

The Virtues of the Truthful – Abu Bakr (ؓ)

When the Messenger (ﷺ) accepted the allegiance of the people of Al-‘Aqabah,¹ he instructed his companions to migrate to Medina. Quraysh knew that his companions had increased and that they would protect him. So they began planning and considering their strategies; some wanted to imprison him (ﷺ), others thought to banish him. They eventually agreed to murder him (ﷺ).² News of their plot came from the heaven and He (Allaah) instructed him (the Prophet) to abandon his bed and ‘Alee slept in his place.³ It was then that the Truthful, Abu Bakr As-Siddeeq (ؓ),⁴ prepared to depart – a companion for the journey.

When they lost site of the houses of Mecca, caution and anxiety began building within the Truthful (for fear of the Prophet being harmed). At times, he would think of someone spying on them so he would walk in front of him (ﷺ). Other times, he would think of someone following them and would walk behind him (ﷺ), and other times on his right or left, until they arrived at the cave.

The Truthful entered first as a shield for him (ﷺ) in case of an awaiting harm. Allaah caused a tree to grow that had previously not been there, shading those pursued and leading the pursuers astray. Then a spider came, occupied the cave entrance, and began weaving its web, forming a curtain. It closed the opening thereby blinding any onlookers. Allaah also sent two pigeons and they built their nest there, hindering the sight of the seekers. This is one of the greatest miracles of forces counteracting a people.⁵

1 This was the meeting of the Ansaar, the helpers from Medina, with the Prophet (ﷺ) at Al-‘Aqabah. For details, see “Seerah Ibn Hishaam” (2/41) and “Al-Bidaayah wan-Nihaayah” (3/60).

2 Regarding this plan of theirs, Allaah (ﷻ) says:

And remember when those who disbelieved plotted against you to restrain you or kill you or banish you (from Mecca). But they plan and Allaah plans, and Allaah is the best of planners.

[Soorah Al-Anfaal, 8:30]

3 **Weak** – the narration about this is recorded by Ahmad (1/331,348), ‘Abdur-Razzaaq (no. 9743), At-Tabaraanee in “Al-Kabeer” (no. 12155), and by Al-Haakim (3/132). See Shaykh Ahmad Shaakir’s notes on “Al-Musnad” (no. 3251) and Shaykh Al-Albaanee’s “Adh-Dha’eefah” (3/261-262) and “Fiqhus-Seerah” (pg. 173) with Al-Albaanee’s authentication.

4 From here on, Abu Bakr As-Siddeeq will be referred to as “the Truthful” as his nickname, “As-Siddeeq” insinuates (i.e. truthful, truth-verifier, truth-accepter, etc).

5 **Weak** – The story of the two pigeons and the spider is weak (*Munkar*). See “Al-Bidaayah wan-Nihaayah” (3/181) and “Adh-Dha’eefah” by Al-Albaanee (no. 1128, 1129).

When the people stopped right at their heads and the Messenger (ﷺ) and the Truthful (ﷺ) could hear them speaking, the Truthful said as his worry intensified, “Oh Messenger of Allaah, if anyone of them were only to look at his feet, he would see us.” Allaah’s Messenger (ﷺ) only replied:

يَا أَبَا بَكْرٍ مَا ظَنُّكَ يَا ثَنَيْنِ اللَّهُ تَالِثُهُمَا؟

Oh Abu Bakr, what do you think of two, the third of whom is Allaah? ⁶

When the Messenger (ﷺ) saw his (Abu Bakr’s) grief increasing – yet not for fear of himself – he further strengthened his heart with the news of:

“Do not grieve; indeed Allaah is with us.”

[Soorah At-Tawbah, 9:40]⁷

So the essence of this union and companionship becomes evident in word and meaning every time it is said, “Allaah’s Messenger (ﷺ) and his companion (ﷺ).” And after his (the Prophet’s) death, it is said, “Allaah’s Messenger’s successor.” The associated title was then limited to simply, “the leader of the believers.”⁸

The two of them stayed in the cave for three days and then left while it was as if the tongue of decree was saying, “Surely you will enter it while no one has entered therein before you and no one will ever enter again after you.”⁹

6 Recorded by Al-Bukhaaree (no. 3353, 3922, 4663) and Muslim (no. 2381).

7 The verse in full is:

If you do not aid him (the Prophet), Allaah has already aided him when those who disbelieved had driven him out (from Mecca) as one of the two, when they were in the cave and he said to his companion (Abu Bakr), “Do not grieve; indeed Allaah is with us.” And Allaah sent down His tranquility upon him and supported him with soldiers you did not see (angels). And He made the word of those who disbelieved the lowest while the word of Allaah, it is the highest. And Allaah is exalted in might and wise.

[Soorah At-Tawbah, 9:40]

8 And this is something well-known. See “Al-Mustadrak” (3/79-82), “Taareekh At-Tabaree” (2/569), and “Al-Bidaayah wan-Nihaayah” (5/184).

9 Perhaps Ibn Qayyim is referring to the *Hadeeth* of ‘Uqbah Ibn ‘Aamir (رضي الله عنه) recorded by Al-Bukhaaree (no. 1344) and Muslim (no. 2296) in which the Prophet (ﷺ) said:

وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ

And indeed, I have been given the keys to the treasures of the earth.

This is what first comes to mind. Otherwise, it could be referring to what Saraaqah Ibn Maalik narrated as Al-Haafith pointed out in “Al-Isaabah” (3/42) and Ibn ‘Abdul-Barr in “Al-Istee’aab” (2/581) and it has also been reported from Al-Hasan Al-Basree. See “Dalaail An-Nubuwwah” (6/325) by Al-Bayhaqee.

When they embarked throughout the desert, Saraaqah Ibn Maalik caught up with them.¹⁰ So the Messenger (ﷺ) shot the arrow of supplication against him, and his horse's legs sank into the earth up to its stomach. As Saraaqah realized there was no way to capture them, he tried offering wealth to the very one who refused the keys to all treasures, preferring instead to give any provisions to others even if they were in no need. He (ﷺ) said:

□ إني أبيتُ يطعمني ربي ويسقيني

I sleep as my Lord provides me with food and drink.¹¹

Such gift of companionship – the second of two – was given only to the Truthful,¹² to the exclusion of everyone else. He was the second person in Islaam as he was the second in expending all his efforts (for the benefit of Islaam), in abstaining from the pleasures of this life, in companionship, in leadership, in age, and in the cause of his death, as the Messenger (ﷺ) died eventually as a result of poison¹³ and Abu Bakr was also poisoned and died.

Of the ten companions promised Paradise, the following accepted Islaam through him (Abu Bakr): 'Uthmaan, Talhah, Az-Zubayr, 'Abdur-Rahmaan Ibn 'Awf, and Sa'd Ibn Abee Waqqaas.¹⁴

10 The story of Saraaqah is recorded by Al-Bukhaaree (no. 3906).

11 Recorded by Al-Bukhaaree (no. 1965) and Muslim (no. 1103).

12 For more of the virtues of Abu Bakr (رضي الله عنه), see "Taareekh Khaleefah" (pg. 100-122), "Fadhaail As-Sahaabah" by Ahmad Ibn Hanbal (1/65-320), "Hilyah Al-Awliyaa" by Abu Na'eem (1/28-38), and "Asad Al-Ghaabah" by Ibn Al-Atheer (3/205).

13 Al-Bukhaaree (4428) recorded as additional explanatory notes from 'Aaishah, may Allaah be pleased with her, that she said: The Prophet (ﷺ) used to say to me during his sickness from which he died:

يَا عَائِشَةُ مَا أَزَالَ أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ فَهَذَا أَوْأَنُ وَجَدْتُ انْقِطَاعَ أَبْهَرِي مِنْ ذَلِكَ السُّمِّ

Oh 'Aaishah, I still feel the pain from that meal I ate at Khaybar. I believe now is the time my aorta will burst because of that poison.

Al-Haakim also recorded it (3/58) and others and it has various supporting evidences.

14 **Authentic** – The narration pertaining to these ten companions is recorded by Ahmad (1/193) and At-Tirmitheer (no. 3747). 'Abdur-Rahmaan Ibn 'Awf (رضي الله عنه) narrated that the Prophet (ﷺ) said:

أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ
وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ فِي الْجَنَّةِ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ وَسَعِيدُ بْنُ زَيْدٍ بْنُ عَمْرٍو بْنِ نُفَيْلٍ فِي
الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ

Abu Bakr is in Paradise, 'Umar is in Paradise, 'Alee is in Paradise, 'Uthmaan is in Paradise, Talhah is in Paradise, Az-Zubayr is in Paradise, 'Abdur-Rahmaan Ibn 'Awf is in Paradise, Sa'd Ibn Abee Waqqaas is in Paradise, Sa'eed Ibn Zayd Ibn 'Amr Ibn Nufayl is in Paradise, and Abu 'Ubaydah Ibn Al-Jarraah is in Paradise.

It also has other supporting narrations by way of Sa'd Ibn Zaid (رضي الله عنه) from Ahmad (1/187-188) and At-Tirmitheer (no. 3747).

On the day he accepted Islaam, he had in his possession forty-thousand *Dirhams* (a unit of currency at that time) and he spent it all for the needs of Islaam.¹⁵ This charity of his earned him the statement of Allaah’s Messenger (ﷺ):

مَا نَفَعَنِي مَالٌ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ

No wealth ever benefited me as the wealth of Abu Bakr did.¹⁶

Upon hearing this, Abu Bakr cried and said, “Am I and my wealth for anything but you, oh Messenger of Allaah?” He was even better than the believer who believed at the time of the Pharaoh because they hid their faith¹⁷ while Abu Bakr publicized his. He is also better than the believer at the time of those mentioned in Soorah YaaSeen (no. 36) because that believer strove for Islaam for a short period of time¹⁸ while Abu Bakr (رضي الله عنه) strove a lifetime.

He witnessed the bird of poverty hovering over the seeds of selflessness crying:

The *Hadeeth* is authentic with all its supporting narrations and *Shaykh* Al-Albaanee said it is authentic. As for the each of the four mentioned accepting Islaam at the hands of Abu Bakr (رضي الله عنه), this is detailed in their individual biographies.

15 **Authentic** – Recorded by Ibn Hibbaan (15/274/6859) from ‘Aaishah. Its chain of narration is authentic according to the conditions of Muslim. It also has other chains and Al-Haafith mentioned some of them and declared them to be authentic in “Al-Isaabah” (2/342).

16 **Authentic** – Recorded by An-Nasaaee in “Al-Kubraa” (9 – The Merits of the Companions), Ibn Maajah (no. 94), Ahmad (2/253), Ibn Abee Shaybah (12/6-7), and Ibn Hibbaan (6858) from Abu Hurayrah (رضي الله عنه).

It has other supporting narrations from Ibn Mas’ood, Ibn Abbaas, and Abu Sa’eed Al-Khudree (رضي الله عنه) and they are mentioned in “As-Saheehah” by Al-Albaanee.

17 As is in the verse:

And a believing man from Pharaoh’s people who concealed his faith said...

[Soorah Ghaafir, 40:28]

18 For the details of this story, read the following verses:

And there came from the farthest end of the city a man, running. He said, “Oh my people, follow the messengers. Follow those who do not ask of you payment, and they are guided. And why should I not worship He Who created me and to Whom you will be returned? Should I take other than Him as gods? If the Most Merciful intends for me some adversity, their intercession will not help me at all, nor could they save me. Indeed, I would then be in obvious error. Indeed, I have believed in your Lord, so listen to me.” It was said, “Enter Paradise.” He said, “I wish my people could know how my Lord has forgiven me and placed me among the honored.”

[Soorah YaaSeen, 36:20-27]

And abrupt change from the believer’s speech to, “**It was said, ‘Enter Paradise,’**” conveys the meaning that he was killed by his people for calling them to Allaah, and Allaah knows best.

For this *Tafseer*, see “Jaami’ Al-Bayyaan” by At-Tabaree (22/161), “Tafseer Al-Quraan Al-Atheem” by Ibn Katheer (6/556), “Ma’aalim At-Tanzeel” by Al-Baghawee (7/15), and “Nathm Ad-Durar” by Al-Baqqa’ee (16/113).

Who is he that will loan Allaah an excellent loan?

[Soorah Al-Baqarah, 2:245]

So he sowed the seed of his wealth in the meadows of pleasure (seeking to please Allaah) while himself lying on a bed of poverty. So the bird took the seed, increasing it, and placed it at the top of the branches of truthfulness singing praises. It then stood at the alcoves of Islaam, reciting:

But the righteous one will avoid it (the Fire) – he who gives from his wealth to purify himself.

[Soorah Al-Layl, 92:17-18]¹⁹

The verses and narrations attest to his virtues. Those who immigrated to Medina as well as the resident helpers of Medina all accepted and agreed upon offering him the oath of allegiance.²⁰

Oh you who hate him, there is within your hearts fire when he is mentioned and every time his merits are recited, as shame and disgrace overcome you. Have the disbelieving *Rawaafidh*²¹ not heard:

As one of the two, when they were in the cave.

[Soorah At-Tawbah, 9:40]

He was called to Islaam and accepted without hesitancy.²² He traversed upon his goal, never stumbling or falling. He remained patient through all times, never diverting from the path. He increased in spending, never withholding until death intervened. By Allaah, he added (in charity) to every *Deenaar* (another form of currency) a Deenaar.

19 Read what has been said about these verses in “Jaami’ Al-Bayyaan” by At-Tabaree (12/620) and “Ad-Durr Al-Manthoor” (6/607). Ibn Katheer said in “Tafseer Al-Quraan Al-Atheem” (4/474), “More than one of the *Tafseer* scholars said that these verses were revealed about Abu Bakr As-Siddeeq (رضي الله عنه) and some even said this was a unanimous agreement. No doubt he is included in them. More so, they (the verses) are general for the entire nation as their wording is general... However, he is certainly the foremost of this nation and the first to be described with these characteristics.”

20 The details of this oath of allegiance are recorded by Al-Bukhaaree (no. 3667-3668).

21 They are the extreme Shee’ahs (Shiites) who declare the companions of Allaah’s Messenger (ﷺ) to be disbelievers.

22 Al-Bukhaaree recorded (no. 3661) from Abu Ad-Dardaa (رضي الله عنه) that the Prophet (ﷺ) said:

□ إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ كَذَبْتَ وَقَالَ أَبُو بَكْرٍ صَدَقَ وَوَأَسَانِي بِنَفْسِهِ وَمَالِهِ فَهَلْ أَنْتُمْ تَارِكُوا لِي صَاحِبِي

Indeed, Allaah sent me to you and you said, “You are lying,” while Abu Bakr said, “He speaks the truth.” He supported me with himself and is wealth. So won’t you then leave my companion alone?

As one of the two, when they were in the cave.

[Soorah At-Tawbah, 9:40]

Who was the close companion during his (the Prophet's) youth?

Who was the first and foremost to come to faith from his companions?

Who was always quick to offer his company and quick to respond to him (the Prophet)?

Who was the first to pray with him?

Who was the last to pray beside him?

Who slept next to him after death in the same dirt (their graves being side-by-side)? So know the rights of the neighbor.²³

He (ﷺ) rose up on the day of apostasy (when many people were apostatizing from Islaam), making clear the texts of the Book (the Quraan) with precision and perception.²⁴

Those who love him (Abu Bakr) rejoice when hearing his virtues, while the hateful increase in fury and rage. How disgraceful the *Raafidhee* is as he flees from his mention. Yet, from this, there is no escape so where will he go?

How often did he protect and support the Messenger (ﷺ) with his wealth and his self? He was the closest to him (ﷺ) in life and the grave (buried next to him). His merits are exemplary and he was totally free of doubts (in his faith). It is truly amazing how one would attempt to conceal the shine of the sun!

They both entered the cave together where no one had ever resided. The Truthful felt isolated from the fear of events to come. So the Messenger (ﷺ) comforted him saying, "What do you think of two, the third of whom is Allaah?" Tranquility was sent down as the fear of events was raised up. Worry was removed as the residents felt comfort and security while the caller of victory proclaimed to all the lands:

23 Ibn Katheer said in "Bidaayah wan-Nihaayah" (7/18), "Allaah brought them both together in dirt as He brought them together in life. So may Allaah be pleased with him and may He cause him to be pleased."

24 For details of this story, see "Saheeh Al-Bukhaaree" (no. 1399-1400) and "Saheeh Muslim" (no. 20) from the narrations of Abu Hurayrah (رضي الله عنه).

As one of the two, when they were in the cave.

[Soorah At-Tawbah, 9:40]

Loving him, by Allaah, is a sign of the sincere worshippers, while hatred of him proves the inner wickedness of one's mind. He was the best companion and the best relative and the evidence of this is unbreakable. If not for the soundness of his leadership, Ibn Al-Hanafiyyah would not have spoken his statement.²⁵ At this, the blood of the *Rawaafidh* deliberately boils.

By Allaah, we've not loved him from our own personal desires, nor do we believe everyone else besides him is humiliated and belittled. We've only taken the statement of 'Alee (عليه السلام) because it's sufficient for us, "Allaah's Messenger was pleased with you in charge of our religion, so how could we not be pleased with you in charge of our worldly affairs?" By Allaah, you have enraged the *Rawaafidh*.

By Allaah, it's incumbent on us to respect the rights of the Truthful. We admit his praiseworthy characteristics and we accept what's been narrated about him. So whoever may be a *Raafidhee*, let him never return to us and let him never claim he has any excuse!

²⁵ The author is referring to what Muhammad Ibn 'Uthmaan Ibn Abee Shaybah narrated in "Al-Isaabah" (2/342) from Saalim Ibn Abee Al-Ja'd who asked Muhammad Ibn Al-Hanafiyyah, "What is it about Abu Bakr that he is given such preference in that no one else among them (the companions) is mentioned along with him?" He replied, "Because he was the best of them in Islaam as soon as he accepted Islaam and he continued that way until Allaah took him."