

Rendered into English by
Shaikh Mir Asedullah Quadri

The Mirror of Truth

WRITTEN IN URDU BY
HADHRAT MOHAMMED ABDUL
QADEER SIDDIQUI (رحمة لله عليه)

THE MIRROR OF TRUTH

مِرَاةُ الصِّدْقِ

Written in Urdu By

**Hadhrat Mohammed Abdul Qadeer
Siddiqui (رحمة لله عليه)**

Rendered into English by

Shaikh Mir Asedullah Quadri

Under the guidance of

Hadhrat Ghouse Mohiuddin Siddiqui

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The book 'The Mirror of Truth' (مِرَاةُ الصِّدْقِ) is one of the rare works of Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) in which he has discussed about the venerability of Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) as a companion and first Caliph.

The issue of Caliphate is very important as its misunderstanding has resulted in the formation of different sects among Muslims. The subject matter is delicate, but the way Shaikh has dealt with it is only expected of him.

Mir Asedullah Quadri is doing a great service to us by providing English translations of the works of our beloved Shaikh. We wish him all the best in this world and in Hereafter. May Allah (عَزَّ وَجَلَّ) accept these translations as their original work and let all Muslims benefit from it.

AL-FAQEER

**Ghouse Mohiuddin Siddiqui, Son and successor of Shaikh
Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) 6th
Shawwal, 1422 AH (December 22, 2001)**

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

"The Mirror of Truth" (مِرَاةُ الصِّدْقِ) - [The life of Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه)], is the sixteenth books translated in the series of English translations of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) works which were written in Urdu, Persian and Arabic.

The book in your hands is written by the Shaikh to clear the misconceptions about the issue of Caliphate. It is an Urdu Encomium in which Shaikh has described the life of Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) detailing historical events, circumstances and Prophet's (صلى الله عليه و آله وسلم) commandments for the selection of Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) as first Caliph. The book is very interesting and should be read by every Muslim.

Hadhrat Ghouse Mohiuddin's Siddiqui's encouragement and support keeps me going in this translations task. He is so happy to see these translated books being published one after the other.

I pray Allah (عَزَّ وَجَلَّ) and seek Prophet's (صلى الله عليه و آله وسلم) blessing in letting all its readers to benefit from this work.

**Shaikh Mir Asedullah Shah Quadri, Shawwal 3, 1422 AH
(20th December, 2001)**

CONTENTS

THE MIRROR OF TRUTH (مِرَاةُ الصِّدْقِ)	1
HADHRAT ABU BAKR SIDDIQUE (رضي الله تعالى عنه)	1
ENCOMIUM IN PRAISE OF HADHRAT ABU BAKR SIDDIQUE (رضي الله تعالى عنه)	3
THE SERMON OF HADHRAT ALI (رضي الله تعالى عنه) DELIVERED ON THE DEATH OF HADHRAT ABU BAKR SIDDIQUE (رضي الله تعالى عنه)	15

THE MIRROR OF TRUTH (مِرآةُ الصِّدْقِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Shaikh has written an encomium in Urdu on Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) containing 21 couplets. The encomium is available in the compilation of his Urdu Poetry titled Kulliyat-e-Hasrat (كليات حسرت). He has sequenced those couplets of the encomium in this book to describe distinctive excellence of the life of Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه), his nobleness among the companions and reasons for his selection as first Caliph. Shaikh has also provided relevant verses of Quran and Ahadith.

HADHRAT ABU BAKR SIDDIQUE (رضي الله تعالى عنه)

His name is 'Abdullah'; appellation (لقب) 'Ateeq' (عتيق); title (خطاب) 'Siddiqui'; and patronymic appellation (كُنْيَت) 'Abu Bakr'. His father's name was 'Othman' who patronymic appellation was 'Abu Qahafah'. His geneological lineage meets with that of the Prophet (صلى الله عليه و آله وسلم) in 'Murrah'. He was younger than Prophet Mohammad (صلى الله عليه و آله وسلم) and passed away at the age of 63 years. He was fair complexioned and slim. His cheeks were leveled and had bending eyes. His fingers were lean, and beard had mixed hairs. He used to color his hairs with henna. In the beginning he had considerable wealth which he spent in the service of Prophet (صلى الله عليه و آله وسلم) and Islam. In men he was the first one to accept Islam. Hadhrat Abu Bakr (رضي الله تعالى عنه) accepted Islam the moment Prophet Mohammad (صلى الله عليه و آله وسلم) informed him of his prophethood. He never left the Prophet (صلى الله عليه و آله وسلم) alone even during travel. Once Hadhrat Ali (رضي الله تعالى عنه) asked people as to who was the bravest of all. They said, he himself was the bravest. On this Hadhrat Ali (رضي الله تعالى عنه) said, no, Hadhrat Abu Bakr (رضي الله تعالى عنه) is the bravest. During the conflict of Badr, Hadhrat Abu Bakr (رضي الله تعالى عنه) was protecting the Prophet (صلى الله عليه و آله وسلم) from the attacks of the enemies standing nearby him.

Shaikh says that the role of Hadhrat Abu Bakr (رضي الله تعالى عنه) was like a goalkeeper, while Hadhrat Ali (رضي الله تعالى عنه) was like a forward in a football game. A small mistake on the part of the goalkeeper finishes the game itself.

It is evident that a person who has been serving the Prophet (صلى الله عليه و آله وسلم) throughout his life and is involved in business with many nations, is skilled, experienced and knowledgeable. Whenever there was a difference of opinion among the companions, the decision was taken on the advice of Hadhrat Abu Bakr (رضي الله تعالى عنه). He was aware of the genealogical lineages of almost all the people in town and was an exclusive explicator (مُعبّر) of dreams. During his Caliphate, he did not take salary except for some meager expenses for food and clothing. The selection of Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) as Caliph was a clearcut issue as Prophet Mohammad (صلى الله عليه و آله وسلم) did not pass away all of a sudden. During the last days of the ailment of the Prophet (صلى الله عليه و آله وسلم), Hadhrat Abu Bakr (رضي الله تعالى عنه) was asked to lead the congregation Salah. Hadhrat Ali (رضي الله تعالى عنه) said that Prophet Mohammad (صلى الله عليه و آله وسلم) chose Hadhrat Abu Bakr (رضي الله تعالى عنه) to lead the people in religious affairs, therefore, we (the Muslims) have chosen him to lead us as Caliph in worldly affairs. He took care of the administration of the nation as Caliph for two years and a few months without any differences of opinion from any quarter. And in the end, he gave up his life in Prophet's (صلى الله عليه و آله وسلم) grief. On 22nd of Jumada II, 13 AH, he passed away at the age of 63.

ہیں بعد رسولؐ سب سے بڑھکر صدیق

اس شاہ کے ہیں وزیر اکبر صدیق

غار ہجرت میں اور بعد رحلت

ہر جا پہ ہیں ثانی پیمبر صدیق

After the Apostle (صلى الله عليه و آله وسلم), Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) is the most venerable among Muslims. He is the deputy of the Prophet (صلى الله عليه و آله وسلم). During the immigration to Madina and even after the death, at every place, he is next only to the Prophet (صلى الله عليه و آله وسلم).

The above Quatrain is written by Hadhrat Khaja Mohammad Siddique (رحمة الله عليه), the Shaikh of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه).

ENCOMIUM IN PRAISE OF
HADHRAT ABU BAKR SIDDIQUE
(رضي الله تعالى عنه)

محمدؐ مصطفیٰ کا جانشین صدیق اکبر ہے

بجز پیغمبروں کے سب سے اعلیٰ سب سے افضل ہے

This the first couplet (مطلع) of the encomium. It says the successor of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) is Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه), who is most venerable among all human beings, next only to prophets.

It is in Hadith - Narrated by Tabrani from Salmah Ibn Akoo that the Prophet (صلی اللہ علیہ و آلہ وسلم) said that Abu Bakr (رضي الله تعالى عنه) is the best person among all human beings except the Prophets. (Suyuti, Kanzul Ummaal).

It is in Hadith - Hadhrat Ali (رضي الله تعالى عنه) narrated, the Prophet (صلی اللہ علیہ و آلہ وسلم) said, I prayed to Allah (عَزَّ وَجَلَّ) thrice to give you preference, but Allah (عَزَّ وَجَلَّ) refused and gave preference to Abu Bakr (رضي الله تعالى عنه) (Ibn Asaker, Kanzul Ummaal).

It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated, the Prophet (صلی اللہ علیہ و آلہ وسلم) said, 'Call your father Abu Bakr (رضي الله تعالى عنه) and your brother (Abdur Rahman bin Abi Bakr - رضي الله تعالى عنه) so that I write a document. I fear that somebody wishing, may wish and somebody may say that he is preferable whereas Allah (عَزَّ وَجَلَّ) and all the Muslims decline except for Abu Bakr (رضي الله تعالى عنه). (Ahmad, Muslim, Kanzul Ummaal).

It is in Hadith - Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) said, "Bring me a pen and ink bottle so that I write a document after which you do not get misled. Allah (عَزَّ وَجَلَّ) and Muslims decline except for Abu Bakr (رضي الله تعالى عنه). (Kanzul Ummaal).

It is in Hadith - Narrated by Huzaifa (رضي الله تعالى عنه) that the Prophet (صلی اللہ علیہ و آلہ وسلم) said that I am not sure for how long I will be among you. Therefore, after me, you be obedient to Abu Bakr and Omar (رضي الله تعالى عنهما) (Tirmidhi)

It is in Hadith - It is narrated by Abi Darda (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said that the sun did not rise or set on a person who is better than Abu Bakr (رضي الله تعالى عنه), except that he is a Prophet. (Tareekhul Khulafa).

زکوٰۃ مال بعد مصطفیٰ صدیق کو دینا

اشارہ ہے خلافت کا یہ ظاہر بلکہ اظہر ہے

The Prophet's (صلى الله عليه و آله وسلم) commandment to give the Zakat amount to Hadhrat Abu Bakr (رضي الله تعالى عنه) after him is an indication that Hadhrat Abu Bakr (رضي الله تعالى عنه) is Caliph after the Prophet (صلى الله عليه و آله وسلم).

It is in Hadith - It is narrated by Anas Ibn Malik (رضي الله تعالى عنه) that he was sent to the Prophet (صلى الله عليه و آله وسلم) by Bani Mustalaq to inquire, to whom they should give Zakat amount after him. The Prophet (صلى الله عليه و آله وسلم) said, give to Abu Bakr (رضي الله تعالى عنه). (Al-Hakim who said it is Sahih)

It is in Hadith - It is narrated by Ibn Abbas (رضي الله تعالى عنه) that a woman came to the Prophet (صلى الله عليه و آله وسلم) and inquired about something. The Prophet (صلى الله عليه و آله وسلم) told her to come later. She said, O'Prophet (صلى الله عليه و آله وسلم), if I come again and do not find you (she was referring to the death of the Prophet (صلى الله عليه و آله وسلم)). The Prophet (صلى الله عليه و آله وسلم) told her, if you come and do not find me, go to Abu Bakr (رضي الله تعالى عنه) because he is my Khalifa after me. (Ibn Asaker)

پڑی بنیاد مسجد کی رکھا بعد نبیؐ پتھر

ابو بکر و عمر عثمان نے یہ فضل داور ہے

When the foundation stone was being laid for the mosque, first the Prophet (صلى الله عليه و آله وسلم) placed a stone, followed by Hadhrat Abu Bakr (رضي الله تعالى عنه), the Hadhrat Umar (رضي الله تعالى عنه), then Hadhrat Othman (رضي الله تعالى عنه). This is the beneficence of the Almighty.

It is in Hadith - It is narrated by Safeena that Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) placed a stone for the foundation of a mosque and asked Hadhrat Abu Bakr (رضی اللہ عنہ) to place a stone beside, then asked Hadhrat Omar (رضی اللہ تعالیٰ عنہ) to place a stone beside and then asked Hadhrat Othman (رضی اللہ تعالیٰ عنہ) to place another stone beside, and said, 'after me, they will be the Caliphs (Fadha'el-e-Sahabah)

امام المسلمین اور پیشوائے مرد و زن صدیق

امامت اور کی باطل جہاں صدیق اکبر ہے

Certainly, Hadhrat Abu Bakr (رضی اللہ تعالیٰ عنہ) is the Imam of all Muslims and leader of men and women alike. Therefore, in his presence, no one would like to become the Caliph of the Muslim Ummah.

It is in Hadith - It is narrated by Ummul Momineen Aisha (رضی اللہ تعالیٰ عنہا) that the Prophet (صلی اللہ علیہ و آلہ وسلم) said that it is not appropriate for any nation that Abu Bakr (رضی اللہ تعالیٰ عنہ) is present and another person is made their Imam (Suyuti, Kanzul Ummaal)

Everyone knows that Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) did not pass away all of a sudden, rather the ailment was stretched for a while. During this period, Hadhrat Abu Bakr (رضی اللہ تعالیٰ عنہ) led the congregation Salah in the Prophet's (صلی اللہ علیہ و آلہ وسلم) mosque as per Prophet's (صلی اللہ علیہ و آلہ وسلم) commandment. This was the time when all companions of the Prophet (صلی اللہ علیہ و آلہ وسلم) were present. Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) had also said that the one who is most proficient in Quran should be made the Imam. Thus, Hadhrat Abu Bakr (رضی اللہ تعالیٰ عنہ) was most prominent in his knowledge in reading and understanding of the holy Quran. Hadhrat Ali (رضی اللہ تعالیٰ عنہ) said that Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) chose Hadhrat Abu Bakr (رضی اللہ تعالیٰ عنہ) to lead people in religious affairs, therefore, we (the Muslims) have chosen him to lead us as Caliph in worldly affairs.

خدا نے شان میں صدیق کی اتقی ہے فرمایا

وہ اتقی ہے وہ عنداللہ اکرم اور بہتر ہے

Hadhrat Abu Bakr (رضي الله تعالى عنه) was addressed as abstinent (أَتَقًا) in the Holy Quran. He is abstinent, venerable and exclusive in divine proximity.

It is in Quran - [Most venerable in front of Allah () is the one who is most abstinent] (Al-Hujuraat - 13)

It is in Hadith - It is narrated by Ibn Abi Hatim and Tabarani that Hadhrat Abu Bakr (رضي الله تعالى عنه) paid for the release of seven men who were tortured for their belief on Allah (عَزَّ وَجَلَّ). On that occasion, the following verse was revealed.

It is in Quran - وَسَيُجَنَّبُهَا الْأَتْقَى - الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى - وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ - [Very soon the person will be kept separated from the Hell. That person is most abstinent of all who gives away his wealth so that he be pure and clean, and no one has any gratitude over him that he pays for it, except that he does it for the sake of his Sustainer and certainly his Sustainer will be happy with him .] (Al-Lail - 17-21)

محمد ﷺ کی نبوت میں نہ شک آیا کبھی ہرگز

وہی اسلام میں سابق ، وہی رتبہ میں اکبر ہے

Hadhrat Abu Bakr (رضي الله تعالى عنه) never doubted the Prophethood of Hadhrat Mohammad (صلى الله عليه و آله وسلم) and he is the first one to accept Islam among men and was most prominent among Muslims.

It is in Hadith - Ibn Ishaq said that it is narrated to him by Mohammed Bin Abdul Rahman bin Abdullah bin Hasan Al-Tamimi that the Prophet (صلى الله عليه و آله وسلم) said that 'whoever I invited for Islam, he either objected, or felt envy on it or considered and

thought about it (before accepting) except Abu Bakr (رضي الله تعالى عنه) who did not think even for a moment to accept Islam when I described to him about it.(Tariqul Khulafa).

It is in Hadith - It is narrated by Hadhrat Ali (رضي الله تعالى عنه) that Abu Bakr (رضي الله تعالى عنه) is the first one to accept Islam among men (Ibn Asaker)

It is mentioned in Tariq al-Khulafa that in Muslim Ummah, after Prophet Mohammad (صلى الله عليه و آله وسلم), Hadhrat Abu Bakr (رضي الله تعالى عنه) possessed excellent characters and supreme abstinence and was a just human being. He was the first one to accepted Islam among men. If a responsibility was given to him, he used to perform more than expected. He was a true follower who walked on the foot steps of Prophet Mohammad (صلى الله عليه و آله وسلم).

محمد مصطفیٰ ﷺ پر جب وحی آتی تو سنتے تھے

یہ کتنا مرتبہ صدیق کا اعلیٰ ہے برتر ہے

Whenever the Prophet (صلى الله عليه و آله وسلم) received the revelation, Hadhrat Abu Bakr (رضي الله تعالى عنه) used to hear it. How supreme and elevated is the status of Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) among Sahabah.

It is in Hadith - It is narrated by Imam Baquer (رضي الله تعالى عنه) that Hadhrat Abu Bakr (رضي الله تعالى عنه) used to hear the submissions of Hadhrat Jibreel (عليه السلام) but did not see him (during the Wahi). (Ibn Abu Dawood in al-Masahaf).

اگر ایمان صدیق اور ایمان جہاں تولیں

تو غالب سب پہ ہو صدیق کا ایمان کہ اکبر ہے

If the belief of Hadhrat Abu Bakr (رضي الله تعالى عنه) and the belief of the rest of the world is weighed in a balance, the belief of Abu Bakr (رضي الله تعالى عنه) will prove to be heavier than the belief of the the rest of the world.

It is in Hadith - It is narrated by Hadhrat Omar (رضي الله تعالى عنه) that he said that if the belief of Hadhrat Abu Bakr (رضي الله تعالى عنه) is weighed against the belief of the rest of the people of Earth, then also his belief will weigh more than the belief of all human beings together.(Baihaqi fi Sha'b al-Iman).

عمر کی نیکیاں اتنی ہیں جتنے چرخ پرانجم

عمر صدیق کی نیکی ہے یہ فرمان سرورؐ ہے

Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) said that the virtues of Hadhrat Omar are equal to the number of stars and planets in the sky and Hadhrat Omar (رضي الله تعالى عنه) is the virtue of Hadhrat Abu Bakr (رضي الله تعالى عنه).

It is in Hadith - It is narrated by Ummul Momineen Aisha (رضي الله تعالى عنها) that Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) was in her room and the night sky was clear without any cloud. 'I asked the Prophet (صلی اللہ علیہ و آلہ وسلم), is there anybody whose virtues are as many as the stars in the sky? The Prophet (صلی اللہ علیہ و آلہ وسلم) said yes, the virtues of Hadhrat Omar (رضي الله تعالى عنه). I asked him, then where are the virtues of Hadhrat Abu Bakr (رضي الله تعالى عنه) ? All virtues of Hadhrat Omar (رضي الله تعالى عنه) are equal to one virtue of Hadhrat Abu Bakr (رضي الله تعالى عنه) (Khairul Mawa'ez, Vol 2, p 379)

نہیں پی مے کبھی صدیق نے اسلام سے پہلے

یہ کیسی فطرت اعلیٰ ہے اور طبع مطہر ہے

Even before Islam, Hadhrat Abu Bakr (رضي الله تعالى عنه) never touched wine. How is his elevated nature and purity of character!

It is in Hadith - Abu Naeem said that with best of the testimony, Ummul Momineen Aisha (رضي الله تعالى عنها) said that Hadhrat Abu Bakr (رضي الله تعالى عنه) had forbidden wine for himself even during pre-Islam period of illiteracy (Tariqul Khulafa).

زمین پر ایک مردہ بے ارادہ چلتا پھرتا ہے

یہ وجہ اسم عبدالله ہے اور سرّ مضمّر ہے

Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) was like a dead body moving around in his lifetime itself. Meaning, he did not have any corporeal desires left in him. This is the reason his name was 'Abdullah' that encompasses divine secrets for the one who tries to know the fact.

It is in Hadith - It is narrated by Noovi that the name of Hadhrat Abu Bakr (رضي الله تعالى عنه) is Abdullah and this fact is well known to all. (Tariqul Khulafa).

اٹھایا صدق نے بار نبوت اپنی گردن پر

وہی تو ثانی اثنین اور ہمراہ پیمبر ہے

During immigration from Makka Madina, Hadhrat Abu Bakr (رضي الله تعالى عنه) lifted Prophet Mohammad (صلى الله عليه و آله وسلم) on his shoulders till they reached to Cave of the Bull (غار ثور) Hadhrat Abu Bakr (رضي الله تعالى عنه) was the second one among the two. They both rested in the Cave of the Bull before moving on to Madina.

It is in Hadith - It is narrated by Dhabta Bin Mohsin Al-Ghanavi, who narrates in the Hadith of Migration that the Prophet (صلى الله عليه و آله وسلم) was walking on his tiptoes to avoid foot prints on the ground until his tiptoes started aching badly. When Abu Bakr (رضي الله تعالى عنه) realized this, he lifted the Prophet (صلى الله عليه و آله وسلم) on his shoulders until they reached to the Cave of the Bull on the Mountain.

It is in Quran - [ثَانِي اَثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَاۙ فَاَنْزَلَ اللّٰهُ سَكِيْنَةً عَلَيْهِ - The second one from the two when they were in the Cavern and he was saying to his friend, do not be grieved as Allah (عَزَّ وَجَلَّ) is with us. Then Allah (عَزَّ وَجَلَّ) sent to him the peace of mind.] (At-Tauba - 40).

It is in Hadith - It is narrated by Zahri that the Prophet (صلی اللہ علیہ و آلہ وسلم) asked Hassaan (رضی اللہ تعالیٰ عنہ) 'have you written some couplets for Abu Bakr (رضی اللہ تعالیٰ عنہ). He said, Yes O'Prophet (صلی اللہ علیہ و آلہ وسلم). Then the Prophet (صلی اللہ علیہ و آلہ وسلم) asked him to recite them. He recited them which meant - Hadrath Abu Bakr (رضی اللہ تعالیٰ عنہ) was one among the two in the cave on top of the mountain and when they climbed the mountain, enemies were searching for them all over the place. He was a favorite of the Apostle (صلی اللہ علیہ و آلہ وسلم) and all know about this fact and consider no one as equal to him among the people. Listening to these couplets, Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) started laughing until his teeth were visible. Then he said, Hassaan (رضی اللہ تعالیٰ عنہ) what a truth you have said about him. He is surely like what you have said about him.

بُجھایا آتش ردّت کو آب تیغِ بَرّاں سے

یہ ہے اسلام کی خدمت کہ جو کارِ پیمبر ہے

When Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) passed away, some hypocrites became apostates again. This was indeed a difficult time for Muslims. But during this time, Hadrath Abu Bakr (رضی اللہ تعالیٰ عنہ) stood like a solid rock in upholding the virtues of Islam and showed no mercy towards such people. This is the real service to Islam which is expected by a true successor of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم).

It is in Hadith - It is narrated by Abi Haseen that on the day when people became apostates, Hadrath Abu Bakr (رضی اللہ تعالیٰ عنہ) played the role of a true successor of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم). (Tareequl Khulafa).

کسی نے گر کیا احسان میں نے کر دیا بدلہ
جزاء صدیق کو دیگا خدا جو سب سے برتر ہے

Whoever has done anything good in the service of Islam, the Prophet (صلی اللہ علیہ و آلہ وسلم) has rewarded him with abundance. But for the services of Hadhrat Abu Bakr (رضی اللہ تعالیٰ عنہ), he will be rewarded on the day of Judgement by Allah (عَزَّ وَجَلَّ).

It is in Hadith - It is narrated by Abu Huraira (رضی اللہ تعالیٰ عنہ) that the Prophet (صلی اللہ علیہ و آلہ وسلم) said, we have rewarded everyone for his good offices in Islam except for Abu Bakr (رضی اللہ تعالیٰ عنہ) who will be rewarded by Allah (عَزَّ وَجَلَّ) on the day of Judgement. (Tirmidhi, Mishkaat).

نبیؐ دامادِ والا شان ہے صدیق اکبر کی
وصال عشق صدیقی کا اسمیں راز مضمیر ہے

The closest relationship of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) with Hadhrat Abu Bakr (رضی اللہ تعالیٰ عنہ) in view of Ummul Momineen Aish () marriage to Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) shows the secret of his uniteness in love with the Prophet (صلی اللہ علیہ و آلہ وسلم).

أحد میں، بدر میں، احزاب میں اور جنگ طائف میں

خُدیبیہ میں ہر موطن میں ہمراہ پیمبر ہے

Hadhrat Abu Bakr (رضی اللہ تعالیٰ عنہ) was consistently with the Prophet (صلی اللہ علیہ و آلہ وسلم) in all the wars like Badr, Ahzaab, Taif, Hudaibiya, etc.

Imam Suyuti has written that Hadhrat Abu Bakr's (رضي الله تعالى عنه) courage and faithfulness is depicted in all the wars. During the Conflict of Uhad and Hunain, he stood firm with the Prophet (صلى الله عليه و آله وسلم).

طريقہ قادری اور نقشبندی اور شطاری

مداری کا بھی اعلیٰ رہنما ہے اور رہبر ہے

The Sufi orders of Quadri, Naqshbandi, Shattari and Madaari, all have their beginnings in Hadhrat Abu Bakr (رضي الله تعالى عنه). He is the guide and leader of all these Sufi orders.

نبیؐ کے بعد گھل گھل کے ہوئے صدیق بھی راہی

یہ عشق جانستاں ہے سب سے اعلیٰ سب سے بہتر ہے

After passing away of Prophet Mohammad (صلى الله عليه و آله وسلم), Hadhrat Abu Bakr (رضي الله تعالى عنه) also died in his grief. This is his true love for the prophet (صلى الله عليه و آله وسلم) which is the supreme virtue among all the things.

It is in Hadith - It is narrated by Saif and Hakim, who narrated it from Ibn Omer (رضي الله تعالى عنه) that the cause of death of Hadhrat Abu Bakr (رضي الله تعالى عنه) is passing away of Prophet Mohammad (صلى الله عليه و آله وسلم). He mellowed to death, unable to bear the grief of the separation from Prophet Mohammad (صلى الله عليه و آله وسلم).

پس مردن ملی بے جائے آغوش محمدؐ میں

بنا اس خاک سے جس خاک سے جسم پیمبر ہے

Hadhrat Abu Bakr (رضي الله تعالى عنه) is buried by the side of Prophet Mohammad (صلى الله عليه و آله وسلم). Looks like his body was also carved from the same soil with which the Prophet's (صلى الله عليه و آله وسلم) sacred body was made.

It is in Hadith - It is narrated by Hadhrat Abdullah bin Umar (رضي الله تعالى عنه) that once Prophet Mohammad (صلى الله عليه و آله وسلم) came out (of his house) and entered the Mosque along with Hadhrat Abu Bakr (رضي الله تعالى عنه) who was on his right side, and Hadhrat Umar (رضي الله تعالى عنه), who was on his left side and the Prophet (صلى الله عليه و آله وسلم) was holding their hands. Then he said we will get up in this way on the Day of Resurrection. (Tirmidhi).

اگر منکر ہو کوئی فضل سے صدیق اکبر کے

میں حدّ مفتری مارونگا یہ فرمان حیدر ہے

Hadhrat Ali (رضي الله تعالى عنه) said that if anyone denies the venerability of Hadhrat Abu Bakr (رضي الله تعالى عنه) I will treat him as a slanderer, and he will be punished as a mischief monger as per Islamic Sharia.

It is in Hadith - Ibn Asaker narrated to Ibn Abillaila that Hadhrat Ali (رضي الله تعالى عنه) said that if someone gives me preference in venerability over Hadhrat Abu Bakr (رضي الله تعالى عنه) and Umer (رضي الله تعالى عنه), I will treat him as a slanderer and punish him accordingly. (Tareeq al-Khulafa)

It is in Hadith - It is narrated by Suwaid Ibn Ghafala that he happened to pass by some people who were talking low about Hadhrrat Abu Bakr (رضي الله تعالى عنه) and Umar (رضي الله تعالى عنه). Thus I went to Hadhrrat Ali (رضي الله تعالى عنه) and narrated to him the episode. On this Hadhrrat Ali (رضي الله تعالى عنه) said, 'let Allah's curse be upon them who kept anything in their heart except good. If I had warned them earlier, I would have punished them severely. Now after this, anyone who talks like this, will be treated as a mischief monger and punished accordingly. Yes, after the Prophet (صلى الله عليه و آله وسلم), the best human beings in this Ummah are Abu Bakr (رضي الله تعالى عنه) and Umer (رضي الله تعالى عنه).

علی مرتضیٰ کے قول پر حسرت کا ہے ایماں

محمد مصطفیٰؐ کا جانشین صدیق اکبر ہے

This is a concluding couplet (مقطع) of the encomium. Shaikh Abdul Qadeer Siddiqui (رحمة الله عليه) says that his belief is as per the saying of Hadhrrat Ali (رضي الله تعالى عنه) who said that indeed the successor of Prophet Mohammad (صلى الله عليه و آله وسلم) is Hadhrrat Abu Bakr Siddiqui (رضي الله تعالى عنه).

**THE SERMON OF HADHRAT ALI
(رضي الله تعالى عنه) DELIVERED ON THE
DEATH OF HADHRAT ABU BAKR
SIDDIQUE (رضي الله تعالى عنه)**

It is narrated by Hadhrat Aseed Bin Safwan (رضي الله تعالى عنه), that when Hadhrat Abu Bakr (رضي الله تعالى عنه) passed away, his body was covered by a sheet of cloth and people started crying and were as grief stricken as they were at the time of passing away of Prophet Mohammad (صلى الله عليه و آله وسلم). Hadhrat Ali (رضي الله تعالى عنه) came crying, uttering (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) and saying, now the Caliphate of Prophethood is no more. He stood on the door of the house where Hadhrat Abu Bakr (رضي الله تعالى عنه) was staying and said as follows.

Let Allah's (عَزَّ وَجَلَّ) beneficence be upon you O'Abu Bakr (رضي الله تعالى عنه). You were the first one to have accepted Islam. In comparison with others your belief was purer and your certitude was stronger. Your deeds were extraordinary, and you were more inclined towards Islam than others. You guarded Prophet Mohammad (صلى الله عليه و آله وسلم) more than anyone else. The companions of Prophet (صلى الله عليه و آله وسلم) did not have any misunderstanding about you in their minds. Your companionship with the Prophet (صلى الله عليه و آله وسلم) was better than others. Your qualities were magnanimous and distinct than others. Your rank was higher than others. You were closer to the Prophet (صلى الله عليه و آله وسلم) than others. In characters, nobleness and appearance you had more similarity with the Prophet (صلى الله عليه و آله وسلم). Your status was elevated than others. Your reverence in the audience of the Prophet (صلى الله عليه و آله وسلم) was more than others. And you were more reliable for the Prophet (صلى الله عليه و آله وسلم). Let Allah (عَزَّ وَجَلَّ) reward you in abundance.

You testified the Apostleship of Hadhrat Mohammad (صلى الله عليه و آله وسلم) when others denied him. Because of this, the Prophet (صلى الله عليه و آله وسلم) rewarded you the title of 'Truthful (صِدِّيق). Allah (عَزَّ وَجَلَّ) said, the one who brought the (message of) Truth (to humanity) ie., Prophet Mohammad (صلى الله عليه و آله وسلم) and the one who testified it, ie., Hadhrat Abu Bakr (رضي الله تعالى عنه).

You shared the moments of grief with Prophet Mohammad (صلى الله عليه و آله وسلم) when others showed indifference. You stood firm with the Prophet (صلى الله عليه و آله وسلم) when others were sitting spectators. You supported the Prophet (صلى الله عليه و آله وسلم) during the hard times; in the cavern, in travel and at other places. You are one among the two. You were Prophet's (صلى الله عليه و آله وسلم) comrade (رفيق) during immigration and in wars.

In Prophet Mohammad's (صلى الله عليه و آله وسلم) Ummah, you have given an excellent example of Caliphate when some hypocrites were becoming apostates. You held the religion of Allah (عَزَّ وَجَلَّ) in such a way that none from the successor of prophets have done in the history of mankind. You were a source of supportive strength to the Prophet (صلى الله عليه و آله وسلم) while others proved weak. You came out in the open in defense of religion while others showed frailty. You stood up and stayed strong while others were inactive. You stood firm on the way of Prophet (صلى الله عليه و آله وسلم). You were true viceroy of the Prophet (صلى الله عليه و آله وسلم).

Nobody could ever fell in dilemma about you in spite of the vanity of the hypocrites, taunting of the jealous, aversion of the transgressors and ire and fury of the apostates. You stood up to accomplish the task when others could not muster courage. You walked with the divine light while others held back. People followed you and found the right path in your guidance. You talked mildly but your fear in people's hearts was high. You talked less but your certitude was strong. Your heart was courageous, and your mind was full of wisdom. You knew the ups and downs of all the required tasks. By God, for religion you were like the Queen Bee; in the beginning when people deviated from it, and later when they showed disobedience towards it. You were merciful father for Muslims, and they were your children. You have lifted on your shoulder their tremendous weight when others were unable to do so because of their weakness. You safeguarded it, which was wasted by people. You remembered the virtues when others forget about them. You became ready and steady when people stopped you. You showed tremendous patience, when others became uneasy. You achieved the objectives of all the people. People found more than what they could have even expected of you. You were rain of torment on apostates and rain of mercy for Muslims.

You achieved excellence and your arguments were convincing, free from flaws and defects. Your inner vision never weakened. Your Anima (Corporeal self نفس) never showed cowardice or defalcation. You were like a solid mountain which could neither be moved by the fierce winds nor could be shaken by the powerful earthquakes. You were exactly the same as was described a bout you by Prophet (صلى الله عليه و آله وسلم). You were excellent in companionship as well as in other worldly affairs. Though you were not very strongly built, but you were powerful and mighty in the works of Allah (عَزَّ وَجَلَّ). You were humble at heart, revered in the audience of Allah (عَزَّ وَجَلَّ) and were mighty on Earth. You were glorious among Muslims. No one could ever find fault with you, no one could ever misunderstand you and no one could ever find any indolence on your part.

The disgraced poor person was mighty and honorable with you so that you could get his right on his behalf and the powerful and honorable was weak in front of you, so that you could take the right of weak from him. The near ones and the far ones, all were equal to you. Your mannerism was truthful and straightforward. Your sayings were plain sharia orders and absolute imperatives. Your work was boon and absolute dedication.

Your Islam was solid and established. You have guided one and all and moved forward to a long distance and your followers were fatigued to reach near you. You succeeded distinctly towards virtue. No one can get you (back) by crying because you are elevated beyond his comprehension.

The affliction of your separation to us is bigger than the skies. The shock of your death has broken down the people. After the Prophet (صلى الله عليه و آله وسلم) no affliction was greater than the affliction of your death. You were the honor and refuge of the religion, a fort and affection for Muslims, and you were tough and cause of anger and great suffering for hypocrites. Let Allah (عَزَّ وَجَلَّ) join you with your Prophet (صلى الله عليه و آله وسلم) and let us also not be deprived of the retribution He bestows upon you and let Him lead us to the right path.