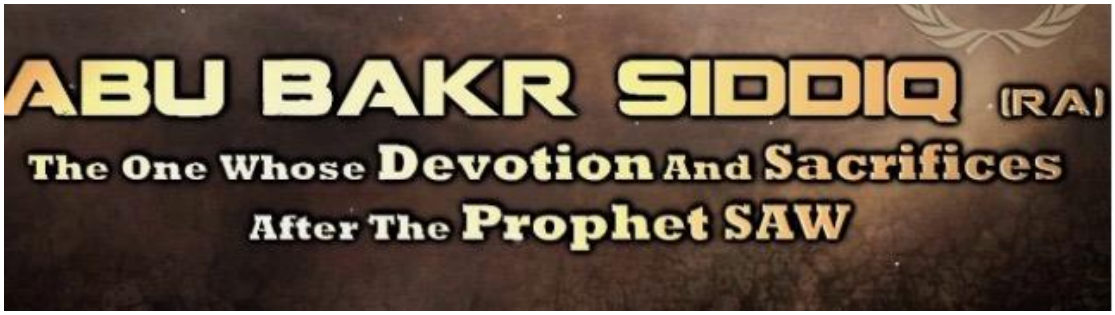
The Skinny but Great Man,Abu Bakr As-Siddiq Every Muslim owes a debt of gratitude to him!

By: Faisal Az-Zamil - July, 2018





1- **Apostasy**

&

2- ***Saqifat Bani Saedah***

Part -1

Apostasy

This great man managed to unify Arabia and his reign was the basis for the Islamic Ummah we see today.

In physical appearance, Abu Bakr was a slender man with a slightly bent waist that the cloth that he wore round it often slipped down before he fastens it many times. He was very gentle and tender-hearted. He used to recite the Qur'an in a sad heart-touching voice awakening the hearts of the people of Makkah when particularly reciting:

And, O my people! What ails me that I call you unto deliverance when ye call me unto the Fire? You call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver. Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter and our return will be unto Allah, and the prodigals will be owners of the Fire. (Ghafir 40:41:43)

Abu Bakr (may Allah be blessed with him) was an eloquent reciter of the Qur'an. His recitation attracted the people of Makkah who were gathering around his house to listen to him. When the leaders of Quraish knew about that, they sent someone to ask the Prophet (peace be upon him) to "ask his friend not to pray in public as his recitations ruined their boys" … meaning their slaves who were yearning to the call of freedom that recognizes absolute equality between humans irrespective of any distinction of color, race or tribe …

Abu Bakr fought against the forces of slavery and racism, purchasing the freedom of slaves. The first of the slaves set free by him was Bilal.

We see this soft gentle nature of Abu Bakr disappearing when the shocking great news of the Prophet's death spread, turning the Arabian Peninsula upside down.

The Companions of Prophet Muhammad were in shock and confusion. Some of them took the corner of the Mosque in silent and grief.

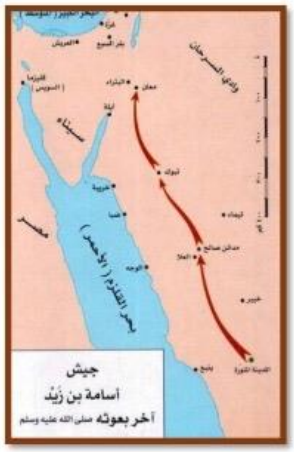
Before his death, Allah's Messenger (peace be upon him) had ordered the mobilization of a large army to march to (now) Jordan under the command of Usama Ibn Zayd.

While the army was ready for war, the Prophet began to suffer from the sickness.

The first issue that Abu Bakr as a Caliph was called upon to decide was whether army- halted outside Al-Madinah- should proceed to its destination, or should it be abandoned due to the danger to which Madinah was exposed following the death of the Prophet.

Abu Bakr saw that it was the order of the Prophet that the army should be sent to Jordan and it should be fulfilled at all costs.
“ I will not start my term as Caliphate with violating prophet clear order , Come what may, the command of the Holy Prophet shall be carried out.”, said Abu Bakr.
The view of Abu Bakr reflected his faithfulness and loyalty with the unwavering faith that whatever the Prophet had ordered was in the best interests of the state.
Thus, on the third day after the Prophet’s death, the Caliphate Abu Bakr announced the departure of Usama’s army, as were the commands of Allah’s Messenger.
After twenty days March the army reached Palestine and fought the Romans. Usamah returned to Madinah with a great victory and no losses proving the certainty of Abu Bakr’s faith and the strength and integrity of the Muslims as well.
The victory came at the most critical time of unrest and disorder. The victory news spread around entire Peninsula. It was the powerful beginning of Abu Bakr’s caliphate and war against the apostates.





Army heading toward Sham were the attack happened to the Moslems –Maan

Abu Bakr's reign lasted for 2 years, 3 months, and 8 days. Here we will address 4 key features of his caliphate:-

1- **<u>His War of Apostasy: A Comprehensive View of the Last Message</u>**
As Al-Aswad Al-`Ansi, Tulayha Ibn Khuwaylid, Sajah, Musaylamah claimed prophethood, turning many tribes like Muzhig followed Al-Aswad; Banu Asad, Ghatfan Tai' and Al-Ghawth who followed Tulayha; Banu Taghlab and Banu Tamim who followed Sajah and Yemen which followed Musaylamah who canceled the ritual of Prayer. Also, Luqayt ibn Malik Al-Azdi claimed Prophethood in Oman.

(Mosailem-Najed)(Tolaiha-North of Najed)(Sojah)(AlAsawa-Yemen)



They all sent delegations to Abu Bakr to negotiate with him as regarding the cancellation of some of the obligation and pillars of Islam topped by zakah. Abu Bakr replied with his well-known word, "I swear by Allah that if they were to refuse me a rope of camel which they used to pay the Messenger of Allah, I will fight with them over the refusal of it."
"`Umar said: 'O Abu Bakr! How can you fight the people when the Prophet of Allah (peace be upon him) has said: 'I have been ordered to fight the people until they say: 'There is no God but Allah' and whoever says this, makes himself and his property inviolable except by legal right, and his reckoning is with Allah?' Abu Bakr replied: 'By Allah! I will fight whoever made a distinction between salah and zakat, for zakat is a lawful right upon the property!"



This how comprehensive and firmly intact was Abu Bakr's view of Islam as a whole.

When `Umar also asked him to go a bit slow, he taunted him: "I need your support and you let me down! Were you strong in pre-Islamic days to have become a coward now?"

2- If Apostates Had Succeeded, There Would Have Been No Islam

This firm attitude from a tender-hearted skinny man was a fence to protect the wholeness and unity of the religion and its pillars from breakdown. Following Musylamah, people began to give up the Salah, and withhold the zakah, coming up with a new religion that has nothing to do with true Islam; a religion guided by individual desires, by defaced and disintegrated beliefs and principles, and racist inclinations. The religion, then, would have been a region-based weird set of rules like that of the Mongols. But Islam is the religion of sound fitrah (natural inclinations of man) and healthy mind; a guidance for all time, addressing the whole humanity and integrating all domains of human life.

This is how Abu Bakr fought to protect the true religion of God from distortion and innovations without sacrificing the rulings of its pillars of salah and zakah.

In the hadith narrated by Bakr:

"He heard the Messenger of Allah (peace be upon him) as saying: just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed

himself five times daily? They said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins" (Muslim).
When the Prophet (peace be upon him) was asked by some of his Companions: "Is Allah near so we invoke him or is he far so we call him? so Allah revealed the verse: "When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way." (Al-Baqarah 2:186)
Where, other than Islam, can one find such guidance!
If those apostates had succeeded to spread their new invented religion, nothing of these teachings would have been reached us.

3- Majority Is Not A Precondition for Decision-Making:-

Another lesson we can learn is that Abu Bakr's opinion was not a majority's. Thus, shura (consultation) in Islam is not binding for the ruler if he has an opinion opposed to the majority. Shura, in this respect, is advisable and not strictly necessary. Almighty Allah says, "So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)." (Ash-Shura 3:159)
This is the basis of the principle of separation of powers; a term coined in modern times by this French political thinker Montesquieu and was adopted by the ancient Romans. They divided the state powers into executive power, the legislature and the judiciary. If the judiciary was clearly independent, the executive power fluctuated between the systems. Yet, the Shura principle is a criterion, and the head of state has to exercise his powers after that advice is done by Shura or consultation. This what Abu Bakr has done, to make consultation and thereafter make use of his authorities even if being opposed by the majority , there was an evident in Holly Quran brief this m we can see it in the Yemen during Prophet Suleiman his letter to the queen at that time ,she gathered her advisors and consultant , they choose to run in a war and told her "Eventually it is your decision , we will stand for whatever you order us to do "< she did not commit herself with that choice and went to the political dialogue with Prophet Suleiman ,in sorat Anaml-33-35) (She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for]me", They said, "We are men of strength and of great military might, but the command is yours, so see what you will command", She said, "Indeed kings - when they enter a city, they

ruin it and render the honored of its people humbled .And thus do they do).





Conference **Queen of Yemen Balqees**

4- **<u>Strategic Goal for Apostasy Wars: Unified Arabian Peninsula</u>**

At strategic level, Abu Bakr left to his successor, `Umar, a united Arabia. Without this unity, Islam would have never been spread beyond the caliphate's borders. To West, East and North.

Abu Bakr managed to unify these rebellious factions and his reign was the basis for the Islamic Ummah we see today.

`Umar would often say that he would prefer to be a hair on the chest of Abu Bakr.



Back to the situations and words that show Abu Bakr's firm character:

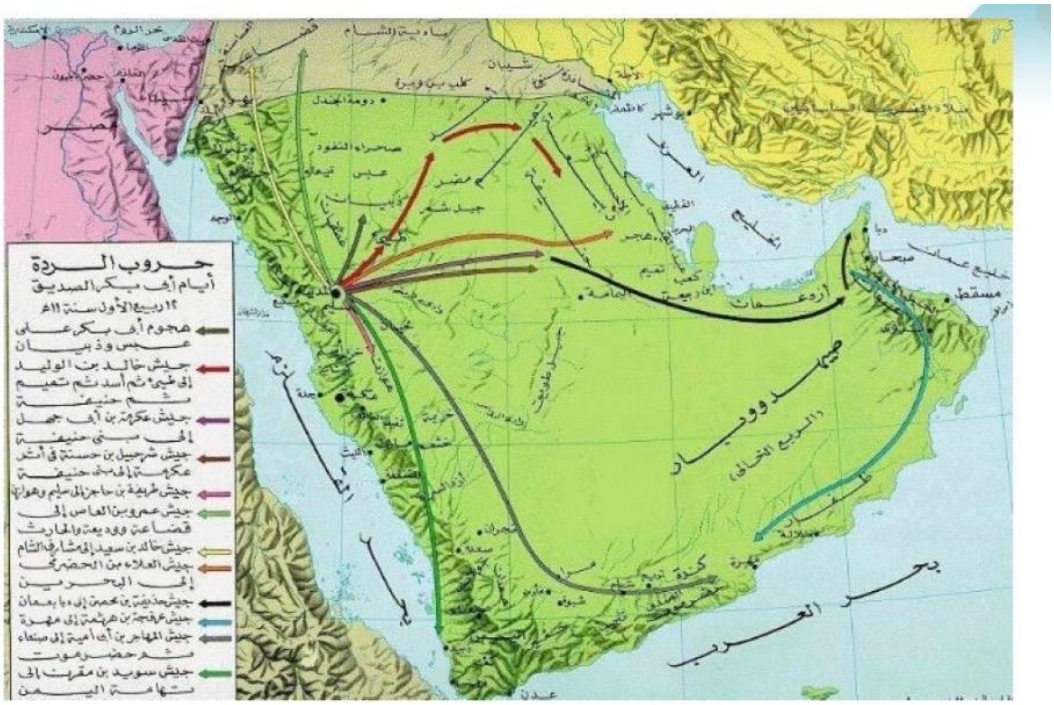
In the Hudaybiyah peace treaty, the decision of the Prophet (peace be upon him) , was the conclusion of a reconciliation with Quraysh, in which Muslims return to Medina and do not enter Makkah to perform Umrah. The acceptance of this condition was difficult for Muslims and the most angry was Umar (may Allah be pleased with him). When Abu Bakr saw Umar reviewing with the Prophet (peace be upon him) repeatedly asking to him in a fully disciplined manner, “O `Umar, he is the Messenger of Allah. So, stop it.” He means that he has to follow the Prophet’s footsteps in full compliance, and do not overstep him.

Usama was riding his horse and he is the commander of the army and Abu Bakr, the Caliph, was walking on his feet. When Usama wanted to go down to walk with him, Abu Bakr said to him (Do not come down, what if my feet is covered by dust for an hour in the way of God!)

Make sure that death gives you life!

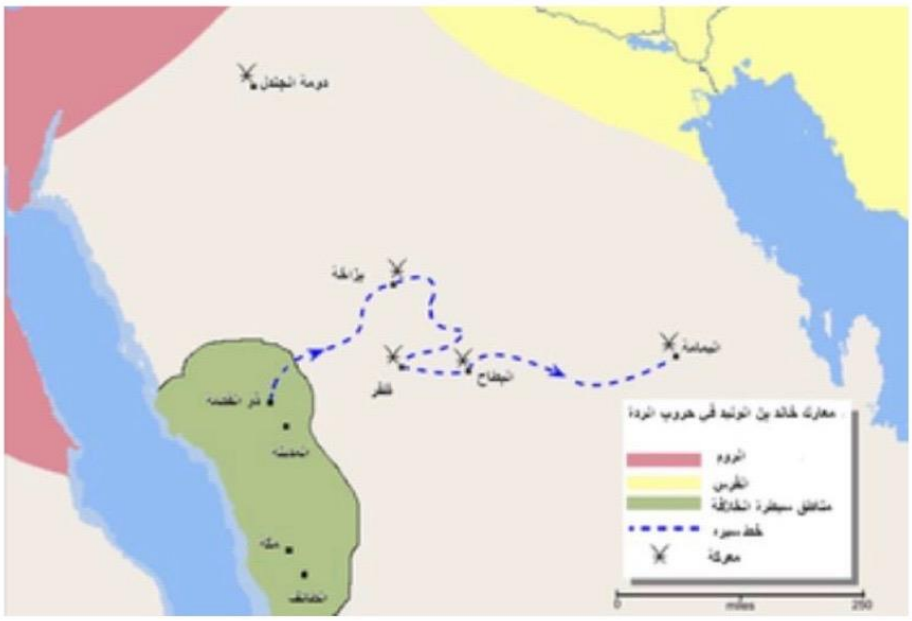
May Allah have mercy on this great man.

May Allah Almighty bless him and reward him for what he had done for the Muslim Ummah.

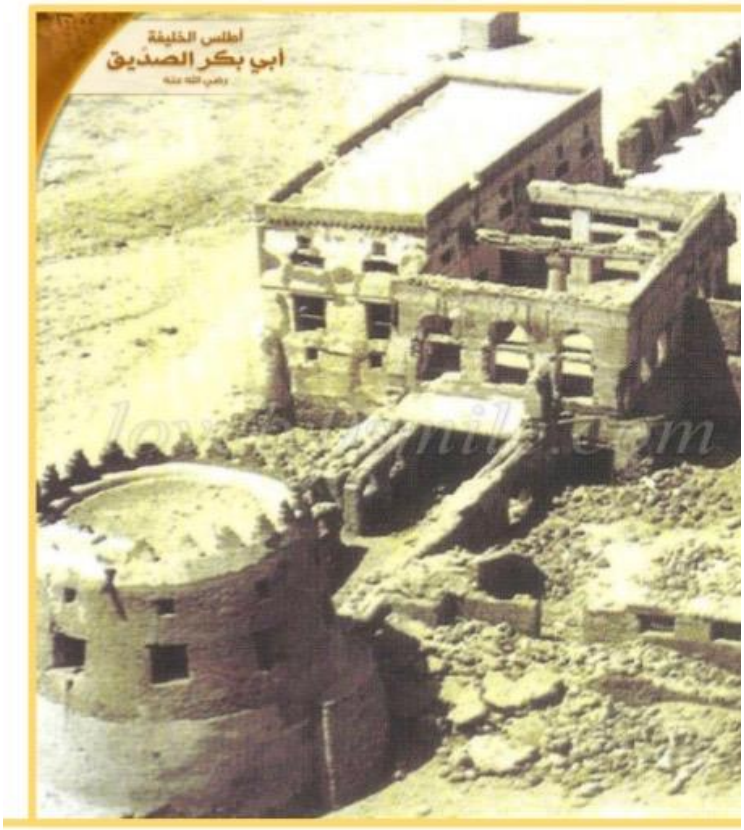


Abu Baker faces Apostasy in all of the area

خروج البعوث لمواجهة المرتدين في جميع أنحاء الجزيرة العربية



Main battle was in Middle of Arab peninsula



Death Cassel "Mosailema"



Martyrs Cemetery

Part -2

S*aqifat Bani Saedah, the event as it occurred*

History is full of events and incidents that played major roles in determining the course of history of a civilization, a group and even a religion. Islam as a religion and as a civilization had to go through that kind of evolution. The Muslim world and the Arabian Peninsula would have never been the same if it wasn't for a major event that took place in Medina, the city of the Prophet, right after his death. That event was called; Saqifat Bani Saedah.

- Death of the Prophet **(P. B. U. H),** the cause of the Saqifah gathering

Prophet Mohammad **(P.B.U.H)** passed away on Monday, the 12th day of the month of Rabee Alawal, which is the third month of the Islamic Hijri calendar. That was in the 11th year of Hijra or migration from Makkah to Medina. Coincidently, and according to many scholars, the date of his death was the same date of his birth. His death left a great mark of sorrow and distress on his family and his companions. The house of the Prophet (P.B.U.H) was attached to his Mosque. A person passing by will hear the cries and the weeping coming from Inside the Mosque and the house, without knowing which is which. The greave was great and the cries were loud enough to be heard from a distance.

Omar ibn Al khattab , one of the closest companions to the Prophet **(P.B.U.H)**, the second successor (Khalifa) after the Prophet **(P.B.U.H)** and a very well-known rationalist, was in a state of disbelieve. He lost his composure and refused to believe that the Prophet of Islam, whom he

loved dearly, has passed away. Out of disbelieve, he waved his sword high in the air screaming and threatening to cut the head of any one claiming that the Prophet has died. His exact words were; (Who ever says that Mohammad has died, I will cut his neck. He, "Mohammad **(P.B.U.H)**" has but departed to meet his lord like Moses did, and he will return). It was only Abu Bakr who brought him back to his senses when he reminded him of the Quranic verse that foreseen the death of the Prophet **(P.B.U.H)**. Nevertheless, this incident showed us the amount of grate, shock and lost the companions had experienced.i.e. Ali Ibn Abi Talib , the cousin and son in law of the Prophet **(P.B.U.H),** described that moment when he heard the message of the Prophet's death by saying; (By Allah, I have never lost my composure in my life except in two incidents; The day the Prophet of Allah **(P.B.U.H)** died, and the day Othman was killed.)



Amidst the chaos and disbelieve in the immediate aftermath of the catastrophe that befall the Muslim Umah, a group of Muslims lead by a famous companion named "Saad Bin Ubadah" the leader of Al-khazraj tribe in Medina, were summoned to meet at "Saqifat Bani Saedah". A name of a spacious roofed building that occupied the middle of the tribe's houses that were surrounded by agricultural lands, full of tall palm trees casting their graceful shades all over the place. Under that shaded roofed

building or Saqifah, set Saad Bin Ubadah conveying his aspirations and points of view to his tribe of Al-ansar, explaining what is to be expected to happen after the death of the beloved Prophet **(P.B.U.H).**

The chief of "Al khazraj", one of two powerful tribes that settled the city of Medina, formerly known as Yathrib, “Aws” being the other tribe, was expounding his thoughts to his people in regards to what should happen next and to whom should leadership of the Muslim Umah be entrusted. Reminding his people – Alansar - and admiring their sacrifices in helping the Prophet, upholding and protecting the call of Islam, in a time where his own tribe, the people of Quraysh, have fought, exiled and even conspired to kill him.

"Sadd" reminded his people of the name that was bestowed upon them by the Prophet himself, “The Ansar ” or the helpers who stood firmly by the Prophet and kept their covenants and pledges to him. “Now that the Prophet of Allah has departed, it’s time for the Ansar to reassume their position of leadership over their affairs in Medina and lead the call of Islam all over the Arabian Peninsula”, said the chief of Alkhazraj to his tribe. Saad was talking in a low voice due to his illness. His head was tied with a piece of cloth to ease his pain. While speaking in a low tone, his son Qaiss, stood up next to him reiterating what his father was saying to the people but in a loader voice.

While Saad was talking inside the Saqifah, someone went to the Prophet’s Mosque to worn the people of what was happening, saying “This group of Ansar have sided with Saad Bin Ubadah at Saqifat Bani Saedah and that if anyone cares of what to come next then they should go to them before things get out of hand”. Upon hearing the news, Abu Bakr and Omar (R.A) rushed to the Saqifah to see what was happening. As soon as they entered the Saqifah, all the eyes were turned towards them. Saad while seated, he was covering his body with a heavy cloth called “Aba’ah” or a cloak, out of pain. His announcer continued to speak saying “We are the helpers of Allah (Ansar) and the Battalion of Islam, while you “meaning Abu Bakr and Omar (R.A) are the “Muhajirun” (Those who migrated from Makkah) and are the small group of the Prophet. It seems that you came here intending to sway us from our right and to avert us from seeking it.”

The scene was tense and the message was loud and clear. The Ansar of the Prophet or Al khazraj in particular, have brought forth their clear intention to lead not just Medina but rather the whole State of Islam, a state with boundaries that were expanding expediently. Without going into great length of details, Abu Bakr started to speak. He spared nothing when he started to mention the great attributes of Al ansar, whether they were revealed in the book of Allah or mentioned by the beloved Prophet of Islam **(P.B.U.H).**

Part of what Abu Bakr said :- (You have known of what the Messenger of Allah **(P.B.U.H)** have said about you; "If the people were to stride towards a valley and the Ansar were to stride towards another, I would have taking the valley of the Ansar.") Then Abu Bakr directed his talk to the one who summoned the gathering and said;

Oh saad, weren't you there setting down when the Prophet of Allah said "Quraish is the tribe to be entrusted with this matter" (meaning leadership of the Umah). Saad replied, Yes, and then added, you have spoken the truth. We are the ministers, second in command, and you are the leaders."

The reason Prophet Mohammad **(P.B.U.H)** named Quraish to assume the status of leadership is due to its undisputed respect in the Arabian Peninsula. All the Arab tribes have held Quraish in high regards given that they were the people entrusted to save guard the Holy Shrine of Makkah for hundreds of years. The Arabs viewed the Qurashies as the people of the holy site therefore, had no altercations with them and accepted their leadership without objections. The Prophet understood the nature of the Arabs. If the leadership of the Umah has been entrusted to other than Quraish, quarrels would have destroyed the Umah from its inception.

Abu Bakr concluded his speech by saying, "This is Omar Ibn Al khatab, the one whom the Prophet (P.B.U.H) prayed to Allah to bring victory and honor to Islam through his hand. And this is Abu Obaidah Ibn Al Jarah, whom the Prophet named, the trust worthy of our Umah. Pledge your allegiance to one of these two. " As soon as Abu Bakr stated his nominees, both of them responded by saying, "By Allah, we will not put ourselves ahead of you Abu Bakr". Refusing to accept the nomination caused confusion and chaos to erupt in the Saqifah. Loud voices and restlessness started to spread which made the wise of them to fear the worst.

In the middle of all the uproar, Omar Ibn Al khatab, stood up with his tall and strong figure speaking in a loud voice saying "O Muslims, the most deserving amongst us to this leadership is the one whom Allah mentioned in the Quran. The one named as the companion second to the Prophet, who was with him in the cave. (That was in the journey from Makkah to Medina.) This was abu Bakr . Then Omar jumped to pledge his allegiance to Abu Bakr but a man from Al ansar beat him to it. His name was Bashir Ibn Saad, the father of Al Numan Ibn Bashir. He pledged his allegiance then Omar then the rest of the people.

When all was done, Abu Bakr now the first successor of the Prophet**(P.B.U.H),** stood up and after praising Allah and mentioning his attributes, Abu Bakr gave a speech where he said "O people, now that all is done, I have been entrusted with this command over you even though, I am not the best amongst you. If I am to do good then assist me, but if I

am to do bad then correct me. Truthfulness is a trust and lying is a treachery. The weak amongst you is strong with me until I get his rights and remove his distress with the well of Allah. The strong amongst you is weak with me until justice is done with the well of Allah. Know that if people will depart away from Jihad, Allah will inflict them with humiliation. Know that if people will choose to live the life of mischief and corruption, Allah will inflict them with calamities. Obey me as long as I obey Allah and his Messenger. If I am to disobey Allah and his Messenger then I should not expect any obedience from you. Stand up to your Prayers and may the mercy of Allah be upon you." It was a short but a very clear and decisive speech that set the ground for a just and fair social contract between a leader and his people.

- Who was the chief of the event of Saqifah?

If we are to go back in history to the day of conquering Makkah, we will see the forces of the Muslim army numbering by the thousands, marched all the way from Medina and now flooding the streets of Makkah from all directions, "***Saad Ibn Ubadah"*** was the commander of the Ansar Battalion that was marching through the streets of Makkah. Riding his horse, he passed by Abu Sufyan and Al Abaas, (Prophet's uncle), he raised his sword and waived it triumphantly saying to them; "Today is the day of fight and revenge. Today is the day Allah will humiliate Quraish." Knowing of the general declaration of amnesty the Prophet has declared for Quraish upon entering the city, both men hastened to the Prophet **(P.B.U.H)** and informed him of what "***Saad***" has said. When the Prophet **(P.B.U.H)** heard what "***Saad***" said he replied by saying "No, today is the day of mercy and forgiveness. Today Allah will honor Quraish." Following this declaration, the Prophet issued an order to remove ***Saad*** from his post as a commander of Al ansar Battalion and gave the post to his son ***Qaiss*** who was also a companion of Prophet as his father. It was a wise decision by the Prophet. Removing ***" Saad "*** without humiliating him or leaving a mark of discontent since his own son is the one that assumed his post. A great remedy without much of side effects.

Saad Ben Ubadah had a very ambitious personality that prevented him from pledging the allegiance to Abu Bakr. He obviously wanted it for himself. Omar said to Abu Bakr "send for Saad and ask for his allegiance". Bashir Ben Saad knowing ***Saad's*** personality, replied to Omar by saying, "Let him be, just leave him, he is only a single man who chose to sit in his home" and so they did. After the death of Abu Bakr , Omar Ibn Al khatab was chosen to lead the Umah. Still that ambitious personality kicked in and Saad refused to pledge allegiance to Omar.

Eventually, Saad moved to (Al sham) another name for Damascus and its surrounding cities where he spent his last days.

Ultimately, the quick initiative of Abu Bakr and Omar (R.A), and their wise actions at Saqiat Bani Saedah, prevented the position of leadership among the Umah from falling into tribal quarrels. If it was that Saad Ben Ubadah, the Khazraji chief has succeeded to assume leadership, the tribe of Aws would have never left it until they have achieved the same. The two tribes have had a long history of competition and even bloodshed. There last battle was named the day of (Boaath). It was a day to remember for it was the worst and bloodiest battle they have ever fought. It was also the last. The battle took place five years before the Prophet's arrival to Medina. Once he arrived, he resolved the disputes and founded the covenant of brotherhood in Medina.

A long history that wasn't about to just disappear. While the Prophet was in his house in Medina, the news came that the two tribes have raised their arms and appointed a time and a place to meet and fight. A Jewish man ignited a quarrel that has been dormant for years, by sitting in their gatherings and reminding them of what has happened during that bloody battle. The Prophet took off in a hurry. He even did not put on his cloak until he was already outside of his house due to the urgency of the situation. When he reached the gathering place, he said "O Muslims, Allah Allah , are you recalling the days of ignorance even though I am amongst you? You have been guided to Islam by Allah, honored by it and your calls of ignorance have been severed. You have been saved from disbelief, your hearts have been united, and you now go back to your days of disbelief!" Upon uttering these words, they realized that they have been tricked and that it was a satanic insinuation plotted by an enemy. They started to cry and hug each other and left with the Prophet in complete obedience.

Understanding and evaluating the event of Saqifat Bani Saedah without intellect and deep contemplation will not bring justice to those men who lived it. An era that was followed by great tribulations such as the apostasy wars, the ambitions of the self-proclaimed prophets (Musailimah in Yamamh, Al aswad Al ansi in Yemen, Sajah and Tulaiha Ben Khuwailid) all that needed strong and united hearts to reach the shore of safety. Unity was essential to dig deep the pillars of a young but expanding state. If the disputes among the companions in Medina have taking another turn, the course of Islam would have changed forever. During the tribulations and great turmoil that followed the death of Prophet Mohammad (P.B.U.H), only two cities stood their grounds, Makkah and Medina. This illustrates to us the importance of the Saqifah event. Saqifat Bani Saedah, was the main pillar to be dug deep for a bridge that crossed the religion of Islam to safety. A religion that reached

many generations passed and many to come. May the blessing of Allah be upon those who stood their ground and made the right choices for us during that important period of our history ? And may Allah as well, forgive those who misread it and couldn't understand its significance.
The location of Saqifat Bani Saedah in Medina.

The saqifah is located northwest of the Prophet's Mosque **(P.B.U.H).** The location was positioned in the midst of houses belonging to the Khazraji tribe of Bani Saedah. It was inside a farm surrounded by their scattered houses and shaded by their adjacent orchards. The Saqifah was large and spacious which allowed a large number of Al ansar (The helpers), the Khazraji tribe's new name given by the Prophet **(P.B.U.H)**. In front of the saqifah was an extra spacious land that allowed for more people to gather in case the Saqifah gets filled out . Nearby the saqifah was a water well that belonged to the tribe of Bani saedah . The Saqifah with time passing transformed into a building that kept changing its shape throughout generations. Now days, the Saqifah has been turned into a public park that is adjacent to the western wall of the Prophet's Mosque.



Saqifah LocationNext to Prophet Mosque,Medina