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مقام صدیق اکبر بکلام ابراہیم خوشتر

THE STATUS OF
SIDDIQ-E-AKBAR
FROM THE POETICAL WORK OF
ALLAMAH IBRAHIM KHUSHTAR



KHUSHTARI PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ط

“Undoubtedly, the most honourable amongst you in the sight of Allah is the one who is most pious.”

Holy Qur'an 49:13

مقام صدیق اکبر بکلام ابراہیم خوشتر

THE STATUS OF
SIDDIQ-E-AKBAR
FROM THE POETICAL WORK OF
ALLAMAH IBRAHIM KHUSHTAR

A Biography on the Life of Hazrat Sayyiduna Abu Bakr Siddiq رضی اللہ عنہ

WRITTEN BY

MUHAMMAD RIDWANULQADRI AKBAR RAZVI KHUSHTARI

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DEDICATION

This book is dedicated to
Qutb-e-Mauritius Fakhrul Islam Hazrat
Allamah Maulana Muhammad Ibrahim
Khushtar Siddiqui Qadri Razvi ﷺ

whose sacrifice and dedication to the cause
of Islam led to the spread of
Maslak-e-A'la Hazrat throughout the world

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لاک الحمد للہ

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دائم رکھے آمین

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کام کریں اور مسئلہ اعلیٰ حضرت کو عام کریں

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خانقاہ عالیہ قادریہ رضویہ درگاہ اعلیٰ حضرت بریلی شریف

Appreciation

Through the Fazl-o-Karam of Allah Ta'ala, the Sadaqah-o-Tufail of Nabi-e-Paak (Sallallahu Alaihi Wasallam), the Sadaqah-o-Tufail of Ghaus-o-Khwaja Raza (Alaihimur Rahmah) and through the Faiz-e-Roohaniyat of Hazrat Allamah Ibrahim Khushtar Siddiqui Qadri Razvi (Alaihir Rahmah), Maulana Ridwanulqadri has, in the form of this Kitaab, put together an excellent compilation on many aspects of the life of Khalifa-e-Awwal Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

May Allah Ta'ala accept his Khidmaat and may Allah Ta'ala take more work of Deen from him. May Allah Ta'ala grant him blessings in both the worlds, Ameen.

Faqat Was Salaam

Muhammad Moosa Raza Qadiri

Khaadim Imaam Ahmed Raza Educational Institute

South Africa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Introduction

Qutb-e-Mauritius Hazrat Allamah Maulana Muhammad Ibrahim Khushtar Siddiqui Qadri Razvi (Alaihir Rahmah) has penned a beautiful collection of poetic praises for Allah Ta'ala, His Beloved Rasool (Sallallahu Alaihi Wasallam) and the Awliya Allah.

Of particular note amongst his gems is a Manqabat written in praise of the first Khalifah of Islam, the greatest personality after the Ambiya-e-Kiraam, Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh). If one reads and truly understands this Kalaam according to the depths of knowledge with which it was written, one will realize the poetic mastery with which Hazrat Allamah Ibrahim Khushtar (Alaihir Rahmah) sketched the life of Hazrat Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) in a few stanzas. Furthermore, Hazrat Allamah Ibrahim Khushtar (Alaihir Rahmah) is from the lineage of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) (hence the title of Siddiqui after his name), which makes this Kalaam even more special.

The calibre of Hazrat Allamah Khushtar's (Alaihir Rahmah) poetic compositions is of a very high and eloquent standard and often the layman finds difficulty in understanding every stanza of a particular Kalaam of his. This Kalaam is no different, especially with the stanzas where he brilliantly adds parts of verses of the Holy Qur'an, which add to the beauty and splendour of the Kalaam. Needless to say, a person would need to understand Arabic, the verse of the Holy Qur'an that is

being discussed and the background of that verse in order to understand the full extent of the message being portrayed in the stanza.

Keeping this in mind, it was deemed necessary to provide a detailed commentary of this Kalaam, with references to Qur'anic Verses and Ahadith of Rasoolullah (Sallallahu Alaihi Wasallam), so that the reader may be able to attain the in-depth knowledge that Hazrat Allamah Khushtar (Alaihir Rahmah) encapsulated in these beautiful couplets.

The few words of praise for Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) gathered in this commentary does not do justice to the actual honour and dignity of Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and neither is this an exhaustive explanation of these stanzas. Although it provides detailed explanations of various aspects of his life, it only provides a glimpse of how little we understand about the Maqaam and honour of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). And if we cannot even fathom his status, which was achieved by sacrificing everything and becoming a slave at the blessed feet of Rasoolullah (Sallallahu Alaihi Wasallam), how can anyone claim to know the Maqaam and status of the Master Muhammad Mustafa (Sallallahu Alaihi Wasallam) himself?

All Praise and Gratitude is due to Allah Ta'ala for granting us the strength and ability to publish this book and it is no doubt the Sadaqah of Rasoolullah (Sallallahu Alaihi Wasallam) and the Nigah-e-Karam of our Beloved Peer-o-Murshid that this publication is before you.

May Allah Ta'ala accept this humble effort and grant us death in the slavery of Rasoolullah (Sallallahu Alaihi Wasallam) and make us

amongst the true lovers of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), in word and in action, Allahumma Ameen.

Readers finding mistakes and errors in this book are kindly requested to send their remarks and observations to publications@raza-e-khushtar.org and the publisher will In Sha Allah, in a following edition, make the necessary corrections.

Sag-e-Khushtar
Muhammad Ridwanulqadri Akbar
12 Shawaal 1440 / 15 June 2019

Manqabat of Sayyiduna Siddiq-e-Akbar ﷺ

تعالیٰ اللہ کیا ہے مرتبہ صدیقِ اکبر کا	کہ ہے محبوبِ محبوبِ خدا صدیقِ اکبر کا
مجت میں شہ کونین کی سب کچھ لٹا ڈالا	یہ کیا ایثار تھا شانِ خدا صدیقِ اکبر کا
ہے آیت اِذْ هُمْ فِي الْغَارِ میں یہ شان یہ رتبہ	ہے یارِ غارِ محبوبِ خدا صدیقِ اکبر کا
دیا سب کچھ خدا کی راہ میں قرآن تو دیکھو	ہے اَعْطٰی وَاتَّقٰی کس کا صلہ صدیقِ اکبر کا
دم آخر ہو مرقد ہو سر میزان یا پل ہو	مجھے ہر آن ہوگا آسرا صدیقِ اکبر کا
مقامِ درجہ قربِ نبوت ان کو حاصل تھا	جو اندیشہ نبی کا تھا وہ تھا صدیقِ اکبر کا
رفاقت اور حفاظت ہی متاعِ دین تھی ان کی	یہی ہر ہر گھڑی تھا مشغلہ صدیقِ اکبر کا
تحفظ اور کتاب اللہ کا اس طرح فرمایا	عَلَيْنَا جَمْعُهُ شائد ہوا صدیقِ اکبر کا
شرف حاصل تھا دیدارِ نبی کا چار نسلوں کو	صحابی تھا ہر اک چھوٹا بڑا صدیقِ اکبر کا
صداقت کیا عدالت کیا سخاوت کیا شجاعت کیا	نبوت کے سوا ہر وصف تھا صدیقِ اکبر کا
غلامِ حضرت صدیق یہ خوشتر ہے صدیقی	مرے ہاتھوں میں بھی ہے سلسلہ صدیقِ اکبر کا

Transliteration

Ta'alAllah Kya Hain Martaba Siddiq-e-Akbar Ka
Ke He Mahboob Mahboob-e-Khuda Siddiq-e-Akbar Ka

Muhabbat main Shahe Kaunain Ki Sab Kuch Luta Daali
Ye Kya Aisaar Tha Shaane Khuda Siddiq-e-Akbar Ka

Hain Aayat Izhuma Fil Ghaar Main Ye Shaan Ye Rutba
He Yaare Ghaar Mahboob-e-Khuda Siddiq-e-Akbar Ka

Diya Sab Kuch Khuda Ki Raah Main Qur'an To Dekho
He A'ta Wattaqa Kis Ka Sila Siddiq-e-Akbar Ka

Dam-e-Aakhir Ho Marqad Ho Sare Mizaan Ya Pul Ho
Mujhe Har Aan Hoga Aasra Siddiq-e-Akbar Ka

Maqaam-e-Darja-e-Qurb-e-Nubuwwat Unko Haasil Tha
Jo Andesha Nabi Ka Tha Wo Tha Siddiq-e-Akbar Ka

Rafaaqat Aur Hifaazat Hi Mata'-e-Deen Thi Unki
Yahi Har Har Ghari Tha Mashghala Siddiq-e-Akbar Ka

Tahaffuz Aur Kitabullah Ka Is Tarah Farmaya
'Alaina Jam'ahu Shaahid Huwa Siddiq-e-Akbar Ka

Sharaf Haasil Tha Deedar-e-Nabi Ka Chaar Naslo Ko
Sahaabi Tha Har Ek Chota Bada Siddiq-e-Akbar Ka

Sadaaqat Kya Adaalat Kya Sakhaawat Kya Shuja'at Kya
Nubuwwat Ke Siwa Har Wasf Tha Siddiq-e-Akbar Ka

Ghulam-e-Hazrat-e-Siddiq Ye Khushtar He Siddiqui
Mere Haato Main Bhi He Silsila Siddiq-e-Akbar Ka

1. The Status of Sayyiduna Siddiq-e-Akbar ﷺ

تعالیٰ اللہ کیا ہے مرتبہ صدیق اکبر کا
کہ ہے محبوب محبوب خدا صدیق اکبر کا

*Glory be to Allah, what is the status of Siddiq-e-Akbar
The Beloved of Allah is the Beloved of Siddiq-e-Akbar*

Hazrat Allamah Ibrahim Khushtar Siddiqui (Alaihir Rahmah) begins this Kalaam with the beautiful words ‘Ta’alAllah’ and indeed this is apt for what he is about to describe, and it sets the tone for the rest of the Kalaam. The word ‘Ta’alAllah’ is used for amazement, admiration and praise for something through the glorification of Allah Ta’ala. So he is glorifying Allah Ta’ala and in amazement is asking a rhetorical question by saying, “SubhanAllah! What is the status of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta’ala Anh)!?”

In this rhetorical question all of the many excellences, qualities and attributes of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta’ala Anh) become included, some of which will be briefly discussed under this opening stanza, to understand a glimpse of the status that Allah Ta’ala has granted to him. And the beauty is that, whichever of his excellences one looks at, the same rhetorical thought comes to mind in amazement and one cannot help but glorify Allah Ta’ala by saying, “SubhanAllah! What a status has Allah Ta’ala granted to Sayyiduna Siddiq-e-Akbar (Radiallahu Ta’ala Anh) through the Sadaqah of Rasoolullah (Sallallahu Alaihi Wasallam)?!”

Hazrat Allamah Ibrahim Khushtar (Alaihir Rahmah) then answers the rhetorical question by indicating the pinnacle of the status of Hazrat

Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), which is the fact that his beloved is Rasoolullah (Sallallahu Alaihi Wasallam). When a person truly takes Rasoolullah (Sallallahu Alaihi Wasallam) as his beloved, in word, in heart and in action, and annihilates his life for the sake of Rasoolullah (Sallallahu Alaihi Wasallam) then he becomes the beloved of Rasoolullah (Sallallahu Alaihi Wasallam). So in essence, the answer of Hazrat Allamah Ibrahim Khushtar (Alaihir Rahmah) is telling us, "The status of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) is so remarkable because Rasoolullah (Sallallahu Alaihi Wasallam) is his beloved and he is the beloved of Rasoolullah (Sallallahu Alaihi Wasallam)." How then would anyone be able to truly understand the Maqaam and status of such a personality?

After setting the tone at the beginning of the Kalaam, to make us understand that we cannot fathom the status of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), he then gives a glimpse of that Maqaam in the stanzas that follow, as if to justify and elaborate on the statement made at the beginning. And undoubtedly when one understands each of the stanzas that follow, one cannot help but exclaim the same amazement by saying SubhanAllah!

Hereunder is a brief explanation of a few of the aspects and excellent qualities of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), which are encompassed by the opening stanza of this Kalaam. Without doubt, every excellence he has received, is due to his unconditional love and respect for Rasoolullah (Sallallahu Alaihi Wasallam) and his willingness to sacrifice everything for the Beloved Rasool (Sallallahu Alaihi Wasallam).

1.1. The Unique Excellence of Hazrat Abu Bakr Siddiq ﷺ

It is the consensus of the Ahle Sunnat Wal Jama'ah that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) is the most supreme human being after the Prophets. It is stated in a Hadith, "The sun has neither risen nor set upon anyone more supreme than Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) apart from the Prophets." Meaning that apart from the Prophets, no one is more revered, more honourable and more worthy of respect than him. {*Taareekh-ul-Khulafa*}

Hazrat Sayyiduna Ibn Umar (Radiallahu Ta'ala Anh) narrates that during the life of Rasoolullah (Sallallahu Alaihi Wasallam), the Companions did not view anyone to be equal in status to Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). {*Mishkaat-ul-Masaabih*}

Hazrat Sayyiduna Umar Farooq (Radiallahu Ta'ala Anh) was once seated on the pulpit delivering a sermon. He stated that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) is the greatest of people after Rasoolullah (Sallallahu Alaihi Wasallam). Anyone who opposes this is a slanderer and a fabricator and he shall be punished according to the legislation that applies to the slanderers in the Islamic Shariah. {*Taareekh-ul-Khulafa*}

Hazrat Mu'az bin Jabal (Radiallahu Ta'ala Anh) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) has said, "On the Day of Qiyaamah a pulpit will be placed in front of the Great Throne (Arsh) for myself and for Hazrat Ibrahim (Alaihis Salaam), and a chair will be placed for Abu Bakr on which he will sit. A voice will then call out, "What can be said about the status of Siddiq that he is seated amidst Khaleelullah and Habeebullah." {*Lisaan-ul-Mizaan*}

Hazrat Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) states that once, Rasoolullah (Sallallahu Alaihi Wasallam) addressed Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and said, "O Abu Bakr! Allah Ta'ala has granted me the Sawaab (reward) of those that believed in Allah, from Adam (Alaihis Salaam) till Qiyaamah, and Allah Ta'ala has granted you the Sawaab of those that believed, from the time I was sent till Qiyaamah." {*Faizaan-e-Siddiq-e-Akbar*}

Hazrat Sayyiduna Abu Darda (Radiallahu Ta'ala Anh) states that once Rasoolullah (Sallallahu Alaihi Wasallam) saw him walking in front of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and said, "O Abu Darda! You are walking in front of that personality who is more excellent than you in this world and the hereafter. After the Prophets and the Messengers, the sun has not risen on anyone or set on anyone who is more excellent than Abu Bakr Siddiq." {*Hilyatul Awliya*}

Hazrat Jaabir bin Abdullah (Radiallahu Ta'ala Anh) narrates that they were sitting near the door of Rasoolullah (Sallallahu Alaihi Wasallam) and discussing something. During the discussion their voices became a bit loud and Rasoolullah (Sallallahu Alaihi Wasallam) came out of his Hujrah Shareef and asked, "What are you discussing?" We replied, "Ya Rasoolullah (Sallallahu Alaihi Wasallam), we were discussing excellence." Rasoolullah (Sallallahu Alaihi Wasallam) replied, "Do not give anyone excellence over Abu Bakr Siddiq; he is more excellent than all of you in this world and in the hereafter." {*Al Riyaadun Nadarah*}

Rasoolullah (Sallallahu Alaihi Wasallam) once mentioned, "I saw a scale that was hung from the sky. On one side of the scale I was placed and on the other side my entire Ummah was placed; and my side became heavier. Thereafter on one side my entire Ummah was

placed and on the other side Abu Bakr Siddiq was placed; and the side with Abu Bakr was heavier.” {*Musnad Imam Ahmad*}

1.2. The Titles of Hazrat Abu Bakr Siddiq

1.2.1. The Title of Siddiq

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) had two titles that were very prominent, Siddiq and Ateeq.

The one who is called Siddiq is he whose words spoken by his tongue are emphasized by his heart and his actions. Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) is called Siddiq for this reason that he was not only truthful in his words but also in his heart and actions. That person is also called Siddiq, who emphasizes attesting to something and when something is presented to him then he immediately attests to it. Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was also like this and used to immediately attest to every word that Rasoolullah (Sallallahu Alaihi Wasallam) spoke.

Allah Ta'ala says in the Holy Qur'an:

وَالَّذِينَ جَاءُوا بِالْحَقِّ وَصَدَّقُوا بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ○

“And the one who brought the truth and those who accepted the truth, these are the pious ones.” {Surah 39, Verse 33}

Imam Fakhruddin Raazi (Alaihir Rahmah) states in his renowned Tafseer under this verse that Hazrat Maula Ali (Radiallahu Ta'ala Anh)

has stated, "In this verse '*the one who brought the truth*' refers to Rasoolullah (Sallallahu Alaihi Wasallam) and '*those who accepted the truth*' refers to Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh)." {*Tafseer-e-Kabeer*}

An example of this occurred on the night of Me'raj and is narrated by Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha). She states, "When Rasoolullah (Sallallahu Alaihi Wasallam) was taken on a journey from Masjid-ul-Haraam to Masjid-ul-Aqsa, the next morning he told the people about his journey. The disbelievers came running to Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and said to him, "Can you attest to this fact which your friend has mentioned, that during the night he journeyed from Masjid-ul-Haraam to Masjid-ul-Aqsa?" Hazrat Sayyiduna Abu Bakr Siddiq replied, "Did he really say this?" They replied, "Yes." He immediately responded, "If Rasoolullah (Sallallahu Alaihi Wasallam) has mentioned this then definitely it is true; and I attest to this account of his without any hesitation!" They asked, "Do you also attest to this unbelievable fact that he went to Baitul Muqaddas during the night and even before the morning he returned?" Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) replied, "Yes! I attest to the heavenly information of Rasoolullah (Sallallahu Alaihi Wasallam) morning and evening, and those things are even more astonishing and amazing than this." After this incident Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) became renowned as Siddiq. {*Al Mustadrak Alal Sahihain*}

Hazrat Abu Hurairah (Radiallahu Ta'ala Anh) narrates that when Rasoolullah (Sallallahu Alaihi Wasallam) said to Hazrat Jibraeel (Alaihis Salaam) on the Night of Me'raj, "O Jibraeel! My nation will slander me and they will not attest to what I say," then Hazrat Jibraeel (Alaihis Salaam) replied, "If your nation slanders you then it does not

matter, indeed Abu Bakr will attest to what you say because he is Siddiq.” {*Al Mu’jamul Awsat*}

Hazrat Abu Hurairah (Radiallahu Ta’ala Anh) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) said, “On the night of Me’raj I saw my name written in every heaven in the following manner: ‘*Muhammad is the Messenger of Allah and Abu Bakr Siddiq is my Khalifah.*’” {*Kanzul Ummaal*}

It is narrated that once Rasoolullah (Sallallahu Alaihi Wasallam) said to Hazrat Abu Bakr Siddiq (Radiallahu Ta’ala Anh), “O Abu Bakr! Indeed Allah Ta’ala has kept your name Siddiq.” {*Al Asaabah Fi Tamyeezis Sahaabah*}

1.2.2. The Title of Siddiq-e-Akbar

With regard to every matter Sayyiduna Siddiq-e-Akbar (Radiallahu Ta’ala Anh) manifested his truthfulness, even with regard to aspects such as the Me’raj and heavenly information, which at that time people had found very difficult to believe, yet he immediately attested to it. The manner in which Sayyiduna Siddiq-e-Akbar (Radiallahu Ta’ala Anh) had attested to everything concerning Rasoolullah (Sallallahu Alaihi Wasallam), was such that no one else had attested to it in such a manner, and this is why he is called Siddiq-e-Akbar. {*Faizaan-e-Siddiq-e-Akbar*} A’la Hazrat Imam Ahmad Raza Khan Faazil-e-Bareilwi (Radiallahu Ta’ala Anh) states that Sayyiduna Abu Bakr Siddiq (Radiallahu Ta’ala Anh) is Siddiq-e-Akbar and Sayyiduna Ali Al Murtaza (Radiallahu Ta’ala Anh) is Siddiq-e-Asgar. {*Fataawa Razaviyya*}

1.2.3. The Title of Ateeq

Ateeq is that title which was used for the first time in Islam for Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh); prior to that, this title was not used for anyone else.

Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) narrates, "One day I was in my house and Rasoolullah (Sallallahu Alaihi Wasallam) and the Companions were in the courtyard. Between them and myself was a bedstead. Suddenly my father Abu Bakr Siddiq (Radiallahu Ta'ala Anh) came and Rasoolullah (Sallallahu Alaihi Wasallam) looked towards him and said to the Companions, "Whoever wants to see a person free (Ateeq) from Jahannam (hell), he must look at Abu Bakr." After this he became well-known with the title of Ateeq. {*Al Mu'jamul Awsat*}

1.3. Free From Evil Deeds Even Before Islam

1.3.1. Free from Idol Worship

A'la Hazrat Imam Ahmad Raza Khan Faazil-e-Bareilwi (Radiallahu Ta'ala Anh) narrates in his book Tanzeehul Makaanatul Haidariyyah that the father of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), Abu Quhafah (who later became Muslim), took Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) to the place of idol worship when Hazrat Abu Bakr (Radiallahu Ta'ala Anh) was young in terms of age. The father introduced him to the idols by saying, "These are your esteemed deities therefore prostrate before them." Hazrat Abu Bakr's (Radiallahu Ta'ala Anh) father departed and allowed his son to remain with the idols in solitude. Hazrat Abu Bakr (Radiallahu Ta'ala Anh) acted as though he was inquisitive before the idols and in order to manifest their inability to do anything, he said to them, "I am

hungry, feed me.” He received no reply. He said, “I am naked, clothe me.” He received no reply. He then took a stone and said to the idol, “If you are a god then protect yourself,” and he threw the stone at the idol, which fell on its face.

By this time the father had returned and was shocked to see the idol on the floor on its face and asked the son what he had done. Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied that it was quite clear what he had done. Abu Quhafah presented his son before Sayyidah Umm-ul-Khair (Radiallahu Ta'ala Anha), the mother of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and explained what had happened. She advised her husband not to compel their son as she had heard an angel one night saying to her, “O bondwoman of Allah, I give you glad tidings of a free (Ateeq) son whose name in the heavens is Siddiq and who is a companion and associate of Muhammad.” {*Tanzeehul Makaanatul Haidariyyah*}

1.3.2. Free From Consuming Alcohol

Even in the era of ignorance, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) never consumed alcohol. He was once questioned during a gathering of the Companions whether he had ever drank alcohol and he replied that he had never done such a thing. When he was asked about the reason, he replied, “I used to preserve my exposure and protect my chivalry.” In other words it is difficult for the one who consumes alcohol to preserve his dignity and therefore he refrained from this act. When Rasoolullah (Sallallahu Alaihi Wasallam) heard about this statement, he said twice, “Abu Bakr has spoken the truth.” {*Taareekh-ul-Khulafa*}

1.4. Unconditional Love for Rasoolullah ﷺ

In the Battle of Badr, Hazrat Sayyiduna Abu Bakr Siddiq's (Radiallahu Ta'ala Anh) son Abdur Rahman bin Abu Bakr was fighting with the Mushrikeen against the Muslims and had not yet accepted Islam. After he accepted Islam, one day he mentioned to Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh), "O my father! During the Battle of Badr you came within the range of my sword many times but I saw that you were my father and I did not kill you." After hearing this Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied, "If you however came within my aim then I would not have spared you!" On that day Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) did not see that it was his son as the opposition, he saw the enemy of Rasoolullah (Sallallahu Alaihi Wasallam) and thus would have killed him.

This is the reason why Sayyiduna Umar Farooq (Radiallahu Ta'ala Anh) stated that if the belief of the entire Muslim Ummah was to be weighed against the belief and faith of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), then the faith of Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) would surely outweigh the faith of all the Muslims. {*Taareekh-ul-Khulafa*}

Once, Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) came in the court of Rasoolullah (Sallallahu Alaihi Wasallam) and he heard the voice of his beloved daughter, Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) being raised. He went forward to slap Hazrat Aisha Siddiqah (Radiallahu Ta'ala Anha) while saying to her, "Are you raising your voice in front of Rasoolullah (Sallallahu Alaihi Wasallam)!?" Seeing this Rasoolullah (Sallallahu Alaihi Wasallam) stopped him from slapping her and Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) left in this anger. Rasoolullah

(Sallallahu Alaihi Wasallam) then said to Hazrat Aisha Siddiqah (Radiallahu Ta'ala Anha), “Did you see how I saved you?” After a few days Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) returned and he saw Rasoolullah (Sallallahu Alaihi Wasallam) and Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) happy together and he requested in the court of Rasoolullah (Sallallahu Alaihi Wasallam) in the following manner, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! In the same way that you included me in your disagreement, please include me in your happiness.” Rasoolullah (Sallallahu Alaihi Wasallam) replied, “We have included you, we have included you.” {Faizaan-e-Siddiq-e-Akbar}

From the above incidents it is clear that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) had unconditional love and respect for Rasoolullah (Sallallahu Alaihi Wasallam), which always took priority, even above his own family and his own life.

1.5. Piety and Fear of Allah Ta’ala

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) is the most pious personality with the greatest fear of Allah Ta’ala in the Ummah of Rasoolullah (Sallallahu Alaihi Wasallam). As Allah Ta’ala states in the Holy Qur’an:

وَسَيُجَنَّبُهَا الْأَتْقَى ۝

*“And very soon he shall be kept far away from it (i.e. the fire of hell),
who is the most pious.” {Surah 92, Verse 17}*

This verse refers to Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and he is described as 'Atqa' meaning the most pious. {Tafseer Khazaa'inul Irfaan} And in Surah Al-Hujuraat, Allah Ta'ala says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ط

“Undoubtedly, the most honourable amongst you in the sight of Allah is the one who is most pious.” {Surah 49, Verse 13}

When analyzing the link between the above two verses, it becomes clear that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) is the most honourable personality in the Ummah of Rasoolullah (Sallallahu Alaihi Wasallam). {Khutbaat-e-Muharram}

Hazrat Abu Darda (Radiallahu Ta'ala Anh) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) has stated, “If one wishes to see someone who is similar in piety and abstinence to Hazrat Isa (Alaihis Salaam), then one should look at Abu Bakr Siddiq.” {Al Riyaadun Nadarah}

With regard to the fear of Allah Ta'ala, the Holy Qur'an states:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ط

“Only those amongst His bondsmen who possess knowledge fear Allah.” {Surah 35, Verse 28}

Hazrat Allamah Muhammad bin Abdullah Aloosi (Alaihir Rahmah) states that according to many narrations this verse was also revealed

in praise of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) as he was always overcome by the fear of Allah Ta'ala. {*Tafseer Roohul Ma'ani*}

In Section 1.6 the knowledge of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) is discussed and when one understands the level of his knowledge, then one would understand according to this verse the intensity of his fear of Allah Ta'ala.

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) once said with regard to having a balance between hope and fear, "If there was a voice which called out from the sky that only one person would enter Jannah, then I hope that I would be that person, and if the voice called out that only one person would enter Jahannam, then I fear that I would be that person." {*Faizaan-e-Siddiq-e-Akbar*}

It is important to note that even though Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was so pious as mentioned in the Holy Qur'an as well as by Rasoolullah (Sallallahu Alaihi Wasallam), he taught us that a person should never become complacent and should always have a balance between hope in the Mercy of Allah Ta'ala and fear of the Anger of Allah Ta'ala.

1.6. The Excellence of His Knowledge

Hazrat Abdullah ibn Umar (Radiallahu Ta'ala Anh) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) said, "I saw in a dream that I was presented with a bowl filled with milk. I drank from it so much that my stomach became full and milk began to flow in every vein and artery in my body. Whatever was left of the milk I gave to Abu Bakr." The Blessed Sahaabah immediately understood the interpretation of the dream and said, "Ya Rasoolullah (Sallallahu

Alaihi Wasallam)! By milk, must be meant that knowledge, which Allah Ta'ala has granted to you and you granted the leftover of your knowledge to Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh).” Rasoolullah (Sallallahu Alaihi Wasallam) replied, “You are correct.” {*Sahih Ibn Hibaan*}

1.6.1. Knowledge of the Holy Qur'an

Amongst the Blessed Companions, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was the one who had the greatest knowledge of the Holy Qur'an. This is why Rasoolullah (Sallallahu Alaihi Wasallam) made Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) the Imam of all of the Sahaabah-e-Kiraam, because he (Sallallahu Alaihi Wasallam) himself has stated, “The one who is most worthy of being the Imam of any people is he who is most knowledgeable about the Holy Qur'an.” Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) has further narrated that Rasoolullah (Sallallahu Alaihi Wasallam) has stated, “For the nation in which Abu Bakr is present, it is impermissible for that nation to make anyone else other than Abu Bakr their Imam.” {*Sahih Muslim*}

It is therefore clear from the above narrations that Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) is the greatest Aalim (Scholar) of the Holy Qur'an in the entire Ummah of Rasoolullah (Sallallahu Alaihi Wasallam) and he received such knowledge through the Sadaqah of Rasoolullah (Sallallahu Alaihi Wasallam).

1.6.2. Knowledge of Hadith

Hazrat Imam Jalaaluddeen Suyuti (Alaihir Rahmah) states, “Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was a great Scholar of Hadith. When the Companions were faced with any

predicament (after the departure of Rasoolullah (Sallallahu Alaihi Wasallam)), they would all turn to Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) for guidance. He would narrate to them the Ahadith of Rasoolullah (Sallallahu Alaihi Wasallam), which was in his heart and usually, during the time of necessity, he would present to them such Ahadith about which the other Companions would not have any knowledge. {*Faizaan-e-Siddiq-e-Akbar*}

Hazrat Allamah Shamsuddeen Zahbi (Alaihir Rahmah) states, "Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was the very first person who advocated the care and circumspection required in accepting the Ahadith of Rasoolullah (Sallallahu Alaihi Wasallam) narrated by someone." {*Faizaan-e-Siddiq-e-Akbar*}

1.6.3. Knowledge of Tauheed

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) also had immense knowledge on Ilm-e-Tauheed (Knowledge of the Oneness of Allah Ta'ala) and on many occasions used to have discussions with Rasoolullah (Sallallahu Alaihi Wasallam) about this.

Hazrat Sayyiduna Umar Farooq (Radiallahu Ta'ala Anh) states, "On many occasions I had presented myself in the court of Rasoolullah (Sallallahu Alaihi Wasallam) and found Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) with him, having a discussion on Ilm-e-Tauheed. I would sit with the two of them for some time but like a non-Arab person I would be unable to understand their discussion." {*Al Riyaadun Nadarah*}

From this narration of Sayyiduna Farooq-e-Azam (Radiallahu Ta'ala Anh) we can understand the excellence and in-depth knowledge of

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) that even such a great Sahaabi could not understand his discussion.

1.6.4. Knowledge of Interpretation

Ilm-e-Ta'beer (Knowledge of the Interpretation of Dreams) was one of the miracles of the knowledge of Hazrat Sayyiduna Yusuf (Alaihis Salaam); and that which is a miracle of a Prophet of Allah Ta'ala, is indeed of great excellence. The Knowledge of Interpretation is such a knowledge, which requires the knowledge and understanding of many other sciences of knowledge. Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was an expert in this field and he is the greatest Mu'abbir (one who interprets dreams) in the Ummah of Rasoolullah (Sallallahu Alaihi Wasallam). {*Faizaan-e-Siddiq-e-Akbar*}

Hazrat Muhammad bin Sireen (Alaihir Rahmah) states, "After Rasoolullah (Sallallahu Alaihi Wasallam), the one who is the greatest interpreter of dreams in the Ummah of Rasoolullah (Sallallahu Alaihi Wasallam) is Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh)." {*Kanzul Ummaal*}

The secret behind Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) attaining such excellence in this science is that he learnt it directly from Rasoolullah (Sallallahu Alaihi Wasallam), as the Beloved Rasool (Sallallahu Alaihi Wasallam) himself stated, "I have been ordered to explain the interpretation of dreams and I have also been ordered to teach this knowledge to Abu Bakr." {*Taareekh-ul-Khulafa*} In a further narration Rasoolullah (Sallallahu Alaihi Wasallam) has stated, "I have also been ordered that I must appoint Abu Bakr for the interpretation of dreams." {*Faizaan-e-Siddiq-e-Akbar*}

A few examples of his interpretations are presented hereunder to provide a glimpse of the mastery he had in this science.

Hazrat Saeed bin Musayyib (Radiallahu Ta'ala Anh) narrates that Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) once saw a dream in which she saw three moons that had fallen in her courtyard. She narrated her dream to her father, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), who then said to her, "If your dream is true, its interpretation is that three of the best people on the face of the earth will be buried in your house." When Rasoolullah (Sallallahu Alaihi Wasallam) departed from this world and was buried in her house, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) said to her, "O Aisha! This is the best of the three moons from your dream."
{*Al Riyaadun Nadarah*}

One day, Rasoolullah (Sallallahu Alaihi Wasallam) was narrating his dream and said, "I saw that I was taking out water from a well and some black goats came and stood behind me. Then some white goats came and stood behind the black goats. The number of white goats started to increase and eventually reached such a large number that the black goats could not be seen." Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) said, "Ya Rasoolullah (Sallallahu Alaihi Wasallam)! I can provide the interpretation of this dream. The black goats are the people of Arabia (Arabs) who will bring Imaan upon you. The white goats are the non-Arabs who will bring Imaan upon you and their numbers will be so large that the Arabs will not be visible." After hearing this interpretation of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), Rasoolullah (Sallallahu Alaihi Wasallam) said, "The Angels had provided me with the same interpretation during the time of Sehri."
{*Taareekh-ul-Khulafa*}

Once, a person came to Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and said, "I have seen a dream in which I am urinating blood." Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) replied, "You are having intercourse with your wife while she is in a state of Haiz (Menstruation)! Seek forgiveness from Allah Ta'ala and do not do it again." {*Faizaan-e-Siddiq-e-Akbar*}

1.6.5. Knowledge of Genealogy

During the initial period of Islam there were no records of genealogy, although when it came to the distribution of inheritance to its inheritors, such a record would have been essential. In the same way, it is essential to have knowledge of genealogy when it comes to making Nikah with someone, in terms of permissibility, prohibition, fosterage etc. And at that time paper had not yet been invented so that such records of genealogy could be secured. At such a time, there was a great need for a person, who could memorize all the genealogies of the various Arab tribes, but who could also understand holistically all the various laws and information pertaining to inheritance, marriage etc. and be able to process all this information immediately and provide a solution, when presented with a problem.

Among all the Arab tribes Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was the only person who possessed this excellence and such mastery in Ilm-e-Ansaab (Knowledge of Genealogy). He possessed exceptional knowledge and mastery in the genealogy of the Quraysh tribes.

Hazrat Jubair bin Mut'im (Radiallahu Ta'ala Anh) was also an expert when it came to the knowledge of the genealogy of the Arab tribes, especially the Quraysh, and he would say, "I attained the knowledge

of genealogy from Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and he is my teacher in this science because he was an expert in the knowledge of genealogy of the Arabs.”

Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) said, “Satirise (mock in the form of poetry) the disbelievers of Quraysh, because such mocking causes them more pain than a surge of arrows.” Rasoolullah (Sallallahu Alaihi Wasallam) then ordered Hazrat Ibn Rawaaha (Radiallahu Ta'ala Anh) to satirise the Quraysh. He did so but Rasoolullah (Sallallahu Alaihi Wasallam) did not like it. Similarly, Rasoolullah (Sallallahu Alaihi Wasallam) then ordered Hazrat Ka'b bin Malik (Radiallahu Ta'ala Anh) and thereafter Hazrat Hassan bin Thaabit (Radiallahu Ta'ala Anh).

When Hazrat Hassan bin Thaabit (Radiallahu Ta'ala Anh) came, he immediately said, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! Now it is time. You have called for the lion who hits with his tail.” He then took out his tongue, started to shake it and then said, “Oath on Him Who has sent you with the Truth! I will tear and shred them with my tongue the way one tears up leather!” Rasoolullah (Sallallahu Alaihi Wasallam) replied, “O Hassan! Do not be so hasty. How will you mock the Quraysh when I am also from the Quraysh and my uncle's son Abu Sufyaan is also from the Quraysh? You should consult with Abu Bakr as he is an expert in the genealogy of the Quraysh.”

When Hazrat Hassan bin Thaabit (Radiallahu Ta'ala Anh) consulted with Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) about this matter, he told him, “In your parody, leave so and so out, include so and so...” Hazrat Hassan bin Thaabit (Radiallahu Ta'ala Anh) returned to the court of Rasoolullah (Sallallahu Alaihi Wasallam) and said, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! Your lineage has

been separated. Oath on Him Who has sent you with the Truth! I will separate you from them in such a manner like how one would remove a strand of hair from flour.”

He then mocked at the Quraysh and after hearing his poetical satire, they remarked, “After hearing these stanzas of Hassan it seems as though Abu Bakr has assisted him.” When Rasoolullah (Sallallahu Alaihi Wasallam) heard those stanzas he said, “By satirising the disbelievers of the Quraysh, Hassan has given cure (tranquillity) to hearts of the Muslims and has caused sickness (pain) in the hearts of the disbelievers.” {*Sahih Muslim*}

1.7. His Knowledge of Unseen

It is narrated by Hazrat Urwah bin Zubair (Radiallahu Ta'ala Anh) that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) said to his daughter, Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) whilst delivering his last testament, “O my Beloved Daughter! Whatever wealth I had possessed till today is now in the ownership of my inheritors. Amongst my children are your two brothers, Abdur Rahman and Muhammad, and your two sisters. Therefore all of you must distribute the wealth amongst each other with justice and in accordance with the Qur’anic teachings.” Upon hearing this, Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) said to her father, “O my Father! I only have one sister, Bibi Asmaa, who is the second sister?” He replied, “My wife, Habeebah Bint Khaarijah who is pregnant, has a girl in her womb, who is your second sister.”

After the demise of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), Hazrat Habeebah Bint Khaarijah (Radiallahu Ta'ala Anha) gave birth to a daughter who was named Umme Kulthum. {*Taareekh-ul-Khulafa; Al Muwatta lil Imam Muhammad*}

From this miracle of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), two important points emerge, not only about his own Maqaam, but also about the Maqaam of Rasoolullah (Sallallahu Alaihi Wasallam). Firstly, Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) had the knowledge before his demise that he would pass away with that ailment, which is why he told his daughter, "Today my wealth has become the wealth of my inheritors." Secondly, he had the knowledge of what is in the womb of the mother. Both these aspects are undoubtedly from the Knowledge of the Unseen, and especially from the Uloom-e-Khamsa (The Five Special Secrets), which is mentioned in the Holy Qur'an in the following verse:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ ۖ وَيُنَزِّلُ الْغَيْثَ ۖ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ
مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۖ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

"Indeed Allah has the knowledge of the Last Day, and He sends down the rain; and He knows what is in the wombs of the mothers; and no soul knows what it will earn tomorrow; and no soul knows the place where it will die; indeed Allah is the All Knowing, the Informer." {Surah 31, Verse 34}

Some deviant people misinterpret this verse and say that Rasoolullah (Sallallahu Alaihi Wasallam) did not know the five special secrets and that this knowledge is exclusive to Allah Ta'ala. This miracle of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) itself disproves such corrupt beliefs and shows that if the slave of Rasoolullah (Sallallahu Alaihi Wasallam) can possess such knowledge then how can the Master (Sallallahu Alaihi Wasallam) himself not possess such knowledge?!

اور کوئی غیب کیا تم سے نہیں ہو بھلا
جب نہ خدا ہی چھپا تم پہ کروڑوں درود

From the knowledge of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) we come to understand that when Allah Ta'ala says in the verse above that besides Allah Ta'ala no one knows these aspects of the unseen, it means that no one knows by themselves besides Allah Ta'ala. If anyone else has such knowledge, it is only because Allah Ta'ala has bestowed them with such knowledge. Allah Ta'ala blesses whomsoever He wishes with such knowledge and Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) is proof of this fact.

1.8. Rasoolullah ﷺ Requests Praises for Siddiq-e-Akbar

Rasoolullah (Sallallahu Alaihi Wasallam) once asked Hazrat Hassan bin Thaabit (Radiallahu Ta'ala Anh), “O Hassan! Have you made any eulogy in praise of my Siddiq?” He replied, “Yes, Ya Rasoolullah (Sallallahu Alaihi Wasallam).” The Beloved Rasool (Sallallahu Alaihi Wasallam) said, “Let me hear.” Hazrat Hassan bin Thaabit (Radiallahu Ta'ala Anh) then read the following quatrain in praise of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh):

وَتَأْنِي اثْنَيْنِ فِي الْغَارِ الْمَنِيْفِ وَقَدْ
طَافَ الْعَدُوُّ بِهِ إِذْ صَاعَدَ الْجَبَلَا
وَكَانَ حُبُّ رَسُوْلِ اللَّهِ قَدْ عَلِمُوا
مِنَ الْبَرِيَّةِ لَمْ يَعْذِلْ بِهِ بَدَلًا

You were the second of the two in that blessed cave when the enemy moved in circles near the mountain and climbed onto it And you indeed are the beloved of Rasoolullah ﷺ and everyone knows that Rasoolullah ﷺ did not regard anyone to be your equal

Upon hearing this quatrain, Rasoolullah (Sallallahu Alaihi Wasallam) became very pleased and he smiled so much that his blessed teeth became visible and he said, "O Hassan! You have spoken the truth, such is Abu Bakr indeed." {*Al Mustadrak Alal Sahihain*}

1.9. Khilafat of Sayyiduna Siddiq-e-Akbar ﷺ

It is stated in a Hadith that Rasoolullah (Sallallahu Alaihi Wasallam) commanded that the people perform Salaah behind Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh). At the time of this command, Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was not present and therefore Hazrat Umar Farooq (Radiallahu Ta'ala Anh) advanced to lead the prayers but Rasoolullah (Sallallahu Alaihi Wasallam) objected by saying, "No! No! No! Allah and the Muslims are pleased with Abu Bakr alone and therefore he will lead the prayers." {*Taareekh-ul-Khulafa*} This was an indication of the successorship of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

After the departure of the Master of all creation, Sayyiduna Rasoolullah (Sallallahu Alaihi Wasallam) from this physical world, the question arose as to who would be appointed as his successor. Hazrat Sayyiduna Abu Sa'eed Khudri (Radiallahu Ta'ala Anh) narrates that the Companions (Radiallahu Ta'ala Anhum) gathered in the house of Hazrat Sayyiduna Sa'd Ibn Obadah (Radiallahu Ta'ala Anh). Present in this gathering were Hazrat Abu Bakr Siddiq and Hazrat

Umar Farooq (Radiallahu Ta'ala Anhuma) as well as many other prominent Companions.

One of the Ansaar (original residents of Madinatul Munawwarah) stood up and addressed the Muhaajiroon (the Companions who migrated to Madinatul Munawwarah), "O Muhaajiroon! You are aware that whenever Sayyiduna Rasoolullah (Sallallahu Alaihi Wasallam) would appoint a person to carry out a duty, he would appoint an Ansaari with a Muhaajir. Therefore it is our desire that one person from the Ansaar be appointed as the Khalifah whilst another from the Muhaajiroon should accompany him." Another Companion from the Ansaar arose and delivered a similar sermon.

Hazrat Zaid bin Thaabit (Radiallahu Ta'ala Anh) stood up and questioned them, "Do you know that Allah's Messenger (Sallallahu Alaihi Wasallam) was a Muhaajir? Thus his successor should also be a Muhaajir. Just as we were the assistants and supporters of the Best of Creation (Sallallahu Alaihi Wasallam), we shall now support and assist the Khalifah of Rasoolullah (Sallallahu Alaihi Wasallam)." After saying this, he grabbed the hand of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and gave the pledge of allegiance (Bay'ah) to him. After Hazrat Zaid bin Thaabit, Hazrat Umar (Radiallahu Ta'ala Anhuma) pledged allegiance to Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), and thereafter all of the Ansaar and Muhaajiroon did so.

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) then sat upon the pulpit and assessed the crowd. He noticed that Sayyiduna Zubair (Radiallahu Ta'ala Anh) was not present amongst the crowd and requested that he be invited. When Sayyiduna Zubair (Radiallahu Ta'ala Anh) arrived, Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) said to him, "O Zubair! You are the son of Rasoolullah's (Sallallahu Alaihi

Wasallam) paternal aunt and a close Companion of the Messenger and therefore I hope that you will not create division amongst the Muslims.” Sayyiduna Zubair (Radiallahu Ta’ala Anh) said, “O Khalifah of Allah’s Beloved, you need not worry,” and thereafter he stood up and pledged allegiance to Sayyiduna Abu Bakr Siddiq (Radiallahu Ta’ala Anh).

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta’ala Anh) also noticed that Sayyiduna Maula Ali (Radiallahu Ta’ala Anh) was not present in the gathering and requested that he be invited. When Sher-e-Khuda Hazrat Maula Ali (Radiallahu Ta’ala Anh) attended the gathering, Sayyiduna Abu Bakr Siddiq (Radiallahu Ta’ala Anh) said, “O son of Abi Taalib! You are the cousin of Rasoolullah (Sallallahu Alaihi Wasallam) and it is my hope that you will join me in protecting Islam from weakness.” In the same manner as Sayyiduna Zubair (Radiallahu Ta’ala Anh), Hazrat Maula Ali (Radiallahu Ta’ala Anh) said, “O Khalifah of Allah’s Messenger (Sallallahu Alaihi Wasallam), you need not worry,” and he also gave his hand in allegiance to Sayyiduna Abu Bakr Siddiq (Radiallahu Ta’ala Anh).
{*Taareekh-ul-Khulafa*}

Hazrat Maula Ali (Radiallahu Ta’ala Anh) also said to Sayyiduna Abu Bakr Siddiq (Radiallahu Ta’ala Anh), “The Messenger of Allah (Sallallahu Alaihi Wasallam) has preferred you and put you forward. Therefore who can obstruct you?” Sayyiduna Ali (Radiallahu Ta’ala Anh) was referring to the time of Rasoolullah’s (Sallallahu Alaihi Wasallam) ailment when he appointed Hazrat Abu Bakr Siddiq (Radiallahu Ta’ala Anh) as the Imam of all the Companions.
{*Madaarij-un-Nubuwwah*}

It is therefore clear from this that there was consensus among the Companions that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta’ala Anh)

is the Khalifah of Rasoolullah (Sallallahu Alaihi Wasallam). Even Hazrat Maula Ali (Radiallahu Ta'ala Anh) alluded to the fact that Rasoolullah (Sallallahu Alaihi Wasallam) chose Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) as his successor. Therefore only wretched and deviant people will dare to deny the Khilafat of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

2. The Sacrifice of Sayyiduna Siddiq-e-Akbar ﷺ

محبت میں شہ کونین کی سب کچھ لٹا ڈالا
یہ کیا ایثار تھا شانِ خدا صدیقِ اکبر کا

*In the love of the King of both worlds, he sacrificed everything
Through the Qudrat of Allah, what sacrifice was this of
Siddiq-e-Akbar*

Hazrat Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was so drowned in the love of Rasoolullah (Sallallahu Alaihi Wasallam) that he was willing to sacrifice everything for the sake of the Beloved Rasool (Sallallahu Alaihi Wasallam), from his comfort, his wealth, his family, to even his own life.

2.1. Sacrifice of His Comfort

Hazrat Jundub bin Abdullah (Radiallahu Ta'ala Anh) narrated that when Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was going towards the cave with Rasoolullah (Sallallahu Alaihi Wasallam) on the night of migration, his finger got injured and it started to bleed. As he was cleaning the blood from the wound, he was saying, "O finger! Only the blood has come out from you; this hardship that has come upon you, is it not in the path of Allah!?" {Faizaan-e-Siddiq-e-Akbar}

2.2. Sacrifice of His Wealth

When the Roman Empire had gathered a large army in Syria to attack the Muslims and the news had reached Rasoolullah (Sallallahu Alaihi

Wasallam), he ordered the Muslims to also gather an army and resources in order to defend themselves.

At that time Arabia was experiencing severe drought, and resources such as horses and provisions were scarce. Furthermore, due to the intense heat people were reluctant to come out of their houses.

In order to gather resources for the Muslims, Rasoolullah (Sallallahu Alaihi Wasallam) addressed the blessed Companions and commanded them to spend their wealth in charity in the path of Allah Ta'ala. In accordance with the esteemed command of the Master of the Universe (Sallallahu Alaihi Wasallam), the blessed Companions gave charity from their wealth according to each of their ability.

Sayyiduna Umar Farooq (Radiallahu Ta'ala Anh) states, "At that time I had a significant amount of wealth in my possession and I thought that every time Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) surpasses me in such matters; today is my chance, I will spend a lot of my wealth and surpass him for the first time." He went home, gathered all of his wealth and divided them in two halves. One half he left for his family and the other half he presented in the blessed court of Rasoolullah (Sallallahu Alaihi Wasallam). Rasoolullah (Sallallahu Alaihi Wasallam) asked him, "O Umar! What did you leave for your family?" He replied, "I left half of my wealth for my family."

At that moment Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) presented himself in the court of Rasoolullah (Sallallahu Alaihi Wasallam) in such a manner that he was wearing a plain and simple coat with thorns holding the coat together in place of the buttons. Rasoolullah (Sallallahu Alaihi Wasallam) became very pleased by seeing him and asked, "O Abu Bakr! What did you leave for your

family?” Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! I left for them Allah and His Rasool (Sallallahu Alaihi Wasallam).” Hazrat Sayyiduna Umar Farooq-e-Azam (Radiallahu Ta'ala Anh) became astonished at this event and concluded to himself, “I will never be able to surpass Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) in anything.” {*Mishkaat-ul-Masaabih*}

Describing this beautiful incident Hazrat Allamah Ibrahim Khushtar Siddiqui (Alaihir Rahmah) mentions the following couplet in a Naat:

مٹا کر ساری دولت کو کہا صدیق نے ہنس کر
فقط اللہ کا اک نام ہے باقی بھرے گھر میں

The Companions noticed that at that moment Hazrat Sayyiduna Jibraeel (Alaihis Salaam) presented himself in the court of Rasoolullah (Sallallahu Alaihi Wasallam) wearing the same kind of clothes that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was wearing. Rasoolullah (Sallallahu Alaihi Wasallam) asked him, “O Jibraeel! What is this that you are wearing?” He replied, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! Today, Allah Ta’ala has instructed all of the angels that we must wear the same kind of clothing that your esteemed Companion Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) has worn. Furthermore, Allah Ta’ala has sent him Salaam and is enquiring if he is pleased with Allah Ta’ala in this condition or is he displeased.” As soon as Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) heard this he started to weep and said, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! How can I be displeased with my Rabb!” Then he said

three times, “I am pleased with my Rabb, I am pleased with my Rabb, I am pleased with my Rabb.” {*Taareekh-ul-Khulafa*}

Hazrat Sayyiduna Abu Hurairah (Radiallahu Ta'ala Anh) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) said, “No one’s wealth benefitted me as much as Abu Bakr Siddiq’s wealth benefitted me.” Upon hearing this Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) started to cry and said, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! You are the owner of my life and my wealth.” {*Sunan Ibn Majah*}

2.3. *Sacrifice of His Life*

Hazrat Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was the most courageous and bravest personality amongst the Companions. His love for Rasoolullah (Sallallahu Alaihi Wasallam) was unparalleled and there was no one more sincere and devoted to Rasoolullah (Sallallahu Alaihi Wasallam) than him.

During the early period of Islam, people would conceal their faith and the Messenger of Allah (Sallallahu Alaihi Wasallam) advised them to do so in order to protect them from oppression. When the number of Muslims reached forty, Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) requested that Islamic propagation now take place openly. Rasoolullah (Sallallahu Alaihi Wasallam) was reluctant to permit this as it would create a volatile situation in Makkah but he eventually accepted due to the continual insistence of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

Rasoolullah (Sallallahu Alaihi Wasallam) accompanied his Companions to Masjid-ul-Haraam where Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) delivered a sermon that was the first public sermon on the topic of Islam. The uncle of Rasoolullah (Sallallahu

Alaihi Wasallam), Sayyiduna Hamzah (Radiallahu Ta'ala Anh) accepted Islam on the same day that this event took place. As soon as the sermon began, the Mushrikeen (polytheists) broke upon the Muslims, surrounding them from all four corners. In spite of the virtue and greatness of Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) being famous in the city of Makkah, the disbelievers beat him and injured him so badly that his face (including his nose and ears) were covered with blood. The severity of the injuries caused him to become unconscious.

When the tribe of Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh), Banu Tameem, became aware of the tyranny that had occurred, they lifted Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) and returned him to his home. They had lost hope that he would survive due to the severity of the injuries. An announcement was made by the tribe in the vicinity of the Holy Ka'bah that in the case of Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) dying due to the injuries afflicted upon him, Utba bin Rabia would be killed due to his huge involvement in the assault.

Until the evening, Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) remained unconscious. When he eventually gained consciousness, his first reaction was to ask about the condition of Rasoolullah (Sallallahu Alaihi Wasallam). The people reprimanded him and said to him that he had found himself in this situation due to being in the company of the Messenger (Sallallahu Alaihi Wasallam) but yet he was still inquiring about the Messenger. The immense love of Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) for Rasoolullah (Sallallahu Alaihi Wasallam) did not allow him to feel comfortable as he was not yet aware of Rasoolullah's (Sallallahu Alaihi Wasallam) condition.

Some people were disheartened and therefore left Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) whilst others were leaving due to their contentment that he would survive. Whilst leaving, they advised Sayyiduna Abu Bakr's mother, Sayyidah Ummul Khair (Radiallahu Ta'ala Anha) (she later became a Muslim) to prepare food and nourishment for Hazrat Abu Bakr (Radiallahu Ta'ala Anh). She prepared food and placed it before Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) encouraging him to eat, but he was anxious to know the condition of Rasoolullah (Sallallahu Alaihi Wasallam).

Sayyidah Ummul Khair (Radiallahu Ta'ala Anha) told her son that she was not aware of the condition of the Messenger (Sallallahu Alaihi Wasallam). Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) insisted that his mother ask the sister of Hazrat Umar (Radiallahu Ta'ala Anh), Sayyidah Umme Jameel (Radiallahu Ta'ala Anha), and find out about the condition of Rasoolullah (Sallallahu Alaihi Wasallam). Upon seeing her son so restless, Sayyidah Ummul Khair (Radiallahu Ta'ala Anha) rushed to Sayyidah Umme Jameel (Radiallahu Ta'ala Anha) and inquired about the condition of Rasoolullah (Sallallahu Alaihi Wasallam).

Sayyidah Umme Jameel (Radiallahu Ta'ala Anha) had not revealed her belief in the Islamic faith and therefore she attempted to evade the question and did not give a clear answer. Nevertheless, she offered to accompany Sayyidah Ummul Khair (Radiallahu Ta'ala Anha) in order to view the condition of Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh). When Sayyidah Umme Jameel (Radiallahu Ta'ala Anha) saw the condition of Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) she was shocked and began to cry uncontrollably. Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) questioned her with regard to the condition of Rasoolullah (Sallallahu Alaihi Wasallam). Sayyidah Umme Jameel (Radiallahu Ta'ala Anha) signalled towards

his mother in order to make him aware that she was fearful of revealing her faith in front of his mother. Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) assured her that there was no need to fear and thereafter Sayyidah Umme Jameel (Radiallahu Ta'ala Anha) informed him that Rasoolullah (Sallallahu Alaihi Wasallam) was in good health. Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) asked her about the whereabouts of Rasoolullah (Sallallahu Alaihi Wasallam). She informed him that he was staying at the house of Sayyiduna Arqam (Radiallahu Ta'ala Anh) and Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) swore by Allah that he would neither eat nor drink until he had seen Rasoolullah (Sallallahu Alaihi Wasallam).

The mother of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was anxious to see her son eat and drink especially due to his weak condition but Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) was not prepared to do so until he had seen Rasoolullah (Sallallahu Alaihi Wasallam). Sayyidah Ummul Khair (Radiallahu Ta'ala Anha) waited until the passing of people had subsided, due to the fear of another attack. Later in the night, she took Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) to the house of Sayyiduna Arqam (Radiallahu Ta'ala Anh) to see Rasoolullah (Sallallahu Alaihi Wasallam). As soon as Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) saw Rasoolullah (Sallallahu Alaihi Wasallam), he embraced the Messenger of Allah (Sallallahu Alaihi Wasallam) and Rasoolullah (Sallallahu Alaihi Wasallam) clung to Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and he began to cry. Upon seeing the state of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), everyone present in the gathering also began to cry. {*Taareekh-ul-Khulafa*}

This was the immense love that Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) possessed for Rasoolullah (Sallallahu Alaihi

Wasallam) that he could not feel at ease, even in such a condition, unless he had seen Rasoolullah (Sallallahu Alaihi Wasallam).

As Hazrat Allamah Ibrahim Khushtar (Alaihir Rahmah) says in this couplet, it is indeed the Qudrat of Allah Ta'ala that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) could love Rasoolullah (Sallallahu Alaihi Wasallam) to this extent and be willing to sacrifice everything, including his life, for the Master of the Universe (Sallallahu Alaihi Wasallam). SubhanAllah!

3. The Companionship of Sayyiduna Siddiq-e-Akbar ﷺ

ہے آیت اِذْهُمَا فِي الْغَارِ میں یہ شان یہ رتبہ
ہے یارِ غار محبوبِ خدا صدیقِ اکبر کا

*In the verse "When they were both in the cave" ¹ is this splendour
and this status*

*The Beloved of Allah is the Companion of the Cave of
Siddiq-e-Akbar*

3.1. The Night of Migration

On the night of Hijrat (Migration) Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was that fortunate individual who was chosen to be the Companion of Rasoolullah (Sallallahu Alaihi Wasallam) during the journey and as stated in this couplet, he was blessed with having Rasoolullah (Sallallahu Alaihi Wasallam) as his Companion.

In this couplet Hazrat Allamah Ibrahim Khushtar (Alaihir Rahmah) makes reference to the verse of the Holy Qur'an wherein Allah Ta'ala describes what happened in the Cave of Thaur on the night of migration.

Some of the events related to the Cave of Thaur are discussed below, in order for us to understand the context of the verse of the Holy Qur'an being referred to, as well as the beautiful couplet of this Kalaam.

¹ Holy Qur'an; Surah 9, Verse 40

Allah Ta'ala says in the Holy Qur'an:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

“If you do not help the Beloved Prophet, Allah has certainly helped him, when he had to go out (for migration) due to the mischief of the disbelievers, just as two souls, when they were both in the cave, when he was saying to his companion, “Do not grieve, indeed Allah is with us”; then Allah sent down His tranquillity upon him and helped him with armies you did not see, and put down the word of the disbelievers; and Allah’s Word is supreme; and Allah is the Overpowering, the Wise.” {Surah 9, Verse 40}

3.2. The Weight of Prophethood

On the night of migration, with a difficult path ahead, and a journey of many miles, Rasoolullah (Sallallahu Alaihi Wasallam) walked tip-toed the entire night so that his footprint would not be visible. Because of this, both of his blessed feet became hurt and very sore. When Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) saw the pain experienced by Rasoolullah (Sallallahu Alaihi Wasallam) he said, “Ya Rasoolullah (Sallallahu Alaihi Wasallam), climb onto my shoulders.” Rasoolullah (Sallallahu Alaihi Wasallam) climbed onto his shoulders and in the darkness of the night he carried the Master of the Universe (Sallallahu Alaihi Wasallam) and climbed up the rocky mountain for several miles until he reached the opening of Ghaar-e-Thaur (the Cave of Thaur). SubhanAllah! What kind of strength and bravery was this!

This is why the Lion of Allah Hazrat Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) himself said to the people, speaking about the bravery of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), “O people! The one who is the bravest amongst all the people is Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh).” {*Kanzul Ummaal*}

An important point to note here is that when Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) offered to carry Rasoolullah (Sallallahu Alaihi Wasallam), the Beloved Rasool (Sallallahu Alaihi Wasallam) did not say to him, “O Abu Bakr, you do not have the strength to bear the weight of Prophethood,” as he had told Sayyiduna Ali (Radiallahu Ta'ala Anh).

On the day of conquering Makkah Rasoolullah (Sallallahu Alaihi Wasallam) entered into the Holy Ka'bah with Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) and dropped all of the idols that were placed therein. There were a few idols remaining, which were placed quite high and Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) said to the Beloved Rasool (Sallallahu Alaihi Wasallam), “Ya Rasoolullah (Sallallahu Alaihi Wasallam), place your blessed feet on my shoulders and then drop those idols as well.” Rasoolullah (Sallallahu Alaihi Wasallam) replied, “O Ali! You do not have the strength to bear the weight of Prophethood. You climb onto my shoulders and drop those idols.” According to the command of Rasoolullah (Sallallahu Alaihi Wasallam) Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) went onto the blessed shoulders of Rasoolullah (Sallallahu Alaihi Wasallam) and dropped the remaining idols. {*Madaarijun Nubuwwah*}

From this we can understand how high the Maqaam and spiritual strength of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) is in comparison to Sayyiduna Maula Ali (Radiallahu Ta'ala Anh).

3.3. Entering the Cave of Thaur

When Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) reached the opening of the Cave of Thaur, he placed Rasoolullah (Sallallahu Alaihi Wasallam) on the ground outside the cave and said, "First I will enter the cave; if there is anything therein, it will harm me first before you." He went in and cleaned the cave properly in preparation for Rasoolullah (Sallallahu Alaihi Wasallam). He found many holes which he blocked with pieces of cloth from his clothes. He did not find anything harmful so he brought Rasoolullah (Sallallahu Alaihi Wasallam) inside and the Master of the Universe (Sallallahu Alaihi Wasallam) placed his blessed head on the lap of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) to rest. {*Tafseer Naeemi*}

SubhanAllah! What must have been the condition of the heart of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) when the blessed head of Rasoolullah (Sallallahu Alaihi Wasallam) was on his lap and he was making Ziyaarat of the beautiful luminous countenance of Rasoolullah (Sallallahu Alaihi Wasallam), to his heart's content. On that night he was making such an Ibaadat that there was no one in the heavens and the earth that was making such an Ibaadat.

There was one hole in the cave that was left uncovered and Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) feared that a harmful creature might be in there, which could come into the cave and cause harm to Rasoolullah (Sallallahu Alaihi Wasallam). So he placed the heel of his foot in that hole and covered it as well. There was a snake in that hole and it bit Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) over and over but he did not move his foot.

3.4. A Snake Drowned in Love of Rasoolullah

The snake that bit Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) on his blessed foot was an Aashiq-e-Rasool snake, a lover of Rasoolullah (Sallallahu Alaihi Wasallam). It is narrated that one day a snake came to Hazrat Sayyiduna Isa (Alaihis Salaam) and asked, "O Roohullah! Which road leads to Makkah Mukarramah?" Hazrat Isa (Alaihis Salaam) became quite astonished and asked, "O Snake! What business do you have with Makkah Mukarramah?"

The snake replied, expressing his love for Rasoolullah (Sallallahu Alaihi Wasallam), "O Prophet of Allah! For six hundred (600) years I have been restless with the love of Rasoolullah (Sallallahu Alaihi Wasallam) in my heart and I have been yearning to meet him. Now I have become overwhelmed with his love. I have heard that my Beloved Rasool (Sallallahu Alaihi Wasallam) will come to a valley in Makkah Mukarramah and from there he will migrate to Madinah Munawwarah and during that journey he will stay in a mountain in the Cave of Thaur. Indeed I will be unable to go to Makkah Mukarramah and Madinah Munawwarah due to the population of humans there so the only way of me being able to meet my Beloved is to reach that cave and wait for the coming of Rasoolullah (Sallallahu Alaihi Wasallam). This is why I asked you about the direction of Makkah Mukarramah."

Hazrat Sayyiduna Isa (Alaihis Salaam) then asked, "Between me and the coming of Rasoolullah (Sallallahu Alaihi Wasallam) is a period of six hundred (600) years. Will you wait there for him for so long?" The snake replied, "Even though it is a very long time, I am not disheartened." Hazrat Isa (Alaihis Salaam) showed the snake the direction to Makkah Mukarramah and that Aashiq-e-Rasool snake left on its journey and eventually reached the Cave of Thaur.

When it reached the Cave of Thaur it made seventy (70) holes in the cave with the intention that if one path were to become blocked, preventing him from contemplating (making Ziyaarat of) the blessed face of His Beloved, then he will at least have several other pathways through which he could look at Rasoolullah (Sallallahu Alaihi Wasallam). He did this because he knew that if there was a lover like him waiting in the cave to see Rasoolullah (Sallallahu Alaihi Wasallam) then there will also be a lover accompanying Rasoolullah (Sallallahu Alaihi Wasallam) who will be responsible to protect Rasoolullah (Sallallahu Alaihi Wasallam).

So when Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) blocked all of the holes when he entered the cave, there was one hole left which he blocked by placing his heel in it. The snake was now restless to see his Beloved Rasool (Sallallahu Alaihi Wasallam) and checked every hole but found them all to be blocked. When he saw the soft heel of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) in the last hole, he initially rubbed his face respectfully against the heel so that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) would move his heel. However, when he did not move his heel, the restless snake saw no other option left besides biting the heel in order to make Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) move it, so that he could see Rasoolullah (Sallallahu Alaihi Wasallam). He bit Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) over and over however Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) did not move his foot. This was the love and sacrifice of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) that he was not willing to compromise on the comfort and well-being of Rasoolullah (Sallallahu Alaihi Wasallam). SubhanAllah! {*Ma'aarijun Nubuwwah*}

3.5. ***The Comfort of Rasoolullah*** ﷺ

During this significant event of migration of Rasoolullah (Sallallahu Alaihi Wasallam), and especially in the Cave of Thaur, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) demonstrated the pinnacle of love and respect for Rasoolullah (Sallallahu Alaihi Wasallam). He taught us that everything else is secondary and the love, respect, comfort, protection and honour of Rasoolullah (Sallallahu Alaihi Wasallam) always comes first, even if one has to sacrifice one's life to achieve that.

When the snake repetitively bit him to gain entrance into the cave, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) did not make even the slightest movement, even though it was extremely painful. The comfort of Rasoolullah (Sallallahu Alaihi Wasallam) was more important to him than his own life and the pain that he was experiencing. However, due to the immense pain and the effects of the poison in his body, tears started to flow from his eyes and fell onto the blessed cheeks of Rasoolullah (Sallallahu Alaihi Wasallam). The Beloved Rasool (Sallallahu Alaihi Wasallam) woke up due to this and asked, "O Abu Bakr! What is the matter?" He replied, "Ya Rasoolullah (Sallallahu Alaihi Wasallam), a snake has bitten me." Rasoolullah (Sallallahu Alaihi Wasallam) replied, "O Abu Bakr! Do not grieve, indeed Allah Ta'ala is with us." {*Surah 9, Verse 40*} With these words Allah Ta'ala placed tranquillity in the heart of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). Rasoolullah (Sallallahu Alaihi Wasallam) then placed his Lu'ab-e-Dahan (Sacred Saliva) on the part of his foot that was bitten by the snake and immediately it granted him relief and the pain went away. {*Mishkaat-ul-Masaabih*} It is stated that the effects of the same poison returned towards the end of his worldly life, through which he received Shahaadat (martyrdom). {*Tafseer Khaazin*}

In the morning, Rasoolullah (Sallallahu Alaihi Wasallam) asked Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), “O Abu Bakr! Where are your clothes?” He then explained the entire event of the holes he found in the cave and how he used pieces of his clothes to cover all of them up. After hearing this, Rasoolullah (Sallallahu Alaihi Wasallam) made the following Dua for him, “O Allah! On the Day of Judgement, grant Abu Bakr a place with me in Jannah.” Allah Ta’ala then sent a revelation to Rasoolullah (Sallallahu Alaihi Wasallam) saying, “Undoubtedly your Rabb has accepted your Dua.” {Hilyatul Awliya}

SubhanAllah! What love, dedication and sacrifice was this for Rasoolullah (Sallallahu Alaihi Wasallam). Millions of Salaams be upon the greatest creation after the Prophets and the greatest example of how to love Rasoolullah (Sallallahu Alaihi Wasallam). In the words of Sayyidi A’la Hazrat (Radiallahu Ta'ala Anh):

يعني اُس افضل الخلق بعد الرّسل
ثاني اثنين هجرت به لاکھوں سلام

3.6. Miraculous Events in the Cave

The Kuffaar (disbelievers) of the Quraysh were searching for Rasoolullah (Sallallahu Alaihi Wasallam) and Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and had reached the cave with sticks and swords, by following the footsteps of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh). Allah Ta’ala through His Qudrat erased both their footsteps that were present outside the cave and therefore the Kuffaar could not determine that

there was someone in the cave. One person from the Kuffaar came and sat near the entrance of the cave and started to urinate. Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) said, "Ya Rasoolullah (Sallallahu Alaihi Wasallam)! It looks like the Kuffaar have seen us!" Rasoolullah (Sallallahu Alaihi Wasallam) replied, "No Abu Bakr, if they had seen us then this person would not have faced us and urinated in front of us." {*Al Riyaadun Nadarah*}

The Cave of Thaur had two entrances and the Kuffaar had reached the same entrance through which Rasoolullah (Sallallahu Alaihi Wasallam) had entered the cave. Inside the cave was only enough space for about 6 to 7 people to sit.

Through the Qudrat of Allah Ta'ala a spider had spun a web and a pigeon had laid eggs at the entrance of the cave. Amongst the Kuffaar who reached the entrance of the cave was also Umayya ibn Khalf. Someone said, "Search inside this cave also." Umayya ibn Khalf remarked, "This spider's web is here from before the birth of Muhammad (Sallallahu Alaihi Wasallam). If he went in here, the spider's web would have been broken and the eggs would have been cracked." Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) became worried that the Kuffaar might see them and when he mentioned this to Rasoolullah (Sallallahu Alaihi Wasallam), the Beloved Rasool (Sallallahu Alaihi Wasallam) replied with the words revealed in the Holy Qur'an, "Do not grieve! Indeed Allah Ta'ala is with us {*Surah 9, Verse 40*}," and this granted tranquillity to the heart of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). {*Tafseer Naeemi*}

At this point in time when Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) mentioned his concern that the Kuffaar might see them, he was not worried about himself or his life but was worried about the inconvenience and hardship that would be caused to Rasoolullah

(Sallallahu Alaihi Wasallam). This fear and worry that he had for Rasoolullah (Sallallahu Alaihi Wasallam) was the best Ibaadat (worship) upon which all other Ibaadaat may be sacrificed. {*Miraat-ul-Manaajih*}

It was the miracle of Rasoolullah (Sallallahu Alaihi Wasallam) that everything the Kuffaar were saying amongst themselves, the Beloved Rasool (Sallallahu Alaihi Wasallam) and Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) could hear, yet everything that the two of them spoke about, none of the Kuffaar could hear, even though the distance was the same.

3.7. A River from Jannah in the Cave

Hazrat Abdullah ibn Abbas (Radiallahu Ta'ala Anh) narrates that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was with Rasoolullah (Sallallahu Alaihi Wasallam) in the Cave of Thaur. Once, when he felt a severe thirst he mentioned it to Rasoolullah (Sallallahu Alaihi Wasallam), who said to him, "Go further inside the cave, drink water and come." Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) returned and said, "I went inside and drank a water that was whiter than milk, sweeter than honey and more fragrant than musk." Rasoolullah (Sallallahu Alaihi Wasallam) asked him, "Did you drink?" When Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied in the affirmative, Rasoolullah (Sallallahu Alaihi Wasallam) said, "O Abu Bakr! Should I not give you glad tidings?" He replied, "Why not." Rasoolullah (Sallallahu Alaihi Wasallam) then said, "Allah Ta'ala said to the angel who is the custodian of the rivers in heaven to make a river from Jannatul Firdaus to the Cave of Thaur so that the thirst of Abu Bakr can be quenched." Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied, "Is there such honour and dignity by Allah for me?" Rasoolullah (Sallallahu Alaihi Wasallam) replied, "Yes,

in fact even more than this. Oath on the Lord who sent me with the Truth! The one who has hatred and jealousy for you will not enter Jannah even if he is the bearer of good deeds of seventy Prophets.”
{*Faizaan-e-Siddiq-e-Akbar*}

3.8. Only Lovers of Rasoolullah ﷺ Enter the Cave

The son of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), Hazrat Sayyiduna Abdullah (Radiallahu Ta'ala Anh) was a very intelligent young man; he used to spend the night in the Cave of Thaur with Rasoolullah (Sallallahu Alaihi Wasallam) and Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and in the morning darkness he would return to Makkatul Mukarramah. This led the people of Makkah to believe that he spent the night in Makkatul Mukarramah. During the day, he used to listen to the discussions and plans of the Kuffaar of Quraysh with regard to Rasoolullah (Sallallahu Alaihi Wasallam) and at night he used to come to the cave and inform Rasoolullah (Sallallahu Alaihi Wasallam) and Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). {*Sahih Bukhari*}

Hazrat Sayyiduna Aamir bin Fuhairah (Radiallahu Ta'ala Anh) was the freed slave of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). He used to herd goats the entire day near the mountain of the Cave of Thaur and at night he used to come to the cave and present milk to Rasoolullah (Sallallahu Alaihi Wasallam). The Beloved Rasool (Sallallahu Alaihi Wasallam) and Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) would drink the milk and would rest during the night. In the morning Hazrat Aamir bin Fuhairah (Radiallahu Ta'ala Anh) would take the goats to graze again and would return to the cave at night. This continued for three nights. {*Sahih Bukhari*}

3.9. *Me'raj of Sayyiduna Siddiq-e-Akbar* ﷺ

It is mentioned that during the migration (Hijrat) Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was in solitude with Rasoolullah (Sallallahu Alaihi Wasallam) the way in which Rasoolullah (Sallallahu Alaihi Wasallam) was in solitude with Allah Ta'ala on the Night of Me'raj (Ascension). This cave was the Me'raj of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). When Allah Ta'ala wanted His Beloved Rasool (Sallallahu Alaihi Wasallam) to be in solitude with Him, He removed all of the Angels. When Rasoolullah (Sallallahu Alaihi Wasallam) wanted Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) to be in solitude with him, he (Sallallahu Alaihi Wasallam) removed everyone else. At that moment in time, this cave was more excellent than the Arsh and it was the place of the Me'raj of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh). {*Tafseer Naeemi*}

معراج کا سماں ہے کہاں پہنچے زائر و
کرسی سے اونچی کرسی اسی پاک گھر کی ہے

4. The Generosity of Sayyiduna Siddiq-e-Akbar ﷺ

دیا سب کچھ خدا کی راہ میں قرآن تو دیکھو
ہے اَعْطٰی وَاتَّقٰی کس کا صلہ صدیق اکبر کا

*He gave everything in the path of Allah, just look at the Qur'an
"Gave in charity and feared Allah" ² is the reward for who, it is for
Siddiq-e-Akbar*

There are several verses of the Holy Qur'an that describe the attributes of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), especially with regard to his generosity and fear of Allah, as alluded to in this couplet. Hereunder a few of these verses are discussed to understand what Hazrat Allamah Ibrahim Khushtar (Alaihir Rahmah) means when he says to look at the Qur'an.

4.1. Generosity only for Allah Ta'ala

فَاَمَّا مَنْ اَعْطٰی وَاتَّقٰی ۝

*"Then as for him who gave (in charity) and feared Allah."
{Surah 92, Verse 5}*

Hazrat Aamir bin Abdullah bin Zubair (Radiallahu Ta'ala Anh) narrates that once Abu Quhafah said to his son, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), "I see that you buy and emancipate weak

² Holy Qur'an; Surah 92, Verse 5

slaves, who cannot help you in anyway after they are freed. If you bought and emancipated strong men then they could protect you as well as serve you.” Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) replied, “I wish for that thing which is with Allah; that is Jannah.” Upon this the above verse was revealed in praise of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). {*Tafseer Mazhari*}

We can understand from the above incident that this verse of the Holy Qur'an was revealed as a reward and praise for Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), because of his sincerity in performing actions only for the pleasure of Allah Ta'ala and not for worldly gain.

His generosity was such that Rasoolullah (Sallallahu Alaihi Wasallam) once said, “No one has done me a favour but that I managed to repay them except for Abu Bakr (Radiallahu Ta'ala Anh). He has done such a favour upon me that only Allah Ta'ala can reward him for it.” {*Sunan At Tirmidhi*} In another narration it is mentioned that Rasoolullah (Sallallahu Alaihi Wasallam) stated, “No one's wealth ever benefitted me in the manner that the wealth of Abu Bakr (Radiallahu Ta'ala Anh) has benefitted me.” {*Mishkaat-ul-Masaabih*}

Hazrat Sayyiduna Urwah (Radiallahu Ta'ala Anh) states, “When Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was chosen as the Khalifah, he took all his wealth and placed it in the treasury of the Muslims. {*Faizaan-e-Siddiq-e-Akbar*}

SubhanAllah! If this is the state of generosity of the slave of Rasoolullah (Sallallahu Alaihi Wasallam), who will be able to fathom the generosity of Rasoolullah (Sallallahu Alaihi Wasallam) himself?

واہ کیا جود و کرم ہے شہِ بطحا تیرا
نہیں سنتا ہی نہیں مانگنے والا تیرا

4.2. Generosity Openly and Secretly

Sadrul Afaazil Hazrat Naeemuddeen Muradabadi (Alaihir Rahmah) states that a verse of the Holy Qur'an was revealed after Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) had spent the amount of 40 000 Dirham, a portion (10 000) of which he had spent at night and another portion (10 000) during the day. He further spent 10 000 Dirham secretly and the other 10 000 Dirham openly. Allah Ta'ala then revealed the following verse of the Holy Qur'an:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

“Those who spend their wealth (in charity) in the night and in the day, secretly and openly have their reward with their Lord. There is neither any fear nor any grief for them.” {Surah 2, Verse 274}

Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) narrates that Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) had 40 000 Dinars in his possession when he accepted Islam. In another narration it is stated that he had 40 000 Dirham. He spent this entire amount upon the command of Rasoolullah (Sallallahu Alaihi Wasallam). Hazrat Sayyiduna Ibn Umar (Radiallahu Ta'ala Anh) narrates that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) had 40 000 Dirham in his possession on the day in which he accepted

Islam. When he migrated to Madinah Shareef in the company of Rasoolullah (Sallallahu Alaihi Wasallam), only 5000 Dirham was remaining. In the blessed city of Makkah prior to his migration, he had spent 35 000 Dirham on freeing Muslim slaves and helping Islam through other charitable works.

4.3. **Freeing Hazrat Bilaal Habshi** ﷺ

It is narrated by Hazrat Urwah (Radiallahu Ta'ala Anh) that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) bought and freed seven (7) such slaves, who were being severely punished and tormented due to becoming Muslims. Upon this, Allah Ta'ala revealed the following verses in praise of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), especially with regard to the freeing of Sayyiduna Bilaal Habshi (Radiallahu Ta'ala Anh). {*Tafseer Mazhari*}

○ وَسَيُجَنَّبُهَا الْأَتْقَى ○ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ○ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ○

*“And very soon he shall be kept far away from it (i.e. the fire of hell),
who is the most pious; who gives his wealth to become purified;
and he owes no favours to anyone for recompense.”*

{*Surah 92:17-19*}

Sadrul Afaazil Hazrat Maulana Naeemuddeen Muradabadi (Alaihir Rahmah) writes that these verses were revealed in order to clarify the purity in the intention of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) when he bought and emancipated Hazrat Sayyiduna Bilaal Habshi (Radiallahu Ta'ala Anh). {*Tafseer Khazaainul Irfaan*}

After accepting Islam, Hazrat Sayyiduna Bilaal (Radiallahu Ta'ala Anh) was being severely oppressed and tormented. Hazrat

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) paid 5 Awqiya of gold (equivalent to approximately 370g of gold) to purchase him. The sellers then remarked, "O Abu Bakr! If you had refused to budge from even 1 Awqiya, we would have sold Bilaal even at that price." Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied, "Even if you had asked for 100 Awqiya of gold, I would have even paid you that and still purchased Bilaal." {*Al Riyaadun Nadarah*}

Hazrat Sayyiduna Bilaal (Radiallahu Ta'ala Anh) belonged to Umayya bin Khalf, who was a very cruel master. He used to take Hazrat Bilaal (Radiallahu Ta'ala Anh) to the outskirts of Makkah in the midday heat of the sun, make him lie on his bare back on the scorching hot desert sand and then place a huge rock on his stomach. He used to then say to Hazrat Bilaal (Radiallahu Ta'ala Anh), "Deny Muhammad as your Prophet and worship our gods; otherwise you will die in this condition." Hazrat Sayyiduna Bilaal (Radiallahu Ta'ala Anh) used to reply saying, "Ahad! Ahad! (meaning Allah is only one, he has no partners)." {*Al Riyaadun Nadarah*}

One day Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was passing by the place where Hazrat Bilaal (Radiallahu Ta'ala Anh) was being tortured and he rebuked Umayya bin Khalf saying, "Do you not fear Allah in torturing this poor person like that? How long will you do this to him?!" Umayya bin Khalf replied, "O Abu Bakr! You are the one who corrupted him (meaning made him Muslim) so why don't you relieve him!" Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied, "I have a healthier and stronger slave than Bilaal; you give me Bilaal and you can take him." Umayya bin Khalf accepted and eventually Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) gave him that slave as well as an amount of gold (as mentioned above) to purchase and free Hazrat Sayyiduna Bilaal (Radiallahu Ta'ala Anh).

The disbelievers were astonished when Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) bought Sayyiduna Bilaal (Radiallahu Ta'ala Anh) for such an extremely expensive price and thereafter freed him. It was the opinion of the disbelievers that Sayyiduna Bilaal (Radiallahu Ta'ala Anh) may have had some favours upon Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and this was the motivation behind buying him. Allah Ta'ala testified in the verses above that the generosity of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was in order to gain the Pleasure of Allah Ta'ala. This act of goodwill was not a return of any favours as Sayyiduna Bilaal (Radiallahu Ta'ala Anh) did not have any favours upon Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). {*Tafseer Khazaainul Irfaan*}

4.4. Freeing Other Slaves

After freeing Sayyiduna Bilaal Habshi (Radiallahu Ta'ala Anh), Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) purchased and emancipated six other slaves; Hazrat Sayyiduna Aamir bin Fuhairah, Hazrat Sayyidah Umme Ubays, Hazrat Sayyidah Zubairah, Hazrat Sayyidah Nahdiyyah and her daughter, and a slave-girl (Radiallahu Ta'ala Anhum). {*Al Riyaadun Nadarah*}

As soon as Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) emancipated Hazrat Sayyidah Zubairah (Radiallahu Ta'ala Anha) she immediately lost her sight. The Quraysh saw this and said, "Laat and Uzza (their two idols) took away her sight." Hazrat Sayyidah Zubairah (Radiallahu Ta'ala Anha) replied, "They are lying! Oath on Baitullah! Laat and Uzza can neither cause any benefit to anyone nor can they cause any harm." As soon as she said this, her eyesight returned.

Hazrat Sayyidah Nahdiyyah (Radiallahu Ta'ala Anha) and her daughter were both slave-girls of a harsh disbelieving woman. One

day Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) happened to pass by and saw the woman send the two slave-girls to work on a mill and she was saying in anger, "Oath on God! I will never let these two slave-girls go free!" Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) said to her, "O Woman! Do not take such an oath!" She replied, "O Abu Bakr! You are the one who has corrupted them (by making them Muslims); you then get them freed!" He asked her how much she would sell them for and as soon as she said the amount, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) paid her and said, "These two are free!"

Thereafter Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) passed by a slave-girl of a family of the Bani 'Adee who was with Hazrat Umar bin Khattaab (Radiallahu Ta'ala Anh). He had not yet accepted Islam at that stage and used to oppress her severely so that she would leave Islam. He would hit her until he got tired and would then say to her, "I did not leave you because I had mercy on you, I left you because I am tired; I will punish you again shortly!" Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) bought that slave-girl as well and emancipated her. {*Al Riyaadun Nadarah*}

With the backdrop of the verses of the Holy Qur'an mentioned above and the narrations discussed, one can now understand the couplet of Hazrat Allamah Khushtar (Alaihir Rahmah) that Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) sacrificed everything for the sake of Allah Ta'ala and His Beloved Rasool (Sallallahu Alaihi Wasallam) and Allah Ta'ala rewarded him by honouring him with revelations in his praise. SubhanAllah!

5. The Support of Sayyiduna Siddiq-e-Akbar ﷺ

دم آخر ہو مرقد ہو سر میزان یا پل ہو
مجھے ہر آن ہوگا آسرا صدیق اکبر کا

*Whether it is my last breath, or grave, or the Mizaan (Scale)
or Pul Siraat (Bridge of Siraat)
In every moment I will have the support of Siddiq-e-Akbar*

There is no doubt that those who truly have faith in the ability of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) to assist them, they will undoubtedly benefit from their sincere belief. And those who deny the power granted to the beloved servants of Allah Ta'ala to help and assist the believers in times of need, it is only their own loss. Allamah Ibrahim Khushtar (Alaihir Rahmah) in this couplet is actually teaching us about the belief that one should have about Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), which is in accordance with the teachings of the Holy Qur'an.

5.1. Help in the Grave

Hazrat Imam Jalaaluddeen Suyuti (Radiallahu Ta'ala Anh) narrates that the companion of a certain Ustaaz (teacher) passed away. The teacher saw his companion in a dream and asked, "How did Allah Ta'ala deal with you?" He replied, "Allah Ta'ala has forgiven me." The teacher asked, "How did it go with Munkir and Nakeer (the questioning angels in the grave)?" The companion replied, "When they started questioning me, Allah Ta'ala put this in my heart and I said to the angels, "For the sake of Sayyiduna Abu Bakr and Umar Farooq (Radiallahu Ta'ala Anhum), please leave me." Upon hearing

this, the one angel said to the other, “He has presented the Waseela (mediation) of very great personalities, therefore leave him.” Thereafter they left me and went away.” {*Sharhas Sudoor*}

5.2. *Intercession Like That of the Ambiya*

Hazrat Jaabir bin Abdullah (Radiallahu Ta'ala Anh) narrates that they were present in the court of Rasoolullah (Sallallahu Alaihi Wasallam) when he said, “Soon that person will come to you, who, after me is the most excellent personality in the entire Ummah and his Shafa’at (Intercession) will be like the intercession of the Ambiya (Prophets).” Hazrat Jaabir bin Abdullah (Radiallahu Ta'ala Anh) states that they had just sat down when they saw Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) coming. The Master of the Universe (Sallallahu Alaihi Wasallam) stood up, kissed the forehead of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and embraced him. {*Faizaan-e-Siddiq-e-Akbar*}

5.3. *Support at the Bridge of Siraat*

One day Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) saw Hazrat Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) and smiled. Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) looked at Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and asked, “Why are you smiling?”

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied, “O Ali! Congratulations! I have heard Rasoolullah (Sallallahu Alaihi Wasallam) say that nobody will be able to cross the Bridge of Siraat without getting the permission of Ali (Radiallahu Ta'ala Anh).”

After hearing this, Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) smiled back at Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and said, “O

Leader of the Believers! Congratulations to you as well! Because Rasoolullah (Sallallahu Alaihi Wasallam) has said to me, "Give permission only to those who truly love Abu Bakr." {*Al Riyaadun Nadarah*}

5.4. Support for Those Who Love Him

Hazrat Anas bin Malik (Radiallahu Ta'ala Anh) states that Rasoolullah (Sallallahu Alaihi Wasallam) said, "On the Night of Me'raj (Ascension) I asked Jibrael (Alaihis Salaam), "Will there be accountability for my Ummah?" Jibrael (Alaihis Salaam) replied, "Ya Rasoolullah (Sallallahu Alaihi Wasallam)! Besides Abu Bakr Siddiq (Radiallahu Ta'ala Anh) there will be accountability for everyone else and on the Day of Qiyaamah Abu Bakr Siddiq (Radiallahu Ta'ala Anh) will be told, "O Abu Bakr! Enter Jannah!" He will reply, "I will not enter Jannah until the ones who love me have gone into Jannah." {*Taareekh-e-Baghdad*}

In another narration Hazrat Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) has stated, "The one who has love for Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), on the Day of Qiyaamah that person will stand with him, and wherever he goes that person will also go with him." {*Kanzul Ummaal*}

There is therefore no doubt that for those who have sincere love for Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), he will be there at every stage of our hereafter to help us, to support us and to intercede for us In Sha Allah, whether it is in our graves or at the Mizaan or at the Pul Siraat. SubhanAllah! If this is the Maqaam of the slave of Rasoolullah (Sallallahu Alaihi Wasallam) then what must be the Maqaam of our Master Muhammad Mustafa (Sallallahu Alaihi Wasallam) who is Rahmatul lil Aalameen (Mercy unto all the worlds).

6. The Station of Closeness of Hazrat Siddiq-e-Akbar ﷺ

مقام درجہ قرب نبوت ان کو حاصل تھا
جو اندیشہ نبی کا تھا وہ تھا صدیق اکبر کا

*He attained the position of the station of closeness to Rasoolullah ﷺ
The concern that Rasoolullah ﷺ had, was also the concern of
Siddiq-e-Akbar*

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) had attained such closeness to Rasoolullah (Sallallahu Alaihi Wasallam) both physically and spiritually, that not only was he close in this world, but even in his blessed grave he is close to Rasoolullah (Sallallahu Alaihi Wasallam) and even in the hereafter he will be close to Rasoolullah (Sallallahu Alaihi Wasallam).

6.1. Station of Closeness in This World

The love that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) had for Rasoolullah (Sallallahu Alaihi Wasallam) was unparalleled and matchless and his entire life was spent in serving the Beloved Rasool (Sallallahu Alaihi Wasallam). He had such a special station of closeness to Rasoolullah (Sallallahu Alaihi Wasallam) that Hazrat Sayyidah Aisha Siddiqah (Radiallahu Ta'ala Anha) narrates that no day used to go by without Rasoolullah (Sallallahu Alaihi Wasallam) blessing their home with his august presence. {Sahih Bukhari}

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) himself stated, "There are three things that I like; to look at the blessed countenance of Rasoolullah (Sallallahu Alaihi Wasallam), to spend my wealth on

Rasoolullah (Sallallahu Alaihi Wasallam), and to be present in the company of Rasoolullah (Sallallahu Alaihi Wasallam). {*Tafseer Roohul Bayaan*} From this we can understand that the life of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) revolved around Rasoolullah (Sallallahu Alaihi Wasallam) and what an impact it would have had on him when Rasoolullah (Sallallahu Alaihi Wasallam) left this mundane world.

It is stated that after the physical departure of Rasoolullah (Sallallahu Alaihi Wasallam) sadness had predominated the life of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and life itself became difficult for him due to the separation from Rasoolullah (Sallallahu Alaihi Wasallam). He became restless in the remembrance of Rasoolullah (Sallallahu Alaihi Wasallam) so much so that Hazrat Sayyiduna Abdullah ibn Umar (Radiallahu Ta'ala Anh) states, "The actual cause of the demise of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was the physical departure of Rasoolullah (Sallallahu Alaihi Wasallam). From the time Rasoolullah (Sallallahu Alaihi Wasallam) left this mundane world, Hazrat Abu Bakr Siddiq's (Radiallahu Ta'ala Anh) body gradually dissolved away until he finally also passed away." {*Al Mustadrak Alal Sahihain*}

6.2. Station of Closeness in His Blessed Grave

Sher-e-Khuda Hazrat Maula Ali (Radiallahu Ta'ala Anh) narrates, "I was present in the court of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) in the final moments of his physical life. He said to me, "O Ali! When I pass away then give me Ghusl in that blessed vessel in which Rasoolullah (Sallallahu Alaihi Wasallam) was given Ghusl. Then you must put my Kafan (shroud) on, take me towards the blessed grave of Rasoolullah (Sallallahu Alaihi Wasallam), and seek permission in the following manner:

اَسْلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ هَذَا اَبُوْبَكْرٌ يَسْتَاْذِنُ

*“Ya Rasoolullah (Sallallahu Alaihi Wasallam), Peace be upon you,
Abu Bakr is present in your court and seeks permission.”*

If the door of the Rauza Mubarak opens then you must bury me there, and if you do not get permission, then you must bury me in the graveyard of the Muslims (Jannatul Baqi).”

Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) states that after giving him Ghusl and putting the Kafan on, he went to the door of the Rauza Mubarak of Rasoolullah (Sallallahu Alaihi Wasallam) and sought permission from Rasoolullah (Sallallahu Alaihi Wasallam) as per the instruction of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). He says that as soon as his sentence was completed, the door of the Rauza Mubarak opened and a voice from inside was heard, saying:

اَدْخُلُوْا الْحَبِيْبَ اِلَى الْحَبِيْبِ

“Unite the Beloved with the Beloved.”

Therefore Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was buried next to Rasoolullah (Sallallahu Alaihi Wasallam). {*Khasaaisul Kubra; Lisaanul Mizaan*}

6.3. Station of Closeness in the Hereafter

There are many Ahadith in which Rasoolullah (Sallallahu Alaihi Wasallam) has mentioned the station of closeness that Sayyiduna

Siddiq-e-Akbar (Radiallahu Ta'ala Anh) will have to Rasoolullah (Sallallahu Alaihi Wasallam) in the hereafter.

Hazrat Sayyiduna Abdullah ibn Umar (Radiallahu Ta'ala Anh) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) said to Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), "O Abu Bakr! You were with me in the Cave of Thaur and you will be with me at the Hauz-e-Kauthar (Fountain of Kauthar). {*Sunan At Tirmidhi*}

Furthermore, in Section 3.5 above, the Hadith was presented wherein Rasoolullah (Sallallahu Alaihi Wasallam) made Dua that Allah Ta'ala grant Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) a place with him in Jannah and Allah Ta'ala accepted his Dua. So from this we can understand that the station of closeness that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) has to Rasoolullah (Sallallahu Alaihi Wasallam), will last forever, because he will be together with the Beloved Rasool (Sallallahu Alaihi Wasallam) in Jannah, forever. SubhanAllah! What closeness is this and what companionship is this!

6.4. Concern for Opposing the Decision of Rasoolullah

Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) spent so much of time in the company of Rasoolullah (Sallallahu Alaihi Wasallam) and became so close to him, that he started to think in a similar manner and had similar concerns to Rasoolullah (Sallallahu Alaihi Wasallam), as mentioned by Allamah Ibrahim Khushtar (Alaihir Rahmah) in this couplet. This is also why only he could be the true successor to Rasoolullah (Sallallahu Alaihi Wasallam) because he shared similar concerns for the Deen and the Ummah as Rasoolullah (Sallallahu Alaihi Wasallam) did. Two examples are presented below. During the final days of the earthly life of Rasoolullah (Sallallahu Alaihi Wasallam), he (Sallallahu Alaihi Wasallam) sent Jaish-e-Osama, an

army led by Hazrat Osama bin Zaid (Radiallahu Ta'ala Anh), to the land of Syria to fight against the Romans. On Monday the 26th of Safar 11 AH, Rasoolullah (Sallallahu Alaihi Wasallam) made preparations to do battle with the Romans and called Hazrat Osama bin Zaid (Radiallahu Ta'ala Anh) on the following day, saying, "I appoint you as the leader of this army and instruct you to go to Abna, the place where your father was made Shaheed." Rasoolullah (Sallallahu Alaihi Wasallam) then prepared the flag of Islam with his own blessed hands, whilst he was sick. Rasoolullah (Sallallahu Alaihi Wasallam) had also instructed the distinguished Ansaar and Muhaajireen to participate in this battle. {Seerat-e-Mustafa}

Approximately two weeks later, on the 12th of Rabiul Awwal 11 AH, the army had only just left Madinatul Munawwarah and reached an area called Dhi Khashb when Rasoolullah (Sallallahu Alaihi Wasallam) left this mundane world. Upon hearing this unfortunate news, many Arabs turned away from Islam and became apostates. The blessed Companions (Radiallahu Ta'ala Anhum) advised that it was rather unwise to allow the army to continue as there was now a huge challenge facing the Muslims from areas closer to Madinatul Munawwarah than Syria.

It was an extremely volatile situation for Islam as the disbelievers had been given confidence and their previously inconceivable hopes had now become attainable due to the departure of Rasoolullah (Sallallahu Alaihi Wasallam). The Munaafiqeen (hypocrites) saw this as an opportunity to create mischief as the weak in faith had already turned away from Islam and the Muslims had been afflicted with grief and pain that they had never experienced before. The heartbreak and confusion that existed was unparalleled as the world had never experienced such a loss before. The hearts of the Muslims were wounded, their tears were continuously flowing, all food seemed

tasteless and life itself seemed like an unbearable tragedy. Maintaining order, defending the religion as well as the Muslims and halting the flow of apostasy at this disastrous time were responsibilities that lay on the shoulders of the Messenger's successor, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

In spite of all these hardships, Hazrat Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was not prepared to recall the army sent by Rasoolullah (Sallallahu Alaihi Wasallam) because he could not bear to oppose the judgement of Rasoolullah (Sallallahu Alaihi Wasallam). Although he was able to bear the burden of all types of other hardships, he could not bear to do such a thing, due to his steadfastness and unwavering resolve in obeying Rasoolullah (Sallallahu Alaihi Wasallam). His concern was the disobedience to Allah Ta'ala and His Beloved Rasool (Sallallahu Alaihi Wasallam) and also the fact that if Rasoolullah (Sallallahu Alaihi Wasallam) sent the army then there was wisdom behind it.

Further creating difficulty was the insistence of the Companions that the army be brought back. Hazrat Sayyiduna Osama bin Zaid (Radiallahu Ta'ala Anh) returned to Madinah Shareef in order to inform Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) that the tribes of Arabia were prepared for warfare and were following through, in order to destroy Islam. He further stated that there were veteran soldiers in his army i.e. the Jaish-e-Osama, and allowing these highly trained soldiers to continue their journey towards Syria and abandoning Arabia was rather inappropriate in his view.

The Companions (Radiallahu Ta'ala Anhum) conceded that anyone else in the place of Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) would have become hopeless due to the congestion of so many problems and difficulties. Hazrat Abu Bakr Siddiq's (Radiallahu

Ta'ala Anh) resolve did not falter and not once did an alteration occur in his perseverance. He said, "I would rather that the birds chew my bones but I cannot bear to allow my opinion to interfere in the will of Rasoolullah (Sallallahu Alaihi Wasallam). I cannot therefore allow an army sent by the honoured Messenger of Allah (Sallallahu Alaihi Wasallam) to be returned." Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) ordered that the army continue to proceed.

Hazrat Abu Bakr Siddiq's (Radiallahu Ta'ala Anh) bravery, resolve and his trust in Allah Ta'ala is apparent from his actions during this period. Even the enemy is compelled to admit that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was the most capable and deserving successor and Khalifah of the Beloved Messenger (Sallallahu Alaihi Wasallam).

The army of Hazrat Osama bin Zaid (Radiallahu Ta'ala Anh) proceeded to a place called Abna to fight the Romans, a fact that astonished the apostates who believed that the demise of Rasoolullah (Sallallahu Alaihi Wasallam) had weakened the Muslims and caused disarray of the entire system. They had believed the majesty and power of Islam would no longer remain yet they were now witnessing the army of Islam departing towards the Romans. Their intellectual plans were falsified in the manner that they now understood that the Master of the Universe (Sallallahu Alaihi Wasallam) had established a system whereby it was not possible for the organization of the Muslims to collapse. Even during this period of sorrow and grief, Muslims were continuing the propagation of Islam and were prepared to challenge the strong powers of the world. The apostates now decided to wait and assess the situation and see if the Muslims were to be victorious. By the Grace of Allah Ta'ala, the Muslims were successful and the Romans were defeated. When the victorious army returned, those who had intended to turn away from

Islam refrained from this terrible intention and remained steadfast on the religion of Islam. The great opinionated Companions who had strongly opposed the departure of the army to Syria, realized the intellectual capability and resolve of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) and accepted that they were originally mistaken. {*Sawaaneh-e-Karbala*}

It was the outcome of the immense and unparalleled love that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) possessed for Rasoolullah (Sallallahu Alaihi Wasallam) that he managed to strengthen Islam during this extremely critical moment of Islamic history through his single-handed decision not to recall the army of Hazrat Osama bin Zaid (Radiallahu Ta'ala Anh) in spite of widespread opposition. In essence, it can be concluded that the love and respect of Rasoolullah (Sallallahu Alaihi Wasallam) that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) possessed, saved Islam and strengthened it perpetually. {*Khutbaat-e-Muharram*}

6.5. Concern for the Deen of Rasoolullah ﷺ

Whilst the departure of Rasoolullah (Sallallahu Alaihi Wasallam) from this worldly life had created a situation in which some people turned away from Islam and all of its legislations, on the other hand a group of people arose who objected to the essentiality of Zakaat and therefore refused to pay the sum that had become compulsory upon them. Due to the fact that the essentiality of Zakaat is proven from explicit verses of the Holy Qur'an, those who deny this essentiality (Fardiyyat) are deemed to have transgressed beyond the boundary of Islam and would thus become apostates.

Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) desired to fight these people but faced objections from Hazrat Sayyiduna Umar

Farooq (Radiallahu Ta'ala Anh) and other Companions who believed that the situation of the Muslims deemed warfare to be unsuitable at that moment in time. Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) remained steadfast and replied, "By Allah, if they refuse to pay even a rope or a young goat that they used to pay at the time of Rasoolullah (Sallallahu Alaihi Wasallam), I shall fight them." {*Taareekh-ul-Khulafa*}

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) departed with his army towards the Arabs who immediately ran away. Sayyiduna Abu Bakr (Radiallahu Ta'ala Anh) appointed Hazrat Khalid bin Waleed (Radiallahu Ta'ala Anh) as the leader and then returned to Madinatul Munawwarah. Hazrat Khalid bin Waleed (Radiallahu Ta'ala Anh) fought against the Arabs and was victorious in his campaign.

Sayyiduna Farooq-e-Azam (Radiallahu Ta'ala Anh) along with the other Companions, acknowledged the fact that Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was correct in his decision and Hazrat Umar Farooq (Radiallahu Ta'ala Anh) said, "By Allah! the chest of Abu Bakr Siddiq (Radiallahu Ta'ala Anh) has been widened and whatever he has done is correct." If Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) did not challenge those who denied Zakaat and demonstrated weakness, then the situation would have deteriorated up until people would have begun to deny all types of religious principles including Salaah and Fasting during the month of Ramadaan. Thus the entire structure of Islam would have become altered and would be in complete disarray. {*Sawaaneh-e-Karbala*}

From this we can understand that the concern that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) had for Islam and for the Ummah of Rasoolullah (Sallallahu Alaihi Wasallam), was the concern that Rasoolullah (Sallallahu Alaihi Wasallam) had.

7. The Preoccupation of Sayyiduna Siddiq-e-Akbar ﷺ

رِفاقت اور حفاظت ہی متاعِ دین تھی ان کی
یہی ہر ہر گھڑی تھا مشغلہ صدیق اکبر کا

*Companionship and protection (of Rasoolullah ﷺ) was the wealth
of his religion*

Every moment, this was the preoccupation of Siddiq-e-Akbar

Hazrat Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was such a close Companion of Rasoolullah (Sallallahu Alaihi Wasallam), that his companionship with Rasoolullah (Sallallahu Alaihi Wasallam) was unparalleled. Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) loved to spend time in the company of Rasoolullah (Sallallahu Alaihi Wasallam) and to serve him; this was his preoccupation and the wealth of his religion.

7.1. The Preoccupation of Companionship

Due to his constant preoccupation to be in the companionship and servitude of Rasoolullah (Sallallahu Alaihi Wasallam) he will also be blessed with the companionship of Rasoolullah (Sallallahu Alaihi Wasallam) in Jannah. Hazrat Sayyiduna Zubair (Radiallahu Ta'ala Anh) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) made Dua for Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) in the following manner, "O Allah! I made Siddiq my companion in the Cave of Thaur, so make him my companion in Jannah." {Faizaan-e-Siddiq-e-Akbar}

Hazrat Abu Darda (Radiallahu Ta'ala Anh) narrates that Rasoolullah (Sallallahu Alaihi Wasallam) said, "On the Day of Qiyaamah, the very first person to come by me will be Abu Bakr." {*Al Riyaadun Nadarah*}

In another narration Hazrat Abdullah ibn Umar (Radiallahu Ta'ala Anh) has stated that Rasoolullah (Sallallahu Alaihi Wasallam) said, "Every Prophet has a companion and my companion in Jannah will be Abu Bakr." {*Al Riyaadun Nadarah*}

These are the blessings that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) will receive in the hereafter due to his unparalleled companionship with Rasoolullah (Sallallahu Alaihi Wasallam) in this world. The pinnacle of his companionship was experienced during the migration to Madinatul Munawwarah and this was the Me'raj of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). Refer to Section 3 for further details on this.

This is why Allamah Ibrahim Khushtar (Alaihir Rahmah) describes the companionship of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) in a Naat in the following manner:

مکاں کیا لامکاں پر بھی نہ چھوڑا ساتھ حضرت کا
سلام و مرحبا بو بکر کی ایسی رفاقت پر

7.2. The Preoccupation of Protection

He sacrificed everything for the sake of Rasoolullah (Sallallahu Alaihi Wasallam) and often demonstrated that his own life meant nothing when it came to the protection of Rasoolullah (Sallallahu Alaihi Wasallam). A few examples are presented below.

7.2.1. Protection During the Migration

When Rasoolullah (Sallallahu Alaihi Wasallam) migrated from Makkah Mukarramah and departed at night, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was with him and would sometimes walk in front of Rasoolullah (Sallallahu Alaihi Wasallam), sometimes behind him, sometimes on his right and sometimes on his left. Rasoolullah (Sallallahu Alaihi Wasallam) asked him, "O Abu Bakr! What is this? Sometimes you walk in front of me, sometimes behind me; you have never walked like this before." Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied, "Ya Rasoolullah (Sallallahu Alaihi Wasallam), when I fear that the enemy is waiting to ambush you from the front then I start walking in front of you, and when the thought occurs to me that someone is following us and might attack from behind then I start walking behind you."

Rasoolullah (Sallallahu Alaihi Wasallam) then said, "O Abu Bakr! Do you prefer that if something were to happen, the difficulty should come to you and nothing should happen to me?" Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) replied, "Yes! Ya Rasoolullah (Sallallahu Alaihi Wasallam), Oath on the Glorious Rabb, Who sent you with the Truth! I prefer this that if there is any difficulty and hardship then it must come to me and nothing must happen to you!" {*Dalaailun Nubuwwah*}

7.2.2. Protection During the Battle of Badr

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was the most courageous and bravest personality amongst the blessed Companions. Hazrat Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) once questioned the people as to who was the most courageous amongst them. The people answered that they thought that he was

the most courageous person. He replied in the negative and informed them that the most courageous and bravest person amongst them was Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) as was proven in the Battle of Badr. He said to the people, "We had all set up a shelter for Rasoolullah (Sallallahu Alaihi Wasallam) so that he could be protected from the dust and sunlight. A discussion then took place as to who would accompany Rasoolullah (Sallallahu Alaihi Wasallam) (to protect him). By Allah not one of us stepped forward except for Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh). He took a sword in his hand and stood beside Rasoolullah (Sallallahu Alaihi Wasallam). After that, the enemy did not dare attempt to come close to Rasoolullah (Sallallahu Alaihi Wasallam) and if anyone desired to do so Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) would attack them immediately." {*Taareekh-ul-Khulafa*}

7.2.3. Protection From The Tormentors

Hazrat Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) narrates another incident, which he witnessed himself and says, "One day I saw that the disbelievers of the Quraish had surrounded Rasoolullah (Sallallahu Alaihi Wasallam) and were tormenting him. One person was getting violent with Rasoolullah (Sallallahu Alaihi Wasallam) while another person was manhandling the Beloved Rasool (Sallallahu Alaihi Wasallam). They kept tormenting him and saying that he is the one that has left all the gods and has claimed that there is only one God. By Allah! At that moment no one stepped forward to protect Rasoolullah (Sallallahu Alaihi Wasallam) besides Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh). He beat up one person, pushed another and used force to move all of them back and kept saying to them, "Shame on you, you are tormenting that personality who bears witness that there is only one God, Allah.""

After saying this Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) lifted his shawl and started to cry uncontrollably. He cried so much that his blessed beard became soaked with his tears. Thereafter he said, "I am asking you for the sake of Allah, tell me, was the Muslim man of the People of Firaun more excellent or was Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh)?" Everyone was quiet and did not respond. He asked them again, "Why are you not answering me?" And then he said to the Companions, "By Allah! One moment of the life of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) is more excellent than thousands of moments of a personality like the Muslim man of the People of Firaun; that personality used to hide his Imaan whereas Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) used to openly express his Imaan." {Faizaan-e-Siddiq-e-Akbar}

The person that Sayyiduna Maula Ali (Radiallahu Ta'ala Anh) referred to in the Hadith above is referred to as the 'Mu'min of Aale Firaun' in the Holy Qur'an. He lived in the time of Firaun and was from the Qibti nation. He had brought Imaan on Hazrat Moosa (Alaihis Salaam) but he hid his faith and did not reveal it to his nation. When he heard that Firaun and his companions were planning to kill Hazrat Moosa (Alaihis Salaam), he tried to defend Hazrat Moosa (Alaihis Salaam) and indirectly persuade Firaun against committing such an action, without revealing his faith, as mentioned in the Holy Qur'an in the following verse:

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنَ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۚ وَإِنَّكَ كَازِبٌ بَعِيدٌ ۚ وَإِنَّكَ صَادِقٌ يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝

“And said a Muslim man from the people of Firaun, who used to hide his faith, “You want to kill a man just because he says, ‘Allah is my Lord’ whereas he has indeed brought clear signs to you from your Lord? And hypothetically if he is speaking incorrectly, then the calamity of wrongful speech is upon him; and if he is truthful, then part of (the calamity) that he promises you, will reach you; indeed Allah does not guide any transgressor, excessive liar.”
{Surah 40, Verse 28}

At a time when people used to hide and conceal their beliefs, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was the only one who used to openly express his beliefs and openly protect Rasoolullah (Sallallahu Alaihi Wasallam). {Taareekh-ul-Khulafa}

From these few narrations we can understand how Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was preoccupied his entire life in serving Rasoolullah (Sallallahu Alaihi Wasallam), in being in his company and in trying to protect him from harm. Such was the love, dedication and servitude of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh).

8. The Holy Qur'an and Sayyiduna Siddiq-e-Akbar ﷺ

تحفظ اور کتاب اللہ کا اس طرح فرمایا
عَلَيْنَا جَمْعُهُ شَاهِدٌ هُوَ صَدِيقِ اکْبَرِ کا

*Preservation and the Book of Allah has been mentioned
in this manner*

*“Our responsibility to preserve it”³ became the testifier of
Siddiq-e-Akbar*

With regard to the preservation of the Holy Qur'an, Allah Ta'ala has mentioned it in the Holy Qur'an and has taken the responsibility of it upon Himself. However, Siddiq-e-Akbar (Radiallahu Ta'ala Anh) became the means through which this preservation was initiated.

8.1. Responsibility for the Preservation of the Holy Qur'an

A'la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan Faazil-e-Bareilwi (Radiallahu Ta'ala Anh) has stated with regard to the collation of the Holy Qur'an, “The One who collated the Holy Qur'an in reality is Allah Ta'ala, as He has stated Himself in the Holy Qur'an:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝

*“Indeed it is Our responsibility to preserve it and recite it.”
{Surah 75, Verse 17}*

³ Holy Qur'an; Surah 75, Verse 17

And the greatest manifestation of Allah Ta'ala is the Mercy unto the Universe, Sayyiduna Rasoolullah (Sallallahu Alaihi Wasallam). The arrangement in which the verses of the Holy Qur'an has reached the Muslims today, is the same arrangement in the Lauh-e-Mahfooz (Divine Tablet). Hazrat Jibraeel (Alaihis Salaam) came to Rasoolullah (Sallallahu Alaihi Wasallam) with the Revelations of the Holy Qur'an and according to the instruction of Rasoolullah (Sallallahu Alaihi Wasallam), all the verses were assembled according to the respective Surahs (Chapters) of the Holy Qur'an.

The Holy Qur'an was revealed over a period of 23 years in the form of scattered verses; certain verses of a particular Surah would be revealed then verses of another Surah would be revealed, thereafter verses of the previous Surah would be revealed. Each time Rasoolullah (Sallallahu Alaihi Wasallam) would say that this verse belongs to so and so Surah and must be placed after so and so verse and before so and so verse. In this manner the Holy Qur'an was compiled and in the same manner Rasoolullah (Sallallahu Alaihi Wasallam) used to recite it. The blessed Companions used to listen to the recitation of Rasoolullah (Sallallahu Alaihi Wasallam) and they used to recite it in the same manner in their Salaah and Tilaawat (recitation of the Holy Qur'an)." {*Fataawa Razaviyya*}

8.2. Initiation of the Collation of the Holy Qur'an

The collection and collation of the Holy Qur'an is without doubt one of the great and historic deeds of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). The reason for the collation of the Holy Qur'an was the Battle of Yamaamah, which was fought against Musaylama Kazzaab, who was the greatest Murtad (apostate) of the time.

The death of Musaylama Kazzaab and the victory of the Muslims in this battle was a source of great joy but at the same time it was also a time of great sadness as many great Companions and many Huffaaz (those who memorized the Holy Qur'an) became Shaheed (martyred).

It is narrated from Hazrat Sayyiduna Zaid bin Thaabit (Radiallahu Ta'ala Anh) that during the days of the Battle of Yamaamah Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) called for him and when he presented himself he found Hazrat Umar Farooq (Radiallahu Ta'ala Anh) also present. Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) said, "Hazrat Umar bin Khattaab (Radiallahu Ta'ala Anh) has informed me about the martyrdom of many Qurra (reciters of the Holy Qur'an) and together with that has also advised me that in the battles to come, more reciters will become Shaheed and due to this, the Muslims might permanently lose parts of the Holy Qur'an. He therefore asked me to give the command for the collation of the Holy Qur'an. However, initially I could not understand this concept because how could I do that action which Rasoolullah (Sallallahu Alaihi Wasallam) himself did not do? He was persistent in this matter until such time that Allah Ta'ala had opened my chest for this work and I then also had the same opinion as Hazrat Umar Farooq (Radiallahu Ta'ala Anh). O Zaid! You are an intelligent young man, I do not see any fault in you and you used to actually be with Rasoolullah (Sallallahu Alaihi Wasallam) and use to write down the Wahi (Revelations) that used to come to him. Therefore you do this momentous work; gather all the Qur'anic verses from different places and put them together."

Hazrat Zaid bin Thaabit (Radiallahu Ta'ala Anh) states, "If I was commanded to lift up a mountain from one place and put it down at another place, it would have been much easier for me than to gather

all the verses of the Holy Qur'an. Also, I could not understand this task that we were embarking on, and I asked Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq (Radiallahu Ta'ala Anhuma), "How can you do that task which Rasoolullah (Sallallahu Alaihi Wasallam) himself did not do?" Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) replied, "By Allah! In this very task is benefit."

Hazrat Zaid bin Thaabit (Radiallahu Ta'ala Anh) then states, "As with Sayyiduna Siddiq-e-Akbar and Sayyiduna Farooq-e-Azam (Radiallahu Ta'ala Anhuma), Allah Ta'ala also opened my chest (to go ahead with this task) and with full commitment I began to gather the verses of the Holy Qur'an inscribed on bones, date leaves and white stones, and those residing in the chests of the Companions. Apart from Hazrat Sayyiduna Khuzaima Ansaari (Radiallahu Ta'ala Anh), I did not find the last verse of Surah Tauba from anyone else."

In this manner the Holy Qur'an was collected in one place and it remained with Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), thereafter with Sayyiduna Farooq-e-Azam (Radiallahu Ta'ala Anh) and after him it remained with his beloved daughter, the Mother of the Believers, Hazrat Sayyidah Hafsa (Radiallahu Ta'ala Anha). {*Sahih Bukhari*}

From the above verse of the Holy Qur'an and the Hadith on how the Holy Qur'an was collated, it becomes clear why Allamah Ibrahim Khushtar (Alaihir Rahmah) says that '*Our responsibility to preserve it*' became the testifier of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh); because Allah Ta'ala took the responsibility to collate the Holy Qur'an and Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was one of the means through which it was achieved.

Hazrat Maula Ali (Radiallahu Ta'ala Anh) stated, "The most Sawaab (reward) in the Masaahif (copies of the Holy Qur'an) is for Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and may Allah Ta'ala shower His Mercy on him because he was the first one to collate the Holy Qur'an." {*Umdatul Qaari*}

Another very important lesson we learn from the wisdom of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) is that even though Rasoolullah (Sallallahu Alaihi Wasallam) did not perform a certain action or work in his physical lifetime, but if it is beneficial for Islam and the Muslims, then there is no objection in that action or work being performed. Therefore those deviant people who label everything that was not done in the time of Rasoolullah (Sallallahu Alaihi Wasallam) as Bid'at (Innovation), should ask themselves how would it have been possible for them to recite the Holy Qur'an if it was not for this "Bid'at" of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

9. The Family of Sayyiduna Siddiq-e-Akbar ﷺ

شرف حاصل تھا دیدارِ نبی کا چار نسلوں کو
صحابی تھا ہر اک چھوٹا بڑا صدیقِ اکبر کا

*Four generations were blessed with the honour of seeing
Rasoolullah ﷺ*

A Companion was, every big and small relative of Siddiq-e-Akbar

Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was blessed with such an honour with regard to his family, which is unique to him in the entire Ummah of Rasoolullah (Sallallahu Alaihi Wasallam). This honour was not granted to any other Muslim, nor will it be possible to be granted to anyone else till the Day of Qiyaamah.

This honour was that four generations of his family in the same genealogy were blessed with the Maqaam of being a Sahaabi (Companion) of Rasoolullah (Sallallahu Alaihi Wasallam); he himself was a Sahaabi, his father (Hazrat Abu Quhafah Uthman bin Umar) was a Sahaabi, his son (Hazrat Abdur Rahman bin Abi Bakr) was a Sahaabi, and his grandson (Hazrat Muhammad bin Abdur Rahman) was also a Sahaabi (Radiallahu Ta'ala Anhum).

Apart from them even his other 2 sons (Hazrat Abdullah bin Abi Bakr and Hazrat Muhammad bin Abi Bakr (Radiallahu Ta'ala Anhum)), 3 daughters (Hazrat Sayyidah Aisha Siddiqah, Hazrat Asmaa bint Abi Bakr and Hazrat Sayyidah Umme Kulthum (Radiallahu Ta'ala Anhunna)) were Sahaabiyaat and his grandsons were also Sahaabis. {Al Mu'jamul Kabeer}

10. The Qualities of Sayyiduna Siddiq-e-Akbar ﷺ

صداقت کیا عدالت کیا سخاوت کیا شجاعت کیا
نبوت کے سوا ہر وصف تھا صدیق اکبر کا

*Whether it is truthfulness, or justice, or generosity or bravery
Besides Prophethood, every excellent quality was present in
Siddiq-e-Akbar*

The four qualities mentioned in this couplet are those by which the first four Khulafa-e-Raashideen are most renowned for, in that order. Hazrat Abu Bakr Siddiq is most renowned for his Truthfulness, Hazrat Umar Farooq is most renowned for his justice, Hazrat Uthman Ghani is most renowned for his generosity and Hazrat Maula Ali (Radiallahu Ta'ala Anhum) is most renowned for his bravery. However all of these qualities are found in Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) in the most excellent form, after the Prophets. Furthermore, besides Nubuwwat (Prophethood), every other excellent quality was present in Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), as discussed below.

10.1. His Truthfulness

Refer to Section 1.2 for the discussion on the truthfulness of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

10.2. His Justice

After Rasoolullah (Sallallahu Alaihi Wasallam) Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) was the first Chief Justice in

Islam, who would give guidance and Islamic legal rulings on worldly and religious matters. He had a beautiful manner of providing a ruling, which also forms the basis of how rulings are given by Islamic Scholars today.

Hazrat Sayyiduna Maymoon bin Mehraan (Radiallahu Ta'ala Anh) narrates that whenever someone presented their case in the court of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) for a legal ruling, he would listen to both parties and thereafter he would first search the Holy Qur'an for its ruling. If he found the ruling in the Holy Qur'an, he would give his verdict accordingly. If not, he would search the Ahadith of Rasoolullah (Sallallahu Alaihi Wasallam) for a ruling. If he found any ruling he would give his verdict accordingly. If not, he would consult the Sahaabah-e-Kiraam to reach a consensus and would ask them if anyone of them knew if Rasoolullah (Sallallahu Alaihi Wasallam) had given any ruling with regard to the matter presented. Sometimes a group of people would come to him and say that with regard to this so and so matter, Rasoolullah (Sallallahu Alaihi Wasallam) gave such and such ruling. Upon hearing this, Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) would say, "All Praises are due to Allah, Who created such people amongst us who remember the sayings of Rasoolullah (Sallallahu Alaihi Wasallam)." In this way if he received a Hadith from someone with regard to the matter at hand, he would give his verdict according to the Hadith. If he could not come to a verdict even through this, then he would gather the blessed Companions together and discuss the matter until a consensus was reached and according to this he would give his verdict. {*Sunan Ad Daarimi*}

It was not only during his Khilafat that he gave his opinion on matters but even in the presence of Rasoolullah (Sallallahu Alaihi Wasallam) he would speak to the people and give his opinion, and Rasoolullah

(Sallallahu Alaihi Wasallam) would agree with his decision. One such example is narrated below.

Hazrat Sayyiduna Abu Qataadah (Radiallahu Ta'ala Anh) narrates, "We left together with Rasoolullah (Sallallahu Alaihi Wasallam) for the Battle of Hunain and on the day of the battle, I saw a Mushrik (idol-worshipper) coming from behind a Muslim to try and kill him by surprise. So I turned and attacked him from behind and I struck such a severe blow to his shoulder that his shoulder got cut off. He turned around and attacked me but my attack brought him close to death, and soon I managed to kill him. During that time when we were faced with the enemy, many of the Muslims dispersed but I saw Hazrat Sayyiduna Umar bin Khattaab (Radiallahu Ta'ala Anh) standing his ground. I reached him and asked, "What has happened to the people today (referring to the Muslims dispersing)?" He replied, "This is the Will of Allah Ta'ala." Eventually the Muslims were victorious and when everyone gathered by Rasoolullah (Sallallahu Alaihi Wasallam), the Beloved Rasool (Sallallahu Alaihi Wasallam) said, "Whoever can bring forth a witness to bear testament that he has killed a disbeliever, then he will be given the wealth and equipment of the one that he killed.""

Hazrat Abu Qataadah (Radiallahu Ta'ala Anh) states, "I had also killed a disbeliever so I stood up and said, "Is there anyone to bear witness to my kill?" No one stood up, so I sat down. Rasoolullah (Sallallahu Alaihi Wasallam) then repeated what he had said, so I stood up again and said again, "Is there anyone to bear witness to my kill?" No one stood up, so I sat down again. Rasoolullah (Sallallahu Alaihi Wasallam) said the same thing for the third time, so I stood up one more time, but before I could say anything Rasoolullah (Sallallahu Alaihi Wasallam) said, "O Abu Qataadah! What is the matter?" I explained to Rasoolullah (Sallallahu Alaihi Wasallam) the entire incident of what happened. After hearing my statement a person

stood up and said, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! I bear witness for him that he is speaking the truth. I have with me all the wealth and possessions of the disbeliever that he killed, and I would like all of it to remain with me therefore give it to me.”

After hearing this Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) said, “No! By Allah! Absolutely not! It cannot happen that Rasoolullah (Sallallahu Alaihi Wasallam) will deprive such a lion from amongst the lions of Allah, who fought in the battlefield for the pleasure of Allah and His Beloved Rasool (Sallallahu Alaihi Wasallam)!” Rasoolullah (Sallallahu Alaihi Wasallam) then said, “Abu Bakr has spoken the truth! Therefore give Abu Qataadah what belongs to him.” After hearing this, he gave me back my wealth.” {Sahih Bukhari}

10.3. His Generosity

Refer to Section 4 for the discussion on the generosity of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

10.4. His Bravery

Refer to Section 7.2 for the discussion on the bravery of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

10.5. Other Qualities

It should be noted that these are not the only 4 qualities that a person can have. It is narrated by Hazrat Sulaiman bin Yasaar (Radiallahu Ta'ala Anh) that Rasoolullah (Sallallahu Alaihi Wasallam) said, “There are three hundred and sixty (360) good qualities; when Allah Ta’ala intends good for someone, then He creates one of these qualities in

that person and because of that same quality He grants that person entrance into Jannah.” Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) enquired, “Ya Rasoolullah (Sallallahu Alaihi Wasallam)! Is there any one of those qualities existing in me?” Rasoolullah (Sallallahu Alaihi Wasallam) replied, “O Abu Bakr! All of those (360) qualities exist in you.” {*Faizaan-e-Siddiq-e-Akbar*}

A’la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan Faazil-e-Bareilwi (Radiallahu Ta'ala Anh) states that Siddiqiyat is a rank below Nubuwwat such that between Siddiqiyat and Nubuwwat there is no other rank. With regard to the many excellences and qualities, besides the specialities and necessities of Nubuwwat, the Siddiqeen are worthy and bearers of every such quality. {*Fataawa Razaviyya*}

From this, the couplet above can be clearly understood, that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) had every good quality in him, except for Prophethood.

11. The Servitude of Sayyiduna Siddiq-e-Akbar ﷺ

غلامِ حضرتِ صدیقِ یہ خوشتر ہے صدیقی
مرے ہاتھوں میں بھی ہے سلسلہ صدیقِ اکبر کا

*This Khushtar who is Siddiqui is the slave of Hazrat Siddiq-e-Akbar
In my hands is also the link to Siddiq-e-Akbar*

Throughout this Kalaam, Allamah Ibrahim Khushtar Siddiqui (Alaihir Rahmah) praises Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and describes his honour and status; and at the end in the Maqta' (concluding couplet) he provides a beautiful and very important lesson for us by stating that he is the slave of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh).

There are two very important points we learn from this couplet. Firstly, he is teaching us that the correct Aqeeda (belief) to have is to love Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and to become his Ghulam (slave). We should not have the Aqeeda of people who slander Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) and have animosity in their hearts for the greatest personality after the Ambiya-e-Kiraam, nor should we associate with such wretched people. Such animosity can only lead to one's destruction in this world and the hereafter, as narrated in the incident below.

A pious person narrates, "Once, I went to Syria and performed Salaah behind such an Imam, who, after the Salaah cursed Hazrat Sayyiduna Abu Bakr Siddiq and Hazrat Sayyiduna Umar Farooq (Radiallahu Ta'ala Anhuma). The following year when I returned and read Salaah in the same Masjid, there was a different Imam, who,

after the Salaah, made an exceptional Dua for Hazrat Sayyiduna Abu Bakr Siddiq and Hazrat Sayyiduna Umar Farooq (Radiallahu Ta'ala Anhum). I asked the people, "What happened to your old Imam?" They replied, "Come with us and you can see for yourself." When I went with those people and reached a certain house, I was shocked to see a dog sitting there and tears coming out of its eyes. I asked it, "Are you the same Imam who used to curse Sayyiduna Siddiq-e-Akbar and Sayyiduna Farooq-e-Azam (Radiallahu Ta'ala Anhum)?" The dog shook its head and answered, "Yes." {*Shawaahidun Nubuwwah*}

The second lesson we learn from this couplet is that one should not just rely on one's lineage and neglect practicing and spreading the beautiful Deen of Rasoolullah (Sallallahu Alaihi Wasallam). Hazrat Allamah Ibrahim Khushtar Siddiqui (Alaihir Rahmah) was a descendent of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) yet he practiced on the Deen of Rasoolullah (Sallallahu Alaihi Wasallam) to such heights that he reached the Maqaam of Qutbiyat. Furthermore, he sacrificed his entire life to spread the teachings of Rasoolullah (Sallallahu Alaihi Wasallam) throughout the world. He is most well-known for spreading Maslak-e-A'la Hazrat throughout the world and this in fact is the same Maslak of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh). A'la Hazrat (Radiallahu Ta'ala Anh) emphasized the same love and respect for Rasoolullah (Sallallahu Alaihi Wasallam) that Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) did fourteen centuries ago.

So Hazrat Allamah Ibrahim Khushtar Siddiqui (Alaihir Rahmah) has set a beautiful example for us; he had the link to Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh) in his hands yet he did not just rely on this but became a true slave of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), practiced on his teachings and spread his

teachings of love and respect for Rasoolullah (Sallallahu Alaihi Wasallam) throughout the world.

May Allah Ta'ala grant us the ability to practice on the teachings of Hazrat Allamah Ibrahim Khushtar Siddiqui Qadri Razvi (Alaihir Rahmah) and to become true slaves of Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh); when we become true slaves of Sayyiduna Siddiq-e-Akbar (Radiallahu Ta'ala Anh), only then will we realize what true love and respect for Rasoolullah (Sallallahu Alaihi Wasallam) is.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَآئِهِ

وَحِزْبِهِ أَجْمَعِينَ أَمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



Raza-e-Khushtar Foundation was founded on the 22nd of November 2007 (11 Dhul Qa'dah 1428) to spread knowledge according to Maslak-e-A'la Hazrat (Radiallahu Ta'ala Anh) and to dedicate this work to our Beloved Peer-o-Murshid, Qutb-e-Mauritius, Hazrat Allamah Maulana Muhammad Ibrahim Khushtar Siddiqui Qadri Razvi (Alaihir Rahmah).

Alhamdulillah the work continues to expand, and many lives have been touched in many parts of the world since its inception. The main aim of this foundation is to spread the love of Rasoolullah (Sallallahu Alaihi Wasallam) as conveyed by the teachings of Maslak-e-A'la Hazrat, and to help the Ummah to become better practicing Muslims, an aspect which is deteriorating with each passing generation.

