**HAZRAT ABU BAKKAR SADIQ HISTORY**

**INTORDUCTION:**

**Abu Bakkar was born in Mecca sometime in 573 CE, to a rich family in the Banu Taym tribe of the Quraysh tribal confederacy. His father's name was Othman and given the laqab Abu Quhafa, and his mother was Salma bint Sakhar who was given the laqab of Umm ul-Khair.**

**Abu Bakr Siddiq (R.A.), popularly known as Abu Bakr, is the ﬁrst Caliph after the Prophet Mohammad (S.A.W.). His full name is Abdullah bin Abu Quhafah Uthman bin Aamer Al Qurashi Al Taymi. His lineage joins with that of the Prophet (S.A.W.) six generations before himself, in Murrah Ben Kaab.**

**His physical appearance:**

**Abu Bakr (R.A.) was a slim white man with slight shoulders, thin face, sunken eyes, protruding forehead and the bases of his fingers were hairless. [As his daughter Aisha (R.A.) describe the physical appearance of her father Abu Bakr Siddiq (R.A.)]**

**His early Life:**

**Abu Bakr Siddiq (R.A.) spent his early childhood, like other Arab children of the time, among the Bedouins. In his early years, he played with the camel calves and goats, and his love for camels earned him the nickname "Abu Bakr", meaning ‘the father of the camel's calf.’**

**In 591 AD at the age of 18, Abu Bakr (R.A.) went into trade and adopted the profession of cloth merchant, which was his family's business. He started his business with the capital of forty thousand dirhams. In the coming years Abu Bakr (R.A.) traveled extensively with caravans (camel train, series of camels carrying passengers from one place to another). Business trips took him to Yemen, Syria, and many other countries in the current Middle East. His business flourished and though his father was still alive, Abu Bakr (R.A.) came to be recognized as chief of his tribe because of his many qualities such as knowledge about the history of Arabs tribes (genealogical knowledge), politics, trade/business, his kindness and many other.**

**Abu Bakr Siddiq (R.A.) was remarkably virtuous. Even before Islam, he had made intoxicants forbidden for himself. Once a person asked him:**

**“Have you ever drank intoxicant?”**

**Abu Bakr (R.A.) replied:**

**“I seek refuge in Allah, I never did it.”**

**Person asked again:**

**“Why?”**

**He said:**

**“I maintain my honor and preserve my dignity.”**

**His Acceptance of Islam:**

**Abu Bakr Siddq (R.A.) has accepted Islam after a long search for the true religion. In fact, Abu Bakr (R.A.) was the ﬁrst man to respond and believe in Prophet Mohammad (S.A.W.). His immediate acceptance for Islam was a consequence of the steadfast friendship with the Prophet Mohammad (S.A.W.). Abu Bakr (R.A.) knew the Prophet (S.A.W.) as a truthful, honest, and noble person, that he has never been untruthful to people, so how he would be untruthful to Allah?**

**When Abu Bakr (R.A.) embraced Islam, the Prophet (S.A.W.) was overjoyed, as Abu Bakr (R.A.) was a source of triumph for Islam, due to his intimacy with Quraish tribe and his noble character that Allah Has exalted him.**

**In fact, Abu Bakr Siddiq (R.A.) had always doubted the validity of idolatry and had very little enthusiasm for worshipping idols. So when he accepted Islam, he did his best to attract other people to it. Soon Uthman bin Affan (R.A.), Abdul-Rahman bin Awf (R.A.), Talhah bin Ubaydillah (R.A.), Saad bin Abi Waqqas (R.A.), Al-Zubair bin Al-Awwam (R.A.) and Abu Ubaydah bin AI-Jarrah (R.A.) all flocked to join Mohammad (S.A.W.). The Prophet (S.A.W.) once said:**

**''Abu Bakr was the only person who accepted Islam immediately, without suspicion”.**

**His wife Qutaylah did not accept Islam and he divorced her. His other wife, Um Ruman, became a Muslim. All his children, except Abul Rehman, accepted Islam.**

**His Title “As-Siddiq” (The Truthful):**

**As-Siddiq, the most well-known of Abu Bakr's (R.A.) titles, comes from the word ‘Sidq’ which means truthfulness. Therefore, the word As-Siddiq means a person who is constantly truthful or who constantly believes in the truthfulness of something or someone. In Abu Bakr's (R.A.) case ,in the truthfulness of the Prophet Muhammad (S.A.W.). The title 'As-Siddiq' was given to Abu Bakr (R.A.) by none other than the Prophet (S.A.W.).**

**Migration to Madinah:**

**When the Prophet (S.A.W.) and his Companions (Sahaba) suffered immensely from the harm of Quraish, the Prophet (S.A.W.) commanded his Companions to migrate to Madinah.**

**His role in Battles of Badr and Uhud:**

**Badr was the first large-scale engagement between the Muslims and the non-believers of Makkah which took place on Badr, near Madinah, on 17th Ramadan, 2 AH (March 13th, 624 AD).**

**In the Battle of Badr, Abu Bakr (R.A.) was one of the guards of Prophet’s (S.A.W.) tent and was entrusted with his safety. It is reported by Ibn Asaker that Abdul Rahman, the son of Abu Bakr Siddiq (R.A.), was with the unbelievers on the Day of Badr. When he became a Muslim, he said to his father:**

**“You were exposed to me on the Day of Badr and I turned away from you, I did not kill you.”**

**Abu Bakr (R.A.) said:**

**“As for me, if you were exposed to me, I would not have turned away from you.”**

**The Day the Prophet Died:**

**When the Prophet (S.A.W.) died in 11 AH (632 AD), many people, among whom was Umar bin Khattab (R.A.), refused to believe he had died. But Abu Bakr (R.A.), steadfast as usual, addressed the bewildered multitude and convinced them that Mohammad (S.A.W.) was no more and there was no reason why they should not acknowledge his death.**

**First Caliph in Islam:**

**After the death of the Messenger of Allah (S.A.W.), Abu Bakr (R.A.) was unanimously accepted caliph. However, he had faced many crises after becoming caliph.**

**His Death and Burial Place:**

**Abu Bakr Siddiq (R.A.) died on Monday, 22nd of Jumada Al-Akhirah, 13th AH (August 23rd, 634 AD) after suffering from fever for 15 days during which he gave instructions that Umar bin Khattab (R.A.) should lead the prayers. There is a story which accuses the Jews of putting poison in his food, but it lacks authenticity. When Abu Bakr died, he was sixty-three years old and his caliphate had lasted for only two years and three months. During his illness, he was thinking of Islam and its future stability. After consulting with many of the well-known companions of the Prophet (S.A.W.), Abu Bakr (R.A.) decided to confer the caliphate on Umar bin Khattab (R.A.).**

**Then he called Umar (R.A.) and advised him on how to lead his people, ending with these words:**

**"If you follow my advice, nothing unknown will be more acceptable to you than death; but if you reject it, nothing unknown will be more frightening than death."**

**Before he died, Abu Bakr (R.A.) gave back everything he had taken from the public treasury during his caliphate. It is said that he did not bequeath any money at all. He left only a servant, a camel and a garment. His orders were that after his death the garment should be delivered to his successor. On seeing it, Umar wept and said:**

**"Abu Bakr (R.A.) has made the task of his successor very difficult."**

**Abu Bakr (R.A.) recommended to Aishah (R.A), his daughter and wife of Prophet Mohammad (S.A.W.), to bury him beside the Prophet (S.A.W.). Abu Bakr (R.A.) was buried in Aishah's room, just beside the Prophet’s (S.A.W.) grave in Prophet’s Mosque (Masjid-e-Nabawi) in Madinah, Saudi Arabia. When he died, the funeral prayer was led by Umar (R.A.) and his grave was placed adjacent to the Prophet (S.A.W.). His grave was dug in such a way that his head was parallel to the shoulder of the Prophet (S.A.W.).**

**Such was the peaceful death of Abu Bakr Siddiq (R.A.) after a lifelong struggle for the cause of Islam. Throughout the early years of Islam, Abu Bakr (R.A.) was a source of comfort and constant help for the Prophet (S.A.W.), always willing to sacrifice his wealth and his very life for the cause of Islam. Then when he Prophet (S.A.W.) died, Abu Bakr (R.A.) continued where the Prophet (S.A.W.) had left off. He further strengthened the foundations of the Muslim nation, first by fighting against and defeating the apostates and then by spreading Islam in some of the major conquests that took place during his caliphate.**

**May Allah be pleased with Abu Bakr (R.A.) and reward him with the best of rewards. (AMEEN)**

**The END**

**Reference: https://www.islamicfinder.org/knowledge/biography/story-of-abu-bakr-siddiq-ra/**

**Human rights**

**Definition:**

**Human rights are moral principles or norms that describe certain standards of human behaviour and are regularly protected as natural and legal rights in municipal and international law.**

**Human rights according to Quran and Sunnah:**

**The first thing that we find in Islam in this connection is that it lays down some rights for man as a human being. In other words it means that every man whether he belongs to this country or that, whether he is a believer or unbeliever, whether he lives in some forest or is found in some desert, whatever be the case, he has some basic human rights simply because he is a human being, which should be recognized by every Muslim. In fact it will be his duty to fulfil these obligations.**

**Points:**

**1. Equality of all humans: “And of His signs is this: He created you of dust and you are now human beings dispersed everywhere…” (ar-Rum 30:20); “O mankind Be careful of your duty to your Lord (Rab) Who created you from a single soul and from it created its mate and from them both has spread abroad a multitude of men and women. Be careful of your duty (taqwa) toward Allah in whom you claim (your rights) of one another” (An-Nisa 4:1).**

**2. Right to Life: “And that you slay not the life which Allah has made sacred, save in the course of justice. Thus He has commanded of you in order that you may discern…” (al-An’am 6:151). “…Whosoever kills a human being for another than manslaughter or corruption (fasad) in the earth it shall be as if he had killed all mankind, and whoso saves life of one it shall be if he had saved the life of all mankind…” (al-Ma’idah 5:32). According to a hadith of the Prophet (peace be upon him): “The greatest sins are to associate someone with Allah and to kill human beings.”**

**3. Right to “Religious” freedom: “There is no compulsion in religion…” (al-Baqarah 2:256); “Revile not (wala tasubbu) those unto whom they call (pray) beside Allah…” (al-An’am 6:109). Also: “For you your religion, for me my way of life…” (al-Kafirun 109:6).**

**4. Right to Basic needs: “And in their wealth the seeker and the deprived has due share…” (al-Dhriyat 51:19); “Give the Kinsman his due, and the needy and the wayfarer, and do not dissipate your wealth extravagantly…” (Bani Israil 17:26).**

**5. Right to chastity, dignity and lineage: “And come not near unto adultery. Lo it is an abomination an evil way…” (Bani Israil 17:32).**

**6. Right to sanity and intellectual freedom: “O you who believe, liquor and gambling and idols and divining arrows are only infamy of satan’s handwork, so keep away from them in order that you may succeed…” (al-Ma’idah 5:90).**

**7. Right to justice: “And if you judge between mankind, that you judge justly…” (an-Nisa 4:58).**

**8. Right to property: “And eat not up your property among yourselves in vanity…” (al-Baqarah 2:188).**

**9. Right to protection of reputation: “O you who believe, shun much suspicion, for some guesswork is a sin, and spy not, neither backbite one another…” (al-Hujrat 49:12).**

**10. Right to privacy: “O you who believe enter not houses other than you own without first announcing your presence and invoking peace (salam) upon the folk thereof. That is better for you that you may be heedful…” (an-Nisa 24:27).**

**11. Right to enjoin virtue and eradicate evil: “Those who if we give them power in the land establish worship (religious freedom) and pay their due (Zakah) and enjoin good (ma’ruf) and forbid indecency (munkar)…” (al-Hajj 22:41).**

**12. Right to protest: “Allah likes not the utterance of harsh speech save by one who has been wronged, Allah is ever Hearer, Knower…” (an-Nisa 4:148).**

**13. Right to peace making: “And if two parties of believers fall to fighting then make peace between them and if one party of them does wrong to the other, fight you that which does wrong till it returns unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably for Allah loves the equitable…” (al-Hujrat 49:9).**

**14. Right to conscientious abstention: “It is not permissible to disobey Allah in obedience to the order of any human being…” (Prophet’s Hadith, Musnad of Imam Ahmad).**

**15. Right to participate in public affairs: “Allah has promised such of you as believe and do good deeds that He will surely make them succeed (liyastakwlifannakum) in the earth even as He caused those who were before them to succeed over others …” (an-Nisa 24:55).**

**16. Right to social and legal equality: “There is no superiority for an Arab over a non-Arab and far a non-Arab over an Arab, nor for a white over a black nor for a black over the white, except in piety. All mankind is the progeny of Adam, and Adam was fashioned out of clay…” (The last Sermon of the Prophet, peace be upon him).**

**17. Right to association: “And there may spring from you a community who invite to goodness (al-khayr) and enjoin right conduct (ma’ruf) and forbid indecency (munkar). Such are they who are successful…” (Al-i-Imran 3:104).**

**18. Right to struggle for just social order: “And the believers, men and women, are protecting friends one of another, they enjoin the right and forbid wrong…” (Al-Tawbah 9:71)**

**19. Right to personal responsibility: “He who finds the right path does so for himself; and he who goes astray does so to his own loss; and no one who carries a burden bears another’s load…” (Bani Israil 17:15).**

**20. Right to life for the unborn child: “And that you slay not your children because of penury. We provide for you and for them…” (Al-An’am 6:151);**

**“Slay not your children, due to fear of poverty! We shall provide for them and for you, killing them is certainly a great wrong…” (Bani Israil 30 – 31).**

**21. Right to identity for child: “The child belongs to the marriage-bed and the violator of the wedlock shall be stoned. And reckoning of their deeds rests with Allah…**

**He, who attributes his ancestry to other than his father or claims his clientship to other than his master, the curse of Allah is upon him …” (The Last Sermon of the Prophet, peace be upon him).**

**22. Right to rejection of racism and ethnic discrimination: “Allah says: ‘O people! We created you from one male and female and made you into tribes and nations, that you are known to one another. Verily in the sight of Allah, the most honored amongst you is the one who is the most God-conscious.’ ” (The Last Sermon of the Prophet, peace be upon him).**

**23. Right to political power: “Allah has promised such of you as believe and do good works that He will surely make them succeed (over the present rulers) in the earth even as He caused those who were before them to succeed (over others); and that He will surely establish for them their din which He hath approved for them, and will give them in exchange safety after their fear. They serve Me, and do not associate anyone with Me. Those who disbelieve henceforth, they are the miscreants…” (Al-Nur 24:55).**

**24. Right to inheritance for both women and men: “Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much – a legal share. And when kinsfolk and orphans and the needy are present at the division (of the property), bestow on them therefrom and speak kindly unto them…” (an-Nisa 4:7-8).**

**25. Right to brotherly treatment: “The believers are but a single brotherhood: So make peace and reconciliation between your two (contending) brothers; And fear Allah, that you may receive mercy…” (Al-Hujurat 49:10).**

**26. Right to protection of trusts: “Beware that you go not astray after me and strike one another’s necks. He who (amongst you) has any trust with him, he must return it to its owner…” (The Last Sermon of the Prophet, peace be upon him).**

**27. Right to refuse obedience to oppressive rulers: “But fear Allah and obey me; Do not follow those who are extravagant; Who make mischief in the land, and mend not (their way)…” (Al-Shu’ara 26:150-153).**

**28. Rights of minorities and other religious groups:**

**[18:29] Proclaim: "This is the truth from your Lord," then whoever wills let him believe, and whoever wills let him disbelieve.**

**[107:1-7] Do you know who really rejects the faith? That is the one who mistreats the orphans. And does not advocate the feeding of the poor. And woe to those who observe the contact prayers (Salat) - who are totally heedless of their prayers. They only show off. And they forbid charity.**

**Although the Quran is the religious scripture of Islam, it prohibits Muslims from using any method of compulsion to influence the religious practices, and beliefs. The Quran goes even further in protecting the rights of the followers of other faiths by obligating Muslims to protect all "cloisters and churches and synagogues and mosques in which God's name is remembered".In relation to different ethnic, cultural, and religious groups the Quran tells Muslims "for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds".The Quran advocates equality between all and says that the only good deeds may raise the status of one human over another.**

**29. Women's rights:**

**[2:241] The divorcees also shall be provided for, equitably. This is a duty upon the righteous.**

**(17:32) Do not approach (the bounds of) adultery.**

**With regards to women's rights the Quran dedicates one chapter of its one-hundred and fourteen chapters to women which is evident from the very name of the chapter, Women (AN-NISA).**

**The Quran in that chapter states that whoever does good deeds, whether they are male or female, shall enter Paradise and not the least bit of injustice shall be dealt to them. The same message is repeated in chapter sixteen" Whoever does good whether male or female and he is a believer, we will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did". The ability of women to bear children is a significant attribute used by the Quran in a number of verses to uplift the status of women. One such chapter states " And We have enjoined man in respect of his parents--his mother bears him with fainting upon fainting and his weaning takes two years--saying: Be grateful to Me and to both your parents; to Me is the eventual coming".**

 **In terms of the economic rights of women, the Quran demands "And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result". Women have also been given the right to inherit in the Quran. The Quran in one particular verse creates an additional obligation on men to provide, protect, and generally take care of women as their guardians and not as superiors. Perhaps the most valued status, with regards to women, is that of a mother in the Quran as it illustrates this point by binding the reward of paradise to those who satisfy the needs of their parents.**

**The End**

**Reference:** **http://www.ips.org.pk/human-rights-an-islamic-perspective/**

**https://en.wikipedia.org/wiki/Human\_rights\_in\_the\_Quran**

**https://www.al-islam.org/al-tawhid/vol-4-n-3/human-rights-islam-allamah-abu-al-ala-mawdudi/chapter-2-basic-human-rights**