

ABU BAKRE AL-SIDDIQ THE ADMINISTRATION

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The details of the War against the apostates consumed the major part of the functional life of Abu Bakre as Khalifah. The overwhelming triumph that Allah bestowed upon Abu Bakre was certainly miraculous originating from Divine support. He faced the fierce violence and apostasy of the tribes, and stood patient and firm to confront the flaming mutiny against Islam and against his person as the man responsible for implementing the Islamic Shariah. The whole Arab Peninsula stooped in obeisance and respect to the Muslim authority at Al-Madinah and to the man who upheld the Words of Allah as the justified elements of his existence; the man who was championed by Divine Will to surfeit success. The man who with patience, humbleness, insight, forecasting sagacity, and above all unfaltering belief in Allah, and confident faith; planned and engineered widespread military strategy to subjugate the whole of the Arab Peninsula to the domain of Islam. The tribes that had apostated and renegated in rage, anger, and wild antagonism; now returned into Islam, calm, serene, content with willing eagerness and honest penance. Amidst all the man slaughter that took place, and the blood pools that were soaked into the desert sands; there were times of supreme forgiveness, pardon, and condonement shown on the part of Abu Bakre as he received the active heads of the renegades being sent to Al-Madinah as prisoners of war by the victorious Muslim armies. The war against the apostates lasted for about one year, during which Muslim warriors gave the grandest example of commitment to Belief, obedience in valour, bravery, boldness, gallantry, and manliness and intrepidity. They emerged from the experience more steadfast, purified, solid, brilliant and agile, dynamic in thought, fully ascertained of the Reality and Truth of their Faith. Among the great men in the history of mankind. Abu Bakre will most certainly rank as a rare specimen of human greatness to face alone the mutiny of a nation, refuse compromise to struggle in fierce battles, to gain divine support, to emerge triumphant to the pinnacle of eminence, and amidst the grandeur of authority, to milk the ewes of his elderly neighbours with extreme humbleness, without appearances or false distinctions. Abu Bakre, the Khalifah of Rasul Allah, was indeed the greatest of the great.

The territories of the Arab Peninsula were the only regions under the jurisdiction of the Muslim administration at Al-Madinah. Abu Bakre divided these regions into governorates of independent administration, and appointed a commissioner on his behalf to minister the affairs of the region. He appointed Attab ibn Ussayd for Makkah, Osman ibn Abi Waqqas for Al-Tayf, Al-Muhager ibn Ummayah for Al-Yaman, Zeyad ibn Labeed for Hadramout, Yaala ibn Ummayah for Khawlan, Abu Mousa Al-Ashari for Zubayd and Rafea, Muaz ibn Jabal for Al-Jund, Gareer ibn Abdullab Al-Bagly for Wajran, Abdullah ibn Thawr for Garsh, Al-Alaa ibn Al-Hadramy for Al-Bahrain. The functions of each commissioner was to lead the prayers, decide Judiciary and tribunal matters, look into disputes, decide and implement penalties, plan and develop finances, ensure and establish the overall welfare of the region within his jurisdiction. No judges were appointed in the region of Abu Bakre, and the commissioner was himself responsible for all Judiciary matters. Every commissioner was to answer Abu Bakre at

Al-Madinah in all matters of office. These commissioners were optimally selected with justified suitability. Attab ihn Ussayd of Makkah, and Osrman ibn Aby Waqqas of Al-Tayf were appointed by the Prophet himself and remained in office during the reign of Abu Bakre. At Al-Madinah, Abu Bakre at the head of authority appointed Omar ibn Al-Khattab in charge of all matters of arbitration, legal actions and magistration. Abu ubaydah ibn Al-Garrah was responsible for the treasury and finances. Osman ibn Affan was to write all correspondence and official scripts of Abu Bakre.

The policy of Abu Bakre being the successor of the Prophet- Khalifat Rasul Allah was based on the precise understanding that he (Abu Bakre) had succeeded in guiding the Muslim nation, administrating their affairs within the boundaries of Islamic Shariah, and according to the Holy revelation and the Sunnah of the Prophet. Abu Bakre was highly knowledgeable in these matters and fully realized that he was an ordinary human being, not given the Divine selected qualifications of prophethood. With these very realistic understandings, Abu Bakre, administered the affairs of the Muslim nation, and succeeded in the realization of a very coherent political unity that became very apparent soon after the wars against the apostates. This political unity was basically pivoted on two main aspects. Unity of belief in Islam, establishing common laws of human and civil rights; and the fact that Al-Madinah was the center of authority and the seat of opinion. Abu Bakre gained this authority by the people themselves to govern them in accordance with an established constitution which was the Holy Quran and the Honourable Sunnah of the Prophet. A constitution that was absolutely accepted in all details by both the ruler and the ruled. A constitution that was fully respected and conserved by every Muslim; and practiced to its detail in the life of the individual, and the life of the Muslim nation at large throughout the Arab "Peninsula. The acceptance of the Holy Quran, and Hadith "as sources of Islamic ministership, certainly resulted in establishing terms of mutual understanding and uniformity between the administrative authority at Al-Madinah and the Mush population of the various arab tribes,. Those were the sources of stability and uniformity dominating the internal affairs of the Muslim nation after the wars against .he apostates within the geographical limits of the Arab Peninsula.

Outside, the geographical boundaries of the Arab Peninsula, the situation was very different indeed. The Arab Muslim nation in the Peninsula was neighbored by two major strongly dominant empires; the Persian Empire to the East and north east; and the Eastern Roman Empires to the north, and north west. These two empires had developed deep rooted territorial and social influences and relationships with the Arab tribes nearest to their borders. The two strong powers were continual dispute and enmity. The field of aggression between them was Syria and Iraq, where the heat of battles were always kindled and ignited.. ,The most contemporaneous of these wars to the Islamic reign was when the Persians defeated the Romans out of their strongholds in Syria, Palestine, and even in Egypt. The Persians took the Holy Cross. from the church in Jerusalem. Twenty years later, the Romans retaliated and regained the territories of Syria and Palestine, and the Holy Cross. The terms of armistice between the two powers took place in 628 AC, and continued to the time of Abu Bakre.

The policy of the Prophet (prayers and peace from Allah upon him) was to safeguard the

northern borders of the Arab Peninsula, and to stipulate in the understanding of Islamic strategy, the importance of such territorial security. On the other hand, these regions north of the borders were well known to the Arab tribes of the Peninsula especially those of Makka and Al-Madinah in lieu of their very frequent trade of journeys to Syria and the several tribes of Arab descendency resident in Iraq. Also, several Arab tribes had some of their clans living as nomads inhabiting the desert stretches north of the Arab Peninsula extending into Syria and Iraq. These considerations crystallized the optima importance of these regions in the thinking of the Muslim Arabs south of the borders. In the mind of Abu Bakre, his particular issue received special deliberation and speculation. He realized that the Arab Peninsula with its geographical confines would eventually become too limited for the future religious, social and economical aspirations and realizations of the growing united Muslim nation. On the other hand, the territorial safeguards of the northern borders, and the mitigation of the anti-islamic influence the Persian and Roman powers; could not be achieved merely by territorial security of the borders. Last but not least, it was the sacred duty of every Muslim to summon people for the path of Allah. With these considerations in mind, and the fact that Abu Bakre recognized the necessity to solidify the Arab tribes by directing them to one active goal, one that conformed with their nature to strife for gallantry, valour, and bravery. Abu Bakre desired to utilize all those unidirectional rationalities in the service to summon for the path of Allah, at least the Arab tribes inhabiting the neighbouring desert expanses of Syria and Iraq. Abu Bakre in deep silence thought in the true humbleness of the man that desired no personal worldly glory, the decision to engage the Muslim nation in a military confrontation with the Roman regions across the borders in Syria was certainly not an easy decision. He consulted the companions, war veterans, pious men; he remained silent and in deep thought, supplicating to Allah to grant him the wisdom to the decision that would be beneficial to Islam and the Muslim nation.

As Abu Bakre was preoccupied and concentrated in thought, news reached him that Al-Muthanna Ibn Harithah Al-Shaibany was traveling north from Al-Bahrain along the Persian Gulf, leading Muslim warriors from the Arabs of those lands, fighting his way victoriously to reach the borders of Iraq, cross them to become in the precincts of the delta of the Euphrates and Tigris rivers. During his march, Al-Muthanna defeated all Persian and alien resistance. He convened with the heads of Arab tribes resident south of Iraq and came to terms to their advantage against Persian rule. Abu Bakre inquired about Al-Muthanna and was told that the man was from the tribe of Bani Bakre ibn Wayil, a tribe inhabiting the west coast of the Persian Gulf, north of Al-Bahrain. Al-Muthanna at the head of his tribe had assisted Al-Allaa ibn Al-Eladramy in his battle against the apostates at Al-Bahrain. The man was known to be of noble birth and of authority in his tribe, known for his valour, chivalry, and adamant leadership. Abu-Bakre knew that the Arab tribes in Iraq under the Persian rule were severely subjugated and living under much oppressed conditions; and that these tribes of Bani Lakhm, Taghlib, Tyad, Namre, and Shayban were very eager and willing to contact their roots in the Arab Peninsula.

Abu Bakre reconsidered, and the decision to infiltrate the borders of Iraq was a better choice for Muslim expansion than a confrontation with the Romans across the Syrian borders. The Persian Empire was weakening; it lost its influence on the eastern and

southern regions. of the Arab Peninsula, the Imperial family was in continual dispute and treason, and the governing authority was in disorder All this would be to the advantage of any Muslim penetration in Iraq. To this decision, the Thinking of Abu Bakre grew more inclined. Al-Muthanna ibn Harithah came to Al-Madinah to convene with Abu Bakre and to explain the exact situation in the south of Iraq, and to invoke Abu Bakre the opinion that Muslim troops should infiltrate into these regions, overtake these lands and annihilate the persian influence in these territories. Abu Bakre finally conceded to the opinion of Al Muthanna ibn Harithah Al Shaybani, the first man to lead Muslim worriers across the northern borders of the Arab Peninsula into Iraq. This was the prelude to the conquest of Iran by the Muslims, and the downfall of the Persian Empire.