



The Virtues of the Truthful (رضي الله عنه)

Taken from “Al-Fawaaid” (no. 51) by Ibn Qayyim Al-Jawziyyah*

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

When they lost site of the houses of Mecca, caution and anxiety began building within the Truthful (for fear of the Prophet being harmed). At times, he would think of someone spying on them so he would walk in front of him (ﷺ). Other times, he would think of

* Some authentication notes were taken from Saleem Al-Hilaalee’s checking of “Al-Fawaaid.”

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

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

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينِ﴾

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

[Al-Anfaal, 8:30]

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

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

someone following them and would walk behind him (ﷺ), and other times on his right or left, until they arrived at the cave.

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

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

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

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

﴿ لَا تَحْزَنَ إِنْ أَلَّ اللَّهُ مَعَنَا ﴾

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

[At-Tawbah, 9:40]⁷

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

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

⁷ The verse in full is:

﴿ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾

If you do not aid him (the Prophet), Allaah has already aided him when those who disbelieved had driven him out (from Mecca) as one of the two, when they were in the cave and he said to

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

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

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

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

his companion (Aboo Bakr), “Do not grieve; indeed Allaah is with us.” And Allaah sent down His tranquility upon him and supported him with soldiers you did not see (angels). And He made the word of those who disbelieved the lowest while the word of Allaah, it is the highest. And Allaah is exalted in might and wise.

[At-Tawbah, 9:40]

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

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

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

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

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

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

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

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

¹² For more of the virtues of Aboo Bakr (رضي الله عنه), see “Taareekh Khaleefah” (pg. 100-122), “Fadhail As-Sahaabah” by Ahmad Ibn Hanbal (1/65-320), “Hilyah Al-Awliyya” by Aboo Na’eem (1/28-38), and “Asad Al-Ghaabah” by Ibn Al-Atheer (3/205).

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

=
= “O ‘Aaishah, I still feel the pain from that meal I ate at Khaybar. I believe now is the time my aorta will burst because of that poison.”

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

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

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

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

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

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

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

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

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

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

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

¹⁷ As is in the verse:

﴿ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ ﴾

And a believing man from Pharaoh’s people who concealed his faith said...
[Ghaafir, 40:28]

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

﴿ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿١٠﴾ اتَّبِعُوا مِنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿١١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿١٢﴾ أَأَخِذُ مِنْ دُونِهِ ۖ ءَالِهَةٌ إِنِ يُرِيدَنَّ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿١٣﴾ إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ﴿١٤﴾ إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿١٥﴾ قَبْلِ أَدْخُلِ الْجَنَّةَ ۗ قَالَ يَلِيَّتْ قَوْمِي يَعْلَمُونَ ﴿١٦﴾ بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴾

And there came from the farthest end of the city a man, running. He said, “Oh my people, follow the messengers. Follow those who do not ask of you payment, and they are guided. And why should I not worship He Who created me and to Whom you will be returned? Should I take other than Him as gods? If the Most Merciful intends for me some adversity, their

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

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

Who is he that will loan Allaah an excellent loan?

[Al-Baqarah, 2:245]

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

﴿وَسَيَجْزِيهَا الْآتِقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى﴾

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

[Al-Layl, 92:17-18]¹⁹

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

intercession will not help me at all, nor could they save me. Indeed, I would then be in obvious error. Indeed, I have believed in your Lord, so listen to me.” It was said, “Enter Paradise.” He said, “I wish my people could know how my Lord has forgiven me and placed me among the honored.”

[YaaSeen, 36:20-27]

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

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

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

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

﴿ثَانِيَ أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ﴾

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

[At-Tawbah, 9:40]

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

﴿ثَانِيَ أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ﴾

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

[At-Tawbah, 9:40]

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

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

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

Who was the first to pray with him?

Who was the last to pray beside him?

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

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

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

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

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

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

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

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

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

﴿ثَانِيَانِ إِذْ هُمَا فِي الْغَارِ﴾

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

[At-Tawbah, 9:40]

Loving him, by Allaah, is a sign of the sincere worshippers, while hatred of him proves the inner wickedness of one's mind. He was the best companion and the best relative and the evidence of this is unbreakable. If not for the soundness of his leadership, Ibn Al-

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

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

Hanafiyyah would not have spoken his statement.²⁵ At this, the blood of the *Rawaafidh* deliberately boils.

By Allaah, we have not loved him from our own personal desires, nor do we believe other than him to be humiliated and belittled. We have only taken the statement of ‘Alee (ؓ) as it suffices us, “Allaah’s Messenger was pleased with you in charge of our religion, so should we not be pleased with you regarding our worldly affairs?” By Allaah, you have enraged the *Rawaafidh*.

By Allaah, the rights of the Truthful are incumbent upon us. We admit his praiseworthy characteristics and we accept what has come of him. So whoever may be a *Raafidhee*, let him never return to us and let him never claim he has any excuse!

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