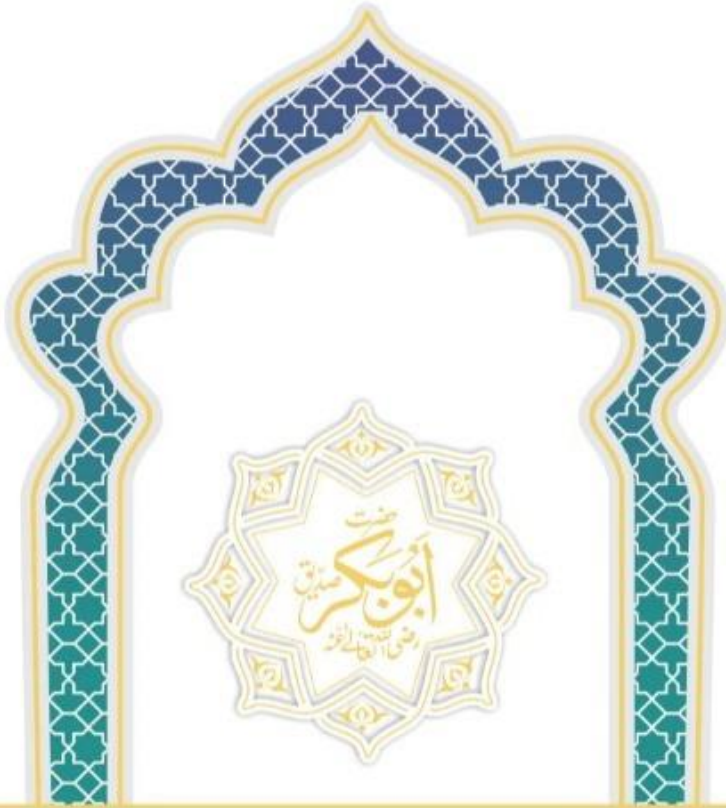


# Spiritual Siddiq

First Caliph Of Islam In Spiritual Perspective



Dr. Z. A. AWAN



**Al-Arifeen Publications**

Lahore, Pakistan

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Sayyadnā  
Spiritual Siddīq  
First Caliph Of Islam In Spiritual Perspective

Dr. Z. A. AWAN

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Lahore, Pakistan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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I am very thankful to Sahibzada Sultan Ahmed Ali for contributing a special chapter for this book on my request.

May Allah (ﷻ) bless them all who served the cause of *Dīn Al-Islam*.

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## Honourable Abū Bakr Siddīq (رضي الله عنه) Brief Profile

Name and lineage	'Abd Allah Bin Abū Quḥāfah 'Uthmān Bin 'Āmir Bin 'Amr Bin Ka'b Bin Sa'd Bin Taym Bin Murrah Bin Ka'b Bin La'y Al-Qurshī
Titles	Abū Bakr <sup>1</sup> , Siddīq <sup>2</sup> , Yār-e Ghār <sup>3</sup> , Thanī Athnayn <sup>4</sup> , 'Attīq <sup>5</sup>
Date and place of birth	573 AD, Mecca
Date and place of death	August 23, 634 AD (Jamādī Ath-Thānī 22, 13H), Medina
Father	Abū Quḥāfah 'Uthmān

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<sup>1</sup> One explanation is that the word *Abū* refers to the owner and *Bakr* refers to the leading one. This attributed means the one who is leading (e.g., Honourable Abū Bakr (رضي الله عنه) lead in accepting Islam, accompanying Prophet (ﷺ) in migration etc.).

<sup>2</sup> Honourable Abū Bakr (رضي الله عنه) acknowledged and affirmed the journey of Prophet (ﷺ) towards heavens (*mi'rāj*) in the time when infidels were denying that. Prophet (ﷺ) bestowed him the name *Siddīq* (affirmer).

<sup>3</sup> This attribute is bestowed by Allah Almighty in Glorious Qur'ān (9:40).

<sup>4</sup> Ibid.

<sup>5</sup> Umm Al-Mu'minīn Sayyadah 'Āyshah Siddīqah (رضي الله عنها) narrates, “*Abū Bakr entered upon the Prophet (ﷺ), so he said, 'You are Allah's 'Attīq from the fire.' From that day on he was called 'Attīq (free from fire)'*” (Sunan At-Tirmidhī). There are other narrations as well that *'Attīq* is name of Honourable Abū Bakr because his face was beautiful.

*Spiritual Siddiq*

Mother	Umm Al-Khayr Salma' Bint Ṣakhar Bin 'Amr Bin Ka'b Bin Sa'd Bin Taym Bin Murrah Bin Ka'b
Spouse	Qutaylah Bint 'Abd Al-'Uzza', Umm Rūmān Bint 'Āmir, Asma' Bint 'Umays, Ḥabībah Bint Khāijah
Sons	'Abd Ar-Raḥmān Bin Abū Bakr, 'Abd Allah Bin Abū Bakr, Muḥammad Bin Abū Bakr
Daughters	Asma', 'Āyshah Ṣiddīqah, Umm Kulthūm
Occupation	Trade of cloths
Acceptance of Islam	First man accepting Islam soon after announcement of prophethood by Prophet Muḥammad (ﷺ)
<i>Hadīths</i> narrated	One hundred forty two <i>Hadīths</i> are narrated by him.
Narrators from him	'Umar Bin Khattāb, 'Uthmān Bin 'Affān, 'Alī Al-Murtaḍā, 'Abd Ar-Raḥmān Bin 'Awf, 'Abd Allah Bin Mas'ūd, Ḥudhayfah, 'Abd Allah Bin 'Umar, 'Abd Allah Bin Zubayr, 'Abd Allah Bin 'Abbās, Ans, Barā' Bin 'Āzib, Abū Hurayrah, 'Aqbah Bin Ḥārith, 'Abd Ar-Raḥmān Bin Abū Bakr, Zayd Bin Abū Bakr, 'Abd Allah Bin Maghfal, 'Uqbah Bin 'Āmir Al-Juhanī, 'Imrān Bin Ḥusayn, Abū Barzah Al-Aslamī, Abū Sa'īd Khudrī, Abū Mūsā Ash'arī, Abū Tufayl Al-Laythī, Jābir Bin 'Abd Allah, Asma' and 'Āyshah Ṣiddīqah.
Reign/Caliphate	Two years and three months

# Sayyadnā Spiritual Siddīq

Dr. Z. A. AWAN

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## An Introduction

I do thank Allah (ﷻ) for constant favour granted by me to present this thesis regarding mysticism of spiritualism and the basic Islamic spiritualism which is the core of Islamic *sharī'at* (code of conduct). This is also an attempt that believers should examine and observe intelligently how spiritualism transformed into ritualistic way of life with development of secularism to fulfil their lives according to changing technological needs. The Qur'ānic-Sharī'at supremacy governance is being ignored with the notion either it is impractical for transforming Muslim populations or it is eminence splendour of believers' civilization which had undergone to the changing course of future. The real spiritualism is to be learnt by distinct believer to become leader and representative from Allah (ﷻ) and his Qur'ānic commandments emphatically established in the completion of the religion (*Dīn Al-Islam*) for the pious people with eternal determination of faith and practice for the pleasure of Allah (ﷻ) and obedience of his Prophet (ﷺ).

The believer proved it by his sacrificial system in every mandatory situation. The impact of that personified miracle though left an integrated living legacy, still many trails emerged through many conspiracies (*fitnah*) in state like apostasy and denial of Islamic-taxation (*zakāt*). The most timely trained prodigious talent, an ornament of spirituality, a symbol of power i.e., Honourable Abū Bakr Siddīq (رضي الله عنه) took over a vast emerging empire of Muslim population. The chaos crises unfolded itself so rapidly that it seemed basic tenets were shaken from their firmaments, from their

firmness. It was such an unprecedented frenzy that only Spiritual Siddiq (رضي الله عنه) could straighten it up in a streamline. It is only the supremacy of Allah (جبار) that help and following of which rescued the companions of Prophet (صلى الله عليه وسلم). In this context, the biographical treatment is not emphasized because it was the spiritualism which was empowering force to deal with such insidious capricious conspiracies to destabilize the visions. Value of religion (*dīn*) of Allah (جبار) and their pledged allegiances to the faith continued with everlasting legacy of the Messenger of Allah (صلى الله عليه وسلم).

Its presentation, God Willing, will elucidate to Muslim masses, the real practice and preaching of those desert denizens, who revolutionize not only human demeanour but also conjured the world with sublimes. Selfless character and the power to face straightened the enemies of Allah (جبار) so efficiently effectively that this refinement is still an inspiration for the person visualizing the reality of present in future. The life of living legacy of mercy for mankind especially Sayyadnā Spiritual Siddiq (رضي الله عنه) is a shining golden era of a companion who confronted the perilous parlous affair erupted in the unpredictable meaner situations.

In this presentation following subjects are brought for the perusal of our respected readers. The discourse spiritualism and its practical code is brought into consideration i.e., that its system, which is key for all the difficulties of spiritual nature, brings worldly success in a merciless world including internal sinister of sties.

It could be mentioned that the simplicity of spiritual soul from its complexity, the Spiritual Siddiq's (رضي الله عنه) most valuable vital contribution to make the Muslim nation as well as Caliphate was to achieve so many successes simultaneously in crushing capricious



enemies of Islam. He fought with faith of spiritual force as a Muslim soldier and commander-in-chief with exemplary governance. His many performances proved the mettle courage with innovative techniques and team work with a brilliant leadership.

The conclusive arguments prove the courage of Muslim civilization is one to face spiritual deprivation and decline which brought to the level to worse than socio economic slaves despite of Muslims' rich resources to excel. I do hope that believers will learn the value of goals to receive the old real story of supremacy of Qur'ān and *Sunnah* (Prophetic tradition) to gain peace in here and forgiveness in the hereafter. *Inshā' Allah* (ﷻ).

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## **The Sword of *Faqr* (Spiritual-Excellence)**

The Meccan merchant, a revered intellectual genius, a very successful businessman with expertise of genially of tribal traditions, who is reputed for generosity and faithful favour to the community; he was a pious person during ignorance and would sing the themes of monotheistic poetry. His business was thriving with an investment of 40,000 dirhams beside slaves and other valuable assets. Allah (ﷻ) not only loved him as *Siddīq* servant of Prophet (ﷺ) but also blessed him to enter into the fold of supreme spiritualists. He surrendered, committed his entire life in one sight of a counsellor associate and confidante the most reliable to share all the secrets, piece of advice did his friend Bahira (the monk) predicted about the secrets i.e., Prophet (ﷺ) being the king-conquer of Arab and non-Arab (*Arab wa 'Ajam*) and his first caliph (ﷺ) of Muslims (*ummah*).

He was born and raised in a house of noble lineage and blessed with a respectful upbringing and gained the honour of the folks around him at a younger age. His physical appearance was with attractive attribute of being fair and skimmed-less on the cheeks. He was a person with muscular sinew when his beard turned grey he used to dye it with 'Henno'. He married four wives with three sons and three daughters. His most famous daughter was Umm Al-Mu'minīn Sayyadah 'Āyshah *Siddīqah* (رضي الله عنها) the beloved wife of Prophet (ﷺ), the daughter of truthful and being truthful by

revelation; she narrated almost one hundred seventy four *Hadīths* in *Sahīh Al-Bukhārī Sahīh Muslim* agreed and another sixty nine in *Sahīh Muslim*. He died at the age of sixty three same as the Prophet (ﷺ).

Abū Bakr (رضي الله عنه) had intellect with perceptive accuracy of assertion which he perfected by personal, intensive training from the Prophet (ﷺ). He had precise worthy habits with complete cognition regarding code of conduct (*sharī'at*) in governance and warfare especially the remarkable innovative strategies in crushing the biggest betrayal in apostasy and Islamic-taxation (*zakāt*) laws. He was so deeply determined to execute commandment of Allah (ﷻ) otherwise polytheist rebellions could bring a capricious damage to the state of Muslims. He dealt all these conspiring events with iron hand so effectively with help of four commander specially Khālid Bin Walīd (رضي الله عنه) who accomplished every task with expert alertness of spiritual strategies, courage with determination, with fear and help of Allah (ﷻ) and succeeded.

## Caliph Abū Bakr (رضي الله عنه): Administration

### Foreign Affairs

The first most and the top priority was judiciary (laws). It was obvious the ruling of Qur'ān and *sunnah* was closely consented if he (رضي الله عنه) had some difficulty. He used to seek information from other sources as well; the scholars were surrounded who had knowledge and experience with the company of the Prophet (صلى الله عليه وسلم). In appointing governors, local natives were also consulted (Qur'ān, 5:8)

*“O believers! Holding fast to the cause of Allah (صلى الله عليه وسلم), bear witness based on justice. And let not (even) the extreme hostility against a people provoke you into abstaining from justice (in their case). Always do justice, (for) it is closer to piusness. And fear Allah (صلى الله عليه وسلم). Indeed, Allah (صلى الله عليه وسلم) is Well Aware of your works.”*

### Establishment of Islamic State

The expanding territory has more and more demands. Therefore, governors were appointed with outstanding credentials so that justice can be administered efficiently without delay. The collection of *zakāt* and its further distribution made the state a service to believers. He allocated the duties and obligations to the governors with accountability to people as well as the Caliph.

He established the prayer (*ṣalāt*) system by leading prayers especially the Friday prayer.

### **Overseeing the Muslim Armed Forces**

The ‘Field Commander’ used to make key decisions on his own, including the distribution of acquired assets. This involves also the treaties with the enemy from inhabitants of newly gained frontiers. The pledge of allegiance was taken by governors on behalf of the Caliph. The treasury financial responsibilities for the rich and poor, the collection of *jizyah*<sup>6</sup> from non-believers and real estate, such dispersing funds allocation was critical.

Maintaining peace (law and order) situation: There was severe punishment for high away robbers and criminals, in general, in the state society. Criminals were given corporal punishments after trial situation by situation. The respect for Prophet (ﷺ) (*nāmūs Risālat*) was taken seriously with no clemency and punishable by death.

### **Education for People**

Teaching Islamic duties was done by eminent scholar jurists with application of *sunnah*. There was integrated coordination of all governors; short federal fidelity was given preference from Caliph Secretariat. The greatest conspiracies (*fitnah*) were quelled successfully with piety. Apostasy apostates are the people who are entirely in the hands of evil (Satan). They follow Satan’s suggestion and their hopes are built on deception (Qur’ān, 47:25-26),

*“Surely, those who turned back (to disbelief) after the guidance had become clear to them, Satan (by fraud) made (turning back to*

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<sup>6</sup> Capitation-tax levied on the non-Muslim subjects of an Islamic government.

*disbelief) look good to them and gave them false hope of living long (in the world). That is because they said to those who dislike the Book revealed by Allah (ﷻ): 'We shall obey you in certain matters.' And Allah (ﷻ) knows best their secret consultations.'*

The Caliph was organizing to set Honourable Usāmah (رضي الله عنه) to proceed for the fulfilment of obligation and revenge as ordered by Exalted Prophet (ﷺ). The city of Medina was attacked by fighters from Asad, Ghatafān, 'Abas, Dhubyān and Bakr tribes with enforcement at Dhū Husa. The enemy faced a strong rebuttal and were shockingly repelled by a formidable force. This is due to medinate's (people of Medina's) spiritual strength. The apostates were furious when they learnt about their humiliating defeat. There were quite a number of Muslims who became martyrs. Abū Bakr (رضي الله عنه) would avenge due to their distorted deeds, there were many apostates who were terrified. Therefore, they made peace by sending tax (paying *zakāt*). It was quite a success on this most difficult part by Allah's (ﷻ) help and a maintained performance by Khālid Bin Walīd (رضي الله عنه) having superior military battlefields experience. During these happenings, Usāmah (رضي الله عنه) returns victorious from the famous expedition. The commander-in-chief the Caliph was not satisfied with the activities of apostates. He made Usāmah (رضي الله عنه) in-charge of Medina and ordered him to rest and also a respite for their rides. Abū Bakr (رضي الله عنه) himself headed towards Dhū Qissah, there was the elite group of companions (رضي الله عنهم) who implored him not to expose himself with grave dangers as his stay at Head Quarter was more needed than anywhere else close. But this spiritual soul was perhaps looking for martyrdom. He moved with an aggressive design to Dhū Husa and as a result a fierce battle ensued. The tribes surrendered and were taken captives.

The defeat of female commander daughter of ‘Uthmān, gave toughest time; the apostates gathered and coalesced all forces. The apostasy and tax (*zakāt*) refusal were working in joint conspiracies to destabilize Muslim believers’ faith despite of an integrated state with all the institutions intact. It was the supreme spiritual setup prepared by Prophet (ﷺ); Abū Bakr (رضي الله عنه) was over-inspiring and Divine overpowering personality whose presence was felt many miles away as declared by Prophet (ﷺ).

### **The Threat of Al-Aswad Al-'Ansī**

He was possessor of veil with black face. He was a charlatan from Najd with eloquence and financially prosperous. He was quite generous in buying people loyalties for being honoured as merciful of firmer (*Al-Yamāmah*). He was quite secretive in disclosing fake prophethood but claimed that two angels visit him with revelation, but in fact was greedy of power. He lived in Najran with seven hundred horsemen. He threatened the two famous companions, one the governor Mu‘adh Bin Jabal (رضي الله عنه) and Abū Mūsā Anṣārī (رضي الله عنه) so then moved to Hadhramaut under the protection of Sakūn and Sakāsik. Yemen could not get any Muslim contingent. The conspirator’s epicentre was destroyed by few Muslims of Yemen. In fact, it was quite a nuisance at the time of Prophet (ﷺ). A letter was received by the governor from Prophet (ﷺ) with immediate orders either fight against him or assassinate or slay him. Finally, the Prophet (ﷺ) received the news of killing of Al-'Ansī with a declaration,

*“The one who killed him was a blessed man from a blessed household.”*

It was Fayrūz (رضي الله عنه) who achieved this success. Yemen was now almost in peace. Law and order environment was restored to a



greater extent, but the key strategy that Abū Bakr (رضي الله عنه) designed in general for apostates to attack them was with means of covert operations and ordered local Muslims to form militias and wage war on their strongholds. The uprising in Tihamah was crushed by the indigenous forces. The field commanders who were experts in fields i.e., Masrūq 'Alī (رضي الله عنه) and Tāhir Bin Abī Hālah (رضي الله عنه), they were later appointed by the Prophet (صلى الله عليه وسلم) in-charge to restore *sharī'at* law in Tihamah. There was a group still active in Najran, which was also exterminated.

The area of Amman was cleared under the command of Ikrimah (رضي الله عنه) with seven hundred horsemen who were also helped by some local tribes. Ikrimah (رضي الله عنه) worked hard in the neighbouring while organizing political affairs and supervising the restoration of civil order, till all the folks embraced Islam. There were total eleven strong contingents of armed professional Muslim soldiers, who were always working in Arab and non-Arab for complete clearance of this dangerous epidemic fast but not least. There were bands of twenty five evil females who were committing constant sacrilege, blasphemy by singing song, indulging in lewd, immoral acts to encourage fighters to be immoral in apostasy. The Caliph got the news; the governor Al-Muhājir Ibn Abī Umayyah (رضي الله عنه) was instructed to take swift serious action against all these by cutting their hands. The guilty women hands were cut off and front teeth were also pulled out but in fact this crime's punishment was of execution by all means.

Another fake prophet Tulayḥah Al-Asadī was conspiring against the Prophet (صلى الله عليه وسلم). He visited the Messenger (صلى الله عليه وسلم) on behalf of his people. His claim was to be a prophet. Year of delegation was nine *Hijrī*. He extended greetings of peace to the Prophet (صلى الله عليه وسلم) and

declared though he (ﷺ) was not sent to them. They were not sincere and trying to do a favour as a result of bad intentions; then was a revelation (Qur’ān, 49:17),

*“These people are showing off to you that they have done a favour to you by embracing Islam. Say: ‘Do not show off your Islam as a favour to me. Instead, Allah (ﷻ) is the One Who favours you by guiding you to faith, provided you are true (to belief).”*

Abū Bakr (رضي الله عنه) found that even after allegiance, they revolted by building enemies. Tulayḥah was joined by Asad Ghatafān tribes and the following increased ten times.

There was announcement by the Caliph in the vicinities of the area regarding Khālid Bin Walīd (رضي الله عنه) to instil fear that they will bear the consequences. Messengers of Allah (ﷻ) said that Khālid Bin Walīd (رضي الله عنه) was a blessed alone soldier of Allah (ﷻ) and blessed brother to his folk. He was a spiritual sword from the swords of Allah (ﷻ); Allah (ﷻ) unsheathed him against disbelievers and dissidents hypocrites. Therefore, this most experienced commander, the ‘sword of Allah’ (*Sayf Allah*) and ‘sword of Prophet’ (*Sayf Ar-Rasūl*) contributed so effectively and efficiently that almost all the threats of apostasy were either crushed or surrendered. This includes battle of Buzakha where Khālid Bin Walīd (رضي الله عنه) made the enemy understand his conviction and determinations; there would be no diplomacy instead declared verily,

*“I have come to you with a group of people who love and prefer martyrdom over this transitory life.”*

## The Romans

The new enlistment was promoted by the Caliph, because Muslim soldiers were already in Iraq and Syria. There were many critical and ambition decisions designed to attack Roman Empire. Hāshim Bin ‘Utbah (رضي الله عنه) the commander left Medina for Syria. The volunteers were invited in Syria under the leadership of Bilal (رضي الله عنه). Abū Bakr (رضي الله عنه) agreed to Bilal (رضي الله عنه) after dialogue to wish for martyrdom and joined Sa‘īd (رضي الله عنه). The victory of Yarmouk was very significant because Romans were completely demoralized when Muslims took over the region. Heraclius the King asked the reason of defeat, the answer described the glory of Muslim soldiers who were indeed embodiment of spiritualism as Qur’ān, *sunnah* deserted them. The Roman General narrated to Heraclius the King,

*“They stand up at night for prayer, and fast during the day. To fulfil their covenants enjoin good, forbid evil and remain fair among themselves; whereas we drink alcohol, violate the terms of our covenants, indulge in oppression and spread the corruption throughout the state.”*

‘Amr Bin Al-‘As (رضي الله عنه) was also chief commander in the expeditions.

## Conquest of Syria

Heraclius was the custodian of Christendom and one restoring the Jerusalem to Cross which was recovered from Persians. Mu’tah on Al-Balqa frontier became the scene of the encounter. Zayd Ibn Hārith (رضي الله عنه) the leader of three thousand Muslim soldiers lost his life. Khālīd Bin Walīd (رضي الله عنه) succeeded in commanding the army despite of Usāmah’s (رضي الله عنه) attack. The Mu’tah was the only campaign against Syria in the Prophet’s (ﷺ) life time.

The Tabūk expedition ensued in the following year but it was a bloodless encounter. At the conclusion of Riddaa battle, Syrian pastures lush green oasis were always medinate’s objectives. The generals worked respectively, 'Amr Bin Al-'As (رضي الله عنه) marched towards north and started the operation. The numbers of each detachment were later augmented by Abū Bakr (رضي الله عنه) with famous general Abū ‘Ubaydah Bin Jarrah (رضي الله عنه) headed towards Damascus.

### **Medina Route**

Khālid Bin Walīd (رضي الله عنه) reached the gateway of Syria through a journey of five days in water-less deserts. The paunches of old camels were used for the scarcity, the slaughtered camels were used as food. There was sand sun reflection which made their eyes almost blind.

The decision about battle of Yarmouk with twenty five thousand soldiers got such a brilliant success, that Romans have to say,

*“Farewell O Syria! What an excellent country for enemy.”*

Heraclius’ last words were adieu, whereas Iraq and Persia were completely conquered during 'Umar (رضي الله عنه) the second Caliph’s time.

The final curtain Abū Bakr (رضي الله عنه) did everything for *ummah* with precision and Divine responsibility towards his greater and to the Prophet (صلى الله عليه وسلم) whom he always used to say,

*“My parents be ransom on you.”*

The last but not least the transfer of power to 'Umar (رضي الله عنه) was done with full threatening force; it was approved by all means according to the consultative council (*majlis shūra*). He donated his

garden to the house of treasure (*bayt al-māl*). He asked on ‘deathbed’,

*“What day the Messenger of Allah (ﷺ) left us?”*

The answer was Monday, the year thirteen *Hijrī*, at exactly same age of sixty three years. His last wish was to be buried beside the Prophet (ﷺ) grave, but that was conditional on opening of the door which became wide open and there was a cordial spiritual welcome from the spiritual father-in-law and cave companion. The last words were (Qur’ān, 12:101),

*“O Creator of the heavens and the earth! You are my Helper in this world and in the Hereafter (as well). Make me die in a state of total submission to (the Din [Religion] of) Islam, and make me join the company of those who are upright.”*

The Exalted Qur’ān paid golden tributes (39:33),

*“And whoever has brought the truth and he who has confirmed it, it is they who are God-fearing.”*

It was another saddest day when Medina trembled after the Prophet (ﷺ) the most friendly person was 'Alī (رضي الله عنه).

*Verily we belong to Allah (ﷻ) and Him is our return.*

He was declared the most pious (*muttaqī*), spiritualist soul of *ummah*. 'Umar (رضي الله عنه) declared while stepping up the pulpit,

*“Listen carefully! The best person of ummah after the Prophet (ﷺ) is Abū Bakr Siddīq (رضي الله عنه), if anyone says otherwise he will be punished.”*

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## Conclusion

### Revelation – Message – Mission

(Qur'ān, 13:11),

*“For (every) human being there are (angels) coming in succession who, before him and behind him, guard him by the command of Allah (ﷻ). Verily, Allah (ﷻ) does not change the state of a people until they bring about a change in themselves.”*

But when once Allah (ﷻ) wills people's punishment then there could be no turning back, not will they find besides him any to protect. The creation of man by Allah (ﷻ) is virtuous and pure.

He gave him intelligence and knowledge in 'spiritual strength'. Man distorts his own will and violates against 'will-word' of Allah (ﷻ), yet his forgiveness is there if he reconstructs. It is only when he made his sight blind and changed his own natural soul away from the earning world in which Allah (ﷻ) informed him the punishment is inevitable and there is no turning back.

The total freedom from post colonization is to have independent socio economic system for all Muslim countries with mutually trusted trade without commercial interests; and then they could become a great power. Muslims need a total revision reversion of their strategy, a well throughout plan, a collective resolution and a

radical approach in order to restructure their financial and economic system and get rid of self-imposed borrowed dependent doctrine. The most abominable, which is totally un-Islamic, is borrowing huge sum of amounts from enemies of Allah (ﷻ). The capitalistic states attracted mankind with many markets to enslave the Muslim socio political system. These countries are incurring heavy interests bearing loans, destabilizing the *sharī'at*, instead of developing projects for human welfare they make Muslim states corrupt with ruthless, fascist mentality of hurting their own folks. They have caused failures to our financial institutions which mean Muslim monetary agencies are borrowing their own money, but interest is being devoured by foreign states. The role of OIC in this respect is not according to the Muslim common wealth principles.

### **The Malafide Malformation of Today's Muslim, Spiritualism**

The decline and defeatist designs of commanding individual affairs are based upon hedonism. Capitalistic ritualistic values mainly brought by innovation intellectual are to misguide masses in general and specifically the governance and institutional disintegration. The principal and basic factor which certainly glorified Islamic civilization in the purity of piety of corporal contents with spiritual strength and sacrifice mode of life is just to please Allah (ﷻ) and his Prophet (ﷺ). The power of piety developed by them by supremacy of Qur'ān, *sunnah* and a devotional culture is in all their actions and deeds.

(Qur'ān, 16:128),

*“Surely, Allah (ﷻ) blesses them who live with God-wariness and who (also) live with spiritual excellence with His (special) companionship.”*



There are many salient features which distinguish the Muslim state society like the faith and practice of *sharī'at* law in letter and spirit with socio economic justice. The governance consolidates the spiritual. Mission as practiced formulated by the virtues veracity and clarity of right dealings, the last but not least, is that paradise lies in the struggle. The earnest spirit-full enthusiasm should always prevail and overwhelm the enemies with courage of either victory or martyrdom which can only be empowered by spiritual permeation with vital power that earns the real pleasure of Allah (ﷻ) and his Prophet (ﷺ).

(Qur'ān, 8:74)

*“And those who believed and emigrated and fought in the cause of Allah and those who provided shelter (to those who sacrificed their households and homeland in the cause of Allah (ﷻ) and helped (them), they are the people who are in fact true Muslims. They are the ones for whom is forgiveness and an honourable provision.”*

Muslim increasing generation gap: As life accelerates in a rapid pace with different versatile norms, man is going down in the spiritual heritage which is prevalent pressure of secularism. We have also inherited the colonial capriciousness conspiracies due to decreasing cognitive level to the extent of confusion mainly bringing the disfigurement of personalities. It emerged due to greed of vested interests especially the electronic revolution of time and technology ‘T.T’ which is rapidly gnawing over values of human rights. This change has inculcated amongst us, more hypocrisy, falsehood and designed deviation.

## **Consultation**

(Qur'ān, 42:38),

*“And those who submit to the command of their Rabb, and establish prayer; and their decisions are made through mutual consultations; and they spend in Our way out of the provision which We have given them.”*

(Qur'ān, 42:39),

*“And those who take revenge when they are wronged (by a tyrant and wrongdoer).”*

This golden principle was applied by Prophet (ﷺ) to the fuller extent in personal, private and public life.

Modern state social setups misuse and exploit the name for their vested interest with indulgence of egotistical annoyance.

## **Leadership**

*“The leader (sayyad) of a Muslim nation is their servant,”* i.e., the spiritual service.

Islam is a religion (*dīn*) of discipline and dedication of lifelong commitment. Today we see decline of Divine spiritual leadership. The magnitude of responsibility is so multi-factorial to command and control various situations of social segments that the subjects are influenced, motivated to be adhere to the objectives of obedience trust and respect the excellent piety (*taqwa*). Belief practice is one of the significant criterion of Muslim leadership, which should have intellectual acumen with spiritual sincerity with a skill to select, chose a consultative council (*majlis shūra*), who should be capable of giving advice with vision and deep insight of worldly affairs especially foreign affairs.

Three characteristics promises are made to those who are faithful in practice of faith.

The most committed sincerity of obedience of laws of Allah (ﷻ). Then Muslim will inherit power and authority on hand with spiritual connectivity. These should always be selfless purpose to maintain Divine-commands (*ḥadūd Allah*).

Secondly, *Dīn Al-Islam* chosen for them will be definitely established to suppress all falsehood and oppression.

And finally the righteousness will work in peace and security instead undergoing persecution; leaving their homes hearth as an immigrant for the cause of Allah (ﷻ) to practice their faith in an open way. Therefore, it is imperative that Muslim will rule for the glory of Allah (ﷻ) and *sharī‘at* of his Messenger (ﷺ).

(Qur’ān, 10:25),

*“But Allah (ﷻ) does call to the home of peace. He does guide whom he pleases to a way straight.”*

The night prayer (*qiyām al-layl*) is an essential credential; because in rising by night, the most potent and suitable for governing soul is promised for real-reality. Even the silent stars part forth the eloquence to the discerning soul.

Prophet (ﷺ) beautified cordial deeds to face the solutions to defect diagnose the conspiracies (*fitmahs*) and challenges of secularism and designs of imperialism. The technological advancement and transformation of the world with electronic media of mass communication and commutation are constant challenges to adjust and transform our intellectual spiritual identities.

(Qur’ān, 3:159),

*“(O My Esteemed Beloved!) What a mercy of Allah (ﷻ) that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah (ﷻ). Surely, Allah (ﷻ) loves those who trust Him.”*

It was one of the commandment which always bounds and binds the souls of countless to him.

(Qur’ān, 42:38),

*“And those who submit to the command of their Lord, and establish prayer; and their decisions are made through mutual consultations; and they spend in Our way out of the provision which We have given them.”*

Who were those people who submitted, served with soul and spirit to Allah (ﷻ)? They committed themselves to Allah (ﷻ) and Messenger (ﷺ) just by initially reciting creed (*kalimah*) ‘*lā ilaha*’ and left their homes hearth and migrated with a cause just for the pleasure of Allah (ﷻ) with dedicated discipline. In return promised paradise was under their feet. But in here everything, water, air, provisions, rugged mountains, vast deserts etc., became subservient to them who were desert denizens righteous in the past. These soldiers, martyrs, sacrificed their greater man hath and laid down their lives for the sake of their Creator and guide. They fought for truth and defence of supremacy of Qur’ān and *sunnah*. Their spiritual horizon made them Divine-powered with a brilliant brightest future in here and hereafter.

The Muslims are facing today siege and strength of assault all over the world with cheapest blood.

The answer is,

*“We lost the spiritual strength.”*

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# Spiritual Side of Sayyadnā Abū Bakr Siddīq

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## Introduction

### Wisdom (*Farāsāt*) in the Light of Qur'ān and *Hadīth*

Illumination of wisdom (*farāsāt*) is actually the illumination of human being's inner-self, which is described by honourable Sufis as 'spiritual illumination'. Allah Almighty (ﷻ) commands in Qur'ān (6:125),

*“So he whom Allah (ﷻ) intends to give guidance (by way of bounty), He broadens his breast for Islam.”*

Imām Baydāwī (رحمته الله) writes exegesis of this blessed verse that when this blessed verse descended, companions (رضي الله عنهم) requested in the sanctified court of Prophet (ﷺ) and said,

*“O Prophet (ﷺ)! How does breast broaden?”<sup>7</sup>*

Exalted Prophet (ﷺ) replied,

*“There is such form of illumination which Allah Almighty (ﷻ) enters and places in the heart of believer with which believer's breast and his heart broadens.”<sup>8</sup>*

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<sup>7</sup> Muḥammad Bin Jarīr At-Ṭabarī *Jāma' Al-Bayān Fī Tāwīl Al-Qur'ān* (Beirut: Mu'assasah Ar-Risālah, 1420H).

Similarly, Allah Almighty (ﷻ) commands (Qur’ān, 39:22),

*“Well! He whose breast Allah (ﷻ) has opened for Islam is (stationed) in the light from his Sustainer (Rabb)”*.

When such illumination enters the breast of believer, he is bestowed with the status which is described as wisdom (*farāsat*) in the words of *Hadīth*. It means the widening of breast actually means entering of such illumination in the breast of believer which bestows him wisdom (*farāsat*). Honourable Abū Sa’īd Khudrī (رضي الله عنه) narrated that Exalted Prophet (ﷺ) said,

*“Beware of wisdom of believer, because he sees by the illumination of Allah (ﷻ).”*<sup>9</sup>

Then Prophet (ﷺ) recited the following verse, (Qur’ān, 15:75),

*“Verily, in this (occurrence) there are signs for those who possess the ability to probe into reality.”*

It means that, because of such illumination bestowed by Allah Almighty (ﷻ), the wisdom of believer is much superior to a common person and he is bestowed by Allah Almighty (ﷻ) with such status that he sees with the illumination of Allah Almighty (ﷻ).

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<sup>8</sup> ‘Abd Allah Bin ‘Umar Bin Muḥammad Al-Bayḍāwī *Anwār At-Tanzīl Wa Asrār At-Tāwīl*, vol. 2, (Beirut: Dār Aḥyā’ At-Turāth Al-‘Arabī), 181.

<sup>9</sup> Muḥammad Bin ‘Īsā At-Tirmidhī *Sunan At-Tirmidhī*, 2nd ed., vol. 5, (Cairo: Mustafā Al-Bābī Al-Ḥalabī, 1395H). 298, H. No. 3127.

## Wisdom is Bestowed to Whom?

Initial question raises, who are those people that are practical example of such wisdom? Its simple answer is that such personalities are honourable companions (رضي الله عنهم), friends of Allah Almighty and Sufis who are bestowed with such status and wisdom by Allah Almighty (ﷻ).

When Glorious Qur'ān describes and praises any honour of a believer, then there does not remain room for any question regarding the honour of that personality. In the *Hadīth* narrated by Honourable Abū Sa'īd Khudrī (رضي الله عنه), Exalted Prophet (ﷺ) mentioned regarding wisdom of believer. If such blessed believers can be present after the sacred era of Prophet (ﷺ), then presence of such believers, spiritually adept, people with wisdom, people in possession of illumination with broaden breast in the time of leader of both worlds embodiment of illumination Prophet (ﷺ) is ascertained from way of excellence; because the era of Exalted Prophet (ﷺ) is most dignified from all the times.

In the Glorious Qur'ān Allah (ﷻ) has sworn on that era regarding which honourable commentators have expounded that one of its meanings is general era but some commentators including Imām Ar-Rāzī (رحمته الله عليه) have written that the mentioned era means the time when Exalted Prophet (ﷺ) appeared physically on the Earth. That time is excellent from all the times passed on Earth. Similarly noble companions (رضي الله عنهم) present in the sacred court of Prophet (ﷺ) were best of the believers. Honourable Muḥay Ad-Dīn Shaykh 'Abd Al-Qādir Al-Jīlānī (رحمته الله عليه) said that if thousands of friends of Allah got together, they couldn't reach the dust of companions of

Prophet (ﷺ). All the jurists have agreement on this saying of Shaykh 'Abd Al-Qādir Al-Jīlānī (رحمته الله عليه).

No one can be equal to the status of companions of Prophet (ﷺ) who saw the beautiful face of Prophet (ﷺ) in state of belief in their physical lives. Therefore, companions (رضي الله عنهم) were wise people (*sāhib farāsat*) and their breasts were broadened with illumination of Allah Almighty (رحمته الله عليه).

In context of topic of this article, we will look deeper into some aspects of the life of first rightly guided caliph of Islam, friend of cave, Sayyadnā Abū Bakr Siddīq (رضي الله عنه), by the help of Allah Almighty (رحمته الله عليه). Hundreds of examples of wisdom can be quoted from his life.

## Wisdom of Abū Bakr Siddīq (رضي الله عنه)

Wisdom of believers is the blessing of Prophet (ﷺ). Allah Almighty (ﷻ) elevated the status of Honourable Abū Bakr Siddīq (رضي الله عنه), after Prophets (ﷺ), above all of the people and bestowed him wisdom. Allah Almighty (ﷻ) bestowed him honour to be first man to embrace Islam. His life, no doubt, is like a hexagonal diamond, each side of which illuminates the humanity. Its shine illuminates the hearts and souls from every angle. Allah Almighty (ﷻ) not only made him an example of excellence of morality but also bestowed him wisdom and insight. The comprehensive word, which can describe the believing life of Sayyadnā Abū Bakr Siddīq (رضي الله عنه), is ‘wisdom’ (*farāsat*); because Allah Almighty (ﷻ) granted Sayyadnā Abū Bakr Siddīq (رضي الله عنه) such sight that he could envisage things and situations and could certify them.

Here we consider some examples of his wisdom.

### 1- Insight Regarding Passing Away of Prophet (ﷺ) (from Mortal World)

A narration from Honourable Abū Sa’īd Khudrī (رضي الله عنه) is that, while addressing the people, Exalted Prophet (ﷺ) said,

*“Undoubtedly a person has been given a choice by Allah Almighty (ﷻ); either to opt whatever liveliness he desires of this world, he shall be granted or whatever is with Allah Almighty (ﷻ).”*

“Hence that person has adopted what is with Allah Almighty (ﷻ).”

It means a person was given option by Allah Almighty (ﷻ) to select either the liveliness which is in this world or the liveliness which is with Allah Almighty (ﷻ). That person adopted what is with Allah Almighty, meaning he adopted Allah Almighty’s (ﷻ) special bestowal.

“By hearing these words from Prophet (ﷺ), Honourable Abū Bakr (رضي الله عنه) started to cry and said, ‘our parents be sacrificed upon you’.”

Honourable Abū Sa’īd Khudrī (رضي الله عنه) said that they felt that scene rather astonishing as Prophet (ﷺ) had mentioned about any person and Honourable Abū Bakr Siddīq (رضي الله عنه) was saying that, ‘our parents be sacrificed upon you’ and he was also crying. After few days when Prophet (ﷺ) departed this mortal world, then they understood,

“The mention of pious personality, who was given options to adopt, was Exalted Prophet (ﷺ). And Honourable Abū Bakr Siddīq (رضي الله عنه) had better knowledge regarding this among us.”<sup>10</sup>

That means Exalted Prophet (ﷺ) liked to go to the sanctified Majestic court of Allah Almighty (ﷻ) rather than liveliness of mortal world. Honourable Abū Sa’īd Khudrī (رضي الله عنه) said that from group of companions (رضي الله عنهم) no one had understood that subtle

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<sup>10</sup> Muḥammad Bin Ismā’īl Al-Bukhārī *Ṣaḥīḥ Al-Bukhārī, Kitāb Faḍā’il As-Sahābah*.

indication from Prophet of Mercy (ﷺ) except Sayyadnā Abū Bakr Siddīq (رضي الله عنه). This incident is discussed by number of narrators of Hadīth in particular Hāfidh Al-'Askalānī (رحمته الله) eludes,

“Honourable Abū Bakr (رضي الله عنه) understood the indication toward which Prophet of Mercy (ﷺ) had mentioned regarding this during his ailment.”<sup>11</sup>

“Sayyadnā Siddīq Akbar (رضي الله عنه) felt that it is meant the personality of Prophet (ﷺ) and that was the reason Sayyadnā Abū Bakr Siddīq (رضي الله عنه) was crying.”<sup>12</sup>

## 2- Evidence of Insight in Sending Army to Combat Romans

Honourable Abū Bakr Siddīq's (رضي الله عنه) wisdom and insight is apparent in his every action and sayings. Prior to departure from this mortal world, Exalted Prophet (ﷺ) dispatched an army, in command of Honourable Usāmah (رضي الله عنه) to combat the Roman army. However, that army returned after hearing the news of departure of Exalted Prophet (ﷺ) from this world. At that time, almost all of the companions (رضي الله عنهم) were in agreement that it was important for the army to remain within State (in Medina) so that the reprobates, rebels and the deniers of Zakāt (Islamic-taxation) could be contained; because that was the only large army in the State with many experienced and renowned soldiers. In such situation, there were two opinions,

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<sup>11</sup> Ibn Hajar Al-'Askalānī Fatah Al-Bārī Sharah Sahīh Al-Bukhārī, vol. 7, (Beirut: Dār Al-Ma'rifah, 1379H), 12.

<sup>12</sup> Ibid.

- 1- The army should be designated to protect Medina,
- 2- Army should go to fight Romans.

Companions (رضي الله عنهم) including Sayyadnā 'Umar Fārūq (رضي الله عنه) opined that the army was not to be sent and would be appointed for the protection of Medina. This incident is narrated in many books including *Tārīkh Tabarī*<sup>13</sup>, *Al-Muntaḍḥam Fī Tārīkh Al-Umam Wa Al-Mulūk*<sup>14</sup> and *Al-Bidāyah Wa An-Nihāyah*<sup>15</sup>. *Tārīkh Tabarī* narrates that Honourable Hishām Bin 'Urwah (رضي الله عنه) says while quoting his father,

*“When people took oath on the hand of Sayyadnā Abū Bakr Siddīq (رضي الله عنه), he gathered Anṣār for the matter (in which) there was disagreement. Honourable Abū Bakr Siddīq (رضي الله عنه) said that the task of departing army of Honourable Usāmah (رضي الله عنه) shall be accomplished.”*

People pleaded to Sayyadnā Abū Bakr Siddīq (رضي الله عنه),

*“Undoubtedly majority of Arabs and Muslims are in the condition that you are witnessing and they (some of them) have rebelled against you; in such condition, it is not suitable for you to create division in Muslim community.”*

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<sup>13</sup> Muḥammad Bin Jarīr At-Tabarī *Tārīkh Ar-Rusul Wa Al-Mulūk*. 3rd Ed., vol. 3, (Beirut: Dār At-Turāth), 225

<sup>14</sup> Jamāl Ad-Dīn Abū Al-Faraj 'Abd Ar-Raḥmān Bin 'Alī Bin Muḥammad Bin Al-Jawzī *Al-Muntaḍḥam Fī Tārīkh Al-Umam Wa Al-Mulūk*, Vol. 4., (Beirut: Dār Al-Kutub Al-'Ilmiyyah), 74.

<sup>15</sup> Ismā'īl Bin 'Umar Ibn Kathīr *Al-Bidāyah Wa An-Nihāyah*, vol. 6, (Beirut: Dār At-Turāth Al-'Arabī), 335.



Hearing this, Sayyadnā Siddīq (رضي الله عنه) said,

*“I swear by God in whose possession of power is my life! If I imagine that beasts would tear me apart even then I would dispatch the army of Honourable Usāmah Bin Zayd (رضي الله عنه) whose dispatch order was given by Prophet (ﷺ). If there would be nobody remaining in the valley besides me, even then I would dispatch the army.”<sup>16</sup>*

In such time Sayyadnā Abū Bakr (رضي الله عنه) sent the army prepared by Prophet (ﷺ) though disagreed by all. This was a perfect time and the wisdom of Abū Bakr (رضي الله عنه) was seeing what was about to happen. When that army arched towards Romans, the news spread among the apostates that a large contingent has been dispatched to combat Romans which frightened them; that despite the turbulences of apostates and rebels, such a big army was sent to fight Romans then surely Muslims had even bigger army to protect Medina and to deal with rebels and apostates. Thus they perceived that the defence of Muslims was very strong. It is narrated in *Al-Kāmil Fī Tārīkh*,

*“The departure of army of Honourable Usāmah (رضي الله عنه) was in great interest of Muslims. Arabs said that Muslims would not have sent that army if they wouldn’t have a great strength. In result, apostates stopped a number of military campaigns, they were intending for before that.”<sup>17</sup>*

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<sup>16</sup> Muḥammad Bin Jarīr At-Tabarī *Tārīkh Ar-Rusul Wa Al-Mulūk*. 3rd Ed., vol. 3, (Beirut: Dār At-Turāth), 225.

<sup>17</sup> ‘Alī Bin Abī Al-Karam Bin Muḥammad *Al-Kāmil Fī At-Tārīkh*, vol. 2, (Beirut: Dār Al-Kitāb Al-'Arabī), 195.

Allah Almighty (ﷻ) instilled fear among apostates and rebels with decision of Honourable Abū Bakr (رضي الله عنه). History witnessed that the army returned after defeating the Romans.

This incident indicates towards the insight and wisdom of Abū Bakr Siddiq (رضي الله عنه) that how, with his strategy, Muslims not only attained victories but also instilled fear in the hearts of apostate and rebels.

### **3- Inclusion of Ash'ath Bin Qays in the Army**

*Hadīth* narrators have mentioned another incident regarding the wisdom of Honourable Abū Bakr Siddiq (رضي الله عنه). After the passing away of Exalted Prophet (ﷺ) from this mortal world, a number of Arab tribes diverted away from Islam and became apostates and rebelled against State. At that time, on the command of Honourable Abū Bakr (رضي الله عنه), military campaigns were launched against those tribes and rebels and they were defeated. During the campaigns, a person named Ash'ath Bin Qays, leader of one the tribes, was arrested and brought tied up in shackles to Medina. Honourable Zayd Bin Aslam (رضي الله عنه) says that Ash'ath Bin Qays was brought in shackles and he was speaking to Honourable Abū Bakr (رضي الله عنه). Honourable Abū Bakr (رضي الله عنه) said,

*“You did (this), you did (that).”*

He accepted all of the crimes and said,

*“O Caliph! Keep me for the battles.”*

Honourable Abū Bakr (رضي الله عنه) done accordingly and forgave him and favoured him by marrying his sister Honourable Sayyadah Umm Farwah Bint Abū Quḥāfah (رضي الله عنها) to Ash'ath Bin Qays (رضي الله عنه).<sup>18</sup>

Entire audience was confused with this decision and expressed that the person became apostate and rebelled against Muslims. He had killed number of people unjustly. He was state rebellious and such dangerous criminal was being rewarded. However, Honourable Abū Bakr Siddīq (رضي الله عنه) kept his decision about Ash'ath Bin Qays (رضي الله عنه) and accepted his apology. Even that he included him amongst the Muslim soldiers and sent him towards war front. The insight and wisdom of Honourable Abū Bakr Siddīq (رضي الله عنه) revealed later when Ash'ath Bin Qays (رضي الله عنه) fought with such bravery in Iraq, Qādisiyyah, Madā'in, Nahāvand and other battles that the noble companions (رضي الله عنهم) kept on praising him. Ibn 'Asākir (رحمته الله) has narrated this incident,

*“And surely Honourable Ash'ath Bin Qays (رضي الله عنه) joined the company of Honourable Sa'd Bin Waqās (رضي الله عنه) and participated in the battle against Persians in Iraq, and with Honourable 'Alī Al-Murtada' (رضي الله عنه) participated in the battle of Siffīn and at Nahrawān joined the battle against Khawārij (Kharijites). He also went to Madā'in. Then he returned to Kufa and settled there. He passed away when grandson of Prophet (صلى الله عليه وسلم) Sayyadnā Imām Ḥasan (رضي الله عنه) had peace accord with Honourable Amīr Mu'āwiyah Bin Abū*

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<sup>18</sup> Muḥammad Bin Sa'd *At-Tabqāt Al-Kubra'*, 1<sup>st</sup> Ed., vol. 5, (Beirut: Dār Al-Kutub Al-Ilmiyyah, 1410H), 7.

*Sufyān (رضي الله عنه). His funeral prayer was led by maternal grandson of Prophet, Honourable Imām Ḥasan (رضي الله عنه).”<sup>19</sup>*

This was the wisdom of Honourable Abū Bakr (رضي الله عنه) which envisaged the faith of Ash'ath Bin Qays (رضي الله عنه) based on which he had served Islam in such way.

History of Honourable Prophets (ﷺ) and Sufis is full of such insightful and wise decisions. As an example, when Honourable Moses (عليه السلام) reached Midian, Honourable Shu'ayb (عليه السلام) recognised him from his forehead and married one of his daughter with Sayyadnā Moses (عليه السلام). Elders narrate that even it was Sayyadnā Moses' (عليه السلام) virtue, personal characters and good manners due to which Honourable Shu'ayb (عليه السلام) married his daughter with him; however, alongside that, it was wisdom and insight of Honourable Shu'ayb (عليه السلام) which recognised illumination in the forehead of Honourable Moses (عليه السلام).

Allah Almighty (ﷻ) has bestowed such insight to the Honourable companions (رضي الله عنهم), companions of companions, friends of Allah (*awliyyā'*), pious people, God fearing and Sufis that they recognise people by their forehead. Its best examples is from the incident of Honourable Ash'ath Bin Qays (رضي الله عنه) that the insight, wisdom and vision of Abū Bakr Siddiq (رضي الله عنه) recognised his faith, truthfulness and character.

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<sup>19</sup> 'Alī Bin Ḥasan Ibn 'Asākir, *Tārīkh Damishq*, vol. 9, (Dār Al-Fikr Publications, 1415H), 116.

#### 4- The Selection of Honourable 'Umar Bin Khattāb (رضي الله عنه)

Another best example of Sayyadnā Abū Bakr Siddīq's (رضي الله عنه) wisdom is selection of Honourable Sayyadnā 'Umar (رضي الله عنه) as leader of believers (Caliph). Although according to spirituality, such happening was due to spiritual message through which Honourable Abū Bakr Siddīq (رضي الله عنه) made this decision; however it shows his wisdom and insight as well. History has proved that the selection of Honourable Abū Bakr (رضي الله عنه) was best of all.

Founder of Islamic Republic of Pakistan Quaid-e-Azam Muhammad Ali Jinnah (رحمته الله) was once asked about his thoughts concerning Honourable 'Umar (رضي الله عنه). He said,

*“If you take Honourable 'Umar Fārūq (رضي الله عنه) out of Islamic history, what is left of it?”<sup>20</sup>*

Exalted Prophet (ﷺ) said,

*“If there was to be another Prophet after me, it would have been Honourable 'Umar (رضي الله عنه).”*

However, Prophet (ﷺ) said there would not be a prophet after him. This credit also goes to the insight of Honourable Abū Bakr (رضي الله عنه) who recognised the gem in the forehead of Honourable 'Umar Fārūq (رضي الله عنه).

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<sup>20</sup> Munshi Abdur Rahman Khan *Quaid-e-Azam Ka Mazhab Aur Aqeedah: Un Kay Apnay Aqwal Aur Kirdar Ki Roshni Main*, (Multan: Karwan-e-Adab, 1986).

## 5- Glad Tiding of Sister to Umm Al-Mu'minīn Sayyadah 'Āyshah Siddīqah (رضي الله عنها)

Honourable Imām Malik (رضي الله عنه) has quoted an incident of Sayyadnā Abū Bakr (رضي الله عنه). Umm Al-Mu'minīn Sayyadah 'Āyshah Siddīqah (رضي الله عنها) narrates that when Honourable Abū Bakr Siddīq (رضي الله عنه) was near his time of departing from this mortal world, he instructed regarding heritance of one garden,

*“And in it two of your brothers and two sisters are included. You distribute it in accordance to the command of Allah’s (ﷻ) Book.”*

Sayyadah 'Āyshah Siddīqah (رضي الله عنها) quotes that she said; dear father, I only have one sister and who is the second sister? Honourable Abū Bakr (رضي الله عنه) said,

*“In womb of my wife Bint Khārijah (رضي الله عنها) is that child.”*

*“I am seeing that (to be) a girl.”<sup>21,22</sup>*

Imām Malik (رضي الله عنه) said that after depart of Honourable Abū Bakr (رضي الله عنه) from this mortal world; his wife gave birth to a daughter. Many *Hadīth* narrators and particularly Sufis have copied this narration. They mention two things regarding insight of Honourable Abū Bakr Siddīq (رضي الله عنه). Firstly, Honourable Abū Bakr Siddīq (رضي الله عنه) had mentioned about the child in womb of his wife to be a girl. He envisaged by his wisdom and insight and mentioned that. Secondly,

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<sup>21</sup> Imām Mālik *Mawattā: Kitāb Al-Aqḍiyah*.

<sup>22</sup> Aḥmad Ibn Ḥusayn Al-Bayhaqī *Sunan Al-Kubra', Kitāb Al-Farā'id, Bāb Mīrāth Al-Haml*.

he mentioned about his own passing away. These are examples of his wisdom and insight.

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## Spiritual-Miracles of Honourable Abū

### Bakr Siddīq (رضي الله عنه)

Chapter of spiritual miracles of Honourable Abū Bakr Siddīq (رضي الله عنه) is very lengthy. Biggest spiritual miracle is that Allah Almighty (جبار) has praised him in Glorious Qur’ān. When Glorious Qur’ān praises someone by each aspect of virtue then there isn’t any other greater spiritual-miracle on the Earth. Praising dog of *Ashāb Kahf* (people of the cave) in Glorious Qur’ān makes it honourable for the faithful believers. Mevlana Jalāl Ad-Dīn Rūmī (رحمته الله) said,

*“Dog of Ashāb Kahf spent few days in the company of pious people and Allah Almighty (جبار) included its matters with humans. It will enter in paradise with human beings.”*

Honourable Abū Bakr Siddīq (رضي الله عنه) is one of the sanctified personalities who are praised by Allah Almighty (جبار) in the Glorious Qur’ān. For example, on the place where migration and event of Cave Thawr is mentioned, Allah Almighty (جبار) has mentioned many of traits and honours of Honourable Abū Bakr Siddīq (رضي الله عنه). Allah Almighty (جبار) says in Qur’ān (9:40),

*“If you do not help him, indeed, Allah (جبار) helped him (also at the time) when the disbelievers drove him away (from Mecca) whilst he was the second of the two (emigrants).”*

Here ‘second of the two’ is the mention of Abū Bakr Siddīq (رضي الله عنه). He was companion and assistor of Prophet (صلى الله عليه وسلم). When Prophet (صلى الله عليه وسلم) resolved to migration, Honourable Abū Bakr Siddīq (رضي الله عنه) was accomplice. The words are, “*Indeed Allah Almighty (جبار مهيمن) helped.*”

Respected commentators have eluded this point that one is invisible help by Allah Almighty (جبار مهيمن), which is mentioned later in the verses that angels descended which were invisible to eye sights of public; whereas, second help is blessed being of Honourable Abū Bakr Siddīq (رضي الله عنه). He was with leader of both worlds (صلى الله عليه وسلم) in form of aid from Allah Almighty (جبار مهيمن). That is the reason Allah Almighty (جبار مهيمن) mentioned ‘second of the two’ and complemented Abū Bakr Siddīq (رضي الله عنه) and then said,

*“When both of them were in cave.”*

Companion of the cave (*Yār-e Ghār*) is the title for Abū Bakr Siddīq (رضي الله عنه) from Creator of the universe that is granted in the Qur’ān. Besides that, it is worth noting in the same verse,

*“When he (Prophet (صلى الله عليه وسلم)) said to his companion (sāhib).”*

Commentators are of the opinion that the term ‘*Sāhib*’ is certainly for Sayyadnā Abū Bakr Siddīq (رضي الله عنه). That is how Glorious Qur’ān certifies Honourable Abū Bakr Siddīq (رضي الله عنه) being companion of Prophet (صلى الله عليه وسلم) and whoso is denier of companionship of Sayyadnā Abū Bakr Siddīq (رضي الله عنه), he is denier of explicit command of Qur’ān and therefore, he commits infidelity. Companionship of Abū Bakr Siddīq (رضي الله عنه) is mentioned by Allah Almighty (جبار مهيمن) in this manner in the Qur’ān (9:40),

*“(O Abū Bakr (ﷺ)) Do not grieve. Allah (ﷻ) is surely with us.”*

At that, time when footsteps of infidels were heard coming closer, Abū Bakr Siddīq (ﷺ) was agitated for the security of Prophet (ﷺ). In such state Prophet (ﷺ) said,

*“O Abū Bakr (ﷺ), do not worry verily Allah Almighty (ﷻ) is with us.”*

Sufis describe its exegesis by recogniser’s version and say that the word don’t worry (*lā taḥzan*) meant bestowal of the state as per Qur’ān (10:62),

*“Beware! Verily, the friends of Allah will not have any fear, nor will they grieve.”*

When leader of both worlds Prophet (ﷺ) said ‘do not fear’, then Abū Bakr Siddīq (ﷺ) accomplished the status of *wilāyat* (friendship with Allah).

Secondly the term accompanying indicates towards fellowship. Sufis say that accompanying of Allah Almighty (ﷻ) is highest status in *wilāyat*. The glad tidings Prophet (ﷺ) bestowed that ‘Allah Almighty (ﷻ) is with us’. Allah Almighty (ﷻ) liked that glad tiding and it was made part of a verse and descended in Glorious Qur’ān. Therefore, certification of Siddīq Akbar (ﷺ) is actually from Glorious Qur’ān itself that he had attained union (*wisāl*) of Allah Almighty (ﷻ) and company of Almighty. Then stated (Qur’ān, 9:40),

*“So, Allah (ﷻ) sent down His serenity upon him.”*

Some commentators have applied serenity for Sayyadnā Abū Bakr Ṣiddīq (رضي الله عنه). Therefore, accolade of Abū Bakr Ṣiddīq (رضي الله عنه) described in the Qur’ān and the manner in which companion of the cave, assistant of Prophet (صلى الله عليه وسلم), helping companion and ‘*Sāhib*’ of Prophet (صلى الله عليه وسلم) are described, this is unique dispossession of Abū Bakr Ṣiddīq (رضي الله عنه).

In (Qur’ān, 39:33), Allah Almighty (عز وجل) commands,

*“And whoever has brought the truth and he who has confirmed it, it is they who are God-fearing.”*

Sayyadnā Imām Fakhar Ad-Dīn Ar-Rāzī (رحمته الله) describes an eloquent saying of Sayyadnā ‘Alī Al-Murtaḍā’ (رضي الله عنه) after copping this verse. Honourable ‘Alī Al-Murtaḍā’ (رضي الله عنه) said that in this blessed verse,

*“Who brought the truth,”*

is meant for Prophet (صلى الله عليه وسلم) and,

*“And who has confirmed it,”*

is for Sayyadnā Abū Bakr Ṣiddīq (رضي الله عنه).

There are tens of places in Glorious Qur’ān where there are verses in relation to Honourable Abū Bakr Ṣiddīq (رضي الله عنه). Scholars have written quiet a lot on this subject because the one whose praise is in Glorious Qur’ān, who can be more than that personality in faith, piety, honour and veneration? For example in another a blessed verse Allah Almighty (عز وجل) commands (Qur’ān, 3:159),

*“So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah (ﷻ).”*

In commentary *Dur Manthūr* Sayyadnā Imām Jalāl Ad-Dīn Suyūṭī (رحمته الله) has copied a saying of Sayyadnā 'Abd Allah Bin 'Abbās (رضي الله عنه). Sayyadnā 'Abd Allah Bin 'Abbās (رضي الله عنه) says that ‘consult them’ indicates towards Sayyadnā 'Umar Fārūq (رضي الله عنه) and Sayyadnā Abū Bakr Ṣiddīq (رضي الله عنه) among the companions of Exalted Prophet (ﷺ). That was the reason Prophet (ﷺ) said to both of the noble personalities that if both of them agreed upon any consultation then Prophet (ﷺ) would not oppose that. Hence, blessed saying of the Qur’ān,

*“Consult them in (important) matters. But once you make up your mind, then place your trust in Allah (ﷻ). Surely, Allah (ﷻ) loves those who trust Him.”*

It is evident that the consultation with Sayyadnā Abū Bakr Ṣiddīq (رضي الله عنه) is mentioned by Allah Almighty (ﷻ) in the Glorious Qur’ān. Basically it is meant for evoking virtue of Abū Bakr Ṣiddīq (رضي الله عنه) in the souls of believers, pious and abstinent people and to inform public that Allah Almighty (ﷻ) has bestowed special grace, mercy, favour and special reliance upon him. In the sanctified book his greatness has been mentioned. Few events of spiritual-miracle in the life of Sayyadnā Ṣiddīq (رضي الله عنه) are as follows.

### **1- Incident of Food for Guests**

Imām Al-Bukhārī (رحمته الله) has copied in one *Ḥadīth* which has been mentioned by other *Ḥadīth* narrators as well. Once Sayyadnā Abū Bakr Ṣiddīq (رضي الله عنه) had some guests at his home and he asked the

children to present them food. After asking the children, he went to sacred court of Prophet (ﷺ). At night when he returned home and enquired from the family whether guests had eaten the food? His wife said that they had given them food but they refused and said that they would not eat without host. He asked to call the guests and bring the food. Food arrived and he went to guests. There he moved his hand forward and resorted help from pious name of Allah Almighty (ﷻ),

*“Honourable Abū Bakr Siddiq (رضي الله عنه) placed his hand on it and recited ‘Bism Allah’.”*

Honourable Imām Al-Bukhārī (رحمته الله) narrates that there was so much food that whoever took a morsel, a vast amount of food increased below the food.

*“Then they would not take a single morsel but food increases from underneath.”*

*“Therefore, Honourable Abū Bakr (رضي الله عنه) said, O sister of Banī Firās, what is this?”*

*“Then mother of Honourable ‘Abd Ar-Raḥmān (رضي الله عنه) said, O coolness of my eyes!”<sup>23</sup>*

*“This food has increased very much from what it was before.”*

*“Hence everyone ate that food.”*

In further narration *Ḥadīth* narrators have written that food increased so much that the following day some tribes came to the sanctified court of Prophet (ﷺ) and that food was sent for them.

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<sup>23</sup> Muḥammad Bin Ismā‘īl Al-Bukhārī *Ṣaḥīḥ Al-Bukhārī*.

Each tribe included around seventy people and food was distributed amongst all of them but it never finished.

From the blessed being of Sayyadnā Siddīq (ﷺ) Allah Almighty (ﷻ) manifested virtues, spiritual-miracles and blessed things because when people of Allah concentrates at anything then Allah Almighty (ﷻ) produces auspiciousness in it. History of friends of Allah is full of such kind of happenings. There are many such occurrences of my spiritual master (*murshid*) *Sultān Al-Faqr* (king of spiritual-excellence) Honourable Sultan Muḥammad Asghar Ali (ﷺ) (1947 – 2003 CE). One such incident is mentioned here.

Honourable Sultan Muḥammad Asghar Ali (ﷺ) was once on a hunting expedition. During that there was an invitation from Sufi Allah Dittah. He said,

*“O honourable! Food is insufficient for the people. What should be done? Should we distribute it or prepare more food so that no one is left without food?”*

Honourable master said,

*“Yes, place a cover over the cooking pot and distribute it without looking in it. Allah Almighty (ﷻ) will grant auspiciousness.”*

Over there, there was a small cooking pot in which food is usually prepared for one household family which would economically be eaten by twelve or thirteen people. However, we are eyewitness that more than hundred people satiated and there was still food left in the cooking pot.

Such kind of occurrences solidify our faith that when Allah Almighty (ﷻ) bestows His slaves with illumination of insight, then

their breast becomes special and their supplication attains honour of acceptance.

## **2- Sayings of Prophet (ﷺ) Upon the Wiṣāl of Abū Bakr Siddiq (رضي الله عنه)**

Imām Fakhar Ad-Dīn Ar-Rāzī (رحمته الله) and other commentators have mentioned another incident that when Caliph of Islam, companion of the cave Honourable Abū Bakr (رضي الله عنه) passed away, funeral procession placed the blessed body in front of the sacred tomb of Exalted Prophet (ﷺ). There someone requested,

*“Peace be upon you O Prophet (ﷺ). Here Abū Bakr (رضي الله عنه) has come at the door!”*

Imām Fakhar Ad-Dīn Ar-Rāzī (رحمته الله) writes that it was this call and door of the chamber opened up itself and voice came from chamber,

*“Let beloved meet beloved.”<sup>24</sup>*

This is a spiritual-miracle of Sayyadnā Abū Bakr Siddiq (رضي الله عنه) after his passing away from mortal world.

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<sup>24</sup> Fakhar Ad-Dīn Muḥammad Bin 'Umar Ar-Rāzī *Mafatīḥ Al-Ghayb*, (Beirut: Dār Aḥyā' At-Turāth Al-'Arabī).



## Conclusion

Imām Al-Ghazālī (رحمته الله) has narrated an incident in *Ahyā' Al-'Ulūm* which is also cited by Mullā 'Alī-Qārī (رحمته الله) in *Mirqāt Al-Mafatīh Sharah Mishkāṭ*, Imām Ibn Rajab Al-Ḥanbalī (رحمته الله) in *Jāmi' Al-'Ulūm Wa Al-Ḥikam* and Imām Abū Bakr Kalabādhi (رحمته الله) in *Ma'ānī Al-Akḥbār*,

*“Sayyadnā Ṣiddīq’s (رحمته الله) superiority over public is neither due to his excessive prayers and fasting, nor due to excessive narrations nor due to passing rulings nor due to his discourses; however, he is given superiority due to the thing (treasure) placed within his breast.”<sup>25</sup>*

Allah Almighty (رحمته الله) created blessing being of Abū Bakr Ṣiddīq (رحمته الله) at such a time which was purest time of all the times. From the first day until the last day, biggest witness to every situation of sayings, spiritual-condition, character, speech, laughing, speaking, smiling, weeping, fighting, pilgrimage (*Hajj*), riding on the horse, riding camel, getting dressed, wearing body armour, combing, using *miswāk* (teeth cleaning twig), applying of fragrance, advising, taking oath from companions, victories, battle strategy, decisions,

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<sup>25</sup> 'Abd Ar-Raḥmān Bin Aḥmad Zayn Ad-Dīn *Jāmi' Al-'Ulūm Wa Al-Ḥikam Fī Sharah Khamsayn Ḥadīthā Min Jawama' Al-Kalam*, vol. 1, (Beirut: At-Ṭaba‘h As-Sābi‘ah, 1422H), 92.

decree and justice of leader of both worlds embodiment of illumination Prophet (ﷺ), was Sayyadnā Abū Bakr Siddiq (رضي الله عنه).

The reality is that Allah Almighty (ﷻ) has bestowed Sayyadnā Abū Bakr Siddiq (رضي الله عنه) with such great honours and virtues that human mind feels helpless in knowing and comprehending them. Price of that single moment of Sayyadnā Abū Bakr Siddiq (رضي الله عنه) cannot be paid when in Thawr Cave he suffered from snake bite. Similarly Abū Bakr Siddiq (رضي الله عنه) had Prophet (ﷺ) sitting on his shoulder and then climbed the mount Thawr. In cave of Thawr, he protected Prophet (ﷺ), took Prophet (ﷺ) to Medina.

It is narrated that when they entered Medina after migration, upon the face of Sayyadnā Abū Bakr Siddiq (رضي الله عنه) there were illuminations of Prophet (ﷺ) so overwhelming that the people present there couldn't distinguish which one is Prophet (ﷺ) and which one is Abū Bakr Siddiq (رضي الله عنه). If there can be a best example of annihilation in Prophet (ﷺ) (*fanā fi Rasūl*) on the Earth, that is Sayyadnā Abū Bakr Siddiq (رضي الله عنه).

People of faith should get illuminated their inner self, their hearts, their intellects, their thought and wisdom with illuminations and auspiciousness of Sayyadnā Abū Bakr Siddiq (رضي الله عنه).

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