرْقَةٍ، فَجَلَسَ عَلَى الْمُنْبَرِ، فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: " إِنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ آمَنَ عَلَيَّ بِنَفْسِهِ وَمَالِهِ مِنْ ابْنِ أَبِي فُحَافَةٍ، وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ خَلَّةُ الْإِسْلَامِ أَفْضَلُ. سُدُّوا كُلَّ خَوْخَةٍ فِي الْمَسْجِدِ غَيْرَ خَوْخَةِ أَبِي بَكْرٍ

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Masjid, yet he made an opening “Khawkhah” from which he can enter and the Prophet (saw) blessed this.

3- The third opinion is that Abu Bakr (ra) may have had a door leading to the Masjid, so when the Prophet (saws) told his companions that none of them may walk into the Masjid in the state of sexual impurity, he ordered all doors of the Masjid as being shut except that of `Ali (ra) since only him and Fatima (ra) can go through it in a state of Janabah. This is because their house was inside the Masjid and they had no other way, so the Prophet (saw) told `Ali (ra): “Only me and you can enter the Masjid in a state of sexual impurity (Janabah).” Then later at the end of his life, he orders all doors shut except that of Abu Bakr (ra), however he still allowed `Ali (ra) to keep his door open and never ordered him to shut it. This happened because Abu Bakr (ra) was now tasked with leading the nation in prayer, so obviously he required a door into the Masjid to make his Imamah easier.

4- The narration of: "Close all doors except the door of Abu Bakr" this is an exclusive virtue for Abu Bakr (ra) only, it was mainly narrated from the people of Madinah with very strong and numerous authentic chains, the people of Madinah are familiar with the Prophet (saws) and his sayings and the condition of his mosque since it's their city, it reached us from spotless Madani narrations that it was a Hadith concerning Abu Bakr (ra) and no one else. The Hadith mentioning: “Close all doors except that of `Ali.” This was mainly narrated by the people of Kufa, the Koufans who were political supporters of `Ali (ra) during his Khilafah, some being extremists in their love for `Ali (ra), they heard this was a virtue for `Ali (ra), so they spread it as such, it could be that they confused it with the fact that `Ali's (ra) door was never closed in the first place, since he has no other way. All the narrations mentioning `Ali's (ra) door have some weakness to them, either unknown narrators or narrators who make many mistakes or others who have been criticized.

The opinion of this being a mistake is especially clear when we see that both narrations are narrated by ibn `Abbas (ra), the strongest narration about `Ali's (ra) door comes from abu Balj from ibn `Abbas (ra), this “abu Balj” is called Yahya al-Kufi, some deemed him reliable while others such as Bukhari said he was weak, Ahmad ibn Hanbal said he narrated a Munkar Hadith, al-Sa`di said he is unreliable, al-Zawjazani said the same, al-Dhahabi said his Hadith is “Layyin” or close to weakness, ibn Hibban said he makes mistakes.

On the other hand, the one about Abu Bakr's (ra) door was narrated from abu `Abdillah `Ikrimah the servant of ibn `Abbas, from ibn `Abbas (ra). Ibn Hajar says in al-Taqreeb that `Ikrimah was very reliable, and had not embraced any innovation.

In conclusion, some scholars accepted the narration of `Ali (ra) and reconciled it with that of Abu Bakr (ra) as stated above, while others rejected the narrations of `Ali (ra) because of their weakness and deemed it a mistake or fabrication. In our opinion, the narration of Abu Bakr (ra) is given clear precedence because of the authenticity of its chains and reliability of its narrators.

#### **THAT RASUL-ALLAH (saw) APPOINTED HIM TO LEAD THE PRAYER IN HIS PRESENCE:**

Sahih al-Bukhari:

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، فَقُلْتُ: أَلَا تُحَدِّثُنِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: بَلَى، " تَقُلُ النَّبِيُّ ﷺ فَقَالَ: أَصَلَّى النَّاسُ، قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ، قَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضَبِ، قَالَتْ: فَفَعَلْنَا، فَاغْتَسَلَ فَذَهَبَ لِيَنُوءَ فَأَغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: أَصَلَّى النَّاسُ، قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، قَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضَبِ، قَالَتْ: فَفَعَدَ فَاغْتَسَلَ، ثُمَّ دَهَبَ لِيَنُوءَ فَأَغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: أَصَلَّى النَّاسُ، قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، فَاتَّاهُ الرَّسُولُ ﷺ وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ ﷺ عَلَيْهِ السَّلَامُ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ بِأَنْ يُصَلِّيَ بِالنَّاسِ، فَاتَّاهُ الرَّسُولُ ﷺ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ: وَكَانَ رَجُلًا رَقِيقًا، يَا غُمْرُ صَلِّ بِالنَّاسِ، فَقَالَ لَهُ غُمْرٌ: أَنْتَ أَحَقُّ بِذَلِكَ، فَصَلَّى أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ، ثُمَّ إِنَّ النَّبِيَّ ﷺ وَجَدَ مِنْ نَفْسِهِ خَفَةً فَخَرَجَ بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ وَأَبُو بَكْرٍ يُصَلِّيَ بِالنَّاسِ، فَلَمَّا رَأَى أَبُو بَكْرٍ دَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ بِأَنْ لَا يَتَأَخَّرَ، قَالَ: أَجْلِسَانِي إِلَى جَنْبِهِ، فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ، قَالَ: فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ يَأْتُمُّ بِصَلَاةِ النَّبِيِّ ﷺ وَالنَّاسِ بِصَلَاةِ أَبِي بَكْرٍ وَالنَّبِيُّ ﷺ قَاعِدٌ

[Ubaydullah bin `Abdullah, he said: I entered on `A'ishah and asked her to describe to me the illness of Rasul-Allah (saw). `A'ishah said: Yes. The Prophet (saw) became seriously ill and asked whether the people had prayed. We replied: "No. O Rasul-Allah (saw)! They are waiting for you." He added: "Put water for me in a trough." `A'ishah added: We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had prayed. We said: "No, they are waiting for you. O Rasul-Allah (saw)." He again said: "Put water in a trough for me." He sat down and took a bath and tried to get up but fainted again. This happened more than once, the people were in the mosque waiting for the `Isha' prayer. The Prophet (saw) sent for Abu Bakr to lead the people in the prayer. A messenger went to Abu Bakr and said: "Rasul-Allah (saw) orders you to lead the people in the prayer." Abu Bakr was a softhearted man, so he asked `Umar to lead the prayer but `Umar replied: "You have more right to it." So Abu Bakr led the prayer in those days. When the Prophet (saw) felt a bit better, he came out for the Dhuhr prayer with the help of two persons one of whom was al-`Abbas while Abu Bakr was leading the people in the prayer. When Abu Bakr saw him he wanted to retreat but the Prophet (saw) beckoned him not to do so then told the two men helping him: "Let me sit besides Abu Bakr." and they did so. Abu Bakr was following the Prophet (in the prayer) and the people were following Abu Bakr.]

Sahih ibn Hibban:

أَخْبَرَنَا غُمْرُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ، حَدَّثَنَا سَلْمُ بْنُ جُنَادَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَ: لَمَّا تَقُلُ رَسُولُ اللَّهِ ﷺ جَاءَ بِلَالٌ يُؤَدِّنُهُ بِالصَّلَاةِ، فَقَالَ: " مُرُوا أَبَا بَكْرٍ، فَلْيُصَلِّ بِالنَّاسِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، مَتَى يَقُمْ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، لَوْ أَمَرْتُ غُمْرًا، قَالَ: مُرُوا أَبَا بَكْرٍ، فَلْيُصَلِّ بِالنَّاسِ، فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، مَتَى يَقُمْ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، قَالَ: إِنَّكَ صَوَاحِبَاتُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللَّهِ ﷺ خَفَةً مِنْ نَفْسِهِ، فَقَامَ يُهَادِي بَيْنَ رَجُلَيْنِ، وَرَجُلَاهُ تَخَطُّ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ حِسَّهُ دَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ لَهُ رَسُولُ اللَّهِ ﷺ كَمَا أَنْتَ، حَتَّى جَلَسَ رَسُولُ اللَّهِ ﷺ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ قَاعِدًا وَأَبُو بَكْرٍ قَائِمًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ

[Al-Aswad said: From `A'ishah, she said: When the Prophet (saw) felt ill, Bilal came to him calling for prayer; he told him: "Tell Abu Bakr to lead the people in prayer." I (`A'ishah) said: "O Rasul-Allah (saw), Abu Bakr is a soft and emotional man, if he stands in your place the people won't be able to hear a thing. Maybe you should order `Umar." He (saw) said: "Order Abu Bakr." I told Hafsa: "Try to persuade him." But he (saw) insisted and told us: "You are like the women of Yusuf, go and order Abu Bakr to lead in prayer!" When the time for prayer came, the Prophet (saw) felt a bit better, so he stood up with the

help of two men and they carried him to the Masjid. When Abu Bakr noticed he wished to step back but the Prophet (saw) pointed to him: "Stay as you are." He then sat to his left, Abu Bakr would pray standing and Rasul-Allah (saw) prayed sitting, Abu Bakr followed the Prophet (saw) and the Prophet (saw) followed Abu Bakr.]

This report is in Sahih ibn Hibban with the following chain to Hamzah bin `Abdullah ibn `Umar from his father:

أَخْبَرَنَا الْحَسَنُ بْنُ سَفْيَانَ، مِنْ كِتَابِهِ، حَدَّثَنَا أَبُو سَعِيدٍ يَحْيَى بْنُ سُلَيْمَانَ الْجُعْفِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ: لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ وَجَعُهُ، قَالَ: وَذَكَرَهُ

In a later prayer we read that the Prophet (saw) still insisted on Abu Bakr leading every single prayer, Tarikh Dimashq:

كَتَبَ إِلَيَّ أَبُو بَكْرٍ عَبْدُ الْعَفَّارِ بْنُ مُحَمَّدٍ، ثُمَّ حَدَّثَنِي أَبُو الْمَحَاسِنِ عَبْدُ الرَّزَّاقِ بْنُ مُحَمَّدٍ ابْنُ أَبِي نَصْرٍ عَنْهُ، أَنَا أَبُو بَكْرٍ الْحَبِيرِيُّ، نَا أَبُو الْعَبَّاسِ الْأَصَمُّ، نَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْقَاضِي، نَا بَشْرٌ، يَعْنِي: ابْنَ عُبَيْسٍ، نَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ ابْنِ أَبِي فُذَيْلٍ، حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ وَهْبٍ بْنِ زَمْعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُنَيْبَةَ بْنِ مَسْعُودٍ أَنَّ عَبْدَ اللَّهِ بْنَ زَمْعَةَ، حَدَّثَهُمْ: أَنَّهُ عَادَ رَسُولُ اللَّهِ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، قَالَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ: فَقَالَ لِي رَسُولُ اللَّهِ: "مُرْ النَّاسَ، فَلْيُصَلُّوا"، فَخَرَجْتُ، فَلَقِيتُ نَاسًا لَا أَكَلِمَهُمْ فَلَمَّا لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ لَمْ أَتَّبِعْ وَرَاءَهُ، فَقُلْتُ: صَلِّ بِالنَّاسِ، قَالَ: فَخَرَجَ عُمَرُ لِيُصَلِّيَ بِالنَّاسِ، فَلَمَّا سَمِعَ رَسُولُ اللَّهِ صَوْتَ عُمَرَ، فَقَالَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ: فَخَرَجَ رَسُولُ اللَّهِ حَتَّى أَطْلَعَ رَأْسَهُ مِنْ حُجْرَتِهِ، فَقَالَ: "لَا، لَا، لَا، لِيُصَلِّ لَهُمْ ابْنُ أَبِي قُحَافَةَ"، يَقُولُ ذَلِكَ مُغْضَبًا، قَالَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ: فَانْصَرَفَ عُمَرُ، فَقَالَ لِي: يَا ابْنَ أَخِي، أَمَرَكَ رَسُولُ اللَّهِ أَنْ تَأْمُرَنِي؟ فَقُلْتُ: لَا، وَلَكِنْ لَمَّا رَأَيْتُكَ لَمْ أَتَّبِعْ وَرَاءَكَ، قَالَ: فَوَجَدَ عُمَرُ مِنْ ذَلِكَ وَجْدًا شَدِيدًا

[`Abdullah ibn Zam`ah narrated to us, that he visited Rasul-Allah (saw) in his final illness, so he told me: "Order the people to pray." So I went out and met a group of people I never talk to, then I saw `Umar bin al-Khattab and I couldn't ask for anyone better, I told him: "Lead the people in prayer." So he went to pray with the people but when Rasul-Allah (saw) heard his voice, he stood and peaked his head out of his room and said: "No, no, no! Let Ibn abi Quhafah lead them." He said it angrily. Upon hearing this, `Umar left and told me: "O son of my brother, did the Prophet (saw) order you to tell me to lead them?" I said: "No. When I saw you I thought you're the best." `Umar felt terribly bad because of this.]

A similar report is in Al-Mu`jam al-Kabir lil-Tabarani:

حَدَّثَنَا أَبُو شُعَيْبٍ الْحَرَانِيُّ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ النَّفِيلِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ، قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ بْنِ الْأَسْوَدِ بْنِ الْمُطَّلِبِ بْنِ أَسَدٍ، قَالَ: لَمَّا اسْتَعَزَّ بِرَسُولِ اللَّهِ فَأَنَا عِنْدَهُ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ، دَعَا بِلَالَ إِلَى الصَّلَاةِ، فَقَالَ: "مُرُوا مَنْ يُصَلِّي بِالنَّاسِ". فَخَرَجْتُ، فَإِذَا عُمَرُ فِي النَّاسِ، وَكَانَ أَبُو بَكْرٍ غَائِبًا، فَقُلْتُ: يَا عُمَرُ، فَمُ فَصَلِّ بِالنَّاسِ. فَقَامَ، فَلَمَّا كَبَّرَ سَمِعَ رَسُولُ اللَّهِ صَوْتَهُ، وَكَانَ عُمَرُ رَجُلًا جَهِيرًا، فَقَالَ رَسُولُ اللَّهِ: "فَاتَيْنِ أَبُو بَكْرٍ، يَا ابْنِ اللَّهِ وَالْمُسْلِمُونَ ذَلِكَ". فَبَعَثَ إِلَى أَبِي بَكْرٍ، فَجَاءَ بَعْدَ أَنْ صَلَّى عُمَرُ تِلْكَ الصَّلَاةَ، فَصَلَّى بِالنَّاسِ. قَالَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ: فَقَالَ لِي عُمَرُ: وَيْحَكَ! مَاذَا صَنَعْتَ بِي يَا ابْنَ زَمْعَةَ؟ وَاللَّهِ مَا ظَنَنْتُ حِينَ أَمَرْتَنِي، إِلَّا أَنَّ رَسُولَ اللَّهِ أَمَرَكَ بِذَلِكَ، وَلَوْلَا ذَلِكَ مَا صَلَّيْتُ بِالنَّاسِ، قُلْتُ: وَاللَّهِ مَا أَمَرَنِي رَسُولُ اللَّهِ وَلَكِنْ حِينَ لَمْ أَرَ أَبَا بَكْرٍ، رَأَيْتُكَ أَحَقَّ مَنْ حَضَرَ بِالصَّلَاةِ مِنَ النَّاسِ

[Ibn Zam`ah said: When I was with a group of Muslims visiting the Prophet (saw), Bilal called for prayer, he said: "Order one to lead the prayer." So I left and found `Umar between the people and Abu Bakr was absent at the time. I said: "O `Umar, stand and lead us in prayer." He then did this but when he made Takbir, Rasul-Allah (saw) heard his voice and `Umar had a strong voice, so he said: "Where is Abu Bakr!?"

Allah and the believers reject anyone but him.” He (saw) sent after Abu Bakr, and he came after `Umar finished that prayer and led the people in prayer (again). Ibn Zam`ah said: `Umar told me: “Woe to you! What have you done to me O ibn Zam`ah!? By Allah I thought when you ordered me that this was requested by Rasul-Allah (saw), I wouldn’t have led them otherwise.” I said: “By Allah he never ordered me, but when I saw that Abu Bakr was absent I thought you were most worthy of it.”]

As for Rasul-Allah’s (saw) final prayer, it was behind al-Siddiq and it was the Morning Prayer as reported in some narrations, we read in Dala’il al-Nubuwwah lil-Bayhaqi:

أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ مُوسَى بْنِ الْفَضْلِ، قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ، عَنْ ثَابِتِ الْبُنَانِيِّ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ " صَلَّى خَلْفَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي تَوْبٍ وَاحِدٍ وَبُرْدٍ مُخَالِفًا بَيْنَ طَرَفَيْهِ "، فَلَمَّا أَرَادَ أَنْ يَقُومَ، قَالَ: ادْعُ لِي أُسَامَةَ بْنَ زَيْدٍ، فَجَاءَ، فَأَسْنَدَ ظَهْرَهُ إِلَيَّ نَحْرَهُ، فَكَانَتْ آخِرَ صَلَاةٍ صَلَّاهَا

[Thabit al-Bunani told us, from Anas bin Malik, that Rasul-Allah (saw) prayed behind Abu Bakr wearing a single garment that he had crossed its ends. Then when he wished to stand, he said: “Call on Usamah ibn Zayd for me.” He then leaned on him (to go to his house) and this was the last prayer he (saw) had prayed.]

This Morning Prayer on Monday was his last one may peace be upon him, it was the last blessing of its kind that the Muslims would ever get to enjoy alongside their beloved Prophet (saw). After it he (saw) returned with Usamah ibn Zayd and told him about his intention of sending him to lead an army and fight the enemies of Islam. He (saw) placed his very last efforts to walk to the mosque although he was in much pain, he could barely drag his powerless body, he wanted to grant his beloved nation this very last blessing, the blessing of praying in congregation with Rasul-Allah (saw). He (saw) also wanted to make clear a sign for the men of understanding, as during his last sickness Rasul-Allah (saw) was not always able to pray in the mosque but when he could, Abu Bakr always stepped back allowing him to lead, this time however Rasul-Allah (saw) would not allow it, he made sure that his last would be behind his successor.

Sahih ibn Hibban:

أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ قُتَيْبَةَ، حَدَّثَنَا ابْنُ أَبِي السَّرِيِّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ: لَمَّا كَانَ يَوْمُ الْاِثْنَيْنِ، " كَشَفَ رَسُولُ اللَّهِ سُتْرَةَ الْحَجَرَةِ، فَرَأَى أَبَا بَكْرٍ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يُصَلِّي بِالنَّاسِ، قَالَ: فَتَنَظَّرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةٌ مُصْحَفٍ وَهُوَ يَتَنَبَّسُ، فَكُنَّا أَنْ نَفْتَنَ فِي صَلَاتِنَا فَرَحًا بِرُؤْيَا رَسُولِ اللَّهِ فَأَرَادَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَنْ يَنْكُصَ حِينَ جَاءَ رَسُولُ اللَّهِ فَأَشَارَ إِلَيْهِ النَّبِيُّ: كَمَا أَنْتَ، ثُمَّ أَرَخَى السُّتْرَ، وَتَوَفَّى مِنْ يَوْمِهِ ذَلِكَ

[Al-Zuhri said: Anas bin Malik said: When it was Monday, Rasul-Allah (saw) uncovered the curtain of his room (to look), he saw Abu Bakr leading the people in prayer. I looked at Rasul-Allah (saw) and his face was like a page from the Qur’an as he smiled, so much so that we were confounded with joy which distracted us from prayer. Abu Bakr stepped back upon his heels to say prayer in a row perceiving that Rasul-Allah (saw) had come out for prayer. Rasul-Allah (saw) signed to them to complete their prayer. Rasul-Allah (saw) went back (to his house) and drew the curtain. He (the narrator) said: Rasul-Allah (saw) breathed his last on that very day.]



The hypocrites and enemies of this religion try to reduce the significance of such a merit, they will say: "So what if he led the prayer? Others did so too!" However, those others did so temporarily in the absence of Rasul-Allah as for Abu Bakr he was placed in this position to replace Rasul-Allah and lead the Muslims. He (saw) knew that he was going to pass away and he knew exactly who to replace him, that is why he vehemently refused that anyone would lead this nation except Abu Bakr. I add, that the others who were at some point appointed to lead, they did so in the absence of the Prophet (saw) as well as his companion al-Siddiq who followed him wherever he went and accompanied him in every battle and event. Others companions were present and ready such as `Umar and Talhah and Mu`adh and `Ali but none were selected to lead, they were content in being led by the beloved friend of their Prophet and elder of the Muslims al-Siddiq may Allah be pleased with him.

In order to show those rejecters of Islam and opponents of faith the importance of such a role, in order to show them the value of this merit we will present to them the motive and reason behind the appointment of Abu Bakr, the wisdom behind Rasul-Allah's (saw) actions.

Sahih Muslim:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الْأَشْجِيُّ كِلَاهُمَا، عَنْ أَبِي خَالِدٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ: "يَوْمَ الْقَوْمِ، أَقْرَاهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُم بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْمًا، وَلَا يُؤَمِّنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ

[Abu Mas`oud al-Ansari said: Rasul-Allah (saw) said: "The one to lead the people is the one who is most versed in Allah's Book, but If they are equally versed in reciting it, then the one who has most knowledge regarding the Sunnah, if they are equal regarding the Sunnah then the earliest one to emigrate, if they emigrated at the same time then the earliest one to embrace Islam. No man must lead another in prayer where (the latter) has authority."]

In this narration are several crucial points to be considered and understood. First of all this narration is discussing the method in which the one leading the Muslims in prayer is selected and what must be his qualities. Second of all the way of the Muslims since ancient times is that the leader is the one to lead the rest in prayer, so when Rasul-Allah would appoint a man to lead a city or village and govern their affairs, this man would also be the Imam of prayer. This is also why the early successors to Rasul-Allah and the chiefs of the believers would be the ones leading the prayer in the mosque of Rasul-Allah, such was the example of Abu Bakr, `Umar, `Uthman, `Ali, al-Hasan, Mu`awiyah and the rest who followed. Their governors would also lead the people in prayer in their respective provinces and cities.

The narration above is self explanatory but what we also notice is that Abu Bakr had all of these qualities mentioned which qualify him to lead the Muslims. He was extremely knowledgeable in the book of Allah that's previously mentioned as he would study it with Rasul-Allah every night and throughout the day in his mosque. He was the most knowledgeable regarding the Sunnah as stated in previous narrations and they used to say: "Abu Bakr was the most knowledgeable of us concerning Rasul-Allah." He as well was one of the earliest to emigrate in fact he emigrated with Rasul-Allah as sufficiently discussed before.

Finally, he was from the earliest to embrace Islam, rather he was the first free man to embrace it after Rasul-Allah's family.

In this respect, Abu Bakr is uncontested; he obtained the best of these qualities and much more. There remains one last detail at the tail of this narration, it is his saying (saw): "No man must lead another in prayer where (the latter) has authority." No man would replace Rasul-Allah as the Imam since he was the leader sent by Allah to guide men and the leader's mission is to lead. Rasul-Allah had a lot of wisdom and he was guided; he knew the consequences of directly appointing a man to lead politically, he knew that the Muslims will start to venerate such a man to extremism, he knew it would bestow divinity on such a person and pretty much lock the leadership in this man's progeny until the end of time, so when Rasul-Allah placed Abu Bakr to lead the prayer, no one had the right to complain and no one had the right to refuse. Fully knowing that no one would reject his judgement, and fully knowing that Allah would not have it otherwise, he placed Abu Bakr in this position and it was one of the last things he did before departing, he did it because if any other man was selected to lead he would then have to replace Abu Bakr thus over-writing the decision of Muhammad (saw), and absolutely no one was prepared to do that, no one had the heart to do such a thing, the believers would not have it otherwise.

#### **THAT HE WISHED TO BE BURIED NEXT TO RASUL-ALLAH (saw) AND IN THE SAME MANNER:**

Musannaf ibn abi Shaybah:

حَدَّثَنَا وَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ، وَغَيْرُهُ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مَالِكِ بْنِ مَعْوَلٍ، سَمِعَ أَبَا السَّفَرِ، قَالَ: دَخَلُوا عَلَى أَبِي بَكْرٍ فِي مَرَضِهِ فَقَالُوا: يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَلَا نَدْعُو لَكَ طَبِيبًا يَنْظُرُ إِلَيْكَ؟ قَالَ: " قَدْ نَظَرَ إِلَيَّ، قَالُوا: مَا قَالَ؟ قَالَ: إِنِّي فَعَلْتُ لِمَا أُرِيدُ

[Malik bin Mighwal heard abu al-Safar say: They entered on Abu Bakr during his illness, so they said: "O successor of Rasul-Allah (saw), do we call on a doctor to check you?" He said: "He already checked me." They said: "What did he say?" He said: "I am a doer of what I will."]

Abu al-Safar is Sa'id bin Ahmad.

Referring to the words of Allah:

{Lo! thy Lord is Doer of what He will.}[11:107]

Mustadrak al-Hakim:

حَدَّثَنِي عَلِيُّ بْنُ حَمَّادٍ الْعَدَلِيُّ، ثنا بِشْرُ بْنُ مُوسَى، ثنا الْحَمِيدِيُّ، ثنا سُفْيَانُ، حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: سَأَلَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: فِي كَمْ كَفَنْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؟ فَقُلْتُ: " فِي ثَلَاثَةِ أَثْوَابٍ "، قَالَ: فَفِيهَا كَفَّنُونِي.

[Urwah from 'A'ishah, she said: Abu Bakr asked me: "How many garments did you use to shroud Rasul-Allah (saw)?" I said: "In three." He said: "Do this for me as well."]

Mustadrak al-Hakim:

أَخْبَرَنِي أَحْمَدُ بْنُ يَعْقُوبَ النَّفَّيُّ، ثنا الْحَسَنُ بْنُ عَلِيٍّ بْنِ شَيْبَةَ الْمُعَمَّرِيُّ، ثنا عَبْدُ الرَّحْمَنِ بْنُ صَالِحٍ الْأَزْدِيُّ، ثنا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرْتُهُ، أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حِينَ حَضَرَتْهُ الْوَفَاةُ قَالَ: فِي كَمْ كَفَنْتُمُ النَّبِيَّ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؟ فَقُلْتُ: " فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ يَمَانِيَّةٍ جُدُدٌ، لَيْسَ فِيهَا قَمِيصٌ، وَلَا عِمَامَةٌ "، قَالَ: " اغْسِلُوا ثَوْبِي هَذَا، وَفِيهِ رَدْعٌ مِنْ زَعْفَرَانٍ وَمَشَقٌّ فَاجْعَلُوهُ مَعَ ثَوْبَيْنِ جَدِيدَيْنِ "، فَقُلْتُ: إِنَّهُ خَلَقَ، فَقَالَ: " الْحَيُّ أَحَقُّ بِالْجَدِيدِ مِنَ الْمَيِّتِ إِنَّهُ لِلْمَهْلِ

[A narration similar to the above but she tells him that they were three new white Yemeni garments without a turban or a shirt, so Abu Bakr asks that his garment be washed and that two new ones be added on top of it.]

Mustadrak al-Hakim:

حَدَّثَنَا أَبُو بَكْرٍ بْنُ إِسْحَاقَ الْفَقِيه، وَعَلِيُّ بْنُ حَمَّادٍ الْعَدْلُ، قَالَا: ثنا بَشْرُ بْنُ مُوسَى، ثنا الْحُمَيْدِيُّ، ثنا سُفْيَانُ، قَالَ: سَمِعْتُ بِحْيَى بْنَ سَعِيدٍ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: " رَأَيْتُ كَأَنَّ ثَلَاثَةَ أَقْمَارٍ سَقَطَتْ فِي حُجْرَتِي، فَسَأَلْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا عَائِشَةُ، إِنْ تَصَدَّقَ رُؤْيَاكَ يُدْفَنُ فِي بَيْتِكَ خَيْرُ أَهْلِ الْأَرْضِ ثَلَاثَةً، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَدُفِنَ، قَالَ لِي أَبُو بَكْرٍ: يَا عَائِشَةُ، هَذَا خَيْرُ أَقْمَارِكَ، وَهُوَ أَحَدُهَا

[Sa'id from `A'ishah, she said: I saw as if three stars fell in my room, I asked Abu Bakr about (this dream), he said: "If your vision is true, then three from the best of creations will be buried in your house." When Rasul-Allah (saw) passed away they buried him in my room, Abu Bakr told me: "O `A'ishah, this is your first and brightest star."]

We also read that Asma' who washed Fatimah (as) had also washed Abu Bakr, in Muwatta' Malik:

وَحَدَّثَنِي، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ غَسَلَتْ أَبَا بَكْرٍ الصِّدِّيقَ حِينَ تُوفِّيَ، ثُمَّ خَرَجَتْ فَسَأَلَتْ مَنْ حَضَرَهَا مِنَ الْمُهَاجِرِينَ، فَقَالَتْ: " إِنِّي صَائِمَةٌ وَإِنَّ هَذَا يَوْمٌ شَدِيدُ الْبُرْدِ فَهَلْ عَلَيَّ مِنْ غُسْلٍ ؟ "، فَقَالُوا: لَا

[`Abdulah bin Abi Bakr said: Asma' bint `Umayy washed Abu Bakr al-Siddiq when he passed away, then she left and asked the Muhajirioun who were present: "I was fasting, and this is a day of extreme cold, is it obligatory for me to wash?" They said: "No."]

This shows the devotion she had towards her husband, that even in such hard circumstance and when it is not an obligatory duty, yet she went and did it.

Siyar A`lam lil-Dhahabi:

عن قتيبة بن سعيد : حدثنا محمد بن موسى : عن عون بن محمد بن علي ، عن أمه أم جعفر وعن عمارة بن مهاجر ، عن أم جعفر قالت فاطمة : إذا مت فغسليني أنت وعلي ، ولا يدخلن أحد علي

[`Immrah bin Muhajir, from Umm Ja'far, she said: Fatimah (as) said (to Asma'): If I die then I want you to wash me with `Ali, and let no one enter on me.]

قال الحاكم في المستدرک ج3 ص180 : محمد بن موسى هذا هو بن مشمول مدني ثقة وعون هذا هو ابن محمد بن عبيد الله بن أبي رافع هو وأبوه ثقتان ، وأم جعفر هي ابنة القاسم بن محمد بن أبي بكر وجدتها أسماء بنت أبي بكر وكلهم أشراف ثقات

Al-Hakim said in al-Mustadrak regarding the chain: Muhammad ibn Musa is ibn Mashmoul a Thiqah from Madinah, and `Awn is ibn Muhammad bin `Ubaydullah bin abi Rafi' and he is Thiqah as well as his father, as for Umm Ja'far she is the daughter of al-Qasim bin Muhammad bin Abu Bakr, her grandmother is Asma' bint Abu Bakr and they are all reliable of noble lineage.

Al-Tabaqat al-Kubra li-ibn Sa'd:

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الرَّبِيعِ الْحَمِيدِيُّ الْمَكِّيُّ، قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ كَثِيرٍ، عَنْ ابْنِ صَبَّاحٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ارْتَجَّتْ مَكَّةُ، فَقَالَ أَبُو قُحَافَةَ: " مَا هَذَا؟ "، قَالُوا: قُبِضَ رَسُولُ اللَّهِ، قَالَ: " فَمَنْ وَلِيَ النَّاسَ بَعْدَهُ؟ "، قَالُوا: ابْنُكَ، قَالَ: " أَرْضَيْتَ بِذَلِكَ بَنُو عَبْدِ شَمْسٍ، وَبَنُو الْمُغِيرَةِ؟ "، قَالُوا: نَعَمْ، قَالَ: " فَإِنَّهُ لَا مَانِعَ لِمَا أَعْطَى اللَّهُ، وَلَا مُعْطِيَ لِمَا مَنَعَ اللَّهُ "، قَالَ: ثُمَّ ارْتَجَّتْ مَكَّةُ بِرَجَّةٍ هِيَ دُونَ الْأُولَى، فَقَالَ أَبُو قُحَافَةَ: " مَا هَذَا؟ "، قَالُوا: ابْنُكَ مَاتَ، فَقَالَ أَبُو قُحَافَةَ: " هَذَا خَبَرٌ جَلِيلٌ "،

[Sa'id said: When Rasul-Allah (saw) passed away, Makkah shook and abu Quhafah asked: "What is this?" They said " Rasul-Allah (saw) died!" He said: "Who is in charge of the people after him?" They said: "Your son." He said: "Did banu `Abd-Shams and banu al-Mughirah agree to it?" They said: "Yes." He said: "No one can stop what Allah offers and no one can offer what Allah stops." Later, Makkah was shaken again but less, abu Quhafah asked: "What is this?" They said: "Your son died!" He said: "This is a heavy thing to hear."]

`Imarah bin `Abdullah is bin Sayyad al-Ansari.

**THAT HE AND RASUL-ALLAH (saw) BOTH PASSED AWAY IN THE SAME AGE AND ON THE SAME DAY:**

Sahih al-Bukhari:

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: دَخَلْتُ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهَا: فِي أَيِّ يَوْمٍ تُوْفِّي رَسُولُ اللَّهِ قَالَتْ: يَوْمَ الْاِثْنَيْنِ، قَالَ: فَأَيُّ يَوْمٍ هَذَا؟ قَالَتْ: يَوْمَ الْاِثْنَيْنِ، قَالَ: أَرْجُو فِيمَا بَيْنِي وَبَيْنَ اللَّيْلِ فَلَمْ يَتَوَفَّ حَتَّى أَمْسَى مِنْ لَيْلَةِ الثَّلَاثَاءِ، وَدُفِنَ قَبْلَ أَنْ يُصْبِحَ

[`A'ishah said: I entered on Abu Bakr (in his final illness) so he asked me: "What day was it when Rasul-Allah (saw) passed away?" She said: "On Monday." He asked: "What day is it today?" She said: "Today is Monday." He said: "I hope to be gone on this night" The evening of Tuesday never passed until he died and he was buried before morning.]

Mu`jam al-Kabir lil-Tabarani:

حَدَّثَنَا أَبُو زُرْعَةَ الدَّمَشْقِيُّ، ثنا أَبُو نُعَيْمٍ، ثنا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: كُنْتُ مَعَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ، فَسَمِعْتُهُ يَقُولُ: " قُبِضَ النَّبِيُّ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً، وَقُبِضَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ

[Jarir said: I was with Mu`awiyah ibn abi Sufiyan so I heard him say: "The Prophet (saw) passed away at the age of sixty three and Abu Bakr also passed away at the age of thirty six."]

Tabaqat ibn Sa'd:

أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: " اسْتَكْمَلَ أَبُو بَكْرٍ فِي خِلَافَتِهِ سَنَ رَسُولِ اللَّهِ قَتُوْقِي وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً

[Yahya from Sa'id, he said: By completing his reign as Khalifah, Abu Bakr reached the same age as Rasul-Allah (saw), he died at sixty three.]

The end of the book of virtues of Abu Bakr al-Siddiq written by Hani al-Tarabulsi al-Shafi'i

And peace be upon our master and leader Muhammad ibn `Abdillah

And his pure family and noble companions

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