



# ABU BAKR

• AS-SIDDIQ •

**"How many qualities, stations and virtues of *as-Siddiq* there are which just cannot be numbered." ~ Imam al-Nawawi**

ARTICLE BASED ON IMAM JALAL UDDIN AS-SUYUTI'S *TARIKH AL-KHULAF*A  
WITH ADDITIONAL REFERENCES

## Sayyidina Abu Bakr Siddiq

### Birth & Name

He is Sayyidina Abu Bakr Siddiq, also spelt 'Siddique'; his actual name is Abdullah ibn Abi Quhafa. His father's name was Usman Abu Quhafa, and his mother's name was Salma, nicknamed *Ummul Khayr* (mother of goodness).

After his conversion to his Islam, he became famously known by the title *as-Siddiq*, meaning 'the truthful', which is an honour given to him by the Beloved Messenger of Allah for his steadfast affirmation of Prophethood.<sup>1</sup> He was also known by the affectionate nickname of *Ateeq*, meaning 'the freed one', which is reportedly in reference to Prophet's statement that he is free from the Fire.<sup>2</sup> Some other reports also claim that this name was given to him due to the beauty of his countenance, such as that of Sayyidina Abdullah ibn Abbas who said, "He was only called *Ateeq* because of the beauty of his face."<sup>3</sup>

He was born two years and several months after the Beloved Messenger of Allah, *may Allah's peace and blessings be upon him*, in the blessed city of Makkah. He was of noble and wealthy descent, and of the Quraysh tribe. Traced back, his genealogy connects with that of the Beloved Messenger of Allah, *may Allah's peace and blessings be upon him*.<sup>4</sup>

### Early Life

Sayyidina Abu Bakr Siddiq resided in Makkah, and only left the city for trade purposes. He was very wealthy and respected amongst the Arabs. He was also one of the chiefs and counsellors of the Quraysh, who admired him and held him in high esteem. When the light of Islam began to flourish, he gave up this life of comfort and reputation for the love of the truth brought by the Messenger of Allah, *may Allah's peace and blessings be upon him*.

He was one of the most abstinent men during the period of *jahiliyyah*. He never composed poetry, and he abandoned alcohol due to his willingness to protect his own honour. This was even before the advent of Islam and its laws.

### **as-Siddiq Embraces Islam**

He was the first man to embrace Islam. It is reported that he did not hesitate to accept Islam upon the Beloved Messenger of Allah's invitation; such was his sharp recognition of the truth, and his sincerity in seeking it. The Beloved Messenger of Allah, *may Allah's peace and blessings be upon him*, said, "I have never invited anyone to Islam except that he had an aversion to it, and irresolution and deliberation, except for Abu Bakr. He did not delay when I reminded him, and he was not irresolute."<sup>5</sup>

Imam Bayhaqi states, regarding Sayyidina Abu Bakr's swift acceptance of Islam: "This was because he used to see the proofs of the Prophethood of the Beloved Messenger of Allah, *may Allah's peace and blessings be upon him*, and hear the traces of it before his invitation (to Islam), so that when he invited him, he had already reflected and thought about it, and he submitted and accepted Islam at once."

The Beloved Messenger of Allah, *may Allah's peace and blessings be upon him*, said, "I never spoke to anyone about Islam but that they refused me and rejected my words, except for the son of Abu Quhafa. I never spoke to him about something but that he accepted it and was steadfast in it."<sup>6</sup>

The Beloved Messenger of Allah, *may Allah's peace and blessings be upon him*, said, "I said, 'People, I am the Messenger of Allah to you all,' and you said, 'You are lying.' Abu Bakr said, 'You have told the truth.'"<sup>7</sup>

### **Wealth & Generosity**

Allah Most High says: "*And he will be averted from it (the Fire) who has the most fearful obedience, the one who gives his wealth purifying himself, and has in his mind no favour from anyone for which a reward is expected in return, but only seeking the countenance of his Lord, Most High. And soon will he attain satisfaction.*" [Qur'an 92:17-21]

About the above verses of the Holy Qur'an, Imam ibn Jawzi states, "They agree unanimously that this was revealed about Sayyidina Abu Bakr."

The Beloved Messenger of Allah, *may Allah's peace and blessings be upon him*, said, "No wealth ever benefited me as did the wealth of Abu Bakr." Sayyidina Abu Bakr wept and said, "Are I and my wealth for any but you, Messenger of Allah?"<sup>8</sup>

Imam ibn Asakir narrates that Sayyida Aisha and Sayyidina Urwah ibn az-Zubayr said, "Abu Bakr, *may Allah be pleased with him*, accepted Islam on the day that he did and he had forty thousand dinars (and in a wording — forty thousand dirhams) and he spent them on the Messenger of Allah, *may Allah bless him and grant him peace.*"

Abu Sa'id ibn al-Arabi narrated that Sayyidina Abdullah ibn Umar said, "Abu Bakr accepted Islam, *may Allah be pleased with him*, on the day that he did, and in his house there were forty thousand dirhams. Then he emigrated to Madinah and he had nothing but five thousand dirhams. He had spent all of that on freeing slaves and helping the cause of Islam."

Imam ibn Asakir narrates that Sayyida Aisha, *may Allah be pleased with her*, said that Sayyidina Abu Bakr freed seven (slaves), each one of whom was being tortured for the sake of Allah.

Sayyidina Umar ibn al-Khattab said, "The Messenger of Allah, *may Allah bless him and grant him peace*, ordered us to give *sadaqah* and that agreed with the property that I had so I said, 'Today I will outdo Abu Bakr if I am ever to outdo him,' and I brought half of my wealth. The Messenger of Allah, *may Allah bless him and grant him peace*, said, 'What have you left for your family?' I said, 'I have left the like of it.' Then Abu Bakr came with everything that he had, and he said, 'Abu Bakr, what have you left for your family?' He said, 'I have left for them Allah and His Messenger.' I said, 'I will never outdo him in anything.'" <sup>9</sup>

Sayyidina Abu Hurayrah reports that the Messenger of Allah, *may Allah bless him and grant him peace*, said, "We have never been under obligation to anyone but that we have repaid him, except for Abu Bakr, for he has put obligations on us which Allah will repay him for on the Day of Rising. No-one's wealth has ever benefited me as has Abu Bakr's wealth." <sup>10</sup>

Al-Bazzar narrated that Sayyidina Abu Bakr as-Siddiq, *may Allah be pleased with him*, said, "I came with my father Abu Quhafah to the Prophet, *may Allah bless him and grant him peace*, who said, 'You should have left the *shaykh* until I could come to him.' I said, 'Rather it is more correct that he should come to you.' He said, 'We would rather be protective of him for the favours for which we are obliged to his son.'" <sup>11</sup>

### **Most Knowledgeable Amongst the Companions**

Imam Nawawi narrates that Sayyidina Abdullah b. Umar was asked, "Who used to give out *fatwa* to the people at the time of the Messenger of Allah, *may Allah bless him and grant him peace*?" He answered, "Abu Bakr and Umar. I don't know of anyone other than them." <sup>11</sup>

Hafiz ibn Kathir reports that Sayyidina Abu Bakr as-Siddiq was one of the clearest and most eloquent of people.

Another significant incident demonstrates the depth of Sayyidina Abu Bakr as-Siddiq's knowledge. It is reported in Bukhari and Muslim, narrated by Sayyidina Abu Sa'id al-Khudri: "The Messenger of Allah addressed the people and said, 'Allah has given a slave the choice between this world and that which is with Him. That slave has chosen that

which is with Allah.’ Abu Bakr began to weep and we were astonished that he should weep like that, just because the Prophet mentioned that Allah had given a slave a choice. As it turned out, the Prophet was the one who was given the choice and Abu Bakr was the most knowledgeable amongst us.”<sup>12</sup>

This shows the depth and intellect of the mind of Sayyidina Abu Bakr as-Siddiq, that he instantly understood the meaning of the words of the Messenger of Allah above any other Companion.

Along with that, he was also the most knowledgeable in the genealogies of the Arabs, particularly the Quraysh. And in addition, his knowledge was so vast that he had reached the limit in the interpretation of dreams. He used to interpret dreams in the time of the Beloved Messenger of Allah, *may Allah bless him and grant him peace*. The famous scholar of dreams, Imam Mohammad ibn Sireen, said: “Abu Bakr was the most able of this *ummah* after the Prophet to draw a meaning from a dream.”

### **Most Learned Amongst the Companions in Qur’an & Sunnah**

Hafiz ibn Kathir states that Sayyidina Abu Bakr was the most knowledgeable of them in the Qur’an, as the Beloved Messenger of Allah appointed him as their *imam* in prayer.

He was one of the Companions who had memorised the entire Qur’an.<sup>13</sup>

In addition to that, Sayyidina Abu Bakr as-Siddiq was also the most knowledgeable in *Sunnah*, having accompanied the Beloved Messenger of Allah throughout his life and mission. The Companions would refer to him on several occasions, and he would produce *hadith* transmissions which were otherwise unavailable to them which he himself had memorised. There are not many *hadith* transmitted from him only due to the short time he lived, and the speed of his death after the Beloved Messenger had passed away – otherwise, they would have been extensive.

### **Ruling on Religious Matters**

When an issue was presented to him to resolve, he would look in the Book of Allah, the *Qur’an*. If he found the basis for judgement there, he would give judgement on that basis. If not, he would look to the *Sunnah* of the Beloved Messenger of Allah. If he could not find the way, he would go out and ask, “Do you know whether the Beloved Messenger of Allah gave a judgement on this?” And perhaps a group would gather around him, each mentioning a judgement of the Beloved Messenger of Allah, so he would say, “Praise be to Allah Who has put amongst us those who preserve and memorise from our Prophet.” If he was unable to find a *Sunnah* about it, he would gather the leaders and best of the people, and seek their counsel. If they would agree on a view, he would give judgement according to that.

Sayyidina Umar b. al-Khattab used to follow that – if he was unable to find some way in the Qur’an and *Sunnah*, he would look to see if Sayyidina Abu Bakr has passed a

judgement. If not, he would call the leaders of the Muslims for their counsel and give a judgement on the basis of their unanimous agreement.

### **The Most Courageous of Companions**

Sayyidina Abu Bakr as-Siddiq accompanied the Beloved Messenger of Allah from the moment he embraced Islam until his death, not leaving him in a journey or residence except for that which he was authorised to go out on, such as Hajj or fighting expeditions. He took part in all the battles, emigrated with him, and was his close companion in the Cave so that Allah revealed: “The second of the two when two of them were in the cave, when he said to his companion: ‘Do not grieve. Truly Allah is with us.’” [Qur’an 9:40] He strived to the aid of the Beloved Messenger more than once, and gave great service on the battlefield. He was firm on the Day of Uhud when all the people had fled.

In a long and intriguing narration, Sayyidina Ali ibn Abu Talib elaborates on the bravery of Sayyidina Abu Bakr above all the other Companions, including himself. Sayyidina Ali ibn Abu Talib said, “Tell me, who is the bravest of men?” The people replied, “You.” He said, “As for me, I never encountered anyone but that I took my due from him, but tell me, who is the bravest of men?” They said, “We don’t know. Who is it?” He said, “Abu Bakr. On the day of Badr, we made a shelter from the sun for the Messenger of Allah, *may Allah bless him and grant him peace*, then we said, ‘Who will be with the Messenger of Allah so that none of the idolaters may fall upon him?’ By Allah, none of us drew near except for Abu Bakr who brandished a sword over the head of the Messenger of Allah. No one fell upon him but that he in turn fell upon him. So he is the bravest of men.” He continued, “I saw the Messenger of Allah and the Quraysh grabbed him. One held him and another threw him down and they were saying, ‘Are you the one who had made the gods into one god?’ By Allah, none of us approached except Abu Bakr striking this one, and restraining that one, and throwing down another, saying, ‘Woe to you! Will you kill a man because he says, ‘My Lord is Allah?’” Then Sayyidina Ali raised a cloak which he was wearing, and wept until his beard was wet, and said, “I adjure you, by Allah! Is the believer of the people of Fir’awn better or Abu Bakr?” People were silent. He said, “Will you not answer? By Allah, an hour of Abu Bakr is better than a thousand hours of the like of the believer of the people of Fir’awn. He was a man who concealed his *iman*, and this was a man who was open about his *iman*.”<sup>14</sup>

### **Best of the Companions in Merit and Status**

The best of mankind after the Beloved Messenger of Allah, *may Allah bless him and grant him peace*, were Sayyidina Abu Bakr, then Sayyidina Umar, then Sayyidina Usman, then Sayyidina Ali. After them, the *ashra mubashra*, (the ten who were given glad tidings of Jannah by the Beloved Messenger of Allah), then the people of Badr, then the people of Uhud, then the people of the oath of allegiance (of Hudaibiya), then the rest of the Companions. May Allah be well pleased with them all.

### **Companions’ Statements Regarding His Superior Status**

Imam ibn Asakir narrated that Sayyidina Umar ibn al-Khattab ascended the *minbar* and said, “Definitely the best of this *ummah* after our Prophet is Abu Bakr. Whoever says anything else is an inventor of falsehood. May there be upon him that which is upon the inventor of falsehood.”

Imam Tabarani narrates that Sayyidina Ali said, “The best of mankind after the Messenger of Allah are Abu Bakr and Umar. Love of me will never be united with hatred of Abu Bakr and Umar in the heart of a believer.”<sup>15</sup>

Imam ibn Asakir narrates that Sayyidina Ali entered upon Sayyidina Abu Bakr when he was shrouded and said, “No one who will meet Allah with his pages (of the records of his deeds) is more beloved to me than this shrouded one.”

Sayyidina Ammar ibn Yasir said, “Whoever preferred anyone of the companions of the Messenger of Allah over Abu Bakr and Umar has belittled the *Muhajirun* and the *Ansar*.”<sup>16</sup>

Sayyidina Abdullah ibn Umar said, “We were choosing between people in the time of the Messenger of Allah, *may Allah bless him and grant him peace*, so we chose Abu Bakr, then Umar, then Usman, *may Allah be pleased with them all*.”<sup>17</sup> Imam Tabarani added, “And the Prophet came to know of that but did not deny it.”<sup>18</sup>

### **Virtues of the *Shaykhain* i.e. Sayyidina Abu Bakr & Sayyidina Umar**

The Beloved Messenger of Allah would come out to his companions whilst they were sitting together. None would lift their eyes to look at the Beloved Messenger, except for Sayyidina Abu Bakr and Sayyidina Umar. They would gaze upon him and he would gaze upon them, and they would smile at him and he would smile at them.<sup>19</sup> This demonstrates the exclusive closeness to the Beloved Messenger of Allah granted to the two esteemed Companions. Sayyidina Abu Sa’id al-Khudri reported that the Beloved Messenger of Allah, *may Allah bless him and grant him peace*, said, “...And as for my two deputies from the people of earth, they are Abu Bakr and Umar.”<sup>20</sup>

Sayyidina Abu Arwa ad-Dawsi said, “I was with the Prophet, *may Allah bless him and grant him peace*, (seated) and then Abu Bakr and Umar came up, so he said, ‘Praise belongs to Allah Who has helped me through you two.’”<sup>21</sup>

A man came to Sayyidina Ali ibn Hussain and said, “What was the position of Abu Bakr and Umar with the Messenger of Allah, *may Allah bless him and grant him peace*?” He replied, “Just like their position with respect to him this very hour.” This is referring to the fact that they are buried beside the Beloved Messenger.<sup>22</sup>

### **Verses of the Qur’an about Him**

- “...the second of the two when two of them were in the cave, when he said to his companion: ‘Do not grieve. Truly Allah is with us.’” [Qur’an 9:40]

This is in reference to the incident at Cave Thawr, and it is unanimously agreed that this verse was revealed about Sayyidina Abu Bakr as-Siddiq.

- “*And take their counsel in the matter.*” [Qur’an 3:159]

Imam Hakim reports that Sayyidina ibn Abbas said regarding this verse, “It was revealed about Abu Bakr and Umar.”

- “*And the right-acting of the believers..*” [Qur’an 66:4]

Imam Tabarani reports that both Sayyidina ibn Umar and Sayyidina ibn Abbas each said regarding this verse, that it was revealed about Sayyidina Abu Bakr and Sayyidina Umar.

- “*And we have counselled man with good treatment of his parents... (to the end of verse 16).*” [Qur’an 46:15-16]

Imam Asakir reports that Sayyidina ibn Abbas said regarding these verses (46:15-16), that they were revealed about Sayyidina Abu Bakr as-Siddiq.

### **Humility and Forbearance**

Abu Salih al-Ghifari reports that Sayyidina Umar used to take care of an elderly blind woman in one of the outskirts of Madinah at night. He would give her water to drink and undertake her tasks, but sometimes he would go to her and find someone else had already done so. Eventually, Sayyidina Umar waited to see who the other person was, and it was Sayyidina Abu Bakr. He was the caliph at that time. Sayyidina Umar said, “You are he, by my life!”

Imam ibn Asakir narrates that after he had become caliph, the servant girls would go to him with their flocks and he would milk their sheep for them.

Imam ibn Asakir narrates that when Sayyidina Abu Bakr was praised, he used to say, “O Allah, you know myself better than I do, and I know myself better than they do. O Allah, make me better than what they think, and forgive me for what they don’t know, and don’t take me to task for what they say.”

### **The First Caliph of Islam**

After the Beloved Messenger passed away, Sayyidina Abu Bakr as-Siddiq took his rightfully appointed position as his successor and was referred to as *khalifatur Rasul*, or successor of the Messenger of Allah.

From the *hadith* where the Messenger of Allah announces his departure from this world, the scholars say that the following statement is an indication of Sayyidina Abu Bakr’s *khilafat*: “Let there not remain in the *masjid* a passageway except for the passageway of Abu Bakr.”<sup>23</sup> This is because he would go out through it to lead the prayer of the Muslims.

Sayyidina Hudhayfa reported that the Messenger of Allah said, “Follow the lead of the two who come after me, Abu Bakr and Umar.”<sup>24</sup>

Sayyidina Mohammad ibn Jubayr ibn Mut'im reported from his father that a woman asked the Messenger of Allah about something, and he told her to come to him later. She said, "What do you think if I come and don't find you?" as if she meant death. He said, "If you do not find me, then come to Abu Bakr." <sup>25</sup>

Imam ibn Asakir relates that Imam Hasan al-Basri was asked, "Did the Messenger of Allah appoint Abu Bakr as *khalifah*?" He was seated so drew himself up and said, "Is it any doubt? You have no father (an Arabic expression)! By Allah, the One Whom there is no God but Him, he definitely appointed him as *khalifah*. He was certainly more knowing of Allah and more fearfully obedient of Him, and more strongly fearful of Him than that he should die upon it without making him take the command."

### **His Achievements for Islam**

Amongst the significant matters during his days were the despatch of the army of Sayyidina Usamah ibn Zayd; fighting against those who had reneged on Islam, and those who refused the *zakat*; Musaylimah *al-Kadhab* (Musaylimah the Liar), and the collection of the Holy Qur'an. He restored faith to lands where people were turning away from the commands of Islam, and re-established order where there was chaos.

When the Beloved Messenger of Allah passed away, hypocrisy became apparent amongst the Arabs and many of them reneged on the *deen* of Islam, refusing to pay the *zakat*. In a narration reported by Imam ibn Asakir, Sayyida Aisha said, "When the Messenger of Allah died, hypocrisy raised its head, the Arabs reneged and the Ansar secluded themselves. If that which descended upon my father had come down on the immovable mountains, it would have broken them..."

### **Compiling of the Holy Qur'an**

Narrated by Sayyidina Zayd ibn Thabit: "Abu Bakr as-Siddiq sent for me when the people of Yamama had been killed (i.e. a number of the Prophet's Companions who fought against Musaylimah the Liar).

(I went to him) and found Umar bin al-Khattab sitting with him. Abu Bakr then said (to me): "Umar has come to me and said, "Casualties were heavy among the Qurra' of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place amongst the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to 'Umar, "How can you do something which the Messenger of Allah did not do?" Umar said, "By Allah, it is good!" Umar kept on urging me on the matter, until Allah expanded my chest to it, and I came to hold the view that Umar held."

Then Abu Bakr said (to me), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for the Messenger of Allah. So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book."



By Allah, if they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which the Messenger of Allah did not do?" Abu Bakr replied, "By Allah, it is good." Abu Bakr kept on urging me to accept until Allah expanded my chest to it for what He had expanded the chests of Abu Bakr and Umar. So I started searching for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last verse of *Surah al-Tawba* (the *Surah* of Repentance) with Abu Khuzayma al-Ansari, and I did not find it with anybody other than him.<sup>26</sup> The verse is, "*Verily, there has come to you a Messenger from among yourselves: it grieves him that you should perish... (to the end of the surah).*" Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with Umar till the end of his life, and then with Hafsa, the daughter of Umar."<sup>27</sup>

Abu Ya'la narrated that Sayyidina Ali said, "The one with the greatest reward for the written copies of the Qur'an is Abu Bakr. Abu Bakr was the first to gather the Qur'an between two boards."

### **Accomplishments He Was First In**

He was the first to accept Islam, the first to collect the Qur'an together, the first to name it as a *mushaf* (written copy), and he was the first to be named *khalifah*. He was also the first to make a *bayt al maal* (a building where *zakat* and other revenues were stored whilst being distributed).

### **Final Illness and Departure of *as-Siddiq***

Imam al-Hakim narrated that Sayyidina ibn Umar said, "The cause of Abu Bakr's death was the passing away of the Messenger of Allah. He was distressed and his body continued to suffer until he died."

Another report from Imam al-Hakim relates that Sayyidina Abu Bakr and Sayyidina al-Harith bin Kaladah were eating broth which the former was given, and Sayyidina al-Harith said, "Lift your hand (from the dish), *khalifah* of the Messenger of Allah. By Allah, in it there is a year's poison. I and you will die on the same day." He took his hand away. They both became increasingly sick and died on the same day at the end of the year.

Imam Ahmad narrates that Sayyida Aisha said, "When death came to Abu Bakr, he said, 'What day is it?' They said, 'Monday.' He said, 'If I die tonight, do not wait until tomorrow (to bury me), because the most beloved of days and nights to me is the closest to the Messenger of Allah, *may Allah bless him and grant him peace.*'"

Sayyida Aisha said that prior to his death he had a fever for fifteen days, and did not go out to the prayer. He died before the end of Jumada al-Aakhira in 13AH, and he was sixty-three years old.<sup>28</sup>

### ***Khilafat of Sayyidina Umar ibn al-Khattab***

In his final illness, he appointed Sayyidina Umar ibn al-Khattab as his successor. Some of the Companions entered upon him and one of them said, “What will you say to your Lord when He asks you about appointing Umar as *khalifah* over us when you have seen his toughness?” Sayyidina Abu Bakr replied, “By Allah, are you trying to frighten me? I will say, ‘O Allah, I have appointed as *khalifah* over them the best of Your people.’ Convey from me what I have said to those behind you.”

Imam ibn Asakir relates that Sayyidina Yasar ibn Hamzah said, “When Abu Bakr’s illness grew serious, he stood and looked over the people from a small window and said, ‘I have made a covenant, so will you be contented with it?’ So the people said, ‘We will be content with it, *khalifah* of the Messenger of Allah.’ Then Ali stood and said, ‘We will not be content unless it is Umar.’ He said, ‘It is Umar.’”

Thus Sayyidina Umar ibn al-Khattab became the second *khalifa* of Islam.

### **Burial of Sayyidina Abu Bakr as-Siddiq**

It is reported that Sayyiduna Abu Bakr as-Siddiq expressed his will that his funeral or *janaza* should be taken to the blessed tomb of the Beloved Messenger of Allah and then it should be said, “Assalatu was-salamu alayka ya RasulAllah, Abu Bakr is present at your door.” The companions followed his advice. The doors of the blessed tomb opened on their own, and a voice was heard coming from the blessed grave saying, “*Udkhulul Habib ila Habib* [Bring the beloved to his beloved].”<sup>29</sup>

***“The flame suffices the moth; the flower is enough for the bird.  
The Beloved of Allah is enough to fulfill Siddiq's needs.”***

*- Allama Iqbal*

## FOOTNOTES

<sup>1</sup> *Sayyidina Mus'ab ibn al-Zubayr*

<sup>2</sup> *Tirmidhi & Imam al-Hakim narrate that Sayyida Aisha said, "Abu Bakr entered upon the Messenger of Allah, who said, 'Abu Bakr, you are the one Allah has freed from the Fire.' From that day, he was known as Ateeq."*

<sup>3</sup> *Imam al-Tabarani*

<sup>4</sup> Both genealogies connect at the common ancestor Murrah ibn Kaa'b, in this manner:

- Genealogy of Sayyidina Abu Bakr Siddiq: - son of Usman; son of Amir; son of Amr; son of Kaab; son of Saa'd; son of Taym; son of Murrah.
- Genealogy of the Beloved Messenger of Allah: - son of Abdullah; son of Abdul Muttalib; son of Hashim; son of Abd Manaf; son of Qusayy; son of Kilab; son of Murrah.

<sup>5</sup> *Ibn Ishaq, narrated by Sayyidina Mohammad b. Abdur Rahman b. Abdullah b. al-Husayn b. al-Tamimi*

<sup>6</sup> *Imam Abu Nu'aym, Imam ibn Asakir*

<sup>7</sup> *Bukhari, narrated by Sayyidina Abu Darda*

<sup>8</sup> *Musnad Imam Ahmad*

<sup>9</sup> *Sunan Abu Dawud, Tirmidhi*

<sup>10</sup> *Tirmidhi*

<sup>11</sup> *Imam Nawawi's Tahdhib*

<sup>12</sup> *Imam Nawawi's Tahdhib*

<sup>13</sup> *Imam Nawawi's Tahdhib*

<sup>14</sup> *Musnad Imam al-Bazzar*

<sup>15</sup> *Imam Tabarani's al-Awsat*

<sup>16</sup> *Imam Tabarani's al-Awsat*

<sup>17</sup> *Tirmidhi, narrated by Sayyidina Anas b. Malik*

<sup>18</sup> *Bukhari*

<sup>19</sup> *Imam Tabarani's al-Kabir*

<sup>20</sup> *Tirmidhi*

<sup>21</sup> *Imam al-Bazzar, Imam al-Hakim & Imam Tabarani's Awsat*

<sup>22</sup> *Zawa'id az-Zuhd, narrated from Ibn Abi Hazim*

<sup>23</sup> *Bukhari, Muslim. Wording from Sahih Bukhari, as narrated from Sayyidina Abu Sa'id al-Khudri: the Beloved Messenger of Allah said, "Allah has given the option to a slave to choose this world or what is with Him. The slave has chosen what is with Allah." The Messenger of Allah added, "The person who has favoured me most of all, both with his company and wealth, is Abu Bakr. If I were to take a khalil (intimate friend) other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the masjid should be closed except the gate of Abu Bakr."*

<sup>24</sup> *Tirmidhi, Imam al-Hakim*

<sup>25</sup> *Bukhari, Muslim*

<sup>26</sup> *Each verse of the Holy Qur'an was only recorded if two people brought it forward to Sayyidina Zayd, except in the case of Sayyidina Abi Khuzayma al-Ansari, or in some narrations he is called Khuzayma ibn Thabit. The legitimacy of this is due to the following incident, narrated in Sunan Abu Dawud: The Messenger of Allah bought a horse from a Bedouin, but the Bedouin said, "I swear by Allah, I have not sold it to you."*

*The Messenger of Allah said, "Yes, I have bought it from you." The Bedouin began to say, "Bring a witness." So Khuzaymah ibn Thabit then said, "I bear witness that you have bought it." The Messenger of Allah turned to Khuzaymah and said, "On what (grounds) do you bear witness?" He replied, "By considering you trustworthy, Messenger of Allah." Thus the Messenger of Allah made the witness of Khuzaymah equivalent to the witness of two people. [Not included in Imam Suyuti's Tarikh]*

<sup>27</sup> Bukhari

<sup>28</sup> Imam al-Waqidi, Imam al-Hakim

<sup>29</sup> Imam Fakhr uddin Razi's Tafsir al-Kabir