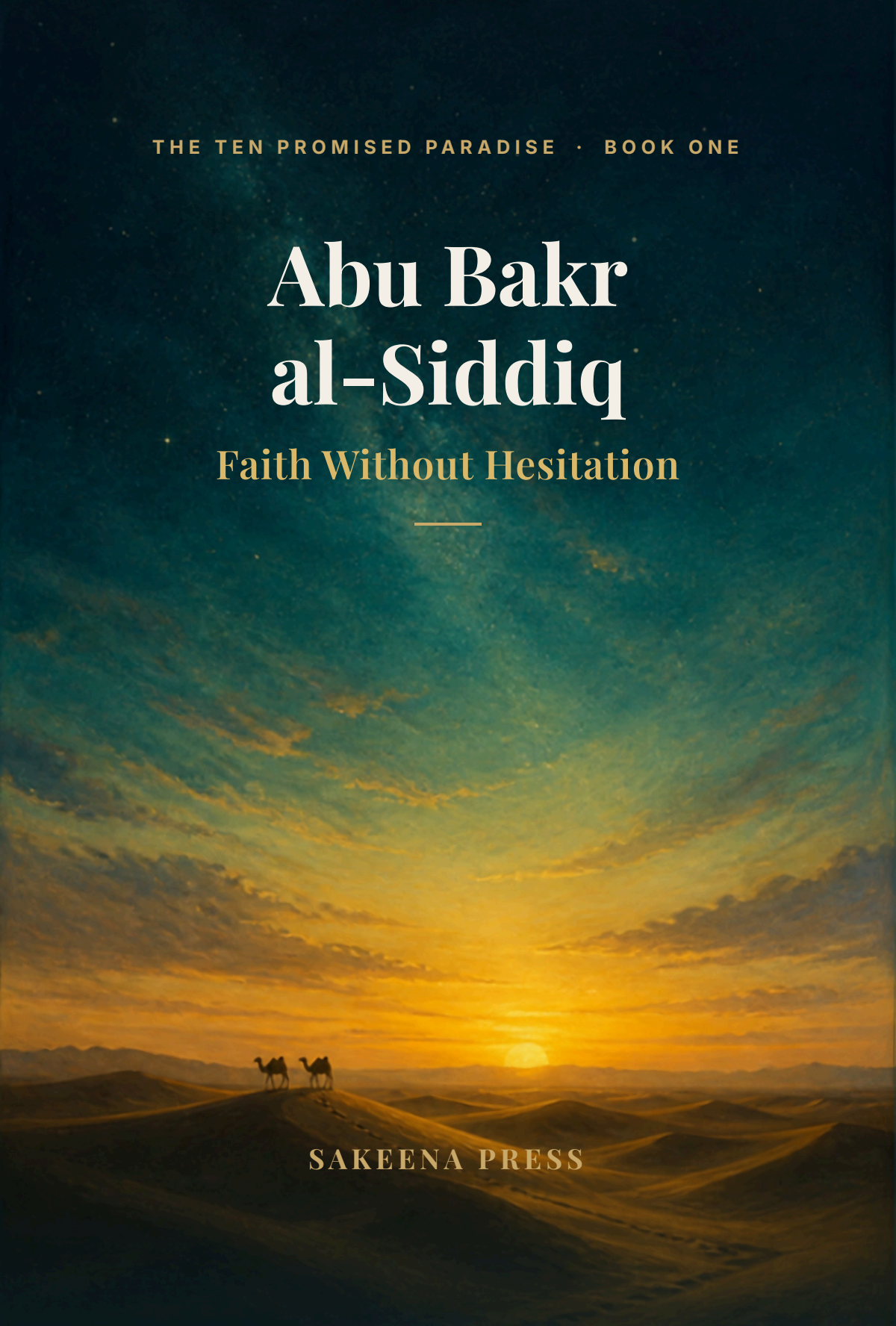
THE TEN PROMISED PARADISE · BOOK ONE

Abu Bakr al-Siddiq

Faith Without Hesitation



SAKEENA PRESS

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What the First Believer Teaches the Mind, the Heart and the Life of the One Who Walks After Him

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Abu Bakr al-Siddiq: Faith Without Hesitation
What the First Believer Teaches the Mind, the Heart and the Life of the One Who Walks After Him

The Ten Promised Paradise, Book One

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This book is for education and reflection. It is not a complete biography, and it does not replace the study of the books of sirah and hadith from which it draws.

First edition. Printed on demand.

For everyone who heard the truth
and is still deciding.

Contents

A Word Before You Begin 9

PART ONE

The Ten, and the First of Them 11

1 Ten Names, One Promise 12

2 Who He Was Before 17

3 The Man Who Did Not Hesitate 21

PART TWO

He Believed 25

4 Al-Siddiq 26

5 Do You Kill a Man for Saying My Lord Is Allah? 30

6 The Wealth That Bought the Free 35

PART THREE

He Accompanied 39

7 Weeping From Joy 40

8 The Second of Two 44

9 The Road, and the Shade 48

10 What Did You Leave for Your Family? 52

PART FOUR

He Was Loved 57

11 The Door That Stayed Open 58

12 Will You Leave Me My Companion? 62

13 Be Firm, Uhud 66

14 Called From Every Gate 69

PART FIVE

He Stood When Others Fell 73

15 The Soft Man at the Mihrab 74

16 The Day the Prophet ﷺ Died

17 I Am Not the Best of You 83

18 The Rope of a Camel 87

19 The Book Gathered 91

PART SIX

He Returned 95

20 The Two Garments 96

21 What Those Who Knew Him Said 101

PART SEVEN

Walking With Him 105

22 The Du'as He Was Taught 106

23 Seven Habits of the Siddiq 110

24 A Forty-Day Companionship 113

The One Who Believed First 116

Sources 117

Index of Verses and Hadith 120

Your Forty Days 123

PREFACE

A Word Before You Begin

There are ten men whom the Prophet ﷺ named in a single breath and promised Paradise. We know their names. Most of us could list them. Far fewer of us could say, for any one of them, what it would mean to live the way he lived.

That gap is the reason for this series. Each book takes one of the ten and asks a simple question: what did this man do with the faith he was given, and what would change in my mind, my heart and my days if I did the same? The books are short on purpose. They are not biographies that try to record everything. They are companions, written so that a reader with an ordinary life and an ordinary amount of time can carry one of these men with him for a season and come out different.

We begin where the Prophet ﷺ began, with Abu Bakr. He was the first free man to believe, the companion of the cave, the one the Prophet ﷺ loved more than any other man, and the one who held the whole community together on the day it could have fallen apart. If the ten are a school, he is its first lesson, and the lesson is the one every believer needs most: to hear the truth and say yes to it without delay.

For every claim in this book there is evidence: a verse of the Quran, a hadith with its reference, or a report from the early historians, named as such. Where a report is outside the two Sahihs we say so and give its grading where one exists. We have tried not to decorate these men. They do not need it.

Read it slowly. Then go and do one thing he did.

How this book is arranged

Part One introduces the ten, explains why this series begins with Abu Bakr, and describes the man he was before the message came.

Parts Two to Six each take one thing he did: he believed, he accompanied, he was loved, he stood when others fell, and he returned to his Lord. Each claim comes with its evidence.

Part Seven shows how to walk with him: the du'as he was taught, seven habits drawn from his life, and a forty-day plan for making them your own.

Verses are given in Arabic with their meaning in English and their reference. Hadith are given with the numbers of the standard printed editions as used on sunnah.com, and gradings are noted where a narration is outside Sahih al-Bukhari and Sahih Muslim.

Reports from the books of history and sirah appear in boxes marked From the Sources. They are the accounts of Ibn Ishaq, Ibn Hisham, al-Tabari, Ibn Sa'd and Ibn Kathir, and they are offered as the historians recorded them, not as hadith.

I

PART ONE

The Ten, and the First of Them

Who the ten were, why a series about them begins with Abu Bakr, and who he was before the message came.

1 Ten Names, One Promise

2 Who He Was Before

3 The Man Who Did Not Hesitate

01

CHAPTER ONE

Ten Names, One Promise

Abd al-Rahman ibn Awf, who was himself one of them, reported that the Messenger of Allah ﷺ said ten names and after each name said the same thing: in Paradise. He did not say they would be judged kindly, or that there was hope for them. He said where they would be, as a man describes a place he has seen.

HADITH

أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَسَعِيدٌ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ

“Abu Bakr is in Paradise, Umar is in Paradise, Uthman is in Paradise, Ali is in Paradise, Talhah is in Paradise, al-Zubayr is in Paradise, Abd al-Rahman ibn Awf is in Paradise, Sa'd is in Paradise, Sa'id is in Paradise, and Abu Ubaydah ibn al-Jarrah is in Paradise.”

JAMI' AT-TIRMIDHI 3747; ALSO SUNAN ABI DAWUD 4649 FROM SA'ID IBN ZAYD. GRADED SAHIH BY AL-ALBANI.

Why ten, and why these

The ten were not a committee. They were not chosen for a balance of qualities. They were simply the men who, in the first years in Makkah, when believing cost everything, believed, and who then spent the rest of their lives proving it. Nine of them accepted Islam in the first years in Makkah; the tenth, Umar, came in the sixth year, and his coming was worth an army. All of them were at Badr except Sa'id ibn Zayd and Talhah, who were away on the Prophet's ﷺ errand and were given a share of the spoils as if they had been present. All of them were at Uhud. All of them were counted among the people of the pledge at Hudaybiyah, where Allah declared Himself pleased with those who pledged under the tree; Uthman was inside Makkah as the Prophet's ﷺ envoy that day, and the Prophet ﷺ pledged on his behalf with his own hand.

The Quran describes them without naming them.

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

"And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."

SURAH AT-TAWBAH 9:100

The first forerunners. That is who the ten were. Allah is pleased with them, the verse says, and they are pleased with Him, and the pleasure runs both ways, as it does between people who have been through something together.

Why a series

A promise of Paradise from the mouth of the Prophet ﷺ is the highest thing that can be said about a human being, and it was said about these ten. Yet most of us know them as a list. We can recite the names and we could not say what Talhah did with his hand, or why Sa'd's du'a was answered, or what Abu Ubaydah was trusted with. A list cannot be followed. A man can.

So this series takes them one at a time. Each book is short enough to be read in a few sittings and built so that it can be returned to. Each one ends with a forty-day plan, because a comp- anion is not someone you read about. He is someone you walk beside for a while, until some of his way of walking becomes yours.

Why Abu Bakr first

The Prophet ﷺ named him first. The Companions, when they ranked the people after the Prophet ﷺ, named him first. Ali, asked who the best of people was after the Messenger of Allah ﷺ, said Abu Bakr. Ibn Umar said that in the lifetime of the Prophet ﷺ they did not consider anyone equal to him. And when the Prophet ﷺ was asked, in front of an army he had just sent out, who the most beloved person to him was, he named his wife, and when asked about men, he said: her father.

There is a reason beyond the ranking. Every one of the ten had a quality that stands out: Umar's strength, Uthman's modesty, Ali's knowledge, Talhah's courage. Abu Bakr's quality is the one that comes before all of the others. He believed. He heard the truth and he said yes to it, at once, without asking for a sign, and then he kept saying yes for the rest of his life, in a cave, on a battlefield, at a deathbed, and at the head of a community that was coming apart. If you learn one thing from

the ten, learn this first, because everything the other nine did was built on it.

◆

Ten names, and after each one the same two words. Before you learn what they did, learn that this is where they are.

02

CHAPTER TWO

Who He Was Before

His name was Abdullah, the son of Uthman, who was known as Abu Quhafah, of the clan of Taym in Quraysh. His line and the Prophet's ﷺ meet at Murrah ibn Ka'b, seven generations back. He was born in Makkah a little more than two years after the Prophet ﷺ, and the two men grew up in the same city, in the same tribe, at the same time, and became friends long before either of them knew what was coming.

Everyone called him Abu Bakr. He was also called Atiq, and the historians give more than one reason for it: the nobility of his face, the purity of his lineage, or the words the Prophet ﷺ would later say to him. Aisha reported that the Messenger of Allah ﷺ looked at her father and said: You are the one Allah has freed from the Fire.

HADITH

أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ

“You are the one Allah has freed from the Fire.”

JAMI' AT-TIRMIDHI 3679, FROM AISHA. AL-TIRMIDHI CALLED IT HASAN GHARIB; AL-ALBANI GRADED IT SAHIH.

A merchant who was trusted

Abu Bakr was a cloth merchant, and a successful one. The historians record that when he accepted Islam he had forty thousand dirhams, a considerable fortune in Makkah, and that he had built it through trade and through a reputation for honesty that the whole city relied on. Quraysh brought their disputes to him. They trusted him with the thing Arabs valued most, their genealogies: he knew the lines of every house in Makkah and he was known never to insult a man by what he knew of his ancestors. He was easy company, well liked, generous with his table, and the kind of man that people in trouble came to.

FROM THE SOURCES

Ibn Ishaq describes him as a man loved by his people, gentle, the most knowledgeable of Quraysh in their lineages and in what was good and bad in them, a merchant of good character and known kindness, whose people came to him for his knowledge, his trade and his good company. Ibn Kathir records from Abu Bakr himself that he never prostrated to an idol, and the historians add that he never drank wine, not even in the days before Islam, when almost everyone did. These are reports of the historians, offered as such.