

# Ruḥamā' Baynahum

**VOLUME 1**  
**SIDDĪQĪ SECTION**

By:

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## Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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## Introduction

When the forces of falsehood became weak before the overwhelming progress of Islam, and they were unable to combat its ever growing strength and might, they resolved to plot against it covertly. Their hypocrisy was a destructive tool in their favour which proved useful in dismantling the unity of the ummah. They had no opportunity to achieve their ends during the khilāfah of Abū Bakr and ‘Umar رضي الله عنهما. During the khilāfah of ‘Umar رضي الله عنه, while on the one hand their frustration and animosity blazed like the pits of hell – due to the abundant blessings during his reign – on the other hand it became easy for them to conspire (against the Muslims) in its vast and wide lands; These conspiracies surfaced as soon as the reign of ‘Umar رضي الله عنه terminated and were instigated by ‘Abd Allāh ibn Saba’. They created doubt in the minds of people by forging narrations regarding the “oppression” and “deprivation” ‘Alī رضي الله عنه and the *Ahl al-Bayt* (the family of the Rasūl صلى الله عليه وسلم). This group of hypocrites had woven such a web of propaganda into which many vulnerable Muslims became ensnared, and ever since, the doors of disunity amidst the ummah have been impossible to shut.

After extensive study and research, the author of the book, entitled *Ruḥamā’ Baynahum*, has unveiled the reality of this foreign doctrine, and has exposed the conspiracies, its origins, founders and the manner in which this contemptible movement started, that cleave at the brotherhood and unity of Islam. He has also highlighted the manner in which Sayyidunā ‘Alī رضي الله عنه and the *Ahl al-Bayt*, with earnestness, had disassociated themselves from this erroneous ideology.

The author of this book, Moulānā Muḥammad Nāfi’ has explained in detail the reciprocal assistance, bond, and kinship that existed between Abu Bakr, ‘Umar, ‘Uthmān, and ‘Alī and his offspring رضي الله عنهم, quoting from more than 200 old and contemporary texts. It would not be incorrect to claim that this is the first well established book written in basic and simple Urdu in these times.

This book plays a fundamental and primary role with regard to the unity of the Muslims and the Muslim world, because the author has unequivocally pinpointed the ploys of causing disunity in ummah, and rendered them impotent. While reading this book will leave one entirely convinced that all the Ṣaḥābah رضي الله عنهم were in harmony with the Ahl al-Bayt, it will also, simultaneously, make establish in the minds of the reader that falsehood was never capable of standing its ground before the truthfulness, veracity, might, and comprehensive nature of Islam. Since such deceptive means always fail, inevitably the weapon of disunity is employed as a last resort.

Just as the Jews had avenged their defeat in battle by sowing disunity the seeds of disunity amongst the Muslims so too have the forces of falsehood in our times used the very same tool to weaken the strength of Islam. It is the responsibility of every sincere and concerned Muslim to be well acquainted with this agenda and endeavour to save the ummah from dissent and discord.

This volume of the book is regarding Sayyidunā Abū Bakr رضي الله عنه, the sections pertaining to ‘Umar and ‘Uthmān رضي الله عنهما have also been compiled and have been published as well. The answer to the allegation of nepotism against Sayyidunā ‘Uthmān رضي الله عنه has also been published as the fourth volume of this book. This book, Ruḥamā’ Baynahum is the most detailed and well substantiated book regarding a pertinent topic in the history of Islam, and many doubts will be cleared from the minds of the impartial, and any obscurity regarding the nature of the relations that existed between the Ṣaḥābah in the initial stages of Islam will be removed.

May Allah ta‘ālā make this book a means of benefit for the entire ummah, *Āmīn*.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلوة والسلام على من هو رحمة للعالمين سيد الأولين والآخرين إمام الرسل وخاتم النبيين وعلى أزواجه المطهرات وعلى بناته الطاهرات زينب و رقية وأم كلثوم و فاطمة وعلى آله الطيبين و أصحابه المزكين المنتخبين الذين هم لإخوانهم أولياء و على رفقاءهم أذلاء و على أعدائهم أشداء و فيما بينهم رحماء و على سائر أتباعه بإحسان إلي يوم الدين و علي عباد الله الصالحين رضوان الله عليهم أجمعين.

After this introductory sermon, this unworthy one, Muḥammad Nāfi' (may Allah pardon him) the son of Moulānā 'Abd al-Ghafūr, the son of Moulānā 'Abd al-Raḥmān (may Allah have mercy upon them), a resident of the Muḥammadī village (adjacent to Jami'ah Muḥammadī, District Jhang, state Punjāb, Pakistan) wishes to state: the thought of compiling a book on the relationships that existed between the close Ṣaḥābah of Rasūlullāh ﷺ — especially the first three khulafā' — and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ had been on my mind for some time now. The humble author despite his incompetence and meagre knowledge has strived constantly to accomplish this goal, and with the grace and mercy of Allah was able to gather some material, and shall now take the courage of presenting it.

### The Title of the Book and its Subject Matter:

The title of this book has been taken from the noble Qur'ān and it has been named *Ruḥamā' Baynahum*. Its theme is evident from the name, and there remains no need for further elaboration (i.e. the Ṣaḥābah of Rasūlullāh ﷺ are compassionate amongst themselves).

The sequence in which the book has been written is as follows:

1. In the beginning some prefatory issues have been discussed wherefrom all subsequent discussions will be drawn. The definitive and core discussions thereafter have been divided into three volumes.

2. In the first volume, the love and affinity that existed between the family of Abū Bakr رضي الله عنه and the family of ‘Alī رضي الله عنه will be examined; this volume can be called the Şiddīqī section.
3. In the second volume, the bond and connection between ‘Umar رضي الله عنه and the family of ‘Alī رضي الله عنه will be examined; this volume can be envisioned as the Fārūqī section.
4. In the same vein, in the third volume, the relation between ‘Uthmān رضي الله عنه and ‘Alī رضي الله عنه will be explained; this volume can be classified as the ‘Uthmānī section.

First study the preliminary issues; thereafter the definitive topics will be presented.

### Preliminary Aspects

1. All the issues that we are to discuss in this work are directed towards our brethren of the Ahl al-Sunnah and have been primarily written for laymen, the scholars are already aware of these issues.

Our brothers from the other sect are requested to read and consider with justice and impartiality, and accept whatever seems to be harmonious with sheer reality. The references have been prepared with complete honesty and truthfulness, and the citation of correct historical facts has been taken into full consideration. However, a human being is full of flaws, may Allah forgive me for anything that has been misinterpreted unwittingly and I would be appreciative to any person who brings that to my attention.

I have adhered to quoting from the works of authentic and earlier scholars and supporting it with the works of later scholars as well. However, wherever I was unable to locate the reference from the earlier scholars, but the latter scholars mentioned it, I still quoted such narrations. But it should

be borne in mind that these latter scholars reported it with reference to the earlier scholars. In some instances, I have also quoted the texts of the Shī'ah in some discussions so that each sect can reflect better over them.

2. Some academic discussions also appear in this book which might be difficult for the laymen to understand, but by means of them many accusations and heinous matters are eliminated, hence, it was deemed inappropriate to leave out such discussions. In such instances, footnotes have been added to some important discussions, and in some places “this discussion is suitable for scholars only” has been added. In this manner the learned and the layman will not experience any difficulty and each one will benefit according to his capacity.
3. The theme prepared in the book *Ruḥamā' Baynahum* is a theme upon which the previous scholars of the ummah have also worked, such as:
  - » *Thanā' al-Ṣaḥābah 'alā al-Qarābah wa Thanā' al-Qarābah 'alā al-Ṣaḥābah* of Ḥāfiẓ Dārquṭnī (d. 375 A.H).
  - » *Al-Muwāfaqah Bayn Ahl-al-bayt wa al-Ṣaḥābah* of Abū Sa'īd Ismā'īl ibn 'Alī ibn Al-Ḥasan al-Sammān (d. 445 A.H).
  - » *Al-Muwāfaqah Bayn Ahl al-Bayt wa al-Ṣaḥābah* of 'Allāmah Abū al-Qāsim Maḥmūd ibn 'Amr al-Zamakhsharī (d. 538 A.H).

These books have coincidentally, by the will of Allah, become scarce, and in fact unheard of in this country. Despite my research and enquiries I was unable to attain any of them, however, a brief summary in Urdu of the last book of 'Allāmah Zamakhsharī has been published in India which was without the Arabic text of the original book and had no references whatsoever. It is stated in the introduction of this book, “This is a translation of the *Kitāb al-Muwāfaqah* of al-Zamakhsharī,” but I did not rely upon it and nor have I quoted any text from it. My intention initially was to compile a book basing it upon the works of these early scholars, but due

to them being scarce I endeavoured to elaborate on these “connections” by gathering material from easily accessible books, and have selected a unique sequence of chapters from my side. May Allah most benevolent accept it and make it a means of success and forgiveness for me in the hereafter. *Āmīn Rab al-‘Ālamīn*.

I have according to my inadequate study brought to the fore these few incidents, for no one can possibly do justice to these sacred topics and cover them all.

4. The most essential evidence that we have about the issue of “affinity among the Ṣaḥābah and the Ahl al-Bayt” is the glorious Qur’ān. The Qur’ān in its plain expression informs us that the Ṣaḥābah رضي الله عنهم are a clear manifestation of the mercy and compassion of Allah Ta‘ālā. They are all innately kind to one another and their hearts have been filled with compassion and tenderness, the bonds of Islamic brotherhood and spiritual support has always been within them.

Besides the verses of the Qur’ān, all other narrations, historical facts, incidents and unanimously agreed upon matters that will be cited, serve as collaboration to the proof of the Qur’ān and will not constitute any evidence by themselves. All readers should make a mental note of this, for this is an established principle.

5. When the primary proof for our claim is the verses of the noble Qur’ān, then only those aḥādīth<sup>1</sup> will be accepted which are coherent with the Qur’ān and authentically reported narrations, wherein the mutual affection, tenderness, attachment and brotherhood of the Ṣaḥābah are described.

And contrary to this, all aḥādīth in which the image of discord, dispute, antagonism and disunity among the Ṣaḥābah is portrayed will not be accepted in these

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1 Plural of ḥadīth

discussions, and to debate by means of them will be invalid. The reason being that both groups — the Ahl al-Sunnah and Shī'ah — unanimously concur that any ḥadīth which contradicts any verse of the Qur'ān or an undeniably authentic ḥadīth, and which has no valid interpretation nor is reconciliation possible, will be rejected. Few quotations from the books of both sects will be cited to further illustrate this principle:

### Verdicts of the Honourable A'imma<sup>1</sup> from Shī' Sources:

1. Imām Muḥammad al-Bāqir رَضِيَ اللهُ عَنْهُ whilst mentioning the sermon delivered by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during the Ḥajjat al-Wadā', narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

فإذا أتاكم الحديث فأعرضوه علي كتاب الله عز وجل وستي فما وافق كتاب الله و ستتي فخذوا به وما خالف كتاب الله و ستتي فلا تأخذوا به

When a ḥadīth reaches you, verify its authenticity first by examining it through the Book of Allah and my Sunnah, then practise upon whatever is in accordance with them and reject whatever is incongruous with them.<sup>2</sup>

2. Mughīrah ibn Sa'īd was a deceitful person. He would fabricate many aḥādīth and ascribe them to Imām Muḥammad al-Bāqir رَضِيَ اللهُ عَنْهُ. Therefore, Imām Ja'far al-Ṣādiq when mentioning his tendency of forging narrations, warned the people and said:

فاتقوا الله ولا تقبلوا علينا ما خالف قول ربنا و سنة نبينا محمد صلي الله عليه و سلم.

Fear Allah and do not accept everything that is ascribed to us and is against the word of our Rabb and the sunnah of our Nabī Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>3</sup>

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1 Plural of Imām

2 *Iḥtāj al-Ṭabarsī*, pg. 229

3 *Rijāl al-Kashshī*, Mughīrah ibn Sa'īd, pg. 146 (Mumbai print), pg. 221 (Tehran print)

I have quoted many statements of the honourable A'immaḥ in this regard in my book *Ḥadīth al-Thaqalayn*, but will suffice here with mention of these two.

3. The very same rule is found in the *al-Amālī* of Shaykh al-Ṣadūq on the authority of Imām Ja'far al-Ṣādiq and Imām Muḥammad al-Bāqir that 'Alī رضي الله عنه said:

فما وافق كتاب الله فخذوه و ما خالف كتاب الله فدعوه

Take whatever is in accordance with the book of Allah and leave whatever contradicts it.<sup>1</sup>

4. The exact same principle is quoted with reference to Imām Muḥammad al-Bāqir in the *Amālī* of Shaykh Muḥammad ibn Ḥasan al-Ṭūsī:

وانظروا أمرنا و ما جاءكم عنا فإن وجدتموه للقرآن موافقا فخذوا به و إن لم تجدوه موافقا فردوه

Be wary in our matter and in whatever reaches you from our side, if you find it harmonious with the Qur'ān, accept it, and if you find it to be extraneous, reject it.<sup>2</sup>

### Few References From Ahl al-Sunnah Sources

Just as this is an undisputable principle according to the Shī'ah that any tradition which is in conflict with the Qur'ān and sunnah is unacceptable, it is a principle well adhered to by us — the Ahl al-Sunnah — as well.

1. Hence in *Uṣūl al-Sarakhsī*, a famous book on *Uṣūl al-fiqh* (principles of Islamic jurisprudence), in the chapter regarding the reasons for a ḥadīth being disrupted, it is stated:

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1 *Al-Amālī* of Ṣadūq pg. 221, discourse: 58

2 *Al-Amālī* of Shaykh al-Ṭūsī pg. 237

وذلك تنصيص علي أن كل حديث هو مخالف لكتاب الله فهو مردودُأقال عليه السلام: "تكثر الأحاديث لكم بعدي فإذا روي لكم عني حديث فأعرضوه علي كتاب الله تعالي فما وافقه فاقبلوه واعلموا أنه مني وما خالفه فردوه واعلموا أنني منه بريء.

And this is emphatic regarding the invalidity of any ḥadīth that is in contradiction with the Book of Allah, the Nabī ﷺ said: "Aḥādīth will be quoted excessively to you after my demise, therefore, when any ḥadīth is mentioned before you, examine it through the Book of Allah and accept whatever is congruous with it and know well that it is from me, and reject whatever is incongruent with it and understand that I am free from every such fabrication.<sup>1</sup>

2. In another book of Uṣūl al-fiqh, *al-Tawḍīḥ wa al-Talwīḥ*, in the chapter pertaining to sunnah, under the sub-chapter regarding discontinuity in ḥadīth, after the above stated ḥadīth, it is mentioned:

فدل هذا الحديث علي أن كل حديث يخالف كتاب الله فإنه ليس بحديث الرسول وإنما هو مفترى

This ḥadīth indicates that any narration which is against the Book of Allah is not in essence the ḥadīth of Rasūlullāh ﷺ, instead it is a forgery.

3. Al-Khaṭīb al-Baghdādī has quoted a reliable ḥadīth on the authority of Abū Hurayrah رضي الله عنه in this regard in his book, *al-Kifāyah fi 'ilm al-Riwāyah*:

عن أبي هريرة عن النبي صلي الله عليه و سلم أنه قال: سيأتيكم عني أحاديث مختلفة فما جاءكم موافقا لكتاب الله و سنتي فهو مني و ما جاءكم مخالفا لكتاب الله و سنتي فليس مني.

Abū Hurayrah رضي الله عنه reports that Rasūlullāh ﷺ said: "Several different narrations that are ascribed to me will reach you, therefore those aḥādīth which are congruous with the Book of Allah and my teachings are from me, and I am free of all narrations which are incongruous with the Book of Allah and my teachings."

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1 vol. 1 pg.365

It has become obvious from the stance of both sects that any narration which is against the Qur’ān and sunnah is unacceptable even if extracted from the books of ḥadīth, history, or books of feats and merits.

These invaluable principles are found in books of both parties, and only by implementing them can our faith and religion be secured, and the requirement of religious and national solidarity is nothing but that we adhere to these principles, so that both parties are safeguarded against the tragedy of disunity and conflict.

Lastly it would be suitable to mention a rule unanimously accepted by the scholars of ḥadīth, which ‘Allāmah al-Dhahabī has made mention of in his book *Tadhkirat al-Ḥuffāz* whilst commenting on the life of ‘Alī رضي الله عنه. He has first quoted the saying of ‘Alī رضي الله عنه upon which he has expounded sincerely from his side:

عن أبي الطفيل عن علي رضي الله عنه قال حدثوا الناس بما يعرفون و دعوا ما ينكرون أ تحبون أن يكذب الله ورسوله؟ قال الذهبي: فقد زجر الإمام علي رضي الله عنه عن رواية المنكر و حث علي التحديث بالمشهور وهذا أصل كبير في الكف عن بث الأشياء الواهية والمنكرة من الأحاديث في الفضائل والعقائد و الرقاق.

Abū Ṭufayl رضي الله عنه narrates that ‘Alī رضي الله عنه said: “Quote well known and widely accepted matters and do not quote reprehensible and dubious ones, would you like that Allah and his messenger be belied?”

Al-Dhahabī said: “Imām ‘Alī رضي الله عنه has prohibited us from quoting rare and reprehensible aḥādīth and has encouraged us to report well-known and widely accepted ones. This the major principle with regards to abstaining from reporting aḥādīth which have no basis whatsoever and are contradictory, whether they be concerning ‘*aqā'id* (beliefs), *faḍā'il* (merits), or *riqāq* (aḥādīth of motivation).<sup>1</sup>

Hence it is necessary for us all to adhere to this rule.

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1 *Tadhkirat al-Ḥuffāz*, vol. 1 pg. 12, *Kanz al-'Ummāl*, vol. 5 pg. 242

## Core Discussions

We now begin the definitive discussions with the help of Allah Ta‘ālā.

Amongst the many remarkable attributes of the believers, of which Allah has made mention in the Noble Qur’ān, is the brotherhood, love, compassion, tenderness of heart, mutual help, unity and reciprocal veneration that were deeply entrenched within them and which they exuded perfectly, hence the coming verses allude to this emphatically:

### Verse 1

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Muslims are but brothers to one another so reconcile between your brothers, and fear Allah so that mercy may be shown to you.<sup>1</sup>

### Verse 2

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold on firmly to the rope of Allah altogether and do not separate, and recollect the favour of Allah upon you when you were enemies and he united your hearts subsequent to which you became brothers through his grace. You were on the edge of an abyss of hellfire and he emancipated you from it, in this way does Allah make his signs clear to you so that you are rightly guided.<sup>2</sup>

Shāh ‘Abd al-Qādir mentions in his book *Fawā'id Mūḍiḥ al-Qur’ān*:

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1 Sūrah al-Ḥujurāt: 10

2 Sūrah Āl ‘Imrān: 103

Allah Ta'ālā is warning the believers not to be deceived and is instructing them to cherish the unity that they enjoy and refrain from sectarianism and corruption like that of the Jews.

### Verse 3

هُوَ الَّذِي آتَاكَ بِبَصَرِهِ وَيَأْمُرُ الْمُؤْمِنِينَ وَالْفَافَّ بَيْنَ قُلُوبِهِمْ ۗ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ  
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۗ إِنَّهُ عَزِيزٌ حَكِيمٌ

He is the one who assisted you through his divine help and the believers, and he united their hearts. If you were to spend all that is in the earth, you would not have succeeded in uniting their hearts, but Allah created a bond of love between them, verily he is mighty and wise.<sup>1</sup>

In *Fawā'id Mūḍiḥ al-Qur'ān*, Shāh 'Abd al-Qādir has stated:

The Arabs were at logger heads with one another and were thirsty for each other's blood but Allah united them and made them brothers after the advent of Nabī ﷺ.

### Verse 4

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ  
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ

Without doubt those who embraced īmān migrated and strove in the path of Allah with their wealth and lives, and those who gave them shelter and aided them, they are guardians of each other.<sup>2</sup>

1 Sūrah al-Anfāl: 63

2 Sūrah al-Anfāl: 72

## Verse 5

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ  
فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ  
الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muḥammad ﷺ is the Rasūl of Allah and those who are with him are stern against the disbelievers and compassionate amongst themselves. You will see them at times bowing and at times prostrating seeking the grace and pleasure of Allah. Their signs are apparent on their faces because of excessive prostration. This is their description in the Torāh. And their description in the Injīl is like that of a plant that spouts its shoot and strengthens it after which it becomes strong and stands on its stem, pleasing the farmer so that the disbelievers are enraged because of them. Allah has promised forgiveness and a handsome reward for those from among them who have Īmān and do righteous deeds.<sup>1</sup>

Shāh ‘Abd al-Qādir in *Fawā'id Mūḍiḥ al-Qur'ān* has mentioned that the ‘signs on their faces’ refers to the radiance of their faces due to performing nocturnal prayers, and on account of it they would stand out amongst the people. The illustration of the ‘plant’ refers to the believers being few in number initially and then gradually growing in number and strength in the time of Rasūl ﷺ and the khulafā’ رضي الله عنهم. The Ṣaḥābah of Nabī ﷺ were all flag bearers of Īmān and were embodiments of virtuous deeds, but Allah Ta‘ālā does not give his bondsmen such glad tidings because of which they become complacent, therefore the glad tidings mentioned in the verse is exclusive to those who have a pleasant end (on Īmān), but this type of a glad tidings itself is a great merit.

## Explanation of Verse 1

There are many verses of this nature in the Qur’ān, I have sufficed here on the

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1 Sūrah al-Faṭḥ: 29

mention of five, their meanings are apparent, i.e. brotherhood and mutual love are firmly grounded in the people of īmān and it is necessary to constantly preserve them, the fear of Allah should be the driving force behind these attributes in order to secure his mercy and protection at all times.

### **Explanation of Verse 2**

The believers should firmly hold on to the rope of Allah and should never forget this great bounty of Allah which he has bestowed on them, Allah Ta'ālā changed their deep rooted hostility into unity and supplanted their everlasting antagonism into affinity, now everyone is a brother to the next person, Allah Ta'ālā, Most Merciful saved them from the dreadful consequences of enmity and hatred, which tantamount to entry into hell fire.

### **Explanation of Verse 3**

The discussion in the first two verses was regarding the believers in general, in the third verse specific mention is made of those who accepted īmān at the hands of Rasūl ﷺ, and he is reminded by Allah of His favour which He granted him and the support by means of the believers whose hearts were filled with love and unity and( he is also reminded of the fact) that he would not have been able to bring about unity amongst them even if he were to spend all the treasures of the world but Allah through his power and wisdom united them.

### **Explanation of Verse 4**

In the fourth verse, Allah Ta'ālā refers to these people more specifically that they strive, migrate, and spend all that they have for the cause of Allah's dīn (the Muhājirīn) and among them is a group that assists and accommodates the immigrants (who are the Anṣār), and that they are all friends and brothers. Allah ﷻ in this verse has unequivocally stated the mutual friendship and beneficence that were widespread in the lives of Ṣaḥābah ﷺ.

## Explanation of Verse 5

In the fifth verse, Allah ﷻ has described them in much more detail that these pure souls who were the companions of the Nabī ﷺ are:

1. Stern against the disbelievers and are not awe struck by them at all.
2. Benevolent and affectionate to one another and do not hold grudges against each other.
3. Always engaged in the worship of Allah ﷻ, they do not do anything for the pomp and fame of this world; instead they do whatever they do for the pleasure of their Rabb.

The first two qualities are pertaining to their social interactions with friends and foe, the third quality is with regards to themselves i.e. regarding their righteousness deeds and asceticism (therefore it can safely be said that directing repugnant accusations towards the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is a symptom of wickedness and direct slur of this verse of the glorious Qur'ān).

4. The fourth attribute of this group mentioned in the noble Qur'ān is that the signs of piety and godliness are discernable on their faces, the radiance and light of the pious can never possibly be seen on the faces of people who are wretched and tend to do things to please others. These splendid feats of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are not only mentioned in the Qur'ān but are also mentioned in previous divine scriptures such as the Torāh and the Injīl.

Then Allah ﷻ informs us by way of illustration of the progressive advancement of Islam and the Muslims which will most definitely materialise, it will remain unobstructed and will continue to flourish unremittingly till it reaches its culmination. All the issues of contention can be easily resolved by analysing the harmony between the example and those referred to by it.

The last portion of this verse informs us of the good end and pleasant outcome of this group of people, it first informs us of their prosperity in this worldly life and then of their triumph and reward in the hereafter, thus it is mentioned that Allah will absolve them of their shortcomings and will recompense them for their virtuous deeds.

The summary of this verse is that Allah ﷻ has first mentioned the thoroughness of their faith, the perfection of their devotions, their sincerity and their gradual development, and then Allah ﷻ has announced their marvellous end result by assuring them of his forgiveness and a great reward.

Ahead we shall mention some commentaries of the scholars of tafsīr (Qur'ān exegesis) regarding this verse:

هذه صفة المؤمنين أن يكون أحدهم شديدا عنيفا علي الكفار رحيمًا برا بالأخيار غضوبا عوسا في وجه الكافر ضحوكا بشوشا في وجه أخيه المؤمن كما قال الله تعالى يا ايها الذين آمنوا قاتلوا الذين يلونكم من الكفار وليجدوا فيكم غلظة. وقال النبي صلي الله عليه وسلم مثل المؤمن في توادهم وتراحمهم كمثل الجسد الواحد إذا اشتكى منه عضو تداعي له سائر الجسد بالحمي والسهر وقال النبي صلي الله عليه وسلم المؤمن للمؤمن كالبنيان يشد بعضه بعضا وشبك النبي صلي الله عليه وسلم بين أصابعه. (تفسير ابن كثير تحت هذه الآية)

A distinct attribute of the Ṣaḥābah of Rasūlullāh ﷺ is that they are harsh against the disbelievers and are genial to their brethren, they express sombre faces to the nonbelievers and cheerful ones to their brothers, just as Allah has commanded in another verse of the Qur'ān: "O you who believe! Fight those people of disbelief who are near you and they should notice severity in you." And Rasūlullāh ﷺ is reported to have said: "The example of the believers in their mutual affinity and reciprocal compassion is like that of a body, the entire body is afflicted with restlessness and pain due to the ailment of one limb." He has also stated: "A believer is like a building each part of which is supported and upheld by the next, to another believer," Rasūlullāh ﷺ then entwined both his hands for further elaboration.<sup>1</sup>

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1 Tafsīr ibn Kathīr, under the commentary of this verse.

وهما جمعاً شديداً ورحيم ونحوه أدلة علي المؤمنين أعزة علي الكافرين. وبلغ من شدتهم علي الكفار أنهم كانوا يتحرزون من ثيابهم أن تلتزق بثيابهم و من أبدانهم أن تمس أبدانهم وبلغ من تراحمهم فيما بينهم أنه كان لا يري مؤمناً إلا صافحه و عانقه (تفسير مدارك للنسفي تحت هذه الآية)

The scholars of tafsīr have written that the sternness of Ṣaḥābah رضي الله عنهم towards the kuffār was of such a degree that they would be very cautious of not letting the clothes and bodies of the disbelievers touch their clothes and bodies, and their cordialness towards the believers was of such a nature that they would shake hands and embrace whenever they would run into one another.<sup>1</sup>

وفي وصفهم بالرحمة بعد وصفهم بالشدّة تكميل واحتراس فإنه لو اكتفي بالوصف الأول لربما توهم إن مفهوم القيد غير معتبر ويتوهم الغلظة والغلظة مطلقاً فدفع بإرداف الوصف الثاني . ومآل ذلك أنهم مع كونهم أشداء علي الأعداء رحماء علي الإخوان . ونحوه قوله تعالي أدلة علي المؤمنين أعزة علي الكافرين (روح المعاني تحت الآية)

They have also written that Allah سُبْحَانَهُ وَتَعَالَى after mentioning the sternness of Ṣaḥābah رضي الله عنهم towards the infidels has made mention of their softheartedness amongst themselves, because if mention of the first attribute was to be made specifically then it would seem as if they were only harsh and knew no kindness. Allah سُبْحَانَهُ وَتَعَالَى dispelled this possibility by mentioning their leniency as well; similar to the verse: “humble toward the believers, powerful against the disbelievers,” (hence they possessed the ultimate of both these outstanding qualities).<sup>2</sup>

ومن حق المؤمنين أن يراعوا هذه السنة أبداً فيتشددوا علي مخالفيهم و يرحموا أهل دينهم (تفسير غرائب القرآن للنيسابوري تحت الآية)

The right of a believer is that all Muslims to live by these qualities i.e. they should be stern towards disbelievers and kind towards believers.<sup>3</sup>

1 *Tafsīr Madārik* , under the commentary of this verse.

2 *Rūḥ al-Ma ānī*, under the commentary of this verse.

3 *Tafsīr Gharā'ib al-Qur ān*, under the commentary of this verse.

والمراد بالذين معه عند ابن عباس رضي الله عنهما من شهد الحديبية و قال الجمهور جميع أصحابه صلي الله عليه و سلم و رضي الله تعالى عنهم (تفسير بحر المحيط و روح المعاني)

According to Ibn ‘Abbās رضي الله عنه “those with him” refers to the Ṣaḥābah only to the veterans of the truce of Ḥudaybiyyah, while the majority are of the view that it refers to all of the Ṣaḥābah رضي الله عنهم.<sup>1</sup>

A brief commentary of the verse, “and those who are with him are stern against the disbelievers and compassionate amongst themselves,” has been presented before you. Volumes are required to elaborate on each of the magnificent traits of the Ṣaḥābah رضي الله عنهم mentioned in this verse, at this juncture I wish to only expound a little on the quality “compassionate amongst themselves”.

Allah سُبْحَانَهُ وَتَعَالَى had sent Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a mercy for the whole of mankind and he had granted his close companions, students, those who were willing to sacrifice their lives for his sake and those who were around him at any given time; the very same mercy and kindness that he had sent his Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with. Thus they were cordial and merciful amongst themselves. Furthermore, this attribute of mercy was not only in a select few from among them rather it was prevalent in them all, just as they had always been scrupulous regarding observance of fast, establishing of ṣalāh, discharging of zakāh, performance of ḥajj, enjoining good, preventing evil, conscious of Allah, sincerity etc., so too were they meticulous about displaying mercy and compassion to one another. This is supported by a verse of the Noble Qur’ān, Allah سُبْحَانَهُ وَتَعَالَى says about the Ṣaḥābah رضي الله عنهم:

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

And he (Allah) made the word of piety inseparable from them as they were worthy of it and most deserving of it, and Allah سُبْحَانَهُ وَتَعَالَى is omniscient.<sup>2</sup>

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1 *Baḥr al-Muḥīṭ and Rūḥ al-Ma’ānī*

2 *Sūrah al-Faṭḥ: 26*

## Substantiation of the Claim

Now I endeavour to substantiate my claim by making it evident to the readers that the afore mentioned characteristic i.e. “compassionate amongst themselves” was a characteristic deep rooted in every Ṣaḥābī رضي الله عنه, whether he belonged to the Muhājirīn or the Anṣār, and whether he lived in Makkah or in Madīnah, whether he be from the Quraysh or not. The books on Islamic history are replete with narratives and tales of the geniality, well-wishing, sympathy and empathy of these illustrious souls and there is not the slightest of suspicion in this regard, however, in this work I only intend to bring to the fore the love, understanding, compassion and mercy that existed between the three khulafā’ and ‘Alī رضي الله عنه, the reason being that much has been circulated in the public about the alleged contempt, disunity, antagonism and frustration that existed between them; this propaganda has been brought into play with a lot of effort to misguide the common masses into believing that they (the three khulafā’) were enemies of ‘Alī رضي الله عنه, they had grave differences with him, vigorously opposed him, oppressed him, usurped his privileges and rights, and they similarly tyrannized the household of Nabī صلى الله عليه وسلم, in a manner inconceivable and indescribable. Therefore I have intended to:

1. Prove the love, friendship and unity that existed between them, whereas people always spread the contrary.
2. Present the blood relations that connected them all, whereas people write and publish strange stories about their contempt for each other.
3. Reproduce incidents which inform us of the kindness, mutual sympathy and understanding that existed between them whereas on the contrary some people forge stories regarding their disturbances and misunderstandings.<sup>1</sup>

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1 It would have been appropriate to cite some incidents that they have fabricated regarding the alleged ‘enmity’ of the Ṣaḥābah رضي الله عنهم verbatim from their sources, *continued .....*

4. In essence I will endeavour to highlight how they venerated, loved, sympathised, and dealt justly with one another. And refute all the incidents these ‘well-wishers’ fabricate and report to the people, with the help of Allah سُبْحَانَكَ اللَّهُمَّ وَتَعَالَى.

As it was previously mentioned, the first volume of this book will be the Şiddīqī section, the second volume will be the Fārūqī section and the third volume will be the ‘Uthmānī section, hence we will now commence the first volume in which there are five chapters.<sup>1</sup>

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*continued from page 31*

1 but this was not possible due to time constraints. In these times — which are filled with different trials and tribulations — it is of paramount importance to develop the atmosphere of unity and reconciliation among Muslims, and the fire of discord and disunity should not be ignited. I have therefore refrained from quoting such incidents. If any person is keen on really learning of these dreadful reports, then he does not have to read many books, it will be sufficient for him to simply read the Şanamī Quraysh’ supplication, this supplication according to them is the greatest solution to the severest of hardships, it has been ascribed to ‘Alī عليه السلام and is easily found in all their books, for example mention of it is made in *Şahīfah ‘Alawiyyah and Iḥqāq al-Ḥaqq* (of Qaḍī Nūr Allāh Shostarī).

It would not be without benefit to mention that in the old texts of our friends, the so called demerits of the Şahābah رضي الله عنهم are mentioned under one chapter, now they have progressed and have started publishing independent books regarding this topic e.g.

1. *Ḥaḍrat ‘Umar* 2nd volume, by ‘Sayyid ‘Alī Ḥaydar ibn ‘Sayyid ‘Alī (head of the *Işlāḥ* newspaper) khajwa, Bihar.
2. *Ā’inā-e Madh-hab Sunnā* by Dr. Nūr Ḥusayn of Jhang.
3. *Mahiyat-e Mu’āwiyah* by Aḥmad ‘Alī Karbalā’ī
4. *Kaleed-e Munāzarah* by Barkat ‘Alī, etc.

## Siddiqī Section

### Chapter One

In this chapter I shall present before you the relationship that existed between Abū Bakr رضي الله عنه and the fourth daughter of Rasūlullāh صلى الله عليه وسلم, the queen of the women of Jannah, Fāṭimah al-Zahra' رضي الله عنها, such as the help that Abū Bakr رضي الله عنه offered at the occasion of the wedding of 'Alī رضي الله عنه to her, the bond that existed between 'Ā'ishah رضي الله عنها, the daughter of Abū Bakr رضي الله عنه, and herself, the issue of Fadak, the monitory rights of the immediate family of Nabī صلى الله عليه وسلم and her happiness, her fatal illness and the wife of Abū Bakr رضي الله عنه, Asmā' bint 'Umayy, رضي الله عنها nursing her and being of service to her, her will, her demise and her burial etc.

In all these topics that have been discussed the warm relationship of Abū Bakr and 'Alī رضي الله عنه is mentioned clearly without any ambiguity and the harmony between him and Fāṭimah رضي الله عنها is also cited in several places.

Now I begin to present before you whatever I could source regarding the wedding of Fāṭimah رضي الله عنها, first from the texts of the Shī'ah themselves and then from our sources for further substantiation and collaboration.

### The Wedding of Sayyidah Fāṭimah

#### First Narration

Mullā Muḥammad Bāqir Majlisī has written in his book *Jilā' al-'Uyūn* under the chapter regarding the wedding of Amīr al-Mu'minīn 'Alī رضي الله عنه to Fāṭimah رضي الله عنها:

"روایت کرده اند ابوبکر و عمر و سعد بن معاذ در مسبد حضرت رسول نشسته بودند و سخن مزاجه فاطمه در میان آوردند۔ پس ابو بکر گفت کہ اشراف قریش خواستگاری او ازاں نمودند۔ حضرت در جواب ایشان فرمود کہ امر او بسوء پروردگار اوست اگر خواهد کہ اورا تزویج نماید خواهد نمود و علی بن ابی طالب دریں باب با حضرت سخن نہ گفت و کسی نیز برائے ایں حضرت سخن نہ گفت و گمان نہ دارم کہ چیزی مانع شدہ باشد اورا مگر تنگدستی وانچہ میدانم اینست



ﷺ and His Rasūl ﷺ have secured this relation for you and have kept it out of the reach of others.” Upon hearing this ‘Alī began weeping and said: “O Abū Bakr you have refreshed my grief and have rekindled the passionate desire of my heart, who would ever step back from such a proposal but I feel timid to ask for her on account of my poverty.” Hence they motivated him to proceed to the Rasūl of Allah ﷺ and propose. He untied his camel, came home adorned himself and headed towards the house of Rasūlullāh ﷺ.<sup>1</sup>

## Second Narration

A similar narrative is cited in *Amālī* of Shaykh al-Ṭā’ifah Abu Ja’far al-Ṭūsī:

" قال الضحاک بن مزاحم سمعت علي بن أبي طالب يقول "أتاني أبو بكر وعمر فقالا لو أتيت رسول الله صلي الله عليه وسلم فذكرت له فاطمة قال فأتيته فلما رأني رسول الله صلي الله عليه وآله ضحك ثم قال ما جاء بك يا علي قال فذكرت له قرابتي وقدمي في الإسلام و نصرتي له و جهادي فقال يا علي صدقت فأنت أفضل مما تذكر فقلت يا رسول الله فاطمة تزوجنيها....."

فقال علي رسلک حتی أخرج إليك فدخل عليها فقامت إليه فأخذت رداءه ونزعت نعليه وأتته بالوضوء فوضأته بيدها وغسلت رجله ثم قعدت فقال لها يا فاطمة فقالت لبيك حاجتك يا رسول الله؟ فقال علي بن أبي طالب ..... قد ذكر من أمرک شيئاً فما ترين فسكنت ولم تول وجهها و لم فيه رسول الله كراهة فقام وهو يقول الله أكبر سکوتهما إقرارها."

( كتاب الأمالي للشيخ أبي جعفر الطوسي ص ۳۸ المجلد الأول )

Mullā Bāqir Majlisī has translated this very same text in his book, *Jilā’ al-‘Uyūn*, as follows:

شیخ طوسی یرے ند معتبر روایت کردہ است کہ نزد من اید ابو بکر وعمر وگفتند کہ چرا بہ نزد حضرت نسول نبی روی کہ فاطمہ را خواستگاری نہائی؟ پس من رفتم بخدمت ایں حضرت ، چون نظر مبارکش بر من اوفتاد خندہ شد و فرمود برائے چہ امدہ ای ابو الحسن؟ حاجت خودرا بیان کن ۔ پس عرض کردم بخدمت ایں حضرت ----- گنتم یا رسول اللہ استدعاء مینائتم کہ فاطمہ را بہن تزویج کنی----- فرمود باش تا بروم ونبزد تو برگردم ، چون حضرت رسول بہ نزد فاطمہ رفت فاطمہ برخاست ودرائے مبارکش را -----

1 *Jilā’ al-‘Uyūn* of Mullā Bāqir Majlisī, pg. 121, 122, chapter regarding the marriage of Amīr al-Mu’minīn to Fāṭimah. *Bihār al-Anwār* of Mullā Bāqir, under the same topic pg. 37/38, vol. 10.

بر گرفت و نعلین را از پائے مبارکش را کند ای وضو آورد و دست پائش را شست - پس در خدمت این حضرت نشست - حضرت فرمود ای فاطمه ! عرض کرد لبیک ، ای حاجت داری یا رسول الله ؟ حضرت فرمود ای فاطمه میدانای قرابت علی بن ابی طالب و قضیلت او - ----- در امر خواستگاری تو سخنی گفت پس چه مصلحت میدانای ؟ حضرت چون این سخن را بشنید ساکت گردید ولیکن روئے خود را نه گردانید و اظهار کراہت نفرمود - پس حضرت رسول برخاست و فرمود الله اکبر ساکت شدن او علامت راضی شدن اوست - (جلاء العیون ملا باقر مجلسی ص ۱۲۰ - باب تزویج امیر المومنین و حضرت فاطمه - مطبوعه تهران - سن ۱۳۳۴ هـ)

Daḥḥāk ibn Muzāḥim states:

I heard ‘Alī saying: “Abū Bakr and ‘Umar approached me and told me that it would be most appropriate for me to go to the Nabī ﷺ and ask for the hand of Fāṭimah.” ‘Alī says I went to Rasūlullāh ﷺ, he smiled as soon as he saw me and asked me why had I come, I first mentioned my kinship with him, my early acceptance of Islam, my service to the dīn of Allah and my participation in the campaigns of jihād upon which he said: “You are way better than what you have just mentioned.” Thus I requested him to give Fāṭimah to me in marriage... he said: “O ‘Alī wait here till I return.” He returned home, and Fāṭimah stood as soon as she saw him. He then sat down, she removed his shawl and his slippers, brought water and performed wuḍū’ for him by herself and washed his feet and then set before him. Thereafter the Rasūl of Allah ﷺ said: “O Fāṭimah!” She replied: “I am present, O Rasūl of Allah, command me as you wish,” he said: “‘Alī has proposed for you so how do you feel?” She remained silent but did not display any dislike nor did she turn her face away. Rasūlullāh stood up saying: “Allah is the greatest! Her silence is sufficient for her consent.”<sup>1</sup>

1 *Kitāb al-Amālī* of Shaykh Abū Ja’far al-Ṭūsī, vol. 1 pg. 38. The book *Amālī* of Shaykh Abū Ja’far Muḥammad ibn Ḥasan al-Ṭūsī (d. 460 A.H) is considered to be an authentic and extremely reliable book by the Shī’ah and it has been published in recent times by a Shī’ī bookstore in Najaf, Iraq. Abū Ja’far al-Ṭūsī is known as Shaykh al-Ṭā’ifāh (leader of the sect) and is the author of *Tahdhīb al-Aḥkām*, *al- Istibṣār*, *Talkhīṣ al-Shāfi* and many other books. Hence he is one of the authors of the four classical books of the Shī’ah and each one of his books has a chain of transmission.

*Jilā’ al-‘Uyūn* is a book authored by Mullā Bāqir Majlisī (d. 1111 A.H). Fāḍil Majlisī has in the introduction of this book written the following regarding its authenticity: “Only authentic narrations have been cited in this work.” All his books, *Biḥār al-Anwār*, *Ḥayāt al-Qulūb*, *Mirā’at al-‘Uqūl*, *Ḥaqq al-Yaqīn* etc., are all reliable according to the Shī’ī scholars. For further satisfaction one can refer to the books containing the biographies of the Shī’ī scholars.

Note:-

Bāqir Majlisī has slightly altered the translation of the above Arabic text and I intend to reveal that to the readers, the translation of the coming sentence is completely clear:

اتته بالوضوء فوضأته بيدها وغسلت رجليه

Which translates as, “Fāṭimah brought water and **performed a wuḍū’ for Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and washed his feet.**’ Thus the ruling of washing the feet in wuḍū’ (and not just wiping a wet hand over them) is clearly understood from this narration (and contradicts the practice of the Shī’ah), this is why Bāqir Majlisī has altered the translation to “**she washed his hands and feet**”. This is but a small illustration of their treachery. I have cited the Arabic text and its translation in Persian so that the readers can judge by themselves.

### Third Narration

Just as the narration of Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا urging ‘Alī رَضِيَ اللهُ عَنْهُ to ask for the hand of Fāṭimah رَضِيَ اللهُ عَنْهَا from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is mentioned in the *Amālī* Shaykh Abū Ja‘far al-Ṭūsī and *Jilā’ al-‘Uyūn*, many renowned Shī’ scholars, authors and poets have made mention of it likewise. Hence Mirza Rafī Bādhil of Iran has cited this incident in great detail in his poem, Ḥamlah Ḥaydarī, few verses are quoted below:

یکے روز رفتند نزد علی	چوں بگذشت چندے بدیں داوری
بگفتند اے شمع ان انجمن	زیاران مخصوص او چند تن
سکوتت درین خطبه چندی جراست	درین کار خیر اولیت تراست
بکن خواستگاری خیر النساء	رو از خدمت سید انبیاء
که دارم دو مانع بر اقدام این	بپاسخ چنینی گفت یعسوب دین
دوم خامشم کرده دست تہی	نخست اینکه شرم ایدم از نبی
تو خاطر خویش ازینہا مبار	بگفتند یارانش ای شہر یار
ازوانچہ خوابی کنی درخورست	ترا با نبی نسبت دیگرست

نخواهد رسول کریم از تو بیچ

زدست تہی نیز بر خود مبیچ

بروز دگر رفت نزد نبی

به ترغیب یاراں علی ولی

(حملة حیدری از مرزا رفیع باذل ، جلد اول ص ۶۱ - ذکر خطبه نمودن علی المرتضی و حضرت خیر النساء فاطمه الزہراء تحت وقائع سال دوم مطبوعه سن ۱۶۲۷ هـ)

When a few days had passed to this affair, there came one day to ‘Alī رضی اللہ عنہ

A few friends of his who said to him: “O the illumination of our confraternity!

What is keeping you behind from proposing, you are the most suitable person of all.

Go to the master of all the ambiyā’ and ask him to bestow upon you the most virtuous lady.

Hence the master of our faith (‘Alī) said: “There are two predicaments that prevent me from going ahead:

Firstly I feel timid to ask him for her and secondly my poverty compels me to remain silent.

They thus said: “O our dear friend do not think of any of these things!

Your relationship with Nabī صلی اللہ علیہ وسلم is of a different nature. You can ask him for whatever you desire.

Do not worry about your poverty because he will demand nothing from you (he does not desire anything of yours).”

With the motivation of his friends, ‘Alī proceeded the next day to propose to Nabī صلی اللہ علیہ وسلم.

The following aspects can be deduced from the few references (*Amālī* of Shaykh Abū Ja‘far al-Ṭūsī, *Jilā’ al-‘Uyūn* and *Ḥamlah Ḥaydarī*) that I have presented regarding the proposal for Fāṭimah رضی اللہ عنہا:

1. Abū Bakr and ‘Umar رضی اللہ عنہما were the first to encourage ‘Alī رضی اللہ عنہ to propose for the hand of Fāṭimah رضی اللہ عنہا, which is clear evidence of their reciprocal benevolence.

2. Wealth is considered to be an external factor in nikāḥ. They had comforted him in this regard as well; this is by itself proof of the love and affection they displayed for each other.
3. The mere fact that ‘Alī رَضِيَ اللَّهُ عَنْهُ accepted their suggestion and was prepared to undertake this noble task is sufficient proof of their sincerity and the value they had for each other, for the suggestions of one’s enemies are not to be accepted however sincere they appear to be.
4. The sentence “Her silence is sufficient for her consent,” holds an intricate meaning and an interpretation worthy of contemplation, but it would be fitting to mention it under our response to “She did not speak to him till she passed away.”

### The Services of Abū Bakr and ‘Uthmān in Making Arrangements for the Wedding of Fāṭimah

In the previous pages, Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا encouraging ‘Alī رَضِيَ اللَّهُ عَنْهُ to propose was the centre of the discussion, wherein the advice and well-wishing of Abu Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا had been cited at length. In this chapter I now present to you the arrangements for the wedding and the preparation of the home of Fāṭimah رَضِيَ اللَّهُ عَنْهَا. In this regard the services of Abū Bakr and the conferring of gifts by ‘Uthmān رَضِيَ اللَّهُ عَنْهُمَا are of vital importance. In *Amālī* of Shaykh Abū Ja‘far al-Ṭūsī, *Manāqib Khawārizimī*, *Manāqib Ibn Shar Āshūb*, *Kashf al-Ghummah* of Abu ‘Īsā Arbīlī, *Biḥār al-Anwār*, *Jilā’ al-‘Uyūn* (both of Mullā Bāqir al-Majlisī) and many other Shī‘ī books, this has been discussed in detail. Of all the above mentioned references it is the *Amālī* of Shaykh al-Ṭūsī, which is considered most authentic. Therefore, I shall begin quoting from it first. Hence, Shaykh al-Ṭā‘ifāh cites from the ‘infallible’ Imām ‘Alī رَضِيَ اللَّهُ عَنْهُ:

قال علي عليه السلام قال رسول الله صلي الله عليه وسلم قم فبع الدرهم فقمته فبعته وأخذت الثمن ودخلت علي رسول الله صلي الله عليه وسلم فسكبت الدراهم في حجره فلم يسألني كم هي ولا أنا أخبرته ثم قبض قبضة ودعا بلالا فأعطاه وقال ابتع لفاطمة طيبا ثم قبض رسول الله صلي الله عليه وسلم من الدراهم بكلتا يديه فأعطاهما أبا بكر وقال ابتع لفاطمة ما يصلحها من ثياب وأثاث البيت. ارفده

بعمار بن یاسر و بعدة من أصحابه فحضرُوا السوق فكانوا يعرضون الشيء مما يصلح فلا يشترونه حتي يعرضوه علي أبي بكر فإن استصلحه اشتروه فكان مما اشتروه قميص بسبعة دراهم وخمار بأربعة دراهم وقطيفة سوداء خيبرية و سرير مزمل بشریطة وفراشين من خيس مصر حشو أحدهما ليف وحشو الآخر من جز الغنم و أربع مراقي من أدم الطائف حشوها إذخر و ستر صوف وسقي من أدم وقعب للبن وجرة خضراء وكيزان خنزف حتي إذا استكمل الشراء حمل أبو بكر وحمل أصحاب رسول الله الذين كانوا معه الباقي فلما عرضوا المتاع علي رسول الله صلي الله عليه وسلم جعل يقبله بيده ويقول بارك الله لأهل البيت..... (كتاب الأمالي للشيخ أبي جعفر الطوسي ص ٣٩ ج ١. مطبوعة جديد نجف أشرف عراق)

Mullā Bāqir Majlisī has translated the above mentioned narration in Persian, in his book *Jilā' al-'Uyūn*, which I shall cite here for corroboration and thereafter present the summary in order to make apparent to the readers the bond that existed between Abū Bakr and 'Alī رَضِيَ اللَّهُ عَنْهُمَا.

"شيخ طوسي بسند معتبر از حضرت صادق عليه السلام روايت کرده است ----- امير المومنين عليه السلام فرمود که حضرت رسول مرا امر فرمود که يا علی بر خير زره بفروش - پس برخاستم وزره را فروختم و قيمت آن گرفتم و بخدمت انحضرت اوردم - در مهارة در دامن انحضرت ريختم - انحضرت از من نه پرسيد که چندست - من نیز نه گفتم - پس یک کف ازان زرگرفت - بلال را طلبيد با وداد وگفت ازانرا فاطمه بونے خوش بگير - دو کف ازان دراهم بر گرفت با ابو بکر داد فرمود برو بازار واز برائے فاطمه بگير آنچه اورا درکارست ازجمله اناث البيت - عمار بن ياسر وجمعی از صحابه را از پيغ او فرستاد - بمگي بازار امدند هر یک ازيشان چيزے را اختيار کردند با ابو بکر می نمودند و بمصلحت او می خریدند - پس پيرايه خریدند بهفت دريم ، ومقتعه بچهار دريم حصيرے ودست اسبائے و طرفے برائے اب خوردن از پوست - وکاسه چوبی از برائے شير و مشکے از برائے اب و سبونے سبزے وکوزبا از سفال - چون همه اسباب خریدند بعضے را ابو بکر برداشت وهر یک از صحابه بعضے را برداشتند بخدمت حضرت رسول اوردند - حضرت بر یک ازنها را بدست می گرفت و ملاحظه مے نمود و مے فرمود خداوند مبارک گردان اين را بر اهل بيت من -"

(جلاء العيون فارسی ص ١٢٦ ، تزويج سيده فاطمه با علی المرتضی)

Muḥammad ibn 'Alī ibn Shar Āshūb al-Marwī al-Mārzindārāni (d. 588 A.H), a renowned Shīī scholar, has condensed the above quoted narration of Amālī in his famous book, *Manāqib*:

وأنفذ عماراً وأبا بكر وبلالاً لاتباع ما يصلحها وكان مما اشتروه قميص بسبعة دراهم وخمار باربعة دراهم وقطيفة سوداء خيبرية (مناقب ابن شهر اشوب ص ٢٠ ج ٤. طبع هنأ فصل في تزويجها بعلي)

## Overview of the Narrations:

‘Alī رضي الله عنه mentions:

The Nabī صلی اللہ علیہ وسلم instructed me to sell my shield so that arrangements could be made for the expenses of the wedding. I went and sold it and returned with the money I had received and placed it in his lap. The Nabī صلی اللہ علیہ وسلم did not ask me how much it was nor did I inform him of the amount. Thereupon he called Bilāl رضي الله عنه, gave him a handful of dirhams (silver coins) and instructed him to purchase perfume for Fāṭimah رضي الله عنها. He then filled both his hands with dirhams, handed them over to Abū Bakr رضي الله عنه and instructed him to buy clothing and household items for her, he had also instructed ‘Ammār ibn Yāsir and several other Sahabah رضي الله عنهم to accompany him. Only when Abū Bakr رضي الله عنه approved of what the others intended to purchase did they purchase it, and they would not lay hands on anything that appealed to them. The list of the articles they had purchased at that time is as follows: a cloak for seven dirhams, a scarf for four dirhams, a shawl from Khayber, a woven bedstead, two cushions, one was filled with the bark of date palms and the other with the wool of sheep, one pillow the filling of which was lemon grass, a garment of wool, a water bag made of leather, a wooden bowl for milk, a greenish clay pot and few small bowls made of sand. When they had completed purchasing, Abū Bakr رضي الله عنه carried some of the things and the remaining Sahabah رضي الله عنهم carried the rest and presented them to the Nabī صلی اللہ علیہ وسلم. He took them in his blessed hands and supplicated thus: “O Allah place blessings in these for the Ahl al-Bayt.”

To further elaborate on this issue, I shall cite another narration from their books in which mention is made of the fact that ‘Alī رضي الله عنه had sold his shield to ‘Uthmān ibn ‘Affān رضي الله عنه, who in return had paid him for it and had given it back to him as a gift, the Nabī صلی اللہ علیہ وسلم had prayed for him due to the kindness and generosity he had displayed. In the previous narrations this was not clearly stated, however, it is evident in the narrations to follow.

I shall cite this narration from the *Manāqib* of Akhṭab al-Khawārizmī (d. 568 A.H). ‘Alī ibn ‘Īsā al-Arbīlī (d. 687 A.H) in his book *Kashf al-Ghummah* has cited

this narration verbatim and Bāqir al-Majlisī, the *Mujtahid* (a scholar who is independent in passing a legal or theological ruling) of the eleventh century has likewise made mention of it in the tenth volume of his book *Bihār al-Anwār*, under the chapter pertaining to the wedding of ‘Alī رَضِيَ اللهُ عَنْهُ to Fāṭimah رَضِيَ اللهُ عَنْهَا. I shall refer to all of the above mentioned books. I have sourced this narration from the actual books, therefore no doubts should linger in anyone’s mind about alterations occurring due to excessive transmission; I am responsible for their validity.

### Manāqib al-Khawārizmī

"قال علي عليه السلام وأقبل علي رسول الله صلي الله عليه وسلم فقال يا أبا الحسن انطلق الآن فيع درعك و اتني بثمانها حتي أهيب لك و لا بنتي فاطمة ما يصلحكما قال علي فأخذت درعي فانطلقت به إلي السوق فبعته بأربع مائة درهم سود هجرية من عثمان بن عفان فلما قبضت الدراهم منه وقبض الدرع مني قال يا أبا الحسن ألتست أولي بالدرع منك وأنت أولي بالدراهم مني فقلت نعم قال فإن هذا الدرع هدية مني إليك قال فأخذت الدرع و الدراهم و أقبلت إلي رسول الله صلي الله عليه وسلم فطرحته الدرع و الدراهم بين يديه و أخبرته بما كان من أمر عثمان فدعا له النبي صلي الله عليه وسلم بخير ثم قبض رسول الله صلي الله عليه وسلم قبضة و دعا بأبي بكر فدفعها إليه وقال يا أبا بكر اشتر بهذه الدراهم ما يصلح لها في بيتها و بعث معه سلمان الفارسي و بلال بن رباح ليعيناه علي حمل ما يشتري به قال أبو بكر وكانت الدراهم التي دفعها إلي ثلاثة و ستين درهما قال فانطلقت إلي السوق فاشترت فراشا من خيش مصر محشوا بالصوف وقطعا من آدم ووسادة من آدم حشوها ليف النخل وعبائة خييرية و قرية للماء ..... و كيزانا و جرازا و مطهرة للماء و ستر صوف رقيق و حملت أنا بعضه و سلمان بعضه و بلال بعضه و أقبلنا به فوضعناه بين يدي رسول الله صلي الله عليه وسلم." ( مناقب لأخطب خوارزمي المتوفي سنة ٥٦٨ هـ الفصل العشرون في تزويج رسول الله صلي الله عليه وسلم فاطمة ص ٢٥٢-٢٥٣ . مطبعة حيدرية نجف أشرف عراق. سن الطباعة ١٣٨٥هـ / ١٩٦٥ع )

### Kashf al-Ghummah

The exact same narration is cited in the first volume of *Kashf al-Ghummah fī Ma’rifat al-A’immah*, under the chapter regarding his (‘Alī رَضِيَ اللهُ عَنْهُ) wedding to Fāṭimah رَضِيَ اللهُ عَنْهَا on pg. 485 and pg. 486. This is a book authored by Abū Ḥāshim al-Arībī (d. 687 A.H). It has been published in Tehran (Iran) in three volumes with its translation in Persian.

## **Biḥār al-Anwār**

Likewise this narration has been quoted verbatim by Bāqir al-Majlisī in the tenth volume of his book, *Biḥār al-Anwār*, under the chapter pertaining to the wedding of Fāṭimah to ‘Alī رضي الله عنه on pg. 439 of the old Iranian publication. One can gain satisfaction by studying these references.

### **Summary of the Narration:**

‘Alī رضي الله عنه states:

The Nabī صلی الله علیه وسلم approached me and ordered me to sell my shield and give him the money I receive for it, so that he may make adequate arrangements for the articles Fāṭimah رضي الله عنها and I needed. I took my shield and set off for the market. I sold it to ‘Uthmān ibn ‘Affān رضي الله عنه in lieu of four hundred dirhams. ‘Uthmān رضي الله عنه said to me after I had taken possession of the dirhams and he of the shield: “O Abū al-Ḥasan! Have I not become the rightful owner of this shield and are you not more deserving of the dirhams?” I replied in the affirmative upon which he said: “Well then, I now confer the shield to you as a gift, you can have it for yourself.” I returned to the Nabī صلی الله علیه وسلم with both, the shield and the dirhams, placed it before him and informed him of what had transpired. He prayed in favour of ‘Uthmān رضي الله عنه. He then summoned Abū Bakr رضي الله عنه, gave him a handful of dirhams and ordered him to purchase household items which would be of need, for Fāṭimah رضي الله عنها, he had ordered Salmān al-Fārsī and Bilāl ibn Rabāḥ رضي الله عنهما to accompany him to the bazaar to assist in carrying whatever was to be bought.” Abū Bakr relates: “Sixty-three dirhams was the total sum of what the Nabī صلی الله علیه وسلم had given me, I had bought the following articles with it: an Egyptian bedspread, a leather cushion, a leather pillow the filling of which was the bark of a date palm, a sheet from Khaybar, a leather bag for water, few small bowls, clay pots, a utensil to be used for ritual ablutions and a fine garment of wool. Salmān, Bilāl and I, each one of us, carried some of these. We brought it and presented it to the Nabī صلی الله علیه وسلم.”

There are several things here that are worthy of being noted:

- It is very obvious from all of the above references that all the articles procured to prepare the home of Fāṭimah رضي الله عنها were procured with the money that ‘Uthmān رضي الله عنه had given to ‘Alī رضي الله عنه as a gift. All the expenses of the wedding were met with it. The Nabī صلى الله عليه وسلم had supplicated for him that he be blessed in all his affairs. This is undeniable evidence of the fact that affinity and harmony existed between ‘Alī and ‘Uthmān رضي الله عنه, such sacrifice and generosity is impossible to fathom if hatred existed between them. The assistance which Abū Bakr رضي الله عنه had rendered, likewise, cannot be overlooked for it is more ostensible than the sun.
- All the books that I have referred to in the discussions above are considered reliable and common amongst the Shī‘ah scholars; there is no suspicion whatsoever in their authenticity. However, the Shī‘ah can generate suspicion among the common masses, if they debate regarding the author of *Manāqib*, Akhṭab al-Khawārizmī, being a Shī‘ī or not; whereas according to the leading scholars of the Ahl al-Sunnah there exists not the slightest of doubts regarding him being a Shī‘ī. Just the mere that fact that the authors of *Kashf al-Ghumma* and *Biḥār al-Anwār* have quoted this narration in their books referencing it from his book without any criticism is sufficient proof of this, that his narrations are widely accepted in the Shī‘ism. This piece of evidence is enough for the general people; however, for the benefit of those of our scholars who are unaware of this issue, I see it opportune for me to present before them a brief exposition regarding his position according to the Ahl al-Sunnah.

### **An Analysis of the Position of Akhṭab al-Khawārizmī**

In the books of *Tarājim* (books dealing with the biographies of those who were engaged in the transmission of aḥādīth), the name Akhṭab al-Khawārizmī appears in two ways:

- a. Muwaffaq ibn Aḥmad ibn Saʿīd Abū al-Muʿayyidh.
- b. Aḥmad ibn Muḥammad Muwaffaq al-Dīn al-Akḥṭab al-Khawārizmī (d. 568/571 A.H). He was a renowned scholar of Khawārizm (presently situated in Iran).

Before acquiring this book of his (*Manāqib Akḥṭab al-Khawārizmī*), I had relied totally on the research of Ḥāfiẓ Ibn Taymiyyah and Shah ʿAbd al-ʿAzīz al-Dehlawī in believing that he was a Shīʿī, now that I have obtained a copy of the book for myself, my belief regarding him being a Shīʿī has increased manifold. Only a person who is unaware of his works and his propensity of having double standards will consider him to be part of the Ahl al-Sunnah.

Ḥāfiẓ Ibn Taymiyyah has written the following regarding him in his book, *Minhāj al-Sunnah*:

"هذا له مصنف في هذا الباب فيه من الاحاديث المكذوبة ما لا يخفي كذبه علي من له أدني معرفة بالحديث فضلا عن علماء الحديث و ليس هو من علماء الحديث ولا ممن يرجع إليه في هذا الشأن البتة."

He has written a book on the merits (of ʿAlī عليه السلام) wherein there are many traditions that are forgeries, which can be easily identified not only by scholars of ḥadīth but by a person who has a little knowledge regarding it as well, he is not a scholar of ḥadīth nor is he a point of reference in it whatsoever.

Shāh ʿAbd al-ʿAzīz al-Dehlawī has expressed his personal opinion regarding him in several places in *Tuḥfah Ithnā ʿAshariyyah*; by way of illustration I shall quote some of his remarks:

1. In *Tuḥfah*, under ḥadīth no. 7 of the twelve aḥādīth dealing with Imāmah, he has written:

اخطب خوارزم از غلاة زیدیه است ----- و محدثین اہل السنہ اجماع دارند کہ روایات اخطب زیدی ہمہ از مجاہیل و ضعفاء است و بسیار ے از روایات او منکر و موضوع و ہر گز فقہانے اہل السنۃ بہرویات او احتجاج نہ نمایند (تحفہ اثنا عشریہ ، بحث امامہ)

Akḥṭab al-Khawārizmī is an extremist Zaydī Shī'ī. The scholars of ḥadīth of the Ahl al-Sunnah are unanimous that his narrations are mostly from unknown and weak sources, and many of his reports are either reprehensible or fabricated, therefore the jurists of the Ahl al-Sunnah have not used them as evidence ever.

## 2. Similarly in *Tuḥfah*, under 'strategy no. 81', he mentions:

انکہ بعضے روایات موافق مذہب خود از کتاب مردے نقل کنند کہ در خیال مردم از اہل السنہ ماند حالانکہ فی الواقعہ چنین نیست۔ چنانچہ ابن عقده کہ جارودی رافضی بود و ابن قتیبہ (یعنی صاحب الامامۃ و السیاسۃ) کہ شیعہ غلیظ بود و اخطب خوارزم کہ زیدی غالی بود (تحفہ اثنا عشریہ تحت کید ۸۱)

At times the Shī'ah quote narrations which are in harmony with their doctrine from authors who some of our people perceive to be from the Ahl al-Sunnah, whereas they have nothing to do with them, hence Ibn 'Aqdah was a Jārūdī Shī'ī, Ibn Qutaybah (referring to the author of *al-Imāmah wa al-Siyāsah*) was a fanatic adherent of Shī'ism and Akḥṭab al-Khawārizmī was an extremist Zaydī Shī'ī.

## 3. In *Tuḥfah*, under 'strategy no. 23', he states that Shī'ī scholars present the narrations of the following scholars to the Ahl al-Sunnah after ascribing them to the Ahl al-Sunnah; whereas this is against reality for they are not from them:

مثلاً زمخشری صاحب کشف (وصاحب ربیع الابرار) کہ تفضیلی و معتزلی است ، و اخطب خوارزم کہ زیدی غالی است ، وابن قتیبہ کہ رافضی مقرری است ، وابن ابی الحدید شارح نہج البلاغۃ کہ تشیع را با اعتزال جمع نمود ، و ہشام کلبی مفسر کہ رافضی غالی است ، و بہمنین مسعودی صاحب مروج الذہب و ابو الفرج اصفہانی صاحب کتاب الاغانی و علی ہذا القیاس ----- (تحفہ اثنا عشریہ کید ۲۳)

For example: al-Zamakhsharī- the author of *Kasshāf* (and Rabī' al-Abrār) was a Mu'tazilī and a Tafḍilī Shī'ī, Akḥṭab al-Khawārizmī was a staunch

Zaydī Shī'ī, Ibn Qutaybah was a Muqarrirī Shī'ī, Ibn Abī al-Ḥadīd, the commentator of *Nahj al-Balāghah*, had combined between Shī'ism and I'tizāl, Hishām al-Kalbī, a scholar of Qur'ān exegeses, was a fanatic Shī'ī, likewise is the situation of al-Mas'ūdī — the author of *Murūj al-Dhahab*, and Abū al-Faraj al-Iṣfahānī — the author of *Kitāb al-Aghānī*, etc..

After presenting the views of Ḥāfiẓ Ibn Taymiyyah and Shāh 'Abd al-'Azīz, I now endeavour to reveal the ideology of Akhṭab from his very book, *Manāqib al-Khawārizmī*, which has been published in Najaf, Iraq.

1. The first thing that draws one's attention towards him being affiliated to this particular ideology is the signs alluding to this on the first page of the book:

- A Shī'ī scholar by the name of Muḥammad Riḍā al-Mūsawī al-Khurāsānī has penned its footnotes and has written its introduction in which he commends Akhṭab and classifies him as reliable.
- Those who have published it are: Muḥammad Kāẓim and Muḥammad Ṣādiq both of whom are Shī'ah and are the owners of the Ḥaydariyyah bookstore; they had published it in the year 1385 A.H/ 1965. This is written on the cover page.

It is obvious from the above that this booklet is in harmony with their ideology, which is why we find Shī'ī scholars and businessmen publishing it for a second time; the first time it was published was in the year 1313 A.H.

Due to certain personal motives they have now begun to add al-Makkī al-Ḥanafī to his name.

2. Another factor which is of significant importance is the list of the books authored by Akhṭab given in the beginning of the booklet, it is worthy of being studied:

- *Al-Manāqib* (regarding the merits of Amīr al-Mu'minīn 'Alī)
- *Al-Arba'in fī Manāqib al-Nabī al-Amīn wa Waṣīyihī Amīr al-Mu'minīn'* (Forty aḥādīth with regards to the merits of the Nabī and his successor, Amīr al-Mu'minīn)
- *Qaḍāyā Amīr al-Mu'minīn* ( The decisions of Amīr al-Mu'minīn)
- *Radd al-Shams lī Amīr al-Mu'minīn* ( The bringing back of the sun for Amīr al-Mu'minīn)
- *Maqtal Amīr al-Mu'minīn* (The assassination of Amīr al-Mu'minīn)
- *Maqtal al-Imām al-Ḥuṣayn* (The assassination of Imām Ḥuṣayn)

Such issues, which the author has expounded on, are the primary objective of all such people who prescribe to the doctrine of Shī'ism. The scholars of the Ahl al-Sunnah whilst considering them to be important do not perceive them to be the fundamental reason around which they would base all their efforts.

The book *Manāqib al-Imām Abī Ḥanīfah* (published by Dā'irah al-Ma'ārif, Dakan, Pakistan) has been included in the above mentioned list, regarding which I shall mention few pertinent things in the coming pages.

3. A third factor that one should take note of in this regard is that all the narrations of this book are harmonious with the Shī'ī point of view. I shall present two narrations for the benefit of the readers which should suffice in proving the above mentioned claim.
  - a. It is narrated from Ibn 'Abbās رضي الله عنه with a lengthy chain of transmission that the Nabī صلى الله عليه وسلم has mentioned:

" عن ابن عباس رضي الله عنهما قال قال رسول الله صلي الله عليه وسلم لو أن الفياض أرقام والبحر مداد والجن حساب و الإنس كتاب ما أحصوا فضائل علي عليه السلام.

If all the trees are turned into pens and all the oceans into ink, and the jinn assume the task of enumeration, and humanity are to pen down the virtues of ‘Alī عَلِيهِ السَّلَام; they would not succeed in doing so.<sup>1</sup>

- b. After a long chain of transmission, it is reported on the authority of Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ:

عن عبد الله ابن مسعود رضي الله عنه قال قال رسول الله صلي الله عليه وسلم " يا عبد الله اتاني ملك فقال يا محمد سل من أرسلنا من قبلك من رسلنا علي ما بعثوا علي ولايتك وولاية علي ابن ابي طالب."

The Nabī of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “O ‘Abd Allah an angel came to me and said: ‘O Muḥammad ask those of my messengers whom I had sent before you of the mission with which I had sent them.’ He then said: ‘With (the task of) befriending you (the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and befriending ‘Alī ibn Abī Ṭālib.’”<sup>2</sup>

After analysing these two narrations one can decide for himself whether or not Akhṭab was Shīrī.

Now all that remains is the contention surrounding a book on the merits of Imām Abū Ḥanīfah, consisting of two volumes, which has been attributed to Akhṭab. There are certain details that one has to analyse in order to eliminate any doubts in this regard. The scholars have mentioned five different possibilities regarding books of this nature and they are:

1. In some instances certain books which in reality are not the books of a reputable Sunnī scholar are ascribed to him e.g. *Sirr al-‘Ālamīn* is ascribed to Imām al-Ghazālī whereas he had not written such a book.
2. At times coincidentally the name of an unreliable scholar happens to be the same as that of a well-reputed scholar and because of their names being

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1 *Manāqib al-Khawārizmī* pg. 2, virtues of ‘Alī al-Murtaḍā

2 *Manāqib al-Khawārizmī*, pg. 221, chapter ‘miscellaneous merits’

alike, the book of the former is attributed to the latter, due to which many people become puzzled. An example of this is *Adab al-Kātib*, which is a book written by a well reputed scholar whose name is Ibn Qutaybah, but we find that the book *al-Imāmah wa al-Siyāsah* is attributed to him; whereas in reality its author is a staunch Shīʿī whose name is also Ibn Qutaybah. There are many disparaging remarks made about the Ṣaḥābah رضي الله عنهم in it, therefore it can never possibly be a book written by the famous Ibn Qutaybah.

3. Sometimes the book of a renowned scholar is interpolated, like the literary works of Shaykh Akbar ibn al-ʿArabī had been interpolated (Shaykh ʿAbd al-Wahhāb al-Shaʿrānī has made mention of this in the beginning of his book *al-Yawāqīt wa al-Jawāhir*), likewise *Rowḍat al-Aḥbāb*, a book penned by Shaykh Sayyid Jamāl al-Dīn, had been changed (mention of this is made by Shah ʿAbd al-ʿAzīz on pg. 18 of his book *al-Ujālah al-Nāfiʿah* under the term Jāmiʿ).
4. Many a time the author is a *Ḥāṭib al-Layl*<sup>1</sup>, i.e. he gathers all sorts of traditions, strong and weak, valid and invalid and thus his book is void of authenticity. Examples of such books are *Musnad al-Firdows* of al-Daylamī, some literary works of Ibn ʿAsākir and *Maʿārij al-Nubuwwah* etc.
5. Sometimes it so happens that the author has a tendency of being two-faced; when with Sunnīs he pretends to be a Sunnī and when with Shīʿah he feigns a Shīʿī persona, e.g. al-Sibṭ ibn al-Jowzī (when looking at his books and traditions), Wāʿiẓ al-Kāshifī, the author of *Rowḍat al-Shuhadāʾ*, Mīr Khānid, the author of *Rowḍat al-Ṣafā*. Or he happens to be a faithful adherent of Shīʿism but remains unknown to the general masses, who thus believe him to be a Sunnī, e.g. Shaykh Muḥammad ibn Yusuf al-Kanjī, the author of *Kifāyat al-Ṭālib*, Shaykh Sulaymān al-Qandarzī al-Malanjī, the

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1 A person who collects firewood at night and on account of the darkness picks up a snake, thinking it to be wood.

writer of *Yanābī' al-Mawaddah*, Aḥmad ibn A'tham al-Kūfī, the author of *Tārīkh A'tham al-Kūfī*, al-Mas'ūdī, the author of *Murūj al-Dhahab* and Ibn 'Abd Rabbihī, the author of *'Iqd al-Farīd*, etc..

After presenting these details, I call upon the bearers of knowledge to decide. (From the five possibilities mentioned above) There are two that can fit here:

- a. Coincidentally the name of both the authors being the same, meaning the author of *Manāqib al-Imām Abī Ḥanīfah* is a Sunnī scholar whose name is Akḥṭab al-Khawārizmī (as he is classified reliable and described in the books of Tarājim), who shares the same name as that of the author of *Manāqib al-Khawārizmī*.
- b. A Shī'ī scholar has authored this book (*Manāqib*) which he subsequently ascribed to this Sunnī scholar.

In essence there is no doubt that the author of *Manāqib al-Khawārizmī* being a Shī'ī.

## The Presence and Testifying of Abū Bakr, 'Umar and 'Uthmān in the Nikāḥ of Fāṭimah

The subject of the past chapter was the preparations for the wedding of Fāṭimah رضي الله عنها and the arranging of her home. In this regard the services of Abū Bakr and 'Uthmān رضي الله عنهما had been mentioned. In this chapter I shall introduce a new subject: the presence of Abū Bakr, 'Umar and 'Uthmān رضي الله عنهم at this blessed wedding and them being made to testify therein.

There are many narrations in both Sunnī and Shī'ī sources that establish this particular subject. I find it fit to first quote two types of narrations from Shī'ī sources. Thereafter to corroborate them, I shall cite few narrations from Sunnī sources.

## First Type of Narrations

1. The coming narration in quoted in *Manāqib al-Khawārizmī* (pg. 251-252) under the section, the Nabī ﷺ marrying Fāṭimah رَضِيَ اللهُ عَنْهَا to ‘Alī رَضِيَ اللهُ عَنْهُ:

"قال علي رضي الله عنه فخرجت من عند رسول الله صلي الله عليه وسلم وأنا لا أعقل فرحا وسرورا فاستقبلني أبو بكر وعمر رضي الله عنهما وقالوا ما وراءك، فقلت زوجني رسول الله صلي الله عليه وسلم ابنته فاطمة وأخبرني أن الله عز وجل زوجنيها من السماء وهذا رسول الله صلي الله عليه وسلم خارج أثر ظهري ليظهر ذلك بحضرة من الناس ففرحا بذلك فرحا شديدا ورجعا معي إلي المسجد فما توسطناه حتي لحق بنا رسول الله وإن وجهه لتهلل سرورا وفرحا. فقال يا بلال فأجابه فقال لبيك يا رسول الله قال اجمع إلي المهاجرين والأنصار فجمعهم ثم رقي درجة من المنبر فحمد الله وأثنى عليه وقال معاشر المسلمين إن جبريل أتاني انفا فأخبرني عن ربي عز وجل أنه جمع الملائكة عند البيت المعمور وأنه أشهدهم جميعا أنه زوج أمته فاطمة بنت رسول الله صلي الله عليه وسلم من عبده علي بن أبي طالب وأمرني أن أزوجه في الأرض وأشهدكم علي ذلك."

This narration has been quoted verbatim in:

- *Kashf al-Ghummah* of al-Arbīlī in the first volume on pg. 483-484 (of the new publication) under the section: ‘his wedding to the queen of all women’.
- *Bihār al-Anwār* of Mullā Bāqir al-Majlisī in the tenth volume on pg. 38-39 under the section regarding her wedding.

## Summary of the Narration

‘Alī رَضِيَ اللهُ عَنْهُ mentions:

I was extremely elated after talking with the Nabī ﷺ regarding my marriage to Fāṭimah رَضِيَ اللهُ عَنْهَا. Upon leaving the house of the Nabī ﷺ I met Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُ. They asked me: “What happened?” I informed them that the Nabī ﷺ told me that Allah had solemnised my marriage to Fāṭimah رَضِيَ اللهُ عَنْهَا in the heavens and that soon the Nabī ﷺ was intending to emerge from his home and break the news to everyone. They became exultant upon hearing this and immediately accompanied

me to the masjid. We had barely reached the centre of the masjid before the Nabī ﷺ cheerfully entered the masjid behind us; his blessed face was radiant with joy. He then called Bilāl رضي الله عنه and ordered him: "Gather the Muhājirīn and the Anṣār رضي الله عنهم." When they had congregated he ascended the pulpit and after glorifying Allah سبحانه وتعالى said: "O Muslims! Jibrīl عليه السلام had just come to me and informed me that Allah سبحانه وتعالى had gathered all the angels at al-Bayt al-Ma'mūr (a place resembling the Ka'bah directly above it in the seventh heaven) and had made them attest that he has married Fāṭimah رضي الله عنها, the daughter of the Nabī ﷺ, to his servant, 'Alī ibn Abī Ṭālib رضي الله عنه, and has commanded me to solemnise his marriage to her on earth and make you witness it."

2. Mullā Bāqir al-Majlisī has cited this narration, with some additions, in his book, *Jilā' al-'Uyūn*, under the discussion regarding the marriage of 'Alī رضي الله عنه to Fāṭimah رضي الله عنها. Ostensibly the only reason why he has altered this narration is to tarnish the mutual sincerity and connection that was prevalent amongst the Ṣaḥābah رضي الله عنهم. Nevertheless, I shall present it in Persian as is, so that the readers examine it for themselves:

در سائر کتب عامه و خاصه روایت کرده اند نبی کریم فرمود اے ابو الحسن بیرون رو که من از عقب تو ایم بسوئے مسجد در حضور مردم فاطمه را بتو تزویج می نمایم و از فضیلت تو ذکر خواهم کرد آنچه باعث روشنی دیده تو و دوستان تو گردد در دنیا و آخرت - حضرت امیر المومنین فرمود که من از خدمت حضرت بیرون آمده بسرعت متوجه مسجد شدم و مرا چندان فرح و شادی او داده بود که وصف نا توانم کرد - چون ابوبکر و عمر این حضرت را فرستاده بودند و انتظار بیرون آمدن حضرت را میکشیدند سر راه بران حضرت گرفته پرسیدند که چه خبرداری ، حضرت فرمود که رسول دختر خود فاطمه را بمن تزویج کرد و مرا خبردار کرد که حق تعالی در اِسْمَان فاطمه را بمن تزویج نموده است اینک حضرت رسول بیرون می آید که در حضور مردم فاطمه بمن تزویج کند - چون ایشان این خبر را شنیدند بظاهر فرح و شادی کردند و به مسجد برگشتند و حضرت امیر فرمود که ما بنور بهمان مسجد نرسیده بودیم که حضرت رسول بها ملحق شد و از روئے مبارکش اثر خرمی و شادی ظاهر بود و بلال را امر فرمود که ندا کند مہاجر و انصار را که جمع شوند ، چون جمع شدند بر یک پایه منبر بالا رفت ، حمد و ثنائے حق ادا کرد و فرمود که اے گروه مسلمانان در این زود می جبریل نزد من آمد و خبر داد مرا که پروردگار من ملائکه را نزد بیت المعمور جمع کرد و بهمہ را گواہ گرفت برانکہ تزویج کرد کنیز خود فاطمه را به بنده خود علی ابن ابی طالب و مرا پروردگار امر کرد کہ فاطمه را بتزویج نمایم در زمین و شمارا می گیرم برین - ( جلاء العیون ص ۱۲۵ باب تزویج سیدہ با علی المرتضی ، طبع ایران )

It is reported in many books that the Rasūl ﷺ said: "O Abū al-Ḥasan go outside, I am on my way behind you to the masjid and I am going to

solemnise your marriage to Fāṭimah رضي الله عنها in the presence of a group of people; I am going to mention for your sake that which will be of benefit to you and your friends in this world and the hereafter.” Amīr al-Mu’minīn says: “After leaving the house of the Rasūl صلی الله علیه و آله I immediately proceeded to the masjid. I cannot describe the jubilancy I was experiencing at the time.” Abū Bakr and ‘Umar رضي الله عنهما had sent ‘Alī رضي الله عنه and were eager to learn of what had transpired, they were thus waiting for him outside on the road and enquired about what had happened as soon as he emerged from the house of Nabī صلی الله علیه و آله. ‘Alī رضي الله عنه said: “Rasūl Allah صلی الله علیه و آله intends to perform my nikāḥ to his daughter Fāṭimah رضي الله عنها, and has informed me that Allah سُبْحَانَهُ وَتَعَالَى has arranged my marriage with her in the heavens. He is going to perform my nikāḥ to her in presence of the people.” They outwardly expressed their happiness upon hearing this...

## Second type of Narrations

The above mentioned narrations have been cited from four popular Shī‘ī sources. I shall now present a different type of narrations from their sources to establish the subject.

1. Abū ‘Īsā al-Arbīlī has quoted the following narration in his book *Kashf al-Ghummah fī Ma‘rifat al-A‘immah*:

عن أنس قال كنت عند النبي صلي الله عليه وسلم فغشيته الوحي فلما أفاق قال: أتدري ما جاءني به جبريل من عند صاحب العرش؟" قال قلت لله ورسوله أعلم. قال أمرني أن أزوجه فاطمة من علي فانطلق فادع لي أبا بكر وعمر و عثمان وعلياً وطلحة والزبير وبعدهم من الأنصار قال فانطلقت فدعوتهم له فلما أن أخذوا مجالسهم قال رسول الله صلي الله عليه وسلم الحمد لله ..... ثم إنني أشهدكم أنني قد تزوجت فاطمة من علي علي أربع مائة مثقال فضة..... (كشف الغمة للأربلي ص ٤٧١-٤٧٢ أجد أول طبع جديد. باب ذكر تزويج فاطمة . طهران)

This narration has been quoted in *Biḥār al-Anwār* of Mullā Bāqir Majlisī, (vol. 10, pg. 37-38): “chapter regarding her marriage to ‘Alī رضي الله عنه”. It has been cited without any criticism.

*Manāqib al-Khawārizmī*, 246: chapter regarding Rasūl ﷺ performing the nikāḥ of Fāṭimah رضي الله عنها. It has been cited with its chain of transmission.

### Summary of the Narration

Anas رضي الله عنه mentions:

I was present in the company of Nabī ﷺ while revelation was descending upon him. After the revelation had ended he said to me: “O Anas do you have any idea what Jibrīl عليه السلام brought from the King of the Mighty throne?” I said: “Allah and his Rasūl know best.” He said: “I have been commanded to perform the nikāḥ of Fāṭimah رضي الله عنها to ‘Alī رضي الله عنه. Therefore go and call Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah and Zubayr رضي الله عنهم. And call the same number of people from the Anṣār رضي الله عنهم.” Anas رضي الله عنه says: “I went and I called all of them. When they came and took their places before Rasūl Allah ﷺ, he recited the khuṭbah after which he said: “I make you all testify that I have performed the nikāḥ of Fāṭimah رضي الله عنها to ‘Alī رضي الله عنه in lieu of four hundred Mithqāls<sup>1</sup> of silver.

The following conclusions can be drawn from this narration:

1. Abū Bakr, ‘Umar and ‘Uthmān رضي الله عنهم were invited to the wedding of Fāṭimah رضي الله عنها.
2. They were made to testify at this auspicious occasion.

Both these aspects are clear signs of the mutual love and reciprocal understanding that existed between them. One will most certainly not invite people with whom he has hatred to such a joyous occasion.

### Few References From the Books of the Ahl al-Sunnah

To further expound in this regard, I shall cite few references of the Ahl al-Sunnah so that the subject under discussion becomes completely clear.

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<sup>1</sup> Mithkāl: A unit of measurement equal to approximately 4.3 grams.

1. Anas رضي الله عنه reports that Nabī صلى الله عليه وسلم said:

يا أنس أخرج وادع لي أبا بكر وعمر بن الخطاب وعثمان بن عفان و عبد الرحمن بن عوف و سعد بن أبي وقاص و طلحة و الزبير وبعده من الأنصار. قال فدعوتهم فلما اجتمعوا عنده كلهم وأخذوا مجالسهم وكان علي غائبا في حاجة للنبي صلي الله عليه و سلم فقال النبي صلي الله عليه و سلم: الحمد لله المحمود بنعمته المحمود بقدرته.... ثم قال النبي صلي الله عليه و سلم إن الله تعالي أمرني أن أزوج فاطمة بنت خديجة من علي بن أبي طالب فاشهدوا أني قد زوجته علي أربع مائة مثقال فضة إن رضي بذلك علي بن أبي طالب ثم دعا بطبق من بسر فوضعت بين أيدينا ثم قال انتهبوا فانتهبنا فبينما نحن ننتهب إذ دخل علي بن أبي طالب رضي الله عنه علي النبي صلي الله عليه وسلم فتبسم النبي صلي الله عليه وسلم في وجهه ثم قال إن الله أمرني أن أزوجك فاطمة علي أربع مائة مثقال فضة إن رضيت بذلك فقال قد رضيت بذلك يا رسول الله. (ذخائر العقبى في مناقب ذوي القربى لمحب الدين الطبري (المشوفي ٦٩٤ من الهجرة)، ص ٣٠: باب ذكر أن تزويج فاطمة عليا كان بأمر الله عزوجل ووحى منه)

2. Muḥibb al-Dīn al-Ṭabarī has cited this narration verbatim in *Riyāḍ al-Naḍīrah fī Manāqīb al-‘Asharah al-Mubashsharah* (vol. 2 pg. 241), another literary work of his, under the chapter regarding the marriage of Fāṭimah رضي الله عنها to ‘Alī رضي الله عنه, with reference to Abū al-Khayr al-Qazwīnī al-Ḥākīmī, Aḥmad ibn Ismā‘īl ibn Yūsuf.

### Summary of the Narration

Anas رضي الله عنه mentions that Nabī صلى الله عليه وسلم instructed him: “Call Abū Bakr, ‘Umar, ‘Uthmān, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, Ṭalḥah, Zubayr and a few of the Anṣār رضي الله عنهم for me.” He called all of them. When they all came in the presence of Nabī صلى الله عليه وسلم they sat in their respective places. ‘Alī رضي الله عنه at the time was gone out on an errand for Nabī صلى الله عليه وسلم. Nabī صلى الله عليه وسلم recited the khuṭbah of nikāḥ and then said: “Allah سُبْحَانَهُ وَتَعَالَى has instructed me to give Fāṭimah رضي الله عنها in marriage to ‘Alī ibn Abī Ṭālib رضي الله عنه. Therefore testify that I have performed her nikāḥ to him in lieu of four hundred mithqāl’s of silver.” After that he asked for a tray of dates to be brought and said: “Eat,” hence we began consuming the dates. In the mean while ‘Alī رضي الله عنه had returned from his errand. Nabī صلى الله عليه وسلم upon seeing him smiled, then said: “Allah سُبْحَانَهُ وَتَعَالَى has instructed me to perform

the nikāḥ of Fāṭimah رَضِيَ اللَّهُ عَنْهَا to you in lieu of four hundred mithqāl's, do you consent?" 'Alī رَضِيَ اللَّهُ عَنْهُ said, "I consent, O Rasūl Allah."...

3. Similarly the details of the marriage of Fāṭimah رَضِيَ اللَّهُ عَنْهَا have been cited at great length in the second volume of *Mawāhib al-Ladunniyyah* of Qaşṭalānī on pg. 6-7: chapter regarding the marriage of 'Alī رَضِيَ اللَّهُ عَنْهُ to Fāṭimah رَضِيَ اللَّهُ عَنْهَا. However, these narrations cover many aspects which were not mentioned in the previously quoted narration such as: Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا inducing 'Alī رَضِيَ اللَّهُ عَنْهُ to propose for Fāṭimah رَضِيَ اللَّهُ عَنْهَا, him accepting their advice and going to propose for her, selling his armour to 'Uthmān رَضِيَ اللَّهُ عَنْهُ in order to make preparations for the wedding, 'Uthmān رَضِيَ اللَّهُ عَنْهُ conferring it and the money that he had given as a gift, Abū Bakr, 'Umar and 'Uthmān رَضِيَ اللَّهُ عَنْهُمْ being invited for the wedding and being asked to testify at this momentous occasion. In order not to prolong the book, I have not cited these narrations and have sufficed on alluding to its reference. Those who desire to study them should source them from the above mentioned reference.

#### Note:-

One aspect mentioned in the details of the wedding of Fāṭimah رَضِيَ اللَّهُ عَنْهَا was that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Allah has instructed me to perform the nikāḥ of Fāṭimah to 'Alī." At this juncture I deem it appropriate to remind the readers of the narration in which mention is made of the marriage of 'Uthmān رَضِيَ اللَّهُ عَنْهُ to the daughter of Rasūl Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, there as well the same sentiments had been expressed, hence Imām al-Bukhārī رَضِيَ اللَّهُ عَنْهُ has cited the following narration with its chain of transmission in: *al-Tārīkh al-Kabīr* (vol. 2 pg. 281)

قال رسول الله صلى الله عليه و سلم ما زوجت أم كلثوم من عثمان إلا بوحى من السماء

The Rasūl of Allah said: "I did not give Umm Kulthūm in marriage to 'Uthmān but by means of divine revelation."

Just as the former wedding had been arranged divinely so was the latter wedding arranged in the heavens. There are no discrepancies whatsoever in the validity of both weddings.

## The Invaluable Help that ‘Ā’ishah and Umm Salamah had Rendered During the Reception of Fāṭimah

In the previous chapters the services of the three khulafā’, Abū Bakr, ‘Umar and ‘Uthmān رضي الله عنهم, their presence in the nikāḥ and testifying therein, was mentioned in detail. Now remains the aspect of the reception of Fāṭimah رضي الله عنها and the preparation of her home. The books of both the Shī‘ah and the Ahl al-Sunnah state that the organising of her home was undertaken by ‘Ā’ishah and Umm Salamah رضي الله عنهما. ‘Ā’ishah and Umm Salamah رضي الله عنهما had plastered, cleaned, and seen to the other household requirements of the house that Nabī صلى الله عليه وسلم had bestowed Fāṭimah رضي الله عنها with.

In order to encompass all angles relating to this issue, i.e. the marriage of Fāṭimah رضي الله عنها, I shall cite texts from the books of both sects.

The first narration is cited in *Manāqib al-Khawārizmī*, the second in *Amālī* of al-Shaykh Abū Ja‘far al-Ṭūsī and the third in *Ibn Mājah*.

### First Narration

Umm Ayman رضي الله عنها narrates that she called ‘Alī رضي الله عنه to come to Nabī صلى الله عليه وسلم, upon which he came. He mentions the narrative as follows:

فدخلت عليه وهو في حجرة عائشة رضي الله عنها فقمنا أزواجه ودخلن البيت وأقبلت وجلست بين يديه  
مطرقا إلي الأرض حياء منه...

When I entered upon Nabī صلى الله عليه وسلم, he was at the home of ‘Ā’ishah رضي الله عنها. When I arrived all the Ummahāt al-Mu‘minīn, the noble consorts of Nabī صلى الله عليه وسلم, left and went to the other room. I set with my head lowered before him, out of modesty. Nabī صلى الله عليه وسلم asked: “Would you like that your wife,

Fāṭimah, be sent to your home?” I said: “May my parents be sacrificed upon you, indeed it would be ideal.” Nabī ﷺ said: “Tonight, if Allah ﷻ wills, we shall send her to your home.” As I was leaving the residence of Rasūlullāh ﷺ elated and happy he said to the Ummahāt al-Mu’minīn: “Prepare Fāṭimah ﷺ, dress her with the best of clothing, apply fragrance to her and prepare her bedding at her new home.” Hence they did so accordingly.<sup>1</sup>

Further details in this regard are found in *Amālī* of Shaykh Abū Ja’far al-Ṭūsī. The narration goes as follows:

فالتفت رسول الله صلي الله عليه وسلم إلي النساء فقال من ههنا؟ فقالت أم سلمة رضي أنا أم سلمة وهذه زينب وهذه فلانة و فلانة. فقال رسول الله صلي الله عليه وسلم ههنا لابنتي وابن عمي في حجرة لي بيتا. فقالت أم سلمة في أي حجرة يا رسول الله قال في حجرتك وأمر نساءه أن يزين ويصلحن من شأنها

Nabī ﷺ when addressing his pure wives inquired: “Who is present here?” Umm Salamah ﷺ replied: “I am present and so is Zaynab and so is so-and-so and so-and-so (referring to ‘Ā’ishah and Ḥaḥḥah ﷺ). Thereupon Nabī ﷺ said: “Arrange an abode in one of my homes for my daughter Fāṭimah and my cousin ‘Alī.” Umm Salamah ﷺ asked: “In which of your homes, O Nabī of Allah?” “In your home,” said Nabī ﷺ and instructed them to embellish it as well.<sup>2</sup>

After analysing these two Shīrī narrations one should study the narration of *Ibn Mājah*, a source of the Ahl al-Sunnah, in order to envision the scenario in its entirety:

عن الشعبي عن مسروق عن عائشة وأم سلمة رضي الله عنهما قالتا أمرنا رسول الله صلي الله عليه وسلم أن نجهز فاطمة حتي ندخلها علي علي فعمدنا إلي البيت ففرشناه ترابا لنا من أعراض البطحاء ثم حشونا مرفقتين ليفا فنشناه بأيدينا ثم أطعمنا تمرا وزبيبا وسقنا ماء عذبا وعمدنا إلي عود فعرضناه في البيت ليلقي عليه الثوب و يعلق عليه السقاء فما رأينا عرسا أحسن من عرس فاطمة

1 *Manāqib Al-Khawārizmī* pg. 245: chapter regarding the marriage.

2 *Amālī* vol. 1 pg. 40

Sha'bī relates from Masrūq who relates from 'Ā'ishah and Umm Salamah رضي الله عنهما that Nabī صلى الله عليه وسلم had instructed them to make preparations to send Fāṭimah رضي الله عنها to 'Alī رضي الله عنه. They mention:

We plastered her matrimonial home with pliable soil which was sought from the valley of *Baḥā'* and then cleaned it. Thereafter we made two pillows by filling them with the bark of date palms. Subsequent to that we prepared a snack of dates and raisins and provided sweet water. And lastly we plunged a long stick into the ground so as to facilitate the hanging of clothing and a leather bag. We did not witness a wedding better than that of Fāṭimah رضي الله عنها.<sup>1</sup>

Finally it would be apt to cite that narration of *Amālī* from which we can determine the date of this noble union:

روي أن امير المؤمنين عليه السلام دخل بفاطمة عليها السلام بعد وفاة اختها رقية زوجة عثمان بستة عشر يوماً وذلك بعد رجوعه من بدر وذلك لا يام خلت من شوال

Fāṭimah رضي الله عنها was sent off to her matrimonial home sixteen days after the demise of her sister, Ruqayyah رضي الله عنها, this was after the Battle of Badr after a few days of Shawwāl had passed. (The Battle of Badr took place in the second year after hijrah).<sup>2</sup>

Another aspect worthy of notice here is that this narration of *Amālī* has proven that Ruqayyah رضي الله عنها was the biological sister of Fāṭimah رضي الله عنها. She was the wife of 'Uthmān رضي الله عنه, and she passed away during the Battle of Badr.

## The Summary of the Narrations

1. The discussions with regard to the sending of Fāṭimah رضي الله عنها to her matrimonial home were conducted in the house of 'Ā'ishah رضي الله عنها.

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1 *Ibn Mājah*: chapter on nikāḥ

2 *Amālī* vol. 1 pg. 42

2. Nabī ﷺ had ordered ‘Ā’ishah and Ummu Salamah رَضِيَ اللهُ عَنْهَا to make all the necessary arrangements.
3. All the arrangements, i.e. cleaning the house, plastering it, making pillows, preparing a snack of dates and raisins, providing sweet water and plunging a stick for hanging clothing etc., were all made by them. They had praised her wedding in the most amiable of ways.

By analysing these narrations with fairness one can conclude that there existed sound relationships between ‘Ā’ishah and Fāṭimah رَضِيَ اللهُ عَنْهَا. Love and empathy existed between the two of them. There was no enmity or jealousy between them. All the narrations depicting them to be hostile towards one another are baseless and are based on lies.

## Relations Between Fāṭimah and ‘Ā’ishah

Thus far several narrations have been cited regarding the wedding of Fāṭimah رَضِيَ اللهُ عَنْهَا. Ahead I shall cite a few narrations that inform us of the reciprocal love, respect and understanding that was prevalent among them. The claims of those who portray them to have disputes amongst themselves are unfounded.

### 1. ‘Ā’ishah praises Fāṭimah

I shall start with citing the commendation of Fāṭimah by ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. There are many narrations in this regard. I shall suffice on the mention of one particular narration. The authors of *Mustadrak* and *al-Istī‘āb* quote:

عن عائشة أم المؤمنين رضي الله عنها إنها قالت ما رأيت أحدا كان أشبه كلاما وحدثنا برسول الله صلى الله عليه وسلم من فاطمة وكانت إذا دخلت عليه قام إليها فقبلها ورحب بها كما كانت تصنع هي برسول الله صلى الله عليه وسلم

عن عائشة رضي الله عنها قالت ما رأيت أحدا كان أصدق لهجة من فاطمة إلا أن يكون ألدني ولدها صلى الله عليه وسلم.

‘Ā’ishah رضي الله عنها is reported to have said: “I have not seen anyone who resembles the speech and manner of conduct of Rasūlullāh صلى الله عليه وسلم more than Fāṭimah رضي الله عنها. He would stand up to meet her, kiss her and welcome her whenever she came to visit him and she would treat him in the exact same manner.”<sup>1</sup>

She is reported to have mentioned as well: “I have not seen anyone more truthful than Fāṭimah رضي الله عنها besides her father صلى الله عليه وسلم.”<sup>2</sup>

The Shī‘ī scholars have documented a narration of ‘Ā’ishah رضي الله عنها which very much resembles the abovementioned one. Shaykh ‘Abbās al-Qummī has cited this narration in his book *Muntahā al-Āmāl*:

شیخ طوسی روایت کرده است کہ می گفت ندیدم احدے را کہ در گفتار و سخن شبیه تر باشد از فاطمہ برسول اللہ صلی اللہ علیہ و آلہ - چون فاطمہ بنزد ان حضرت می آمد اورا مرحبا می گفت ودستہاے اورا می بوسید و در جائے خود می نشاند چون حضرت بخانہ فاطمہ مے رفت بر میخواست و استقبال انحضرت میکرد ومرحبا می گفت ودستہاے انحضرت را مے بوسید

Shaykh al-Ṭūsī has narrated ‘Ā’ishah رضي الله عنها to have said: “I have not seen anyone more similar in speech and conduct to Rasūlullāh صلى الله عليه وسلم than Fāṭimah رضي الله عنها. He would welcome her as soon as she would enter, kiss her hand and make her sit in his place. When he would visit her at her place she would rise from her place, welcome him and kiss his hand.”<sup>3</sup>

Likewise Abū Nu‘aym al-Iṣfahānī has mentioned in *Ḥilyat al-Awliyā’*:

قالت عائشة رضي الله عنها ما رأيت أحدا قط اصدق من فاطمة رضي الله عنها غير أبيها

‘Ā’ishah رضي الله عنها mentions: “I have never seen anyone more truthful than Fāṭimah رضي الله عنها besides her father.”<sup>4</sup>

1 *Al-Mustadrak* vol. 1 pg. 154, 160, 161

2 *Al-Istī‘āb, Al-Iṣābah*, biography of Fāṭimah رضي الله عنها

3 *Muntahā al-Āmāl* vol. 1: chapter regarding the merits of Fāṭimah رضي الله عنها

4 *Ḥilyat al-Awliyā’* vol. 2: chapter regarding Fāṭimah رضي الله عنها

Nūr al-Dīn al-Haythamī has mentioned a narration of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا through the transmission of ‘Amr ibn Dīnār in *Majma‘ al-Zawā’id*. Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī has cited the very same narration in *al-Iṣābah* (vol. 4):

قالت عائشة رضي الله عنها ما رأيت قط أحدا أفضل من فاطمة غير أبيها (أخرجه الطبراني في ترجمة إبراهيم بن هاشم من معجم الأوسط و سنده صحيح علي شرط الشيخين

‘Ā’ishah رَضِيَ اللهُ عَنْهَا states: “I have not seen anyone better than Fāṭimah رَضِيَ اللهُ عَنْهَا after her father.”<sup>1</sup>

One can easily understand the value, reverence and appreciation the beloved consorts of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had for his endeared daughters.

## 2. Instructions of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Fāṭimah to Revere ‘Ā’ishah

I intend sharing another ḥadīth with the readers in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has instructed Fāṭimah رَضِيَ اللهُ عَنْهَا to honour ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. This narration appears in *Muslim*. The Arabic text of the narration with its translation will be presented below. Imām al-Nasā’ī has reported this narration with slight variations in his book, *Sunan al-Nasā’ī*, under the chapter pertaining to interaction with women:

إن عائشة زوج النبي صلي الله عليه وسلم قالت أرسل أزواج النبي صلي الله عليه وسلم فاطمة بنت رسول الله صلي الله عليه وسلم إلي رسول الله صلي الله عليه وسلم فاستأذنت عليه وهو مضطجع في مرطي فأذن لها فقالت يا رسول الله إن أزواجك أرسلني إليك ليستلنك العدل في ابنة أبي قحافة وأنا ساكنة قالت فقال لها أي بنتي أأنت تحبين ما أحب بلي قال فأحبي هذه قالت فقامت فاطمة حين سمعت ذلك من رسول الله صلي الله عليه وسلم فرجعت إلي أزواج النبي صلي الله عليه وسلم فأخبرتهن بالذي قال لها رسول الله صلي الله عليه وسلم فقلن لها ما نراك أغنيت عنا شيئا من شيء فأرجعي إلي رسول الله فقولي له إن أزواجك بنشدنك العدل في ابنة أبي قحافة فقالت فاطمة والله لا أكلمه فيها أبدا

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates:

On one occasion the pure spouses of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Fāṭimah رَضِيَ اللهُ عَنْهَا to him. She came and sought permission to enter. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was resting

1 *Majma‘ al-Zawā’id* chapter 9 regarding the merits of Fāṭimah رَضِيَ اللهُ عَنْهَا

at my residence. Permission was granted and she came in. She said: “O Rasūlullāh your spouses have sent me to ask you for fairness of treatment between them and the daughter of Ibn Abī Quḥāfah. ‘Ā’ishah رضي الله عنها says that she remained silent. Nabī صلى الله عليه وسلم said: “O my beloved daughter! Do you not love those whom I love?” She replied in the affirmative. He then said: “Then love her!” ‘Ā’ishah رضي الله عنها states that she left thereafter and returned to them and informed them of what had happened. They said: “You have not achieved anything for us, therefore go back to him and present our request to him one more time.” She said: “I take an oath I will not speak to him in this regard.”<sup>1</sup>

This narration clearly spells out that Fāṭimah رضي الله عنها had conceded the merits and feats of ‘Ā’ishah رضي الله عنها just as she, ‘Ā’ishah رضي الله عنها, had loved her and venerated her. To love ‘Ā’ishah رضي الله عنها was her responsibility due to her being one of the Ummahāt al-Mu’minīn, but this order of Rasūlullāh صلى الله عليه وسلم emphasised loving her. There exists not even the slightest of doubts regarding the love Fāṭimah رضي الله عنها had for ‘Ā’ishah رضي الله عنها.

### 3. The Mutual Understanding and Reliance of ‘Ā’ishah and Fāṭimah

Under this subheading I shall present another narration which denotes the mutual trust and understanding of ‘Ā’ishah رضي الله عنها with ‘Alī and Fāṭimah رضي الله عنها. This narration also indicates that they would experience no dejectedness in asking each other rulings of certain issues etc.

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1 *Muslim* vol. 2: chapter regarding the virtues of ‘Ā’ishah رضي الله عنها, a similar statement to the last portion of this narration: “I take an oath I will not speak to him in this regard.” appears in the narration wherein Fāṭimah رضي الله عنها had demanded her share of Fadak. It is stated in that narration: “She did not speak (about this) until she passed away,” if this portion of the narration is considered to be part of the actual narration and not an addition from the narrator then its meaning can be determined by the above cited narration, i.e. she did not speak to Abū Bakr رضي الله عنه regarding the issue of Fadak again just as is understood from this narration that she never spoke to Nabī صلى الله عليه وسلم regarding ‘Ā’ishah رضي الله عنها again.

This narration appears in *Musnad Aḥmad*:

قالت أم سليمان دخلت علي عائشة زوج النبي صلي الله عليه وسلم فسألته عن لحوم الأضاحي فقالت كان رسول الله صلي الله عليه وسلم نهى عنها ثم رخص فيها. قدم علي بن أبي طالب فأنته فاطمة بلحم من ضحاياها فقال أولم ينه عنها رسول الله صلي الله عليه وسلم؟ فقالت إنه قد رخص فيها قالت فدخل علي علي رسول الله صلي الله عليه وسلم فسأله عن ذلك فقال له كلها من ذي الحجة إلي ذي الحجة

Ummu Sulaymān mentions:

I went to ‘Ā’ishah رضي الله عنها to enquire from her regarding the meat of animals slaughtered at the occasion of ʿĪd and she said: “Rasūlullāh صلى الله عليه وسلم had initially prohibited us from consuming it, thereafter he allowed us to have it. The reason being that ‘Alī رضي الله عنه once returned from a journey and Fāṭimah رضي الله عنها presented the meat of a slaughtered animal to him. He asked her: “Did not the Rasūlullāh prohibit us from its consumption?” She replied: “He has now granted us permission to have it.” ‘Alī رضي الله عنه thus proceeded to the maṣjid and asked Nabī صلى الله عليه وسلم. He said: “Eat from one Dhū al-Ḥijjah to the other.”<sup>1</sup>

‘Ā’ishah رضي الله عنها inferred the permissibility of the meat of slaughtered animals from the incident of ‘Alī and Fāṭimah رضي الله عنها. This proves that there existed no rancour and disillusionment between them. Instead they relied upon one another and interacted sincerely.

Let us analyse another narration that very explicitly tells us of their unsullied feelings for one another. This narration appears in *Bukhārī* and *Musnad Abī Dāwūd al-Ṭayālīsī*:

قال ابن أبي ليلى حدثنا علي بن أبي طالب إن فاطمة اشتكت ما تلقي من أثر الرحي في يدها فأنت النبي صلي الله عليه وسلم فانطلقت فلم تجده فلقيت عائشة رضي الله عنها فأخبرتها فلما جاء النبي صلي الله عليه وسلم أخبرته عائشة بمجيئ فاطمة إليه فجاء النبي صلي الله عليه وسلم وقد أخذنا مضاجعنا فذهبنا نقوم فقال رسول الله صلي الله عليه وسلم علي مكانكما فقعد بيننا حتي وجدت برد قدميه علي صدري

1 *Musnad Aḥmad* vol. 6 pg. 282

فقال ألا أعلمكما خيرا مما سئلتما إذا أخذتما مضاجعكما أن تكبرا أربعاً وثلاثين وتسبحا ثلاثاً وثلاثين  
وتحمداً ثلاثاً وثلاثين فهو خير لكما من خادم

Ibn Abī Laylā mentions:

‘Alī رضي الله عنه informed me that Fāṭimah رضي الله عنها once complained of having blisters on her hands because of operating the mill. She came to the home of Nabī صلى الله عليه وسلم only to discover that he was not there. Hence she informed ‘Ā’ishah رضي الله عنها of her need. When he returned home ‘Ā’ishah رضي الله عنها informed him that Fāṭimah had come with a need to see you. He immediately headed to her home, and we had already retired for the night. We intended to get up when we noticed him coming. He said: “Remain in your places,” and then set between us. I could feel the coolness of his feet upon my chest. Thereafter he said: “Should I not give you something which would prove more beneficial for you than a slave? Before you retire to bed recite Allāh Akbar 34 times, Subḥān Allāh 33 times and al-Ḥamd Lillāh 33 times. This is better for you than a servant.”<sup>1</sup>

This narration is clear evidence of the fact that these pure souls did not entertain malicious feelings for each other and that their hearts were clean from all sorts of dirty and ill sentiments.

It should be remembered that this particular dhikr is known as *al-Tasbīḥ al-Fāṭimī*. Fortunate are those who are endowed with the ability to recite it. The *adhkār* (plural of dhikr) of the blessed household of Nabī صلى الله عليه وسلم should be kept alive in the ummah, so as to acquire its benefits and blessings continuously. The scholars have also written that Allah will remove all the fatigue of a person who recites this dhikr before retiring to bed.

#### 4. Fāṭimah Informs ‘Ā’ishah of a Very Crucial Secret

Here I shall cite a narration in which it is stated that Fāṭimah رضي الله عنها communicated an extremely important secret to ‘Ā’ishah رضي الله عنها. This secret which is in reality one

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1 *Bukhārī* vol. 1 pg. 439, vol. 2 pg. 807, *Musnad Abī Dāwūd* vol. 1 pg. 16

of the outstanding merits of Fāṭimah رَضِيَ اللَّهُ عَنْهَا was than transmitted to the ummah via the medium of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. This narration is documented in *Muslim*:

عن عائشة قالت كن أزواج النبي صلي الله عليه وسلم عنده لم يغادر منهن واحدة فأقبلت فاطمة تمشي ما تخطى مشية رسول الله صلي الله عليه وسلم شيئا فلما رآها رحب بها فقال مرحبا بابنتي ثم أجلسها عن يمينه أو عن شماله ثم سارها فبكت بكاء شديدا فلما رأى جزعها سارها الثانية فضحكت خصك رسول الله صلي الله عليه وسلم من بين نسائه بالسرار ثم أنت تبكين فلما قام رسول الله صلي الله عليه وسلم سألتها ما قال لك رسول الله صلي الله عليه وسلم قالت ما كنت لأفتني علي رسول الله صلي الله عليه وسلم سره قالت فلما توفي رسول الله صلي الله عليه وسلم قلت عزمت عليك بما لي عليك من الحق لما حدثتني ما قال لك رسول الله صلي الله عليه وسلم فقالت أما الآن فنعم أما حين سارني في المرة الأولى فأخبرني أن جبريل كان يعارضه القرآن في كل سنة مرة أو مرتين وأنه عارضه الآن مرتين وإني لا أرى الأجل إلا قد اقترب فاتقي الله واصبري فإنه نعم السلف أنا لك فبكيت بكائي الذي رأيت فلما رأيت جزعي سارني الثانية فقال يا فاطمة أما ترضين أن تكوني سيدة نساء المؤمنين أو سيدة نساء هذه الأمة قالت فضحكت ضحكي الذي رأيت

Masrūq narrates from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that on one occasion Nabī رَضِيَ اللَّهُ عَنْهُ was present amidst his pure spouses. Fāṭimah رَضِيَ اللَّهُ عَنْهَا came to visit at the time. Her walk was an exact imitation of the walk of Nabī رَضِيَ اللَّهُ عَنْهُ. When he saw her, he welcomed her and made her sit beside him. Then he whispered something in her ear because of which she began to weep profusely. Seeing her distress he again confided in her after which she smiled. I said to her: “What makes you weep when Rasūlullāh رَضِيَ اللَّهُ عَنْهُ has chosen you to confide in from amongst all his wives?” When he left the gathering I asked her what had Rasūlullāh رَضِيَ اللَّهُ عَنْهُ whispered in her ear? She replied: “I do not feel comfortable divulging his secret.” After he had passed on I once again asked her: “I stress upon you because of my right over you to inform me of the secret.” She said: “I do not mind informing you about it now. The first time when he confided in me he told me that Jibrīl عَلَيْهِ السَّلَام informed him of his death drawing close. I thus cried as you had noticed. He then asked me, ‘O Fāṭimah! Are you not pleased to be the queen of the women of Jannah or (he said) the women of this ummah?’ thereupon I smiled as you had seen.”<sup>1</sup>

1 *Muslim* vol. 2 pg. 290, *Al-Istī‘āb* pg. 343,344, *Al-Iṣābah* vol. 4, *Ḥilyat al-Awliyā’* vol. 2 pg. 39,40

It should be remembered that very similar narrations to the above cited one are documented by Shīṭī scholars in their books with slight variations. The core theme of both narrations is however congruent. Just the mere fact that the Shīṭī scholars have cited these narrations without any criticism is evidence of its authenticity according to their standards. Due to fear of prolongation I shall not cite those narrations here; rather I shall suffice on their references. They are as follows:

1. Abū Ja‘far al-Ṭūsī: *Amālī* vol. 2 pg. 14
2. Ibn Shahar Āshūb: *Manāqib Ibn Shahar Āshūb* vol. 4 pg. 25

There are many other Shīṭī scholars who have made mention of them as well.

### **Summary of This Incident**

The following are the aspects that can be drawn from these narrations which are accepted by both parties:

1. Just as Fāṭimah رضي الله عنها and the beloved wives of Nabī صلى الله عليه وسلم visited each other whilst he was alive so did they visit each other after his demise? This is a sign of their mutual affinity and sublime conduct.
2. Similarly they venerated each other after the demise of Nabī صلى الله عليه وسلم as was their practice during his lifetime.
3. The secret communication which took place between Nabī صلى الله عليه وسلم and his daughter Fāṭimah رضي الله عنها was of paramount importance to ‘Ā’ishah رضي الله عنها. That is why she stressed on her to inform her of the secret and thereafter transmitted this great secret of hers to the ummah.
4. ‘Ā’ishah رضي الله عنها is the only person who imparted this meritorious feat of Fāṭimah رضي الله عنها to the entire ummah.

In conclusion, these two noble ladies revered, valued and cared for each other as long as they lived; and they passed on with these remarkable qualities of affection and care.

## The Relationship Between ‘Ā’ishah and ‘Alī

In the previous pages light was shed upon the relationship that existed between ‘Ā’ishah and Fāṭimah رضي الله عنها. Now I shall throw light on how ‘Ā’ishah and ‘Alī رضي الله عنه displayed confidence in each other in matters of knowledge and on the manner in which they revered one other

### 1. ‘Ā’ishah Approbates the Verdicts of ‘Alī

Imām Aḥmad ibn Ḥambal رحمته الله has cited the coming narration in several places in his book, *Musnad Aḥmad*. Imām Muslim has likewise made mention of it in his *Ṣaḥīḥ*:

عن شريح ابن هانئ قال سألته عائشة رضي الله عنها عن المسح علي الخفين فقالت سل عليا فإنه أعلم بهذا مني كان يسافر مع رسول الله صلي الله عليه وسلم قال فسالت عليا فقال قال رسول الله صلي الله عليه وسلم للمسافر ثلاثة أيام ولياليهن وللمقيم يوم وليلة

Shurayḥ رضي الله عنه states: “I inquired of ‘Ā’ishah regarding masaḥ upon leather socks. She referred me to ‘Alī and said, ‘Ask ‘Alī in this regard, he has more knowledge than me for He accompanied Nabī صلى الله عليه وسلم on his journeys. I thus went and asked him about the ruling. He said: ‘Nabī صلى الله عليه وسلم has stipulated three days and nights for a traveller and one day and one night for one who is at home.’”<sup>1</sup>

Another issue in which ‘Ā’ishah رضي الله عنها displayed confidence in ‘Alī رضي الله عنه, was the issue of fasting on the day of ‘Āshurā’ (10 Muḥarram). ‘Alī رضي الله عنه instructed the people to fast on this day. ‘Ā’ishah رضي الله عنها inquired of who had passed this ruling and she was told that ‘Alī رضي الله عنه had. She thereupon said: “He is well acquainted with the sunnah of Nabī صلى الله عليه وسلم.”<sup>2</sup> Below the Arabic text is cited for the benefit of the readers:

1 *Musnad Aḥmad* vol. 1 pg. 96, *Muslim* vol. 1 pg. 135, *Muṣannaf ‘Abd al-Razzāq* vol. 1 pg. 203

2 *Al-Istī‘āb* vol. 3 pg. 40, *Kanz al-Ummāl* vol. 4 pg. 343, quoting Ibn Jarīr Ṭabarī

عن جبير قال قالت عائشة رضي الله عنها من أفتاكم بصوم عاشوراء قالوا علي. قالت علي؟ أما إنه لأعلم الناس بالسنة.

عن حسرة بنت زجاجة قالت قيل لعائشة: إن علياً أمر بصيام يوم عاشوراء قالت هو أعلم من بقي بالسنة.

It is clear from these reports that there was no grievance between ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and ‘Alī رَضِيَ اللهُ عَنْهُ. They were conscientious when it came to respecting one another. They would never have displayed such reverence for one another had hatred tainted their lives, as is the claim of the Shī’ah.

One should also bear in mind the narration of *Muṣannaf ‘Abd al-Razzāq* in which mention is made of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا referring the question of how much should a woman cover herself during ṣalāh to ‘Alī رَضِيَ اللهُ عَنْهُ, and her approval of his answer when informed of it. This narration appears on page 128 in the third volume of the above mentioned book.

## 2. Another Example of Rendering Assistance to Each Other

Prior to this many narrations pertaining to ‘Alī’s رَضِيَ اللهُ عَنْهُ wife were quoted. Now a narration with regards to his mother’s final moments and her death will be presented.

‘Alī’s رَضِيَ اللهُ عَنْهُ mother’s name was Fāṭimah bint Asad. She was blessed with the good fortune of accepting Islam and migrating to Madīnah Munawwarah. She passed away during the lifetime of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. At the time of her demise just as other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ proffered a helping hand to ‘Alī رَضِيَ اللهُ عَنْهُ, so did Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا assist him as well. Al-Ṭabarānī has made mention of this narration in his books *Mu’jam al-Kabīr* and *Mu’jam al-Awsāt*. Al-Haythamī has cited this narration eliciting it from the works of al-Ṭabarānī in his book *Majma’ al-Zawā’id* and so has the author of *Jam’ al-Fawā’id*:

عن أنس رضي الله عنه قال لما توفيت فاطمة بنت أسد (أم علي رضي الله عنه) دخل عليها النبي صلي الله عليه وسلم فجلس عند رأسها فقال رحمك الله يا أمي كنت أمي بعد أمي ..... ثم خلع قميصه

فألبسها إياه وكفنها ببرد فوفه ثم دعا أسامة وأبا أيوب الأنصاري وعمر بن الخطاب وغلاما أسود يحفرون فحفروها فلما بلغ اللحد حضره صلي الله عليه وسلم بيده وأخرج ترابه بيده فلما فرغ دخل فاضطجع فيه ثم قال الله الذي يحيي ويميت هو حي لا يموت اللهم اغفر لأمي فاطمة بنت أسد ولقنها حجتها ووسع عليها مدخلها بحق نبيك والأنبياء الذين قبلي فإنك أرحم الراحمين وكبر عليها أربعا وأدخلها اللحد هو العباس وأبو بكر الصديق

Anas رضي الله عنه reports that when the mother of ‘Alī رضي الله عنه, Fāṭimah bint Asad رضي الله عنها, passed away then the Rasūl صلى الله عليه وسلم came and set by her head and said: “You were a mother to me after my mother... he had taken his garment off and given it for her so that she may be enshrouded with before burial. He thereafter summoned Usāmah, Abū Ayyūb al-Anṣārī, ‘Umar ibn al-Khaṭṭāb and a dark skinned slave to dig a grave. Hence they dug a grave for her. As they were digging the grave, Nabī صلى الله عليه وسلم removed some of its sand and took it in his hands. When they had completed digging the grave, he descended into the grave and sat in it for a while supplicating to Allah سبحانه وتعالى: “O Allah, the Being Who gives life and death, the One who will live forever and will never taste death, forgive Fāṭimah bint Asad, inspire her with the correct answers and widen her grave for her by means of my blessings and the blessings of the ambiyā’ before me. O the Most Merciful.” Subsequent to that he performed her funeral prayer and then he himself together with ‘Abbās and Abū Bakr رضي الله عنه lowered her into the grave.<sup>1</sup>

### Deductions from This Narration

1. Rasūlullāh صلى الله عليه وسلم performed her funeral prayer with four takbīr’s and the four khulafā’ were present.
2. ‘Umar رضي الله عنه had assisted in digging the grave.
3. Abū Bakr رضي الله عنه had helped in lowering her into the grave.

All of the above mentioned aspects speak volumes of the sound milieu of the Ṣaḥābah رضي الله عنهم.

<sup>1</sup> *Majma’ al-Zawā’id* vol. 9 pg. 256, 257, *Jam’ al-Fawā’id* vol. 2 pg. 408

## Important Observations

Those who endeavour to prove hostility, disillusionment and grievances amidst the Ṣaḥābah رضي الله عنهم try to do so by citing such which contain the following discrepancies:

1. They are narrated by inveterate liars, deceitful narrators whose narrations have been discarded by the scholars of ḥadīth and narrators who narrate reprehensible material.
2. Even if they are, hypothetically, considered to be sound narrations transmitted by reliable narrators, they are not to be accepted, for these people alter the actual meanings of such narrations. The proverbs:

كلمة حق اريد به الباطل

Slogans of truth chanted for evil reasons.

توجيه القول بما لا يرضي به قائله

Interpretations of the verdicts of others which they themselves would not accept (if they were to become aware of it)

fits this category of people like a glove.

3. At times a narration's chain of transmission is sound and the text is also fine, but the narrators at times make additions to these narrations. These additions can only be identified by the experts in ḥadīth. These additions at times soil the meaning of the rest of the narration and hence render it unacceptable.

When narrations depicting the Ṣaḥābah to be antagonistic towards one another are cited by those who revile them, one should not hasten in believing them, rather one should contemplate over the Word of Allah

سُبْحَانَكَ وَتَعَالَى in which he commends the Ṣaḥābah and portrays them to be brothers to one another. These distorted narrations and historical facts hold no weight when compared to the flawless Book of Allah, the Almighty.

### 3. ‘Ā’ishah Commends ‘Alī and Supplicates for him

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا on a particular occasion praised ‘Alī رَضِيَ اللَّهُ عَنْهُ. The details of this are mentioned in the fourth coming narration which appears in Musnad Aḥmad. The narrator of this narration reports that ‘Abd Allāh ibn Shaddād came to visit ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, and many others including him were present. ‘Abd Allāh ibn Shaddād had come in the days when ‘Alī رَضِيَ اللَّهُ عَنْهُ had just been assassinated:

قالت فما قول علي حين قام عليه لما يزعم أهل العراق قال سمعته يقول صدق الله ورسوله قالت هل سمعته منه أنه قال غير ذلك قال اللهم لا! قالت أجل صدق الله ورسوله يرحم الله عليا رضي الله عنه إنه كان من كلامه لا يري شيئا يعجبه إلا قال صدق الله ورسوله فيذهب أهل العراق يكذبون عليه ويزيدون عليه في الحديث

‘Ā’ishah said: “I am going to ask certain questions regarding the assassins of ‘Alī رَضِيَ اللَّهُ عَنْهُ, I demand you to answer them with all honesty.” He replied: “Most definitely. I shall answer with utmost honesty.” Thereupon she said: “Relate some of his incidents.” Ibn Shaddād said: “When ‘Alī and Mu‘āwiyah decided to negotiate and they appointed two persons, one from each of their parties, as arbitrators, eight thousand people at the time separated and decided to go their own way. They proceeded to Ḥarurā’ and established an opposition camp there. Eventually they were subdued through war.” He mentioned many more details as well. ‘Ā’ishah further enquired: “What were the remarks of ‘Alī رَضِيَ اللَّهُ عَنْهُ upon learning of their rebellion?” He said: “I heard him saying: “Allah and his Rasūl have spoken the truth.” ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا asked him for a second time to reassure if he really heard him saying only that. “These were the only words I heard him uttering,” he replied. Upon this she remarked: “May Allah be pleased with him and may he shower his mercy upon him. It was his habit to make such remarks whenever he noticed something extraordinary or peculiar

cropping up. The people of Iraq have now started to fabricate things and ascribe them to him and they have likewise begun distorting his narrations and making additions therein.”<sup>1</sup>

This narration has made it clear in no uncertain terms that ‘Alī and ‘Ā’ishah رضي الله عنها cherished and venerated one another. The amazing thing though is that this happened in those times when conflict was on the rise in the ummah; the Battles of Şiffīn and Jamal took place in these very times. Therefore there remains not the slightest of possibilities of them being hostile towards one another.

### ‘Abd Allāh ibn ‘Abbās Gives Glad Tidings to ‘Ā’ishah

‘Abd Allāh ibn ‘Abbās رضي الله عنه was the cousin of ‘Alī رضي الله عنه and was an renowned personality of the Banū Hāshim. In the final illness of ‘Ā’ishah رضي الله عنها he visited her and brought to her glad tidings. She supplicated for him in return. The details are mentioned in the following narration:

عن ابن عباس أنه استاذن علي عائشة في مرضها فأرسلت إليه إني أجد غما وكربا فاصرف! فقال للرسول ما أنا الذي ينصرف حتى أدخل فقالت إني أجد غما وكربا وأنا مشقة مما أخاف أهاجم عليه فقال لها ابن عباس فوالله لقد سمعت رسول الله صلي الله عليه وسلم يقول عائشة زوجتي في الجنة وكان رسول الله صلي الله عليه وسلم أكرم علي الله من أن يزوجه جمرة من جمرة جهنم فقالت فرجت عني فرج الله عنك

‘Abd Allāh ibn ‘Abbās رضي الله عنه sought permission from ‘Ā’ishah رضي الله عنها to visit her in her fatal ailment. “I am in a lot of distress and pain therefore please leave,” was the response she conveyed. He said: “I am not going to leave till I am granted permission to come in.” Hence she allowed him to enter. She then said: “I am in a lot of distress and am very afraid of what is to happen after I pass away.” In an effort to console her he said: “I have heard Nabī صلى الله عليه وسلم saying, “‘Ā’ishah will be my spouse in Jannah.’ The status of Nabī صلى الله عليه وسلم in the sight of Allah سبحانه وتعالى is beyond this that Allah would give in marriage to him a flame from the flames of Jahannam.” “You have alleviated my concern, may Allah سبحانه وتعالى alleviate yours as well,” was her reply.<sup>2</sup>

1 *Musnad Aḥmad* vol. 1 pg. 86, 87

2 *Jāmi’ Masānīd al-Imām al-A’ẓam* vol. 1 pg. 215, *Musnad Imām Abī Ḥanīfah* pg. 179

This happened after the Battle of Jamal. Therefore it is obvious proof of the fact that they accepted each other's virtues and merits, and recognised the status of each other.

## The Secured Monetary Rights of the Family of Rasūlullāh ﷺ During the Khilāfah of Abū Bakr al-Ṣiddīq

I consider it of paramount importance to now expound more extensively on the type of connections that were prevalent between Abū Bakr رضي الله عنه and the Ahl al-Bayt. In the past chapters all the covered issues were with regard to the ceremonial or household assistance he and his family offered to the family of Rasūlullāh صلى الله عليه وسلم during his lifetime. In this chapter I shall touch on their relations being sound and rosy after he had passed on, during the khilāfah of Abū Bakr رضي الله عنه. The reason being that many a people have popularised false accusations regarding the first and the second khalīfah, Abū Bakr and 'Umar رضي الله عنهما, oppressing the Ahl al-Bayt and expropriating their rights and privileges. I shall first touch on the issue of their monetary rights.

Rasūlullāh صلى الله عليه وسلم had fulfilled the rights of his family and relatives. Abū Bakr رضي الله عنه had likewise seen to their needs and fulfilled their rights. One considers his friend's beloveds to be his beloveds. A true friend, keeping in mind the friendship he enjoyed with his friend, will go out of his way in taking care of his friend's family and will consider it his moral responsibility to satisfy their needs. Abū Bakr رضي الله عنه outstandingly epitomised this. He had with love and care looked after the Ahl al-Bayt and fulfilled every right of theirs.

In this regard I shall cite a few narrations that satisfy the criterion of authenticity according to the scholars of ḥadīth:

Narration 1:

عن عروة بن الزبير عن عائشة رضي الله عنها أن فاطمة أرسلت إلي أبي بكر تسأله ميراثها من النبي صلي الله عليه وسلم مما أفاء الله علي رسوله تطلب صدقة النبي صلي الله عليه وسلم التي بالمدينة و فذلك وما

بقي من خمس خيبر فقال أبو بكر إن رسول الله صلي الله عليه وسلم قال لانورث ما تركنا فهو صدقة إنما يأكل آل محمد من هذا المال يعني مال الله ليس لهم أن يزيدوا علي المأكل وإني والله لا أغير شيئاً من صدقات النبي صلي الله عليه وسلم التي كانت عليها في عهد النبي صلي الله عليه وسلم ولأعملن فيها ما عمل رسول الله صلي الله عليه وسلم فتشهد علي رضي الله عنه ثم قال إنا قد عرفنا يا أبا بكر فضيلتك وذكر قرابتهم من رسول الله صلي الله عليه وسلم وحقهم وتكلم أبو بكر وقال والذي نفسي بيده لقرابة رسول الله صلي الله عليه وسلم أحب إلي أن أصل قرابتي.<sup>1</sup>

#### Narration 2:

إن فاطمة والعباس أتيا أبا بكر يلتمسان ميراثهما: أرضه من فذك وسهمه من خيبر فقال أبو بكر سمعت النبي صلي الله عليه وسلم يقول لانورث ما تركنا صدقة إنما يأكل آل محمد في هذا المال والله لقرابة رسول الله صلي الله عليه وسلم أحب إلي أن أصل قرابتي.<sup>2</sup>

#### Narration 3:

إن عائشة أخبرته أن فاطمة بنت رسول الله صلي الله عليه وسلم أرسلت إلي أبي بكر تسأله ميراثها من رسول الله صلي الله عليه وسلم فيما أفاء الله علي رسوله صلي الله عليه وسلم وفاطمة حينئذ تطلب صدقة رسول الله صلي الله عليه وسلم بالمدينة وفذك وما بقي من خمس خيبر فقال أبو بكر إن رسول الله صلي الله عليه وسلم قال إنا لانورث ما تركنا صدقة إنما يأكل آل محمد في هذا المال. إني والله لا أغير شيئاً من صدقة رسول الله صلي الله عليه وسلم عن حالها التي كانت عليه في عهد رسول الله صلي الله عليه وسلم ولأعملن في ذلك بما عمل فيها رسول الله صلي الله عليه وسلم.<sup>3</sup>

### Summary of all Three Narrations

‘Ā’ishah رضي الله عنها narrates that Fāṭimah and ‘Abbās رضي الله عنهما came to Abū Bakr رضي الله عنه to demand their inheritance from the left over assets of Rasūlullāh صلى الله عليه وسلم, viz. the alms of Madīnah (Munawwarah), the income of Fadāk and the *Khums* (a fifth of the booty) of Khaybar. Abū Bakr رضي الله عنه said: “I have heard Nabī صلى الله عليه وسلم saying, ‘We the *ambiyā’* are not inherited from, whatever we leave behind is *ṣadaqah*.” He further added: “The needs and requirements of the family of Rasūlullāh صلى الله عليه وسلم, such as food, clothing and allowances, will most definitely be met from these

1 Al-Bukhārī: *Ṣaḥīḥ al-Bukhārī* 1/526, chapter regarding the merits of the family of Rasūl Allah صلى الله عليه وسلم

2 Al-Bukhārī: *Ṣaḥīḥ al-Bukhārī* 2/576, chapter regarding Banū al-Naḍīr

3 Al-Ṭaḥāwī: *Sharḥ Ma’ānī al-Āthār* 1/290, chapter regarding the *ṣadaqah* of Banū Hāshim

assets just as they were met from them whilst Rasūlullāh ﷺ was living, I will not make the slightest of changes in the manner in which Rasūlullāh ﷺ seen to your needs (however, your demand of inheritance cannot be accepted).” ‘Alī رضي الله عنه thereafter came and after testifying to the oneness of Allah سبحانه وتعالى and the nubuwwah of Nabī ﷺ, said: “We acknowledge your excellence, O Abū Bakr!” and talked of the unique relation that he, Abū Bakr رضي الله عنه, enjoyed with Nabī ﷺ. Abū Bakr رضي الله عنه thereupon remarked: “I take an oath in the name of Allah سبحانه وتعالى to maintain relations with the family of Nabī ﷺ is more beloved to me than maintaining relations with my own family.”

### Conclusions of the Narrations

1. It is evident from these narrations that the monetary rights of the Ahl al-Bayt were fulfilled by Abū Bakr رضي الله عنه from the alms of Madīnah Munawwarah, the income of Fadak and the booty of Khaybar during his khilāfah. However, these assets were not handed over to them in inheritance due to the edict of Nabī ﷺ.
2. It is also understood from these narrations that Abū Bakr رضي الله عنه did not use his own discretion in fulfilling their monetary rights and hence did not expropriate their rights, rather he fulfilled them exactly as Rasūlullāh ﷺ did when he was alive.
3. These narrations also establish that he gave preference to the Ahl al-Bayt in (maintaining relations with them, being loyal to them and fulfilling their rights) over himself and his family. He cannot be belied in this regard, for he had taken a solemn oath. He gave more credence to them than anyone else. This is undeniable evidence of the veneration, love and care that he had for them which cannot be denied by the impartial and just.

## The Share of the *Dhū al-Qurbā* (the Family of Rasūlullāh ﷺ) and Their Right in Khums, During the Khilāfah of Abū Bakr

A share of the Khums being given to the Ahl al-Bayt was mentioned in the above mentioned narrations along many others. I shall further elaborate in detail on this particular issue, i.e. the share of the Ahl al-Bayt in Khums. I shall illustrate by means of narrations that they received their allotted share during the khilāfah of both Abū Bakr and ‘Umar رضي الله عنهما and that ‘Alī رضي الله عنه was the one entrusted with the duty of distributing it. ‘Alī رضي الله عنه himself narrates the coming narration:

اجتمعت أنا والعباس وفاطمة وزيد بن حارثة عند النبي صلي الله عليه وسلم فقلت يا رسول الله إن رأيت أن توليني حقنا من هذا الخمس في كتاب الله عز وجل فاقسمه حياتك كيلا ينازعني أحد بعدك فافعل قال ففعل ذلك قال فقسمته حياة رسول الله صلي الله عليه وسلم ثم ولانيه أبو بكر حتي إذا كانت آخر سنة من سني عمر فإنه أتاه مال كثير فعزل حقنا ثم أرسل إلي فقلت بنا عنه العام غني و بالمسلمين إليه حاجة فاردده عليهم فرده عليهم.<sup>1</sup>

Similarly another narration very similar to this one is narrated by ‘Alī رضي الله عنه. This narration is cited in *Kitāb al-Kharāj* of Imām Abū Yusuf رضي الله عنه:

سمعت عليا رضي الله عنه يقول: قلت يا رسول الله إن رأيت أن توليني حقنا من الخمس فاقسمه في حياتك كي لا ينازعنا أحد بعدك فافعل قال ففعل قال فولانيه رسول الله صلي الله عليه وسلم فقسمته في حياته ثم ولانيه أبو بكر رضي الله عنه فقسمته في حياته حتي كان آخر سنة من سني عمر رضي الله عنه فاتاه مال كثير فعزل حقنا ثم أرسل إلي فقال خذه فاقسمه فقلت يا أمير المؤمنين بنا عنه العام غني و بالمسلمين إليه حاجة فرده عليهم.<sup>2</sup>

### Summary of Both Narrations

‘Alī states that he, in the presence of ‘Abbās, Fātimah and Zayd ibn Ḥārithah رضي الله عنهم said to Nabī صلى الله عليه وسلم: “O Rasūlullāh, it would be ideal for you to entrust me with the responsibility of distributing our share of the Khums during your lifetime so that no one disputes with us over it after your demise.” Rasūlullāh صلى الله عليه وسلم

1 Sulaymān ibn Ash‘ath: *Sunan Abī Dāwūd* 2/61, *Kitāb al-Kharāj*

2 Abū Yusuf: *Kitāb al-Kharāj* pg. 20, chapter regarding distributing booty

thus entrusted him with the duty. Hence he assumed the responsibility of its distribution amongst the Banū Hāshim whilst he was alive, during the khilāfah of Abū Bakr رضي الله عنه and for the entire duration of the khilāfah of ‘Umar رضي الله عنه. Toward the end of Umar’s رضي الله عنه reign, spoils of war poured into Madīnah. At that time, as usual, he set aside their share of the Khums and sent it to ‘Alī with someone and ordered him to distribute it. ‘Alī says: “I told him, ‘We are now self-sufficient. The poor are more in need of it than us, therefore, distribute it amongst them.’ hence he ordered for it to be distributed amongst the poor.”

### **Deductions From the Narrations**

1. It is clearly understood from these reports that during the khilāfah of Abū Bakr and ‘Umar رضي الله عنه the Banū Hāshim were receiving their share of the Khums on a regular bases. These khulafā’ had not expropriated their share nor had they stolen it or taken it for themselves.
2. Another pertinent aspect that is understood is that ‘Alī رضي الله عنه was entrusted with the duty of distributing the Khums. So accusations depicting Abū Bakr and ‘Umar رضي الله عنه as usurpers can only be deemed baseless.
3. These reports also imply that the underlying reason for them having a share in the Khums was their poverty as mentioned by the theologians. The evidence for this is the statement of ‘Alī رضي الله عنه and his practice.<sup>1</sup>
4. And lastly dealings of such a nature definitely denote the affinity and bond that they had. Such interactions are unknown to hostile relations.

### **The Wealth of fay’ and the Family of Nabī صلى الله عليه وسلم During the Reign of the Three Khulafā’**

After presenting the aspect of the distribution of Khums, I consider it important to elaborate on the aspect of the wealth of Fay’.

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1 For further details one can refer to *Hidāyah, Kitāb al-Siyar*: chapter regarding the manner of distribution; *al-Mabsūṭ* of al-Sarakhsī: pg. 1009; *Kitāb al-Siyar*.

It is necessary that one bear in mind the difference between *Ghanimah* and *Fay'*. *Ghanimah* in *Sharī'ah* refers to that booty which is attained by fighting the enemy and defeating them. *Khums* (one fifth) is taken out from this type of booty and is then further distributed into five portions. *Fay'* refers to that booty which the Muslims attain without war. This type of booty is distributed in many portions, viz. a portion for Allah and his Rasūl ﷺ, a portion for the family of Rasūl ﷺ, a portion for the orphans, a portion for the destitute and a portion for the travellers. This is mentioned in the 28th juz' of the glorious Qur'ān.

One should also bear in mind that wherever mention is made of the alms of *Madīnah*, the wealth (which was taken as *Fay'*) of the Banū al-Naḍīr, a Jewish tribe near *Madīnah*, is also generally mentioned.

After presenting these preliminary aspects I now wish to state that the family of Rasūlullāh ﷺ received their share from the wealth of *Fay'* just as they received their share from the *Khums* of *Khaybar* and *Fadak* as was cited earlier. 'Alī رضي الله عنه was made in charge of the distribution of this particular share as well. A narration in this regard is mentioned in *Ṣaḥīḥ al-Bukhārī*, *Musnad Abī 'Awānah*, *al-Sunan al-Kubrā* and *Wafā' al-Wafā'*. The last part of the narration is cited below in which it is clearly stated that the family of Rasūlullāh ﷺ was entrusted with the duty of distributing the wealth of *Fay'*:

وطالت فيه خصوصتهما فأبى عمر أن يقسمها بينهما حتى أعفى عنها عباس فكانت هذه الصدقة بيد علي رضي الله عنه ثم كانت بعد علي بيد حسن بن علي ثم بيد حسين بن علي بن حسين وحسن بن حسن كلاهما كانا يتداولانها ثم بيد زيد بن حسن وهي صدقة رسول الله حقا.

The share of the family of Rasūlullāh ﷺ from the land of Banū al-Naḍīr (which was attained as *Fay'*) was under the administration of 'Alī رضي الله عنه. 'Alī and 'Abbās رضي الله عنه were disputing over it for some time<sup>1</sup>. 'Umar رضي الله عنه

1 This part is the last part of the narration. The beginning of the narration states that they were disputing regarding the administration and appropriation of the funds of the land which was received as *Fay'*, the land of Banū al-Naḍīr. On the one hand was 'Alī رضي الله عنه and on the other was 'Abbās رضي الله عنه, the uncle of Nabī ﷺ. The dispute was thus raised several times to 'Umar رضي الله عنه. In trying to end the

had decided not to distribute it among the two of them. Subsequent to which ‘Abbās رضي الله عنه relinquished his demand. Hence it thereafter remained under the administration of ‘Alī, then Ḥasan ibn ‘Alī, then Ḥusayn ibn ‘Alī, then Imām Zayn al-‘Ābidīn and Ḥasan ibn Ḥasan and then Zayd ibn Ḥasan رضي الله عنه.<sup>1</sup>

The Shī‘ī scholars have also conceded in their writings that ‘Alī رضي الله عنه was in charge of the administration of these properties. The author of *Nahj al-Balāghah*, Ibn Abī al-Ḥadīd, has cited a narration alluding to this under the discussion pertaining to Fadak. It is stated therein that ‘Alī رضي الله عنه had said to one of his governors whose name was ‘Uthmān ibn Ḥanīf: “Fadak was definitely in our possession”<sup>2</sup>. Under this specific statement Ibn Abī al-Ḥadīd has formed three sub-chapters and has cited many reliable reports reported by Abū Bakr al-Jowharī in the first of them. He has time and again conceded that Alī رضي الله عنه, and his children after him were in charge of the administration of these properties. I shall cite one report by way of example:

فغلب علي عباسا عليها فكانت بيد علي ثم كانت بيد الحسن ثم كانت بيد الحسين ثم علي بن الحسين ثم الحسن بن الحسن ثم زيد بن الحسن.

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*continued from page 80*

dispute, they suggested that ‘Umar رضي الله عنه distribute these properties between them equally and grant each of them the authority to see over the funds of the portion given to him, but ‘Umar رضي الله عنه refused to divide the land in this manner and said: “You will receive your share from them just as you had been receiving it during the lifetime of Nabī صلی الله علیه وسلم and the khilāfah of Abū Bakr رضي الله عنه, but they will not be divided according to your request.” The scholars mention that the reason why ‘Umar رضي الله عنه had not distributed it among them is so that it does smack of the distribution of the inheritance of Nabī صلی الله علیه وسلم. Nabī صلی الله علیه وسلم mentioned: “We the group of *ambiyā’* are not inherited from...”

1 Al-Bukhārī: *Ṣaḥīḥ al-Bukhārī* 2/5-6, chapter regarding the Banū al-Naḍīr,

Ya‘qūb ibn Ishāq al-Asfarā‘īnī: *Musnad Abī ‘Awānah*, vol. 4

Al-Bayhaqī: *Al-Sunan al-Kubrā* 6/ 299, chapter regarding the distributions of Fay’

Nūr al-Dīn al-Samhūdī: *Wafā’ al-Wafā’*, chapter 6: subchapter 2 regarding the alms of Nabī صلی الله علیه وسلم

2 The Arabic text goes as follows:

بلي كانت في أيدينا فذك

‘Alī عليه السلام overpowered ‘Abbās عليه السلام. It thus remained under his administration then the administration of Ḥasan then Ḥusayn then ‘Alī ibn al-Ḥusayn then Ḥasan ibn al-Ḥasan then Zayd ibn al-Ḥasan.<sup>1</sup>

### **Deductions From the Previous Narrations**

1. The share of the Dhū al-Qurbā from the wealth of Fay’ was given to them in the reign of the three khulafā’
2. ‘Alī عليه السلام was in charge of their share.
3. Based on these narrations we can undoubtedly conclude that all the narrations portraying the Ahl al-Bayt to be deprived and oppressed are fallacies.

### **The Ahl al-Bayt Sanctioned the Undertakings of Abū Bakr and ‘Umar عليه السلام in This Regard**

It has been presented in the previous pages that the three khulafā’ employed the very same method that was employed by Nabī صلى الله عليه وسلم in administering the income of the lands of Fay’ and Khums and in distributing them to the Ahl al-Bayt.

Further I shall present the approbation of acclaimed members of the Ahl al-Bayt regarding their undertaking. It would thereafter become clear in no uncertain terms that the slogans that are chanted by a particular people are false, and baseless and are intended to create confusion in the ummah thereby fragmenting it and destroying its unity.

### **Approbation of Imām Muḥammad al-Bāqir**

1. Abū Ṭālib al-Ash‘ārī has stated in his book, *Kitāb Faḍā’il Abī Bakr al-Ṣiddīq*:

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1 Ibn Abī al-Ḥadīd: *Sharḥ Nahj al-Balāghah*: 4/118

عن كثير النواء قال قلت لأبي جعفر أخبرني عن أبي بكر وعمر هل ظلما من حَقكم شيئا قال لا ومنزل القرآن علي عبده ليكون للعالمين نذيرا ما ظلمانا من حَقنا ما يزن حبة خردل.

Kathīr al-Nawā' says: "I asked Abū Ja'far (al-Bāqir) to inform me whether Abū Bakr and 'Umar had deprived them of their rights or not." He said: "I say in the name of the one who revealed the Qur'ān upon his servant, they did not deprive us from not even that which is equal to mustard seed."<sup>1</sup>

2. Shaykh Nūr al-Dīn al-Samhūdī has cited the following statement of Muḥammad al-Bāqir رَضِيَ اللَّهُ عَنْهُ in his book *Wafā' al-Wafā'*. This narration is more detailed than the narration of Abū Ṭālib al-Ash'ārī. The narration is as follows:

روي ابن شبة أيضا عن كثير النواء قال قلت لأبي جعفر محمد بن علي جعلني الله فداك أرايت أبا بكر وعمر هل ظلماكم من حَقكم شيئا أو قال ذهب به من حَقكم فقال لا والذي أنزل القرآن علي عبده ما ظلمانا من حَقنا مثقال حبة من خردل قلت جعلت فداك أفأتولاهما ؟ قال نعم ويحك تولهما في الدنيا والآخرة وما أصابك فني عنقي ثم قال فعل الله بالمغيرة وبنان فإنيهما كذبا علينا أهل البيت

Kathīr al-Nawā' states that he asked Imām Muḥammad al-Bāqir: "May my life be sacrificed upon you please tell me, 'did Abū Bakr and 'Umar usurp your rights?'" He replied: "I take an oath in that being who has revealed the glorious Qur'ān upon his servant they have not usurped our rights not even to the extent of a mustard seed." I further inquired: "Should I love them or disassociate myself from them?" He said: "Love them in this world and in the hereafter. I am responsible if you happen to incur harm because of loving them." He then said: "May Allah curse Mughīrah and Bannān for ascribing such lies to us the Ahl al-Bayt."<sup>2</sup>

After presenting two references of the Ahl al-Sunnah I shall present the very same theme from the books of the Shī'ah. Ibn Abī al-Ḥadīd has cited a narration from Imām Muḥammad al-Bāqir, via the transmission of Abū Bakr al-Jowharī, whose Shī' credentials are undoubted. The narration is as follows:

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1 Abū Ṭālib al-Ash'ārī: *Kitāb Faḍā'il Abī Bakr al-Ṣiddīq*

2 *Wafā' al-Wafā'* 3/1001, chapter regarding the ṣadaqāt of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قال أبو بكر الجوهري وأخبرنا أبو زيد قال حدثنا محمد بن الصباح قال حدثنا يحيى بن المتوكل أبو عقيل عن كثير النواء قال قلت لأبي جعفر محمد بن علي عليه السلام جعلني الله فداك أ رأيت أبا بكر وعمر هل ظلمكم من حقكم شيئا أو قال ذهباً من حقكم بشيء فقال لا والذي أنزل القرآن علي عبده ليكون للعالمين نذيراً ما ظلمنا من حقنا مثقال حبة من خردل قلت جعلت فداك أفأتولاهما؟ قال نعم ويحك تولهما في الدنيا والآخرة وما أصابك فبي عنتي ثم قال فعل الله بالمغيرة و البنان فإنهما كذبا أهل البيت.<sup>1</sup>

(Translation same as above) In essence both Sunnī and Shīṭī scholars have narrated this statement of Imām Muḥammad al-Bāqir رحمه الله.

### Deductions From This Narration

1. This statement of Imām Muḥammad al-Bāqir رحمه الله has made it evident that Abū Bakr رضي الله عنه had not oppressed the Ahl al-Bayt.
2. Abū Bakr and ‘Umar رضي الله عنهما had fulfilled all the rights of the Ahl al-Bayt and had not usurped any of them.
3. Imām Muḥammad al-Bāqir رحمه الله encouraged the inquirer to love and venerate Abū Bakr and ‘Umar رضي الله عنهما.
4. All narratives and narrations portraying them to be oppressors and usurpers are the fabrications of Mughīrah ibn Sa‘īd and Bannān. Both of who are incorrigible liars.<sup>2</sup>

1 *Sharḥ Nahj al-Balāghah* 4/113, discussion regarding Fadak

2 They are unreliable sources even according to Shīṭī scholars. The Shīṭī scholars have cited their A‘immah cursing these narrators because of them being fabricators and liars. Hence it is mentioned in *Rijāl al-Kashshī*:

عن أبي جعفر عليه السلام قال سمعته يقول لعن الله بنان البيان إن بنانا لعنه الله كان يكذب علي أبي... وعن أبي عبد الله عليه السلام قال سمعته يقول لعن الله المغيرة بن سعيد إنه كان يكذب علي أبي...

It is reported from Imām al-Bāqir رحمه الله that he said: “May the curse of Allah be upon Bannān, verily Bannān, may the curse of Allah be upon him, would attribute lies to my father.”

It is reported that Imām Ja‘far al-Ṣādiq رحمه الله said: “May the curse of Allah be upon Mughīrah ibn Sa‘īd, he would attribute lies to my father.”

In conclusion they are deemed unreliable according to both the Ahl al-Sunnah and the Shī‘ah. There are many other Shīṭī authors who likewise deem them as unreliable, such as al-Ardabīlī in his book *Jāmi‘ al-Ruwat, al-Qahbā’ī* in his book *Majma‘ al-Rijāl* and the author of *Muntahā al-Maqāl*.

5. It has also been established that there was no constant conflict between Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا and the Ahl al-Bayt. Imām Muḥammad al-Bāqir رَضِيَ اللَّهُ عَنْهُ would not have ordered the inquirer to love them had it been that way.

### Approbation of Zayd ibn ‘Alī ibn Ḥusayn

After presenting the approbation of Imām Muḥammad al-Bāqir رَضِيَ اللَّهُ عَنْهُ, I now present before you the approbation of his biological brother, Zayd رَضِيَ اللَّهُ عَنْهُ, the son of Imām Zayn al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ. The truthfulness, reliability, angelic propriety, and pure nature of these noble personalities is beyond doubt according to the majority of the ummah. Therefore, whatever they said is definitely accurate and should readily be accepted. They are not known to be prevaricators. Dissimulation does not befit them; it is not behaving of these lions of Allah to conceal the truth or avoid it evasively. Hence the opinion of Imām Zayd رَضِيَ اللَّهُ عَنْهُ undoubtedly holds weight in this regard.

He has so succinctly clarified these contentions that if one has to analyse his statement all doubts and disputes in this regard will automatically be dispelled. On condition he does so putting aside all prejudices,

Imām al-Bayhaqī رَضِيَ اللَّهُ عَنْهُ and Ḥāfiẓ Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ have cited the following narration:

وقد اعترف علماؤ أهل البيت بصحة ما حكم به أبو بكر في ذلك قال الحافظ البيهقي أنبأنا محمد بن عبد الله الحافظ حدثنا أبو عبد الله الصغار حدثنا إسماعيل بن إسحاق القاضي حدثنا نصر بن علي حدثنا ابن داؤد عن فضيل بن مرزوق قال قال زيد بن علي الحسين بن علي بن أبي طالب أما أنا فلو كنت مكان أبي بكر لحكمت بمثل ما حكم به أبو بكر في فذك.

Imām Zayd ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ is reported to have said: “If I were the khalifah in place of Abū Bakr, I would administer the income of Fadak in the exact same manner he had.”<sup>1</sup> (Imām al-Bayhaqī has cited this narration through the transmission of Fuḍayl ibn Marzūq.)

1 *Al-‘Itiqād ‘alā Madh-hab al-Salaf* 181, *al-Sunan al-Kubrā* 6/302, chapter regarding the spending of the shares of Fay’ after the demise of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, *al-Baidāyah wa al-Nihāyah* 5/290

It should be remembered that the Shī'ī scholars have also cited this narration in their writings. Hence Ibn Abī al-Ḥadīd has in his book, *Sharḥ Nahj al-Balāghah*, cited the following narration:

قال زيد بن علي بن الحسين وأيم الله لو رجع الأمر إلي لتقضيت فيه بقضائ أبي بكر.<sup>1</sup>

By the oath of Allah, if I were given the option of administering these funds I would adopt the same method as Abū Bakr.”

### **Deductions From the Statement of Imām Zayd**

1. One aspect that is clearly understood is that the method of Abū Bakr رَضِيَ اللَّهُ عَنْهُ in seeing to the rights of the Ahl al-Bayt and satisfying their needs through the land of Fadak was totally correct. He had not erred in his decision (even though he had refused to distribute it among the Ahl al-Bayt) as attested to by Imām Zayd رَضِيَ اللَّهُ عَنْهُ.
2. This narration also establishes that he had administered the other rights of the Ahl al-Bayt such as the share of Dhū al-Qurbā, a share of the Khums and their share wealth of Fay' accurately. This is because if he had not erred in the administration of Fadak then most certainly he had not erred in the rest as well.
3. One can also draw that these A'imma valued and venerated Abū Bakr رَضِيَ اللَّهُ عَنْهُ; they had no reservations against him. If they had, then they would not have sanctioned his decisions in any circumstances.

### **Few More Corroborative Narrations**

To further authenticate the theme of these narrations, I shall now present four narrations that appear in the books Shī'ī scholars. These narrations will eliminate the doubts of any person who analyses them with fairness and deliberation.

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1 *Sharḥ Nahj al-Balāghah* 4/113, narrations regarding Fadak. Narration narrated through the transmission of Abū Bakr al-Jowharī.

## First Narration

Ibn Abī al-Ḥadīd<sup>1</sup> has stated the following in *Nahj al-Balāghah*:

....كان أبو بكر يأخذ غلتها فيدفع إليهم منها ما يكفيهم ويقسم الباقي وكان عمر كذلك ثم كان عثمان كذلك ثم كان علي كذلك.

Abū Bakr would grant them enough to satisfy their needs from the income of Fadak and would distribute the rest among the poor. ‘Umar had done the same after him and so had ‘Uthmān and ‘Alī.<sup>2</sup>

## Second Narration

Ibn Maytham al-Baḥrānī<sup>3</sup> has likewise stated the following in his commentary of *Nahj al-Balāghah*:

وكان أبو بكر يأخذ غلتها فيدفع إليهم ما كان يكفيهم ثم فعلت الخلفاء بعده كذلك.

Abū Bakr would, from the funds of Fadak, give the Ahl al-Bayt enough to fulfil their needs and the khulafā’ after him had followed in his footsteps.<sup>4</sup>

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1 Ibn Abī al-Ḥadīd: his complete name is Bahā’ al-Dīn Muḥammad ibn Muḥammad ibn al-Ḥusayn Abī al-Ḥadīd al-Madā’inī. He was born in 586 A.H. He had authored this book in 646 A.H. he passed away in 656 A.H. He was a Shī’ī and a Mu’tazilī scholar. He had written this book for Ibn ‘Alqamī who was Shī’ī minister because of which he was rewarded greatly. The details of this incident are mentioned in the Rijāl books of the Shī’ah.

2 *Sharḥ Nahj al-Balāghah* 2/ 292, *Sharḥ Nahj al-Balāghah* 4/111, chapter regarding Fadak

3 Ibn Maytham Baḥrānī: (d. 676 A.H) has written eighteen different notes regarding the letter ‘Alī عليه السلام had written to his governor, ‘Uthmān ibn Ḥanīf. Under the 8th note he has cited this narration which I have cited word for word above. The scholars should bear in mind that he has not criticised this narration after citing it. This narration and the likes of it are widely circulated among Shī’ī scholars. However, they avoid mentioning it to the commonality for their own personal motives; if the narration was hypothetically considered a narration of the Ahl al-Sunnah they would at least allude to that and refer to its Sunnī source.

To narrate all such incidents which oppose their doctrine and are found in their books with words connoting its weakness is their habit.

4 Ibn Maytham al-Baḥrānī: *Sharḥ Nahj al-Balāghah* 5/107

### Third Narration

The third corroborative narration appears in *al-Durrah al-Najafiyah*, a commentary of *Nahj al-Balāghah* written by Ibrāhīm ibn Ḥājī al-Ḥusayn ibn ‘Alī ibn al-Ghaffār al-Danbalī. He has cited the following narration under the commentary of the letter written by ‘Alī رَضِيَ اللَّهُ عَنْهُ to his governor ‘Uthmān Ibn Ḥanīf:

وكان يأخذ غلتها فيدفع إليهم منها ما كان يكفيهم ثم فعلت الخلفاء بعده كذلك.

He would, from the funds of Fadak, give the Ahl al-Bayt enough to fulfil their needs and the khulafā’ after him had followed in his footsteps.<sup>1</sup>

### Fourth Narration

‘Alī al-Naqī Fayḍ al-Islām, the Mujtahid of this century according to the Shī‘ah, has stated the following in his Persian commentary of *Nahj al-Balāghah*:

ابو بكر غله و سود ان گرفته بقدر كفايت بابل بيت ميداد و خلفاء بعد از وهم بر ان اسلوب رفتار نمودند

Abū Bakr would give the Ahl al-Bayt enough to fulfil their needs, and the khulafā’ after him had followed in his footsteps.<sup>2</sup>

### Conclusion of These Narrations

1. The Shī‘ī scholars have conceded in their writings that Abū Bakr رَضِيَ اللَّهُ عَنْهُ had fulfilled the rights of the Ahl al-Bayt from the assets of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, especially Fadak.
2. The method of all the khulafā’ who succeeded Abū Bakr رَضِيَ اللَّهُ عَنْهُ was the same as that of Abū Bakr رَضِيَ اللَّهُ عَنْهُ in seeing to the rights of the Ahl al-Bayt
3. It can therefore safely be said that Abū Bakr رَضِيَ اللَّهُ عَنْهُ was not an expropriator nor an oppressor just as he was free from being disloyalty and maliciousness

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1 *Al-Durrah al-Najafiyah* pg. 332

2 Commentary in Persian of *Nahj al-Balāghah* 5/ 960

to the Ahl al-Bayt. He was very meticulous with regard to fulfilling their rights and the promises he made to them. He was likewise very scrupulous about maintaining healthy and sound relations with them. Where on the one hand he had fulfilled the rights of all the Muslims under his reign and had been very compassionate and benevolent toward them he had on the other hand treated the Ahl al-Bayt in the exact same manner.

4. It is obvious from all these narrations that there existed brotherhood, mutual understanding, veneration, assistance and benevolence between Abū Bakr رضي الله عنه and the Ahl al-Bayt. For they interacted with each other; the Ahl al-Bayt received their share of Fay' and Khums. A share from the land of Fadak was kept aside for them. If, hypothetically speaking, they were at logger heads with one another they would never have interacted with each other and nor would the Ahl al-Bayt ever have received their rights from Abū Bakr رضي الله عنه.

### **A Reasonable Objection and an Apt Answer**

There are many narrations that prove the diametrically opposite of the above cited narrations, whilst it is clearly understood from these narrations that Abū Bakr رضي الله عنه had fulfilled the rights of the Ahl al-Bayt, it is at the same time understood from other narrations of the Ṣiḥāḥ that he had not fulfilled their rights, for example:

فأبي أبوبكر عليهما ذلك / فأبي أبوبكر أن يدفع إلي فاطمة منها شيئا و غيرها.

Abū Bakr رضي الله عنه had refused to satisfy the demands of Fāṭimah and did not give anything to her.

Therefore the question that arises is how do we reconcile between these two types of narrations?

## Answer

By analysing all the narrations in which Fāṭimah رضي الله عنها demanded the left over assets of Nabī صلى الله عليه وسلم from Abū Bakr رضي الله عنه one comes to the conclusion that Abū Bakr رضي الله عنه refused to hand them over to her as inheritance, not that he refused to fulfil her rights and satisfy her needs from those assets. In simple words it can be said that Fāṭimah رضي الله عنها was demanding the assets of Nabī صلى الله عليه وسلم as inheritance and Abū Bakr was not willing to give them to her as inheritance due to the edict of Nabī صلى الله عليه وسلم: “We the ambiyā’ are not inherited from, whatever we leave behind is ṣadaqah. He did not deny her the fulfilment of her rights from these assets.

By contemplating over the narrations it is easily understood:

1. It is stated in the narrations that Abū Bakr رضي الله عنه said: “The family of Muḥammad صلى الله عليه وسلم will definitely benefit from these assets.”
2. It is also stated that Abū Bakr رضي الله عنه had with a lot of emphasis mentioned that he will administer these assets in the very way Nabī صلى الله عليه وسلم had during his lifetime.
3. He is also reported to have said that maintaining relations with the family of Rasūlullāh صلى الله عليه وسلم is dearer to him than maintaining relations with his own relatives. This could have only materialised if he seen to their needs and fulfilled their rights.

The entire ummah unanimously concurs that Abū Bakr رضي الله عنه was a man of his word. He was truthful and loyal. It was for this reason that he was given the title of *Al-Ṣiddīq* (the most truthful). Whoever concedes that he was truthful, loyal and painstaking about his word cannot deny that he fulfilled their rights. He had most certainly lived up to the promises he made to them, rather he had given preference to them over anyone else. Nevertheless, he had refused to give these assets to them as inheritance but he most certainly satisfied their needs and rights.

Furthermore one should take note of the fact that the three khulafā' رَضِيَ اللهُ عَنْهُمْ had sustained the policy of Abū Bakr رَضِيَ اللهُ عَنْهُ with regard to the administration of these assets. To the extent that 'Alī رَضِيَ اللهُ عَنْهُ had in his reign dealt with these assets accordingly.

When some people had suggested to 'Alī رَضِيَ اللهُ عَنْهُ to reclaim the land of Fadak for himself and the Ahl al-Bayt, he responded by saying: "I feel ashamed before Allah to reclaim that land which Abū Bakr had decided not to distribute and his decision regarding it was thereafter sanctioned by 'Umar."<sup>1</sup> The Arabic text reads as follows:

فلما وصل الأمر إلي علي بن أبي طالب كلم في رد فذك فقال إلي لأستحيي من الله أن أرد شيئاً منع منه أبو بكر وأمهات عمر.

In essence two Shī'ī scholars, namely al-Sayyid al-Murtaḍā and Ibn Abī al-Ḥadīd, have cited this statement of 'Alī رَضِيَ اللهُ عَنْهُ in their writings; which explicitly states that 'Alī رَضِيَ اللهُ عَنْهُ was pleased with the decision of Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُ. 'Alī رَضِيَ اللهُ عَنْهُ sustaining the policy of Abū Bakr رَضِيَ اللهُ عَنْهُ during his khilāfah is more than sufficient evidence of the fact that he approved of it. Can there be any evidence more compelling than this to prove that he had not oppressed the Ahl al-Bayt and nor had he usurped their rights?

### Another Reasonable Objection

What is clearly understood from these narrations is that the interactions and dealings between Abū Bakr رَضِيَ اللهُ عَنْهُ and the Ahl al-Bayt were rosy and sound. They had valued each other and had been loyal to each other. However, a narration appears in *Ṣaḥīḥ al-Bukhārī* and many other books in which mention is made of the fact that Fāṭimah رَضِيَ اللهُ عَنْهَا became somewhat distraught when Abū Bakr رَضِيَ اللهُ عَنْهُ had refused to give her share of inheritance from the left over assets of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This narration reads as follows:

1 Al-Sayyid Murtaḍā: *al-Shāfi'ī fī al-Imāmah*, pg. 231, chapter regarding his response to those objecting on Abū Bakr رَضِيَ اللهُ عَنْهُ; *Sharḥ Nahj al-Balāghah*, 4/ 130, chapter regarding Fadak.

فغضبت فاطمة فهجرته فلم تكلمه حتي توفيت.

Fāṭimah became angry. Hence she avoided him and did not converse with him till she passed away.

This narration explicitly states that things were not as good as they are understood to be from the previous narrations; there existed severe conflict between Abū Bakr رَضِيَ اللهُ عَنْهُ and Fāṭimah رَضِيَ اللهُ عَنْهَا, and this had lasted till the final moments of her life. If things went wrong toward the end of her life than all sound relations and affairs that existed before do not really hold any value.

### **A Fitting Answer**

Before delving into the answer itself a few points should be born in mind:

1. The issue of Fadak is a very sensitive one. Throughout our history the ‘ulamā’ have delved into it and discussed it at great lengths. My honourable teacher Mowlānā Sayyid Aḥmad Shāh Bukhārī رَحِمَهُ اللهُ has likewise written a book regarding this particular issue. It is a book unparalleled by any other in these contemporary times. The ‘ulamā’ and the commonality should both derive benefit from it. In preparing my discussion around Fadak, I have also extracted substantial amount of details from his book and have further endeavoured to cover all angles thereof. May Allah سُبْحَانَهُ وَتَعَالَى, crown it with acceptance.
2. I assume it would be appropriate to split this answer into two sections by presenting a very basic and simple answer for the commonality in the actual text of the book and a more detailed and intricate answer for the ‘ulamā’ in the footnotes. I am confident that the ‘ulamā’ will cherish my research, Allah willing, and will notify me if I happened to falter at any juncture.
3. And lastly it should be remembered that the response of Abū Bakr رَضِيَ اللهُ عَنْهُ to the demand of Fāṭimah رَضِيَ اللهُ عَنْهَا regarding inheritance was that of a ḥadīth of

her father the Rasūl of Allah ﷺ, i.e. “We the ambiyā’ are not inherited from, whatever we leave behind is ṣadaqah.”

The thought provoking aspect here is that was it really possible for Fāṭimah رضي الله عنها to become angry upon this response of Abū Bakr رضي الله عنه or not?

Firstly, it is inappropriate to display dejectedness upon hearing a ḥadīth of Rasūlullāh صلى الله عليه وسلم. In this regard, Let us analyse these coming verses of the Noble Qur’ān:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.<sup>1</sup>

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Rabb, they will not (truly) believe until they make you, (O Muḥammad), judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission.<sup>2</sup>

Secondly, to believe that the children of Rasūlullāh صلى الله عليه وسلم refused to accept his own aḥādīth and became dejected; defies religious principles and rationality. No sound mind can ever accept that.

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1 Sūrah al-Aḥzāb: 36

2 Sūrah al-Nisā’: 65

When according to religious principles and rationality every Muslim man and woman is duty-bound to submit before the decree of Allah ﷻ and his Rasūl ﷺ, it would be logically sound to say that Fāṭimah ؓ was also duty-bound to do the same. Based on this, it is only correct to conclude that Fāṭimah ؓ after hearing the ḥadīth of Rasūl Allah ﷺ — regarding the ambiyā’ not leaving behind any inheritance — was not dejected and after grasping the reality of the issue opted to remain silent and not make any further demands.

I intend illustrating this by way of a narration. However, before that I intend dispelling all doubts regarding those narrations in which mention is made of her displaying displeasure upon the response of Abū Bakr ؓ. Thereafter, it will become evident that there existed no ill feelings between them. Rather they tried to maintain a rapport with one another.

### **Clarifying the Narrations**

The procedure deployed by the scholars of ḥadīth in order to reach the core of any discussion is that they gather all the narrations related to that particular discussion. They then analyse them and make definitive conclusions. By adopting this procedure all angles of the discussion are covered, and any additions, mistakes or alterations that the narrators might have perhaps made are easily discovered.

This has always been the procedure adopted by the scholars. The people of knowledge understand this very well. I have, however, made mention of it here so that it may serve as an introduction for the laymen reading this book.

After presenting this introductory aspect I now wish to state the following:

**First of all**, I have tried my level best to procure all the different narrations in which mention is made of Fāṭimah ؓ becoming angry with Abū Bakr ؓ and avoiding him for the rest of her life from all the prevailing works on ḥadīth and history. I have managed to procure them from sixteen different works. By studying these different narrations (in which mention is made of the displeasure

of Fāṭimah (رَضِيَ اللهُ عَنْهَا) one learns that they have all been narrated through the transmission of Muḥammad ibn Muslim ibn ‘Ubayd Allah ibn Shihāb al-Zuhrī. Besides him, no other narrator who reports this incident has mentioned this particular aspect. This is the conclusion a person will reach after a detailed study of these narrations.

**Secondly**, the response that Fāṭimah (رَضِيَ اللهُ عَنْهَا) gave to Abū Bakr (رَضِيَ اللهُ عَنْهُ), when he informed her of the ḥadīth of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “we the ambiyā’ are not inherited from, whatever we leave behind is ṣadaqah,” is quoted in the following words:

قال فهجرته فاطمة فلم تكلمه حتي ماتت

He said: “Fāṭimah avoided him and did not converse with him till she passed away.”

This basically implies that this portion of the narration is not part of the actual narration whose narrator is ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا), rather it is an addition made by a narrator. The reason being that the verb “قال” means “he said” in Arabic, and hence cannot be the statement of a female, and is therefore not the statement of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا); for had it been her statement than according to the rules of Arabic morphology the verb should have been “قالت” which means “she said” and not “قال”. The narrator who has made this addition is Ibn Shihāb al-Zuhrī as it has been discussed earlier that he is the only narrator who narrates this particular aspect.

**Thirdly**, Fāṭimah (رَضِيَ اللهُ عَنْهَا) was pleased by the response of Abū Bakr (رَضِيَ اللهُ عَنْهُ) and therefore opted to remain silent and make no further demands. This is what had really happened as opined by Ḥāfiḍ Ibn Kathīr (رَضِيَ اللهُ عَنْهُ) in *al-Bidāyah wa al-Nihāyah*:

وقد روينا أن فاطمة رضي الله عنها احتجت أولا بالقياس وبالعموم في الآية الكريمة فأجابها الصديق بالنص علي الخصوص بالمنع في حق النبي وإنما سلمت له ما قال وهذا المظنون بها رضي الله عنها.

The narrations inform us that Fāṭimah had initially substantiated her claim of inheritance by means of the general ruling in the Qur’ān regarding it,

and by way of rational reasoning. Abū Bakr had, however, supported his stance by stating that Nabī ﷺ was exempted from this ruling because of the ḥadīth (We the ambiyā' are not inherited from) and thus the laws of inheritance did not apply to him. Fāṭimah accepted his response and thereafter decided to remain silent. This is the stance we should choose with regard to the position of Fāṭimah ﷺ in this issue.

Imām al-Zuhrī رحمه الله has, however, assumed the silence of Fāṭimah ﷺ to be the outcome of her displeasure and therefore has stated as an addition from his side that she avoided him and did not speak to him till she passed away. Whereas at times silence suggests acquiescence and pleasure, as goes the famous proverb well known to everyone:

Silence is half the approval.

According to the scholars of ḥadīth this is termed as *Zan al-Rāwī*, meaning: the assumption of a narrator. In each of the sixteen different narrations of this incident all the words such as “she became furious”, “she was distraught” or “she forsook him” are all the aftermath of the assumptions of al-Zuhrī.

Furthermore in six of these sixteen narrations the words “he said” are explicitly stated. And in the remaining ten they have been omitted by the students of al-Zuhrī. By doing an in-depth study of these narrations one will realise that the words that suggest that she was distraught and that she forsook him are only stated after the words “he said”. For the benefit of the scholars I have pointed out all these areas in a treatise which I will shortly present in the pages to come.

The crux of the matter is that Fāṭimah ﷺ was not disillusioned whatsoever upon learning of the response of Abū Bakr ﷺ. Instead she was satisfied and opted thus to remain silent. As for those portions of certain narrations that suggest that she was disillusioned, they are not purely part of the actual narrations, but they are additions made by al-Zuhrī, who is the only narrator of these portions.

## Concluding Remarks

I had promised to enlighten you with a narration from which it is understood that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was satisfied with the response of Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Therefore, I shall present before you the coming narration which appears in Musnad Imām Aḥmad under the section relating to the narrations narrated by Fāṭimah رَضِيَ اللَّهُ عَنْهَا:

حدثني جعفر بن عمرو بن أمية قال دخلت فاطمة علي أبي بكر فقالت أخبرني رسول الله صلي الله عليه وسلم أنني أول أهله لحوقاً به.

Fāṭimah came to visit Abū Bakr and said: “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed me that I will be the first to join him after his demise from his family.”<sup>1</sup>

## Deductions From This Narration

1. There was no enmity between these two great personalities, otherwise they would not have visited each other and socialised.
2. Fāṭimah رَضِيَ اللَّهُ عَنْهَا had not visited Abū Bakr رَضِيَ اللَّهُ عَنْهُ for just a casual discussion. She rather visited him to relay to him a ḥadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Discussing the aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ amongst one another was not considered to be an ordinary thing; it was considered to be pivotal and crucial. This is also manifest evidence of the veneration they had for one another.
3. Furthermore the ḥadīth which she told him was not a general one, instead it was a secret that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had told her. Had there been any type of rift between the two of them, she would never have told him this secret. But knowing that he was a dear friend of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ she informed him of it.
4. Similarly this narration discredits all those narrations that suggest that she had not spoken to him till her demise, for it informs us of their warm conversations and meetings. Those narrations as was mentioned earlier were altered and additions were made in them.

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1 Imām Aḥmad: *Musnad Imām Aḥmad* 6/283, narrations of Fāṭimah رَضِيَ اللَّهُ عَنْهَا

## Treatise Regarding the Narration Pertaining to the Demand of Fāṭimah

The following narration appears in *Bukhārī*:

فغضبت فاطمة فهجرته فلم تكلمه حتى ماتت

Fāṭimah became angry and therefore avoided him (Abū Bakr), and did not speak to him till she passed away.

This narration is cited to prove that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was unhappy with Abū Bakr رَضِيَ اللَّهُ عَنْهُ and that he had expropriated her rights and the rights of the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, by those who revile the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and oppose them.

This group of people have by means of this narration instigated a colossal mess throughout the entire country, the likes of which is inconceivable. Consequently, there was a need to respond to these false allegations. I have therefore gathered a few different aspects which I wish to present ahead for the enlightenment of the scholars. If you find it to be of benefit you can accept it otherwise you can overlook it.

### 1. *Ẓan al-Rāwī* (assumption of the narrator)

Firstly, the words: *Ghaḍab* (anger), *Wajd* (disillusionment), *Hijrān* (avoidance) and ‘*Adam al-Takallum*’ (not wanting to talk), are not part of the actual narration. They fall under *Ẓan al-Rāwī*. This is stated by many a scholar. For example, Mowlānā Rashīd Aḥmad Gangohī has mentioned the following in *Lāmi’ al-Darārī ‘alā al-Bukhārī*, his commentary on *Bukhārī*:

قوله فغضبت فاطمة .... هذا ظن من الراوي حيث استنبط من عدم تكلمها إياه أنها غضبت عليه

The statement, “Fāṭimah became angry” is the assumption of the narrator, for he understood her silence to be a sign of her displeasure.<sup>1</sup>

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1 *Lāmi’ al-Darārī* 2/500, chapter regarding Jihad; sub-chapter regarding Khums.

Similarly Mowlānā Ashraf ‘Alī Thānwī has stated in his book *Fatāwā Imdādīyah*:

علمائے محققین لم تتکلم را بر معنی لم تتکلم فی هذا الامر محمول کرده اند - ولو سلمنا که لم تتکلم بر معنی متبادر محمول باشد تاہم چه دلیل کہ این ہجران از ملالت بود واگر براویتے تصریح بر اید یکن کہ ظن راوی باشد

The Muḥaqqiqīn have mentioned that the meaning of “She did not speak” is that she did not speak to him regarding that particular issue (and not that she did not speak to him at all). Even if we take it to be in its literal sense there is no evidence to prove that she had done so out of disappointment. And if there is any explicit mention regarding her avoidance then that will be considered an addition by the narrator based on his assumption.<sup>1</sup>

A question might arise here, and that is: is it possible for a narration, altered by a narrator due to his assumption, to appear in one the *Ṣaḥīḥayn* (*Bukhārī* and *Muslim*) when they are the most authentic of canonical ḥadīth works?

In this regard the scholars have mentioned that the majority of the narrations in the *Ṣaḥīḥayn* are authentic and free from any discrepancies, however, there are few narrations in which we find some discrepancies, and one such discrepancy is *Zan al-Rāwī*. Hence, it is mentioned in *Fayḍ al-Bārī*, the commentary of Mowlānā Anwar Shah Kashmīrī on *Bukhārī*:

وأي اعتماد به (بالتاريخ) إذا لم يخلص الصحيحان عن الأوهام حتي صنفوا فيها كتبا عديدة فأين التاريخ الذي يدون بأفواه الناس و ظنون المؤرخين لا سند لها و لا مدد

How can we place complete reliance on sources of history when the *Ṣaḥīḥayn* are not free from discrepancies, to the extent that special books were dedicated to solve them? Then where is the reliability of history, a major portion of which is narrated through hearsay and the assumptions of historians which have no chains of transmission or any other supporting material.<sup>2</sup>

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1 *Fatāwā Imdādīyah* 4/ 132, chapter regarding controversy

2 *Fayḍ al-Bārī* 4/ 77, chapter regarding the nubuwwah of Nabī ﷺ

Now remains the issue of who is the narrator on whose assumption these additions were made.

According to my research this narrator is Ibn Shihāb al-Zuhrī. The proof for this is that the displeasure of Fāṭimah رضي الله عنها is cited only in narrations that are narrated through him. Her displeasure has not been cited through the transmission of any other narrator who narrates this incident i.e. the incident of her demanding inheritance from Abū Bakr رضي الله عنه and a share of Fadak and Khums.

## 2. *Idrāj al-Rāwī* (additions made by a narrator)

Another way of analysing this narration and others of its nature is that there were additions made in them by a narrator. Simply because, in some narrations of this incident the aspect of Fāṭimah رضي الله عنها becoming disillusioned is mentioned after the words “he said” and is thus an addition made by a narrator and not part of the actual narration reported by ‘Ā’ishah رضي الله عنها.

Furthermore it would now be crucial to know in which narrations are the words “he said” found, and in which books of ḥadīth and history do these narrations appear. To elaborate on these aspects, I shall present a brief chart in which I shall present all the books in which these narrations appear and how many times they appear as well.

No.	Names of Books	Times Mentioned
1	<i>Bukhārī Sharīf</i>	5
2	<i>Muslim Sharīf</i>	2
3	<i>Abū Dāwūd Sharīf</i>	4
4	<i>Nasā’ī Sharīf</i>	1
5	<i>Tirmidhī Sharīf</i>	2
6	<i>Al-Sunan al-Kubrā</i>	6
7	<i>Musnad Imām Aḥmad</i>	5
8	<i>Musnad Abī ‘Awānah</i>	3
9	<i>Al-Muṣannaflī ‘Abd al-Razzāq</i>	1

10	<i>Sharḥ Ma‘ānī al-Āthār</i>	1
11	<i>Mushkil al-Āthār</i>	1
12	<i>Ṭabaqāt Ibn Sa‘d</i>	2
13	<i>Tārīkh al-Umam wa al-Mulūk</i>	1
14	<i>Al-Muntaqā li Ibn Jārūd</i>	1
15	<i>Futūḥ al-Buldān</i>	1

Some of the narrations of this incident are emphatic whilst others are not. And by doing a comprehensive study of all of them, I have reached the following conclusions:

1. Out of the total thirty six narrations, eleven are narrated from other Ṣaḥābah besides ‘Ā’ishah رضي الله عنها. For example, Abū Hurayrah, Abū al-Ṭufayl ‘Āmir ibn Wāthilah and Umm Hānī’ رضي الله عنها etc. Similarly, they are narrated from other narrators besides Ibn Shihāb al-Zuhrī, and in none of them is there any mention of Fāṭimah’s رضي الله عنها displeasure.
2. The remaining twenty-five narrations are narrated by ‘Ā’ishah رضي الله عنها and through the transmission of Ibn Shihāb al-Zuhrī. They are of two types:
  - a. Nine of the twenty five narrations make no mention whatsoever of her displeasure.
  - b. The balance of them, which is sixteen narrations, make mention of her displeasure.
3. Furthermore in the narrations that I am going to present below her displeasure has been mentioned after the words “he said” and not after the words “she said” which means that the additions to come are not from ‘Ā’ishah رضي الله عنها rather they are of a narrator who has narrated this incident from her.

## Narrations in Which “He Said” Appears

According to my research the words “he said” appear in the following narrations<sup>1</sup>:

1. Ḥāfiḍ Abū Bakr ‘Abd al-Razzāq ibn Humām has cited the following in his compilation of ḥadīth, *al-Muṣannaf*:

أخبرنا عبد الرزاق عن معمر عن الزهري عن عروة عن عائشة أن فاطمة والعباس أتيا أبا بكر يلتمسان ميراثهما عن رسول الله صلي الله عليه وسلم و هما حينئذ يطلبان أرضه من فذك و سهمه من خيبر فقال لهما أبو بكر سمعت رسول الله صلي الله عليه وسلم يقول لا نورث ما تركنا صدقة إنما يأكل آل محمد من هذا المال و إني و الله لا أدع أمرا رايت رسول الله صلي الله عليه وسلم يصنعه إلا صنعه قال فهجرته فاطمة فلم تكلم في ذلك حتي ماتت فدفنها علي ليلا ولم يؤذن بها أبو بكر

‘Ā’ishah narrates that Fāṭimah and ‘Abbās came to Abū Bakr to demand the inheritance of Rasūl Allah ﷺ. They came at that time to demand his land of Fadak and his share from the spoils of Khaybar. Abū Bakr said to them: “I have heard Rasūlullāh ﷺ saying, ‘We are not inherited from, whatever we leave behind is ṣadaqah.’ Yes, the family of Muḥammad will benefit from them (the assets of Nabī ﷺ). And by the oath of Allah I shall not forsake the method of Rasūlullāh ﷺ. I shall do whatever he had done in these assets.” **He said: “Fāṭimah thus avoided him and did not talk to him till she passed away. And when she passed away ‘Alī buried her by night and did not inform Abū Bakr.** <sup>2</sup>

2. Imam Bukhārī رَحِمَهُ اللهُ has cited the coming narration in his book *ṣaḥīḥ al-Bukhārī*:

حدثني عبد الله بن محمد قال حدثنا هشام بن يوسف اليماني قال أخبرنا معمر عن الزهري عن عروة عن عائشة أن فاطمة و العباس أتيا أبا بكر يلتمسان ميراثهما من رسول الله صلي الله عليه وسلم و هما يومئذ يطلبان أرضيهما من فذك و سهمه من خيبر فقال لهما أبو بكر سمعت رسول الله صلي الله عليه وسلم يقول

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1 All the narrations to be cited are very similar in word and exactly the same in their content. I shall therefore suffice on translating one narration only.

2 *Al-Muṣannaf* li ‘Abd al-Razzāq 5/472-473, chapter regarding the dispute of ‘Alī and ‘Abbās رَحِمَهُ اللهُ

لا نورث ما تركنا صدقة إنما يأكل آل محمد من هذا المال فال أبو بكر و الله لا أدع أمرا رأيت رسول الله صلي الله عليه وسلم يصنعه فيه إلا صنعته قال فهجرته فاطمة فلم تكلمه حتي ماتت.

3. The following narration is cited in *Musnad Abī 'Awānah*:

حدثنا الدبري عن معمر عن الزهري عن عروة عن عائشة أن فاطمة و العباس أتيا أبابكر يلتمسان ميراثهما من رسول الله صلي الله عليه وسلم و هما يومئذ يطلبان أرضه من فدك و سهمه من خيبر فقال لهما أبو بكر سمعت رسول الله صلي الله عليه وسلم يقول لا نورث ما تركنا صدقة إنما يأكل آل محمد من هذا المال فال واني و الله لا أدع أمرا رأيت رسول الله صلي الله عليه وسلم يصنعه إلا صنعته قال فهجرته فاطمة فلم تكلمه في ذلك حتي ماتت فدفننها علي ليلا و لم يؤذن أبا بكر.<sup>1</sup>

4. Imām Abū Bakr ibn al-Ḥusayn al-Bayhaqī has mentioned the following narration in his book *al-Sunan al-Kubrā*:

أخبرنا أبو محمد عبد الله بن يحيى بن عبد الجبار ببغداد أنا إسماعيل بن محمد الصفارثنا أحمد بن منصور ثنا عبد الرزاق أنا معمر عن الزهري عن عروة عن عائشة أن فاطمة و العباس أتيا أبابكر يلتمسان ميراثهما من رسول الله صلي الله عليه وسلم و هما يومئذ يطلبان أرضه من فدك و سهمه من خيبر فقال لهما أبو بكر سمعت رسول الله صلي الله عليه وسلم يقول لا نورث ما تركنا صدقة إنما يأكل آل محمد من هذا المال و الله إنني لا أدع أمرا رأيت رسول الله صلي الله عليه وسلم يصنعه بعد إلا صنعته قال فغضبت فاطمة فهجرته فلم تكلمه حتي ماتت فدفننها علي ليلا و لم يؤذن بها أبا بكر.<sup>2</sup>

5. The following narration is cited in *Muslim*:

عن ابن شهاب الزهري عن عروة عن عائشة رضي الله عنها ..... قال فهجرته فاطمة فلم تكلمه حتي توفيت...<sup>3</sup>.

(The rest of the narration is just as that of the above cited narrations with minor changes. Nevertheless the aspect of the displeasure of Fāṭimah رضي الله عنها is cited after “he said” here as well).

1 *Musnad Abī 'Awānah* 4/145-146, chapter regarding the administration of the wealth of Fay'

2 *Al-Sunan al-Kubrā* 6/300, chapter regarding the distribution of Fay' and Ghanīmah

3 *Muslim* 2/91-92, chapter regarding the ruling of Fay'

6. Abū Ja‘far Muḥammad ibn Jarīr al-Ṭabarī has cited the following narration in his book, *Tārīkh al-Umam wa al-Mulūk*:

حدثنا أبو صالح الضراري قال حدثنا عبد الرزاق عن معمر عن الزهري عن عروة عن عائشة أن فاطمة و العباس أتيا أبابكر يلتمسان ميراثهما من رسول الله صلى الله عليه وسلم و هما حينئذ يطلبان أرضه من فذك و سهمه من خيبر فقال لهما أبوبكر أما إني سمعت رسول الله صلى الله عليه وسلم يقول لا نورث ما تركنا صدقة إنما يأكل آل محمد من هذا المال وإني والله لا أدع أمرا رأيت رسول الله صلى الله عليه وسلم يصنعه إلا صنعته قال فهجرته فاطمة فلم تكلمه في ذلك حتي ماتت فدفنها علي ليلا ولم يؤذن بها أبابكر...<sup>1</sup>

Ḥāfiẓ ‘Imād al-Dīn ibn Kathīr has cited the narration of *Bukhārī* in his book *al-Bidāyah wa al-Nihāyah* with the words “he said” (not omitting them as was cited in the beginning of the treatise). This narration is also cited through the transmission of al-Zuhrī:

قال فهجرته فاطمة فلم تكلمه حتي ماتت.

7. The six references that were presented above were from the books of the Ahl al-Sunnah. I shall now present a Shī‘ī reference in which this incident has been narrated in the exact same manner as that of the previously cited ones.

Ibn Abī al-Ḥadīd is a renowned Shī‘ī and Mu‘tazilī<sup>2</sup> scholar — he is one of the famous commentators of *Nahj al-Balāghah* — has in his commentary went into a detailed discussion about Fadak and has divided the entire discussion into three subchapters. In the first of these he has cited a lengthy narration through the transmission of Abū Bakr al-Jowharī. In this narration as well the words “he said” appear, after which the displeasure of Fāṭimah رضي الله عنها is cited. The narration reads as follows:

قال أبو بكر الجوهري أخبرنا أبو زيد قال حدثنا إسحاق بن إدريس قال حدثنا محمد بن أحمد عن معمر عن الزهري عن عروة عن عائشة أن فاطمة و العباس أتيا أبابكر يلتمسان ميراثهما من رسول الله صلى الله

1 *Tārīkh al-Umam wa al-Mulūk* 3/201-202, under the ḥadīth pertaining to Saqīfah

2 Name of theological school which introduced speculative dogmatism to Islam.

عليه وسلم و هما حينئذ يطلبان أرضه بفدك و سهمه بخيبر فقال لهما أبو بكر إني سمعت رسول الله صلي الله عليه وسلم يقول لا نورث ما تركنا صدقة إنما يأكل آل محمد من هذا المال و إني والله لا أغير أمرا رأيت رسول الله صلي الله عليه وسلم يصنعه إلا صنعته قال فهجرته فاطمة فلم تكلمه حتي ماتت.<sup>1</sup>

Some people claim that Abū Bakr al-Jowharī was a Sunnī and not a Shī'ī, therefore, this narration cannot be held as evidence against the Shī'ah. To dispel this false claim of theirs I present before you a brief exposition regarding his affiliations.

### The Position of Abū Bakr al-Jowharī

1. Ibn Abī al-Ḥadīd has filled his commentary on *Nahj al-Balāghah* with the narrations of Abū Bakr al-Jowharī. His narrations are found in the beginning, middle and end of his book. And this narration that I have cited from his book is from those three subchapters which he has dedicated to the detailed discussion of Fadak.

He has emphatically stated the following before initiating the discussion:

و جميع ما نوره في هذا الفصل من كتاب أبي بكر أحمد بن عبد العزيز الجوهري في السقيفة و فدك و ما وقع من الاختلاف و الإضطراب عقب وفاة النبي صلي الله عليه وسلم.

All the narrations that I am to cite regarding the issues of Fadak, Saqīfah and the severe conflicts that had ensued after the demise of Nabī ﷺ, are sourced from the book of Abū Bakr Aḥmad ibn 'Abd al-'Azīz al-Jowharī.

2. Abū Bakr al-Jowharī has also written a book named *Kitāb al-Saqīfah*. This is open evidence of his Shī'ī affiliations. The Ahl al-Sunnah never experienced the need to write a book exclusively regarding what had transpired at Saqīfah Banī Sa'dah just as they seen no need to write books regarding the incident of the pond of *Khum*.
3. He also appears in *Furū' al-Kāfi*, one of the four primary sources of the Shī'ī doctrine. He features as a narrator in many of its narrations. For example,

1 *Sharḥ Nahj al-Balāghah* 4/ 112, discussion regarding Fadak after the demise of Nabī ﷺ

he appears in *Kitāb al-Ṣalāh* (chapter regarding ṣalāh) of the first volume.<sup>1</sup> He likewise appears in *Tahdhīb al-Aḥkām*, another primary source of the Shīʿah. Here as well he features in the chapter pertaining to the method in which ṣalāh should be performed<sup>2</sup>. Hence he is a reliable narrator according to the Shīʿah.

4. When studying the Shīʿi books of *rijāl* (books dealing with the biographies of ḥadīth narrators) one will notice that they have classified him as an authentic reliable narrator; there is no criticism regarding him at all. If he was a Sunnī, they would have criticised him and deemed his narrations worthy of being discarded. A few quotations from these books are cited below:

- Muḥammad al-Ardabīlī has stated in his book *Jāmiʿ al-Ruwāt*:

الجوهري له كتاب السقيفة الكوفي

Al-Jowharī, from Kūfah, has written a book on the issue of Saqīfah.<sup>3</sup>

- Khawānsārī al-Mūsawī has stated in his book *Rowḍāt al-Jannāt*:

منهم الشيخ المتقدم البارع أحمد بن عبد العزيز الجوهري صاحب كتاب السقيفة الذي يعتمد علي النقل عنه ابن أبي الحديد وغيره.

From amongst them is Aḥmad ibn ʿAbd al-ʿAzīz al-Jowharī. The outstanding scholar of the early years. Ibn Abī al-Ḥadīd and many others have, relying upon his works, quoted him.<sup>4</sup>

- Mowlā ʿInāyat Allah al-Qahbāʿī has stated the following in his book *Majmaʿ al-Rijāl*:

1 *Furūʿ al-Kāfi* 1/ 191, Kitāb al-Ṣalāh: chapter regarding prostration and the glorification of Allah.

2 *Tahdhīb al-Aḥkām* 1/172

3 *Jāmiʿ al-Ruwāt* 1/52

4 *Rowḍāt al-Jannāt*, p. 111

Aḥmad ibn Saʿīd al-Jowharī: He has authored a book regarding the issue of Saqīfah.<sup>1</sup>

In conclusion, Abū Bakr al-Jowharī was a passionate Shīʿī. There can be no two opinions about that. Therefore, his narrations cannot be ascribed to the Ahl al-Sunnah.

Now, returning back to the actual discussion, I once again opine that there are additions made in these narrations with the words “he said”. It is not possible that they appear coincidentally. They were added to the narrations intentionally.

Hopefully those who are inclined toward the truth and support it leaving aside all prejudices from amongst the scholars will accept this treatise that I have presented.

The only contention that stands currently is who is the subject of “he said”? Is it al-Zuhrī or is it someone else?

My answer to that is that it is al-Zuhrī without doubt. This is not a claim I am making without concrete evidence. There are many factual evidences and subtleties to establish this which I am to present in the forthcoming pages. The readers are advised to analyse them thoughtfully.

### **Some Important Notes Regarding Al-Zuhrī**

His name is: Abū Bakr Muḥammad ibn Muslim ibn ʿUbayd Allah ibn Shihāb al-Zuhrī (d 124 A.H). At the very outset it should be clear that in the books of biographies of the Ahl al-Sunnah he has been commended abundantly. He was a great ḥadīth scholar of his time. There is no doubt regarding his reliability. All that I wish to present ahead is his method in terms of narrating aḥādīth.

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1 *Majmaʿ al-Rijāl* 1/123

First of all, as I had mentioned before that all the narrations that highlight the demand of Fāṭimah رَضِيَ اللَّهُ عَنْهَا regarding Fadak, a share of the Khums of Khaybar etc., in which mention is made of her displeasure, are narrated through the transmission of al-Zuhrī; no other narrator beside him has narrated the aspect of her displeasure. This is undeniable proof of the fact that he is the subject of the verb “he said” not anyone else.

It is stated regarding al-Zuhrī, in some books, that the style of al-Zuhrī is that in order to explain the ḥadīth he would add explanatory notes or his opinions to the aḥādīth. At times he would add these notes by means of words and phrases that would make them distinct from the actual aḥādīth and at times without doing so.

‘Allāmah al-Sakhāwī has made mention of this in his commentary of *Alfīyah al-‘Irāqī*, entitled *Fath al-Mughīth*. Ibn Ḥajar has likewise made mention of the same in his book *al-Nukat ‘alā Ibn al-Ṣalāh*:

كذا كان الزهري يفسر الأحاديث كثيرا و ربما أسقط أداة التفسير فكان بعض أقرانه دائما يقول له افضل كلامك من كلام النبي صلي الله عليه وسلم إلي غير ذلك من الحكايات

It was the habit of al-Zuhrī to add explanatory notes to aḥādīth from his side. And at times he would omit the words and phrases that separated those notes from the actual aḥādīth. To the extent that some of his contemporaries would often say to him, “Why do you not separate your opinions from the aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?”

To further elaborate on the method implemented by Imām al-Zuhrī, I shall cite a few more narrations. By means of these narrations his method will become crystal clear. And the colleague of al-Zuhrī who had advised him to separate his opinions from the aḥādīth of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will likewise be revealed.

1. Imām al-Bukhārī has cited the discussion of Rabī‘ah with al-Zuhrī through the transmission of Imām Mālik in his book *al-Tārīkh al-Kabīr*. It reads as follows:

قال عبد العزيز بن عبد الله حدثني مالك كان ربيعة يقول لابن شهاب "إن حالي ليس تشبه حالك أنا أقول برأي من أخذته وأنت عن النبي صلي الله عليه وسلم فتحفظ

‘Abd al-‘Azīz ibn ‘Abd Allah states that Mālik narrated to us that Rabī‘ah would say to al-Zuhrī: “My method and your method is not the same; I voice my opinion in my own words, whoever wants to accept it will accept it (and whoever does not want to, will reject it). But you attribute your opinion to the Nabī of Allah ﷺ and therefore it gets documented as his words.”<sup>1</sup>

2. Al-Khaṭīb al-Baghdādī has cited two narrations with their chains of transmission in his book *al-faqīh wa al-Mutafaqqih* under the chapter, “the decorum of a jurist with his students.” By studying these narrations, if Allah wills, the method of al-Zuhrī will become evident. In these narrations the detailed conversation of Rabī‘ah with al-Zuhrī is documented.

(a) أخبرنا عثمان بن محمد بن يوسف العلاف أنبأنا محمد بن عبد الله الشافعي حدثنا أبو إسماعيل الترمذي حدثني ابن بكير حدثنا الليث قال قال ربيعة لابن شهاب "يا أبا بكر إذا حدثت الناس برأيك فأخبرهم بأنه رأيك وإذا حدثت الناس بشيء من السنة فأخبرهم أنه سنة لا يظنون أنه رأيك."

Rabī‘ah said to Ibn Shihāb (al-Zuhrī): “When you inform the people of your opinion then let them know that it is your opinion, and when you narrate some aspect of sunnah to them then let them know that it is a ḥadīth of Rasūlullāh ﷺ, so that they may not consider it to be your opinion.”

(b) أخبرنا محمد بن الحسن بن الفضل القطان أخبرنا عبد الله بن جعفر بن درستويه حدثنا يعقوب بن سفيان حدثنا محمد بن أبي زكريا أنبأنا ابن وهب قال حدثني مالك قال قال ربيعة لابن شهاب "إذا أخبرت الناس بشيء من رأيك فأخبرهم أنه رأيك"

Rabī‘ah said to Ibn Shihāb: “When you voice your opinion before people then inform them that it is your opinion.”<sup>2</sup>

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1 *Al-Tārīkh al-Kabīr* 2/262

2 *Al-Faqīh wa al-Mutafaqqih* p. 148, chapter regarding the decorum of a jurist with his students

3. Ḥāfiẓ Shams al-Dīn al-Dhahabī has in his book, *Tārīkh al-Islām wa Ṭabaqāt al-Mashāhīr wa al-A'lām*, cited the conversation of Rabī'ah with Imām al-Zuhrī in the following manner:

قال الأويسي قال مالك كان ربيعة يقول للزهري "إن حالي ليس تشبه حالك" قال "و كيف؟" قال "أنا أقول برأي من شاء أخذ ومن شاء ترك و أنت تحدث عن النبي صلي الله عليه وسلم فيحفظ

Rabī'ah often said to al-Zuhrī: "My condition is very different from yours." He asked: "How?" Rabī'ah replied: "I inform people of my opinion. Consequently, whoever wants to accept it will accept it and whoever wants to reject it will reject it. And you, on the other hand attribute your opinion to Rasūlullāh ﷺ and it is therefore documented as sunnah. (Whereas people in reality, are unaware of the fact that it is your opinion)."<sup>1</sup>

In essence the person who al-Sakhāwī رحمه الله had indicated towards in his writings was Rabī'ah al-Ra'y. He had advised al-Zuhrī to keep his opinions distinct from the aḥādīth of Nabī ﷺ so that people do not confuse them to be part of the aḥādīth of Rasūlullāh ﷺ.

It is obvious that al-Zuhrī would associate his opinions to the aḥādīth of Rasūlullāh ﷺ, which is why his colleagues had to advise him not to do that.

I would like to bring to the attention of the scholars that the additions of Imām al-Zuhrī are widespread in the books of ḥadīth. Many great scholars of ḥadīth, viz. al-Dār Quṭnī, al-Ṭahāwī, Ibn 'Abd al-Barr, al-Bayhaqī, Abū Bakr al-Ḥāzimī, Imām al-Nawawī, Jamāl al-Dīn al-Zayla'ī, Ibn Kathīr, Ibn Ḥajar al-'Asqalānī, Jalāl al-Dīn al-Suyūṭī and Mullā 'Alī al-Qārī, have discovered them and have stated that there are his additions. I have gathered all their statements in this regard.

The result of the entire discussion is that all questions and misconceptions will be dissolved if we consider the aspect of the displeasure of Fāṭimah رضي الله عنها to be the addition of al-Zuhrī and his assumption. The entire incident will be harmonious with reality and rationality.

<sup>1</sup> *Tārīkh al-Islām* 5/248, under the biography of Rabī'ah al-Ra'y

My honourable teacher Mowlānā Sayyid Aḥmad Shāh Ujnālwī رَحِمَهُ اللهُ had touched on this discussion in his book *Tahqīq-e Fadak*, I have according to my humble research added some more references in the discussion and have presented it before you. Hopefully those who are inclined towards the truth will support my discussion and they will overlook any shortcomings that they come across whilst studying it.

### **A Counter Argument to the Misconception**

The actual answer to the misconception had been presented in the previous pages. But, usually coupled with the original answers, counter arguments are given also. I therefore intend presenting one before you for this misconception as well.

Just as the mention of Fāṭimah رَضِيَ اللهُ عَنْهَا becoming disillusioned with Abū Bakr is found in many narrations, so is the mention of her becoming disillusioned with ‘Alī رَضِيَ اللهُ عَنْهُ found in many narrations; which are recorded in several authentic books of the Shī‘ah. Our answer for the former will be the exact same answer they are willing to give for the latter. Ahead I will cite few narrations which highlight her displeasure with ‘Alī رَضِيَ اللهُ عَنْهُ.

### **First Narration**

Shaykh al-Ṣadūq, a famous Shī‘ī scholar, has written the following in his book *‘Ilal al-Sharā‘i*<sup>1</sup>:

Abū Dhar al-Ghaffārī mentions that he returned with Ja‘far ibn Abī Ṭālib, the brother of ‘Alī, from Abyssinia. Upon his return, Ja‘far had given ‘Alī a slave girl as a gift which someone had given him as a gift. Her value was four thousand Dirhams. She would carry out domestic chores in the very house in which Fāṭimah resided.

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1 The translation of the narration is given ahead without the actual Arabic text.

On one occasion Fāṭimah saw ‘Alī being very informal with this slave girl; she saw him lying in her lap. Gripped by possessiveness she remarked: “If this is what you have done then I am going to my father’s house.” He in return said: “You can go.” She thus took hold of her shawl wore her scarf and began to go. In the meantime Jibrīl descended with revelation upon Rasūlullāh ﷺ informing him that Fāṭimah was coming with a complaint regarding ‘Alī. “Allah ﷻ is invoking his mercy upon you and is commanding you not to pay attention to her complaint regarding him...” eventually Nabī ﷺ sent her back to her home. And ‘Alī had on the other hand, to comfort her, freed the slave girl and together with that distributed four hundred dirhams in charity. This is how the matter was resolved.<sup>1</sup>

## Second Narration

Mullā Bāqir al-Majlisī has quoted the following narration in his book *Biḥār al-Anwār*:

The Ṣaḥābah mention that Rasūlullāh ﷺ one morning led them in the Fajr Ṣalāh. That morning he was very distraught. After ṣalāh he proceeded to the house of Fāṭimah and they accompanied him. Upon reaching her home he noticed that ‘Alī was lying outside by the door. Nabī ﷺ went to him dusted the dust off him with his blessed hands and said: “Stand, O Abū Tūrāb!” Subsequently, he entered the home with ‘Alī and they waited outside. After a short while Nabī ﷺ returned elated. They inquired: “O Rasūl Allah! You entered the home distraught and you came out to us elated, what is the reason for this?” He said: “Why should I not be elated when I have reconciled between two such people who are most loved in the heavens.”<sup>2</sup>

It is obvious that they were disconcerted with one another, then only did Nabī ﷺ reconcile between them and return happy.

1 ‘*Ilal al-Sharā’i*’, p. 163-164, chapter: 13; *Biḥār al-Anwār* 10/43-44, chapter regarding her companionship with ‘Alī

2 *Biḥār al-Anwār* 10/43-44, chapter regarding her companionship with ‘Alī

### Third Narration

When the demand of Fāṭimah رَضِيَ اللهُ عَنْهَا that she made regarding the inheritance of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was declined by Abū Bakr رَضِيَ اللهُ عَنْهُ she returned home disillusioned and said the following to ‘Alī رَضِيَ اللهُ عَنْهُ:

یا ابن اَبی طالب اشتملت مشیمة الجنین و قعدت حجرة الظنن...<sup>1</sup>

O the son of Abū Ṭālib! You have concealed yourself in a shawl just as a foetus is concealed in the womb of his mother. And you have chosen to remain at home just as a person convicted of a crime opts to do...<sup>1</sup>

This incident has been recorded in much more detail in the book of Mullā Bāqir Majlisī, *Ḥaq al-Yaqīn*. It goes as follows:

"پس حضرت فاطمه بجانب خانه برگردید و حضرت امیر المؤمنین انتظار معاوده او می کشید چون بمنزل شریف قرار گرفت - - - - - خطابهاے درشت با سید اوصیاء نمود که مانند جنین در رحم برده نشین شده و خائنان در خانه گریخته بعد از اینکه شجاعان دهر را بر خاک پلاک افگندی مغلوب این نامردان گردیده اینک پسر ابوقحافه بظلم وجبر بخشیده پدر مرا و معیشت فرزندانم از من می گیرد و به اواز بلند با من محاصه و لجاج می کنی و انصار مرا یاری نمی کنند و مهاجران خود را بکناره کشیده اند و سائر مردم دیده بارا پوشیده اند نه واقعه دارم نه مانع و نه یادرے دارم نه شافعه - خشمناک بیرون رفته و غمناک برکشتم خود را دلیل کردی در روز یک. دست از سطوت خود برداشتی گرگان می درند و می برند و تو از جانے خود حرکت نمی کنی - کاش از این پیش مذلت و خواری مرده بودم دانے بر من هر صبحی و شامی محل اعتماد من مرد و یاور من سست شد شکایت من بسوئے پدر من ست و محاصه من بسوئے پروردگار من ست

‘Alī was anticipating her return. She returned home and reproached Alī in a very stern manner: "You are hiding yourself like that foetus which is hidden in the womb of his mother! You remain at home like those who are losers. You fought the great warriors of your time and defeated them but you are unable to stand up against failures. The son of Abū Quḥāfah is expropriating the inheritance of my father and the livelihood of my children. He is quarrelling with me in a loud voice yet the Anṣār are not

1 *Amālī* of Shaykh Abū Ja'far al-Ṭūsī 2/295-296; *al-Iḥtijāj* of al-Ṭabarsī p. 59, the argument of Fāṭimah with the people when they turned down her demand of Fadak; *Nāsikh al-Tawārīkh* 4/129- 130; *Bihār al-Anwār* 10/43-44, chapter regarding her companionship with ‘Alī

willing to help me and the Muhājirīn have stepped aside and do not want to get involved; everyone is just bypassing this matter. I have no one to defend me, to assist me and to intercede on my behalf. I left furious and I returned distraught. We have become victims of disgrace since the time you stopped displaying your pomp and awe. The tyrants are roaring and you are doing nothing whatsoever. I wish I never lived to see this day. How sad that my pillar of support is now vanquished and my helper is now fatigued. Now my complaint is to my father alone and my argument is in the hands of my Rabb.”

#### **Fourth Narration**

Al-Ṣadūq ibn Bābūwayh, has cited the following incident in his book, *‘Ital al-Sharā’i’*:

On one occasion a person came to Fāṭimah and informed her that ‘Alī was intending to get married to the daughter of Abū Jahal and that he had already proposed for her. Allah ﷻ has made possessiveness, jealousy, intrinsic to the nature of women. She thus became furious. She spent the entire day in this state; in the evening she came to her father’s home bringing along with her Ḥasan, Ḥusayn and Umm Kulthūm, her three children. ‘Alī upon returning home noticed that the queen of the women of Jannah and her children are not home. Consequently he was disillusioned, he, nevertheless, went to rest in the masjid.

On the other side Nabī ﷺ learnt of the displeasure of Fāṭimah and discerned it from her face. He proceeded to the masjid and supplicated to Allah that He alleviate the resentment that had ensued between the two of them. He then took Fāṭimah and the children and headed for ‘Alī who was asleep at the time. Nabī ﷺ tapped him on his feet and said: “O Abū al-Tūrāb! You have disrupted the rhythm of things, you have put those who were at ease in distress. Go, go and call Abū Bakr, ‘Umar, and Ṭalḥah.” He went and called them all. When they came and appeared in the gathering of Rasūl Allah ﷺ, he said to ‘Alī: “Do you not know that Fāṭimah is

part of me; whoever causes distress to her indeed causes distress to me, and whoever causes distress to me has invoked the punishment of Allah upon himself?” He responded: “I definitely know that, O Rasūlullāh!” ‘Alī subsequent to that asked her to pardon him and said that he no longer had such intentions...<sup>1</sup>

### Note:-

The incident of ‘Alī رضي الله عنه proposing for the daughter of Abū Jahal appears in our books as well. The Shī‘ah have, however, altered the entire incident and made many additions therein. The long and short of the story according to our sources is that Fāṭimah رضي الله عنها upon learning of this became distraught and went away to Nabī صلى الله عليه وسلم. Nabī صلى الله عليه وسلم was very much hurt when he got know of it as well. He ascended the pulpit and made the following remarks: “I can never consent to this; if ‘Alī intends getting married to her then he should divorce my daughter, because the daughter of the enemy of Allah and the daughter of the Nabī of Allah cannot be in the wedlock of one person. Fāṭimah is a part of me, whatever disturbs her disturbs me equally and whatever causes grief to her causes grief to me as well.”<sup>2</sup> After hearing these words of Nabī صلى الله عليه وسلم ‘Alī رضي الله عنه opted not to go ahead with the matter.

It is established from all these narrations that Fāṭimah رضي الله عنها on several occasions had been disillusioned with ‘Alī رضي الله عنه. Rasūlullāh صلى الله عليه وسلم had also because of her disillusionment become upset. The answer that the Shī‘ah are willing to give for these narrations is the answer we will give for all those narrations in which mention is made of her becoming disillusioned with Abū Bakr رضي الله عنه. In conclusion I present the following proverb:

This is a crime committed in your town as well.

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1 ‘*Ilal al-Sharā’i*’ p. 185-186, chapter: 148; *Jilā’ al-‘Uyūn* p. 163-164, chapter regarding the fitnah of the hypocrites.

2 *Bukhārī* 1/528, 2/787

## An Interesting Point Regarding This Ḥadīth

The warning, “Fāṭimah is a part of me whatever causes grief to her, causes grief to me...” in the ḥadīth was directed toward ‘Alī رضي الله عنه. The Shī‘ah have, however, purported it to be directed toward Abū Bakr رضي الله عنه. We, therefore, will notice that in all the writings of the Shī‘ah and their talks they will always mention this warning in connection with Abū Bakr رضي الله عنه. Subḥān Allah! How intense is their cunning!

For the benefit of the scholars the following text is presented:

فإن كان هذا وعيدا لاحقا بفاعله لزم أن يلحق هذا الوعيد علي بن أبي طالب و إن لم يكن وعيدا لاحقا بفاعله كان أبو بكر أبعد عن الوعيد من علي

If this is a warning that is most certainly to implicate the one doer then it will most certainly implicate ‘Alī. And if it does not implicate the doer then Abū Bakr is far more distant from it than ‘Alī.<sup>1</sup>

## Counter Reply

At the end of this discussion I intend to present before you a hypothetical answer, which is if we for a moment to consider that Fāṭimah رضي الله عنها in actual fact was displeased with Abū Bakr رضي الله عنه then there are many narrations in the books of both the Ahl al-Sunnah and the Shī‘ah that establish that the resentment between them did not last. They displayed veneration and appreciation for one another which in essence is a sign of pure īmān and an encapsulation of Allah-consciousness. I shall first present narrations from our books and thereafter from the books of the Shī‘ah that highlight this particular aspect.

## The Narration of Ṭabaqāt Ibn Sa‘d

أخبرنا عبد الله بن نمير ثنا إسماعيل عن عامر قال جاء أبو بكر إلي فاطمة حين مرضت فاستأذن فقال علي

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1 Al-Muntaqā (Mukhtaṣar Minhāj al-Sunnah), p. 206-207.

هذا أبو بكر يستأذن علي الباب فإن شئت أن تأذن له قالت والى أحب إليك قال نعم فدخلى عليها و اعتذر إليها وكلمها فرضيت عنه.

‘Āmir al-Sha’bī narrates that Fāṭimah fell ill. Abū Bakr came to visit her and sought permission to enter. ‘Alī asked her: “Abū Bakr is at the door and is seeking permission to enter. Do you give him permission to come in?” She said: “Are you fine with him coming in?” He said: “Yes” Subsequently he entered and he apologised and spoke with her until she eventually she became pleased.<sup>1</sup>

### Narration of *al-Sunan al-Kubrā*

حدثنا أبو حمزة عن إسماعيل بن خالد عن الشعبي قال لما مرضت فاطمة أتاها أبو بكر الصديق فاستأذن عليها فقال علي يا فاطمة هذا أبو بكر يستأذن عليك فقالت أتحب أن أذن له قال نعم فاذنت له فدخلى عليها يترضاها وقال والله ما تركت الدار والمال والأهل والعشيرة إلا ابتغاء مرضاة الله ومرضاة رسوله ومرضاتكم أهل البيت ثم ترضاها حتى رضيت.

When Fāṭimah fell ill Abū Bakr came to visit her and sought permission to enter. ‘Alī asked her: “Abū Bakr is at the door, he is seeking permission to enter, do you want him to come in?” She asked: “Is it ok with you if I give him permission to enter?” He said: “Yes” Hence he was granted permission to enter. He came in and, in an event to please her, said: “By the oath of Allah! I sacrificed my house, wealth, family and tribe only in order to achieve the pleasure of Allah, his Rasūl and you the Ahl al-Bayt.” He then tried to satisfy her till she eventually became pleased.<sup>2</sup>

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1 *Ṭabaqāt Ibn Sa’d* 8/17, mention of Fāṭimah; *al-Sīrah al-Ḥalabīyah* 3/399, mention of the conditions after the demise of Nabī ﷺ.

2 *Al-Sunan al-Kubrā* 6/301; *al-I’tiqād ‘alā Madhhab al-Salaf* pg. 181. Imām Bayhaqī has himself classified this mursal narration as sound. And the following scholars of ḥadīth have cited this narration in their books and have deemed it authentic:

1. Ḥāfiẓ Ibn Kathīr d 774 A.H has stated the following in *al-Bidāyah wa al-Nihāyah*: “This is an authentic chain of transmission and ostensibly ‘Āmir al-Sha’bī heard this narration directly from ‘Alī ﷺ or from someone who heard it from ‘Alī ﷺ.” He has likewise stated the following in the sixth volume on p 333: “This is an inconsistent narration the chain of transmission of which is acceptable.” *continued....*

## The Narration of Imām al-Awzāī

The previous two narrations had been cited through the transmission of ‘Āmir al-Sha‘bī. Ahead the narration of ‘Allāmah al-Awzāī is presented. This narration has been cited with its chain of transmission by al-Shaykh Ibn al-Sammān in his book *Kitāb al-Muwāfaqah*. I do not have access to the book, however, Abū Ja‘far Muḥibb al-Dīn al-Ṭabarī, the renowned scholar of the seventh century, has, in his book *Riyāḍ al-Naḍarah fī Manāqib al-‘Asharah al-Mubashsharah*, cited this narration eliciting it from *Kitāb al-Muwāfaqah*:

وعن الأوزاعي قال فخرج أبو بكر حتي قام علي بابها في يوم حار ثم قال لا أبرح مكاني حتي ترضي عني  
بنت رسول الله صلي الله عليه وسلم فدخل عليها علي فأقسم عليها لترضي فرضيت.

It is reported on the authority of al-Awzāī (‘Abd al-Raḥmān ibn ‘Amr al-Dimashqī) that Abū Bakr came to the house of Fāṭimah. It was extremely hot that day. He vowed not to move from his place unless Fāṭimah became pleased with him. ‘Alī thus entreated her to become pleased with him. She eventually became pleased with him.<sup>1</sup>

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continued from page 117

2. Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī d 852 A.H has stated the following in *Fatḥh al-Bārī*: “The chain of narrators even though is inconsistent this narration from al-Sha‘bī is acceptable.” (6/151, chapter regarding Khums).
3. Ḥāfiẓ Badr al-Dīn al-‘Aynī d 855 A.H has mentioned the following in *Umdat al-Qārī*: “This is a sound and acceptable narration. Al-Sha‘bī has apparently heard it from ‘Alī عليه السلام or from someone who heard it from ‘Alī عليه السلام (15/20, chapter regarding the stipulation of Khums).
4. Ḥāfiẓ Shams al-Dīn al-Dhahabī d 748 A.H has cited this narration in his book *Siyar A‘lām al-Nubalā’* (2/89-94) and has thereafter commented on it in the following manner: “The narrator who has affected the inconsistency in this narration is al-Sha‘bī. He is a famous reliable narrator from amongst those who met the Ṣaḥābah. According to the scholars of ḥadīth he had met ‘Alī عليه السلام as is proven from the text of *Mustadrak al-Ḥākim* (4/365).

This is an accepted rule by both the sects that a Mursal narration of a reliable narrator is definitely accepted. Consequently, there is no doubt in the authenticity of this narration due to the above quoted judgments of the scholars.

1 *Riyāḍ al-Naḍarah Fī Manāqib al-‘Asharah al-Mubashsharah* 1/156-157, chapter regarding Fāṭimah not leaving this world but pleased with Abū Bakr; *Tuḥfah Ithnā ‘Ashariyah*: answer to the 16th allegation. Shāh ‘Abd al-‘Azīz has translated this narration in Persian. This narration is a well-known narration according to the scholars. The roots of it is al-Awzāī and those who narrate it from him are countless.

These narrations spell out that the resentment that might have ensued between the two of them ended, and her dejectedness was replaced with pleasure. There remained no dispute between them. They had reconciled and forgiven one another as this has always been the distinguishing mark of the pious.

### **Narrations from Shī'ī Sources**

Our Shī'ī friends might raise an objection here and say that these narrations that we have cited appear in our books and hence they cannot serve as evidence against them. I, therefore, shall now present narrations from their books that highlight this aspect.

Before I present the narrations I would like to say that if we collectively for a while leave aside all our biases and apply ourselves with impartiality keeping the fear of Allah in our conscience, then by combining the narrations (drawn from the books of both sects) this contention will be completely alleviated.

If we have to search for these narrations in the works of the Shī'ah we will find that their scholars have cited them without any criticism which is a sign of these narrations being authentic and sound according to them. It will thus become clear that this issue that is raised, i.e. the resentment that had occurred between Abū Bakr and Fāṭimah, is baseless.

1. Ibn Maytham al-Baḥrānī, an acclaimed Shī'ī scholar, has cited the following narration in his commentary on *Nahj al-Balāghah*:

قال إن لك ما لأبيك كان رسول الله صلى الله عليه وسلم يأخذ من فذك قوتكم و يقسم الباقي ويحمل منه في سبيل الله و لك علي الله أن أصنع بها كما كان يصنع فرضيت بذلك و أخذت العهد عليه به...

Abū Bakr said to Fāṭimah: “You deserve the same rights as your father; he would take stipend enough for your expenses from the property of Fadak and then would distribute the rest and spend it in purchasing conveyances for those who were going out in the path of Allah. I pledge to you that

I shall deal with the property of Fadak just as Rasūl Allah ﷺ did.”  
Fāṭimah upon hearing this became exultant and she further affirmed this  
pledge of Abū Bakr.<sup>1</sup>

2. The following narration is cited in Durrah Najafiyah, another commentary of *Nahj al-Balāghah* by Ibrāhīm ibn Ḥājī Ḥusayn:

.....ذلك أن لك ما لأبيك كان رسول الله صلى الله عليه وسلم يأخذ من فذك قوتكم و يقسم الباقي  
ويحمل منه في سبيل الله و لك علي الله أن أصنع بها كما كان يصنع فرضيت بذلك و أخذت العهد عليه به

Translation same as above.<sup>2</sup>

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1 *Sharḥ Nahj al-Balāghah* (Old Iranian publication) 35/543, new publication 5/107

There are few things that should be borne in mind here:

1. The complete name of the author is: Kamāl al-Dīn ibn Maytham ibn ‘Alī ibn Maytham al-Baḥrānī. He passed away in the year 679 A.H.
  2. He had written this commentary in the year 677 A.H. This commentary had been published several times; it was published for the first time in one thick volume comprising of 35 sections. Therefore in alluding to the narration in this publication the reference “35/ 543” is written. The second time it was published in Tehran in the year 1384 A.H, this time it was published in five volumes and hence when alluding to the new publication “5/107” is written. The name of this commentary according to the author of *Kashf al-Ḥunūn* is Miṣbāḥ al-Sālikīn. However, in *Tuḥfah Ithnā ‘Ashariyah*, because of the writing errors of the scribes the name of this commentary has been documented as *Mihjāj al-Sālikīn*.
  3. He has at this juncture commented in great depth. He has established eighteen different points. And he has cited this narration under the 8th one; he has cited this narration as an explanation of the lengthy letter ‘Alī ibn Ṭālib had written to ‘Uthmān ibn Ḥunayf, the governor of Baṣrah.
  4. This is purely a Shīṭī narration but the Shīṭī scholar, nevertheless, will never let it reach the ears of the laymen so as not to hinder the dispute and contention that is going on for years between the Shīṭī and the Ahl al-Sunnah. Had this narration been a Sunnī narration they would have immediately identified it and would deem it unacceptable.
  5. Hence it is also important to remember at this point that the Shīṭī scholars and Muṭjahidīn have not criticised this narration whatsoever. Rather they have left it as is. This is a sign of this narration being reliable according to their standards.
- 2 *Durrah Najafiyah* (published in Iran in the year 1261 A.H), p 331-332

## The Summary of the Narrations

By analysing these narrations we can draw the coming conclusions:

1. Fāṭimah رَضِيَ اللَّهُ عَنْهَا was satisfied with the stance Abū Bakr رَضِيَ اللَّهُ عَنْهُ had taken regarding Fadak and she was pleased with him in this regard.
2. There was no difference in the method implemented by Rasūl Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in overseeing Fadak and the method of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.
3. Abū Bakr رَضِيَ اللَّهُ عَنْهُ would give the Ahl al-Bayt their share from the land of Fadak and would fulfil their needs therefrom.

With the grace of Allah the contention that had been raised through the ḥadīth of Bukhārī has been dissolved. A detailed felicitous answer, an inculpatory answer and a hypothetical answer were presented to resolve this misconception. Now we return to the actual theme of this section (and that is the ceremonial and domestic services offered to the Ahl al-Bayt by Abū Bakr رَضِيَ اللَّهُ عَنْهُ and his family).

## The Wife of Abū Bakr, Asmā' bint 'Umayy, and Fāṭimah

From the many incidents that indicate that the relations between the family of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and the Ahl al-Bayt were sound is the helping hand and the caring service offered by Asmā' bint 'Umayy رَضِيَ اللَّهُ عَنْهَا during the final moments of the life of Fāṭimah رَضِيَ اللَّهُ عَنْهَا. From the nursing of Fāṭimah رَضِيَ اللَّهُ عَنْهَا till her demise to bathing her and enshrouding her in the kafan after that; is this not the most splendid sign of the love and union that existed in these two families? They maintained healthy relations till the last.

Before presenting the narrations that spell out the role of Asmā' رَضِيَ اللَّهُ عَنْهَا during the final moments of Fāṭimah رَضِيَ اللَّهُ عَنْهَا I would first like to shed light on the relationship that Asmā' رَضِيَ اللَّهُ عَنْهَا had with the Banū Hāshim.

## A Brief Insight into Life of Asmā' and her Relationship With the Banū Hāshim

1. Her name is: Asmā' bint 'Umayy. She hailed from the Banū Khatth'am tribe. She was a very noble, pious and caring woman. She had been blessed with Islam very soon after its inception.
2. The genealogist state that she was the sister of the wives of Nabī ﷺ and his uncle 'Abbās ibn 'Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ; she was the uterine sister of Maymūnah bint al-Ḥārith and Umm al-Faḍl, the wife of Nabī ﷺ and his uncle 'Abbās respectively. In other words she was the sister-in-law of Nabī ﷺ and 'Abbās رَضِيَ اللهُ عَنْهُ. Abū Bakr had married her. That makes Nabī ﷺ, 'Abbās, and him brothers-in-law. They were nine uterine sisters altogether. Their mothers name was Hind bint 'Awf. Asmā' رَضِيَ اللهُ عَنْهَا was likewise the sister-in-law of Ḥamzah رَضِيَ اللهُ عَنْهُ, the uncle of Nabī ﷺ, for he was married to her sister Salmā bint 'Umayy.<sup>1</sup>
3. She was first married to 'Alī's رَضِيَ اللهُ عَنْهُ brother Ja'far al-Ṭayyār. Husband and wife both had migrated to Abyssinia along with other Muslims in the initial stages of Islam. This migration is recorded as a great feat in favour of all those who migrated. They subsequently, came to Madīnah Munawwarah after spending a good few years in Abyssinia. Asmā' bore two of his children, namely, 'Abd Allāh and Muḥammad.
4. Abū Bakr رَضِيَ اللهُ عَنْهُ had married her after Ja'far رَضِيَ اللهُ عَنْهُ had been martyred in the battle of Mūtah which took place in the eighth year A.H. Just the mere fact that he married her suggests that there was mutual understanding and appreciation between the two families. They had one child whose name was Muḥammad ibn Abī Bakr.<sup>2</sup>

Now I shall present those narrations that spell out the assistance that she had provided during the final moments of the life of Fāṭimah رَضِيَ اللهُ عَنْهَا.

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1 *Usd al-Ghābah*, 5: 396.

2 *Kitāb al-Muḥabbar* p. 442; *al-Istī'āb* 4/231, mention of Asmā'; *Usd al-Ghābah* 5/395, mention of Asmā'

## The Services of Asmā' in the Final Moments

1. Asmā' رضي الله عنها would always enquire regarding the wellbeing of Fāṭimah رضي الله عنها. She had in the final moments of Fāṭimah رضي الله عنها served her and nursed her. Imām Zayn al-Ābidīn has narrated the following narration from Ibn 'Abbās رضي الله عنهما in this regard:

When Fāṭimah رضي الله عنها was drawing closer to her final moments she said to Asmā': "You are seeing that my time is drawing closer, will my bier be carried without being veiled?" "No, rather I will cover your bier just as the biers (of women) in Abyssinia are covered," Asmā' replied. She said: "Prepare a bier of this sort and show it to me." Asmā' رضي الله عنها hence asked for thin branches of date palms to be gathered from Aswāf, a place in the surroundings of Madīnah, and made a canopy like covering over the bier. This was the first time such a bier was prepared. Fāṭimah رضي الله عنها became jubilant upon seeing it. This was the first time she was seen happy since the demise of Rasūl Allah صلى الله عليه وسلم. After she passed on we carried her in the very same bier and buried her by night.<sup>1</sup>

2. The Shī'ī scholars have also cited narrations that indicate that Asmā' رضي الله عنها had nursed Fāṭimah رضي الله عنها and served her a great deal.

- a. It is mentioned in *Amālī* of Shaykh Abū Ja'far al-Ṭūsī:

وكان علي رضي الله عنه يمرضها بنفسه و تعينه علي ذلك أسماء بنت عميس رحمها الله علي استمرار بذلك.

'Alī would nurse her and Asmā' bint 'Umays would constantly help him in seeing to her.<sup>2</sup>

- b. Mullā Bāqir al-Majlisī has cited something very similar to this in his book *Jilā' al-'Uyūn*:

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1 *Mustadrak Ḥākim* 3/162; *Ṭabaqāt Ibn Sa'd* 8/18, mention of Asmā' رضي الله عنها.

2 *Amālī*, 1: 107.

پس حضرت بوصیت او عمل نموده خود متوجه تیمارداری او بود اسماء بنت عمیس ایں حضرت رادر ایں امور معاونت ی کردی۔

‘Alī had carried out her bequest, he had himself paid attention to her nursing and Asmā’ bint ‘Umays had helped him in seeing to her.<sup>1</sup>

c. Mullā Bāqir has also written the following:

شیخ طوسی بسند معتبر از ایں حضرت صادق علیه السلام روایت کرده است ، اول نعتیے کہ در اسلام ساختند نعتش فاطمه بود ، سببش ایں بود کہ چون حضرت فاطمه بیمار شد بیاں بیماری کہ از دنیا رحلت کرد باسماء بنت عمیس گفت: ای اسماء من ضعیف و نحیف شده ام وگوشت از بدن من رفته ست ای چیزے از من راست نمی کنی کہ بدن مرا از مردان بیوشاند۔ کہ من چون در بلاد حبشه بوم دیدم کہ ایشان کارے می کردند اگر خوابی برائے تو بکنم۔ فرمود کہ بلے۔ پس اسماء تختے اورد و سرنگوں گذاشت و جرید بانے خرما طلبید و بر بابانے ایں بست پس جامه بروئے ایں کشید و گفت کہ ایں روش دیدم کہ می کردند حضرت فرمود کہ چنین چیزے از برائے من بساز و بدن مرا از مردان بیوشان تا خدا بدن ترا از ایش دوزخ بیوشاند۔"

Shaykh al-Ṭūsī has narrated with a reliable chain of transmission that the first bier to ever be made in Islam was the bier of Fāṭimah رضی اللہ عنہا. The reason that prompted this was that when the sickness that claimed her life befell her she said to Asmā’ bint ‘Umays رضی اللہ عنہا: “O Asmā’! I have become very weak and sickly and I am beginning to lose a lot of weight, is there anything that you can make for me that will cover my body from it being seen by men (after I pass away)?” She said: “I noticed the people of Abyssinia doing something during my stay there, I can do the very same for you as well if you want.” Fāṭimah replied in the positive. She subsequently brought planks of wood and placed them on the floor, then she asked for branches of date palms to be brought and placed them on top of those planks and thereafter covered it (the bier that she made) with material (forming a canopy like covering over the bier). She said to Fāṭimah: “This is what I seen them doing in Abyssinia.” Fāṭimah said: “Can you make something similar to this for me as well and cover my body from the gazes of men falling upon it so that Allah may save your body from the fire of Jahannam?”<sup>2</sup>

1 *Jilā’ al-‘Uyūn*, 172: conversation of ‘Abbās and ‘Alī رضی اللہ عنہما

2 *Jilā’ al-‘Uyūn*, p175: chapter regarding Asmā’ رضی اللہ عنہا making a covered bier for Fāṭimah رضی اللہ عنہا; *Tarjamah Ja’farīyāt Aw al-Ash’ Athīyāt*, p205: chapter regarding the initiation of making a covered bier.

3. Likewise in another narration which highlights the final moments of the life of Fāṭimah رضي الله عنها in which mention is made of the camphor of Jannah being of three types, mention is also made of Fāṭimah رضي الله عنها talking to Asmā' رضي الله عنها in her last moments, informing her of her bequest, subsequently Asmā' رضي الله عنها carrying out her bequest and informing Ḥasan and Ḥusayn رضي الله عنهما of the demise of their mother when they return home; all these things happened in those final moments. The author of Akhbār Mātām, a renowned Shī'ī scholar, has made mention of this narration in his book under the discussion of the demise of Fāṭimah رضي الله عنها.<sup>1</sup> I have presented the reference for those who are keen on visiting it. Similarly this narration has also been cited in *Kashf al-Ghummah*, a famous book in Shī'ī literature, with all its details.<sup>2</sup> One can refer to it there.
4. After her demise the aspect of bathing her cropped up. The rule in Islamic law is that a deceased person should be bathed before his or her funeral prayer is performed. At this stage as well Asmā' رضي الله عنها was present and offering a helping hand. Normally only the close relatives of the deceased and dear ones are present at such times.

One should bear in mind that three individuals had bathed Fāṭimah رضي الله عنها; 'Alī رضي الله عنه and two ladies; One was Asmā' bint 'Umays and the other was Salmā رضي الله عنها, the wife of the slave of Rasūl Allah صلى الله عليه وسلم whose name was Abū Rāfi'. This is stated in *al-Istī'āb* of Ibn 'Abd al-Barr, *Usd al-Ghābah* of Ibn Ḥajar and *al-Muṣannaf* of 'Abd al-Razzāq.<sup>3</sup>

Shī'ī scholars have likewise stated in their works that Asmā' رضي الله عنها had assisted in bathing Fāṭimah رضي الله عنها. This can be sourced from the following works of the Shī'ah:

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1 *Akhbār Mātām* (Maṭba'ah Ḥusainī, Rampur) p. 101, discussion regarding the demise of Fāṭimah رضي الله عنها

2 *Kashf al-Ghummah* 2/62, chapter pertaining to the fatal illness of Fāṭimah رضي الله عنها, her bequest and her demise.

3 *Al-Istī'āb* 4/322, Mention of Salmā; *Usd al-Ghābah* 5/478, Mention of Salmā; *al-Muṣannaf* li 'Abd al-Razzāq 3/410

1. *Manāqib Ibn Shahr Āshob*, vol. 4, chapter regarding her demise
2. *Kashf al-Ghummah* (new Iranian publication) 2/61

In essence Asmā' رضي الله عنها is indisputably accepted as being part of those who had offered a helping hand during the last moments of Fāṭimah رضي الله عنها.

The summary of her services at the time is presented below:

1. She had prepared the bier of Fāṭimah رضي الله عنها with a canopy like covering as was her desire.
2. She had cared for her in her final moments.
3. She had fulfilled the bequest of Fāṭimah رضي الله عنها as was mentioned previously with reference to Akhbār Mātām.
4. She had participated in bathing her after her demise.

By analysing all these aspects there remains no question of there being enmity and misunderstandings between the family of Abū Bakr رضي الله عنه and 'Alī رضي الله عنه. Had there been any, they would not have assisted one another in times of dire need.

Some ill-natured people claim that Asmā' رضي الله عنها had done all of this by herself without any encouragement from Abū Bakr رضي الله عنه or she done all of this without his permission or that she would contrive an excuse to leave the house and subsequently would go to the house of Fāṭimah رضي الله عنها and see to her. However, what's interesting here is that this was not an affair of just a few hours, rather there were many days and nights that she spent in caring for her. Is it really conceivable that for this entire period she pulled wool over the eyes of her husband, Abū Bakr, or that she had disobeyed him for such a long time? Any person with sound understanding and a healthy disposition can answer that for himself.

Nevertheless, the scholars have written the following regarding Asmā' رضي الله عنها. This will most certainly debunk all these doubts and misconceptions. 'Allāmah

Turkumānī has stated:

ورع أسماء يمنعها أن لا تستأذنه

The piety of Asmā' would never allow her not to take permission from her husband.<sup>1</sup>

I am going to now present before you another incident of Asmā' رضي الله عنها in which the status of Abū Bakr رضي الله عنه is established and the appreciation that 'Alī رضي الله عنه had for him is understood.

After the demise of Abū Bakr رضي الله عنه, 'Alī رضي الله عنه had married Asmā' رضي الله عنها. She bore one child for him whose name was Yaḥyā ibn 'Alī.

'Allāmah Ibn al-Sakan has narrated the coming narration with a sound chain of transmission:

وأخرج ابن السكن بسند صحيح عن الشعبي قال "تزوج علي أسماء بنت عميس فتفاخر ابنهما محمد بن جعفر و محمد بن أبي بكر فقال كل منهما أنا أكرم منك وأبي خير من أبيك فقال لها علي اقضي بينهما فقالت ما رأيت شابا خيرا من جعفر ولا كهلا خيرا من أبي بكر لها علي رضي الله عنه فما أقيت لنا.

'Alī married Asmā' bint 'Umayy. On one occasion their children, Muḥammad ibn Ja'far al-Ṭayyār and Muḥammad ibn Abū Bakr<sup>2</sup>, each of the two, began boasting of his lineage and said: "My father was better than your father." 'Alī said to Asmā': "Pronounce your judgement regarding this contention!" Hence she said: "I have not seen a youngster better then Ja'far and nor have I seen a middle-aged man more virtuous than Abū Bakr رضي الله عنه." 'Alī thus said: "You have left nothing for me to add."<sup>3</sup>

1 *Al-Jowhar al-Naqī 'alā al-Sunan li al-Bayhaqī* 3/396

2 Muḥammad ibn Ja'far was the son of Asmā' رضي الله عنها from her first husband Ja'far al-Ṭayyār and Muḥammad ibn Abū Bakr was her son from second husband Abū Bakr رضي الله عنه. 'Alī رضي الله عنه was her third husband and therefore the two boys were his step sons.

3 *Ṭabaqāt Ibn Sa'd* 8/208; *Ḥilyat al-Awliyā'* 2/75-76, mention of Asmā' bint 'Umayy; *Siyar A'lām al-Nubalā'* 1/152, chapter regarding Ja'far ibn Abī Ṭālib; *al-Iṣābah* 4/226, mention of Asmā' bint 'Umayy

Imām al-Dhahabī has quoted the following response of ‘Alī رضي الله عنه to the answer that Asmā’ رضي الله عنها had given:

فقال لها علي رضي الله عنه "ما تركت لنا شيئا ولو قلت غير هذا لمقتك

‘Alī said to her: “You have not left anything for me to say. Had you given any answer besides this I would have despised you.”

In conclusion, there are many anecdotes that inform us that they were embodiments of mutual love and veneration, I have presented just one of them.

### The Bequest of Fāṭimah and her Final Moments

1. One of the bequests that Fāṭimah رضي الله عنها had made to ‘Alī رضي الله عنه was that he should get married to Umāmah bint Abī al-‘Āṣ, the daughter of Zaynab رضي الله عنها who was the sister of Fāṭimah رضي الله عنها: “For she will care for my children after I pass away just like I had cared for them,” Fāṭimah رضي الله عنها said.<sup>1</sup>

We find mention of this particular bequest in the books of the Shī‘ah as well. I will suffice on referring to one book specifically. This bequest is recorded in the following words:

وأنا أوصيك أن تتزوج بنت أختي زينب تكون لولدي مثلي

I advise to get married to the daughter of my sister<sup>2</sup>, Zaynab, for she will be

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1 *Al-Iṣābah wa al-Istī‘āb*, mention of Umāmah bint al-‘Āṣ

2 There few things here that should not go unnoticed:

1. Zaynab رضي الله عنها was the eldest daughter of Nabī صلی الله علیه وسلم. She was the biological sister of Fāṭimah رضي الله عنها and hence the sister-in-law of ‘Alī رضي الله عنه. She was in the wedlock of Abū al-‘Āṣ ibn Rabī‘. The lineage of Abū al-‘Āṣ meets up with the lineage of Nabī صلی الله علیه وسلم and ‘Alī رضي الله عنه in the fourth grandfather. His lineage goes as follows: Abū al-‘Āṣ ibn Rabī‘ ibn ‘Abd al-‘Uzzā ibn ‘Abd al-Shams ibn ‘Abd Manāf. This is his relationship with Nabī صلی الله علیه وسلم from his father’s side. His relation with Nabī صلی الله علیه وسلم from his mother’s side is that he was the son of Hālah bint Khuwaylid, the sister of Khadījah رضي الله عنها. *continued.....*

caring for my children like me.<sup>1</sup>

2. The Shīṭ scholars have also written that during the last moments of Fāṭimah رضي الله عنها when ‘Alī رضي الله عنه would come to the masjid to perform Ṣalāh, Abū Bakr and ‘Umar رضي الله عنهما would enquire regarding her health. This has been narrated by Sulaym ibn Qays al-Hilālī al-Shīṭ, a close student of ‘Alī رضي الله عنه, in his book. The narration reads as follows:

وكان علي رضي الله عنه يصلي في المسجد الصلوات الخمس فلما صلي قال له أبو بكر و عمر كيف بنت رسول الله صلي الله عليه وسلم إلي أن ثقلت فسالها عنها....

And ‘Alī would perform the five times daily ṣalāh in the masjid. When he would complete his ṣalāh Abū Bakr and ‘Umar would ask him: “How is the daughter of Rasūlullāh صلى الله عليه وسلم doing?”<sup>2</sup>

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In other words he was the nephew of Khadījah رضي الله عنها and the maternal cousin to Fāṭimah and Zaynab رضي الله عنها. Allah had granted him the honour of marrying Zaynab رضي الله عنها and thus becoming like a brother of ‘Alī رضي الله عنه in the sense that they both married two sisters. Thereafter he became the father-in-law of ‘Alī رضي الله عنه. (*al-Istī‘āb* and *Usd al-Ghābah*)

2. The ‘ulamā’ have written that he had travelled to Yemen with ‘Alī رضي الله عنه. ‘Alī رضي الله عنه had made him his deputy in Yemen when he intended to return to Madīnah. And he was present with ‘Alī رضي الله عنه the day Abū Bakr رضي الله عنه was nominated as the Khalīfah. (*Iṣābah wa Istī‘āb* 4/122, mention of Abū al-‘Āṣ)
3. The ‘ulamā’ state that his real name was Laqīṭ and some suggest that it was Miqṣam. He had one daughter from Zaynab رضي الله عنها; her name was Umāmah and one son whose name was ‘Alī. He passed away before reaching the age of puberty.
4. I intend to dispel a misconception here, viz. the Shī‘ah say that Zaynab رضي الله عنها was not the biological daughter of Nabī صلى الله عليه وسلم, rather she was the daughter of Khadījah رضي الله عنها from her previous husband which makes her the step daughter of Nabī صلى الله عليه وسلم. They substantiate this claim by means of some texts in which the words Rabībah al-Nabī i.e. one under the guardianship of the Nabī, appear. Ibn Athīr al-Jazrī has stated that Rabībah al-Nabī refers to Zaynab the daughter of Umm Salamah رضي الله عنها whose biological father was Abū Salamah رضي الله عنه; not to Zaynab the daughter of Nabī صلى الله عليه وسلم. For she was the biological daughter of Nabī صلى الله عليه وسلم from his wife Khadījah رضي الله عنها. (*Usd al-Ghābah* 5/468, chapter regarding the Zaynabs)

1 *Kitāb Sulaym ibn Qays al-Hilālī al-Shīṭ* (published in Najaf, Iraq), p. 226

2 *Kitāb Sulaym ibn Qays al-Hilālī al-Shīṭ*, p. 224-225

### Note:-

The Shī'ah have made many alterations to this narration and have added malicious statements to it. Nevertheless, the following aspects are obvious from this narration:

- a. 'Alī رَضِيَ اللَّهُ عَنْهُ would perform his five times daily ṣalāh in the masjid with the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ behind Abū Bakr رَضِيَ اللَّهُ عَنْهُ.
  - b. Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا knew of the ailment of Fāṭimah رَضِيَ اللَّهُ عَنْهَا and would every now and then ask regarding her well-being and health.
  - c. There existed no ill feelings that obstructed them from socialising with one another. They would constantly ask regarding each other's well-being.
3. The Shī'ah have also written that Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا had come to offer their condolences to 'Alī رَضِيَ اللَّهُ عَنْهُ after the demise of Fāṭimah رَضِيَ اللَّهُ عَنْهَا. It is narrated on the authority of Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا:

قال ابن عباس قبضت فاطمة من يومها فارتجت المدينة بالبكاء من الرجال والنساء ودهش الناس كيوم قبض فيه رسول الله صلي الله عليه وسلم. فأقبل أبو بكر وعمر تعزيان عليا و يقولون له يا أبا الحسن لا تسبقنا بالصلوة علي ابنة رسول الله صلي الله عليه وسلم

All the men and women of Madīnah were profusely crying the day Fāṭimah passed away. And the people were just as flummoxed as they were at the demise of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abū Bakr and 'Umar came to offer their condolences to 'Alī and said: "O 'Alī! Do not perform the funeral prayer of Fāṭimah without us."<sup>1</sup>

### Benefits of These Narrations

1. Zaynab رَضِيَ اللَّهُ عَنْهَا was the biological sister of Fāṭimah رَضِيَ اللَّهُ عَنْهَا for she was the real daughter of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and not his step daughter. Fāṭimah رَضِيَ اللَّهُ عَنْهَا dearly

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1 *Kitāb Sulaym ibn Qays al-Hilālī al-Shī'ī*, p. 226

loved her (Zaynab's) children. We should also have a similar sentiment for the sisters of Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

2. Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا had always honoured their relationship with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by caring for Fāṭimah رَضِيَ اللَّهُ عَنْهَا and enquiring from 'Alī رَضِيَ اللَّهُ عَنْهُ regarding her health till her very last moments.
3. 'Alī رَضِيَ اللَّهُ عَنْهُ would perform all his prayers in the masjid. There was no animosity whatsoever.
4. Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا had consoled 'Alī رَضِيَ اللَّهُ عَنْهُ at the demise of Fāṭimah رَضِيَ اللَّهُ عَنْهَا and had requested him not to hasten in performing the funeral prayer so that they could all perform it collectively.

All these narrations prove that the relationship between the two families were healthy and sound even though the Shī'ah have time and again endeavoured to sketch a different image altogether of them being at logger heads with one another.

### The Contention Around the Funeral Prayer of Fāṭimah

The next issue before us is the Ṣalāt al-Janāzah of Fāṭimah رَضِيَ اللَّهُ عَنْهَا. I have tried to present the Ṣalāt al-Janāzah itself and all aspects related to it all together, eliciting them from different sources. Hopefully the readers will appreciate the discussion and supplicate for me before Allah سُبْحَانَكَ وَتَعَالَى.

It has been spread amongst people that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was unhappy with Abū Bakr رَضِيَ اللَّهُ عَنْهُ and that she had bequeathed to 'Alī رَضِيَ اللَّهُ عَنْهُ in her final moments that he should not participate in her Ṣalāt al-Janāzah. 'Alī رَضِيَ اللَّهُ عَنْهُ had, in carrying out this bequest of hers, performed her Ṣalāt al-Janāzah and then buried her by night without informing Abū Bakr رَضِيَ اللَّهُ عَنْهُ.<sup>1</sup>

This issue around the funeral of Fāṭimah رَضِيَ اللَّهُ عَنْهَا is raised on the bases of a few narrations. A terrible picture of enmity and dejectedness has been sketched and

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1 This is what appears in some narrations.

made popular amongst people. Hence, there was a need to clear this contention all together and unveil the truth and reality in light of sound and authentic evidence, because the participation of Abū Bakr رَضِيَ اللَّهُ عَنْهُ in the funeral of Fāṭimah رَضِيَ اللَّهُ عَنْهَا is undeniable proof of their mutual appreciation. In doing so, if the discussion is prolonged the readers are requested not to consider it a burden, for whatever is to be said is said due to certain reasons.

The format of the discussion is as follows: first the narrations that prove that Abū Bakr رَضِيَ اللَّهُ عَنْهُ was present at her funeral will be quoted. Then, some Islamic principles that support his participation will be presented. Subsequently, few historical facts which highlight the norm of the Banū Hāshim at the occasion of funerals will be cited. And lastly, the questions and misconceptions around the issue will be addressed (Allah willing).

### **Narrations Which Establish his Presence in the Funeral**

1. The following narration has been cited by the author of *Ṭabaqāt Ibn Sa'd*:

عن حماد عن إبراهيم النخعي قال صلي أبو بكر الصديق علي فاطمة بنت رسول الله صلي الله عليه وسلم  
فكبر أربعاً

Ibrāhīm al-Nakhaī has stated that Abū Bakr led the Ṣalāt al-Janāzah of Fāṭimah and recited the takbīr four times.<sup>1</sup>

2. A second narration in *Ṭabaqāt* suggests the very same. It read as follows:

عن مجالد عن الشعبي قال صلي عليها أبو بكر رضي الله عنه و عنها

Sha'bī has mentioned that Abū Bakr lead her Ṣalāt al-Janāzah. May Allah سُبْحَانَهُ وَتَعَالَى, be pleased with him and with her.<sup>2</sup>

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1 *Ṭabaqāt Ibn Sa'd* 8/19, mention of Fāṭimah رَضِيَ اللَّهُ عَنْهَا

2 *Ṭabaqāt Ibn Sa'd* 8/16, mention of Fāṭimah رَضِيَ اللَّهُ عَنْهَا

3. The third narration in this regard appears in *al-Sunan al-Kubrā* of Imām Bayhaqī. He writes:

ثنا محمد بن عثمان بن أبي شيبة ثنا عون بن سلام ثنا سوار بن مصعب عن مجالد عن الشعبي أن فاطمة ماتت دفنها علي ليلا وأخذ بضبعي أبي بكر الصديق رضي الله عنه فقدمه يعني في الصلوة عليها.

When Fāṭimah passed away ‘Alī buried her by night and caught hold of the arms of Abū Bakr and urged him to lead the Ṣalāt al-Janāzah.<sup>1</sup>

4. ‘Alī al-Muttaqī al-Hindī, the author of *Kanz al-‘Ummāl*, has, with reference to al-Khaṭīb al-Baghdādī cited the following narration, the narrator of which is Imām Muḥammad al-Bāqir:

عن جعفر عن أبيه قال ماتت فاطمة بنت رسول الله صلي الله عليه وسلم فجاء أبو بكر وعمر ليصلوا فقال أبو بكر لعلي بن أبي طالب تقدم فقال ما كنت لأتقدم وأنت خليفة رسول الله صلي الله عليه وسلم فتقدم أبو بكر فصلي عليها

Imām Ja‘far narrates from his father, Imām Muḥammad al-Bāqir: “When Fāṭimah the daughter of Rasūlullāh ﷺ passed away, Abū Bakr and ‘Umar came to perform her Ṣalāt al-Janāzah. Abū Bakr said to ‘Alī: “Go ahead and lead the Ṣalāh.” He said: “It is unbecoming of me to lead the Ṣalāh when you are the successor of Rasūlullāh ﷺ.” Abū Bakr hence went forward and led the Ṣalāt al-Janāzah.<sup>2</sup>

5. Muḥibb al-Dīn al-Ṭabarī has cited the following narration, narrated by Imām Zayn al-‘Ābidīn, in his book *Riyāḍ al-Naḍarah fī Manāqib al-‘Asharah al-Mubashsharah*:

عن مالك عن جعفر بن محمد عن أبيه عن جده علي بن حسين قال ماتت فاطمة بين المغرب والعشاء فحضرها أبو بكر وعمر وعثمان والزبير و عبدالرحمن بن عوف فلما وضعت ليصلي عليها قال علي تقدم

1 *Al-Sunan al-Kubrā* 4/29, chapter regarding funerals; *Kanz al-‘Ummāl* 7/114, chapter of virtues (with reference to *al-Bayhaqī*)

2 *Kanz al-‘Ummāl* 6/318 Ḥadīth: 5299, chapter regarding the virtues of al-Ṣiddīq.

يا أبابكر قال وأنت شاهد يا أبا الحسن؟ قال نعم تقدم فوالله لا يصلي عليها غيرك فصلي عليها أبو بكر رضي الله عنهم أجمعين ودفنت ليلا. (خرجه البصري وخرجه السمان في الموافقة).

Imām Ja'far al-Ṣādiq narrates from his father, Imām Muḥammad al-Bāqir, who narrates from his father, Imām 'Alī Zayn al-'Ābidīn: "Fāṭimah passed away between the Maghrib and 'Ishā' prayers. Abū Bakr, 'Umar, 'Uthmān, Zubayr and 'Abd al-Raḥmān ibn 'Awf came for her Ṣalāt al-Janāzah. Hence 'Alī said to Abū Bakr: "Go ahead and perform the Ṣalāh." He asked: "Whilst you are present here O Abū al-Ḥasan?" "Yes! Go ahead! For no one besides you, by the oath of Allah, is going to lead the Ṣalāh today." Consequently Abū Bakr led them in her Ṣalāt al-Janāzah (May Allah be pleased with them all). She was buried by night.<sup>1</sup>

6. Shah 'Abd al-'Azīz has quoted a very similar narration to this in his book, *Tuḥfah Ithnā 'Asharīyah*, eliciting it from the book *Faṣl al-Khiṭāb*. This narration is presented below in order to support the narration of *Riyāḍ al-Naḍarah*:

در فصل خطاب آورده که ابو بکر و عثمان و عبد الرحمن بن عوف و زبير بن عوام وقت نماز عشاء حاضر شدند ورحلت حضرت فاطمه درميان مغرب وعشاء سه شنبه سوم ماه رمضان (۵۱۱) بعد از ششماه از واقعه سرور جهان بوقوع آمده بود و ابو بکر بموجب گفته علی مرتضی پیش امام شد و نماز بروی گذاشت و چهار تکبير آورد.

The narration of *Faṣl al-Khiṭāb* states that Abū bakr, 'Uthmān, 'Abd al-Raḥmān ibn 'Awf, Zubayr ibn 'Awwām came at the time of the 'Ishā' ṣalāh. Fāṭimah had passed away between Maghrib and 'Ishā' on Tuesday night the third of Ramaḍān, six months after the demise of the master of the world. She was thirty eight years of age at the time. Abū Bakr had led the Ṣalāt al-Janāzah with the order of 'Alī with four takbīrs.<sup>2</sup>

1 *Riyāḍ al-Naḍarah fī Manāqib al-'Ashar al-Mubashsharah* 1/156, chapter regarding the demise of Fāṭimah رضي الله عنها

2 *Tuḥfah* pg. 445, accusations against Abū Bakr رضي الله عنه

Mowlānā Shams al-Ḥaq al-Afghānī has stated the following:

صليت جنازة الزهراء بإمامة الصديق بإصرار علي هذا هو الصحيح رواية ودرایة.

The Ṣalāt al-Janāzah of Fāṭimah was performed by Abū Bakr رضي الله عنه upon the insistence of 'Alī رضي الله عنه. This is what is in harmony with the narrations and the principles of dīn. *continued...*

7. Ḥāfiẓ Abū Nu‘aym al-Iṣfahānī has narrated the following with his consistent chain of transmission:

عن ميمون بن مهران عن عبد الله بن عباس أن النبي صلى الله عليه وسلم أتني بجزاة فصلي عليها و كبر عليها أربعاً و قال كبرت الملائكة علي آدم أربع تكبيرات و كبر أبو بكر علي فاطمة أربعاً و كبر عمر علي أبي بكر أربعاً و كبر صهيب علي عمر أربعاً.

Ibn ‘Abbās narrates that once Nabī ﷺ performed the Ṣalāt al-Janāzah of a deceased person with four Takbīrs and said: “The angels read four takbīrs upon Ādam عَلَيْهِ السَّلَام. Abū Bakr will read four Takbīrs upon Fāṭimah. ‘Umar will read four takbīrs upon Abū Bakr and Ṣuḥaib will read four Takbīrs upon ‘Umar.”<sup>1</sup>

### Deductions From These Narrations

Seven narrations were presented before you in the past pages. Three of these narrations are narrated from members of Ahl al-Bayt (‘Abd Allāh ibn ‘Abbās, Imām Zayn al-‘Ābidīn and Imām Muḥammad al-Bāqir) and the remaining four narrations are narrated from others beside them. These narration allude to the following aspects:

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*continued from page 134*

**Note:-** Al-Sayyid ‘Alam al-Murtaḍā, a famous Shī‘ī scholar and Mujtahid, has in trying to refute the narration of al-Mughnī, written the following in his book *Kitāb al-Shāfi*:

فهو شيعي ما سمع إلا منك وإن كنت تلقيته من غيرك فمن يجري مجراك في العصبية وإلا فالروايات المشهورة وكتب الآثار والسير خالية من ذلك...

You are the only person who makes mention of this (Abū Bakr performing the Ṣalāt al-Janāzah of Fāṭimah with four takbīrs). You have learnt this narration from some fanatic person. Otherwise, the famous narrations and books of ḥadīth make no mention of this whatsoever. (this is quoted in *Sharḥ Nahj al-Balāghah* of Ibn Abī al-Ḥadīd as well).

After presenting so many mursal and musnad narrations in the previous pages the readers can decide for themselves whether or not this statement of al-Sayyid is al-Murtaḍā is based on honesty and fairness and to what extent is it acceptable.

1 *Ḥilyat al-Awliyā’* 4/96

1. Many prominent Ṣaḥābah, including Abū Bakr رضي الله عنه, had learnt of the demise of Fāṭimah رضي الله عنها. There is no way Abū Bakr رضي الله عنه would not have learnt of her demise, because his wife, Asmā' bint 'Umayy رضي الله عنها, was nursing Fāṭimah رضي الله عنها and seeing to her in her final moments. It would be irrational to think that she done so without informing Abū Bakr رضي الله عنه. Everyone was aware of this grievous incident.
2. All the Ṣaḥābah رضي الله عنهم had participated in the Ṣalāt al-Janāzah of Fāṭimah رضي الله عنها, including Abū Bakr and 'Umar رضي الله عنهما. They attended the Ṣalāh and spoke to 'Alī رضي الله عنه as well. They had discussed the issue of who should lead the Ṣalāh and eventually with the decision of 'Alī رضي الله عنه, Abū Bakr رضي الله عنه had led the Ṣalāh.

It is as if there was consensus amongst the Ṣaḥābah (and the Banū Hāshim) on the fact that no one is eligible of leading the Ṣalāt al-Janāzah and the five times daily Ṣalāh besides the khalīfah of the Muslims.

3. Furthermore, these narrations establish that Abū Bakr رضي الله عنه had performed the Ṣalāh with four takbīrs only, not five. And that Nabī صلى الله عليه وسلم would also perform the Ṣalāt al-Janāzah with four takbīrs only. The Ṣalāt al-Janāzah of Ādam عليه السلام, Abū Bakr and 'Umar رضي الله عنهما were also with four takbīrs.

Together with this it should be remembered that when 'Alī رضي الله عنه was martyred Sayyidunā Ḥasan رضي الله عنه had performed his Ṣalāt al-Janāzah. He had likewise sufficed on four takbīrs.<sup>1</sup> Nabī صلى الله عليه وسلم had performed the Ṣalāt al-Janāzah of Fāṭimah bint Asad, the mother of 'Alī رضي الله عنه with four takbīrs.<sup>2</sup> The Ṣalāt al-Janāzah of them all were performed with four takbīrs only. Hence, this is what should be practiced.

4. Another aspect highlighted in these reports is that Fāṭimah رضي الله عنها was buried at night. This was not so that Abū Bakr and 'Umar رضي الله عنهما remain

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1 *Mustadrak al-Hākim*, 3: 143.

2 *Jam' al-Fawā'id*, 2: 408. (with reference to *Ṭabrānī Kabīr* and *Awsaṭ*)

unaware of her demise (Saying that she was buried by night for this reason is a fallacy which will soon be dispelled in the pages to come). But it was because she passed away between Maghrib and ‘Ishā’ and according to the teachings of sharīah a deceased person should be buried without any delay. Similarly in burying her at night there was more concealment; it was her desire and bequest that her body be protected from the gaze of man.

5. The focal point of this entire section is to prove the love, veneration and good relations that existed between ‘Alī رضي الله عنه his family and Abū Bakr رضي الله عنه. This is also evident from these narrations. Nevertheless, the people who despise the Ṣaḥābah and oppose them consider it their religious obligation to misinterpret facts and alter historical records in order to prove the contrary. And in doing so they do not fear Allah in the least. Our complaint is to Allah alone!

### The Ruling in Islam With Regard to Being the Leader in Ṣalāh

This entire contention will become very easy to resolve if we first analyse the ruling in sharīah with regard to the one who is most deserving of leading the ṣalāh.

The ruling regarding the five times ṣalāh and the Ṣalāt al-Janāzah is that the khalīfah of the time is most deserving of leading the Muslims in them, and in his absence second to him in this right is his deputy. The entire ummah unanimously agrees upon this and Islamic history and literature ratifies this.

There is no need to prove this from our sources.<sup>1</sup> However, several references which prove the very same will be presented from the literature of the Shī‘ah so as to satisfy them and persuade them in this regard.

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1 If anyone is interested in the details of this particular subject he can refer to the chapters pertaining to Imāmah (being a leader in prayers) in the books of Islamic jurisprudence.

1. People had asked Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ as to who is most deserving of leading the congregation in ṣalāh. He gave the following response:

فقال إن رسول الله صلي الله عليه وآله قال يتقدم القوم أقرأهم للقرآن فإن كانوا في القراءة سواء فأقدمهم هجرة فإن كانوا في الهجرة سواء فأكبرهم سنا.

Verily the Rasūl of Allah ﷺ has stated: “The one who is most fluent in terms of reciting the Qur’ān should lead the people in prayers. If they all happen to be equal in the recitation of the Qur’ān, then the one who was the first to migrate. And if they are equal in that as well, then the one who is of most senior age.”<sup>1</sup>

2. The following has been cited in *Amālī* of Shaykh al-Ṣadūq:

و أولي الناس بالتقدم في جماعة أقرأهم للقرآن فإن كانوا في القرآن سواء فأقدمهم هجرة فإن كانوا في الهجرة سواء فأسنهم.

The most deserving of leading the congregation in prayers is the one who reads the Qur’ān most fluently, then the one who was the first to migrate and then the one who is most advanced in age.<sup>2</sup>

3. The following is the edict the Shī'ah have passed in this regard:

فإن تساوا في الفقه والقراءة فالأقدم هجرة من دار الحرب إلي دار الإسلام .... فإن تساوا في ذلك فالأسن مطلقا... والإمام الراتب في مسجد أولي من الجميع لو اجتمعوا وكذا صاحب المنزل أولي منهم ومن الراتب وصاحب الأمانة في أمارته أولي من جميع من ذكر أيضا.

If they are all equal in knowledge and recitation of the Qur’ān then the earliest emigrant from a non-Muslim state to a Muslim one will be most deserving... If they are unvarying in this as well, then the eldest will be most rightful. And the fixed Imām of a masjid is more deserving than all of them. Likewise, the house-lord will have more right (to lead the prayer)

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1 *Furū' al-Kāfi* 1/225, chapter of Ṣalāh

2 *Amālī* of Shaykh al-Ṣadūq p. 382

than them all, including the Imām of the masjid. And the khalīfah of a people, in this regard, is superior to all of those who were mentioned.<sup>1</sup>

4. Imām Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ has stated the following:

عن أبي عبد الله عليه السلام قال ”إذا حضر الإمام الجنازة فهو أحق الناس بالصلوة عليها

The khalīfah is most deserving of leading the congregation in the Ṣalāt al-Janāzah when he is present.<sup>2</sup>

5. ‘Alī رَضِيَ اللهُ عَنْهُ himself is reported to have said:

قال علي عليه السلام ”الوالي أحق بالصلوة علي الجنازة من وليها

The governor has a greater right of leading the Ṣalāt al-Janāzah than the close relatives of the deceased.<sup>3</sup>

All the above quoted texts of the Shī‘ah indicate that in the presence of the khalīfah of the Muslims no one has the right to lead the prayers, be it the five times daily prayers or the funeral prayer.

In light of the above mentioned quotations the sequence of right to leading the people in ṣalāh is evident. Let us now return to the contention around the Ṣalāt al-Janāzah of Fāṭimah رَضِيَ اللهُ عَنْهَا and examine, keeping in mind the sequence given in these quotations, who was most deserving of performing her Ṣalāt al-Janāzah?

From all those who were present for the funeral of Fāṭimah رَضِيَ اللهُ عَنْهَا Abū Bakr رَضِيَ اللهُ عَنْهُ was:

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1 *Sharḥ Lam‘ah* 1/101, chapter of Ṣalāh

2 *Furū‘ al-Kāfi* 1/93 chapter of funerals

3 *Qurb al-Isnād Ma‘ al-Ash‘athiyat* p. 210, chapter regarding who is most deserving of leading the funeral prayer

1. The earliest emigrant.
2. He was the most advanced in age from all those present.
3. He was the Imām of the local masjid of ‘Alī رضي الله عنه and Fāṭimah رضي الله عنها.
4. He was the Khalīfah of the Muslims at the time.
5. And lastly, at her demise he was present in Madīnah Munawwarah and was not out on journey. He learnt of her death and attended her funeral. This was the decree of Allah that he was the only one who fitted the criterion from all perspectives.

It is now up to you to decide who was most rightful of leading the Ṣalāt al-Janāzah and who eventually led the people in it. Fairness will compel you to decide that it was no one other than Abū Bakr رضي الله عنه.

### Historical Evidence Corroborating This Ruling

I have thus far presented seven narrations (wherefrom we learn that Abū Bakr had led the funeral prayer of Fāṭimah) and have stated the ruling of the sharīah with regard to the one who is most rightful of leading the Muslims in prayer in light of the quotations of the Shīah.

Now I shall present evidence from history that will provide us with information regarding the practice of the Banū Hāshim when it came to the Ṣalāt al-Janāzah of those who passed on from amongst them. The questions regarding who led the Ṣalāt al-Janāzah of the deceased of the Banū Hāshim and whether or not they believed in the khalīfah of the time being most deserving of leading the Muslims at these occasions, will be answered.

I have done a little research in this regard which I am to present before the readers. By studying it, it will become evident that the Ṣalāt al-Janāzah of the Banū Hāshim was always led by the khulafā’ of the time. A few funerals of the members of the Banū Hāshim are presented from the history of Islam.

1. Nowfal ibn Ḥārith ibn ‘Abd al-Muṭṭalib ibn Hāshim passed away in the year 15 A.H. during the reign of ‘Umar رَضِيَ اللَّهُ عَنْهُ in Madīnah Munawwarah. ‘Umar رَضِيَ اللَّهُ عَنْهُ had performed his Ṣalāt al-Janāzah and he was subsequently buried in al-Baqī’:

وتوفي نوفل بن الحارث بعد أن استخلف عمر بن الخطاب بسنة وثلاثة أشهر فصلي عليه عمر بن الخطاب ثم تبعه إلي البقيع حتي دفن هناك.

Nowfal ibn Ḥārith passed away a year and three months after ‘Umar ibn al-Khaṭṭāb was elected as the khalīfah, hence ‘Umar performed his Ṣalāt al-Janāzah and then went till al-Baqī’ with the funeral where he was buried.<sup>1</sup>

2. Abū Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib ibn Hāshim was the foster brother of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; Ḥalīmah Sa’dīyah had suckled them. The following is written regarding him:

وتوفي أبو سفيان سنة عشرين وصلي عليه عمر بن الخطاب و قبل مات بالمدينة بعد أخيه بأربعة أشهر

Abū Sufyān passed away in the year 20 A.H. ‘Umar ibn al-Khaṭṭāb performed his Ṣalāt al-Janāzah, and it is said that he passed away four months after the demise of his brother Nowfal in Madīnah.<sup>2</sup>

3. The third member of the Ahl al-Bayt who passed away was ‘Abbās ibn ‘Abd al-Muṭṭalib. The following has been recorded regarding him:

توفي العباس بالمدينة يوم الجمعة قبل قتل عثمان بستتين وصلي عليه عثمان رضي الله عنه و دفن بالبقيع و هو ابن ثمان وثمانين سنة.

‘Abbās passed away two years before the assassination of ‘Uthmān on Friday in Madīnah. ‘Uthmān performed his Ṣalāt al-Janāzah. He was then buried in al-Baqī’. He was eighty-eight years of age at that time.<sup>3</sup>

1 *Ṭabaqāt ibn Sa’d* 2/31-32, mention of Nowfal ibn Ḥārith

2 *Uṣd al-Ghābah* 5/214-215, mention of Abū Sufyān

3 *Al-Istī‘āb ma’ Iṣābah* 3/100-101, Mention of ‘Abbās رَضِيَ اللَّهُ عَنْهُ

**Note:-** ‘Alī رضي الله عنه was present in all these funerals, even then the khulafā’ led the Ṣalāt al-Janāzah.

4. The fourth funeral is that of Imām Ḥasan رضي الله عنه. According to some scholars he passed away in Madīnah in the year 50 A.H. The Khalīfah, Mu‘āwiyah رضي الله عنه, was in Syria at the time. Sa‘īd ibn al-‘Āṣ al-Umawī was the governor in Madīnah during his rule. Imām Ḥusayn was present in Madīnah, yet he urged Sa‘īd ibn al-‘Āṣ to lead the Ṣalāt al-Janāzah:

وقدم الحسين عليه السلام للصلوة سعيد بن العاص و هو يومئذ أمير المدينة وقال ”تقدم فلو لا أنها سنة لما قدمتك.“

Ḥusayn nudged Sa‘īd ibn al-‘Āṣ to go ahead and perform the Ṣalāt (al-Janāzah) and said: “If this was not the sunnah I would not have put you forward.”<sup>1</sup>

**Note:-** This is a narration sourced from Shī‘ī texts. This statement also appears in the books of the Ahl al-Sunnah. I will suffice on presenting the reference material rather than presenting the narrations so as to circumvent the prolongation of the discussion. In the references I am to present this sentence appears as it appears in the Shī‘ī sources: “Had it not been for the sunnah I would not have put you forward.”

- *Al-Tārīkh al-Ṣaghīr* p. 54
- *Al-Istī‘āb ma‘ al-Iṣābah* 1/373, mention of Imām Ḥasan
- *Kanz al-‘Ummāl* 8/114
- *Al-Sunan al-Kubrā* 4/29, chapter of the funerals
- *Al-Muṣannaf li ‘Abd al-Razzāq* 3/476

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1 *Sharḥ Nahj al-Balāghah* 4/25, mention of the demise of Ḥasan and his burial; *Muqābil al-Ṭālibīn* 1/51, mention of Imām al-Ḥasan. (This book is written by a Shī‘ī scholar by the name Abū al-Faraj ‘Alī ibn al-Ḥusayn ibn Muḥammad al-Iṣfahānī. He died in the year 356 A.H.)

### Note:-

Shah 'Abd al-'Azīz has added an explanatory note to this statement in his book *Tuḥfah Ithnā 'Asharīyah*. I present it below for the benefit of the scholars:

پس معلوم شد که حضرت زبیراء بنا بر پاس نماز ابوبکر این وصیت نه فرموده بود والا حضرت امام حسین خلاف وصیت زبیراء چه قسم بعمل می آورد و ظاہرست که سعید بن العاص بہزار مرتبہ از ابو بکر کمتر بود در لیاقت امامت نماز

From this we understand that Fāṭimah had not made such a bequest (that Abū Bakr should not attend her funeral and nor should he know of it), because if that was the case, then Ḥusayn would never have violated the bequest of his mother. For Sa'īd ibn al-'Āṣ was much inferior to Abū Bakr in terms of the right of leading the prayer; yet he still requested him to lead the prayer.

5. With regard to the funeral of 'Abd Allah ibn Ja'far al-Ṭayyār it is mentioned:

وعليه أكثرهم إنه توفي سنة ثمانين وصلي عليه أبان بن عثمان بن عفان وهو يومئذ أمير المدينة وذاك العام يعرف بعام الجحاف

Most of the historians opine that he passed away in the year 80 A.H, Abān ibn 'Uthmān ibn 'Affān was the governor of Madīnah at that time (during the reign of 'Abd al-Malik ibn Marwān). He performed the Ṣalāt al-Janāzah. That year was known as the year of the floods.<sup>1</sup>

### Note:-

The Shī'ī scholars have also made mention of this in their books:

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1 *Kitāb Nasab Quraysh* p. 82, mention of Ja'far ibn Abī Ṭālib; *al-Istī'āb* 2/267, mention of 'Abd Allah ibn Ja'far; *Usd al-Ghābah* 3/135, mention of 'Abd Allah

ومات عبد الله بالمدينة سنة ثمانين وصلي عليه أبان بن عثمان بن عفان ودفن بالبقيع .

‘Abd Allah passed away in the year 80 A.H, Abān ibn ‘Uthmān ibn ‘Affān performed his Ṣalāt al-Janāzah. He was thereafter buried in al-Baqī.<sup>1</sup>

Hence it is mentioned in Muntahā al-Āmāl of Shaykh ‘Abbās al-Qummī:

در عمده الطالب است که عبد الله ابن جعفر در سنه ۸۰ هجری وفات یافت ابان ابن عثمان ابن عفان بروے نماز گذاشت .

‘Abd Allah passed away in the year 80 A.H, Abān ibn ‘Uthmān ibn ‘Affān performed his Ṣalāt al-Janāzah. He was thereafter buried in al-Baqī.<sup>2</sup>

6. Muḥammad ibn al-Hanafīyah, the son of ‘Alī ibn Abī Ṭālib رضي الله عنه, passed away in the year 81 A.H. His sons said to Abān ibn ‘Uthmān, the governor of Madīnah Munawwarh at that time under the Umayyad rule:

نحن نعلم أن الإمام أولي باصلوة ولولا ذلك ما قدمناك...فتقدم فصلي عليه

We know that the governor is most deserving of leading the prayer. If that had not been the case we would not have put you forward.<sup>3</sup>

7. Abū ‘Alī Muḥammad ibn Muḥammad ibn al-Ash‘ath al-kūfī has stated the following:

عن جعفر بن محمد عن أبيه لما توفيت أم كلثوم بنت أمير المؤمنين عليه السلام حرج مروان بن الحكم وهو أمير يومئذ علي المدينة فقال الحسين بن علي عليه السلام ”لو لا السنة ما تركته يصلي عليها .

Imām Ja‘far al-Ṣādiq reports from Imām Muḥammad al-Bāqir that when the daughter of Amīr al-Mu‘minīn ‘Alī, Umm Kulthūm, passed away, Marwān

1 ‘Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib p. 38, discussion regarding Ja‘far al-Ṭayyār.

2 Muntahā al-Āmāl 1/205

3 Ṭabaqāt ibn Sa‘d 5/86, mention of Muḥammad ibn al-Ḥanafīyah

Ibn al-Ḥakam (who was the governor of Madīnah) attended her Ṣalāt al-Janāzah. Thereupon Ḥusayn رضي الله عنه said: “Had it not been for the sunnah I would not have let him perform her Ṣalāt al-Janāzah.”<sup>1</sup>

**Note:-**

This narration has been cited from a Shīʿī source. According to the Ahl al-Sunnah, however, there are different narrations regarding her funeral. Nevertheless, I have cited this narration for the gratification of our friends. Hopefully it will suffice to satisfy them.

In conclusion, if a person has to scan the pages of history he will find many other members of the Banū Hāshim whose funeral prayers were performed by the khulafāʾ and governors of the time, e.g. the children of ‘Abbās ibn ‘Abd al-Muṭṭalib, namely, Faḍl ibn ‘Abbās, Quthum ibn ‘Abbās, and ‘Ubayd Allāh ibn ‘Abbās etc. Therefore we can only conclude to say that they had accepted this ruling of the sharīʿah and had practiced upon it all along.

By analysing just this brief discussion in which, for the sake of illustration, a few funerals of the Banū Hāshim were presented, it is evident that the Banū Hāshim had approbated this ruling by their practice. The ruling of the khalīfah or the governor being most deserving of leading the people in prayers can now be considered to be brighter than the sun.

I hope that the readers will need no further clarification and elaboration as to who performed the Ṣalāt al-Janāzah of Fāṭimah رضي الله عنها. Abū Bakr رضي الله عنه was the only person who was most deserving from all perspectives; he was the khalīfah of the Muslims and the Imām of the local masjid in Madīnah. And therefore, it could only be him who led the Ṣalāt al-Janāzah of Fāṭimah رضي الله عنها.

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<sup>1</sup> *Kitāb al-Jaʿfarīyāt* p. 210, who is most deserving of leading the funeral prayer

## Few Pertinent Aspects for the Benefit of the Scholars

At the end of the discussion surrounding the Ṣalāt al-Janāzah of Fāṭimah رضي الله عنها there are certain doubts that require clarification. Without the clarification of these lingering doubts the discussion will remain incomplete. Therefore, I find it pertinent to throw light on them. However, to grasp these issues is beyond the understanding capacity of the commonality, and they are requested to bear with me in this regard. I will try to elucidate these issues in the simplest of ways.

After analysing the detailed discussion around the Ṣalāt al-Janāzah of Fāṭimah رضي الله عنها, which included seven narrations, the ruling of Imāmah in light of the sharīah and the undeniable practice of the Ahl al-Bayt in this regard, those who have knowledge regarding aḥādīth and prophetic traditions, will protest that these are inharmonious with one narration. This narration appears in books of both authentic and unauthentic aḥādīth. It reads as follows:

ودفنها زوجها علي ليلا ولم يؤذن بها أب بكر وصلي عليها

And her husband ‘Alī buried her by night. He did not inform Abū Bakr and he performed her funeral prayer.

This is the only narration that they are able to present. This narration establishes three things:

1. Fāṭimah رضي الله عنها was buried by night.
2. ‘Alī رضي الله عنه had not informed Abū Bakr رضي الله عنه of this tragic incident.
3. ‘Alī رضي الله عنه himself performed the Ṣalāt al-Janāzah.

This suggests that there was disconcertion between them till the very end. The answer to this narration is presented ahead.

## The Addition of al-Zuhrī and him Being Alone in Narrating This Narration

I have a list of books wherefrom I have sourced this particular narration. This narration has been narrated through the transmission of Ibn Shihāb al-Zuhrī only; this is what I have picked up regarding this narration in the books of ḥadīth wherein it appears :I have not come across a single narration in which mention is made of ‘Alī رَضِيَ اللَّهُ عَنْهُ not informing Abū Bakr رَضِيَ اللَّهُ عَنْهُ regarding the demise of Fāṭimah رَضِيَ اللَّهُ عَنْهَا, etc., narrated by another narrator beside Ibn Shihāb al-Zuhrī; the narrations of those besides al-Zuhrī in this regard have no mention whatsoever of this particular aspect. We had already seen in the previous contention around the demand of Fāṭimah رَضِيَ اللَّهُ عَنْهَا of inheritance, that there as well all the narrations suggesting that she became disconcerted with Abū Bakr, did not talk to him and renounced him, are all narrated through the transmission of al-Zuhrī alone. And as we go along I shall single out many a narrations that highlight some sort of controversy and are narrated by none other than al-Zuhrī. This is something to take cognisance of; we will find a certain incident narrated from many narrators. But, from among all of them al-Zuhrī will be the only one who will narrate that particular incident with words that suggest some sort of contention. Allah alone knows whether al-Zuhrī had done so knowingly or unwittingly. These narrations can cause colossal consternation for people who do not possess in-depth knowledge of ḥadīth. May Allah سُبْحَانَهُ وَتَعَالَى forgive him and may he protect us from becoming victims of these misconceptions. For these aspects can cause us to entertain evil thoughts regarding the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

### A Valid Interpretation of the Narration

The commentators of ḥadīth have mentioned an appropriate interpretation of this narration which makes it coherent with the other narrations. Ḥāfiẓ Ibn Ḥajar has written the following regarding this narration in his book, *Fathḥ al-Bārī*:

فكان ذلك (الدفن في الليل) بوصية منها لإرادة الزيادة في التستر و لعله لم يعلم أبابكر بموتها لأنه ظن أن ذلك لا يخفي عنه وليس في الخبر ما يدل علي أن أبابكر لم يعلم بموتها و صلي عليها

She was buried at night because of her bequest so that her body remain thoroughly covered. And it is highly possible that ‘Alī did not inform Abū Bakr of her demise because he assumed that this would not have remained unknown to him. There is nothing in the narration that suggests that he (Abū Bakr) did not know of her demise and did not participate in her Ṣalāt al-Janāzah.<sup>1</sup>

In other words, ‘Alī رضي الله عنه saw no need to inform Abū Bakr رضي الله عنه of her death. For he had already known everything regarding Fāṭimah رضي الله عنها from his wife Asmā’ bint ‘Umays رضي الله عنها. Likewise, even if we agree that ‘Alī رضي الله عنه had performed her Ṣalāt al-Janāzah then also it does not in any way suggest that Abū Bakr رضي الله عنه did not lead the people therein. Hence, there is no contradiction between the narrations that establish that Abū Bakr رضي الله عنه led her Ṣalāt al-Janāzah and this narration, on condition we are cognisant of piety and impartiality.

### Giving Preference To One of The Two Types of Narrations

The experts of ḥadīth have set out certain rules wherefrom the credibility or invalidity, acceptance or rejection and the selection of one of the conflicting narrations and the *Akhbār al-Āḥād*<sup>2</sup>, can be determined.

I shall present some of these rules ahead and I implore all the readers to apply them. These rules are mentioned with much more detail in the books of ḥadīth and fiqh.

1. Al-Khaṭīb al-Baghdādī has made mention of two rules in his book *al-Kifāyah*. He writes:

ولا يقبل خبر الواحد في منافية حكم العقل و حكم القرآن الثابت المحكم و السنة المعلومة والفعل  
الجاري مجري السنة و كل دليل مقطوع به

1 *Faṭḥ al-Bārī*, 7: 397: battle of Khaybar.

2 Narrations reported by one narrator only, its singular is *Khabar Wāḥid*.

Any *Khabar Wāḥid* which contradicts rational reasoning, the categorical verses of the Qur'ān, or a widespread and well-known sunnah, or any action that is equivalent to a sunnah and any undeniable evidence will not be accepted.<sup>1</sup>

2. Al-Khaṭīb al-Baghdādī has mentioned another rule as well under the chapter regarding the acceptance and rejection of Akhbār al-Āḥād. He states:

وكل خبر واحد دل العقل أو نص الكتاب أو الثابت من الأخبار أو الإجماع أو الأدلة الثابتة المعلومه علي صحته وجد خبر آخر يعارضه فإنه يجب إطراح ذلك المعارض و العمل بالثابت الصحيح اللازم لأن العمل بالمعلوم واجب علي كل حال

Every *Khabar Wāḥid* that is supported by rational reasoning, the Qur'ān, authentic traditions, consensus of the ummah or sound evidence the validity of which is certain, if contradicted by another narration, then it will be necessary to practice upon it and discard the narration that is contradicting it. For practicing upon the well-known narration is incumbent in all conditions.<sup>2</sup>

After analysing these two principles one can decide between the two diverse types of narrations that had passed in the previous pages. One type comprises of those six narrations that suggest that Abū Bakr رضي الله عنه had performed the Ṣalāt al-Janāzah of Fāṭimah رضي الله عنها, and the other is those narrations in which it is stated that 'Alī رضي الله عنه had performed her Ṣalāt al-Janāzah and buried her by night without informing Abū Bakr رضي الله عنه.

The narrations that conform to the widespread and well-known sunnah will be worthy of selection over those narrations that do not conform to it. In this regard the sunnah has always been that the khalīfah of the Muslims was the one most deserving of leading the Ṣalāt al-Janāzah. Therefore

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1 *Kitāb al-Kifāyah* p. 432, chapter regarding the acceptance and rejection of Akhbār al-Āḥād.

2 *Kitāb al-Kifāyah* p. 434, chapter regarding the acceptance and rejection of Akhbār al-Āḥād

those narrations that conform to this are to be accepted and those that do not are to be rejected.

It becomes obvious that Abū Bakr رضي الله عنه had performed the Ṣalāt al-Janāzah of Fāṭimah رضي الله عنها for it was solely his right. He had displayed splendid conduct with the children of Rasūl Allah صلى الله عليه وسلم at all times.

3. Similarly another point that is worth noting here is that although all the narrations that establish that Abū Bakr رضي الله عنه had performed the Ṣalāt al-Janāzah are Khabar Wāḥid — narrated through the transmission of just a few narrators, and therefore only give the benefit of *Ẓan* (assumption) — however when coupled with the practice of the ummah and specifically the practice of the Banū Hāshim these very narrations reach the level of *Shuhrah* (commonness and popularity) and are hence give the benefit of certainty. The contention thus of ‘Alī رضي الله عنه performing her Ṣalāt al-Janāzah and burying her by night is totally dissolved.
4. Al-Zuhārī is the only narrator who reports the absence of Abū Bakr رضي الله عنه from the funeral of Fāṭimah رضي الله عنها and not being aware of her death. This is his mere assumption which is not supported by the view or the report of any Ṣaḥābī. Instead the report of the Ṣaḥābah who were present is contrary to that as narrated by Ibn ‘Abbās رضي الله عنهما. Therefore the latter will be given preference over the former.

### The Importance of the Narration of Ibn ‘Abbās

I had presented six narrations regarding Abū Bakr رضي الله عنه leading the Ṣalāt al-Janāzah of Fāṭimah رضي الله عنها. Three of the six are the Mursal narrations of Ibrāhīm al-Nakhaī and ‘Amir al-Sha‘bī. They both are reliable and sound narrators of the Tābi‘īn, those who succeeded the Ṣaḥābah. Their Mursal narrations are given the position of marfū‘ narrations because of their high calibre. To the extent that in the books of fiqh it is mentioned that at times an Mursal narration is selected over a marfū‘ one (when the narrators of the former are authentic and those of

the latter lesser in credibility). It should be noted that ‘Āmir al-Sha‘bī had met ‘Alī رَضِيَ اللَّهُ عَنْهُ<sup>1</sup> and that makes his Mursal narration even more strong. I had then presented the Mursal reports of Imām Muḥammad al-Bāqir and Imām ‘Alī Zayn al-‘Ābidīn both of who are acclaimed and reliable personalities according to both, the Ahl al-Sunnah and the Shī‘ah, then their narrations are accepted without doubt.

Lastly I had presented the marfū‘ narration of Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ.<sup>2</sup> Before I came across this narration of Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ I had relied completely upon the previous five narrations. Now that I have learnt of it I find that, due to it, our argument in this regard gains much more strength. This is for the following reasons:

1. Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ was the cousin of Rasūl Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he was a Ṣaḥābī as well. He was fifteen years of age back then.
2. His position of being a Ṣaḥābī is sufficient for his credibility, however together with that he was from the Banū Hāshim as well, and being from the Banū Hāshim, he obviously had more information of the happenings at that time.
3. He cannot be discredited by saying that he was an adversary of the Ahl al-Bayt, because the Shī‘ah have displayed their reliance and trust upon his piety, reliability and vastness of knowledge in their classical and primary sources. I will cite two quotations from their sources so that the position of Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ becomes crystal clear before us:

- i. Abū Ja‘far al-Ṭūsī, commonly known as Shaykh al-Ṭā‘ifāh, has mentioned the following in his *Amālī*:

قال ابن عباس ”فلم أزل له (لعلي) كما أمرني رسول الله صلى الله عليه وسلم ووصاني بمودته  
وإنه لأكبر عملي عندي

1 See *Mustadrak al-Hākim* 4/365

2 The narration appears with its complete chain of transmission in *Ḥilyat al-Awliyā’* of Abū Nu‘aym al-Iṣfahānī.

Ibn ‘Abbās said: “I always accompanied ‘Alī in the manner Rasūl Allah ﷺ had instructed me and stressed upon me to love him. And according to me this is my greatest deed.”<sup>1</sup>

- ii. Similarly the following has been mentioned in the very same source as well:

قال ابن عباس علي علمني وكان علمه من رسول الله صلي الله عليه وسلم ورسول الله علمه من فوق عرشه فعلم النبي صلي الله عليه وسلم من الله وعلم علي من النبي وعلمي من علم علي

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ mentions: “‘Alī dispensed knowledge to me, and his knowledge was sourced from Rasūl Allah ﷺ, and the knowledge of Rasūl Allah ﷺ was from above the ‘Arsh, the mighty throne of Allah. So the knowledge of Nabī ﷺ was from Allah ﷻ and the knowledge of ‘Alī was from Nabī ﷺ and my knowledge was derived from ‘Alī.”<sup>2</sup>

Hence Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ is an accepted personality according to both sects. Maymūn Ibn Mahrān had heard aḥādīth from him (he narrates this particular narration from Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ and the narration is therefore consistent.<sup>3</sup>

The only reason this is being mentioned here is that this is an answer to a question that might be lingering in the minds of many people (i.e. is the narration authentic or not). All praise belongs to Allah, Who inspired me to write on this issue in detail. This is the last issue I have presented before we move in to the next section.

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1 *Amālī* of Shaykh al-Ṭūsī 1/104

2 *Amālī* of Shaykh al-Ṭūsī 1/11

3 For further details refer to *al-Tārīkh al-Kabīr* of Imām al-Bukhārī, vol. 4, *Amālī* of Shaykh al-Ṭūsī 2/104; there many narrations therein that show that Maymūn had met Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ.

## Chapter Two

In the first part of the Şiddīqī section the majority of the discussions were centred on Fāṭimah رَضِيَ اللَّهُ عَنْهَا. In the second part I wish to expound on two topics:

1. ‘Alī رَضِيَ اللَّهُ عَنْهُ had immediately pledged allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ just like all the other Ṣaḥābah and had accepted the khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, He had accepted him to be the rightful successor of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
2. ‘Alī رَضِيَ اللَّهُ عَنْهُ would perform his five times daily ṣalāh in the masjid behind Abū Bakr رَضِيَ اللَّهُ عَنْهُ. He would not read his prayers by himself nor would he form his own congregation to perform them.

I have thereafter brought a chapter titled “summary and conclusion”. In this chapter I have presented the crux of this entire part whereupon it will culminate.

Both these discussions will make one realise that there existed no enmity and hatred amongst these pious bondsmen of Allah. They supported one another and had unity and love amongst themselves. They were the epitomes of *Ruḥamā’ Baynahum*.



## 'Alī Pledging Allegiance to Abū Bakr

### Narrations That Establish the Bay'ah

'Alī رضي الله عنه had pledged allegiance to Abū Bakr رضي الله عنه after the demise of Rasūlullāh صلى الله عليه وسلم without any delay, i.e. he had pledged allegiance to him within three days from the death of Rasūlullāh صلى الله عليه وسلم. The claims that 'Alī رضي الله عنه had not pledged allegiance to Abū Bakr رضي الله عنه at all, or that he only pledged allegiance to Abū Bakr رضي الله عنه six months after the demise of Fāṭimah رضي الله عنها, or that he had — because of being coerced by others — outwardly pledged allegiance without any willingness from his side; are erroneous. These claims are contrary to reality and are the result of the additions of some of the narrators. Furthermore, those who have raised these claims have dramatized them a great deal before popularising them among the people.

Ahead I shall present before you a few narrations that appear in the books of ḥadīth and the books of history. These narrations have been cited by the scholars in substantiation of the immediate bay'ah of 'Alī رضي الله عنه.

Ḥāfiẓ Ibn Kathīr has presented the forthcoming narrations in his book *al-Bidāyah wa al-Nihāyah*:

١ . قد اتفق الصحابة رضي الله عنهم علي بيعة الصديق في ذلك الوقت حتي علي بن أبي طالب و الزبير والدليل علي ذلك ما رواه البيهقي حيث قال .... حدثنا وهيب ثنا داود بن أبي هند ثنا أبونضرة عن إبي سعيد الخدري قال قبض رسول الله صلي الله عليه وسلم واجتمع الناس في دار سعد بن عبادة و فيهم أبوبكر وعمر قال وقام خطيب الأنصار فقال أتعلمون أن رسول الله صلي الله عليه وسلم كان من المهاجرين ونحن كنا أنصار رسول الله صلي الله عليه وسلم فنحن أنصار خليفته كما كنا أنصاره قال فقام عمر بن الخطاب فقال صدق قائلكم أما لو قلتم غير هذا لم نبايعكم فأخذ بيد أبي بكر وقال هذا صاحبكم فبايعوه فبايعه عمر و بايعه المهاجرون و الأنصار وقال فصعد أبوبكر المنبر فنظر في وجوه القوم فلم ير الزبير قال فدعا الزبير فجاء قال قلت ابن عمه رسول الله صلي الله عليه وسلم وحواريه أردت أن تشق عصا المسلمين قال لا تثريب يا خليفة رسول الله قام فبايعه ثم نظر في وجوه القوم فلم ير عليا فدعا بعلي بن أبي طالب قال قلت ابن عم رسول الله صلي الله عليه وسلم وختنه علي ابنته أردت أن تشق عصا المسلمين قال لا تثريب يا خليفة رسول الله صلي الله عليه وسلم فبايعه أو معناه.

All the Ṣaḥābah, including ‘Alī and al-Zubayr, had unanimously accepted the khilāfah of Abū Bakr. The proof of this is the narration cited by Imām al-Bayhaqī which reads as follows:

Abū Sa‘īd al-Khudrī narrates that after the demise of Rasūlullāh ﷺ the people had convened at the residence of Sa‘d ibn ‘Ubādah. Amongst them were Abū Bakr and ‘Umar as well. A person from the Anṣār stood up and said, “Do you realise that the Rasūl of Allah ﷺ was from the Muhājirīn, and we were his Anṣār, supporters, therefore, we shall be the supporters of his successor as well.” ‘Umar thereupon stood up and remarked, “Behold! Your speaker has spoken the truth. If you (the Anṣār) said anything other than this we would never have pledged allegiance to you.” He then held the hand of Abū Bakr and said, “Here is your companion! So pledge your allegiance to him.” Hence, ‘Umar pledged his allegiance to him and so did the Muhājirīn and the Anṣār. Abū Bakr then came to the masjid settled on the pulpit and glanced at the congregation. He did not find al-Zubayr. He thus called for him. Al-Zubayr came. Abū Bakr said to him, “You are the son of the aunt of Rasūlullāh and his close companion, do you intend to destroy the unity of the Muslims?” He responded, “O Khalīfah of Rasūlullāh! I am not to be reproached (for I have come to pledge my allegiance).” He thereafter stood up and pledged his allegiance to Abū Bakr رضي الله عنه. Abū Bakr again gazed at the congregation and did not find ‘Alī. He summoned him, and when he came, said to him, “You are the son of the uncle of Rasūlullāh and his son-in-law, do you wish to destroy the unity of the Muslims?” ‘Alī said, “O Khalīfah of Rasūlullāh! I am not to be reproached.” He then stood up and pledged his allegiance to Abū Bakr.<sup>1</sup>

٢. قال أبو علي الحافظ النيسابوري سمعت محمد بن إسحاق بن خزيمة يقول جاءني مسلم بن الحجاج القشيري فسألني عن هذا الحديث فكتبته له في ورقة (رقعة) وقرأت عليه فقال هذا حديث يسوي بدنة فقلت بل هذا يسوي بدرة.

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1 Al-Sunan al-Kubrā 8/143, chapter regarding fighting the rebels; *al-‘itiqād ‘alā Madhhab al-Salaf*, p. 178; *al-Bidāyah* 5/249; *Kanz al-‘Ummāl* 2/131.

Abū ‘Alī al-Ḥāfiẓ al-Nīsāpūrī mentions: “I heard Muḥammad ibn Ishāq ibn Khuzaymah say, ‘Muslim ibn Ḥajjāj al-Qushayrī came to me and asked me about this narration, so I wrote it for him on a piece of paper and read it to him. He remarked, ‘This ḥadīth is as valuable as a camel of sacrifice.’ I said, ‘Instead it is as valuable as a bag filled with a hundred silver coins.’”<sup>1</sup>

٣. وقد رواه الإمام أحمد عن الثقة عن وهيب مختصرا

Imām Aḥmad has cited a condensed version of this narration via the transmission of Wuhayb.<sup>2</sup>

٤. وأخرجه الحاكم في مستدرکه من طريق عفان بن مسلم من وهيب مطولا كنعو ما تقدم

Al-Ḥākim has cited the lengthy version of this narration in his *Mustadrak* through the transmission of Wuhayb.<sup>3</sup>

The summary of the narration which appears in *Mustadrak al-Ḥākim* is presented ahead:

Abū Sa‘īd al-Khudrī reports that when Rasūlullāh ﷺ passed away the orators of the Anṣār stood up and one of them said, “O Muhājirīn! When Rasūlullāh ﷺ would send one of you as his governor (or his representative to collect the zakāh of the Muslims) then he would send one of us with you as well. The khilāfah, likewise, should be bilateral; a leader from us and leader from you.”

Abū Sa‘īd mentions that all the orators of the Anṣār spoke along the same lines. Thereafter Zayd ibn Thābit stood up and said, “Most certainly the Rasūl of Allah ﷺ was a Muhājir and the leader should thus be from the

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1 *Al-Sunan al-Kubrā* 8/143; *al-Bidāyah* 5/249.

2 *Musnad Aḥmad*, vol. 5, the chapter containing the consistent narrations of Zayd ibn Thābit; *al-Bidāyah* 5/249.

3 *Al-Bidāyah* 5/249; 6/302. This narration can be found in *Mustadrak al-Ḥākim* vol. 3 p. 76, under the chapter regarding knowing the Ṣaḥābah.

Muhājirīn and just as we the Anṣār had supported him during his lifetime we will support his successor as well.” Abū Bakr thereupon stood up and remarked, “O the Anṣār! May Allah compensate you with good. Your speaker Zayd ibn Thābit has given a good suggestion.” He further added, “we were not going to enter into any sort of agreement had you suggested anything other than this.” Zayd ibn Thābit was the first to advance towards Abū Bakr and pledge his allegiance. He said, “This is your leader so pledge your allegiance to him.” after pledging their allegiance to Abū Bakr they all dispersed.

Abū Bakr had later ascended the pulpit. He could not spot ‘Alī at the time. He therefore, asked about him. A few Anṣār had gone to the house of ‘Alī and they brought him along. Abū Bakr said to him, “You are the son of the uncle of Rasūlullāh ﷺ and his son-in-law. Do you want that the unity of the Muslims be shattered?” he replied, “I am not to be reproached (because I have presented myself to pledge allegiance).”

Similarly he had enquired about the absence of Zubayr ibn al-‘Awwām. A few people went and brought him along with them. Abū Bakr had likewise said to him, “You are the son of the aunt of Rasūlullāh ﷺ and his close associate! Do you want to shatter the unity of the Muslims?” He replied in the same way, “O Khalīfah of Rasūlullāh! I am not to be reprimanded.” Thereafter they both pledged their allegiance to Abū Bakr.<sup>1</sup>

٥. وروينا من طريق المحاملي عن القاسم بن سعيد بن المسيب عن علي عن عاصم عن الحريري عن أبي نصره عن أبي سعيد الخدري فذكر مثله في مبايعة علي والزبير يومئذ.

Ibn Kathīr mentions: “This narration has reached us through the transmission of al-Muḥāmilī. He narrates from al-Qāsim from Sa‘īd ibn al-Musayyib from ‘Āṣim from al-Ḥarīrī from Abū Naḍrah from Abū Sa‘īd al-Khudrī. The content of the narration is just as the previous narration that ‘Alī and al-Zubayr had pledged allegiance on the very same day.”<sup>2</sup>

1 *Mustadrak al-Hākim* 3/76, chapter regarding knowing the Ṣaḥābah; *al-Sunan al-Kubrā* 8/143, chapter regarding combating the rebels; *Kanz al-Ummāl* 3/131.

2 *Kanz al-Ummāl* 3/137

قال ابن كثير: هذا إسناد صحيح محفوظ من حديث أبي نضرة المنذر ابن مالك بن قطعة عن أبي سعيد سعد بن مالك بن سنان المنذري وفيه فائدة جلية وهي مبايعة علي بن أبي طالب إما في أول يوم أو في اليوم الثاني من الوفاة وهذا حق فإن علي بن أبي طالب لم يفارق الصديق في وقت من الأوقات ولم ينقطع في صلوة من الصلوات خلفه كما سنذكره وخرج معه إلي ذي القصة لما خرج الصديق شاهرا سيفه يريد قتال أهل الردة كما سنبينه قريبا.

Ibn Kathīr states: “This chain of transmission of al-Muḥāmīlī is authentic and preserved through the transmission of Abū Naḍrah al-Mundhir ibn Mālīk ibn Qit‘ah, the narrator from Abū Sa‘īd al-Khudrī. In this narration there is a very pertinent point; viz. ‘Alī had pledged allegiance to Abū Bakr one or two days after the demise of Rasūlullāh ﷺ. This is the truth in this regard. ‘Alī did not remain aloof from Abū Bakr at any time, to the extent that he would not miss the five times daily prayers with him. Similarly ‘Alī had accompanied Abū Bakr when he waged war against the people of Dhū al-Qaṣṣah when they had denounced the faith of Islam.”<sup>1</sup>

٦. قال موسى بن عقبة في مغازيه عن سعد بن إبراهيم ”حدثني أبي أن أباه عبد الرحمن بن عوف كان مع عمر وإن محمد بن مسلمة كسر سيف الزبير ثم خطب أبو بكر واعتذر إلي الناس وقال والله ما كنت حريصا علي الإمارة يوما ولا ليلة ولا سألتها في سر ولا علانية فقبل المهاجرون مقاتله وقال علي والزبير ما غضبنا إلا لأننا أخرنا عن المشورة وإنا نري أن أبا بكر كان أحق الناس بها إنه لصاحب الغار وثاني اثنين وإنا لنعرف شرفه وخيره ولقد أمره رسول الله صلي الله عليه وسلم باصلوة وهو حي.“ إسناد جيد ولله الحمد والمنة.

Mūsā ibn ‘Uqbah has mentioned in his Maghāzī (battles fought in Islam): “My father informed me that his father, ‘Abd al-Raḥmān ibn ‘Awf, was with Muḥammad ibn Maslamah and ‘Umar. Muḥammad ibn Maslamah took hold of the sword of Zubayr and broke it (so as to prevent pandemonium). Abū Bakr then addressed the people, begged their pardon and said, “O people I had never desired leadership for myself; not a single day and not a single night, nor had I sought it openly or clandestinely.” The Muhājirīn conceded what he said. ‘Alī and Zubayr remarked, “We were only disillusioned because our advice was not sought.”<sup>2</sup> Most certainly we

1 Al-Bidāyah 5/246-248

2 Note:- The words “we were only disillusioned because our advice was not sought” ostensibly appears to be very harsh; and might hint that a grievous conflict had ensued. All I would want to say is that by doing an all-encompassing study of the narrations related to a particular event, a person will realise that many a times in some narrations/versions of the event there will be somewhat exaggeration added by a narrator.

consider Abū Bakr the most apt person for leadership. He is the companion of the cave, the second of the two and Rasūlullāh ﷺ had ordered him to lead the congregation in prayer during his lifetime.”<sup>1</sup>

Ḥāfiẓ Ibn Kathīr while commenting of this narration mentions:

وهذا لائق بعلي رضي الله عنه والذي يدل عليه الآثار من شهره معه الصلوات وخروجه معه إلي ذي القصة بعد موت رسول الله صلي الله عليه وسلم كما سنورده وبذله له النصيحة والمشورة بين يديه.

This is what is behoving of ‘Alī رضي الله عنه and is supported by many a narrations that inform us of his performance of prayers with Abū Bakr رضي الله عنه, going out with him to *Dhū al-Qaṣṣah* (to fight the

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*continued from page 159*

This is exactly what has happened in this narration of Abū Sa‘īd. The cause being that in all the other narrations beside the narration of Abū Sa‘īd the words “we were only dejected...” do not feature. This shows that one of the narrators of this particular narration has related this in his own words.

It is beyond doubt that ‘Alī رضي الله عنه was not present at Saqīfah Banī Sā‘idah where the Ṣaḥābah had convened and elected the khalīfah. And for ‘Alī رضي الله عنه to be dejected because of not being part of this great occurrence is not far-fetched; rather it is absolutely normal. This was a misunderstanding that had transpired due to their divergence in opinion which is not condemned at all by the people of understanding and knowledge. Furthermore, this conflict had been resolved when ‘Alī رضي الله عنه pledged his allegiance to Abū Bakr رضي الله عنه within one or two days from his appointment as the khalīfah. The narrators have portrayed this minor conflict to be an outrageous one, whereas in actual fact it is not. The narration itself tells us that ‘Alī رضي الله عنه considered Abū Bakr رضي الله عنه to be most deserving of the khalīfah and that he had expounded upon the reasons for his worthiness as well. This is unequivocal evidence of the fact that this was a short-lived dispute and that it had not engendered enmity between them.

Hypothetically speaking, the scholars also mention that disconcertion is of two types: 1) caused because of love and 2) engendered because of hate. The second type does not require any explanation. However, the first one usually occurs when a friend does something against the desire of his friend or unexpected by him. This is exactly what had happened in the incident of the election of Abū Bakr as the khalīfah; ‘Alī and Zubayr رضي الله عنه had not expected the Ṣaḥābah to go ahead with such an important issue without their presence because of their intimate relationship with one another. Their disconcertion was on this basis and not on the basis of hatred.

1 *Mustadrak al-Ḥākim* 3/66, *al-Sunan al-Kubrā* 8/152-153, *al-I‘tiqād ‘alā Madhhab al-Salaf* p. 179, *al-Bidāyah* 5/250; 6/302.

renegades) after the demise of Rasūlullāh ﷺ, dispensing sound advice to Abū Bakr and engaging in consultation with him.<sup>1</sup>

After presenting these six narrations I shall now present before you a narration that appears in *Ansāb al-Ashrāf* of Aḥmad ibn Yaḥyā al-Balādhurī. This narration proves in no uncertain terms that ‘Alī ﷺ had immediately pledged allegiance:

ثنا حماد بن سلمة أنبأنا الحريري عن أبي نضرة قال لما بايع الناس أبابكر اعتزل علي والزبير فبعث إليهما عمر بن الخطاب وزيد بن ثابت فأتيا منزل علي ففرعا الباب فنظر الزبير من قفرة ثم رجع إلي علي فقال “هذان رجلان من أهل الجنة وليس لنا أن نقاتلها” قال “افتح لهما” ثم خرجا معهما حتي أتيا أبابكر فقال أبوبكر “يا علي أنت بن عم رسول الله صلي الله عليه وسلم وصهره فتقول إنني أحق بهذا الأمر لاهي الله لأنا أحق به منك” قال “لا تتريب يا خليفة رسول الله أسط يدك أبايعك” فبسط يده فبايعه ثم قال للزبير “تقول أنا بن عم رسول الله وحواريه وفارسه وأنا أحق بهذا الأمر لاهي الله أنا أحق به منك” فقال “لا تتريب يا خليفة رسول الله أسط يدك” فبسط يده فبايعه.

‘Alī and Zubayr had remained aloof from Abū Bakr when the people had pledged their allegiance to him. He sent ‘Umar ibn al-Khaṭṭāb and Zayd ibn Thābit toward them. They came to the house of ‘Alī and knocked on the door. Zubayr had a brief look and said to ‘Alī, “these are man of paradise and it does not behove us to show resistance against them.” He said, “allow them in.” Thereafter ‘Alī and Zubayr accompanied them and came to Abū Bakr. Abū Bakr addressed ‘Alī and said, “You are the cousin of Rasūlullāh ﷺ and his son-in-law and you might therefore be thinking that you are most deserving of this matter. By the oath of Allah I have more right than you in this regard.” He responded, “I should not be reproached, O Khalīfah of Rasūlullāh! Proffer your hand so that I may pledge allegiance.” Abū Bakr extended his hand and he pledged his allegiance. He thereafter said to Zubayr, “you might be saying that I am the cousin of Rasūlullāh, his intimate associate and his horseman, therefore, I have a greater right in this matter.” He replied, “there should be no blame upon me, O Khalīfah of Rasūlullāh! Extend your hand.” He thus extended his hand after which he pledged his allegiance.<sup>2</sup>

1 *Al-Bidāyah* 6/302, under the events of the 11 A.H.

2 *Ansāb al-Ashrāf* 1/585.

All these narrations unequivocally establish that ‘Alī رَضِيَ اللَّهُ عَنْهُ had pledged his allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ immediately after his election as the khalīfah. As for some narrations that indicate that he had only done so after six months, those are the assumptions of the narrators and are against sheer reality. Again we shall notice that in all the narrations that establish his immediate bay‘ah, Ibn Shihāb al-Zuhrī does not feature anywhere. In the very same vein, all the narrations that suggest that he had only pledged allegiance six months later are narrated only through the transmission of al-Zuhrī. This will be elucidated in much depth in the fourth coming pages. The readers should take cognisance of this aspect.

I would like to mention here that the narration of Mūsā ibn ‘Uqbah which was cited earlier has been cited verbatim by the renowned Shī‘ī scholar, Ibn Abī al-Ḥadīd in his commentary of *Nahj al-Balāghah*. He writes:

قال علي والزبير ما غضبنا إلا في المشورة وإنا لنري أبا بكر أحق الناس بها إنه صاحب الغار وإنا لنعرف سنه... وأمره رسول الله صلي الله عليه وسلم بالصلوة وهو حي.

‘Alī and al-Zubayr said: “We were only disillusioned because our opinion was not sought. And we assert that Abū Bakr is the most deserving of it; he is the companion of the cave. We concede his seniority in age... And Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had instructed him to lead the ṣalāh during his lifetime.”<sup>1</sup>

The gist of all the narrations is that ‘Alī رَضِيَ اللَّهُ عَنْهُ had, within one or two days of the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, pledged his allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and that he had done so conceding his superiority. He had definitely not delayed the pledge till six months.

### A Few More Narrations

There many other narrations pertaining to the bay‘ah of ‘Alī رَضِيَ اللَّهُ عَنْهُ. Some of them indicate that he had immediately pledged allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ, and

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1 *Sharḥ Nahj al-Balāghah* 1/154, discussion regarding Saqīfah and the dispute of the people after the death of Rasūl Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

others indicate that he had delayed his pledge initially and then within two days pledged allegiance. I shall present one narration from each of the two types of narrations very briefly by way of illustration.

1. Ibn Jarīr al-Ṭabarī has mentioned the following in his book *Tārīkh al-Ṭabarī*:

عن حبيب بن أبي ثابت قال كان علي في بيته إذا أتى فقبل له قد جلس أبو بكر للبيعة فخرج في قميص ما عليه إزار ولا رداء عجلًا كراهية أن يبطئ عنها حتى بايعه ثم جلس إليه وبعث إلي ثوبه فأناه فتجلله ولزم مجلسه.

Ḥabīb ibn Abī Thābit narrates: “Alī was at home when he was informed that Abū Bakr was sitting to accept the bay‘ah of the people. Hence, he very quickly emerged from his house with nothing but a long garb in order not to delay in pledging allegiance, hence, he pledged his allegiance to Abū Bakr and subsequently sat in his gathering. He then asked for his additional clothing to be brought, clad himself with them and remained seated.<sup>1</sup>

It is unequivocally established from this narration that ‘Alī رَضِيَ اللَّهُ عَنْهُ had not delayed whatsoever in pledging allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

2. Some narrations mention that ‘Alī رَضِيَ اللَّهُ عَنْهُ was immersed in the compilation of the glorious Qur‘ān and hence was unable to pledge his allegiance immediately. This narration has been cited in *al-Istī‘āb* of Ibn ‘Abd al-Barr. It reads as follows:

لما بوع أبو بكر الصديق رضي الله عنه أبطأ علي عن بيعته وجلس في بيته فبعث إليه أبو بكر ”ما أبطأ بك عني أكرهت إمارتي“ فقال علي ”ما كرهت إمارتك ولكني آليت أن لا أرتدي ردائي إلا إلي صلوة حتى أجمع القرآن.“

When Abū Bakr was nominated as the khalīfah, ‘Alī delayed in pledging his allegiance to him. Consequently, Abū Bakr sent for him and said, “What is

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1 *Tārīkh Ibn Jarīr al-Ṭabarī* 3/201, chapter regarding Saqīfah.

it that is keeping you behind from pledging your allegiance to me? Are you uneasy about my leadership?” ‘Alī said, “I am not disgruntled because of your leadership, however I have taken an oath not to wear my shawl till I do not compile the entire Qur’ān<sup>1</sup> but with the exception of ṣalāh.”<sup>2</sup>

This narration indicates that he had delayed in giving his bay’ah because of being preoccupied in the compilation of the Qur’ān. Hypothetically speaking, if we deem the narration of the compilation of the Qur’ān to be credible then too can we reconcile between it and the previous narration. And that is in the following manner: ‘Alī رَضِيَ اللَّهُ عَنْهُ had initially, after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, assumed that the compilation of the Qur’ān and its preservation is the need of the hour, later, when brought to his attention, he realised that pledging allegiance is of greater pertinence, and ultimately joined all the other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in pledging allegiance. This is understood from other versions of this narration, for it is stated therein that he then proceeded towards Abū Bakr and pledged his allegiance.

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1 The following is for the attention of the scholars. This narration ostensibly is inharmonious with the other narrations that I have presented regarding the bay’ah. It should be noted that: this narration is mostly narrated by Ibn Sīrīn. Al-Suyūṭī has, with reference to Ibn Ḥajar, stated the following regarding this narration in his book *al-Itqān*:

قال ابن حجر ” هذا الأثر ضعيف لانقطاعه وبتقدير صحته فمراده بجمعه حفظه في صدره.“

Ibn Ḥajar has mentioned: “This narration is unauthentic because of its inconsistency. And the meaning would be “preserving it in his bosom,” if we deem it to be authentic.”

This narration is also narrated through the transmission of ‘Ikrimah. However it is inconsistent as well because ‘Ikrimah did not meet ‘Alī رَضِيَ اللَّهُ عَنْهُ as is stated by Ibn Abī Ḥātim al-Rāzī in his book *Kitāb al-Marāsīl*, p. 101.

Ibn Ḥajar has likewise made mention of this judgement of Ibn Abī Ḥātim in his book *al-Tahdhīb*; he has cited it under the biography of ‘Ikrimah.

In conclusion, the consistent and authentic narrations in this regard are to be given preference over the unauthentic and inconsistency ones.

2 *Al-Istī‘āb* vol. 2; *Al-Iṣābah* 2/244.

## Answering the False Allegations of the Shī'ah

In this chapter I shall try to reconcile between all the narrations regarding the bay'ah, or I shall give preference to some over the other in a very concise manner. There will therefore, be many scholarly terminologies used which will be beyond the understanding of the commonality. Hence, I hope that the discussion is not a cause of boredom for them. It is as though this chapter is exclusively for the scholars. Anything which is against thorough research and is worthy of being corrected should be brought to my attention. Remember me in your supplications as well.

In the previous chapter it had been established through various narrations that 'Alī رضي الله عنه had immediately pledged allegiance to Abū Bakr رضي الله عنه. In this regard the narrations of *al-Sunan al-Kubrā* of al-Bayhaqī, *Mustadrak* of al-Ḥākim, the *Tārīkh* of Ibn Jarīr al-Ṭabarī, and *al-Bidāyah* of Ibn Kathīr, etc., had been presented. That was the positive angle to the discussion. The negative impression cast upon it are the narrations alluding that 'Alī رضي الله عنه did not pledge allegiance for a while after the demise of the Rasūl صلی الله علیه وسلم. Therefore, it is pivotal for us now to identify the reliable narrations from the unreliable ones. Are these narrations authentic or not? If not then they are to be discarded; and if they are authentic then what should their correct interpretation be, and what position do they hold in light of the rules of ḥadīth criticism.

A few aspects will be presented in light of the explanations of the leading scholars. After studying them I hope that this entire issue will become totally clear.

From amongst the narrations that reject the immediate bay'ah, the narrations which state that 'Alī رضي الله عنه did not pledge allegiance as long as Fāṭimah رضي الله عنها was alive — i.e. six months — are of crucial importance. Furthermore, in some narrations it is stated that none of the Banū Hāshim had also pledged their allegiance to Abū Bakr رضي الله عنه. Hence, it would be apt to firstly clear the contention around these narrations.

The narrations that suggest that the bay‘ah took place after six months appear in the following books: *al-Bukhārī* vol. 2, *Muslim* vol. 2, *Musnad Abī ‘Awānah* vol. 4, *al-Sunan al-Kubrā, Tārīkh Ibn Jarīr al-Ṭabarī* vol. 3 (under the discussion of Saqīfah), *Ansāb al-Ashrāf* vol. 1, and many other books as well. The link of Ibn Shihāb al-Zuhrī is found in each of the chains of transmission of the narrations which appear in the above quoted references. By contemplating over these narrations one comes to realise that additions had been made in them by some of the narrators. One such addition is the aspect of ‘Alī رَضِيَ اللهُ عَنْهُ not pledging allegiance as long as Fāṭimah رَضِيَ اللهُ عَنْهَا was alive. And in some narrations it is mentioned to this extent that none of the Banū Hāshim pledged allegiance as well. These narrations are presented below:

١. فلما توفيت فاطمة استنكر علي وجوه الناس فالتمس مصالحة أبي بكر ومبايعته ولم يكن يبائع تلك الأشهر<sup>1</sup>.
٢. لم يبائع علي ابا بكر حتى ماتت فاطمة بعد ستة اشهر فلما ماتت ضرع الى صلح ابي بكر.<sup>2</sup>
٣. فقال رجل للزهري افلم يبايعه علي ستة اشهر قال لا ولا احد من بني هاشم حتى بايعه علي.<sup>3</sup>
٤. قال معمر قلت للزهري كم مكثت فاطمة بعد النبي صلى الله عليه وسلم قال ستة اشهر فقال رجل للزهري فلم يبايعه علي حتي ماتت فاطمة قال ولا احد من بني هاشم.<sup>4</sup>

The crux of all the above quoted narrations is that ‘Alī رَضِيَ اللهُ عَنْهُ had reunited with Abū Bakr رَضِيَ اللهُ عَنْهُ and pledged allegiance to him only after the demise of Fāṭimah رَضِيَ اللهُ عَنْهَا and that was six months after the demise of the Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Banū Hāshim had likewise not pledge their allegiance in this period.

Contemplate over the wording of the different variations of the incident. The texts quoted above are portions from the narration of ‘Ā‘ishah رَضِيَ اللهُ عَنْهَا. Whilst the

1 *Al-Bukhārī*, vol. 2, at the end of the discussion of Khaybar; *Muslim*, vol. 2, chapter regarding the ruling of Fay’.

2 *Ansāb al-Ashrāf*, 1/586.

3 *Tārīkh Ibn Jarīr*: Discussion of Saqīfah; *Musnad Abī ‘Awānah*, 4/142.

4 *Al-Sunan al-Kubrā*, 6/300: chapter regarding the distribution of Fay’ and Ghanīmah.

narrator (al-Zuhrī) is narrating the narration he is asked a question to which he responds from his own side and says, “no, nor did any of the Banū Hāshim pledge allegiance in those six months”. This is most certainly not the words of ‘Ā’ishah رضي الله عنها. This is the assumption of the narrator and his addition. There is a distinct difference between ‘he said’ and ‘she said’. There is no need for any other proof in this regard.

The only difference between the variations of *al-Bukhārī* and *Muslim* and the other sources viz. *Musnad Abū ‘Awānah*, *Tārīkh al-Ṭabarī*, *al-Sunan al-Kubrā*, etc., is that in the former the words “a person said to al-Zuhrī” or “I said to al-Zuhrī” have been omitted due to the narrator wanting to condense the narration; and in the latter these words are explicitly mentioned which make it clear in no uncertain terms that the aspect of the delayed bay‘ah is the assumption of al-Zuhrī.

In *Muslim* (vol. 2), there are many things worth noting regarding al-Zuhrī. Making mention of them will prove fruitful. These are presented ahead.

1. In *Muslim* in the chapter regarding *Waṣīyah* (bequests) we find an addition made by al-Zuhrī in the narration. It reads as follows:

حدثنا يحيى بن يحيى التميمي قال انا ابراهيم بن سعد عن ابن شهاب الزهري عن عامر بن سعد عن ابيه قال  
عاد لي رسول الله صلى الله عليه وسلم.....

Sa’d said, “Rasūl صلى الله عليه وسلم came to visit me...”

The concluding words of the narration are worth noticing:

قال رثى له رسول الله صلى الله عليه وسلم من ان توفي بمكة.

He said, “Rasūl Allah صلى الله عليه وسلم lamented over him because he passed away in Makkah.”

Imām al-Nawawī while commentating on this ḥadīth in his commentary of *Ṣaḥīḥ Muslim* states:

هذا هو كلام الراوى وليس من كلام النبي صلى الله عليه وسلم.

This is the statement of the narrator and not part of the actual tradition of the Rasūl ﷺ.

Thereafter he has mentioned the variant opinions of the scholars as to who is this narrator and subsequently he states:

قال القاضى العياض واكثر ما جاء انه من كلام الزهري.

Qāḍī 'Iyāḍ has stated that most scholars are of the opinion that this is the speech of al-Zuhrī.<sup>1</sup>

2. Another aspect worthy of mention is that Imām Muslim in *Kitāb al-Aymān wa al-Nudhūr* has stated that Ibn Shihāb al-Zuhrī at times exclusively narrates traditions with very high chains of transmission; no other narrator co-narrates them with him. These are the comments of Imām Muslim:

قال ابو الحسين (مسلم بن حجاج القشيري) هذا الحرف (قوله تعال اقامرك فليصدق) لا يرويه احد غير الزهري قال وللزهري نحو من تسعين حرفا يرويه عن النبي صلى الله عليه وسلم لا يشاركه فيه احد باسانيه جياذ.

Imām Muslim states, “this portion (come...) is not narrated by anyone besides al-Zuhrī. He narrates plus minus ninety narrations exclusively with sound chains of transmission without any other narrator.”<sup>2</sup>

3. In *Muslim* (vol. 2), chapter regarding the merits of Rasūl Allah ﷺ; subchapter regarding the names of Rasūl Allah ﷺ the following narration appears:

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1 *Muslim* ( publication of Nūr Muḥammady), 4/40: Kitāb al-Waṣīyah

2 *Muslim*, vol. 2, Kitāb al-Aymān wa al-Nudhūr: prohibition of taking an oath in the name of anyone other than Allah.

سفيان بن عيينه عن الزهري سمع جبير بن مطعم عن ابيه ان النبي صلى الله عليه وسلم قال انا محمد و  
انا احمد وانا الماحي الذي يمحي بي الكفر وانا الحاشر الذي يحشر الناس على عقبي والعاقب الذي  
ليس بعده نبي.

I am Muḥammad, Aḥmad, Māḥī, the one through who Allah will dispel  
disbelief, Ḥāshir, the one after who all will be resurrected, and ‘Āqib, the  
one after who there shall be no prophet.

In the third variation of this narration it is mentioned:

قال قلت لزهري و ما العاقب؟ قال الذي ليس بعده نبي.

He said, “I asked al-Zuhrī, ‘what is al-‘Āqib?’ he replied, ‘the one after who  
there is no nabī.’”<sup>1</sup>

The ‘Ulamā’ have classified this as the addition of al-Zuhrī. ‘Allāmah Al-  
Sūyūṭī has stated the following in his commentary of *Muwaṭṭa’ al-Imām  
Mālik* (vol. 3) under this particular narration:

العاقب الذي ليس بعده نبي و هو مدرج من تفسير الزهري

Al-‘Āqib; the one after who there is no nabī, this is the statement of al-  
Zuhrī.<sup>2</sup>

These few aspects that have been highlighted are only from *Muslim*. Some scholars  
have proven the additions of al-Zuhrī in *al-Bukhārī* as well.

Should a person require more satisfaction in this regard he should refer to the  
detailed discussion on Fadak. There I have presented few points regarding Ibn  
Shihāb al-Zuhrī from several sources such as *al-Tārīkh al-Kabīr* of Imām al-Bukhārī,

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1 *Muslim*, 2/261, chapter regarding the merits of Rasūl Allah ﷺ: subchapter regarding the names  
of Rasūl Allah ﷺ.

2 *Tanwīr al-Ḥālik* (Egyptian publication), 3/163.

*Fath al-Mughīth* of al-Sakhāwī, *al-Faqīh wa al-Mutafaqqih* of al-Khaṭīb al-Baghdādī, etc.

It is clearly understood from the above details that the aspect of ‘Alī رَضِيَ اللَّهُ عَنْهُ pledging allegiance only six month after the demise of the Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not part of the actual narrations, rather it is an addition made by Ibn Shihāb al-Zuhrī.

Now remains the issue of whether the scholars of ḥadīth have accepted this assumption and addition of al-Zuhrī or have they critically analysed it and rejected it.

I pray that the readers will support the truth after studying the forth coming details.

### **The Addition of al-Zuhrī in Light of the Views of the Scholars of Ḥadīth**

A large number of scholars have classified this particular addition of al-Zuhrī to be weak and thus worth being discarded. Hence, I present before you the views of the various scholars in this regard:

1. Imām al-Bayhaqī has stated the following in his epic work *al-Sunan al-Kubrā* (vol. 6):

قول الزهري في قعود علي عن بيعة ابي بكر رضي الله عنه حتى توفيت فاطمة منقطع و حديث ابي سعيد الخدري في مبايعته اياه حتى يبيع بيعة العامة بعد السقيفة أصح .

The statement of al-Zuhrī regarding ‘Alī not pledging his allegiance to Abū Bakr till the demise of Fāṭimah is inconsistent. And the narration of Abū Sa‘īd al-Khudrī in which mention is made of his immediate pledge is sounder....<sup>1</sup>

**Note:-** The narration of Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ to which reference is being made in the text above has already been cited in the first chapter

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1 *Al-Sunan al-Kubrā*, 6/308: chapter regarding the distribution of Fay’ and Ghanīmah.

on the authority of al-Bidāyah, Mustadrak, etc. Imām Muslim and Ibn Khuzaymah have classified it as sound.

It should also be remembered that Imām al-Bayhaqī has clarified this matter in much more unequivocal terms in his book *al-I'tiqād*. He has stated therein that this statement of Ibn Shihāb is inconsistent and it is not part of the narration of 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا. He writes:

والذى روي ان عليا لم يبايع ابا بكر ستة اشهر ليس من قول عائشة انما هو من قول الزهري فأدرجه بعض الرواة في الحديث عن عائشة في قصة فاطمة و حفظه معمر بن راشد فرواه مفصلا وجعله من قول الزهري منقطعا من الحديث و قد روينا في الحديث الموصول عن ابي سعيد الخضري و من تابعه من اهل المغازي ان عليا بايعه في بيعة العامة بعد البيعة التي جرت في السقيفة.

And that which is narrated that 'Alī had not given his bay'ah for six months is not the statement of 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا, rather it is the statement of al-Zuhrī. One of the narrators have included it as part of the narration of 'Ā'ishah regarding the story of Fāṭimah. And Ma'mar, on the hand, secured the narration with all its details and clarified that this is the statement of al-Zuhrī which is totally separate from the narration of 'Ā'ishah. And we have narrated the consistent narration of Abū Sa'īd wherein it is mentioned that he had given his bay'ah with everyone else after Saqīfah.<sup>1</sup>

2. In *Fath al-Bārī* (vol. 7), the battle of Khaybar, Ḥāfiẓ Ibn Ḥajar al-'Asqalānī had stated the following:

و قد صحح ابن حبان و غيره من حديث ابي سعيد الخدري و غيره ان عليا بايع ابا بكر في اول الامر و اما ما وقع في مسلم عن الزهري ان رجلا قال له لم يبايع علي ابا بكر حتي ماتت فاطمه قال لا ولا احد من بني هاشم فقد ضعفه البيهقي بان الزهري لم يسنده و ان الرواية الموصولة أصح.

Ibn Ḥibbān and many other scholars have authenticated the narration of Abū Sa'īd al-Khudrī in which mention is made of his immediate pledging of allegiance. As for the narration which appears in Muslim which states

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1 *Al-I'tiqād 'alā Madhhab al-Salaf* (Egyptian publication): p 180.

that someone said to al-Zuhrī, “Alī did not pledge his allegiance till the demise of Fāṭimah?” to which he responded by saying, “No and nor did any of the Banū Hāshim.” Imām al-Bayhaqī has classified the narration as weak because al-Zuhrī has not narrated it with consistency thus the consistent narration is sounder.<sup>1</sup>

3. Ḥāfiẓ al-Qaṣṭalānī has stated verbatim what Ibn Ḥajar al-‘Asqalānī has under the chapter pertaining to the Battle of Khaybar in his commentary of al-Bukhārī (8/158):

وقد صحح ابن حبان وغيره من حديث ابي سعيد الخدري ان عليا بايع ابا بكر في اول الامر و اما ما في مسلم عن الزهري ان رجلا قال له لم يبايع علي ابا بكر حتي ماتت قاطمة قال ولا احد من بني هاشم فقدضعفه البيهقي بأن الزهري لم يسنده وان الرواية الموصولة عن ابي سعيد أصح...

It is as if Qaṣṭalānī has quoted Ibn Ḥajar verbatim. This further means that al-Bayhaqī is not alone in his research. Rather the ‘ulamā’ of the later centuries also concur with him in this regard.

1 *Fatḥ al-Bārī*, 7/ 399. Note:- Ml Shams al-Ḥaq al-Afghānī has stated the following:

قول أبي سعيد أن عليا بايع الصديق وقت بيعة العامة أصح:

١. لأنه متصل وقول الزهري منقطع والمتصل راجح علي المنقطع.
٢. ولأنه قول اصحابي و الزهري من صغار التابعين و قول الصحابي أرجح.
٣. ولأن عليا قيل امامة الصديق في الصلوة بامر النبي صلي الله عليه وسلم من غير تاخير فكيف يتاخر ببيعة الخلافة
٤. ولأنه لم يقبل الخلافة بعد قتل عثمان الا كرها لدفع الفتنة مع انه لم يكن حينئذ من يدانيه فضلا عمن يساويه فكيف يتامل في البيعة عند وجود الصديق

The narration of Abū Sa‘īd al-Khudrī is sounder due to these reasons:

1. Because it is consistent and the narration of al-Zuhrī is inconsistent and the former always takes precedence over the latter.
2. Because it is a statement of a Ṣaḥābī and al-Zuhrī is a junior Ṭābī‘ī. The Statement of a Ṣaḥābī naturally takes precedence.
3. ‘Alī had accepted the Imāmah of Abū Bakr in ṣalāh due to the order of the Rasūl ﷺ so why would he be tentative in accepting his khilāfah?
4. After the assassination of ‘Uthmān he had reluctantly accepted khilāfah whereas there was no one parallel to him in merit so why would he be desirous of it in the presence of Abū Bakr?

*Irshād al-Sārī*, 8/ 158 (translation same as above).

I shall now present the research of Mowlānā Fayḍ Ābādī which he has presented in his famous book *Muntahā al-Kalām*:

۱. پس احادیث اصحاب رضی الله عنهم که شریک واقعه (بیعت) باشند بمقتضای حدیث لیس الخبر کالمعاینه بر حدیث ام المومنین مسطور که حضور او در این مجامع ----- برگزتابت نیست رجحان داشته باشد.

The narrations of the Ṣaḥābah that were present at that time will be taken preference over the narration of ‘Ā’ishah. Due to the ḥadīth in which it is stated that information is not equal to witnessing with the eye. It is obvious that ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was definitely not present during that time.

**Note:-** This is a hypothetical answer based on the statements under debate being the statements of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

۲. چه جائے انکہ محصلش نفی بیعت تا شش ماه بود و محصول روایات اصحاب بیعت مرتضوی قریب وفات جناب پیغمبر صلی الله علیه وسلم باشد کہ اسپل از نفی مذکور است وقد ثبت ان الاتبات مقدم علی النفی .

The narration regarding the bay‘ah occurring after six months is basically denying immediate bay‘ah and the narrations of the various Ṣaḥābah are establishing it; it is an accepted rule that establishing something takes precedence over its negation. Hence the narrations that establish the immediate bay‘ah will be accepted.

**Note:-** Mowlānā Ḥaydar ‘Alī is not the only person who has expressed this view. Ḥāfiẓ Ibn Kathīr has stated the exact same under this discussion in *al-Bidāyah wa al-Nihāyah*.<sup>1</sup>

۳. در روایت معرفت امام یعنی من لم يعرف امام زمانه مات میتة جاهلیه ، مانند این کہ در کتب معتمدہ مندرج است موبد ہمیں است کہ طول مکث در بیعت واقع نشده .

It is stated in many narrations that acknowledging the Imām of the time and accepting his leadership is pivotal; whoever does not do so will die

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1 *Al-Bidāyah wa al-Nihāyah*, 5/286.

a death of ignorance. This supports the view that ‘Alī had not delayed in giving his bay‘ah (so that he does not become the direct recipient of this warning).<sup>1</sup>

He concludes his discussion by making reference to the commentaries of *Bukhārī*.  
He says:

٤. میتوانم گفت که این روایت که دال بر تاخیر بیعت است بسبب عدم اتصال اسناد زهری ضعیف ست وغیر مقبول که منطوق این بیعت امیر المومنین و حضرت زبیر روز اول ست مسند وموصول پس این البته اصح خواهد بود وبحمد الله که طریق تطبیق ودفع اختلاف روایات عقلا ونقلا إشکارا شد وضوررتے بدان نماند که گویم بیعت اولی نوعی باختفاء وثانیه باعلانیه واقع شده -

The narration in which mention is made of the bay‘ah occurring after six months is narrated through the transmission of al-Zuhrī. It is inconsistent and thus weak and unworthy of being accepted. And the narration of Abū Sa‘īd al-Khudrī in which mention is made of ‘Alī and Zubayr pledging allegiance immediately is consistent and thus sound and acceptable. There remains no need after this explanation to say that he had pledged his allegiance twice; initially discreetly and thereafter overtly after six months.<sup>2</sup>

### **The Research of Ḥāfiẓ Ibn Kathīr**

After presenting the above cited references I find it to be of paramount importance to cite a view of Ibn Kathīr with regard to the issue of bay‘ah. It is quite clear in this regard. Although I had cited it before but I intend to cite it again at the culmination of this discussion so that it may serve as a reminder for us:

هي مبايعة علي بن ابي طالب إما في أول اليوم أو في اليوم الثاني من الوفاة و هذا حق فان علي بن أبي طالب لم يفارق الصديق في وقت من الاوقات ولم ينقطع في صلوة من الصلوات خلفه كما سنذكره و خرج معه الي ذي النصة لما خرج الصديق شاهرا سيفه يريد قتال اهل الردة.

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1 *Muntahā al-Kalām*, p 56.

2 *Ibid*, p 57.

‘Alī had pledged allegiance to Abū Bakr either the first or second day after the demise of the Rasūl ﷺ; this is the sheer truth because he had not parted from Abū Bakr at any time, not had he missed any ṣalāh behind Abū Bakr as we will mention ahead. Similarly he had accompanied him to Dhī al-Qiṣṣah when he left with his sword unsheathed in order to combat those who had denounced Islam.<sup>1</sup>

All this is unequivocal evidence of the fact that he had immediately pledged allegiance to Abū Bakr ﷺ. He had not delayed whatsoever in doing so.

If hypothetically speaking we consider that he had not pledged immediate allegiance to Abū Bakr ﷺ then why did he accompany him to fight and subdue the renegades?

### A Corroborative Narration

In the previous pages the answer to the six months narration was given in light of the views of great Muḥaddithīn and acclaimed scholars.

Ahead I present before you a narration of the Ṣaḥābī Sa‘īd ibn Zayd ﷺ wherein he very explicitly states that none of the Ṣaḥābah had delayed in giving their bay‘ah to Abū Bakr ﷺ. This narration appears in the *Tārīkh* of Ibn Jarīr al-Ṭabarī. It reads as follows:

قال عمرو بن حريث لسعيد بن زيد أشهدت وفات رسول الله صلى الله عليه وسلم قال نعم !! قال فمتي يبيع ابو بكر قال يوم مات رسول الله صلى الله عليه وسلم كرهوا ان يبقوا بعض يوم و ليسوا في جماعة قال فخالف عليه احد؟ قال لا ! الا مرتد أو من قد كاد ان يرتد لولا ان الله عز وجل ينقذهم من الانصار قال فهل قعد احد من المهاجرين قال لا ! فتابع المهاجرون علي ببعته من غير ان يدعوهم.

‘Amr ibn Ḥurayth asked Sa‘īd ibn Zayd, “Were you present at the demise of the Rasūl ﷺ?” He said, “Yes.” He inquired, “When was Abū Bakr nominated as the khalīfah of the Muslims after the demise of Rasūl Allah

1 *Al-Bidāyah*, 5/248-249, Discussion regarding Saqīfah.

ﷺ?” He said, “The very day he passed on, because they disliked staying even a portion of a day without unity.” He further asked, “Did anyone oppose him?” He said, “no one save the renegades or those who were on the verge of becoming renegades from amongst the Anṣār had Allah not saved them.” He lastly asked, “Did any of the Muhājirīn refuse to pledge allegiance?” He replied, “No the Muhājirīn had hastened in doing so without him even telling them.”<sup>1</sup>

### **The Benefits Derived from this Narration**

1. Sa‘īd ibn Zayd was a Ṣaḥābī and was present at the time of the demise of Rasūl Allah ﷺ.
2. The Ṣaḥābah had not delayed in giving their bay‘ah to Abū Bakr رضي الله عنه.
3. The Ṣaḥābah were not ready to spend a day without a leader (let alone delaying for a few months).
4. Besides those who had turned apostate everyone else had readily accepted the khilāfah.
5. Allah had saved the Anṣār from disunity.
6. All the Muhājirīn had pledged their allegiance and none had hesitated in doing so.
7. This narration supports the narration of Abū Sa‘īd al-Khudrī رضي الله عنه in which mention is made of the immediate bay‘ah of ‘Alī رضي الله عنه.

### **A Few Narrations That Require Clarification**

A few narrations which appear in sources other than the *Ṣiḥāḥ al-Sittah* (the six canonical works in ḥadīth) suggest that the Ṣaḥābah had burnt the house of Fāṭimah رضي الله عنها. I shall first present one such narration by way of illustration. Thereafter, I shall expound on a few aspects regarding the narration and its likes.

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<sup>1</sup> *Tārīkh Ibn Jarīr*, 3/ 201, Discussion regarding Saqīfah.

And this will be the culmination of the second chapter. The narration reads as follows:

اتي عمر ابن الخطاب منزل علي وفيه طلحة و الزبير و رجال من المهاجرين فقال والله لأحرقن عليكم او لتخرجن الي البيعة فخرج عليه الزبير مصلاتا السيف فعثر فسقط السيف من يده فوثبوا عليه فأخذوه

‘Umar came to the house of ‘Alī and Ṭalḥah, al-Zubayr and a few Muhājirīn were there. He exclaimed, “by the oath of Allah if you do not give your bay‘ah I shall set fire to this house. Zubayr thus advanced towards him with his sword unsheathed after which he slipped and the sword fell from his hand. Hence, they jumped upon him and caught him.

What Mowlānā Ḥaydar ‘Alī has mentioned in *Muntahā al-Kalām* is very apt regarding this narration and its likes. He states:

این بمه تہمتہا نے صنادید بہود و صنعا نے مجوس ایران است کہ زخمہا نے نہکین از دست فاروق در جگر داشتند و تخمہا نے ضغائن دیرینہ در مزرع سینہ می کاشتند و عنقریب بروایات معتمدہ خوابی دانست کہ چون صدیق خواست کہ برائے تنبیہ مانعین رکوہ پردازد فاروق بحمایت شان برخواست وحق کلمہ گوہی انہا بیاد آورد فما ظنک فی اہل البیت الطاہرین عند نصب افضل الصدیقین

All these accusations are levelled by the Jews of Ṣan‘ā’ and the fire worshippers of Iran for the pain allegedly caused by al-Fārūq. And they have long been sowing the seeds of animosity in their hearts. Soon you will learn that ‘Umar was immediately ready to support Abū Bakr when he demanded to discipline those who had withheld their zakāh so that they pay it and he realised that what Abū Bakr was demanding was the truth. So what do you think the reaction of the ascetic members of the Ahl al-Bayt ought to be upon the appointment of Abū Bakr?<sup>1</sup>

Furthermore it should be remembered that:

1. This type of narrations has been found to be *Shādh*<sup>2</sup> in its content and inconsistent in its chain of transmission. Thus these narrations are to

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1 *Muntahā al-Kalām*, p 53.

2 A narration the narrator of which opposes the narrations of those who are better than him in preservation of aḥādīth.

be discarded when opposed by narrations which have consistent chains of transmission, e.g. Zayd ibn Aslam and his father Aslam or Ziyād ibn Kulayb, few of the links in the chain of transmission, were not present at that time. Similarly, Ibn Ḥumayd, the narrator of this narration, was notorious liar.

2. These narrations are against sound narrations and the rule regarding such is the following:

كل خبر واحد دل العقل أو نص الكتاب أو الثابت من الأخبار أو الإجماع أو الأدلة الثابتة المعلومه علي صحته وجد خبر آخر يعارضه فإنه يجب إطراح ذلك المعارض .

Every *Khabar Wāḥid*<sup>1</sup> tradition upon the soundness and authenticity of which there is evidence from rational reasoning, Qur'ān, confirmed authentic narrations, consensus of the ummah or any other sound evidence, if opposed by another narration, the latter will be discarded and the former will take precedence.<sup>2</sup>

3. Regarding all these narrations what 'Allāmah Fakhr al-Dīn al-Rāzī has mentioned in his *al-Arba'īn* should also be remembered. He states:

إن ما ذكرناه من الدلائل علي إمامة أبي بكر دلائل يقينية وما ذكرتموه من المطاعن محتمل والمحمتم لا يعارض اليقين

The evidence that we have presented regarding the rightfulness of the khilāfah of Abū Bakr is concrete and the accusations that you have made mention of is a mere possibility. And that which is concrete cannot be opposed by that which is just a possibility.<sup>3</sup>

4. The 'ulamā' have mentioned a golden principle regarding all such narrations that deal with the disputes of the Ṣaḥābah. Mullā 'Alī al-Qārī has

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1 A tradition which is narrated by 1, 2, 3 or a limited group of people.

2 Al-Khaṭīb al-Baghdādī, *al-Kifāyah*, p 434.

3 *Al-Arba'īn*, p 464.

made mention of this with reference to Ibn Daqīq al-ʿĪd in his commentary of *al-Fiqh al-Akbar*:

قال ابن دقيق العيد في عقيدته وما نقل فيما شجر بينهم و اختلفوا فيه فمنه ما هو باطل وكذب فلا يلتفت اليه- وما كان صحيحا أولناه تاويلا حسنا لان الثناء عليهم من الله سابق وما نقل من الكلام اللاحق محتمل للتاويل- و المشكوك والموهوم لا يبطل المحقق والمعلوم(هذا)

Ibn Daqīq al-ʿĪd has mentioned in his *Aqīdah* that the narrations which discuss the disputes amongst the Ṣaḥābah; amongst them some are pure lies and hence should not be given any importance. Whatever is authentic should be interpreted with descent interpretations because Allah's commendation of the Ṣaḥābah takes preference. And whatever has been conveyed to us occurred afterwards and is open to interpretation. Therefore, that which is established and is concrete cannot be obliterated because of that which is doubtful and reprehensive.<sup>1</sup>

### Narrations that Corroborate the Immediate Bay'ah

In the third section, I intend to present those narrations that support the immediate bay'ah of 'Alī رضي الله عنه. In these narrations mention is made of the manner in which he conducted himself. After analysing them it will make utterly manifest that 'Alī رضي الله عنه had pledged allegiance within one or two days. He had not delayed much in doing so, just as it will become evident that there existed amongst them piety, godliness and healthy relations.

I will suffice on making mention of the narrations along with their translations. There should be no need for further elaboration.

#### 1. Narration one:

حفص بن سفيان عن اسماعيل بن امية عن سعيد بن المسيب قال خرج علي بن ابي طالب لبيعة ابي بكر فسمع مقالة الانصار قال علي بن ابي طالب رضي الله عيه يا ايها اناس ايكم يؤخر من قدم رسول الله صلي الله عليه وسلم، قال سعيد ابن المسيب فجاء علي بكلمة لم يأت بها احد منهم.“

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1 *Sharḥ al-Fiqh al-Akbar*, 87-88.

‘Alī left his home to pledge allegiance to Abū Bakr. He heard some of the Anṣār talking about the bay‘ah. He thus remarked, “Who from amongst you is bold enough to push aside the person whom the Rasūl ﷺ had put forward?” Sa‘īd ibn al-Musayyib says, “‘Alī said that which none of them had said.”<sup>1</sup>

2. Ibn ‘Abd al-Barr al-Qurṭubī has cited a very similar narration in his book *al-Tamhīd*. Unfortunately I was unable to procure a full copy of the book. However, I shall suffice on making reference to it from his other work *al-Istī‘āb*. He states:

روي الحسن البصري عن قيس بن عباد قال قال لي علي بن ابي طالب رضي الله تعالى عنه ان رسول الله صلي الله عليه وسلم مرض ليالي و اياما ينادي بالصلوة فيقول مروا ابا بكر يصلي بالناس - فلما قبض رسول الله صلي الله عليه وسلم نظرت فاذا الصلوة علم الاسلام وقوام الدين فرضينا لدينانا من رضي رسول الله صلي الله عليه وسلم لديننا فبايعنا ابا بكر . و قد ذكرنا هذا الخبر و كثيرا مثله في معناه عند قول رسول الله صلي الله عليه وسلم (مرو ابا بكر فيصل اناس) و اوضحنا ذلك في تمهيد و الحمد لله

Qays states that ‘Alī said to him, “the Rasūl ﷺ remained ill for a several days towards the end of his life. Whenever the adhān would be called out for ṣalāh he would say, ‘instruct Abū Bakr to lead the congregation in prayer!’ When he passed on I thought to myself that ṣalāh is a symbol of Islam and a means of the establishment of dīn. I thus was pleased for my worldly matters with the one whom the Rasūl ﷺ was pleased with for my dīn. Hence, I pledged allegiance to Abū Bakr.”<sup>2</sup>

3. Narration three:

عن ابي الجحاف قال لما بوع ابو بكر و بايعه الناس قام ينادي ثلاثا ايها الناس قد اقلتكم ببعثكم فقال علي والله لا نقتلك ولا نستقتلك قدمك رسول الله صلي الله عليه وسلم في الصلوة فمن ذا يؤخرك؟

Abū al-Jaḥḥāf narrates that when the people had given their bay‘ah to Abū Bakr he stood up amongst them and said, “O people I have relinquished

1 Abū Ṭālib al-‘Ashārī, *Faḍā’il Abī Bakr al-Ṣiddīq*, p. 50; Kanz al-‘Ummāl, 3/141: narrations no. 2342.

2 *Al-Istī‘āb*, 2/ 242: mention of Abū Bakr al-Ṣiddīq.

the leadership that you have accorded me.” Thereupon ‘Alī remarked, “we do not accept your abdication and nor will we ever demand that from you! Rasūl ﷺ put you forward in ṣalāh so who is there who can hinder your leadership.”<sup>1</sup>

#### 4. Narration Four:

عن زيد بن علي عن أبيه قال قام أبو بكر علي منير رسول الله صلي الله عليه وسلم فقال هل من كاره فأقبله ثلاثا يقول ذلك فعند ذلك يقوم علي بن ابي طالب فيقول لا! والله لا نقيلك ولا نستقبلك من ذا الذي يؤخرك وقد قدمك رسول الله صلي الله عليه وسلم؟

Zayd ibn ‘Alī narrates from his fathers that Abū Bakr one day stood upon the pulpit of the Rasūl ﷺ and announced, “is there anyone who despises my leadership, (he should come forward) so that I may excuse him.” He repeated this thrice. ‘Alī thus remarked, “by the oath of Allah, we will never dismiss you nor will we ever demand that from you. Can anyone possibly push you aside when the Rasūl of Allah has put you forward?”<sup>2</sup>

#### 5. Abū Ṭālib al-‘Ashārī has narrated the coming narration with its chain of transmission:

حدثنا ابو عوانة عن خالد الحذاء عن عبد الرحمن بن ابي بكرة قال اتاني علي بن ابي طالب عائدا فقال توفي رسول الله صلي الله عليه وسلم فبايع الناس ابا بكر فبايعت ورضيت- ثم توفي ابو بكر فاستخلف عمر فبايعت ورضيت- ثم توفي عمر فجعلها مشوري فبايعوا عثمان فبايعت ورضيت.

‘Abd al-Raḥmān Ibn Abī Bakrah states that ‘Alī came to visit him when he had taken ill. He said, “the Rasūl ﷺ passed away and Abū Bakr was nominated as the khalīfah. I pledged allegiance at his hands and was satisfied. Then Abū Bakr passed on and ‘Umar was appointed as the khalīfah. I pledged allegiance to him as well and was pleased. Thereafter he passed on and left the issue of khalīfah pending upon the decision of the

1 *Ansāb al-Ashraf*, 1/587; *Riyāḍ al-Naḍīrah*, 1/226.

2 *Kanz al-Ummāl*, 3/140.

shūrā after which ‘Uthmān was appointed as the khalīfah. Hence, I pledged my allegiance to him and was pleased.”<sup>1</sup>

#### 6. Narration six:

عن قيس بن عباد قال قال علي بن ابي طالب والذي فلق الحبة و برة النسمة لو عهد الي رسول الله عهدا لجاهدت عليه ولم اترك ابن قحافة يرقى درجة واحدة من منبره .

Qays ibn ‘Ubādah states that ‘Alī said, “by the oath of the being who split the seed and created the soul, had the Rasūl ﷺ promised me succession after his demise I would have fought for it and would not have allowed Abū Bakr to step upon this pulpit of his (the Rasūl ﷺ).”<sup>2</sup>

#### 7. After having studied these narrations one should also have a look at the narration narrated from ‘Alī رضي الله عنه at the Battle of Jamal:

عن علي انه قال يوم الجمل ان رسول الله صلي الله عليه وسلم لم يعهد الينا عهدا نأخذ به في الامارة ولكنه شئ رأيناه من قبل انفسنا فان يك صوابا فمن الله ثم استخلف ابو بكر رحمة الله علي ابي بكر فاقام واستقام ثم استخلف عمر رحمة الله علي عمر فاقام و استقام حتي ضرب الدين بجرانه .

It is narrated from ‘Alī that he said at the occasion of Jamal, “Rasūl ﷺ had not bequeathed anything regarding leadership for us by means of which we would be most deserving of it. Rather, it was something that we decided by ourselves. If our decision was right then it was from Allah. Hence, Abū Bakr was nominated as the khalīfah, may Allah’s mercy descend upon him. He established dīn and upon it did he practice. Thereafter, ‘Umar was appointed as the khalīfah, may Allah’s mercy descend upon him. He likewise established dīn and practiced upon it himself till it became firmly grounded.”<sup>3</sup>

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1 *Faḍā’il Abī Bakr al-Ṣiddīq*, p. 5.

2 *Faḍā’il Abī Bakr al-Ṣiddīq*, p. 5; *Kanz al-‘Ummāl*, 3/141.

3 *Musnad al-Imām Aḥmad*, 1/114: chapter regarding the narrations of ‘Alī; al-‘Iṭiqād ‘alā Madhhab al-Salaf, p. 184; *Kanz al-‘Ummāl*, 3/141.

## 8. Narration eight:

حدثني مالك عن الزهري حدثني سعيد بن المسيب حدثني عبد الله بن عمر رضي الله عنهما قال لما ولي علي بن أبي طالب قال له رجل يا أمير المؤمنين كيف تخطاك المهاجرون إلي أبي بكر رضي الله عنه وأنت أكرم منقبة وأقدم سابقة فقال له لولا أمير المؤمنين عانده الله لقتلك ولئن بقيت لتأتيتك روعة خضراء ويحك إن أبابكر سبقني إلي أربع لم أتبهن ولم أعتض منهن إلي مرافقة الغار وألي تقدم الهجرة وإنني أمنت صغيرا وأمن كبيرا وإلي إقام الصلوة.

Ibn 'Umar mentions that when 'Alī took charge of the reigns of khilāfah a person came to him and asked, "How did the Muhājirīn evade you and pledge allegiance to Abū Bakr when you hold more merit than him and had surpassed him in many a things in the initial stages of Islam?" He responded, "had Allah not saved Amīr al-Mu'minīn (referring to himself) from slaying you he would have slayed you by now. If you are to live you will definitely experience overwhelming fear from my side. May you be doomed to destruction! Abū Bakr surpassed me in four feats which I was unable to do nor was I able to match them with any other accomplishments: in companionship in the cave, early migration, I accepted Islam in my childhood whereas he accepted Islām in his old age and in establishment of ṣalāh.

## 9. Final narration :

عن الحسن قال لما قدم علي البصرة في أمر طلحة وأصحابه قام عبد الله بن الكواء وابن عباد فقالا يا أمير المؤمنين أخبرنا عن مسيرك هذا أوصية أوصاك بها رسول الله صلي الله عليه وسلم أم عهد عهده أم رأي رأيت حين تفرقت الأمة واختلفت كلمتها فقال ما أكون أول كاذب عليه والله ما مات رسول الله صلي الله عليه وسلم موتا فجأة ولا قتل قتلا ولقد مكث في مرضه كل ذلك يأتيه المؤذن فيؤذن بالصلوة فيقول مروا بأب بكر فيصل بالناس ولقد تركني وهو يري مكاني ولو عهد إلي شيئا لقمته به ... فلما قبض رسول الله صلي الله عليه وسلم نظر المسلمون في أمرهم فإذا رسول الله صلي الله عليه وسلم قد ولي أبابكر أمر دينهم فولوه أمر دنياهم فبايعه المسلمون وبايعته معهم وكنتم أغزو إذا أغزاني وأأخذ إذا أعطاني وكنتم سوطا بين يديه في إقامة الحدود فلو كانت محابة عند حضور موته لجعلها في ولده فأشار لعمر ولم يأل فبايعه المسلمون وبايعته معهم وكنتم أغزو إذا أغزاني وأأخذ إذا أعطاني وكنتم سوطا بين وكره أن يتخير من معشر قريش رجلا فيوليه أمر الأمة فلا يديه في إقامة الحدود فلو كانت محابة عند حضور موته لجعلها في ولده تكون منه إساءة من بعده إلا لحقت عمر في قبره فاخترنا منا ستة أنا فيهم لنختار للأمة رجلا فلما اجتمعنا وثب عبد الرحمن بن عوف فوهب لنا نصيبه منها علي ان نعطيه موثقتنا علي أن يختار

من الخمسة رجلا فيوليه أمر الأمة فأعطيناه موثقتنا فأخذ بيد عثمان فبايعه ولقد عرض في نفسي عن ذلك فلما نظرت في أمري فإذا عهدي قد سبق بيعتي فبايعته وسلمت وكنت أغزو إذا أغزاني وأأخذ إذا أعطاني وكنت سوطا بين يديه في إقامة الحدود فلما قتل عثمان نظرت في أمري فإذا الموثقة التي كانت في عتي لأبي بكر وعمر قد انحلت وإذا العهد الذي كان لعثمان قد وفيت به.“

Ḥasan mentions that when ‘Alī came to Baṣrah to settle the contention with Ṭalḥah and his people, ‘Abd Allah ibn al-Kawwā’ and Ibn ‘Abbād came to him and inquired, “Inform us regarding this trip of yours. Is this because the Rasūl ﷺ had bequeathed to you (that you are the rightful of khalīfah) or had he promised that to you or is it just an opinion that you deem to be appropriate when the ummah has fallen apart and its unity has become shattered?” He responded, “I do not want to be the first person to forge a lie against the Rasūl ﷺ. By the oath of Allah he did not die a sudden death nor was he assassinated. Whilst he was ill whenever the mu’adh-dhin would come and inform him of ṣalāh he would say, “Instruct Abū Bakr to lead the people in ṣalāh.” He knew my position yet he did not instruct me. Had he promised me leadership I would have protested for it... Thereafter when the Rasūl ﷺ passed on, the Muslims deliberated their affairs; they thus saw that the Rasūl ﷺ made Abū Bakr in charge of their religious affairs so they gave him charge over their worldly affairs. Hence, the Muslims pledged allegiance to him and so did I. I would thereafter join military expeditions when he demanded and would accept whatever bonuses he would grant me and I was his lash in carrying out the penal laws of Islam. Had there been any favouritism at the time of his death he would have kept it (leadership) exclusive to his children, but he appointed ‘Umar and he had not compromise (the well-being of the Muslims in his decision). The Muslims pledged allegiance to him and so did I. I would thereafter join military expeditions when he demanded and would accept whatever bonuses he would grant me and I was his lash in carrying out the penal laws of Islam. Had there been any favouritism at the time of his death he would have kept it (leadership) exclusive to his children. He did not appoint a specific person of the Quraysh to take charge of the affairs of the ummah in order not to be taken to task if there would be any injustice after his demise. Therefore, he chose six men from amongst us, I was one among them, so that we may appoint a khalīfah.

‘Abd al-Raḥmān ibn ‘Awf relinquished his share on condition that we would all give him the authority to choose the khalīfah from the five that now remained. We agreed. He, thereafter, held the hand of ‘Uthmān and pledged allegiance to him. I was a little disturbed by this but when I deliberated, I realised that my agreement took precedence over being given the bay‘ah. Therefore, I pledged allegiance to him and submitted. I would thereafter join military expeditions when he demanded and would accept whatever bonuses he would grant me and I was his lash in carrying out the penal laws of Islam. When ‘Uthmān was martyred I contemplated again. I came to the conclusion that the loyalty that I owed Abū Bakr and ‘Umar was no more required and that I had lived up to my agreement with ‘Uthmān...”<sup>1</sup>

### The Summary of all These Narrations

1. Abū Bakr was put forward by the Rasūl of Allah ﷺ to lead the ṣalāh. It was with this in mind that ‘Alī رضي الله عنه said, “Who can possibly push you aside when the Rasūl ﷺ has put you forward?”
2. ‘Alī رضي الله عنه said, “We chose for our worldly affairs the person who the Rasūl ﷺ had chosen for our religious affairs,” i.e. we accept him as our leader.
3. When Abū Bakr رضي الله عنه had, out of his humility, suggested that he relinquish his position of leadership it was ‘Alī رضي الله عنه who had not allowed him to do so.
4. These narrations also suggest that he had willingly pledged allegiance to Abū Bakr ‘Umar and ‘Uthmān رضي الله عنه. He had most certainly not been coerced against his choice to pledge. The fact of the matter is that the lions of Allah do not know what Taqiyyah (dissimulation) is.
5. It is also undeniably evident that he was an assistant and advisor during khilāfah of all three khulafā’. He, himself, verbally and physically attested to the consolidation and uplifting of dīn during the reigns of the respected khulafā’.

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1 *Al-I‘tiqād ‘alā Madhhab al-Salaf*, p. 193, 194; *Kanz al-Ummāl*, 6/82: chapter regarding Fitan.

## Corroboration from Shī'ī references

In conclusion to this section I wish to present before you a few references from Shī'ī sources that support the view of the immediate bay'ah of 'Alī رَضِيَ اللهُ عَنْهُ. We the Ahl al-Sunnah were always of the opinion. However, now the support of this view from a Shī'ī perspective is presented ahead.

Before we present the narrations, it should be noted that in order to harmonise the narrations with their viewpoint, the Shī'ah have interpreted the immediate bay'ah of 'Alī رَضِيَ اللهُ عَنْهُ, wherever it occurs in their sources, in different ways (despite how farfetched it may be from the truth):

- a. He was forced into pledging allegiance to Abū Bakr.
- b. He had outwardly pledged allegiance though he despised it, just so that the ummah is safe from dissent and in house fighting.
- c. He had done so seeing it to be the only appropriate strategy in the face of the difficulties that came his way at the time.
- d. The immediate bay'ah transpired only in order to live up to the agreement.

### 1. Narration 1:

عن الإمام محمد الباقر.... وأبوا أن يبائعوا حتي جاؤوا بأمرير المؤمنين عليه السلام مكرها فبايع

They refused to pledge allegiance till the time when Amīr al-Mu'minīn was forcefully brought and he pledged allegiance.<sup>1</sup>

### 2. Narration 2:

فلذلك كتتم علي عليه السلام أمره وبايع مكرها حيث لم يجد أعوانا

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1 Furū' al-Kāfī, 3/115, *Kitāb al-Rowḍah/Kitāb al-Rowḍah* of al-Kāfī, 2/ 85; *Rijāl al-Kashshī*, p. 4, p. 12.

It was on this basis that 'Alī kept his matter confidential and outwardly pledged allegiance, because he did not have any supporters.<sup>1</sup>

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1 *Furū' al-Kāfi, Kitāb al-Rowḍah*, 3/139, 2/179

For the benefit of the scholars I mention the following: To what extent is the claim of the Shī'ah that 'Alī عليه السلام had no support and assistance therefore he unwillingly pledged allegiance to Abū Bakr رضي الله عنه, correct? If we pass just a cursory glance through the books of Rijāl of the Shī'ah we will find the following people to be shown as the supporters of 'Alī عليه السلام at that time:

From amongst the Banū Hāshim there were many:

1. 'Aqīl ibn Abī Ṭālib
2. 'Abbās ibn 'Abd al-Muṭṭalib
3. Faql ibn 'Abbās
4. Rabī'ah ibn al-Ḥārith ibn 'Abd al-Muṭṭalib
5. Abū Sufyān ibn al-Ḥārith
6. Nowfal ibn al-Ḥārith
7. Sa'īd ibn al-Ḥārith

There were other people of the Banū Hāshim as well. I have presented a few names by way of illustration.

From amongst the supporters of 'Alī عليه السلام besides the Banū Hāshim the following names appear:

1. Abū Dhar al-Ghifārī
2. Miqdād ibn al-Aswad
3. 'Ammār ibn Yāsir
4. Salmān al-Fārisī
5. Usāmah ibn Zayd
6. Abū al-'Āṣ ibn Rabī'
7. Khālīd ibn Sa'īd ibn al-'Āṣ
8. Buraydah ibn Ḥuṣayb
9. Zubayr ibn al-'Awwām
10. Barā' ibn 'Āzib
11. Ubay ibn Ka'b, etc.

As we can see, according to their own sources there was such a large group of supporters who supported 'Alī عليه السلام. How can we then ever accept the statement that he had pledged allegiance because of having no support? For further reference the scholars can refer to *Majālis al-Mu'minīn* (third section) and *Tārīkh Ya'qūbī Shī'ī*, 2/ 124 (chapter regarding Saqīfah).

3. Al-Sayyid al-Murtaḍā ‘Alam al-Hudā, a famous Shīṭī Mujtahid, has written a book named: *Kitāb al-Shāfi*. Abū Ja‘far al-Ṭūsī, also known as Shaykh al-Ṭā’ifah, has abridged it. In the abridged version Shaykh al-Ṭā’ifah has written the following:

ثم مد يده فبايعه

He then stretched his hand and gave his bay‘ah.<sup>1</sup>

4. The renowned Shīṭī Mujtahid, Abū Manṣūr Aḥmad ibn ‘Alī al-Ṭabarsī, has cited a narration on the strength of Imām Muḥammad al-Bāqir in his prominent book *al-Iḥtijāj*. It reads as follows:

فلما وردت الكتاب علي أسامة انصرف بمن معه حتي دخل المدينة فلما رأي اجتماع الخلق علي أبي بكر انطلق إلي علي بن أبي طالب فقال ما هذا؟ قال له علي هذا ما تري قال أسامة فهل بايعته؟ فقال نعم.

When the letter reached Usāmah he returned with all those who were with him till they entered Madīnah. When noticing that the people had pledged allegiance to Abū Bakr he headed off to ‘Alī and asked, “What is this?” “This is what you see,” was his response. Usāmah further inquired, “Did you pledge allegiance to him?” He said, “Yes.”<sup>2</sup>

5. Qāḍī Nūr Allah Shūstarī has made mention of the following in his book *Majālis al-Mu‘minīn* under Majlis no.3, under the mention of Khālīd ibn Sa‘īd:

----- حضرت امیر وسایر بنی ہاشم از روئے اکراه با ابی بکر بظاہر بیعت کردند دست بر دست او زدند ، خالد وبردانش بہتایعت ایشان بیعت کردند۔

Amīr al-Mu‘minīn and the Banū Hāshim had unwillingly pledged their allegiance to Abū Bakr. They had placed their hands in his hand. Khālīd and his brothers had also pledged their allegiance in compliance with them.<sup>3</sup>

1 *Kitāb Talkhīṣ al-Shāfi*, p 398-399.

2 *Al-Iḥtijāj* (published in Iraq), p50.

3 *Majālis al-Mu‘minīn*, Majlis no. 3: Mention of Khālīd ibn Sa‘īd.

6. The noted Shīrī Mujtahid, al-Sayyid al-Murtaḍā ‘Alam al-Hudā, states in his book *al-Shāfi*:

فالظاهر الذي لا اشكال فيه انه عليه السلام بايع مستدفعاً للشر و فراراً من الفتنة.

It is obvious that he had pledged allegiance in order to repulse evil and avoid civil strife.<sup>1</sup>

7. Mirzā Muḥammad Taqī (also known as Lisān al-Mulk), a famous Shīrī historian, has transmitted a letter of ‘Alī رضي الله عنه the contents of which are as follows:

فمشيت عند ذلك الي ابي بكر فبايعته و نهضت في تلك الأحداث حتي زاغ الباطل و زهق و كان كلمة الله هي العليا و لو كره الكافرون فتولي ابو بكر تلك الأمور و سد و يسر و قارب و اقتصد فصحبته مناصحاً و اطعته فيما اطاع الله فيه جاهداً.

Thereupon I headed toward Abū Bakr and pledged. I resolutely arose to combat the different problems, till falsehood perished and the word of Allah reigned supreme despite the detestation of the disbelievers. Hence, Abū Bakr took charge. He followed the straight path, simplified things for people, was always close to the truth and dealt with moderation. I thus accompanied him as an advisor to him and obeyed him to the best of my ability in all that in which he obeyed Allah.<sup>2</sup>

8. The comments of ‘Alī رضي الله عنه cited in Nahj al-Balāghah make this issue very clear. The narrations goes as follows:

رضينا من الله قضاءه و سلمنا لله امره اتراني اكدب علي رسول الله صلي الله عليه وآله و الله لأننا اول من صدقه فلا اكون اول من كذب عليه فنظرت في امري فاذا طاعتي سبقت بيعتي واذا الميثاق في عنقي لغيري.

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1 *Kitāb al-Shāfi*, p. 209.

2 *Nāsikh al-Tawārīkh*, 3/532; Manār al-Hudā (book written by ‘Alī al-Baḥrānī), 373: under the sermon of Amīr al-Mu’minīn.

We were pleased with the decree of Allah and submitted before his command. Do you think that I would forge a lie and attribute it to the Rasūl of Allah ﷺ. By the oath of Allah, I was the first to embrace his message and hence will not be the first to lie against him. I contemplated over my matter and concluded that, my submission to the khilāfah predominated my opportunity of leadership. And the pledge had already become incumbent upon for someone else (Abū Bakr).<sup>1</sup>

### Benefits of the Narration

- There was satisfaction on the side of ‘Alī ﷺ with regard to the leadership of Abū Bakr ﷺ.
  - This narration shows that all the narrations that inform us of him being coerced, are baseless.
  - All those narrations that suggest that he had delayed his bay‘ah till six months are likewise unfounded. This is understood from “my submission to the khilāfah predominated my opportunity of leadership.”
  - In the same vein, he had pledged allegiance based on the covenant (of submission which was taken from the Ṣaḥābah) and not due to being compelled.
9. I present before you another narration which I came across which leaves us without any doubt that he had willingly pledged allegiance. It is, however, crucial to understand its background.

After the Battle of Jamal the party that was defeated convened and regretted what they had done. They, thereafter, proceeded to ‘Alī ﷺ to apologise and wished to say a few things. ‘Alī ﷺ stopped the speaker and said the following:

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1 *Sharḥ Nahj al-Balāghah* (written by Ibn Maytham al-Baḥrānī), 2/93, 10/156; *al-Durrah al-Najafiyah*, p. 99.

...قال (علي) فبايعتكم ابا بكر و عدلتم عني فبايعت ابا بكر كما بايعتموه و كرهت ان اشق عصا المسلمين وان افرق جماعتهم ثم ان ابا بكر جعلها لعمر من بعده و انتم تعلمون اني اولي الناس برسول الله صلي الله عليه وسلم وآله و بالناس من بعده فبايعت عمر كما بايعتموه فوفيت له بيعته حتي لما قتل جعلني سادس ستة فدخلت حيث ادخلني و كرهت ان افرق جماعة المسلمين و اشق عصاهم فبايعت عثمان فبايعته و انا جالس في بيتي ثم أتيتموني في غير داع لكم ولا مستكره لأحد منكم فبايعتموني كما بايعتم ابا بكر و عمر و عثمان فما جعلكم احق ان تفوا للأبي بكر و عمر عثمان ببيعتهم منكم ببيعتي قالوا يا امير المؤمنين كن كما قال العبد الصالح لا تثريب عليكم اليوم يغفر الله لكم و هو ارحم الراحمين فقال كذالك اقول يغفر الله لكم و هو ارحم الراحمين.

‘Alī said, “You pledged allegiance to Abū Bakr and turned away from me. I, thus, pledged allegiance to him, disliking shattering the unity of the Muslims and severing their unity. Abū Bakr then left it (khilāfah) in the hands of ‘Umar. And you very well knew that I was the closest to the Rasūl of Allah ﷺ and to the people after him. I, however, pledged allegiance to him just as you had and lived up to my pledge. When he was martyred he appointed me as the sixth of the six. I happily accepted his decision and did what was required of me. Hence, you pledged allegiance to ‘Uthmān and I followed in your path. Thereafter, you came to me when I was at my residence. I had not called you nor had I forced anyone to come to me. You pledged at my hands just as you had previously at the hands of Abū Bakr ‘Umar and ‘Uthmān. What propelled you to live up to your covenants with them and conversely made you rebel against me?” They said, “Be like the pious servant of Allah who said, ‘there is no censure upon you, may Allah forgive you for he is the most merciful of those who show mercy.’” And that is exactly what he said, “may Allah forgive you for He the Most Merciful.”<sup>1</sup>

### The Benefits of this Narration

- “I pledged allegiance just as you had,” clearly establishes the bay‘ah of ‘Alī رضي الله عنه to Abū Bakr, ‘Umar and ‘Uthmān. This is not the statement of any scholar or Mujtahid. It is rather the statement of the “Lion of Allah” himself.

1 Amālī al-Shaikh Ṭūsī, 2/121.

- He had given his bay‘ah in resemblance to that of the people. It is obvious that the people had not forcibly pledged allegiance to any of the three khulafā’. This shows that ‘Alī رَضِيَ اللَّهُ عَنْهُ had, likewise, not pledged allegiance forcibly. He had pledged allegiance happily.
- ‘Umar رَضِيَ اللَّهُ عَنْهُ had appointed him as one of the six members of the shūrā committee. He would not do that unless he trusted ‘Alī رَضِيَ اللَّهُ عَنْهُ completely. Furthermore, ‘Alī رَضِيَ اللَّهُ عَنْهُ accepted to be part of this committee, this too proves that there existed mutual love, reverence, and connection among them. People who are at logger heads with one another do not usually give or accept responsibilities from each other.

10. There are countless references of this nature in Shī‘ī literature. I will, however, suffice on these ten. Ahead is the last reference that I am to present.

Abū Muḥammad Hasan ibn Mūsā al-Nowbakhtī, an acclaimed Shī‘ī scholar of the third century, has authored a well-renowned book, *Firaq al-Shī‘ah* (a book discussing the variant sects that took form among the Shī‘ah till the third century). Therein he mentions the following details regarding the beliefs of the Batrīyah sect with regard to the issue under discussion. He states:

قالت إن عليا كان أولي الناس بعد رسول الله صلي الله عليه وآله والناس لفضله وسابقته وعلمه وهو أفضل الناس كلهم وأسخاهم و أروعهم وأزهدم وأجازوا مع ذلك إمامة أبي بكر وعمر وعدوهما أهلا لذلك المكان والمقام وذكروا أن عليا عليه السلام سلم لهما الأمر ورضي بذلك وبايعهما طائعا غير مكروه وترك حقه لهما فنحن راضون كما رضي الله المسلمين له ولمن بايع لا يحل لنا غير ذلك ولا يسع منا أحدا إلا ذلك وإن ولاية أبي بكر صارت رشدا و هدي لتسليم علي ورضاه ولو لا رضاه وتسليمه لكان أبو بكر مخطئا ضالا هالكا

Their belief that ‘Alī was the most rightful of leadership after the Rasūl Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ due to his excellence, his advancement in virtue and his knowledge. He was the best of people, the most generous, the most god-fearing and the most disinclined about this world. Despite this, they deem

the khilāfah of Abū Bakr and ‘Umar as legitimate and consider them to be eligible of it. They also say, “‘Alī had submitted to their rule happily and pledged allegiance to them willingly without any coercion. Hence we are happy with what Allah was pleased with for the Muslims, for him and for those to whom he pledged allegiance. It is not permissible for any of us to believe anything contrary to this. The khilāfah of Abū Bakr was a means of guidance and direction because of the submission of ‘Alī. Had he not submitted and was not pleased, Abū Bakr would have been in utter dismay and misguidance.<sup>1</sup>

It is therefore evident that not all the Shī‘ah are of the opinion that the khilāfah of Abū Bakr was illegitimate. According to some the bay‘ah of ‘Alī رضي الله عنه at the hands of Abū Bakr was valid, not forgetting that he was pleased with Abū Bakr رضي الله عنه. Therefore, we should also be pleased.

### Concluding Remarks

Despite my endeavour to keep the discussion brief it somehow got prolonged. However, in conclusion, I would just wish to pre-empt a very important aspect that the Shī‘ah might raise. This is so that the Shī‘ah do not have to go through the difficulty of answering again.

Since it has been established that ‘Alī رضي الله عنه had pledged allegiance to Abū Bakr رضي الله عنه from numerous sources of both the Ahl al-Sunnah and the Shī‘ah, they, nevertheless, tend to say that he had outwardly pledged allegiance even though he was not pleased with it. I wish to say a few things in this regard:

**Firstly**, We always knew that Allah سُبْحَانَهُ وَعَلَىٰ عَرْشِهِ السَّلَامُ is Omniscient and knows all the secrets of the heart but now we come to learn that the Shī‘ah also have knowledge of the unseen, i.e. how did the Shī‘ah discover that ‘Alī رضي الله عنه had merely pledged allegiance overtly. If we have to categorise all the practices and statements of ‘Alī رضي الله عنه in this manner then which action statement of his actually will we deem reliable and which of them will we

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1 Firaq al-Shī‘ah, p. 42.

consider to be transient due to some motives. By treading this path we are, in fact, opening the door to soiling his reputation. We can, therefore, never accept such interpretations. May Allah save the ummah from such baseless assumptions and guide the Shī'ah to understanding the grave repercussions of what they are saying.

Secondly, the answer to this interpretation of the Shī'ah can be given through *Nahj al-Balāghah*. When Zubayr intended to violate his allegiance to 'Alī رَضِيَ اللَّهُ عَنْهُ, 'Alī رَضِيَ اللَّهُ عَنْهُ said:

يزعم أنه قد بايع بيده ولم يبائع بقلبه فقد أقر بالبيعة وادعي الوليعة فليأت عليها بأمر يعرف وإلا فليدخل فيما خرج منه

Zubayr claims that he had only pledged allegiance outwardly, not in earnestness. He has indeed confessed to allegiance by means of this statement of his. He should, therefore, furnish discernible evidence or reconsider the pact that he had made.<sup>1</sup>

Fayḍ al-Islām al-Sayyid 'Alī al-Naqī, a leading Shī'ī scholar of recent times, has elaborated on this narration in Persian. He states:

”چون زبیر نقض عهد کرده در صدر جنگ بانحضرت بر امد اینجناب باد فرمود تو بامن بیعت کرده واجبست مرا پیروی کنی درپاسخ گفت هنگام بیعت تو توریه نمودم یعنی بزبان اقرار ودر دل اینرا قصد کردم حضرت می فرماید -  
زبیر گمان می کند بدست بیعت کرده ودر دل مخالف بوده به بیعت خود مقراست وادعا دارد که در باطن خلاف اینرا پنهان داشته بنابراین باید که حجت وادلایل بیارد (تاراستی گفتار او معلوم شود) و اگر دلیل نداشت بیعت او بحال خود باقی ست باید که مطیع وفرمانبردار باشد -

The translation of this text is very similar to the above.<sup>2</sup>

We have now completed this discussion. Just a little fairness is required to accept the truth. Now we will move on to the next issue. I will try to condense it to the best of my capacity.

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1 *Nahj al-Balāghah*, 1/ 42.

2 *Tarjamah wa Tashrīḥ Fārsī*, 1/ 51.

## ‘Alī’s Performance of Ṣalāh Behind Abū Bakr

When beginning chapter two I promised to discuss two issues, viz. ‘Alī’s رَضِيَ اللَّهُ عَنْهُ immediate pledge and his performance of ṣalāh behind Abū Bakr رَضِيَ اللَّهُ عَنْهُ. I have shed light on the former in the previous pages. Now I present before you the latter.

The Ahl al-Sunnah wa l-Jamā‘ah unanimously agree that ‘Alī رَضِيَ اللَّهُ عَنْهُ would always offer his ṣalāh in congregation behind Abū Bakr رَضِيَ اللَّهُ عَنْهُ. There is no need to prove this from a Sunnī perspective for there are many historical evidences that support this view. However, for the satisfaction of the readers I shall present the comments of Ibn Kathīr which he has recorded in his book *al-Bidāyah wa al-Nihāyah*:

قال ابن كثير وهذا حق فأن علي بن أبي طالب لم يفارق الصديق في وقت من الأوقات ولم يتقطع في صلوة من الصلوات خلفه.

Ibn Kathīr states, “And this is the truth. For ‘Alī ibn Abī Ṭālib had not detached himself from Abū Bakr at any given time, nor had he fallen short in following him in any of the ṣalah.”<sup>1</sup>

Similarly he states:

وهذا اللائق بعلي رضي الله عنه والذي يدل عليه الآثار من شهوده معه الصلوات وخروجه معه إلى ذي القصة.

And this is what is befitting of the profile of ‘Alī and is alluded to in many a narrations, i.e. his observance of ṣalāh with Abū Bakr and setting out with him to subdue the renegades in Dhū al-Qiṣṣah.”<sup>2</sup>

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1 *Al-Bidāyah wa al-Nihāyah*, 5/249.

2 *Ibid*

## Shīī References

Many Shīī scholars have touched upon this issue in their works. Ahead I present a few references in order to thoroughly elaborate upon this issue from the sources of both parties.

1. Maqbūl Aḥmad al-Dehlawī has written a translation of the Qur’ān with its commentary. A booklet of his has been attached at the end of this translation. Therein, on page 45, he writes:

پہر وہ (علی شیر خدا) اٹھے اور نماز کے قصد سے وضو فرما کر مسجد میں تشریف لائے اور ابوبکر کے پیچھے نماز میں  
کہنے ہو گئے

Then he arose, performed wuḍū with the intention of ṣalāh and proceeded to the Masjid and performed ṣalāh behind Abū Bakr.

2. Mirzā Rafī Bādhil has stated the very same in his well-known book *Ḥamlah Ḥaydarī* which is in poetic form. He states:

دران صف ہم استاد شیر خدا

کشیدند صف اہل دین از قفا

When the people of dīn formed rows behind Abū Bakr then ‘Alī, the lion of Allah, also joined them.<sup>1</sup>

3. Mullā Bāqir al-Majlisī, the famous Shīī Mujtahid of the eleventh century, has very emphatically written the following in his book *Mir’āt al-Uqūl Sharḥ al-Uṣūl*:

حضر المسجد و صلی خلف ابي بكر.

He came to the masjid and performed ṣalāh behind Abū Bakr.<sup>2</sup>

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1 *Ḥamlah Ḥaydarī*, 2/259.

2 *Mir’āt al-Uqūl Sharḥ al-Uṣūl*, p. 388: chapter regarding the merits of Fāṭimah رضی اللہ عنہا and the incident of Fadak.

4. Narration four:

ثم قام وتهيأ للصلاة وحضر المسجد ووقف خلف أبي بكر وصلي لنفسه.

He thereupon stood up, prepared for ṣalāh, came to the masjid, stood behind Abū Bakr and read his own ṣalāh.<sup>1</sup>

5. The following is documented in *al-Iḥtijāj* of al-Ṭabarsī:

قام وتهيأ للصلاة وصلي خلف أبي بكر.

He stood up, prepared for ṣalāh and read ṣalāh behind Abū Bakr.<sup>2</sup>

6. Similarly Shaykh al-Ṭāʾifāh has conceded the following in his book *Talkhīṣ al-Shāfiʿ*:

وإن ادعي صلوة مظهر للإقتداء فذاك مسلم لأنه الظاهر

ʿAlī's overt performance of ṣalāh behind Abū Bakr is a well-accepted fact because it is obvious.<sup>3</sup>

7. The following is written in the book of Sulaym ibn Qays:

وكان عليه الصلوة والسلام يصلي في المسجد الصلوات الخمس

ʿAlī would perform his five times ṣalāh in the masjid.<sup>4</sup>

- i. The words 'would' and 'five times ṣalāh' clearly suggest that he would always perform ṣalāh in the masjid.

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1 *Tafsīr al-Qummī*, p. 295: under the verse: and give your relatives.

2 *Al-Iḥtijāj* p. 53: discussion around the dispute of ʿAlī, Abū Bakr and ʿUmar.

3 *Talkhīṣ al-Shāfiʿ*, p. 354.

4 The book of Sulaym ibn Qays al-Hilālī p. 224.

- ii. It should likewise be remembered that the house of ‘Alī رضي الله عنه was adjacent to al-Masjid al-Nabawī; his house was east of the masjid. It would thus only be appropriate to assume that he performed all his ṣalāh in the masjid in the respective eras of all three khulafā’, Abū Bakr, ‘Umar and ‘Uthmān رضي الله عنه. He would never have missed a ṣalāh in the masjid without a valid excuse recognised by the sharīah. Hence the narration of Sulaym ibn Qays is in accordance with factuality.

### **A Doubt and its Elimination**

The only answer the Shī’ah have in response to these narrations and its likes is that ‘Alī رضي الله عنه would overtly follow Abū Bakr, ‘Umar and ‘Uthmān رضي الله عنه in ṣalāh and would covertly intend to perform his own, i.e. he would perform his own ṣalāh even though he would ostensibly be standing behind them (bearing in mind that this applies to the ṣalāh of twenty four years).

Our rebuttal to this is as follows:

1. Through which divine unseen sources have you learnt that ‘Alī would only outwardly join the congregation and thereafter perform his own ṣalāh without following the Imām.

Friends! Sharīah is based on outward performance, upon which rulings and judgments are formulated. No rulings can be formulated upon interior intentions and covert agendas. In this instance as well it is only correct for us to judge upon what has reached us from the outward practices of ‘Alī رضي الله عنه, for Allah alone is the knower of the secrets of hearts.

2. If the Shī’ah protest that where is it clearly stated by ‘Alī that he said, “I followed this Imām.” Present before us evidence in which this is clearly mentioned.

We say to them, “What is the need for all these intricacies and complexities? Leave aside your biases for a while and reflect over the following aspects a little and the entire contention will be dispelled.”

- A. To claim that ‘Alī رضي الله عنه would perform ṣalāh overtly with the congregation and would come home and then repeat it again requires evidence and cannot to be accepted verbatim, especially if you claim that this is what he did on a regular basis.
- B. Likewise, in order to prove that he would outwardly join the congregation and inwardly perform his own ṣalāh also requires evidence. Not forgetting that for this claim too, the specific clarification of ‘Alī رضي الله عنه is required, as to what was really his practice in this regard. Without his direct words any interpretation of his actions is just a mere assumption which cannot aid in the least in justifying the claim and resolving the contention.
- C. Besides, if this was really the case then how can we ever rely upon anything done or said by ‘Alī رضي الله عنه, because we would not succeed in differentiating between actions that he carried out because of temporary strategy, having a secret agenda or due a transient need and those that he done purely out of sincerity. This will result in the most preposterous of slanders against the personality of ‘Alī رضي الله عنه. I, therefore, request my Shī‘ah brethren to come up with better answers and to refrain from such answers which portray the lion of Allah, ‘Alī رضي الله عنه, to be two faced and a person with double standards.
- D. Similarly this would naturally imply that he had not performed ṣalāh for plus minus twenty four years in congregation. He would thus become a direct recipient of all those traditions in which warnings have been sounded for abandoning ṣalāh in congregation. All this is the aftermath of these interpretations, the Shī‘ah term these practices as *Taqīyah Marḍīyah* (preferred dissimulation).

- E. In the same vein, if he was practicing Taqīyyah in his ṣalāh all this time then what would the state of the rest his actions and devotions be, such as: proclamation of the shahādah, observance of fast in the month of Ramaḍān, Ḥajj, charity, striving in the path of Allah, enjoining good and forbidding evil. Was he practicing Taqīyyah in all these actions or was he sincere. Mull over this and decide for yourself.

## Summary of Chapter Two

I have presented two issues in the second chapter from the books of the Shī'ah and the Ahl-Sunnah. The Unity of 'Alī and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in such significant affairs is concrete evidence of the religious brotherhood and mutual assistance that they displayed for the upliftment of the dīn of Allah سُبْحَانَكَ وَتَعَالَى. It is likewise categorical proof of the following as well:

1. The religion of 'Alī رَضِيَ اللَّهُ عَنْهُ and the rest of the Ṣaḥābah fraternity in general and Abū Bakr, 'Umar and 'Uthmān in specific was one.
2. They did not have diverse beliefs.
3. Their practices were the same; not different.
4. They had one *Kalimah* (proclamation of faith in specific words) and the words "Alī is the friend of Allah' were not part of the *Kalimah*.
5. There was only one Qur'ān at that time; no one had an exclusive Qur'ān (which was unique) for himself.
6. They all would perform ablution in the same manner, and the ablution in which *Masaḥ* (passing wet hands) over the feet instead of washing the feet did not exist.
7. There was only one adhān in their times in which a third Shahādah did not feature after the first two.
8. They would all perform ṣalāh in an identical way. They would not perform ṣalāh with their hands to their sides or upon a stone.

9. In those blessed days the manner of sending salutations upon Rasūlullāh ﷺ was the same; they would not send salutations without the words 'بارك وسلم'.
10. They would hasten in breaking their fasts. Delaying was not their wont.
11. Only one type of nikāḥ was prevalent in that era; the nikāḥ which was in compliance with the teachings of Rasūlullāh ﷺ. In other words, Mut'ah was not practiced.

In essence, they had uniformity in all that they believed and practiced. This is unequivocal evidence of their sincerity, honest interactions, compassion and reciprocal empathy. May Allah ﷻ, grant us unity, love and understanding as well through the blessings of these pure souls.



## Chapter Three

A few themes have been discussed in this part. These themes clearly indicate that 'Alī and Abū Bakr رضي الله عنهما were on good terms with one another. The reference material for these themes is scattered in both Sunnī and Shīrī sources. I, with my little efforts, have endeavoured to put together a few excerpts from both. I hope that the readers will analyse them with impartiality and embrace them open heartedly.

The themes that I will be covering in this part are the following:

1. Among other learned Ṣaḥābah, 'Alī رضي الله عنه would also issue formal legal opinions and would pronounce jurisprudential rulings during the reign of Abū Bakr رضي الله عنه.
2. Similarly, he was a close advisor to Abū Bakr in warfare; he would assist in overseeing the different expeditions that were sent out, just as he was an active member in civil defence.
3. He, likewise, gladly accepted bonuses, booty and gifts that came his way from Abū Bakr رضي الله عنه.
4. Lastly, he was passionately instrumental in executing the *Ḥudūd* (penal law of Islam) during the khilāfah of Abū Bakr and 'Umar رضي الله عنهما.

### 'Alī Would also Issue Formal Legal Opinions and Would Pronounce Jurisprudential Rulings

During the Khilāfah of Abū Bakr and 'Umar رضي الله عنهما, 'Alī رضي الله عنه was deemed a competent authority in jurisprudential rulings. The narration of *Ṭabaqāt Ibn Sa'd* is very clear in this regard:

عن عبد الرحمن بن القاسم عن أبيه ان ابا بكر الصديق كان إذا نزل به أمر يريد فيه مشاوره أهل الرأي و أهل الفقه دعا رجلا من المهاجرين و الأنصار . دعا عمر و عثمان و عليا و عبد الرحمن بن عوف و معاذ بن جبل و أبي بن كعب و زيد بن ثابت و كل هؤلاء يفتي في خلافة أبي بكر و انما تصير فتوي الناس الي هؤلاء فمضى أبو بكر علي ذلك ثم ولي عمر فكان يدعو هؤلاء النفر .

Whenever a matter of concern would befall Abū Bakr (regarding which he would usually consult the people of objective reasoning and thorough knowledge), he would summon a few of the Muhājirīn and the Anṣār, namely, ‘Umar, ‘Uthmān, ‘Alī, ‘Abd al-Raḥmān ibn ‘Awf, Mu‘ādh ibn Jabal, Ubay ibn Ka‘b and Zayd ibn Thābit. These were the people who presided over the post of issuing legal rulings during his time. Abū Bakr dealt in this manner. After him ‘Umar was elected as the ruler. He would likewise, summon these same people.<sup>1</sup>

Many Shī‘ī historians have also regarded ‘Alī رَضِيَ اللهُ عَنْهُ to be a jurist and *mufti* (one who issues legal rulings) during the era of Abū Bakr رَضِيَ اللهُ عَنْهُ. Hence, they write:

وكان من يؤخذ عنه الفقه في أيام أبي بكر علي بن أبي طالب و عمر بن الخطاب و معاذ بن جبل وأبي بن كعب و زيد بن ثابت و عبد الله بن مسعود.

From amongst those who were references for authoritative knowledge during the reign of Abū Bakr were: ‘Alī ibn Abī Ṭālib, ‘Umar ibn al-Khaṭṭāb, Mu‘ādh ibn Jabal, Ubay Ibn Ka‘b, Zayd ibn Thābit and ‘Abd Allah ibn Mas‘ūd.<sup>2</sup>

### Summary of the Narrations

1. It was the norm of the khulafā’ to always consult with the learned class of the Ṣaḥābah in matters of the khilāfah.
2. The khalīfah would treat the Muhājirīn and the Anṣār with honour and reverence.
3. ‘Alī رَضِيَ اللهُ عَنْهُ was part of the elite group of the Ṣaḥābah who would be summoned for advice.
4. ‘Alī رَضِيَ اللهُ عَنْهُ was an advisor, strategist and Muftī under the reigns of Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا.

All this is clear cut evidence of the mutual love and bond that they enjoyed.

1 Ṭabaqāt Ibn Sa‘d 2/109: chapter regarding the scholars amongst the Ṣaḥābah.

2 Aḥmad ibn Abī Ya‘qūb, Tārīkh Ya‘qūbī, 2/138.

## ‘Alī was a Close Advisor to Abū Bakr

During the khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ whenever there would be a battle at hand he would consult the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and they would equally be of support and assistance to him. Among his councillors was ‘Alī رَضِيَ اللهُ عَنْهُ. In order to prove this I shall present ahead a few historical narrations:

### 1. Narration

عن علي وقد شاوره ابو بكر في قتال اهل الردة بعد ان شاور الصحابة فاختلّفوا عليه فقال ما تقول يا ابا الحسن فقال ان تركت شيئاً مما اخذ رسول الله صلي الله عليه وسلم منهم فانت علي خلاف رسول الله صلي الله عليه وسلم فقال اما لأن قلت ذلك لأقاتلنهم ولو متعوني عقالا (اخرجه ابن السمان).

It is narrated from ‘Alī that Abū Bakr had sought his opinion with regards to fighting the apostates after he had consulted the rest of the Ṣaḥābah. Abū Bakr said, “What is your opinion, O Abū al-Ḥasan?” He responded, “if you allow them not to pay any of that which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would collect from them then you are indeed going against his Sunnah.” “Having said this, I will fight them even if it be for a cord (used to tie a camel),” exclaimed Abū Bakr.<sup>1</sup>

### 2. Narration

عن هشام بن عروة عن ابيه عن عائشة قالت خرج ابي شاهرا سيفه راكبا علي راحلته الي ذي القصة فجاء علي بن ابي طالب فأخذ بزمام راحلته و قال الي اين يا خليفة رسول الله؟ اقول لك ما قال لك رسول الله صلي الله عليه وسلم يوم احد شم سيفك ولا تفجعنا بنفسك فوالله لان اصبنا بك لا يكون للاسلام بعدك نظام ابدا فرجع و امضي الجيش.

‘Ā’ishah reports, “with his sword unsheathed, my father emerged upon his conveyance to subdue the people of Dhū al-Qaṣṣah. ‘Alī, upon seeing this, came, took hold of the reigns of his conveyance and asked, ‘where are you headed to, O Khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? I say to you what Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said to you on the Day of Uḥud, ‘sheath your sword and do not

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1 Dhakhā’ir al-‘Uqbā, p. 97.

cause us grief with your loss. For Islam will suffer disorder if we have to lose you today.' He thus returned and dispatched an army in his stead.”<sup>1</sup>

Similarly, the Shīʿī scholars have documented the remarks of ‘Alī رَضِيَ اللَّهُ عَنْهُ wherein there is substantial proof of the fact that he was part of the pertinent events that took place during the initial stages of the khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ. To the extent that he says, “we united against the opposition till dīn became firmly grounded and began flourishing peacefully.”

Ahead a few snippets from some Shīʿī narrations will be presented:

#### Shīʿī Narration 1

فنهضت في تلك الأحداث حتي زاغ الباطل وزهق واطمأن الدين وتنهه

I rose to those challenges till falsehood vanished and truth calmly grounded itself and settled.<sup>2</sup>

#### Shīʿī Narration 2

تلك الأحداث التي وقعت من العرب إلي غاية زهوق الباطل واستقرار الدين وانتشاره.

Those incidents that transpired among the Arabs till the termination of falsehood and the establishment of Dīn and its flourishing.<sup>3</sup>

#### Shīʿī Narration 3

فكان الدين كان متحرکا مضطربا فسكن وكف عن ذلك الإضطراب

It was as if the stability of the dīn was imbalanced. It, thereafter, became tranquil and regained its equilibrium.<sup>4</sup>

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1 *Riyāḍ al-Naḍīrah* 1/130: Chapter regarding his sternness against those who had turned apostate in the Arabs after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; *al-Bidāyah wa al-Nihāyah* 6/315; *Kanz al-Ummāl* 3/142-143; *al-Ṣawāʿiq al-Muḥriqah* p. 15: third section of the first chapter.

2 *Sharḥ Nahj al-Balāghah* of Ibn Abī al-Hadīd

3 *Sharḥ Nahj al-Balāghah* of Ibn Maytham al-Baḥrānī

4 *Nahj al-Balāghah* 2/119: a letter of ‘Alī رَضِيَ اللَّهُ عَنْهُ to the people of Egypt which he sent with Mālik al-Ashtar.

I likewise, present before you the explanatory notes of Mullā Fath Allah al-Qāshānī, a Shīṭī scholar and commentator of *Nahj al-Balāghah*<sup>1</sup>, which he has added upon the letter of ‘Alī رَضِيَ اللهُ عَنْهُ, which he wrote to the people of Egypt and is documented in *Nahj al-Balāghah*. He states:

بدان که در زمان خلافت ابی بکر بسیاری عرب برگشتند از دین و مراد شدند و اصحاب در این امر عاجز و حیران شدند۔ چون آنحضرت این امر را چنان دید اصحاب را دلدادری کرده بزور بازوئے حیدری ایل ارتداد را بسقر فرستاد و باز امر دین را انتظام داد

During the times of Abū Bakr many a people had denounced Islam and had turned rebellious. The Ṣaḥābah were dismayed and helpless. ‘Alī upon seeing this state of affairs comforted his companions and gave them courage. Thereafter, through his might he sent the renegades to the abyss of hell fire and the order of dīn was reinstated.<sup>2</sup>

### Benefits of These Narrations

- a. ‘Alī رَضِيَ اللهُ عَنْهُ was in favour of the khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ. His khilāfah was not illegitimate. If it was illegitimate then ‘Alī رَضِيَ اللهُ عَنْهُ would most certainly have protested against it and endeavoured to take charge of it just as he, “through his might”, had subdued the renegades of the time (as alluded to in the last reference).
- b. ‘Alī رَضِيَ اللهُ عَنْهُ had very fervently sided with Abū Bakr رَضِيَ اللهُ عَنْهُ in withstanding the challenges of the time which indeed is a mark of his sincerity.
- c. It is likewise evident that ‘Alī رَضِيَ اللهُ عَنْهُ was not at logger heads with the khulafā’. Rather he was united with and closely associated to them.

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1 Mullā Fath Allah al-Qāshānī d 988 A.H. was a leading Shīṭī scholar of the 9th century. The commentary is in Persian. Its name is *Tanbīh al-Ghāfilīn wa Tadhkīr al-‘Ārifīn*. He is also the author of *Manhaj al-Ṣādiqīn* and its abridged form *Khulāṣah al-Manhaj*. (*Rawḍāt al-Jannāt*, p. 486)

2 *Sharḥ Nahj al-Balāghah*: commentary of a letter of ‘Alī رَضِيَ اللهُ عَنْهُ to the people of Egypt which he sent with Mālik al-Ashtar.

3. It is likewise recorded in the books of both parties that ‘Alī رَضِيَ اللَّهُ عَنْهُ had given Abū Bakr رَضِيَ اللَّهُ عَنْهُ glad tidings regarding a battle which he was to wage against Rome and Syria.

It is reported on the authority of ‘Abd Allah ibn Awfā that when Abū Bakr had intended to declare war against Rome he summoned the elite from among the Muhājirīn and the Anṣār. ‘Alī, ‘Umar, ‘Uthmān, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, Sa’īd ibn Zayd and Abū ‘Ubadah availed themselves. Thereupon he consulted them. They all gave their opinions:

و علي في القوم لا يتكلم قال ابو بكر ما ذا تري يا ابالحسن اقال اري انك ان سرت اليهم بنفسك او بعثت اليهم نصرت عليهم ان شاء الله تعالي فقال بشرك الله تعالي بخير و من اين علمت ذلك؟ قال سمعت رسول الله صلي الله عليه وسلم يقول لا يزال هذا الدين ظاهرا علي كل من نواه حتي يقوم الدين واهله ظاهرون فقال سبحان الله ما احسن هذا الحديث لقد سررتني سررك الله.

‘Alī was seated silently among the people and had not as yet said anything. Abū Bakr said to him, “What is your view, O Abū al-Ḥasan? He said, “If Allah wills you will be victorious regardless of whether you advance toward them by yourself or dispatch an army.” “May Allah سُبْحَانَكَ رَبِّيَ make good come your way, how do you know this?” asked Abū Bakr. He remarked, “I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘this dīn and its people will always reign supreme over anyone who plots evil against it till Qiyāmah.’ Thereupon Abū Bakr said, “Pure is Allah! How wonderful is this ḥadīth. You have made me happy may Allah keep you happy as well.”<sup>1</sup>

Our Shīrī friends have also made brief mention of this incident in their books. I present two references before you:

- a. Aḥmad ibn Ya’qūb, a scribe of the ‘Abbāsīd era, writes the following in his book *al-Tārīkh al-Ya’qūbī*:

اراد ابو بكر ان يغزو الروم فشاور جماعة من اصحاب رسول الله صلي الله عليه وسلم فقدموا و اخروا فاستشار علي ابي طالب فاشار ان يفعل فقال ان فعلت ظفرت فقال بشرت بخير.

1 *Kanz al-Ummāl*, 3/143-144: chapter regarding Khilāfah and leadership.

Abū Bakr intended to wage war against the Romans so he consulted a group amongst the Ṣaḥābah of Rasūlullāh ﷺ. Some said he should go forward with it and others suggested that he postpone it for some other time. He then sought the opinion of ‘Alī ibn Abī Ṭālib. ‘Alī suggested that he go ahead with the attack and said, “You will definitely be victorious if you do so.” Abū Bakr said, “Indeed you are a bearer of good news.”<sup>1</sup>

- b. The author of *Nāsikh al-Tawārīkh*, Muḥammad Taqī Lisān al-Mulk, has also made mention of this story in his book. He writes:

ابوبکر رو بعلی گفت یا ابا الحسن توجه فرمای؟ علی فرمود تو راه خود برگیری وجه سپاه تبازی ظفر است - ابوبکر گفت بشرك الله یا ابا الحسن از کجا گوی؟ فرمود از رسول خدا - ابوبکر گفت بدین حدیث مرا شادی کردی - اے مسلمانان علی وارث علم پیغمبر است هر که درو شک کند کافر است -

Abū Bakr sought the suggestion of ‘Alī, (and he said :) “Victory awaits you whether you go by yourself or you send an army. Upon this Abū Bakr remarked, “May Allah, always bring glad tidings your way. On what basis are you saying this?” “The Rasūl of Allah ﷺ had informed us of this,” replied ‘Alī. Abū Bakr said, “You have pleased me with this information of yours. O Muslims! Whoever doubts this is out of the fold of Islam.”<sup>2</sup>

4. During the Khilāfah of Abū Bakr ﷺ the Muslims were speculating that an attack will be launched upon Madīnah by the enemies of Islām. Naturally, in such tough times there was need for civil defence. ‘Alī ﷺ actively participated in securing Madīnah from any danger at that time. Different strategies were devised by Abū Bakr ﷺ which were implemented by the Ṣaḥābah. Study the narration below:

و جعل ابو بكر بعد ما اخرج الوفد علي انقاب المدينة نفرا عليا و الزبير و طلحة و عبد الله بن مسعود و اخذ اهل المدينة بحضور المسجد و قال لهم ايها المسلمون ان الارض كافرة و قد رأي وفدكم منكم قلة و انكم لا تدرن ائلا توتون ام نهارا و ادناهم منكم علي يريد.

1 *Tārīkh Ya‘qūbī*, p. 132: Days of Abū Bakr.

2 *Nāsikh al-Tawārīkh* 2/158: Chapter regarding Abū Bakr firmly intending to fight the Romans and subdue them.

Abū Bakr had appointed ‘Alī, Zubayr, Ṭalḥah and ‘Abd Allāh ibn Mas‘ūd as the leaders of the different contingents which he had fixed upon the various entrances into Madīnah. He then gathered the rest of the people of Madīnah and addressed them saying, “O Muslims! The enemies have conceived you to be little in number. You have no idea as to whether they will attack you by night or by day. The closest to you from among them is only a barīd (12-14 miles) away.”<sup>1</sup>

This incident is also recorded in *al-Bidāyah wa al-Nihāyah* and the *Tārīkh* of Ibn Khaldūn in the following manner:

فجعل الصديق علي انقاب المدينة حراسا يبيتون بالجيوش حولها فمن امراء الحرس علي بن ابي طالب و  
زبير بن عوام و طلحة بن عبيد الله و سعد بن ابي وقاص و عبد الرحمن بن عوف و عبد الله بن مسعود.

Abū Bakr designated surveillance troops at the different entrances into Madīnah who would spend their nights with their contingents. Some of the leaders of these contingents were: ‘Alī ibn Abī Ṭālib, Zubayr ibn al-‘Awwām, Ṭalḥah ibn ‘Ubayd Allāh, Sa’d ibn Abī Waqqāṣ ‘Abd al-Raḥmān ibn ‘Awf and ‘Abd Allāh ibn Mas‘ūd.”<sup>2</sup>

### The Benefits of These Narrations

- a. During the khilāfah of Abū Bakr al-Ṣiddīq رضي الله عنه whenever advice was required regarding pertinent issues that confronted the state the suggestions of ‘Alī ibn Abī Ṭālib رضي الله عنه were sought and were held in great esteem. This is also indicative towards the sincerity, affection and love that they exuded for one another.
- b. ‘Alī رضي الله عنه would call Abū Bakr رضي الله عنه with the title “Khalīfah of Rasūlullāh”. He perceived the participation of Abū Bakr رضي الله عنه in the battles which posed a potential threat to his life to be great loss for the Muslims.

1 *Tārīkh Ibn Jarīr al-Ṭabarī* 3/223: events of the eleventh year after hijrah. *Sharḥ Nahj al-Balāghah* 4/228.

2 *Al-Bidāyah wa al-Nihāyah* 6/311: chapter regarding the preparation of Abū Bakr رضي الله عنه to combat the renegades; *Tārīkh Ibn Khaldūn* 2/858: Islamic Khilāfah.

- c. 'Alī's ﷺ notifying Abū Bakr ﷺ of the victory promised to the Muslims and subsequent to that their mutual elation thereupon is an open sign of the love and veneration they had for each other.
- d. Likewise, his participation in civil defence under the instructions of Abū Bakr ﷺ is indicative toward the same.
- e. All this is indubitable evidence of the fact that he perceived the khilāfah of Abū Bakr to be legitimate.

If, hypothetically speaking, Abū Bakr's ﷺ khilāfah was illegitimate then rather than availing himself for the different challenges of the time it was his responsibility to remonstrate against him and overthrow his rule. But we find all the narrations to be diametrically opposite to this; for he is portrayed to be a proponent of his leadership, a friend, advisor and a helper. This, in the view of the impartial, is termed 'unity'.

### 'Alī Gladly Accepted Bonuses, Booty and Gifts From Abū Bakr

The books of ḥadīth and history attest to the fact that Abū Bakr ﷺ would grant 'Alī's ﷺ monetary gifts and monthly stipends which he would very gladly accept irrespective of whether they were derived from the one fifth of Booty, from his ('Alī's) share of the wealth of Fay' or were just given as a gift. Nevertheless, this is categorical proof of the healthy connection that existed between them. In substantiation of this theme, I present before you a few incidents which I hope will win the hearts of the readers.

The coming narration appears in *al-Sunan al-Kubrā* of al-Bayhaqī:

عن عبد الرحمن بن ابي ليلى قال سمعت عليا يقول ولاني رسول الله صلي الله عليه وسلم خمس الخمس فوضعت مواضعه حياة رسول الله صلي الله عليه وسلم و حياة ابي بكر رضي الله عنه و عمر رضي الله عنه ..... فأتي بمال فدعاني فقال خذه فقلت لا اريده قال خذه فانتم احق به قلت قد استغينا عنه فجعله في بيت المال.

‘Abd al-Raḥmān ibn Abī Laylā mentions that he heard ‘Alī saying, “Rasūlullāh ﷺ appointed me as the administrator of the Khums (which was the share of the Ahl al-Bayt) from the Khums (one fifth) of the booty. I distributed it to its rightful beneficiaries during the lifetime of Rasūlullāh ﷺ, the khilāfah of Abū Bakr and that of ‘Umar ﷺ... Once wealth was brought to ‘Umar ﷺ, he thus called me and instructed me to take my share. I told him that I did not want it anymore. He insisted and said, “Take it for you have most right to it.” I told him that we have become independent of it. He thus placed it in the *Bayt al-Māl* (public treasury).<sup>1</sup>

A similar narration to this appears in *Musnad Aḥmad*. It reads as follows:

فولانيه رسول الله صلى الله عليه وسلم فقسمته في حياته ثم ولانيه ابو بكر فقسمته في حياته ثم ولانيه عمر فقسمته في حياته حتى كانت اخر سنة من سني عمر فإنه اتاه مال كثير.

The translation is same as that of the above narration.<sup>2</sup>

- a. Prior to this it had been mentioned in the first part that when the family of ‘Alī ﷺ became affluent they refrained from taking their share. The first and the second khalīfah had not fallen short in fulfilling their due right.

This narration also establishes that ‘Umar ﷺ, upon the refusal of ‘Alī ﷺ, had not taken the wealth for himself nor had he usurped it. Rather he entrusted it to the public treasury.

- b. Similarly, ‘Alī ﷺ had, during his khilāfah, administered the share of Khums and the wealth of Fay’ in exactly the same manner as Abū Bakr ﷺ had in his times. This is proof of the fact that the khilāfah of Abū Bakr ﷺ was legitimate according to him. Ibn ‘Abd al-Barr whilst commenting in this in *al-Istī‘āb* has written:

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1 *Al-Sunan al-Kubrā*, 6/343: Share of the Dhū al-Qurbā.

2 *Musnad al-Imām Aḥmad* 1/84: the consistent narrations of ‘Alī ﷺ.

وكان علي يسير في الغنء مسيرة ابي بكر الصديق في القسم واذا ورد عليه مال لم يبق منه شيئاً الا قسمه ولا تترك في بيت المال منه الا ما يعجز عن قسمته في يومه ذلك.

And ‘Alī would distribute the fay’ just as Abū Bakr would. Whenever any wealth came to him he would at once distribute it and would not spare anything for the public treasury besides that which he was at times unable to distribute that day.<sup>1</sup>

- c. It should likewise be remembered that there are many a narrations that suggest that he would receive slave girls as his share of the booty. I present a few narrations of this nature ahead:

The first incident has been reported by Imām al-Bāqir:

عن ابي جعفر قال اعطي ابو بكر عليا جارية فدخلت ام ايمن علي فاطمة فرأت فيها شيئاً فكرهته فقالت ما لك فلم تخبرها فقالت ما لك فوالله ما كان ابوك يكتمني شيئاً فقالت جارية اعطيتها ابو الحسن فخرجت ام ايمن فتادت علي باب البيت الذي فيه علي بأعلي صوتها اما رسول الله فيحفظ في اهله فقال علي وما ذلك فقالت جارية بعث بها اليك ابوبكر فقال علي الجارية لفاطمة.

Abū Bakr gave ‘Alī a slave girl. Umm Ayman at the time came to visit Fāṭimah. She discerned disconcertion upon her. She inquired, “What is wrong?” Fāṭimah did not say anything. She asked for a second time, “What is wrong? Your father would not keep anything away from me.” Thereupon she said, “A concubine that has been gifted to Abū al-Ḥasan.” Umm Ayman thus came out and called out by the door of the house wherein ‘Alī was and said, “As for Rasūlullāh, he would take good care of his family.” ‘Alī a bit bemused at what she said, asked, “What are you talking about?” “The slave girl that Abū Bakr sent to you,” she said. ‘Alī responded, “I gift her to Fāṭimah.”<sup>2</sup>

1 *Al-Istī‘āb* 3/47: chapter regarding the mention of ‘Alī عليه السلام.

2 *Muṣannaf ‘Abd al-Razzāq* (written copy) 3/138: chapter regarding possessiveness/printed copy, 7/303-304; *Kanz al-Ummāl* 7/112.

The second incident in which Abū Bakr رَضِيَ اللهُ عَنْهُ gifted a concubine to ‘Alī رَضِيَ اللهُ عَنْهُ is that Abū Bakr رَضِيَ اللهُ عَنْهُ had sent Khālīd ibn al-Walīd to the tribes of Banū Taghlib with an army. After attaining victory, they had amassed booty in which there were concubines as well. One of them was gifted to ‘Alī رَضِيَ اللهُ عَنْهُ. This incident has been documented by historians, such as the author of *al-Ansāb* and the author of *Ṭabaqāt*. Many Shī‘ī scholars have also conceded that ‘Alī رَضِيَ اللهُ عَنْهُ received a concubine by the name of al-Ṣahbā’ as a gift. But they have interpreted the incident, as is their wont, very incongruously. It should be remembered that ‘Umar ibn ‘Alī and Ruqayyah bint ‘Alī were born to her, who were twins.

This incident will first be presented from our sources and then from the sources of our Shī‘ī friends.

1. The following narration appears in *Ṭabaqāt ibn Sa’d* regarding ‘Umar al-Akbar ibn ‘Alī ibn Abī Ṭālib:

عمر الاكبر بن علي بن ابي طالب و امه الصهباء وهي ام حبيب بنت ربيعت.....وكانت سبية اصابها خالد بن وليد حيث اغار علي بني تغلب بناحية عين التمر

‘Umar al-Akbar ibn ‘Alī ibn Abī Ṭālib: his mother was al-Ṣahbā’; her name was Umm Ḥabīb bint Rabī‘ah... She was taken as a captive by Khālīd ibn al-Walīd when he attacked and defeated Banū Taghlib at ‘Ayn al-Tamr.’<sup>1</sup>

2. Abū ‘Abd Allah Muṣ‘ab al-Zubayrī, in his book *Nasab Quraysh*, has mentioned the following under the discussion regarding the children of ‘Alī ibn Ṭālib رَضِيَ اللهُ عَنْهُ:

عمر بن علي بن ابي طالب و رقية وهما ترأم امهما الصهباء يقال اسمهما ام حبيب بنت ربيعة من بني تغلب من سبي خالد بن وليد و كان عمر بن علي اخر ولد علي بن ابي طالب.

‘Umar ibn ‘Alī ibn Abī Ṭālib and Ruqayyah: they were twins; their mother was al-Ṣahbā’. It is said that her name was Umm Ḥabīb bint Rabī‘ah, of

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1 *Ṭabaqāt ibn Sa’d* 5/86: chapter regarding ‘Umar.

the Banū Taghlib tribe. She was taken as a captive by Khālīd ibn al-Walīd. ‘Umar was the youngest of the children of ‘Alī.<sup>1</sup>

3. Khalīfah ibn Khayyāṭ has stated the following in his book *Kitāb al-Ṭabaqāt*:

وعمر بن علي بن ابي طالب امه الصهباء بنت عباد من بني تغلب سباها خالد بن وليد في الردة توفي سنة سبع و ستين قتل مع مصعب ايام المختار.

‘Umar ibn ‘Alī ibn Abī Ṭālib: his mother was al-Ṣahbā’ bint ‘Abbād. During the wars against apostasy, Khālīd ibn al-Walīd had imprisoned her. He (‘Umar) passed away in 79 A.H. He was killed with Muṣ‘ab ibn al-Zubayr during the days of Mukhtār.<sup>2</sup>

4. It is mentioned in *Futūḥ al-Buldān*:

بلغ خالد ان جمعا لبني تغلب بن وائل بالمضيح ز الحصيد مرتدين عليهم ربيعة بن بجير فاتاهم فقاتلوه فهزهم و سبي وغنم و بعث بالسبي الي ابي بكر فكانت منهم ام حبيب الصهباء بنت حبيب بن بجير و هي ام عمر بن علي بن ابي طالب.

The news had reached Khālīd that a group of the Banū Taghlib which was based in Maḍīḥ and Ḥuṣayd had denounced the creed of Islam and had nominated Rabī‘ah ibn Bujayr as their leader. Consequently, he waged war against them, defeated them and collected abundant booty. He thereafter sent it to Abū Bakr. Umm Ḥabīb al-Ṣahbā’ bint Ḥabīb ibn Bujayr was part of it.<sup>3</sup>

## Conclusion

The conclusion of all these narrations is that al-Ṣahbā’, Umm Ḥabīb Bint Rabī‘ah, was the mother of the children of ‘Alī رضي الله عنه namely, ‘Umar ibn ‘Alī

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1 *Nasab Quraish* 2/42: children of ‘Alī رضي الله عنه.

2 *Kitāb al-Ṭabaqāt* p. 23.

3 *Futūḥ al-Buldān*, p. 117: the embarkation of Khālīd ibn al-Walīd the journey towards Syria and his conquests en route.

and Ruqayyah Bint ‘Alī. She was captured by Khālīd ibn al-Walīd رضي الله عنه when he conquered the areas of the Banū Taghlib during the khilāfah of Abū Bakr رضي الله عنه. She was then gifted to ‘Alī رضي الله عنه by Abū Bakr رضي الله عنه. These two siblings were twins and the youngest of the children of ‘Alī رضي الله عنه.

The Shī‘ah have also conceded this incident in their writings and have written the following in this regard:

i. Ibn Abī al-Hadīd writes in his *Sharḥ Nahj al-Balāghah*:

و اما عمر و رقيه فامهما مسبيه من تغلب يقال لها الصهباء سببت في خلافة ابي بكر و امارة خالد بن وليد بعين التمر.

As for ‘Umar and Ruqayyah, their mother was a captive of Banū Taghlib whose name was al-ṣahbā’. She was taken as a captive during the khilāfah of Abū Bakr by Khālīd ibn al-Walīd at ‘Ayn al-Tamr.<sup>1</sup>

ii. Ibn ‘Inabah has also acknowledged this in his book *‘Umdat al-Ṭālib*:

امه الصهباء الثعلبية وقيل من سبي خالد بن وليد من عين التمر.

His mother was al-ṣahbā’ al-Tha‘labiyyah. And it is said that she was a captive of Khālīd ibn al-Walīd from a place called ‘Ayn al-Tamr.<sup>2</sup>

The third concubine that ‘Alī رضي الله عنه received as a gift from Abū Bakr رضي الله عنه was Khowlah bint Ja‘far ibn Qays. She was captured after the Battle of Yamāmah in which the Muslims were victorious. This battle was likewise fought under the command of Khālīd ibn al-Walīd رضي الله عنه. She was the mother of Muḥammad ibn al-Ḥanafīyyah, one of the sons of ‘Alī رضي الله عنه.

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1 *Sharḥ Nahj al-Balāghah* p. 718: the details regarding the children of ‘Alī ibn Abī Ṭālib.

2 *‘Umdat al-Ṭālib Fī Ansāb Āl Abī Ṭālib* p. 361.

In order to substantiate this I shall first present a few references from our sources and thereafter I shall present corroborative narrations from the Shīʿī scholars.

1. In *Ṭabaqāt Ibn Saʿd*, the following is mentioned under the biography of Muḥammad ibn al-Ḥanafīyyah:

أمة من سبي اليمامة فصارت الي علي بن ابي طالب / إن أبا بكر أعطي عليا محمد بن الحنفية.

A slave girl from the captives of Yamāmah who fell in the share of ʿAlī ibn Abī Ṭālib/Abū Bakr gave ʿAlī the mother of Muḥammad ibn al-Ḥanafīyyah.<sup>1</sup>

2. Abū Muḥammad ʿAbd Allah ibn Muslim ibn Qutaybah al-Dīnawarī states the following in his book *al-Maʿārif*:

هي خولة بنت ابي جعفر بن قيس يقال بل كانت امة من سبي اليمامة فصارت الي علي بن ابي طالب وانها كانت امة لبني حنفية ولم تكن من انفسهم وانما صالحهم خالد بن وليد علي الرقيقة ولم يصالحهم علي انفسهم.

Her name is Khowlah bint Jaʿfar ibn Qays. It is said that she was one of the captives of Yamāmah. She fell in the share of ʿAlī ibn Abī Ṭālib. Previously, she was a slave girl of the Banū Ḥanīfah (the people of Yamāmah) tribe but did not belong to its kin. Khalid ibn al-Walīd had only granted amnesty to the slaves and not to the people of Banū Ḥanīfah.<sup>2</sup>

3. Ibn Khallikān was a renowned historian. He writes the following under the biography of Muḥammad ibn al-Ḥanafīyyah:

واستولد علي جارية من سبي بني حنيفة فولدت له محمد بن علي الذي يدعي محمد بن الحنفية.

And ʿAlī shared a fathered a child from a concubine from the captives of Banū Ḥanīfah. She thus gave birth to Muḥammad ibn ʿAlī, also known as Muḥammad ibn al-Ḥanafīyyah.<sup>3</sup>

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1 *Ṭabaqāt Ibn Saʿd* 5/66: Biography of Muḥammad ibn al-Ḥanafīyyah.

2 *Al-Maʿārif* p. 91: Chapter regarding the Khilāfah of ʿAlī ibn Abī Ṭālib.

3 *Tārīkh ibn Khallikān* 1/449: biography of ʿAlī ibn Abī Ṭālib.

4. Ḥāfiẓ Ibn Kathīr has written the following under the chapter pertaining to the wives and children of ‘Alī رَضِيَ اللهُ عَنْهُ in his magnum opus *al-Bidāyah wa al-Nihāyah*:

واما ابنه محمد الاكبر فهو ابن الحنيفة وهي خولة بنت جعفر بن قيس.....سبأها خالد ايام اهل الردة من بني حنيفة فصارت لعلي بن ابي طالب فولدت له محمدا هذا.

And as for his son Muḥammad, ‘the eldest’, he was Muḥammad ibn al-Ḥanafīyah. Al-Ḥanafīyah’s name was Khowlah bint Ja‘far ibn Qays... Khālīd ibn al-Walīd had taken her as a captive from the Banū Ḥanīfah clan during the days of apostasy. She fell in the share of ‘Alī ibn Abī Ṭālib and thus begot to Muḥammad.<sup>1</sup>

## Summary

The summary of the aforementioned narrations is that Khowlah bint Ja‘far was from Banū Ḥanīfah. She was among those who Khālīd ibn al-Walīd had captured and subsequently enslaved. Abū Bakr رَضِيَ اللهُ عَنْهُ then gifted her to ‘Alī رَضِيَ اللهُ عَنْهُ. Amongst the children that she bore for him was Muḥammad ibn al-Ḥanafīyah who was famous for his merits and knowledge.

## Corroborative Narrations from Shī‘ī Sources

- i. The following narration is documented by the famous Shī‘ī Genealogist Jamāl al-Dīn ibn ‘Inabah in his book *‘Umdat al-Ṭālib*:

وهو المشهور محمد بن الحنيفة وامه خولة بنت جعفر بن قيس.....وهي من سبي اهل الردة وبها يعرف ابنها ونسب اليها كذا رواه الشيخ الشرف ابو الحسن محمد بن ابي جعفر العبيد لي عن ابي النصر البخاري....

He is famously known as Muḥammad ibn al-Ḥanafīyah. His mother was Khowlah bint Ja‘far ibn Qays... She was one of the captives captured from

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1 *Al-Bidāyah wa al-Nihāyah*, 7, 331.

the renegades. Her son was known by this name as is narrated to me by al-Shaykh al-Sharaf Abū al-Ḥasan Muḥammad ibn Abī Ja'far al-'Ubayd from Abū al-Naṣr al-Bukhārī.<sup>1</sup>

ii. Mullā Muḥammad Bāqir al-Majlisī has stated the following in his book *Ḥaq al-Yaqīn*:

در روایات شیعه وارد شده است که چون اسیرا را بنزد ابوبکر آوردند مادر محمد بن حنفیه در میان آنها بود-

It appears in many Shī'ī narrations that when the captives were brought to Abū Bakr the mother of Muḥammad ibn al-Ḥanafīyyah was amongst them.<sup>2</sup>

### The Gift of Abū Bakr

Abū Bakr رضي الله عنه had given Ḥusayn ibn 'Alī رضي الله عنه, a very costly shawl as a present. This incident has been narrated by Balādhurī in his book *Futūḥ al-Buldān*:

ووجه (خالد بن وليد) الي ابي بكر بالطيلسان مع مال الحيرة وبالالف درهم فوهب الطيلسان للحسين بن علي رضي الله عنهما.

Khālīd ibn al-Walīd had sent a shawl and a thousand dirhams with the booty of Ḥīrah. Abū Bakr had gifted that shawl to Ḥusayn ibn 'Alī.<sup>3</sup>

### The Conclusion of the Third Theme

1. During the khilāfah of Abū Bakr and 'Umar رضي الله عنه, 'Alī رضي الله عنه was entrusted with the distribution of Khums.
2. The aforementioned Ṣaḥābah رضي الله عنهم dealt with the wealth of Fay' in one and the same manner.

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1 'Umdah al-Ṭālib, p 352-353.

2 *Ḥaq al-Yaqīn*: the sixth criticism against Abū Bakr.

3 *Futūḥ al-Buldān*, p 254: chapter regarding the conquest of the rural areas of Iraq during the time of Abū Bakr.

3. ‘Alī رَضِيَ اللهُ عَنْهُ had received a few concubines as gifts from Abū Bakr رَضِيَ اللهُ عَنْهُ.
4. Ḥusayn رَضِيَ اللهُ عَنْهُ received a shawl as a present.

The aforementioned aspects are an attestation to the strong bond and the splendid decorum that was prevalent among them. Naturally, they were not antagonistic towards one another.

### ‘Alī was Instrumental in Executing the Ḥudūd

Hereunder I would like to establish that ‘Alī رَضِيَ اللهُ عَنْهُ, just like the rest of the Ṣaḥābah, was very instrumental in carrying out the Ḥudūd (penal law) of Allah. There are many a narrations that allude to this. I present a few before you:

#### 1. Narration 1

عن محمد بن المنكدر أن خالد بن الوليد كتب إلي أبي بكر أنه وجد رجلا في بعض نواحي العرب يتكح كما تنكح المرأة فجمع لذلك أبو بكر أصحاب رسول الله صلي الله عليه وسلم فيهم علي بن أبي طالب. فقال إنه ذنب لم تعمل به أمة إلا أمة واحدة ففعل الله بهم ما قد علمتم اري أن تحرقه بالنار فاجتمع رأي أصحاب رسول الله صلي الله عليه وسلم أن يحرق بالنار فحرقه خالد.

Muḥammad ibn al-Munkadir narrates that Khālīd ibn al-Walīd wrote to Abū Bakr informing him that he found a person who is accustomed to sodomy. Abū Bakr thereupon consulted the senior Ṣaḥābah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, a whom was ‘Alī ibn Abī Ṭālib. He suggested, “No nation had ever indulged in such a heinous crime besides one and you all are aware of how Allah had dealt with them. Therefore, I suggest that he be incinerated.” Subsequently this is what they agreed upon. Consequently, Khālīd had him incinerated.<sup>1</sup>

**Note:-** For the consolation of the scholars, the following is mentioned in *Mirqāt*, the commentary of *Mishkāt*:

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1 Al-Sunan al-Kubrā 8/232: Chapter on penal law; al-Tarḥīb wa al-Tarḥīb, Chapter on penal law; Kanz al-Ummāl, 3/99; al-Zawājir ‘an Iqtirāf al-Kaba’ir, 2/119.

والإحراق بالنار وإن نهي عنه كما ذكره ابن عباس لكنه جوز للتشد يد بالكفار والمبالغة في النكاية والنكال  
كالمثلة

And incineration even though is prohibited as is stated by Ibn ‘Abbās. However, when intended to inflict severe or exemplary punishment upon the disbelievers it is allowed like mutilation.<sup>1</sup>

2. Imām Abū Yusuf has cited the following narration in his *Kitāb al-Kharāj* under the chapter pertaining to penal law. By means of this narration the practice of these illustrious people becomes evident:

عن حصين عن علي كرم الله وجهه قال جلد رسول الله صلي الله عليه وسلم أربعين وأبو بكر أربعين  
وأكملها عمر بن الخطاب رضي الله عنه ثمانين ولكل سنة يعني في الخمر.

Ḥusayn narrates from ‘Alī that Rasūlullāh ﷺ had lashed a person who had consumed wine forty lashes. So did Abū Bakr. Thereafter, ‘Umar had increased the punishment and made it eighty lashes. And this is all Sunnah.<sup>2</sup>

Likewise, ‘Alī رَضِيَ اللَّهُ عَنْهُ would during his reign apply the same punishment upon those who would consume wine. This further corroborates the practice of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا and also alludes to the unity that they enjoyed.

In order to satisfy the readers I present before you the practice of ‘Alī رَضِيَ اللَّهُ عَنْهُ in this regard from *Furū‘ al-Kāfi* of al-Kulaynī. The narration reads as follows:

إن في كتاب علي صلوات الله وسلامه عليه يضرب شارب الخمر ثمانين.

One of the instructions of ‘Alī underlined in his letter was: a consumer of wine should be lashed eighty times.<sup>3</sup>

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1 *Mirqāt*, 7: 104.

2 *Kitāb al-Kharāj*, 165; *al-Muṣannaflī ‘Abd al-Razzāq*, 7: 379.

3 *Furū‘ al-Kāfi*, 3: 117.

## Summary of all Four Themes

The most robust of evidences with regard to the unity and harmony of ‘Alī رَضِيَ اللَّهُ عَنْهُ and the Ṣaḥābah, including Abū Bakr رَضِيَ اللَّهُ عَنْهُ is the fact that he played an integral role in the above mentioned aspects. Similarly his participation is clear proof of the legitimacy of the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and that it was free from any sort of oppression and vice.

If the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ was unjust and based upon transgression, then how can it ever be conceivable that ‘Alī رَضِيَ اللَّهُ عَنْهُ supported such an invalid rule his entire life despite the command of Allah سُبْحَانَهُ وَتَعَالَى to do the exact opposite. Allah سُبْحَانَهُ وَتَعَالَى says in the Qur’ān:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And cooperatively help one another in matters of righteousness and piety and do not lend a helping hand in matters of vice and transgression. And Fear Allah. Verily the chastigation of Allah is severe.”

These are all issues that should induce a fair and Allah conscious person to mull over and take heed.

### An Incident

Finally, at the end of the fourth theme I find it fitting to cite a narration wherein mention is made of fulfilment of promises. This incident is derived from both Sunnī and Shī‘ī sources. Hence, Shaykh al-Ṭā’ifāh, Abū Ja‘far al-Ṭūsī, has made mention of this incident in his *Amālī* with its chain of transmission:

عن حبشي بن جنادة قال كنت جالسا عند ابي بكر فأتاه رجل فقال يا خليفة رسول الله صلى الله عليه وسلم ان رسول الله وعدني ان يحثو لي ثلاث حثيات من تمر فقال ابو بكر ادعو الي عليا فجاءه علي فقال له بكر يا ابا الحسن ان هاذا يذكر ان رسول الله وعده ان يحثو له ثلاث حثيات من تمر فأحبتها له فحثا له ثلاث حثيات من تمر فقال ابو بكر عدوها فوجدوا في كل حثية ستين تمرة فقال ابو بكر صدق رسول الله سمعته ليلة البصرة ونحن خارجون من مكة الي المدينة يقول يا ابا بكر كفي وكف علي في العدل سواء.

Ḥabshī ibn Junādah narrates, “I was seated by Abū Bakr when a person came to him and said, “O Khalīfah of Rasūlullāh! Rasūlullāh ﷺ had promised to give me three handfuls of dates.” Abū Bakr told him, “Call ‘Alī for me.” When he came, Abū Bakr told him, “O Abū al-Ḥasan! This person is claiming that Rasūlullāh ﷺ promised him three handfuls of dates, so give him three handfuls. ‘Alī complied and gave him three handfuls of dates. Thereafter Abū Bakr demanded, “Count them.” When they counted them they found six dates in one handful. Thereupon Abū Bakr remarked, “Rasūlullāh ﷺ has spoken the truth. On the night of migration whilst we were on our way from Makkah to Madīnah I heard him saying, “my palm and the palm of ‘Alī are identical in terms of equality.”<sup>1</sup>

### The Lessons Derived From This Narration

1. Abū Bakr fulfilled the promises of Rasūlullāh ﷺ. Fulfilling the promises of Rasūlullāh ﷺ was his duty.
2. Abū Bakr رَضِيَ اللَّهُ عَنْهُ had accompanied his master Rasūlullāh ﷺ on the momentous journey of hijrah.
3. ‘Alī رَضِيَ اللَّهُ عَنْهُ would lend a helping hand in seeing to the affairs of the khilāfah.
4. These narrations and others of its nature are open evidence of the affection and veneration that they exuded for one another. Never was there ever any animosity between them.
5. We can likewise extrapolate from this narration that if Abū Bakr رَضِيَ اللَّهُ عَنْهُ fulfilled the promises of Rasūlullāh ﷺ which he made to ordinary people then he would have definitely fulfilled the promises and bequests which Rasūlullāh ﷺ made for his children. He most certainly had not slacked in seeing to the rights of the family of Rasūlullāh ﷺ.

The conflict can be resolved by merely reflecting over these narrations and issues that were presented in the previous. I have just alluded to a few of many such narrations and incidents.

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1 Riyāḍ al-Naḍīrah 2/217; Amālī al-Shaikh al-Ṭūsī 1/66-67



## Chapter Four

### Praise of Abū Bakr and ‘Umar by ‘Alī

In this chapter I intend to present before you all those narrations which appear in our books wherein ‘Alī رضي الله عنه is reported to have commended Abū Bakr and ‘Umar رضي الله عنهما or to have made mention of their merits and accolades. I shall likewise present Shī‘ī narrations that corroborate these narrations wherever possible. All the narrations that will be presented in this chapter are divided into twelve themes.

The primary message derived from these narrations is that these godly saints had mutual love and veneration throughout their lives and at all given times.

#### Theme One: Narrations Regarding the Virtues of Abū Bakr and ‘Umar

1. In *Ṭabaqāt Ibn Sa‘d* the following has been narrated from ‘Alī رضي الله عنه:

عن ابي سريحة سمعت عليا يقول علي المنبر الا ان ابا بكر اواه منيب الا ان عمر ناصح الله فنصحته.

Abū Sarīḥah says that he heard ‘Alī رضي الله عنه saying upon the mimbar, “Verily Abū Bakr was soft-hearted, frequently turning to Allah. Verily ‘Umar was sincere in his actions to Allah, hence Allah had dealt amiably with him.”<sup>1</sup>

2. The following also appears in the same source:

عبيد الله بن موسى قال أبو عتيق عن رجل قال سئل علي عن أبي بكر رضي الله عنه وعمر رضي الله عنه فقال كانا أمامي هدي راشدین مصلحين منجحين خرجا من الدنيا خميصين.

‘Alī was once asked regarding Abū Bakr and ‘Umar. He said, “They were rightly guided leaders, reformers of their nation and successful individuals in their endeavours. They departed from this world enduring hunger and hardship.”<sup>2</sup>

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1 *Ṭabaqāt Ibn Sa‘d* 3/121: Mention of Abū Bakr رضي الله عنه.

2 *Ibid* 3/149: Mention of Abū Bakr رضي الله عنه.

3. In *Musnad Aḥmad* the following narration has been narrated by ‘Abd Allah ibn Jalīl from ‘Alī رضي الله عنه:

قال سمعت عليا رضي الله عنه يقول أعطي كل نبي سبعة نجباء من أمته وأعطي النبي صلي الله عليه وسلم أربعة عشر نجيبا من أمته منهم أبو بكر وعمر رضي الله عنهما.

‘Abd Allah reports that he heard ‘Alī saying, “every prophet was granted seven sincere devout companions from his people and Rasūlullāh صلى الله عليه وسلم was granted twelve such people from his followers. From amongst them were Abū Bakr and ‘Umar.”<sup>1</sup>

4. Ibn al-Athīr al-Jazarī has cited the following narration in his book *Usd al-Ghābah* on the authority of Ibn Marduwayh with a consistent chain of transmission which reaches ‘Alī رضي الله عنه:

عن عبد خبير عن علي بن أبي طالب رضي الله عنه قال إن الله جعل أبا بكر وعمر حجة علي من بعدها من الولاية إلى يوم القيامة فسبقا والله سبقا بعيدا وأتعب من بعدهما إتعبا شديدا.

‘Abd Khayr narrates that ‘Alī said, “Allah سبحانه وتعالى has made Abū Bakr and ‘Umar proof against all rulers to rule till the Day of Judgment. They have, by Allah, surpassed everyone by far and they have, by Allah, set such high standards that they have very rigidly exhausted all those to come after them.”<sup>2</sup>

5. Imām al-Sūyūṭī has cited the following narration in his book *Tārīkh al-Khulafā’* on the strength of Bazzār and Ibn ‘Asākir. The Qur’ān exegetes of the Shī’ah have also cited this narration in their *Tafāsīr* (exegeses of the noble Qur’ān). The narration reads as follows:

وأخرج البزار وابن عساكر عن أسيد بن صفوان وكانت له صحبة قال قال علي والذي جاء بالحق محمد صلي الله عليه وسلم وصدق به أبو بكر.

1 *Musnad Aḥmad* 1/143: the consistent narrations of ‘Alī; *Ḥilyah al-Awliyā’* 1/128: the mention of ‘Abd Allah ibn Mas’ūd.

2 *Usd al-Ghābah* 4/68: Mention of ‘Umar رضي الله عنه

Usaid ibn Şafwān, he was a Şaḥābī, narrates that ‘Alī, whilst commenting on the verse, “the one who came with the truth and the one who attested it,” said, “the one who came with the truth was Muḥammad ﷺ and the one who attested to it was Abū Bakr.”<sup>1</sup>

6. ‘Alī al-Muttaqī al-Hindī has cited the following narration in his book *Kanz al-Ummāl* on the strength of many a scholar of ḥadīth:

عن ابي المعتمر قال سئل علي بن ابي طالب عن ابي بكر وعمر فقال انهما لفي الوفد السبعين الذي يقدمون الي الله عز وجل يوم القيامة مع محمد صلي الله عليه وسلم ولقد سألهما موسى عليه السلام فأعطيهما محمد صلي الله عليه وسلم.

Abū al-Mu’tamir narrates that ‘Alī was once asked about Abū Bakr and ‘Umar. He responded, “They will be part of that fortunate delegation that will proceed to Allah ﷻ with Rasūlullāh ﷺ. Mūsā عليه السلام had previously beseeched Allah to make them his companions but Allah ﷻ granted them to Muḥammad ﷺ.”<sup>2</sup>

7. The following merit of Abū Bakr رضي الله عنه, mentioned by ‘Alī رضي الله عنه, is cited by several scholars of ḥadīth:

عن ابي اسحاق عن الحارث عن علي بن ابي طالب قال قال رسول الله صلي الله عليه وسلم لأبي بكر يا ابا بكر ان الله اعطاني ثواب من امن به منذ خلق الله ادم الي ان تقوم الساعة وان الله اعطاك يا ابا بكر ثواب من امن بي منذ بعثني الله الي ان تقوم الساعة.

‘Alī ibn Abī Ṭālib narrates that Rasūlullāh ﷻ said to Abū Bakr, “verily Allah has granted me the reward of whoever has believed or will believe in me from the time Allah ﷻ had created Ādam عليه السلام till the Day of Judgement. And Allah ﷻ will grant you the reward of whoever accepted īmān upon me from the time he sent me as a nabī till the Day of Judgement.”<sup>3</sup>

1 *Tārīkh al-Khulafā’* p. 37; *Majma’ al-Bayān* of al-Shaykh al-Ṭabarsī, p. 321.

2 *Kanz al-Ummāl* 6/366.

3 *Kitāb Faḍā’il Abī Bakr al-Şiddīq* of Abū Ṭālib al-‘Ashārī, p. 6; *Tārīkh Baghdād* 4/256: under the mention of Aḥmad ibn ‘Abd al-‘Azīz; *Riyāḍ al-Naḍīrah* 1/167; *Kanz al-Ummāl* 6/318.

8. Al-Shaykh Abū Bishr Muḥammad ibn Aḥmad ibn Ḥammād ibn Dūlāb and Shāh Walī Allah al-Dehlawī have narrated the following narration in their books, *Kitāb al-Kunā wa al-Asmā'* and *Izālat al-Khafā' 'an Khilāfat al-Khulafā'* respectively:

عن عبد الخير صاحب لواء علي عن علي قال ان اول من يدخل الجنة من هذه الامة ابو بكر و عمر فقال رجل يا امير المؤمنين يدخلاهما قبلك؟ قال اي والذي خلق الجنة و برأ النسمة ليدخلاهما قبلي .

It is reported that 'Alī عليه السلام said, "The first to enter Jannah from this ummah will be Abū Bakr and 'Umar." A person enquired, "will they enter Jannah before you, O Amīr al-Mu'minīn?" He replied, "Most certainly! By the oath of that being who created Jannah and has created the soul they will enter it before me."<sup>1</sup>

The Following can be Deduced From the Above Cited Narrations

1. They were compassionate, concerned and well-wishers for the dīn of Allah سُبْحَانَهُ وَتَعَالَى.
2. They were guides and reformers of this ummah.
3. They enjoy a very lofty position in this ummah and belonged to noble families
4. They served as evidence of the dīn of Allah.
5. They had from the very inception of Islam embraced its message.
6. They will be from the elite group which will appear before Allah سُبْحَانَهُ وَتَعَالَى with honour.
7. They will receive boundless reward from Allah سُبْحَانَهُ وَتَعَالَى because Allah سُبْحَانَهُ وَتَعَالَى had chosen them to be a source of guidance for countless people.
8. They supersede others in entering the dwelling of the pleasure of Allah i.e. Jannat al-Firdaws.

1 *Kitāb al-Kunā wa al-Asmā'* 1/120; *Izālat al-Khafā' 'an Khilāfat al-Khulafā'* 1/68, 1/317.

## A letter of ‘Alī Wherein he Commends Abū Bakr and ‘Umar

Appropriate to this theme is a narration which I have procured from Shī‘ī sources wherein ‘Alī رَضِيَ اللهُ عَنْهُ is reported to have praised Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا in a letter that he wrote to Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. Many Shī‘ī scholars, i.e. the commentators of *Nahj al-Balāghah*, have made mention of this in their respective commentaries. The narration reads as follows:

وكان افضلهم في الاسلام كما زعمت و انصحهم لله و لرسوله الخليفة الصديق و خليفة الخليفة الفاروق  
ولعمري و ان مكاتهما في الاسلام لعظيم و ان المصاب بهما لجرح في الاسلام شديد يرحمهما الله و  
جزاهما بأحسن ما عملا .

And the most virtuous in Islam, as you had stated, and the most sincere to Allah and his Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were: the successor of Rasūlullāh — al-Ṣiddīq and his successor — al-Fārūq. By the oath of my life! They hold a very high rank in Islam and verily their loss is a great loss to Islam. May Allah سُبْحَانَهُ وَتَعَالَى shower his mercies upon them and reward them for all the good they have carried out.<sup>1</sup>

### Benefits of This Narration

1. Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا, were the most virtuous of people in their era. They were likewise the most sincere of people to Allah سُبْحَانَهُ وَتَعَالَى and his Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
2. They enjoyed a very lofty position in Islam.
3. Their loss was indeed a very grave loss to Islam.
4. ‘Alī رَضِيَ اللهُ عَنْهُ supplicated that the mercy of Allah سُبْحَانَهُ وَتَعَالَى, descend upon them and that he, Allah سُبْحَانَهُ وَتَعَالَى, compensate them for their good.
5. To claim that the words “as you have stated” allude to the fact that he was just reiterating the thoughts of the addressee and was not really conceding their virtue is absurd. Simply because in the sentences subsequent to that he takes an oath of his life and thereafter he further emphasises what he is to say with “verily”. Can there be any possibility other than earnestness in an address filled with such pressing emphasis.

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1 *Sharḥ Nahj al-Balāghah* of Ibn Maytham al-Bahrānī, p. 486 (old edition), p. 362 (new edition).

## Theme Two: The Status of Abū Bakr and ‘Umar رضي الله عنهما in Light of the Statements of ‘Alī

‘Alī رضي الله عنه had during his khilāfah delivered a sermon to the people, in which he stated that after the demise of Rasūlullāh صلى الله عليه وسلم the best was Abū Bakr رضي الله عنه and thereafter ‘Umar رضي الله عنه. The narration reads as follows:

عن قيس المخارق قال سمعت عليا (كرم الله وجهه) يقول علي هذا المنبر سبق رسول الله صلي الله عليه وسلم و ثني ابو بكر رضي الله عنه و ثلث عمر رضي الله عنه ثم خيطننا فتنة او اصابتنا فتنة فكان ماشاء الله .

Qays al-Mukhāriqī says, “I heard ‘Alī saying upon this mimbar, ‘Rasūlullāh صلى الله عليه وسلم had taken the lead in departing this world, after him came Abū Bakr as the second who was followed by ‘Umar as the third. Thereafter a trial engulfed us, thus that transpired what Allah سبحانه وتعالى wanted.”<sup>1</sup>

## Theme Three: Abū Bakr the one who Excelled in Every Avenue of Good

The narrations that allude to the theme are plenty. ‘Alī al-Muttaqī al-Hindī, al-Sūyūṭī and Muḥib al-Dīn al-Ṭabarī have documented a substantial amount of them in their works *Kanz al-‘Ummāl*, *Tārīkh al-Khulafā’* and *Riyāḍ al-Naḍīrah* respectively. I shall present of few of them ahead.

١ . عن ابي الزناد قال قال رجل لعلي يا امير المؤمنين ما بال المهاجرين و الانصار قدموا ابا بكر و انت اوفي منه منقبة و اقدم منه سلما و اسبق سابقه قال ان كنت قريشيا فأحسبك من عائدة قال نعم! قال لولا ان المؤمن عائد لقتلتك ولأن بقيت لتأتين مني روعة حصراء ويحك ان ابا بكر سبقني الي اربع سبقني الي الامامة و تقديم الامامة و تقديم الهجرة و الي الغار و افشاء الاسلام ويحك ان الله ذم الناس كلهم و مدح ابا بكر الا تنصروه فقد نصره الله اذا اخرجهم الذين كفروا ثاني اثنين اذ هما في الغار .

Abū al-Zinād narrates that a person said to ‘Alī (during his khilāfah), “O Amīr al-Mu’minīn! How could the Muhājirīn and the Anṣār choose Abū

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1 Musnad Aḥmad 1/147: uninterrupted narration of ‘Alī رضي الله عنه; Ṭabaqāt Ibn Sa’d 6/86: mention of Qays; Gharīb al-Ḥadīth of al-Qāsim ibn Sallām 3/458; al-ʿItiqād ‘alā Madhhab al-Salaf p. 186-187; al-Tārīkh al-Kabīr of al-Bukhārī 4/173; Ḥilyat al-Awliyā’ 5/74; Izālat al-Khafā’ 1/67.

Bakr over you whereas you hold more merit than him, surpassed him in embracing Islam and in many other aspects?" 'Alī said, "if you are a Qurayshī then presumably you from the 'Ā'idhah tribe?" He responded in the affirmative. 'Alī further said, "if a believer was not divinely safeguarded I would have killed you. If you live to see the future you will witness terrifying horror confronting you from my side. May you perish! Abū Bakr has most certainly excelled me in four aspects: leadership in ṣalāh, leadership of the people, migration and spreading of Islam. May you be doomed! Allah has dispraised all the people and has praised Abū Bakr, 'if you are unwilling to aid him then Allah had aided him when the infidels had banished him when he was the second of the two in the cave.'"<sup>1</sup>

٢. عن صلة بن نضر قال كان علي رضي الله عنه إذا ذكر عنده أبو بكر قال السباق يذكرون السباق يذكرون والذي نفسي بيده ما استبقنا إلي خير قط إلا سبقنا أبو بكر.

Ṣilah ibn Naḍr mentions that when Abū Bakr would be mentioned before 'Alī he would say, "mention is being made of the exceller, mention is being made of the exceller. By the oath of that Being who has control over my soul we never competed in any matter of virtue but Abū Bakr excelled us in it."<sup>2</sup>

٣. وأخرج الطبراني في الأوسط عن علي رضي الله عنه قال والذي نفسي بيده ما استبقنا إلي خير قط إلا سبقنا إليه أبو بكر

By the oath of that Being who has control over my soul we never competed in any matter of virtue but Abū Bakr excelled us in it.<sup>3</sup>

Al-Sūyūṭī has recorded a narration on the strength of Ibn 'Asākir in which 'Alī رضي الله عنه is reported to have said that Abū Bakr was the first person to accept Islam:

1 *Kanz al-'Ummāl* 6/318 (with reference to Ibn 'Asākir and Khaythamah).

2 *Kanz al-'Ummāl* 6/318.

3 *Riyāḍ al-Naḍīrah* 1/156; *Tārīkh al-Khulafā'* p. 44.

٤ . وأخرج ابن عساکر من طريق الحارث عن علي قال أول من أسلم من الرجال أبو بكر.

‘Alī is reported to have said that the first amongst the men to accept Islam was Abū Bakr.<sup>1</sup>

### The Conclusion of the Third Theme in Light of the Statements of ‘Alī

1. Abū Bakr had superseded all the people in every avenue of good.
2. His excellence in four aspects (that were mentioned earlier) is especially categorically established.
3. He was likewise the first person to accept Islam from amongst the men. He was thus the leader of the al-Sābiqūn al-Awwalūn, i.e. the early members of this ummah who had surpassed the rest of the people.

### Theme Four: The companionship of Abū Bakr al-Ṣiddīq During the Hijrah and the Divine Help of the Angels

١ . عن علي كرم الله وجهه قال ان النبي صلي الله عليه وسلم قال لجبريل من يهاجر معي؟ قال ابو بكر الصديق.

٢ . عن علي قال جاء جبريل عليه السلام الي النبي صلي الله عليه وسلم فقال له من يهاجر معي؟ فقال ابو بكر وهو الصديق. اخرجه ابن السمان في الموافقه.

The translation of both narrations is that ‘Alī narrates that Rasūlullāh ﷺ asked Jibrīl عَلَيْهِ السَّلَام, “Who will migrate with me?” He replied, “Abū Bakr who is al-Ṣiddīq (the truthful).”<sup>2</sup>

٣ . عن علي رضي الله قال قال لي النبي صلي الله عليه وسلم ولأبي بكر مع احدكما جبريل ومع الاخر ميكايل واسرافيل ملك عظيم يشهد القتال ويكون في الصف.

٤ . عن علي كرم الله وجهه قال قال رسول الله صلي الله عليه وسلم يوم بدر لي و ابي بكر علي يمين احدكما جبريل و الاخر ميكايل و اسرافيل ملك عظيم يشهد القتال ويكون في الصف.

1 Tārīkh al-Khulafā’ p. 26.

2 First narration: Mustadrak Ḥākīm 3/ 5; Kanz al-‘Ummāl 8/331. Second narration: Riyāḍ al-Naḍīrah 1/89

The translation of both narrations is that ‘Alī is reported to have said, “On the day of the Battle of Badr, Rasūlullāh ﷺ told me and Abū Bakr, “with one of you is Jibrīl and with the other is Mikā’īl. And Isrāfīl is a great angel who witnesses the battle and is present in the row.”<sup>1</sup>

**Note:-** The point of note here is that all these narrations have been transmitted to us via the transmission of ‘Alī ﷺ himself. Any person with an unbiased disposition will be able to discern that they are indubitable evidences of the love and veneration that existed between Abū Bakr and ‘Alī ﷺ.

### Theme Five: The first to Compile the Qur’ān was Abū Bakr al-Ṣiddīq

The following narrations are cited ahead in order to establish this theme. These narrations appear in *Ṭabaqāt ibn Sa’d*, *al-Istī’āb*, and many other references:

- ١ . عن عبد خير سمعت عليا كرم الله وجهه يقول رحم الله ابا بكر كان اول من جمع بين اللوحين.
- ٢ . قال عبد خير سمعت عليا كرم الله وجهه يقول رحم الله ابا بكر كان اول من جمع بين اللوحين.

‘Abd Khayr mentions that he heard ‘Alī saying, “may Allah shower his mercy upon Abū Bakr. He was the first to compile that which is between the covers (of the Book).”<sup>2</sup>

٣ . عن علي قال اعظم الناس في المصاحف اجرا ابو بكر انه اول من جمع بين اللوحين وفي لفظ اول من جمع كتاب الله.

٤ . اخرجه ابن ابي داود في المصاحف باسناد حسن عن عبد خير قال سمعت عليا يقول اعظم الناس في المصاحف اجرا ابو بكر رحمة الله علي ابي بكر هو اول من جمع كتاب الله.

The translation of both narrations is that ‘Abd Khayr says that he heard ‘Alī saying, “Abū Bakr will attain the maximum reward for compiling the Qur’ān. May Allah’s ﷻ mercy descend upon Abū Bakr; he was the first to compile the Book of Allah.”<sup>3</sup>

1 First narration: *Mustadrak Ḥākim* 3/68: virtues of Shaykhayn via ‘Alī ﷺ; *Ḥilyat al-Awliyā’* 4/368, 5/63. Second narration: *Ḥilyat al-Awliyā’* 7/224.

2 First narration: *Ṭabaqāt Ibn Sa’d* 3/137. Second narration: *al-Istī’āb* 2/243.

3 First narration: *Riyāḍ al-Naḍīrah* 1/144; second narration: *Faḥ al-Bārī* 9/9; *Kanz al-Ummāl* 1/279.

## Theme Six: Abū Bakr and ‘Umar will be the Leaders of the Middle Aged People in Jannah

Hereunder those narrations will be presented in which mention is made of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا being the leaders of the middle aged people of Jannah, besides the Ambiyā’ عَلَيْهِمُ السَّلَامُ. This privilege for them is just as the privilege enjoyed by Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا of them being the leaders of the youth of Jannah.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has informed us of this great merit that they will hold in Jannah and ‘Alī رَضِيَ اللَّهُ عَنْهُ among many other Ṣaḥābah have conveyed this to us.

١. عن الشعبي عن الحارث عن علي عن النبي صلي الله عليه وسلم قال ابو بكر وعمر سيدا كهول الجنة من الأولين والآخرين ما خلا النبيين والمرسلين لا تخبرهما يا علي!

‘Alī is reported to have said, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Abū Bakr and ‘Umar will be the leaders of the middle aged people, those who preceded them and those who succeeded them, in Jannah, with the exception the Ambiyā’ and the Rasūls. Do not inform them, O ‘Alī!’”<sup>1</sup>

٢. عن الزهري عن علي بن الحسين عن علي بن ابي طالب قال كنت مع رسول الله صلي الله عليه وسلم اذ طلع ابو بكر وعمر فقال رسول الله صلي الله عليه وسلم هذان سيدا كهول الجنة من الأولين والآخرين لا تخبرهما.

‘Alī narrates, “I was with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Abū Bakr and ‘Umar emerged. He thus said, “these two men will be the leaders of the middle aged people, those who preceded them and those who succeeded them, in Jannah, with the exception the Ambiyā’ and the Rasūls. Do not inform them!”<sup>2</sup>

٣. عن الحسن بن زيد بن حسن حدثني ابي عن ابيه عن علي رضي الله عنه قال كنت عند النبي صلي الله عليه وسلم فاقبل ابو بكر وعمر فقال هذان سيدا كهول اهل الجنة من الأولين والآخرين الا النبيين والمرسلين لا تخبرهما يا علي.

1 Tirmidhī, vol. 2: chapter regarding the merits of Abū Bakr

2 Ibid.

‘Alī reports, “I was with Rasūlullāh ﷺ when Abū Bakr and ‘Umar happened to come. He thus remarked, “these two men will be the leaders of the middle aged people, those who preceded them and those who succeeded them, in Jannah, with the exception the Ambiyā’ and the Rasūls. Do not inform them, O ‘Alī!”<sup>1</sup>

٤. عن الشعبي عن الحارث عن علي قال قال رسول الله صلي الله عليه وسلم: ابو بكر وعمر سيدا كهول اهل الجنة من الأولين والآخرين الا النبيين والمرسلين لا تخبرهما يا علي ما دامتا حيين.

‘Alī is reported to have said that Rasūlullāh ﷺ said, “Abū Bakr and ‘Umar will be the leaders of the middle aged people, those who preceded them and those who succeeded them, in Jannah, with the exception the Ambiyā’ and the Rasūls. Do not inform them, O ‘Alī as long as they are alive!”<sup>2</sup>

٥. قال حدثني علي بن أبي طالب إنه كان عند رسول الله صلي الله عليه وسلم جالسا ليس عنده غيره إذ أقبل أبو بكر وعمر فقال يا علي هذان سيدا كهول اهل الجنة الا النبيين والمرسلين.

‘Alī narrates that he was in the presence of Rasūlullāh ﷺ and there was no one besides him when Abū Bakr and ‘Umar came. Thereupon Rasūlullāh ﷺ said, “O ‘Alī! These two men will be the leaders of the middle aged people in Jannah, with the exception of the Ambiyā’ and the Rasūls.”<sup>3</sup>

٦. عن جعفر بن محمد عن أبيه عن جده عن علي بن أبي طالب قال بينما أنا عند رسول الله صلي الله عليه وسلم إذ طلع أبو بكر وعمر فقال يا علي هذان سيدا كهول اهل الجنة ما خلا النبيين والمرسلين ممن مضي في سالف الدهر وممن بقي في غابره يا علي لا تخبرهما بمقالتني ما عاشا قال علي فلما ماتا حدثت الناس بذلك.

‘Alī reports, “whilst I was in the presence of Rasūlullāh ﷺ Abū Bakr and ‘Umar arrived, upon which Rasūlullāh ﷺ remarked, “these two men will be the leaders of the middle aged people in Jannah, those who have passed and those who are still to come in the future, with the exception

1 *Musnad al-Imām Aḥmad*: the uninterrupted narrations of ‘Alī.

2 *Sunan Ibn Mājah*: virtues of Abū Bakr ﷺ.

3 *Muwaḍḍiḥ Awhām al-Jam‘ wa al-Tafrīq* 2/178-179.

the Ambiyā' and the Rasūls. O 'Alī! Do not inform them of this as long as they are living.” ‘Alī says, “I informed the people about this after they had passed on.”<sup>1</sup>

٧. عن سليمان بن يزيد عن هرم عن علي قال كنت جالسا عند النبي صلي الله عليه وسلم وفخذة علي فخذني إذ طلع أبو بكر وعمر من مؤخر المسجد فنظر إليهما نظرا شديدا فصاعد نظره فيهما وصب فالتفت إلي وقال والذي نفسي بيده إنهما لسيدا كهول اهل الجنة من الأولين والآخرين الا النبيين والمرسلين.

‘Alī says, “I was sitting in the presence of Rasūlullāh ﷺ and his thighs were on my thighs when Abū Bakr and ‘Umar suddenly entered from the rear of the masjid. Rasūlullāh ﷺ gazed at them sharply and looked at them from top to bottom. He then turned towards me and remarked, “by the oath of the being in whose possession is my soul they are most certainly the leaders of the middle aged people in Jannah, those before them and those after them, besides the Ambiyā' and Rasūls.”<sup>2</sup>

٨. عن زر بن حبيش عن علي رضي الله عنه قال قال رسول الله صلي الله عليه وسلم: ابو بكر وعمر سيدا كهول اهل الجنة من الأولين والآخرين الا النبيين والمرسلين لا تخبرهما يا علي ما عاشا.

‘Alī reports that Rasūlullāh ﷺ said, “Abū Bakr and ‘Umar will be the leaders of the middle aged people in Jannah, those who preceded them and those who succeeded them, with the exception the Ambiyā' and the Rasūls. Do not inform them O 'Alī as long as long as they live.”<sup>3</sup>

#### Note:-

This accolade of the Shaykhayn is reported from other Ṣaḥābah besides ‘Alī رضي الله عنه as well:

1. In *Tirmidhī* under the chapter: Merits of Abū Bakr, a similar narration is narrated on the authority of Anas Ibn Mālik and Ibn ‘Abbās رضي الله عنهما.

1 Faḍā'il Abū Bakr al-Ṣiddīq, p. 7.

2 Kanz al-'Ummāl 6/322.

3 Kanz al-'Ummāl 6/322; 6/142.

2. In *Ibn Mājah* yet another narration of this nature has been narrated by Abū Juḥayfah with an uninterrupted chain of transmission on p. 11 under the chapter: Virtues of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.
3. And the consistent narration of Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا regarding the same appears in *Tārīkh Jurjān* (p. 66).

I have alluded to them very briefly for the benefit of the scholars. My primary objective under this theme was to cite the narration narrated by ‘Alī رَضِيَ اللَّهُ عَنْهُ. Consequently I did not cite the narrations of any other Ṣaḥābī.

### Theme Seven: ‘Alī Accepted the Narrations of Abū Bakr Without any Investigation

Beneath I present before you a few narrations wherein it is stated that ‘Alī رَضِيَ اللَّهُ عَنْهُ would accept the narrations of Abū Bakr رَضِيَ اللَّهُ عَنْهُ without verification because he perceived Abū Bakr رَضِيَ اللَّهُ عَنْهُ to be truthful.

These narrations are as follows:

١. عن ابي سعيد المقبري انه سمع عليا بن ابي طالب يقول ما حدثت حديثا لم اسمعه انا من رسول الله صلي الله عليه وسلم الا امرته ان يتقسم بالله انه سمعه من رسول الله صلي الله عليه وسلم الا ابو بكر فانه كان لا يكذب فحدثني ابو بكر انه سمع رسول الله صلي الله عليه وسلم يقول ما ذكر عبد ذنبا اذنبه فقام حين يذكر ذنبه ذلك فيتوضأ فأحسن وضوئه ثم صلي ركعتين ثم استغفر الله لذنبه ذلك الا غفر له.

Abū Sa‘īd al-Maqbarī narrates that ‘Alī رَضِيَ اللَّهُ عَنْهُ said, “no tradition of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which I personally never hear from him, was ever mentioned to me but that I demanded the narrator to take an oath stating that he heard it directly from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ excluding Abū Bakr. He would not lie; Abū Bakr once narrated to me that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “no servant remembers a sin that he had committed in the past than, stands up, when recollecting that sin, performs wuḍū thoroughly, reads two raka‘āt of ṣalāh and seeks forgiveness from Allah سُبْحَانَكَ رَبِّيَ رَبِّ الْعَالَمِينَ but that he is forgiven.”<sup>1</sup>

1 *Musnad al-Ḥumaidī*, 1: 4-5, *al-Muṣannaf li Ibn Abī Shaybah* 2/ 387

٢. أسماء بن حكيم الفزاري انه سمع عليا يقول كنت اذا سمعت من رسول الله صلي الله عليه وسلم حديثا فنعني الله بما شاء ان ينعني منه وكان اذا حدثني غيره استخلفه و اذا حلف أصدقه و حدثني ابو بكر و صدق ابو بكر قال سمعت رسول الله صلي الله عليه وسلم يقول ما من عبد مسلم يذنب ذنبا ثم يتوضأ يصلي ركعتين ثم ليستغفر الله له.

Asmā' ibn al-Ḥakam al-Fazārī narrates that he heard 'Alī رضي الله عنه saying, “from the many ḥadīth I would hear from Rasūlullāh صلى الله عليه وسلم Allah سبحانه وتعالى would inspire me by the ones he wanted to benefit me with. However, when someone besides him narrates a ḥadīth to me I seek to verify it by demanding an oath from him; when he takes the oath only then do I have faith in him. Abū Bakr once narrated a ḥadīth to me and he indeed was the truthful. He said, “I heard Rasūlullāh صلى الله عليه وسلم saying, “no Muslim commits a crime subsequent to which he does wuḍū, performs ṣalāh and seeks the forgiveness of Allah سبحانه وتعالى but that he is forgiven by Allah سبحانه وتعالى.”<sup>1</sup>

**Note:-** Imam Tirmidhī, Imām Ibn Mājah and al-Bazzār have also made mention of this narration via the transmission of 'Alī رضي الله عنه.

### Lessons Derived From These Narrations

The following is deduced from these narrations:

1. Abū Bakr and 'Alī رضي الله عنهما would impart knowledge to one another just as they would learn from each other. This is indicative of their mutual affinity and sincerity.
2. 'Alī رضي الله عنه relied completely upon Abū Bakr رضي الله عنه and hence saw no need to seek an oath from when hearing a ḥadīth from him. This means that Abū Bakr's رضي الله عنه narrations were always reliable in the view of 'Alī رضي الله عنه unlike others.
3. We likewise infer from this narration that all the jurisprudential rulings narrated by Abū Bakr رضي الله عنه were authentic according to 'Alī

1 Musnad Imām Aḥmad 1/2,9; Sunan Abī Dāwūd al-Sijistānī 1/220; al-Madkhal Fī Uṣūl al-Ḥadīth, p. 34; Akhbār Iṣfahān of Abū Nu'aym al-Iṣfahānī 1/142; Kitāb Faḍā'il Abī Bakr al-Ṣiddīq, p. 7, Muwaḍḍiḥ Awhām al-Jam' wa al-Tafrīq 2/113-114

ﷺ and the Banū Hāshim. In other words, even according to the Banū Hāshim, the most truthful was Abū Bakr ﷺ. Therefore if he, having such a noble profile, narrates the Ḥadīth, “we the Ambiyā’ do not leave anything as inheritance. Whatever we leave is to be spent in charity,” then there should be no speculation whatsoever in accepting the narration for it is without doubt, the ḥadīth of Rasūlullāh ﷺ.

## Last Word

Accepting traditions or rejecting them is solely based on the reliability and truthfulness of the narrator; the more truthful the narrator the more reliable his narration. Previously, we have seen that Abū Bakr’s ﷺ narrations were accepted without any investigation.

In culmination I would like to add that the title of al-Ṣiddīq, which means the most truthful, with which Abū Bakr is prominently known was a title given to him divinely by Allah ﷻ via Nabī ﷺ. This is also transmitted to us through the transmission of ‘Alī ﷺ. Ahead these narrations are presented. I hope that they will be a means of engendering unity and reconciliation:

١ . عن ابي يحيى قال سمعت عليا يحلف بالله انزل الله اسم ابي بكر من السماء ”الصديق

Abū Yahyā narrates that he heard ‘Alī swearing by Allah and saying that the name al-Ṣiddīq was given to Abū Bakr from the heavens.<sup>1</sup>

٢ . عن عمران بن ظبيان عن ابي يحيى قال سمعت عليا يحالف لأنزل الله اسم ابي بكر من السماء ”الصديق“.

I heard ‘Alī taking an oath that the name al-Ṣiddīq was given to Abū Bakr by Allah from the heavens.<sup>2</sup>

1 *Al-Tārīkh al-Kabīr* 1/99

2 *Kitāb Faḍā’il Abī Bakr al-Ṣiddīq* p. 4, *Riyāḍ al-Naḍīrah* 1/68

٣. عن علي قال ان الله هو الذي سمي ابا بكر علي لسان رسول الله صلي الله عليه وسلم صديقا.

‘Alī said, “Allah has named Abū Bakr ‘al-Ṣiddīq’ upon the tongue of his Nabī Muḥammad ﷺ.”<sup>1</sup>

**Note:-** Sayyidunā Muḥammad al-Bāqir has likewise, whenever talking of Abū Bakr ﷺ, mentioned his name with the title of al-Ṣiddīq as is manifest in the narration of the adornment of the sword. The narrations that allude to this will be cited in chapter five. I have referred to it here merely to make the readers aware of it. Nonetheless, the title of al-Ṣiddīq for Abū Bakr is established through Sunnī and Shī‘ī sources.<sup>2</sup>

### Theme Eight: ‘Alī’s Satisfaction With the Superiority of Abū Bakr in This World and the Hereafter

A few reports narrated by ‘Alī ﷺ which elucidate the above mentioned theme are presented ahead. The readers are requested to study them carefully and thereafter are called upon to gauge for themselves the extent of love, closeness, mutual conciliation and reciprocal help that existed within these scrupulous persons. There is no need for additional explanatory notes:

١. عن ابي بكر الهذلي عن الحسن قال قال علي لما قبض النبي صلي الله عليه وسلم نظرنا في امرنا فوجدنا النبي صلي الله عليه وسلم قد قدم ابا بكر في الصلوة فرضينا لدنيا من رضي رسول الله صلي الله عليه وسلم لدنيا فقدمنا ابا بكر.

Ḥasan reports that ‘Alī said, “When Rasūl Allāh ﷺ passed away we reflected over our affairs. We realised that he had instructed Abū Bakr ﷺ to lead the congregation in ṣalāh. We were thus pleased for our worldly affairs with the person who Rasūlullāh ﷺ was pleased with for our religious affairs. We, therefore, gave precedence to Abū Bakr.”<sup>3</sup>

1 *Kanz al-‘Ummāl* 6/314

2 *Ḥilyah al-Awliyā’*, 3: 183; *Kashf al-Ghummah Fī Ma’rifah al-‘A’immah*, 2: 32.

3 *Ṭabaqāt Ibn Sa’d* 3/130.

٢. عن الضحاك عن نزال بن سبرة قال وافقنا من علي بن ابي طالب رضي الله عنه ذات يوم طيب نفس فقلنا يا امير المؤمنين اخبرنا عن ابي بكر بن قحافة قال ذلك امرأ سماه الله الصديق علي لسان جبريل و لسان محمد صلي الله عليه وسلم كان خليفة رسول الله علي الصلوة رضيه لديتنا فرضينه لديانا.

Nazzāl ibn Saburah reports that one day they encountered ‘Alī and he was in a very jubilant mood, they, therefore, asked him, “O Amīr al-Mu’minīn! Tell us something about Abū Bakr ibn Abī Quḥāfah.” He replied, “That is a person whom Allah ﷻ had named al-Ṣiddīq via Jibrīl ﷺ and Muḥammad ﷺ.” He continued, “and was the deputy of Rasūlullāh ﷺ in leading the congregational ṣalāh; Rasūlullāh ﷻ had chosen him for our religious affairs, thus we are pleased that he took charge of our worldly affairs.”<sup>1</sup>

٣. عن النزال بن سبرة قال وافقنا من علي رضي الله عنه ذات يوم طيب نفس فقلنا يا امير المؤمنين حدثنا عن أصحابك قال كل أصحاب رسول الله صلي الله عليه وسلم أصحابي قلنا حدثنا عن أصحاب رسول الله صلي الله عليه وسلم قال سلوني قلنا حدثنا عن أبي بكر قال ذلك امرأ سماه الله الصديق علي لسان جبريل و لسان محمد صلي الله عليه وسلم كان خليفة رسول الله علي الصلوة رضيه لديتنا فرضينه لديانا.

Nazzāl ibn Saburah narrates, “one day we found ‘Alī in very elated mood so we said, “Tell us about your companions.” He said, “All the Ṣaḥābah of Rasūlullāh ﷻ are my companions.” We demanded, “Then tell us about the Ṣaḥābah of Rasūlullāh ﷻ.” “Ask me,” he replied. We said, “Tell us something about Abū Bakr.” He said, “That is a person whom Allah ﷻ had named al-Ṣiddīq via Jibrīl ﷺ and Muḥammad ﷺ. And was the deputy of Rasūlullāh ﷻ in leading the congregation in ṣalāh; Rasūlullāh ﷻ had chosen him for our religious affairs, thus we were pleased that he took charge of our worldly affairs as well.”<sup>2</sup>

٤. عن نزال بن سبرة قال وافقت من علي..... قالوا اخبرنا عن أبي بكر بن أبي قحافة قال ذلك امرأ سماه الله الصديق علي لسان جبريل و لسان محمد صلي الله عليه وسلم كان خليفة رسول الله رضيه لديتنا فرضينه لديانا.

Translation similar to that of the above narration.<sup>3</sup>

1 Kitāb Faḍā'il Abī Bakr al-Ṣiddīq, p 4.

2 Usd al-Ghābah 3/216.

3 Al-Riyāḍ al-Naḍīrah 1/68.

٥ . عن الحسن البصري عن علي بن أبي طالب رضي الله عنه قال قدم رسول الله صلى الله عليه وأب بكر فضلي بالناس و إتي لشاهد غير غائب وإني صحيح غير مريض ولو شاء أن يقدمني لقدمني فرضينا لدينانا ما رضيه الله ورسوله لديننا.

Ḥasan al-Baṣrī reports from ‘Alī ibn Abī Ṭālib, “Rasūlullāh ﷺ sent forth Abū Bakr to lead the prayer whereas I was not absent, rather present, and not ill, but in sound health. If he would have wanted to give me preference he would have done so. We are thus happy for our worldly affairs with he, whom Allah is happy with for religious matters.”<sup>1</sup>

### The Crux of the Narrations

1. Abū Bakr رَضِيَ اللهُ عَنْهُ led the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in ṣalāh during the fatal illness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, not out of coincidence, rather through the instruction of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
2. ‘Alī رَضِيَ اللهُ عَنْهُ and the balance of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ had perceived his Imāmah (leadership), in ṣalāh to be sufficient evidence for his eligibility of leadership in the khilāfah as well. As if they had understood that his leadership in the five ṣalāhs is enough to prove him deserving of the seat of khilāfah.
3. These narrations are also indicative towards the fact that all the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were satisfied with Abū Bakr رَضِيَ اللهُ عَنْهُ taking charge of affairs. No one was coerced into acknowledging his rule. Similarly it is obvious from these narrations that all the narrations that portray a horrifying picture of how the Ahl al-Bayt had been forced into pledging their allegiance are unfounded; the statements of ‘Alī رَضِيَ اللهُ عَنْهُ cited here are valid enough to discredit them.

It should likewise be remembered that those narrations, if accepted, reflect very badly upon the valour, courageousness and character of ‘Alī رَضِيَ اللهُ عَنْهُ and are thus worthy of being discarded.

<sup>1</sup> *Usd al-Ghābah* 3/221.

## A Shīī Narration

I deem it suitable to sight hereunder a narration which appears in a Shīī source. The narration tells us that ‘Alī رضي الله عنه had conceded that Abū Bakr رضي الله عنه was worthy of the khalīfah, that he was the companion of Rasūlullāh صلى الله عليه وسلم in the cave, that he was the second of the two, and that Rasūlullāh صلى الله عليه وسلم had instructed him to lead the congregational prayer in his last moments. This narration is transmitted through Abū Bakr (Aḥmad ibn ‘Abd al-‘Azīz) al-Jowharī and Ibn Abī al-Ḥadīd has cited this narration at two places in his commentary of *Nahj al-Balāghah*. The narration is lengthy. It also speaks of ‘Alī and Zubayr رضي الله عنهما conceding the merits of Abū Bakr رضي الله عنه. An excerpt of it is presented ahead:

... وإنا نرى أبا بكر أحق الناس بها إنه صاحب الغار وثاني اثنين وإنا لنعرف له سنه ولقد أمره رسول الله صلي الله عليه وسلم بالصلوة وهو حي.

And we see Abū Bakr as the most eligible person for it (khalīfah). Verily he is the companion in the cave and the second of the two. We are aware of his seniority; Rasūlullāh صلى الله عليه وسلم had commanded him to lead the congregational prayers whilst he was alive.<sup>1</sup>

**Note:-** Previously I had cited this narration from our sources under the discussion pertaining to the bay‘ah of ‘Alī رضي الله عنه. For reasons of corroboration, the narration has been cited here under this theme from a Shīī source.

## Theme Nine: ‘Alī’s Grief on Demise of Abū Bakr

1. Al-Sūyūṭī has cited a narration in this regard in *Tārīkh al-Khulafā’* with reference to Ibn ‘Asākir. The narration reads as follows:

وأخرج ابن عساکر عن علي أنه دخل علي أبي بكر وهو مسجي...

‘Alī entered upon Abū Bakr and he was enshrouded with a sheet.<sup>2</sup>

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1 *Sharḥ Nahj al-Balāghah* 1/ 293: mention of Saqīfah.

2 *Tārīkh al-Khulafā’* p.44.

2. Jār Allah al-Zamakhsharī has cited the following narration in his book on the language of ḥadīth named *al-Fā'iq*:

لما مات أبو بكر قام علي بن أبي طالب علي باب البيت الذي هو مسجى فيه فقال كنت والله يعسوبا أو لا حين نفر الناس وآخر حين فيلوا ... كنت كالجبل لا تحركه العواصف ولا تزيله القواصف.

When Abū Bakr passed away 'Alī came and stood at the door of the house in which he lay enshrouded and said, "you were, by Allah, the chief in the initial stages of Islam (i.e. you had surpassed the people in embracing Islam) when the people were indifferent and you were equally the leader in the latter stages when they had become weak and cowardly. You were like a mountain which could not be shaken by storms or uprooted by thunders."<sup>1</sup>

3. A third narration of this nature is narrated by Usayd ibn Ṣafwān. It is a fairly lengthy narration. However, I shall cite here an excerpt therefrom which is supported by other narrations as well. It reads as follows:

عن أسيد بن صفوان وكانت له صحبة بالنبي صلي الله عليه وسلم قال لما توفي أبو بكر رضي الله عنه ورجت المدينة بالبكاء ودهش الناس كيوم قبض النبي صلي الله عليه سلم جاء علي بن أبي طالب مسرعا باكيا مسترجعا وهو يقول اليوم انقطعت خلافة النبوة حتي وقف علي باب البيت الذي فيه أبو بكر ثم قال وحكم الله يا أبا بكر كنت أول القوم إسلاما وأخلصهم إيمانا وأكثرهم يقينا ...

Usayd ibn Ṣafwān (he was privileged with enjoying the company of Rasūlullāh صلى الله عليه وسلم) reports, "When Abū Bakr passed away the whole of Madīnah was reverberating because of the crying of its inhabitants and the people were just as perplexed as they were the day Rasūlullāh صلى الله عليه وسلم passed away. 'Alī came hastily, weeping, repeating, "To Allah do we belong and unto Him shall we return," and saying, "Today the true succession of nubuwwah has terminated." Till he reached the door of the house wherein Abū Bakr was lying covered. He then said, "May Allah, shower his mercies upon you O Abū Bakr! You were the first to accept Islam, the most sincere in faith and the richest in conviction."<sup>2</sup>

1 *Al-Fā'iq* 1/247.

2 *Al-Ist'āb* 1/42; *Uṣd al-Ghābah* 1/90-91; *Riyāḍ al-Naḍīrah* 1/239; *Kanz al-'Ummāl* 6/325.

## Narrations in Which he Conceded the Merits of Abū Bakr

١. عن ابن ابي مليكة قال سمعت ابن عباس يقول لما وضع عمر بن خطاب علي سريره فتكفنه الناس يدعون له و انا فيهم فجاء علي بن ابي طالب فقال اني كنت لأظن ان يجعلك الله تعالي مع صاحبك و ذلك اني كنت اكثر ان اسمع رسول الله صلي الله عليه وسلم يقول ذهب انا و ابو بكر و عمر و دخلت انا و ابو بكر و عمر و خرجت انا و ابو بكر و عمر واني كنت اظن ان يجعلك الله معهما.

Ibn ‘Abbās narrates that when ‘Umar ibn al-Khaṭṭāb was placed on his bed after the people had enshrouded him in the winding sheet and were supplicating in his favour, I was amongst them; ‘Alī appeared and remarked, “I very strongly believed that Allah would definitely unite you with your two companions. And that is because I would often hear Rasūlullāh ﷺ saying, ‘I went with Abū Bakr and ‘Umar, I entered with Abū Bakr and ‘Umar and I left with Abū Bakr and ‘Umar.’ Therefore, I would always assume that Allah will unite you with them.”<sup>1</sup>

**Note:-** Although this narration makes mention of the presence of ‘Alī رضي الله عنه during the burial of ‘Umar رضي الله عنه, it nonetheless, proves the merit of Abū Bakr رضي الله عنه as well. It was keeping this in mind that I have cited the narration here and I will cite it again in the Fārūqī section, if Allah wills. The very same applies to the coming narration cited by Abū Ṭālib al-‘Ashārī. It reads as follows:

٢. عن سويد بن غفلة عن علي بن ابي طالب قال لما توفي ابو بكر و عمر قال علي ابن ابي طالب من لكم بمثلهما رزقي الله المضي علي سبيلهما فانه لا يبلغ مبلغهما الا باتباع آثارهما والحب لهما فمن احبني فليحبهما و من لم يحبني فقد ابغضهما وانا منه براء.

Suwaid ibn Ghafalh relates that ‘Alī had made the following remark after the demise of Abū Bakr and ‘Umar, “where will you ever come across such individuals. May Allah inspire me to follow in their path for no one can reach their levels but by treading in their path and by loving them. Hence, whoever loves me should love them and that person who does not love me has indeed showed indifference towards them and I am free from him.”<sup>2</sup>

1 Bukhārī 1/520; Mustadrak 3/68.

2 Faḍā’il Abī Bakr al-Ṣiddīq p. 7.

## Conclusion

1. 'Alī رضي الله عنه came weeping to the funeral of Abū Bakr رضي الله عنه.
2. Thereafter, he began recollecting the various merits of Abū Bakr رضي الله عنه. Among them he had said, “true succession of nubuwwah has terminated with the demise of Abū Bakr رضي الله عنه.” i.e. henceforth, every other khalīfah will not be the direct successor of Rasūlullāh صلى الله عليه وسلم rather he will be the successor of the Khalīfah who preceded him.
3. He likewise attested to the early Islam of Abū Bakr رضي الله عنه wherewith he had surpassed the rest of the people just as he had attested to his sincerity of faith. He had likewise conceded that Abū Bakr and 'Umar رضي الله عنهما were the close associates of Rasūlullāh صلى الله عليه وسلم in this world and will enjoy his blessed companionship in the hereafter.
4. It is also clear from these narrations that 'Alī رضي الله عنه saw no one parallel to Abū Bakr رضي الله عنه and desired to follow in his footsteps. He had also ordered the people to love Abū Bakr and set himself free from anyone who despised him.
5. Lastly, it is evident from these narrations that 'Alī رضي الله عنه was present at the demise, the funeral procedures of Abū Bakr رضي الله عنه and, therefore, was without doubt present for the Janāzah ṣalāh of Abū Bakr رضي الله عنه. It would be absurd to say that he was present before and after the funeral, but disappeared at the time of the Janāzah ṣalāh.

## Theme Ten: The Conduct of Abū Bakr and 'Umar was in Total Conformity With the Conduct of Rasūlullāh صلى الله عليه وسلم

The following narrations reported on the authority of 'Alī رضي الله عنه elucidate the theme highlighted:

عن عبد خير قال قام علي علي المنبر فذكر رسول الله صلي الله عليه وسلم فقال قبض رسول الله صلي الله عليه وسلم واستخلف ابو بكر رضي الله عنه فعمل بعمله و سار بسيرته حتي قبضه الله عز وجل علي ذلك ثم استخلف عمر علي ذلك فعمل بعملهما و سار بسيرتهما حتي قبض الله عز وجل علي ذلك.

‘Abd Khayr mentions that ‘Alī رَضِيَ اللَّهُ عَنْهُ ascended the pulpit, made mention of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “After the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr was elected as the ruler of the Muslims. He upheld his legacy and impersonated him in his conduct. Thereafter, Abū Bakr passed on and ‘Umar was elected as the leader of the Muslims. He likewise, upheld the legacy of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr, and conformed to their conduct.”<sup>1</sup>

It was after this that ‘Alī رَضِيَ اللَّهُ عَنْهُ remarked:

عن مغیره عن الشعبي قال قال علي بن ابي طالب رضي الله عنه اني لأستحي من ربي ان اخالف ابا بكر.

I feel shy to oppose (a verdict taken by) Abū Bakr.<sup>2</sup>

The reason for this is obvious: every action and decision of Abū Bakr رَضِيَ اللَّهُ عَنْهُ was in compliance with the Sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, therefore, ‘Alī رَضِيَ اللَّهُ عَنْهُ found it difficult to oppose him in any of his stances.

For the benefit of the scholars, just as Abū Ṭālib al-‘Ashārī has cited this narration in his book *Faḍā’il Abī Bakr al-Ṣiddīq* so have Shī‘ī scholars made mention of it in their works under the discussion of Fadak (the narration had previously been cited in this book under the discussion of Fadak).

Hence, a famed Shī‘ī Mujtahid al-Sayyid al-Murtaḍā ‘Alam al-Hudā has cited the following narration in his book, *al-Shāfi*, on the authority of Muḥammad ibn ‘Imrān al-Marzubānī al-Khurāsānī al-Shī‘ī:

فلما وصل الامر الي علي بن ابي طالب عليه السلام كلم في رد فذك فقال اني لأستحي من الله ان ارد شيئا منع منه ابو بكر و امضاه عمر .

When ‘Alī took charge of affairs he was accosted regarding the issue of Fadak. His reply was, “verily I am ashamed to revoke that which Abū Bakr had prevented and whose decision was further sanctioned by ‘Umar.”<sup>3</sup>

1 *Al-Faḥ al-Rabbānī ma’ Bulūgh al-Amānī* 22/184; *Musnad Aḥmad* 1/128; *Faḍā’il Abī Bakr al-Ṣiddīq* p. 5; *Majma’ al-Zawā’id* 5/176.

2 *Faḍā’il Abī Bakr al-Ṣiddīq* p. 4; *Kanz al-‘Ummāl* 6/314.

3 *Kitāb al-Shāfi* p. 231; *Sharḥ Nahj al-Balāghah* (Ibn Abī al-Hadīd) 4/130.

It is established from this narration that ‘Alī رَضِيَ اللَّهُ عَنْهُ had no reservations against the system of governance of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا. Therefore, he had not made the least bit change in their stance; rather he approbated their stance which is indeed a sign of their mutual unity and affinity.

A few more narrations derived from Shī‘ī sources that establish that ‘Alī رَضِيَ اللَّهُ عَنْهُ had approbated the governance of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا are presented ahead.

١ . ثم المسلمون من بعده استخلفوا اميرين منهم صالحين فعملوا بالكتاب و السنة و احسنا السيرة ولم يعدوا السنة ثم توفيا رحمة الله تعالى .

‘Alī said, “Thereafter, the Muslims after him had appointed two virtuous people from amongst them as leaders who carried out the injunctions of the Qur’ān and the Sunnah, lived ascetic lives and had not transgressed the teachings of the Sunnah. They have now passed on. May Allah have mercy upon them.”<sup>1</sup>

This was a snippet from one of the letters of ‘Alī رَضِيَ اللَّهُ عَنْهُ which he wrote to his devout companion Qays ibn Sa’d ibn ‘Ubādah when he appointed him as the governor of Egypt.

٢ . اما بعد فان الله بعث النبي صلي الله عليه وسلم فانقذ به من الضلالة و نعيش به من الهلكة و جمع به بعد الفرقة ثم قبضه الله اليه و قد ادي ما عليه ثم استخلف الناس ابا بكر ثم استخلف ابو بكر عمر و احسنا السيرة و وعدلا في الأمة .

After praising Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and sending salutations upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Alī said, “Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and through his medium saved the people from misguidance, delivered them from destruction and united them after they had been fragmented. Subsequent to that, Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made him taste death when he had carried out his task. The people had thus elected Abū Bakr as their ruler and subsequent to him ‘Umar. They had both led exemplary lives and dealt justly with the ummah.”<sup>2</sup>

1 *Sharḥ Nahj al-Balāghah* (Ibn Abī al-Hadīd), 1/295; *Nāsikh al-Tawārīkh* 2/286.

2 *Nāsikh al-Tawārīkh* 3/241.

That was as excerpt from one of the speeches of ‘Alī رضي الله عنه which he had delivered when Ḥabīb ibn Maslamah al-Fihri and Shuraḥbīl ibn al-Simṭ, the two envoys of Mu‘āwiyah رضي الله عنه, came to speak to him regarding the assassination of ‘Uthmān رضي الله عنه.

### **Crux of These Narrations**

1. According to ‘Alī رضي الله عنه, Abū Bakr and ‘Umar رضي الله عنهما had outstandingly sublime conduct.
2. They were just in their rule and were not oppressors or usurpers.
3. They strictly complied with the injunctions of the Qur’ān and the Sunnah.
4. They had never opposed the Sunnah of Rasūlullāh صلى الله عليه وسلم.

The opinion of ‘Alī رضي الله عنه regarding them is strikingly evident from these narrations. However, only the intelligent are able to understand the reality.

### **Theme Eleven: The Approbation of Abū Bakr by ‘Alī From the Mimbar**

Under this theme I shall cite the narrations in which ‘Alī رضي الله عنه is reported to have praised Abū Bakr رضي الله عنه in unequivocal terms during his reign, upon the mimbar and in scattered gatherings. He had very clearly commended Abū Bakr رضي الله عنه, leaving no room for any person to assume that he had done so merely because of *Taqiyyah* (dissimulation). These are the phrases ‘Alī رضي الله عنه used to commend Abū Bakr رضي الله عنه: “The best of this ummah,” “the most virtuous of this ummah,” “the best of people,” “the most virtuous of people,” “the most valorous of people,” etc.

Furthermore, a group of reliable narrators have reported these narrations from ‘Alī رضي الله عنه. Hence, Shāh Walī Allah al-Dehlawī has stated the following in his book *Izālat al-Khafā’*:

ازوی علی المرتضی بطریق تواتر ثابت شده کہ بر منبر کوفہ بر وقت خلافت می فرمود۔

He further says:

وأما موقوفا فمنه خبير هذه الأمة أبو بكر ثم عمر متواترا رواه ثمانون نفسا عن علي رضي الله عنه.

The crux of both these texts is: “It is categorically established from ‘Alī (due to mass transmission) that he had commended Abū Bakr on the mimbar of Kūfah during his reign.”<sup>1</sup>

Al-Sūyūṭī has cited the verdict of Imām al-Dhahabī in his book *Tārīkh al-Khulafā’*.

He mentions:

هذا متواتر عن علي رضي الله عنه.

The superiority of Abū Bakr is established categorically (due to mass transmission — Tawātur) from ‘Alī.

These scholars had reached this conclusion due to them having access to a very vast legacy of ḥadīth literature. We, in our times, have not procured not even a tenth of what they had acquired. Nonetheless, despite that I was able to find more than twenty narrators who have narrated this from ‘Alī رَضِيَ اللَّهُ عَنْهُ from the books of ḥadīth that I have at my disposal. I intend to cite all these narrations under this theme and the next. Some of them will be re-cited in the Fārūqī section as per need.

From these narrations, I shall begin with the report of Muḥammad ibn al-Ḥanafīyyah, the son of ‘Alī رَضِيَ اللَّهُ عَنْهُ. But before that I wish to shed some light upon his biography.

### **A Brief Account of the Life of Muḥammad ibn al-Ḥanafīyyah**

After Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا, Muḥammad ibn al-Ḥanafīyyah was the most virtuous of the offspring of ‘Alī رَضِيَ اللَّهُ عَنْهُ. He was the son of Khowlah bint Ja‘far ibn

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1 *Izālah al-Khafā’* 1/ 17, 1/316.

Qays; she was taken as captive during the khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ after one of the wars of apostasy and was gifted to ‘Alī رَضِيَ اللهُ عَنْهُ. He was born two years prior to the termination of the khilāfah of ‘Umar رَضِيَ اللهُ عَنْهُ. He had spent most of his life in the company of his noble father. ‘Alī رَضِيَ اللهُ عَنْهُ had expressed his intimate love for him and had bequeathed Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا to deal amiably with him.

He passed away in 81/83 A.H. Abān ibn ‘Uthmān ibn ‘Affān, who was the governor of Madīnah during the reign of ‘Abd al-Malik ibn Marwān, had led his Janāzah ṣalāh.<sup>1</sup>

The narrations are now presented hereunder:

## 1. The narration of Muḥammad ibn al-Ḥanafiyah

On one occasion Muḥammad ibn al-Ḥanafiyah asked his father:

قال قلت لأبي اي الناس خير بعد النبي صلي الله عليه وسلم قال ابو بكر قال قلت ثم من؟ قال عمر! و خشيت ان يقول عثمان قلت ثم انت؟ قال ما انا الا رجل من المسلمين.

He says, “I asked my father one day, ‘who is the best of people after Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?’ ‘Abū Bakr’ he said. I asked, ‘then who?’ ‘Umar,’ was his response. I feared that now he would say ‘Uthmān so I said, ‘and then you?’ upon which he replied, ‘I am but a men from amongst the Muslims.’”<sup>2</sup>

## 2. The Narrations of ‘Abd Khayr

There are a few narrations reported from ‘Abd Khayr in this regard each of which is unequivocally clear. They are as follows:

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1 For further reference see: *Tārīkh ibn Khallikān* 1/450; *Amālī al-Shaykh Abī Ja‘far al-Ṭūsī* 1/7; *Umdat al-Ṭālib*: chapter regarding the children of ‘Alī رَضِيَ اللهُ عَنْهُ; *Majālis al-Mu‘minīn*: Majlis no. 4; *Tuḥfat al-Aḥbāb* p. 327.

2 *Al-Bukhārī* 1/518; virtues of Abū Bakr; *Sunan Abī Dāwūd* 2/288; *Kanz al-Ummāl* 6/322; *al-I‘tiqād ‘alā Madhhab al-Salaf* p. 191.

i. عن عبد المالك بن سلع عن عبد خير قال سمعت عليا يقول قبض النبي صلي الله عليه وسلم علي خير ما قبض عليه نبي من الانبياء و اثني عليه صلي الله عليه وسلم قال ثم استخلف ابو بكر فععمل بعمل رسول الله صلي الله عليه وسلم و سنته ثم قبض ابو بكر علي خير ما قبض عليه احد كان خير هذه الأمة بعد نبياها ثم استخلف عمر فععمل بعملهما و سنتهما ثم قبض علي خير ما قبض عليه احد فكان خير هذه الامة بعد نبياها و بعد ابي بكر.

‘Abd Khayr narrates that he heard ‘Alī saying, “Rasūlullāh ﷺ was summoned from this world in a manner best befitting a nabī.” He continued praising him and then said, “Subsequently, Abū Bakr was nominated as the khalīfah. He upheld the practices of Rasūlullāh ﷺ and his Sunnah. He was then summoned from this world in a manner best befitting any individual and was the best of this ummah after its Nabī. Thereafter, ‘Umar was elected as the ruler. He upheld their practices and their Sunnah. Consequently, he passed on in the best way suitable for any person and was the best of this ummah after its Nabī and Abū Bakr.”<sup>1</sup>

ii. عن المسيب بن عبد خير عن ابيه قال قام علي فقال خير هذه الامة بعد نبياها ابوبكر و عمر و انا قد احدثنا بعدهم احداثا يقضي الله تعالى فيهما ما شاء.

‘Abd Khayr narrates, “‘Alī arose and said, ‘the best person of this ummah after its Nabī is Abū Bakr and ‘Umar. Thereafter, we embroiled ourselves in affairs in which Allah ﷻ will judge as he wants.”<sup>2</sup>

**Note:-** In the *Musnad* of Imam Aḥmad under the chapter of the uninterrupted narrations of ‘Alī رضي الله عنه there are four narrations narrated through the transmission of ‘Abd Khayr. However, due to there being very minor variations between them I have sufficed on the citation of two of them. The scholars, if need be, can refer to 1/115-127 of the *Musnad*.

iii. حدثنا شعبة (بن حجاج) عن الحكم عن عبد خير قال قام علي علي المنبر فقال الا اخبركم بخير الناس بعد نبياها؟ قالوا بلي! قال ابو بكر ثم سكت سكتة ثم قال الا اخبركم بخير هذه الامة بعد ابي بكر عمر.

1 Al-Muṣannaflī Ibn Abī Shaybah 4/887; Musnad Aḥmad 1/120; Kanz al-Ummāl 6/329.

2 Musnad Aḥmad 1/115.

‘Abd Khayr narrates that ‘Alī ascended the pulpit and said, “Should I not inform you of the best of people after their Nabī?” They replied in the affirmative. He said, “Abū Bakr,” he then remained silent for a while and again asked, “Should I not inform you of the best of people after Abū Bakr?” He then said, “Umar.”<sup>1</sup>

.iv. عن نعمان بن عبد السلام عن سفيان عن حبيب قال اتيت عبد خير (الخيواني) فقال سمعت عليا يقول الا اخبركم بخير هذه الامة بعد نبيها قلنا بلي قال ابو بكر ثم عمر الحديث.

This narration has been cited by Abū Nu‘aym al-Isfahānī in his book *Akhbār Isfahān*. The translation is similar to the above narration.<sup>2</sup>

.v. حدثنا خالد بن علقمة عن عبد خير قال لما فرغنا من اصحاب النهر قام علي خطيبا فحمد الله واثني عليه ثم قال يا ايها الناس ان خير هذه الامة كان نبيها و كان خيرها بعد نبيها ابو بكر و خيرها بعد ابي بكر عمر ثم احداثا امورا يقضي الله فيها ما شاء.

‘Abd Khayr mentions, “When we had finished fighting at the Battle of Nahrawān ‘Alī stood up and said, ‘the best of this ummah was its Nabī, then Abū Bakr, then ‘Umar. Therefrom, we got embroiled in such issues wherein Allah ﷻ will decide as he wills.’”<sup>3</sup>

.vi. قال معاذ سمع عبد خير عن علي قال الا اخبركم بخير الناس بعد رسول الله صلي الله عليه وسلم ابو بكر. ثم قال الا اخبركم بخير الناس بعد ابي بكر عمر.

Translation similar to narration four and five.<sup>4</sup>

.vii. ثنا شعبة عن حبيب بن ابي ثابت قال سمعت حديثا عن عبد خير فلقيته فسألته فحدثني انه سمع عليا يقول خير الناس بعد رسول الله صلي الله عليه وسلم ابو بكر ثم عمر.

Translation similar to narration four and five.<sup>5</sup>

1 *Ḥilyah al-Awliyā’* 7/199: Mention of Shu‘bah ibn Ḥajjāj.

2 *Akhbār Isfahān* 1/182.

3 *Ibid* 1/235.

4 *Ḥilyat al-Awliyā’* 7/199

5 *Ibid* 7/199; *al-Istī‘āb* 2/456.

viii. عن عبد خير قال سمعت علي بن ابي طالب يقول ان خير من ترك نبيكم من بعده ابو بكر ثم عمر و قد  
عرفت الثالث.

‘Abd Khayr mention, “I heard ‘Alī ibn Abī Ṭālib saying, ‘the best person that Rasūlullāh ﷺ had left after him was Abū Bakr then ‘Umar and I for sure know the third best individual as well.”<sup>1</sup>

This narration is recorded by al-Khaṭīb al-Baghdādī in his book *Muwaḍḍiḥ Awhām al-Jam‘ wa al-Tafrīq*.

ix. عن المسيب بن عبد خير عن عبد خير قال قال علي خيره هذه الامة بعد نبيها ابو بكر و خيره ها بعد ابي بكر  
عمر ولو شئت ان اسمي الثالث لسميت.

‘Abd Khayr narrates that ‘Alī said, “The best individual of this ummah after its Nabī is Abū Bakr followed by ‘Umar. I can name the third best as well if I so desire.”<sup>2</sup>

x. اخبرنا شريك عن ابي حية الهمداني قال سمعت عبد خير قال قال علي رضي الله تعالى عنه خير هذه  
الامة بعد نبيها صلي الله عليه وسلم ابو بكر و عمر رضي الله عنهما و احدثنا احداثا بعدهم يفعل الله ما  
يشاء.

‘Abd Khayr narrates that ‘Alī ﷺ said, “The best of this ummah after its Nabī is Abū Bakr and ‘Umar. Thereafter, we got caught up in such things with regard to which Allah ﷻ will deal as he desires.”<sup>3</sup>

xi. نا علي بن حرب ثنا سفيان عن ابي اسحاق عن عبد خير عن علي قال خير هذه الامة بعد نبيها صلي الله  
عليه وسلم ابو بكر و عمر.

The best of this ummah after its Nabī ﷺ are Abū Bakr and ‘Umar.<sup>4</sup>

1 *Akhbār Isfahān* 2/266.

2 *Muwaḍḍiḥ Awhām al-Jam‘ wa al-Tafrīq* 1/439.

3 *Ibid* 2/79.

4 *Tadhkirat al-Ḥuffāz* of Imam al-Dhahabī 3/301.

Al-Sūyūṭī has cited a superb assessment made by al-Dhahabī regarding these narrations in his book *Tārīkh al-Khulafāʾ*:

اخرج احمد و غيره عن علي قال خير هذه الامة بعد نبيها ابو بكر و عمر قال الذي هذا متواتر عن علي.

This is reported from ‘Alī عليه السلام with Tawātur (so profusely narrated that it is inconceivable that they all could have agreed upon a lie).<sup>1</sup>

Ḥāfiẓ Ibn Kathīr has likewise reached a similar conclusion in his book *al-Bidāyah wa al-Nihāyah*. He states:

و قد ثبت عنه بالتواتر انه خطب بالكوفة في ايام خلافته و دار امارته فقال ايها الناس ان خير هذه الامة بعد نبيها أبو بكر ثم عمر ولو شئت ان اسمي الثالث لسميته.

It has been categorically established regarding ‘Alī that he had, during his rule, stated the following in Kūfah, the centre of his empire: “O people! Verily the noblest of people in this ummah after its Nabī is Abū Bakr and then ‘Umar. And I can disclose the third best if I so wish.”<sup>2</sup>

### 3. The Narrations of Abū Juḥayfah

After citing the narrations of ‘Abd Khayr I shall now present the narrations of Abū Juḥayfah:

i. عن الشعبي حدثني ابو جحيفة الذي كان علي يسميه وهب الخير قال قال علي يا ابا جحيفة الا اخبرك بافضل هذه الامة بعد نبيها قال قلت بلي قال و لم اكن اري احد افضل منه قال افضل هذه الامة بعد نبيها ابو بكر و بعد ابي بكر عمر رضي الله عنهما و بعد هما آخر ثالث و لم يسمه.

Abū Juḥayfah, ‘Alī would call him Wahb Khayr, says, “‘Alī said, ‘O Abū Juḥayfah! Should I not inform you of the most virtuous person of this ummah after its Nabī?’ I replied in the positive and personally I did not

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1 *Tārīkh al-Khulafāʾ*, p. 35.

2 *Al-Bidāyah wa al-Nihāyah* 8/13.

perceive anyone to be better than him. He said, ‘the most virtuous of this ummah after its Nabī is Abū Bakr, subsequent to him in virtue is ‘Umar, and after them is a third person,’ without mentioning his name.”<sup>1</sup>

.ii عن زر بن حبیش عن أبي جحيفة قال سمعت عليا رضي الله عنه يقول ألا أخبركم بخير هذه الأمة بعد نبينا أبو بكر ثم قال ألا أخبركم بخير هذه الأمة بعد أبي بكر عمر رضي الله عنهما.

Translation same as above.<sup>2</sup>

.iii عن عاصم عن زر عن ابي جحيفة قال خطبنا علي رضي الله عنه فقال الا اخبركم بخير هذه الامة بعد نبينا ابو بكر الصديق ثم قال الا اخبركم بخير هذه الامة بعد نبينا و بعد ابي بكر عمر.

Translation same as above narration.<sup>3</sup>

.iv عن حصين بن عبد الرحمن عن ابي جحيفة قال كنت اري ان عليا رضي الله عنه افضل الناس بعد رسول الله صلي الله عليه وسلم فذكر الحديث قلت لا والله يا امير المؤمنين اني لم اكن اري احدا من المسلمين بعد رسول الله صلي الله عليه وسلم افضل منك قال افلا احدثكم بافضل الناس كان بعد رسول الله صلي الله عليه وسلم قال قلت بلي! فقال ابو بكر رضي الله عنه فقال افلا اخبرك بخير الناس كان بعد رسول الله صلي الله عليه وسلم و ابي بكر قلت بلي قال عمر رضي الله عنه.

Abū Juḥayfah states, “I considered ‘Alī to be the most virtuous of people after Rasūlullāh ﷺ. Verifying this, I said to him, ‘never by the oath of Allah! O Amīr al-Mu’minīn I do not consider anyone to be more superior to you after Rasūlullāh ﷺ.’ He said, ‘Should I not inform you of the most virtuous person of this ummah after its Nabī?’ I replied in the positive. He said, ‘the most virtuous of this ummah after its Nabī is Abū Bakr.’ He then said, ‘should I not inform you of the most virtuous person of this ummah after its Nabī and Abū Bakr?’ I replied in the positive and he said, “‘Umar.””<sup>4</sup>

.v عن ابي اسحاق عن ابي جحيفة قال قال علي رضي الله عنه خير هذه الامة بعد نبينا ابو بكر و بعد ابي بكر

1 Musnad Aḥmad 1/106.

2 Ibid 1/106.

3 Ibid 1/110.

4 Ibid 1/127-128.

عمر و لو شئت اخبرتكم بثالث لفعلت.

Translation same as above.<sup>1</sup>

.vi. خالد الزيات حدثني عون بن ابي جحيفة قال كان ابي من شرط علي و كان تحت المنبر فحدثني ابي انه صعد المنبر يعني عليا رضي الله عنه فحمد الله و اثنى عليه و صلي علي النبي صلي الله عليه و سلم و قال خير هذه الامة بعد نبيها ابو بكر و الثاني عمر و قال يجعل الله الخير حيث احب.

‘Own ibn Abī Juḥayfah states, “My father was part of the police force of ‘Alī and his duty would be at the mimbar. He told me that one day ‘Alī ascended the pulpit subsequent to which he glorified Allah ﷻ and sent salutations upon Rasūlullāh ﷺ. He then said, ‘the best of this ummah after its Nabī is Abū Bakr, following him second in virtue is ‘Umar and Allah places virtue wherever he wishes.”<sup>2</sup>

.vii. حدثنا شعبة عن الحكم قال سمعت ابا جحيفة يقول سمعت عليا يقول خير هذه الامة بعد نبيها ابو بكر و خيرهم بعد ابي بكر عمر و لو شئت ان اسمي الثالث لسميت. صحيح مشهور من حديث شعبة عن الحكم.

Translation similar to above narrations with the addition, “I can inform you of the third best in virtue if I so desire.”<sup>3</sup>

After narrating this narration Abū Nu‘aym, the author of *Ḥilyah*, states: “This is a ḥadīth which is authentically proven from Shu‘bah.”

.viii. و اخرج (الطبراني) في الاوسط ايضا عن ابي جحيفة قال قال علي خير الناس بعد رسول الله صلي الله عليه و سلم ابو بكر و عمر لا يجتمع حبي و بغض ابي بكر و عمر في قلب مؤمن.

‘Alī is reported to have said, “The best of people after Rasūlullāh ﷺ were Abū Bakr and ‘Umar. Love for me and enmity for them can never unite in one heart.”<sup>4</sup>

1 Ibid 1/102.

2 Ibid 1/106.

3 *Ḥilyat al-Awliyā’* 7/199.

4 *Tārīkh al-Khulafā* p. 44.

ix. عن ابي جحيفة قال دخلت علي علي في بيته فقلت يا خير الناس بعد رسول الله صلي الله عليه وسلم فقال مهلا يا ابا جحيفة الا اخبركم بخير الناس بعد رسول الله صلي الله عليه وسلم ابو بكر و عمر. يا ابا جحيفة لا يجتمع حيي و بغض ابي بكر و عمر في قلب مؤمن ولا يجتمع بغضي و حب ابي بكر و عمر في قلب مؤمن .

Abū Juḥayfah narrates, “one day I went to visit ‘Alī at his home. So I said, ‘O the best of people after Rasūlullāh!’ he said, ‘stop right there, O Abū Juḥayfah! Should I not inform you of the best of people after Rasūlullāh ﷺ? Abū Bakr and ‘Umar. O Abū Juḥayfah! Affiliation with me and disassociation with them or vice versa can never unite in the heart of a believer.”<sup>1</sup>

#### 4. Narrations of Scattered Narrators

After presenting the narrations of ‘Abd Khayr and Abū Juḥayfah the narrations of the following people are presented: Wahb al-Sawā’ī, ‘Amr ibn Ḥurayth, Abū Wā’il, Shaqīq ibn Salamah, Muḥammad ibn ‘Aqīl, Rāfi‘ Abū Ja’d, Sharīk ibn ‘Abd Allah, ‘Abd Allah ibn Salamah, Nazzāl ibn Saburah, Ṣa‘ṣa‘ah ibn Ṣūḥān, etc.

i. عن وهب السوائي قال خطبنا علي رضي الله عنه قال من خير هذه الأمة بعد نبيها فقلت أنت يا أمير المؤمنين قال لا خير هذه الأمة بعد نبيها أبو بكر وعمر و ما نبعد أن السكينة تنطق علي لسان عمر .

Wahb al-Sawā’ī mentions that ‘Alī addressed us one day and asked, “Who are the best people after Nabī ﷺ in this ummah?” I said, “you, O Amīr al-Mu’minīn.” He said, “No! The best in this ummah after Nabī ﷺ were Abū Bakr and ‘Umar and we would not consider it farfetched that the truth would descend via the tongue of ‘Umar.”<sup>2</sup>

ii. حدثنا اسماعيل بن ابي خالد قال كنت عند عامر فقال أشهد علي و هب السوائي انه حدثني انه سمع عليا يقول خير الناس بعد رسول الله صلي الله عليه وسلم ابو بكر ثم عمر و لو شئت لسميت الثالث .

‘Āmir al-Sha’bī says that he bears witness that Wahb al-Sawā’ī had told him that he heard ‘Alī saying, “the most virtuous of this ummah after its

1 *Kanz al-Ummāl* 6/329.

2 *Musnad Aḥmad* 1/106; *Kanz al-Ummāl*, 6: chapter regarding the virtues of the three Khulafā’.

Nabī was Abū Bakr then ‘Umar and I can disclose the third in virtue if I want to.”<sup>1</sup>

.iii حدثنا هارون بن سلمان الفراء ابو موسي مولي عمرو بن حويث عن علي بن ابي طالب انه كان قاعدا علي المنبر فذكر ابا بكر و عمر فقال ان خير هذه الامة بعد نبينا ابو بكر ثم عمر.

‘Amr ibn Ḥurayth narrates that he heard ‘Alī ibn Abī Ṭālib saying, “the best of this ummah after its Nabī is Abū Bakr then ‘Umar.”<sup>2</sup>

.iv حدثنا عبد الله بن داود عن سويد مولي عمرو بن حريث عن عمرو بن حريث قال سمعت عليا يقول علي المنبر خير هذه الامة بعد نبينا ابو بكر ثم عمر ثم عثمان.

‘Amr ibn Ḥurayth mentions that he heard ‘Alī on the pulpit saying, “the best of this ummah after its Nabī is Abū Bakr, then ‘Umar and then ‘Uthmān.”<sup>3</sup>

.v عن الشعبي عن ابي وائل قال قيل لعلي بن ابي طالب رضي الله عنه الا تستخلف علينا؟ قال ما استخلف رسول الله صلي الله عليه وسلم فاستخلف ولكن ان يرد الله بالناس خيرا فسيجمعهم بعدي علي خيرهم كما جمعهم علي خيرهم. هذا حديث صحيح الاسناد.

Abū Wā’il narrates that it was said to ‘Alī ibn Abī Ṭālib, “are you not going to appoint anyone as your successor over us?” He said, “Rasūlullāh ﷺ had not appointed anyone as his successor such that I should too. However, if Allah desires good for this ummah he will unite them behind the best amongst them just as he united them around the best of them (after the Rasūl ﷺ).”<sup>4</sup>

.vi عن الحسن بن عمارة عن واصل عن ابي وائل عن علي قال قيل لعلي الا توص؟ قال ما اوصي رسول الله صلي الله عليه وسلم فاوصي ولكن ان يرد الله بالناس خيرا فسيجمعهم علي خيرهم كما جمعهم بعد نبينهم علي خيرهم يعني ابا بكر.

1 *Kitāb Isfahān* 2/19.

2 *Kitāb al-Kunā wa al-Asmā’* 2/123.

3 *Faḍā’il Abī Bakr al-Ṣiddīq* p 10.

4 *Mustadrak Ḥākim* 3/79.

It was said to ‘Alī ibn Abī Ṭālib, “Are you not going to bequeath (a successor)?” He said, “Rasūlullāh ﷺ had made no bequest such that I should make one. However, if Allah desires good for this ummah he will unite them behind the best amongst them just as he united them around the best of them (after the Rasūl ﷺ), in other words Abū Bakr.”<sup>1</sup>

vii. عن الشعبي عن شقيق بن سلمة قال قيل لعلي رضي الله عنه الا تستخلف؟ قال ما استخلف رسول الله صلي الله عليه وسلم فاستخلف عليكم و ان يرد الله تعالي بالناس فجمعهم علي خيرهم كما جمع بعد نبهم علي خيرهم.

Translation similar to above narration.<sup>2</sup>

viii. عن الشعبي عن شقيق بن سلمة قال قيل لعلي استخلف علينا فقال ما استخلف رسول الله صلي الله عليه وسلم فاستخلف ان يرد الله بالناس خيرا فجمعهم علي خيرهم كما جمعهم بعد نبهم (صلي الله عليه وسلم) علي خيرهم.

Translation similar to above narration.<sup>3</sup>

ix. عن محمد بن عقيل قال خطبنا علي بن ابي طالب رضي الله عنه فقال يا ايها الناس اخبروني من اشجع الناس قال انت يا امير المؤمنين قال اني ما بارزت احدا الا انتصفت منه و لكن اخبروني باشجع الناس؟ قالو لا تعلم قال ابو بكر انه لما كان يوم بدر جعلنا لرسول الله صلي الله عليه وسلم عريشا فقلنا من يكون مع رسول الله (صلي الله عليه وسلم) لان لا يهوي اليه احد من المشركين فوالله ما دنا منا احدا الا ابو بكر شاهر بالسيف علي رأس رسول الله (صلي الله عليه وسلم) لا يهوي اليه احد الا اهوي اليه فهذا اشجع الناس!... قال فوالله ما دنا منا احدا الا ابو بكر يضرب هذا او يتلثل هذا و هو يقول ويلكم! تقتلون رجلا ان يقول ربي الله ثم رفع علي بردة كانت عليه فيكي حتي اخضلت لحيته ثم قال علي انشدكم الله امؤمن آل فرعون خير ام ابو بكر؟ فسمكت القوم فقال الا تجيبوني فوالله لساعة من ابي بكر خير من مثل مؤمن آل فرعون ذاك رجل كنتم ايمانه و هذا رجل اعلن ايمانه.

Muḥammad ibn ‘Aqīl mentions, “‘Alī addressed us one day and enquired, ‘O people! Tell me who is the most courageous of people?’ ‘You Oh Amīr al-Mu’minīn,’ the people replied. He said, ‘I had never challenged anyone

1 *Faḍā’il Abī Bakr al-Ṣiddīq*, p. 5; *Kanz al-‘Ummāl* 6/319.

2 *Al-Musnad al-Bazzār*: merits of Abū Bakr al-Ṣiddīq; *al-I’tiqād ‘alā Madhhab al-Salaf* p. 184.

3 *Al-Sunan al-Kubrā* 7/149; *al-Bidāyah wa al-Nihāyah* 8/13.

but that I defeated him. But tell me who is the bravest of people?’ They said, ‘we do not know!’ Whereupon he said, ‘Abū Bakr,’ then explained, ‘on the Day of Badr we erected a tent for Rasūlullāh ﷺ and then enquired, “who will stand security for Rasūlullāh ﷺ so that no infidel is able to lay hands on him. Hence, by the oath of Allah! No one besides Abū Bakr volunteered; he rose with his sword unsheathed standing by the side of Rasūlullāh ﷺ. No one would advance towards him but that Abū Bakr would combat him. Therefore, he was the bravest of people... He would either slay or throw down any person who would come close to him and would say, “Woe be to you! Do you desire to kill this person merely because he says, my lord is Allah?’ Subsequently, ‘Alī raised a shawl that he was wearing and begun sobbing till his beard became wet with tears. Thereafter he said, ‘I give you the pledge of Allah! Tell me who is better the believer of the family of Fir‘own or Abū Bakr?’ The people remained silent. He insisted, ‘Why do you not respond. By Allah! A moment of the life of Abū Bakr is better than the entire life of that believer. Simply because, he had hidden his faith and Abū Bakr had announced it openly.’”<sup>1</sup>

.x. فقال له (رافع ابي جعد) بعض القوم يا ابا الجعد بما قام امير المؤمنين يعني عليا قال سمعته الا اخبركم بخير الناس بعد رسول الله صلي الله عليه وسلم ابو بكر ثم عمر.

Translation similar to above narrations.<sup>2</sup>

.xi. سئل سائل شريك بن عبد الله فقال له ايهما افضل ابو بكر او علي؟ فقال له ابو بكر! فقال السائل تقول هذا و انت شيعي؟ فقال له نعم من لم يقل هذا فليس شيعيا والله لقد رقي هذه الاعواد فقال الا ان خير هذه الامة بعد نبيها ابو بكر ثم عمر فكيف نرد؟ وكيف نكذبه؟ والله ما كان كذابا.

A person asked Sharīk ibn ‘Abd Allah, “who is more virtuous Abū Bakr or ‘Alī?” He said, “Abū Bakr.” The person said, “You are a Shī‘ī and you say this?” He replied, “Yes! And whoever is not of this opinion is not a Shī‘ī. By Allah! ‘Alī ascended this pulpit and said, ‘verily the best of this ummah

1 *Musnad al-Bazzār*: chapter regarding the merits of the Ṣaḥābah; *al-Riyāḍ al- Naḍirah* 1/121-122; *Kanz al-Ummāl* 6/321; *al-Bidāyah wa al-Nihāyah* 3/271-272.

2 *Al-Tārikh al-Kabīr* 2/280.

after its Nabī was Abū Bakr then ‘Umar.’ How can we then deny that and belie him in what he had said? By Allah! He was not a liar.”<sup>1</sup>

xii. حدثنا شعبة قال (عمرو بن مرة) سمعت عبد الله بن سلمة قال سمعت عليا يقول الا اخبركم بخير الناس بعد رسول الله صلي الله عليه وسلم ابو بكر و بعد ابي بكر عمر. نشهور من حديث شعبة عن عمر بن مرة.

Translation same as above narrations.<sup>2</sup>

xiii. و من رواية مسعر بن كدام من عبد الملك بن ميسرة عن نزال بن السبرة عن علي قال خير هذه الامة بعد نبياها ابو بكر و عمر.

Translation similar to above narrations.<sup>3</sup>

xiv. عن صعصعة بن صوحان قال دخلنا علي علي حين ضربه ابن ملجم فقلنا يا امير المؤمنين! استخلف علينا فقال اترككم كما تركنا رسول الله صلي الله عليه وسلم قلنا يا رسول الله استخلف علينا فقال ان يعلم الله فيكم خيرا يولي عليكم خياركم قال علي فعلم الله فينا خيرا فولي علينا ابا بكر رضي الله عنه.

Ṣa‘ṣa‘ah ibn Ṣūḥān narrates, “We visited ‘Alī after he had been stabbed by Ibn Muljīm so we said; ‘appoint a ruler over us.’ He said, ‘I am leaving you as Rasūlullāh ﷺ had left us; we said, ‘Appoint someone over us.’ He said, ‘Allah ﷻ knows the good that prevails in you and will select the best amongst you.’ He (‘Alī) said, ‘Hence, Allah ﷻ saw the virtuous amongst us and selected Abū Bakr.’”<sup>4</sup>

xv. فقال (علي)... ان قال خير هذه الامة ابو بكر بن قحافة و عمر بن خطاب ثم الله اعلم بالخير اين هو؟

‘Alī said, “the best people of this ummah are Abū Bakr ibn Abī Quḥāfah and ‘Umar ibn al-Khaṭṭāb. After them Allah ﷻ knows where goodness lies.”<sup>5</sup>

1 *Tathbīt Dalā’il al-Nubuwah* of Qāḍī ‘Abd al-Jabbār al-Hamdānī 1/549; *Tuḥfah Ithnā ‘Ashariyah*, p. 310.

2 *Ḥilyat al-Awliyā’* 7/200; *Sunan Ibn Mājah*, p. 11.

3 *Al-Istī‘āb* 2/243; *Izālat al-Khaṭā’* 1/67.

4 *Mustadrak Ḥākim* 3/45, *al-Riyāḍ al-Naḍīrah* 1/120; *Kanz al-‘Ummāl* 6/411.

5 *Al-Muṣannaḥ li ‘Abd al-Razzāq*, 3: 448.

## Conclusion of Theme Eleven

In conclusion, it is clear from these various statements of ‘Alī رضي الله عنه that the most virtuous of this ummah after Rasūlullāh صلى الله عليه وسلم is Abū Bakr, then ‘Umar, and then ‘Uthmān رضي الله عنه. It is also evident that there existed love, unity and mutual friendship amongst these blessed souls. There are numerous narrations that allude to this which are documented in the books of ḥadīth and history.

How unfortunate is it that we have lost our interest to study and research because of which we have become victims of ignorance, from which stems all misconceptions and wrong ideologies.

## Theme Twelve: The Attitude of ‘Alī Towards Those who Denigrate Abū Bakr and ‘Umar

In the previous themes, narrations in which ‘Alī رضي الله عنه had directly praised Abū Bakr and ‘Umar رضي الله عنه were presented. Hereunder narrations which indicate the stance that ‘Alī رضي الله عنه had taken with those who had either reviled both Abū Bakr and ‘Umar رضي الله عنه or had considered him superior to them.

In a short, ‘Alī رضي الله عنه had taken a very severe stance regarding these people. He had initially expressed his displeasure upon their assumptions and had refuted them very rigidly. When that did not aid in curbing their mischief he had them punished, sent into exile, and further announced in his sermons that if he heard anyone giving preference to him over Abū Bakr and ‘Umar رضي الله عنه he would convict them for false testimony and punish them with eighty lashes, the punishment normally executed upon a person who falsely accuses an innocent woman of adultery.

These incidents are presented ahead. The stance of ‘Alī رضي الله عنه regarding Abū Bakr and ‘Umar رضي الله عنه, his love and veneration for them will thus become indubitably evident. An impartial person without doubt will not reach any other conclusion besides the above. Similarly, defamation and disparagement were not the

manners with which they dealt with one another, nor could they tolerate any person who would have such assumptions regarding them. For they understood very well that due to these misdemeanours many vices will engulf the ummah (as is seen throughout the world today).

If the people of understanding and insight reflect over this, then they will most certainly appreciate the efforts of ‘Alī رضي الله عنه in this regard. However, despite a person’s efforts, at times the desired results do not materialise and ultimately the decree of Allah reigns supreme: “Allah will most certainly bring his affairs to completion and has a set measure for everything.” Nonetheless, he had tried his best in curbing the tides of fitnah.

Having completed the intro, the narrations are now presented hereunder:

١. عن الاعمش عن ابي وائل ان عبد الله بن الكواء وشبيب بن ربعي وناسا معهما اعتزلوا عليا بعد انصرافه من صفين الي الكوفة لما انكر عليهم من سب ابي بكر و عمر رضي الله عنهما فمن بعدهما من اصحاب رسول الله صلي الله عليه وسلم فخالفوه و خرجوا عليه فخرج اليهم علي و حاجهم ورجع عن غير قتال. (في رواية زيادة منها) ايمان علي اني لا اسكنكم في بلدة حتي القي الي الله عز و جل.

Abū Wā’il narrates that ‘Abd Allah al-Kawwā’, Shabīb ibn Ribī and several other individuals disassociated themselves from ‘Alī upon his return from Ṣiffīn to Kūfah because he had reproached them for reviling Abū Bakr and ‘Umar and other Ṣaḥābah of Rasūlullāh صلى الله عليه وسلم. Hence, they opposed him and rebelled against him. ‘Alī thus, went to them, engaged them, defeated them and consequently returned without war. (In another narration it appears that ‘Alī said to them) “I pledge solemn oaths that I will not dwell in the same city as you until I meet Allah سبحانه وتعالى”<sup>1</sup>

٢. عن أبي الضحاك الحضرمي عن أبي حكيمة قال : كنا في المسجد فجاء رجل فتنقص أبا بكر رضي الله عنه ، وعمر رضي الله عنه ، وأظهر لعثمان رضي الله عنه الشتيمة قال : فدخلت على علي رضي الله عنه فقلت : يا أمير المؤمنين هذا رجل في المسجد تنقص أبا بكر وعمر وأظهر لعثمان الشتيمة فقال : علي به . فقال : من يشهد على هذا ؟ قال : فشهدت ومن كان معي ، فأمر به فديس ثم قال : أخرجوا هذا إلى السوق حتى

1 Mustadrak Ḥākim 3/146.

يراه الناس فيعرفونه ثم أخرجوه فلا يساكنني ، ثم قام وقمنا معه حتى صعد المنبر فحمد الله وأثنى عليه ثم قال : « إن خير هذه الأمة بعد نبيها أبو بكر وعمر ولو شئت أن أسمي الثالث لسميته

Abū Ḥukaymah narrates, “We were in the Masjid when a person came and begun denigrating Abū Bakr and ‘Umar and criticising ‘Uthmān. I thus went to ‘Alī and said, ‘O Amīr al-Mu’minīn! Here is a person in the Masjid who is denigrating Abū Bakr and ‘Umar and criticising ‘Uthmān.’ He said, ‘bring him to me!’ then demanded, ‘who testifies against this person?’ Subsequently, I and those who were with me testified against him. ‘Alī gave instructions regarding him and he was tramped upon. He then said, ‘take him to the market place so that people see him and know what he did. Thereafter send him into exile for he cannot reside with me.’ Consequently, he stood up and we stood with him he (advanced towards the Masjid) ascended the pulpit and said, ‘the best of this ummah after its Nabī were Abū Bakr and ‘Umar and I can disclose the third if I desire.’”<sup>1</sup>

٣. عن مغيرة عن ام موسى قالت بلغ عليا ان ابن سبا يفضله علي ابي بكر وعمر فهم علي بقتله فقتل له اتقتل رجلا؟ انما اجلك وفضلك فقال لا جرم لا يساكنني في بلدة انا فيها قال عبد الله بن خبيق فحدثت به الهيثم بن جميل فقال لقد نفي ببلد بالمداين الي الساعة.

Umm Mūsā narrates that the news had reached ‘Alī that ‘Abd Allah ibn Saba’ holds him in higher esteem than Abū Bakr and ‘Umar. He therefore intended to kill him. It was thus said to him, “do you intend killing a person who has merely exalted you and holds you in high esteem?” He said, “Definitely! He will not stay with me in the same city.” ‘Abd Allah ibn Khabīq says that he informed al-Haytham ibn Jamīl of this who remarked, “he is in exile in one of the towns in al-Madā’in till this very moment.”<sup>2</sup>

٤. حدثنا ابو الاحوص عن مغيرة عن شباك قال بلغ عليا ان ابن السوداء يتقص ابا بكر وعمر فدعا به و دعا بالسيف وهم بقتله فكلم فيه فقال لا تساكنني في بلد انا فيه فسيروه بالمداين.

Translation similar to above cited narration.<sup>3</sup>

1 *Kitāb al-Kunā* of al-Dūlābī 1/155.

2 *Ḥilyat al-Awliyā’* 8/253.

3 *Faḍā’il Abī Bakr al-Ṣiddīq* p 9.

٥. عن ابراهيم قال بلغ عليا ان عبد الله بن اسود ينتقص ابا بكر و عمر فدعا بالسيف وهم يقتله فكلم فيه فقال لا تساكنتي في بلد انا فيه فنجاه الي الشام.

Translation similar to the above cited narration.<sup>1</sup>

Ibn Ḥajar al-ʿAsqalānī has cited a much more detailed narration in this regard in his book *Lisān al-Mīzān* (vol. 3: biography of ‘Abd Allah ibn Saba’). The narration is presented ahead in order to clarify the incident completely:

٦. عن ابي الزعراء عن زيد بن وهب ان سويد بن غفلة دخل علي علي في امارته فقال اني مررت بنفر يذكرون ابا بكر و عمر يرون انك تضمم لهما مثل ذلك منهم عبد الله بن سبا و كان عبد الله اول من اظهر ذلك فقال علي ما لي ولهذا الخبيث الاسود ثم قال معاذ الله ان اضمر لهما الا الحسن الجميل ثم ارسل الي عبد الله بن سبا فسيره الي المدائن وقال فقال لا يساكنتي في بلد ابادا ثم نهض الي المنبر حتي اجتمع الناس فذكر القصة في ثنائه عليهما بطوله و في آخره الا ولا يبلغني عن احد يفضلني عليهما الا جلدته حد المفتري.

Zayd ibn Wahb mentions that Suwayd ibn Ghafalah once came to ‘Alī during his rule and said, “I just passed by a people who were talking about Abū Bakr and ‘Umar (negatively) because they assume that you also perceive of them to be just as they perceive of them; among them is ‘Abd Allah ibn Saba.’” And ‘Abd Allah was the first person to contrive such ideas. He said, “what do I have to do with this wretched black man!?” He then said, “I seek the protection of Allah from perceiving anything but good regarding them.” He exiled ‘Abd Allah ibn Saba’ to al-Madā’in and said, “he will never reside with me in one city.” Subsequent to that he ascended the mimbar and everyone thronged around him. The narrator then reported the lengthy sermon of ‘Alī wherein he praised Abū Bakr and ‘Umar at the end of which he said, “if ever I learn of anyone holding me in more esteem than them I shall carry out on him the punishment of one who gives false testimony.”<sup>2</sup>

1 *Kanz al-Ummāl* 6/371.

2 *Lisān al-Mīzān* 3/290.

.٧ ان سويد بن غفلة دخل علي علي بن ابي طالب في امارته فقال يا امير المؤمنين! اني مررت بنفر يذكرون ابا بكر وعمر بغير الذي هما اهله من الاسلام فنهض الي المنبر وهو قابض علي يدي فقال والذي فلق الحبة وبرء النسمة لا يحبهما الا مؤمن فاضل ولا يبغضهما ولا يخالفهما الا شقي مارق فحبهما قرينة وبغضهما مروق ما بال اقوام يذكرون اخوي رسول الله صلي الله عليه وسلم ووزيره وصاحبيه وسيدي قرينش وابوي المسلمين وانا بريء ممن يذكرهما بسوء وعليه معاقب.

Suwayd ibn Ghafilah came at one occasion to ‘Alī during his rule and said, “O Amīr al-Mu‘minīn! I happen to pass by a group of people who were talking about Abū Bakr and ‘Umar in manner not befitting their status in Islam.” Hence, he ascended the mimbar whilst holding my hand and said, “by that being who has split the seed and has created the soul, only a virtuous believer will love them and no one save a wretched deviant person will despise them and oppose them; love for them is virtue and enmity towards them is deviation. What is the matter with people who make negative remarks regarding the two brothers of Rasūlullāh ﷺ, his ministers, his companions, the leaders of Quraysh and the fathers of the Muslims? I am free from any person who denigrates them and I will chastise any such person.”<sup>1</sup>

**Note:-** The above cited narration is a truncated version. For those who are keen on studying the entire narration they should refer to *Kanz al-Ummāl* (6/369-370). I have refrained from citing it here in order not to prolong the discussion.

.٨ قال حدثنا يوسف عن ابيه عن ابي حنيفة ان رجلا اتني عليا رضي الله عنه فقال ما رأيت احدا خيرا منك فقال له هل رايت النبي صلي الله عليه وسلم قال لا! قال هل رأيت ابا بكر وعمر قال لا! قال لو اخبرتني انك رايت النبي صلي الله عليه وسلم ضربت عنثك و لو اخبرتني انك رأيت ابا بكر وعمر لا وجعتك عقوبة.

Abū Ḥanīfah narrates that a person came to ‘Alī and said, “I have not seen anyone more virtuous than you.” ‘Alī said to him, “Have you seen Nabī ﷺ? Have you seen Abū Bakr? Have you seen ‘Umar?” each time the

1 *Ḥilyat al-Awliyā* 7/201; *Sīrah ‘Umar ibn al-Khaṭṭāb* of Ibn al-Jowzī, p. 32; *Kanz al-Ummāl* 6/369-370.

reply was in the negative. He further said, “Had you said that you saw Nabī صلى الله عليه وآله وسلم (and yet made such a claim) I would have killed you and had you said you saw Abū Bakr and ‘Umar I would have punished you very severely.”<sup>1</sup>

**Note:-** This narration appears through the following chains of transmission as well:

ثنا الحسين بن أبي زيد نا بهلول بن عبيد نا الحسن بن كثير عن أبيه قال أتني عليا...<sup>2</sup>

And

عن الحسن بن كثير عن أبيه قال أتني عليا رجل...<sup>3</sup>

٩. حدثنا حفص بن ابي داود عن هيثم بن حبيب عن عطيه العوفي قال قال علي بن ابي طالب لو اتيت برجل يفضلني علي ابي بكر و عمر لعاقبته مثل حد الزاني .

‘Aṭīyyah al-‘Awfī narrates that ‘Alī would say, “any person who holds me in higher esteem than Abū Bakr and ‘Umar if brought to me, I will carry out upon him a punishment similar to that of the punishment of a fornicator.”<sup>4</sup>

١٠. حدثنا ابو بكر الهذلي .....عن ابن سرين عن عبيدة السلماني قال بلغ علي بن ابي طالب رضي الله عنه ان رجلا يعيب ابا بكر و عمر فأرسل اليه فأتاه فعرض له بعييهما عنده ففطن الرجل فقال له علي رضي الله عنه اما والذي بعث رسول الله صلي الله عليه وسلم بالحق لو سمعت منك ما بلغني عنك او شهدت عليك لا لقيت اكثرك شعرا قال ابن عرفة يعني ضرب العنق.

‘Ubaydah al-Salmānī narrates that ‘Alī learnt of a person who was reviling Abū Bakr and ‘Umar. He thus summoned him where after he sarcastically made negative remarks regarding them. The person understood to what ‘Alī was hinting. ‘Alī, thereafter, said, “By the oath of that being who has

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1 *Kitāb al-Āthār* of Imam Abū Yusuf p. 207: Narration no. 924

2 *Faḍā’il Abī Bakr al-Ṣiddīq* p. 8.

3 *Kanz al-‘Ummāl* 6/370.

4 *Faḍā’il Abī Bakr al-Ṣiddīq* p. 8; *Kanz al-‘Ummāl* 6/370.

sent Muḥammad ﷺ with the truth if I ever again hear the comments that you have made or you are officially convicted for such, I shall slay you.”<sup>1</sup>

١١. عن ابن شهاب عن عبد الله بن كثير قال قال لي علي بن ابي طالب افضل هذه الامة بعد نبيها ابو بكر و عمر ولو شئت ان اسمي لكم الثالث لسميته و قال لا يفضلني احد علي ابي بكر و عمر الا جلده جلدًا و جيعًا و سيكون في آخر الزمان قوم ينتحلون محبتنا و التشيع فينا هم شرارا عباد الله الذين يشتمون ابا بكر و عمر .

‘Abd Allah ibn Kathīr mentions that ‘Alī said to him, “the best of this ummah after its Nabī are Abū Bakr and ‘Umar and I can divulge the third best in merit if I so desire. I will inflict a very agonizing torment on any person who holds me in higher esteem than Abū Bakr and ‘Umar. Towards the end of time, there will emerge a group of people who will outwardly claim to love us and support us, they will be the most wretched of the servants of Allah who will criticise Abū Bakr and ‘Umar.”<sup>2</sup>

١٢. عن الحكم بن الحجل قال قال علي لا يفضلني احد علي ابي بكر و عمر الا جلده حد المفترى .

‘Alī said, “No person will hold me in greater esteem than Abū Bakr and ‘Umar but that I will lash him the punishment of a calumniator.”<sup>3</sup>

١٣. واخرج ابن عساکر عن ابن ابي ليلى قال قال علي لا يفضلني احد علي ابي بكر و عمر الا جلده حد المفترى

Translation similar to above narration.<sup>4</sup>

١٤. عن علي قال سبق رسول الله صلي الله عليه وسلم و ثني ابو بكر و ثلث عمر و قد خطبنا فنته فهو ما شاء الله فمن فضلني علي ابي بكر و عمر فعليه حد المفترى من الجلد و اسقاط الشهادة .

1 Faḍā'il Abī Bakr al-Ṣiddīq p. 7.

2 Kanz al-'Ummāl 6/366.

3 Al-Istī'āb 2/244; al-'I'tiqād 'alā Madhhab al-Salaf, p. 184; Kanz al-'Ummāl 6/371.

4 Tārīkh al-Khulafā' p. 35.

‘Alī said, “Rasūlullāh ﷺ surpassed everyone. Abū Bakr followed him in merit. Subsequent to him in merit was ‘Umar. Thereafter a fitnah engulfed us and what Allah desired, transpired. Therefore, whoever gives preference to me over Abū Bakr and ‘Umar; I will lash him the punishment of a calumniator and will rescind his testimony.”<sup>1</sup>

١٥ . عن الحجاج بن دينار عن ابي معشر عن ابراهيم قال قال علقمة خطبنا علي كرم الله وجهه فحمد الله و اثني عليه ثم قال انه بلغني ان ناسا يفضلوني علي ابي بكر و عمر و لو كنت تقدمت في ذلك لعاقبت و اكره العقوبة قبل التبليغ فمن اتيت به بعد مقامي هذا قد قال شيئاً من ذلك فهو مفتر عليه ما علي المفتري خير الناس كان بعد رسول الله صلي الله عليه وسلم ابو بكر و عمر .

‘Alqamah narrates, “Having begun with the praises of Allah, ‘Alī addressed us and said, ‘it has reached me that a group of people give precedence to me over Abū Bakr and ‘Umar. Had I made an official announcement in this regard previously I would have punished these people. I do not approve of punishment before sounding a warning. Therefore, any person who makes such claims is a calumniator; the punishment of a calumniator will be executed upon him. The best of people after Rasūlullāh ﷺ were Abū Bakr and ‘Umar.”<sup>2</sup>

In the variation which appears in *Izālat al-Khafā’* the following pertinent addition also appears. I therefore find it apt to cite it here. It reads as follows:

قال الراوي وفي المجلس الحسن بن علي فقال والله لو سمي الثالث لسمي عثمان .

Ḥasan ibn ‘Alī was present in the gathering he thereupon said, “by Allah ﷻ had he mentioned the third after Rasūlullāh ﷺ he would have mentioned ‘Uthmān.”<sup>3</sup>

1 *Kanz al-Ummāl* 6/366.

2 *Faḍā’il Abī Bakr al-Ṣiddīq* p. 8; *al-’itiqād’ alā Madhhab al-Salaf* p. 187; *Kanz al-Ummāl* 6/369; *Izālat al-Khafā’ ‘an Khilāfah al-Khulafā’* 1/68, 317. These are few references that I have cited here for the narration of ‘Alqamah. In the text above I have chosen the version of Abū Ṭālib al-‘Ashārī and have translated it. The variations of the other references might be slightly different but the meaning of all the narrations amount to the same as that of the above cited narration.

3 *Izālat al-Khafā’* 1/317.

## A Shīī Narration

At the culmination of this theme, I cite before you a Shīī narration wherefrom it can clearly be understood that some of the Shīī scholars have also conceded the virtue of Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا and that ‘Alī رَضِيَ اللهُ عَنْهُ had, during his rule, went all out in refuting the claims of those people who had held him in higher esteem than them and that he had enumerated the various feats and merits that they had acquired. He had likewise threatened to punish those people who were unwilling to relinquish their position regarding him; to the extent that he had announced it publicly as a policy of his rule. This is clearly understood from the narrations cited above. And will further be crystallised by this narration that is to be presented.

عن سويد بن غفلة انه قال مررت بقوم ينتقصون ابا بكر و عمر فأخبرت عليا و قلت لو لا انهم يرون انك تضمروا ما اعلنوا ما اجترءوا علي ذلك منهم عبد الله بن سبا و كان اول من اظهر ذلك فقال علي اعوذ بالله رحمة الله تعالى ثم نهض و اخذ بيدي و ادخلني المسجد فصعد المنبر ثم قبض علي لحيته و هي بيضاء فجعلت دموعه ليتجاوز علي لحيته و جعل ينظر لبقاع حتي اجتمع الناس ثم خطب فقال ما بال اقوام يذكرون اخوي رسول الله صلي الله عليه وسلم ووزيره و صاحبيه وسيدي قريش و ابوي المسلمين و انا براء مما يذكرون و عليه اعاقب صحبا رسول الله بالجد و الوفاء في امر الله يأمران و ينهيان و يقضيان و يعاقبان لا يري رسول الله صلي الله عليه وسلم كرايهما رايا و لا يحب كحبهما حبا لما يري من عزمهما في امر الله فقبض وهو عنهما راض و المسلمون راضون فما تجاوزوا في امرهما و سيرتهما رأى رسول الله صلي الله عليه وسلم و امره في حياته و بعد موته و قبضا علي ذلك رحمة الله تعالى فوالذي فلق الحبة و براء النسمة لا يحبهما إلا مؤمن فاضل و لا يبغضهما الا شقي مارق و حبهما قرية و بغضهما مروق.

Suwayd ibn Ghafalah narrates, “I passed by a group of people who were besmirching Abū Bakr and ‘Umar. I thereupon informed ‘Alī and said, “they would never have dared to denigrate them if they would not have assumed that you hold the same stance regarding them; among them is ‘Abd Allah ibn Saba’ (he was the first to spread this notion). ‘Alī remarked, “I seek the refuge in Allah! May Allah, have mercy upon them.” He then held my hand and took me to the Masjid. He ascended the mimbar took hold of his beard which had then turned white. His tears started trickling down his beard. His gaze kept falling on the vacant spots in the Masjid till eventually the people had convened. He then said, “What is the matter

with some people who make ill mention of the two brothers of Rasūlullāh ﷺ, his ministers, his companions and the leaders of Quraysh. I am free from what they claim and will punish any person who speaks ill of them. They accompanied Rasūlullāh ﷺ with devotion and earnestness. They would enjoy good and prohibit evil based on the law of Allah ﷻ. Rasūlullāh ﷺ would not equate the view of any person to theirs and would not love anyone as much as he loved them due to noticing their sternness in the injunctions of Allah ﷻ. Rasūlullāh ﷺ left this world and he was pleased with them. Thereafter they had not transgressed the way of Rasūlullāh ﷺ in their ways and mannerisms, during his lifetime and after his demise. By the oath of Allah! Only a devout believer will love them and none save a wretched imposter will despise them; love for them is virtue and hatred for them is deviance.”<sup>1</sup>

In the eleventh and twelfth theme, the narrations in which ‘Alī رضي الله عنه had made some mention of the virtues of Abū Bakr and ‘Umar رضي الله عنهما were cited. These narrations have reached the status of *Shuhrah* (popularity), or *Tawātur* (Mass transmission) which engenders categorical evidence, as was alluded before in the beginning of the eleventh theme with reference to al-Sūyūfī and Shāh Walī Allah. Ahead, a brief analysis of all the narrations that we have studied thus far is presented.

### **The Narrations and the Amount of Narrators**

The sum of the narrations presented in the eleventh theme is thirty six and in the twelfth theme is sixteen. Approximately twenty-seven narrators narrate these narrations and countless people further narrate them from these transmitters. It all boils down to two aspects:

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1 *Aṭwāq al-Ḥamāmah* of Imam Mu’ayyad Bi Allah Yaḥyā ibn Ḥamzah al-Zaydī. This narration appears towards the end of the book. I have cited this narration with reference to *Tuḥfah Ithnā ‘Ashariyah*. Shāh ‘Abd al-‘Azīz al-Dehlawī has cited this narration in the third chapter under the theme: the state of the predecessors of the Shī‘ah.

1. In light of the statements of ‘Alī رضی اللہ عنہ, Abū Bakr and ‘Umar رضی اللہ عنہما were the most meritorious individuals of the ummah.
2. Any person who denies Abū Bakr and ‘Umar this position is a criminal worthy of being prosecuted, is far from the school of ‘Alī رضی اللہ عنہ and has nothing to do with him whatsoever.

### The Attitude of the Shī‘ah Toward the Statements of ‘Alī

The acclaimed Shī‘ī scholarship was also incapable of refuting these statements of ‘Alī رضی اللہ عنہ. They, therefore, took to interpreting them in various ways which are incoherent with reality. The most powerful of interpretations according to them is that of Taqīyyah, i.e. ‘Alī رضی اللہ عنہ — the lion of Allah and the bearer of the Dhū al-Fiqār sword — was applying double standards, he was outwardly praising them whereas inwardly he despised them. Implying that even during his rule he was helpless and coerced to make such statements thereby commending Abū Bakr, ‘Umar and ‘Uthmān رضی اللہ عنہم publically during his rule.

The readers should contemplate which approach is more apt in safeguarding the integrity of ‘Alī رضی اللہ عنہ. I have presented all the narrations above. Decide for yourself what you take to be the correct stance.

### An Incident Worthy of Reflection

Hereunder I present a story in which the outcome of a person who denigrates Abū Bakr and ‘Umar رضی اللہ عنہما is highlighted. Shaykh ‘Abbās al-Qummī al-Shī‘ī has narrated this incident in his book *Tatimmah al-Muntahā*. It reads as follows:

از تاریخ مصر نقل شده که حسام الدوله (مقلد بن مسیب) را شعر نیکو ورفض فاحش بود تا اینکه از او نقل ست که بیک از حاجیان وصیت کرده بود که چون بهمدینه طیبه برسی سلام من بحضرت رسول برسان - وبگو که اگر شیخین در جوار تو مدفون نه بودند بر اینه بسر چشم بزیرارت تومی ایدم ولیکن جناب علامه حلی در اجازه کبیره که به بنی زبیره داده نقل کرده که مقلد بن مسیب (حسام الدوله) پیغام جسارت امیز وکللمات کفریه برائے ابر انحضرت فرستاد این شخص مبلغ تبلیغ کرد ولکن در خواب دید حضرت رسول و امیرالمومنین را اینکه جناب امیر المومنین اورا بقتل رسانید این خواب را تاریخ برداشت چون برگشت از حجاز مقلد بن مسیب را کشته بودند در بهمان شب که تاریخ برداشته بود -

It is recorded in *Tārīkh Miṣr* that Ḥusām al-Dowlah (Muqallid ibn Musayyib) was a good poet but an extremist Shīʿī. It is said regarding him that on one occasion he requested a Ḥājī, “convey my regards to Rasūlullāh ﷺ and tell him that if Abū Bakr and ‘Umar were not buried by your side I would gladly come to pay him a visit at every possible opportunity. However, ‘Allāmah Ḥillī has written in his book *al-Ijāzah al-Kabīrah* that although he had sent this preposterous message filled with words of disbelief to Rasūlullāh ﷺ and the Ḥājī had conveyed it on his behalf, the Ḥājī saw Rasūlullāh ﷺ and Amīr al-Mu’minīn ‘Alī in a dream in which ‘Alī had killed him (Ḥusām al-Dowlah). Upon awakening this person documented the date in which he saw the dream and investigated. To his amazement, Muqallid ibn Musayyib had been killed the very same night.<sup>1</sup>

By the grace of Allah ﷻ Chapter four has come to an end and we now move on to chapter five, which is the last chapter of this book.

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1 *Tatimmat al-Muntahā* of ‘Abbās al-Qummī p. 325-326.

## Chapter Five

There are a few sections which this chapter has been spilt into. In the previous four chapters the relationship between Abū Bakr رضي الله عنه and ‘Alī and Fāṭimah رضي الله عنها were presented in a set pattern; in this part I shall present the bond and connection that existed between their families: the family of Abū Bakr رضي الله عنه and the family of ‘Alī رضي الله عنه.

By deeply pondering over the aspects that will be presented in this chapter the truth will emerge crystal clear for a person who holds sound conscience. It will become evident that not only did Abū Bakr and ‘Alī رضي الله عنه foster healthy relations with each other, but their children and grandchildren and posterity maintained sound bonds with one another. And naturally, by way of default, the end result of all this would be the baselessness of all those narrations and incidents that sketch a very nasty picture of the relationship between Abū Bakr and ‘Alī رضي الله عنه. This is simply because every person is better aware of his family and its history than strangers; when it comes to family one does not seek information from outsiders. A similar meaning to this is expressed in an Arabic proverb: *The owner of the house is better aware of its contents*. Therefore, hypothetically speaking, if there were any disputes that had transpired between Abū Bakr and ‘Alī رضي الله عنه due to which they had developed a certain sort of apprehension for one another, oppressed one another and usurped the rights of one another then their progenies would never have dealt amiably with one another, commended and revered one another. Indeed a very pivotal point to reflect over. I hope that by studying the information that is to be presented the readers will reach the correct conclusions.

The chapter has been divided into the following subsections:

1. Imam Hasan ibn ‘Alī and his children.
2. Muḥammad ibn Ḥanafīyyah.
3. The stories of ‘Abbās ibn ‘Abd al-Muṭṭalib, Ibn ‘Abbās and ‘Abd Allāh ibn Ja‘far.

4. Zayn al-‘Ābidīn and his son Zayd and their commendation of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا.
5. The incidents Muḥammad al-Bāqir, Ja‘far al-Šādiq and Mūsā al-Kāẓim.
6. The biological relations between the Šiddīqī and the Hāshimī family.
7. The children of ‘Alī رَضِيَ اللَّهُ عَنْهُ who were named after the three khulafā’ رَضِيَ اللَّهُ عَنْهُم.

## 1. The Stories of Imām Ḥasan ibn ‘Alī and his Offspring

### Ḥasan رَضِيَ اللَّهُ عَنْهُ

1. The understated incident which occurred during the rule of Abū Bakr رَضِيَ اللَّهُ عَنْهُ appears in the books of ḥadīth:

عن عقبه بن الحارث قال رأيت أبابكر حمل الحسن وهو يقول بأبي شبيه بالنبي صلي الله عليه وسلم ليس شبيه بعلي وعلي يضحك.

‘Uqbah ibn Ḥārith narrates that he saw Abū Bakr carrying Ḥasan and saying, “by my father he is more like (his grandfather) Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that (his father) ‘Alī.”<sup>1</sup>

This incident is cited with a little more detail in *Kanz al-‘Ummāl* and many other books of ḥadīth. The detailed version reads as follows:

عن عقبه بن الحارث قال خرجت مع أبي بكر من صلوة العصر بعد وفاة رسول الله صلي الله عليه وسلم لبالي وعلي يمشي إلي جنبه فمر بحسن بن علي يلعب مع غلمان فاحتمله علي رقبتة وهو يقول بأبي شبيه بالنبي لا شبيه بعلي وعلي يضحك. قال ابن كثير هذا في حكم المرفوع لأنه في قوة قوله أن رسول الله صلي الله عليه وسلم كان يشبه الحسن.

‘Uqbah ibn Ḥārith narrates that a few nights after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ I exited the Masjid with Abū Bakr. ‘Alī was walking aside him. Abū Bakr happened to pass by Ḥasan ibn ‘Alī who was playing with group of

1 *Al-Bukhārī* 1/530.

children he thus carried him on his shoulders and said, “By my father! He resembles Nabī ﷺ more than he resembles his father ‘Alī.” ‘Alī was laughing at these remarks of his.

The Shī‘ah have also made mention of this narration in their books. Hence the following appears in *Tārīkh al-Ya‘qūbī* authored by Aḥmad ibn Abī Ya‘qūb al-Shī‘ī:

إن أبا بكر قال له وقد لقيه في بعض طرق المدينة بأبي شبيهه بالنبي غير شبيهه بعلي .

Abū Bakr met said to him, and he met him in one of the streets of Madīnah, “by my father! He resembles Nabī ﷺ more than he resembles his father ‘Alī.”<sup>1</sup>

It is evident from this incident that Abū Bakr and ‘Alī ﷺ would acknowledge each other’s merits with veneration and would perform ṣalāh together in the Masjid. Due to this incident transpiring just days after the demise of Rasūlullāh ﷺ it implies that all the narrations wherein the intense disputes and differences of Abū Bakr and ‘Alī ﷺ are highlighted which the Shī‘ah propagate with great passion are all unfounded.

2. When Ḥasan ibn ‘Alī ﷺ was in his final moments his desire was to be buried next to his grandfather Rasūlullāh ﷺ. He therefore sent his bother Ḥusayn ﷺ to ‘Ā’ishah ﷺ to seek permission on his behalf. ‘Ā’ishah ﷺ when asked granted permission gladly. This incident is narrated in many of our sources and that of the Shī‘ah as well:

وقد كانت أباحت له عائشة رضي الله تعالى عنها ان يدفن مع رسول الله صلي الله عليه وسلم في بيتها وكان سألها ذلك في مرضه. وفي رواية فلما مات الحسن أتى الحسين عائشة فطلب ذلك اليها فقالت نعم وكرامة.

And ‘Ā’ishah had granted permission that he be buried with Rasūlullāh ﷺ in her house. In another version: When Ḥasan passed away Ḥusayn

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1 *Tārīkh al-Ya‘qūbī* 2/117.

came to ‘Ā’ishah and sought her permission. She replied, “Yes with pleasure.”<sup>1</sup>

Hasan رضي الله عنه had passed away in 50/52 A.H. as stated in the famous and widespread books of history. Some historians at this juncture have penned many a weak and reprehensible narrations which openly tarnish the noble personality of ‘Ā’ishah رضي الله عنها. Nonetheless, the above cited narration is coherent with reality and based on it the sort of relationship that existed among them is obvious.

### ‘Abd Allāh ibn Ḥasan

‘Abd Allāh ibn Ḥasan was one of the sons of Ḥasan رضي الله عنه. When asked regarding Abū Bakr and ‘Umar رضي الله عنهما he gave the following answer:

نا الحسين الجعفي نا خالد الأحمر قال سئلت عبد الله بن الحسن عن أبي بكر وعمر فقال صلي الله عليهما ولا صلي الله علي من لا يصلي عليهما.

Khālīd al-Aḥmar narrates that he asked ‘Abd Allāh ibn Ḥasan regarding Abū Bakr and ‘Umar. He responded by saying, “may Allah have mercy on them and may he deprive from his mercy any person who does not invoke the mercy of Allah for them.”<sup>2</sup>

### Muḥammad ibn ‘Abd Allāh ibn Ḥasan

Likewise, the exact same question was posed to Muḥammad ibn ‘Abd Allāh ibn Ḥasan in his time. He gave the following answer:

نا عبيد الطنافسي نا حبيب الأسدي عن محمد بن عبد الله بن الحسن أنه أتاه قوم من أهل الكوفة فسئلوه عن أبي بكر وعمر فالتفت إلي وقال أنظر إلي أهل بلادك يستلونني عن أبي بكر وعمر إنهما عندي أفضل من علي.

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1 *Al-Istī‘āb* 1/374-376; *Maqātil al-Ṭālibīyīn* of Abū al-Faraj al-Iṣfahānī al-Shīrī, p. 30 (old print)/ p. 51 (new print)

2 *Faḍā’il Abī Bakr al-Ṣiddīq* p. 8.

Ḥabīb al-Asadī narrates that a delegation of people came to Muḥammad ibn ‘Alī Abī Ṭālib and inquired of him regarding Abū Bakr and ‘Umar. He gazed towards me and said, “Look at these people of your city they have come to ask me about Abū Bakr and ‘Umar! They are, according to me, better than ‘Alī.”<sup>1</sup>

## 2. Muḥammad ibn Ḥanafīyyah and his Incidents

Before presenting the narrations, I shall present a verdict from the Shī‘ah regarding the integrity of Muḥammad ibn al-Ḥanafīyyah:

كان محمد بن حنيفة احد رجال الدهر في العلم والزهد والعبادة و الشجاعة و هو افضل ولد علي بن ابي طالب بعد الحسن والحسين .

Muḥammad ibn Ḥanafīyyah was a man of his time in knowledge, devotion, and bravery. He was the best of the offspring of ‘Alī after Hasan and Ḥusayn.<sup>2</sup>

Qāḍī Nūr Allah Shūstarī has also made mention of Muhammad ibn Ḥanafīyyah and has praised him immensely together with stating that he was a reliable person.

The following narrations have been narrated through the transmission of Muḥammad ibn al-Ḥanafīyyah

١ . قال (ابن الحنيفة) قلت لابي اي الناس خير بعد النبي صلي الله عليه وسلم قال ابو بكر قال قلت ثم من؟ قال عمر! و خشيت ان يقول عثمان قلت ثم انت قال ما انا الا رجل من المسلمين .

Muḥammad ibn al-Ḥanafīyyah narrates, “I asked my father as to who is the most virtuous of people after Rasūlullāh ﷺ” He said, “Abū Bakr.” I further asked, “then who?” he replied, “Umar.” I then feared that he would say ‘Uthmān so I quickly remarked: then you? He said, “I am but a man from amongst the Muslims.”<sup>3</sup>

1 *Faḍā’il Abī Bakr al-Ṣiddīq* p. 9.

2 *‘Umdat al-Ṭālib Fī Ansāb Āl Abī Ṭālib* of Ibn ‘Inabah al-Sayyid Jamāl al-Dīn 347/352.

3 *Al-Bukhārī* 1/518; *Abū Dāwūd* 2/288.

٢. عن منذر الثوري عن محمد بن الحنفية قال قلت لابي يا ابي من خير الناس بعد رسول الله صلي الله عليه وسلم؟ قال ابو بكر قلت ثم من؟ قال عمر! قلت ثم انت؟ قال انا رجل من المسلمين.

Translation same as above.<sup>1</sup>

٣. عن محمد بن الحنفية قال قلت لابي اي الناس خير بعد النبي صلي الله عليه وسلم قال ابو بكر قال قلت ثم من؟ قال عمر! و خشيت ان اقول ثم من فيقول عثمان فقلت ثم انت يا ابي قال ما انا الا رجل من المسلمين.

Translation same as above.<sup>2</sup>

٤. عن ابن الحنفية قال قلت لابي اي الناس خير بعد النبي صلي الله عليه وسلم قال ابو بكر قال قلت ثم من؟ قال عمر! قلت ثم انت؟ قال انا رجل من المسلمين لي حسنات و سيئات يفعل فيها ما يشاء.

Translation similar to the above narration with the addition, “I have virtuous and evil deeds regarding which Allah will decide as He wishes.”<sup>3</sup>

## Deductions From These Narrations

1. These are the statements of the children of ‘Alī رَضِيَ اللَّهُ عَنْهُ which have been cited by various scholars of ḥadīth with their chains of transmission. The questioner is the son of ‘Alī رَضِيَ اللَّهُ عَنْهُ and he himself is the answerer, hence there is no possibility of any other interpretation whatsoever.
2. These narrations likewise allude to the fact that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was the third most virtuous after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hence, we find that Muḥammad ibn al-Ḥanafīyah had the fear of his father saying that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was the third most virtuous had he further inquired.

1 *Ḥilyat al-Awliyā'* 5/78.

2 *Kanz al-'Ummāl* 6/366.

3 *Kanz al-'Ummāl* 6/370.

### 3. The Incidents of ‘Abbās ibn ‘Abd al-Muṭṭalib, Ibn ‘Abbās and ‘Abd Allāh ibn Ja‘far al-Ṭayyār

A few incidents of these luminaries are presented ahead. These incidents clearly inform us of the respect and the acknowledgement of the merits of one another that they exuded. The substantiation of this very aspect is the theme of this entire book and is the confirmation of the verse of the Qur’ān, *Ruḥamā’ Baynahum* (compassionate amongst themselves):

#### ‘Abbās ibn ‘Abd al-Muṭṭalib

١. عن ابن عباس قال كان النبي صلي الله عليه وسلم اذا جلس جلس ابو بكر عن يمينه فابصر ابو بكر العباس بن عبد المطلب يوما مقبلا فتنحي له عن مكانه ولم يره النبي صلي الله عليه وسلم فقال النبي صلي الله عليه وسلم ما نحاك يا ابا بكر؟ فقال هذا عمك يا رسول الله فسر بذلك النبي صلي الله عليه وسلم حتي يري ذلك في وجهه.

Ibn ‘Abbās narrates, “Abū Bakr would always sit to the right hand side of Rasūlullāh ﷺ. On one occasion Abū Bakr saw ‘Abbās the uncle of Rasūlullāh ﷺ coming. He thus moved from his place for him and Rasūlullāh ﷺ had not realised why he had done so. So he asked, “Why did you shift from your place, O Abū Bakr?” He said, “Here comes your uncle O Rasūlullāh.” Rasūlullāh ﷺ became so elated that the joy could be seen on his blessed countenance.”<sup>1</sup>

٢. عن جعفر بن محمد عن ابيه عن جده قال كان النبي صلي الله عليه وسلم اذا جلس جلس ابو بكر عن يمينه وعمر عن يساره وعثمان بين يديه وكان كاتب سر رسول الله صلي الله عليه وسلم فاذا جاء العباس بن عبد المطلب تنحي ابو بكر و جلس العباس مكانه.

Whenever Nabī ﷺ would sit Abū Bakr would sit to his right, ‘Umar to his left and ‘Uthmān in front of him (‘Uthmān was a scribe of Rasūlullāh ﷺ). When ‘Abbās would join the gathering Abū Bakr would vacate his space for him.<sup>2</sup>

1 *Kanz al-Ummāl* 7/67.

2 *Kanz al-Ummāl* 7/70.

## Ibn ‘Abbās

In the books of the Shī‘ah we find a narration of Ibn ‘Abbās رضي الله عنه wherein he commends Abū Bakr رضي الله عنه. This narration is worth studying and will thus be presented ahead. However, prior to that I wish to establish his reliability according to Shī‘ī standards:

1. Shaykh al-Ṭā‘ifah, Abū Ja‘far al-Ṭūsī, has cited the coming narration of Ibn ‘Abbās رضي الله عنه in his *Amālī*:

فعلم النبي صلى الله عليه وسلم من الله وعلم علي من النبي صلى الله عليه وسلم وعلمي من علم علي .

Ibn ‘Abbās says, “The knowledge of Nabī صلى الله عليه وسلم is from Allah سبحانه وتعالى, the knowledge of ‘Alī is from Nabī صلى الله عليه وسلم and my knowledge is from ‘Alī.”<sup>1</sup>

2. The author of *Majālis al-Mu‘minīn*, Qāḍī Nūr Allah Shūstarī, has also abundantly praised Ibn ‘Abbās and has penned a very detailed biography regarding him after the mention of his father, ‘Abbās ibn ‘Abd al-Muṭṭalib. He states:

عبد الله ابن عباس از عالم صحابه پیغمبر و افضل اولاد عباس و مرید و تلمیذ حضرت امیر المومنین علیه السلام بوده و در رباب این حضرت همیشه با مخالفان مجاهده نموده علو درجه او در علم تفسیر و فقه و حدیث مشهور و مستغنی از ایراد تفصیل ---

‘Abd Allāh ibn ‘Abbās was from amongst the learned companions of Rasūlullāh صلى الله عليه وسلم, was the best of the offspring of ‘Abbās, and was a student of Amīr al-Mu‘minīn عليه السلام. He always strove alongside Amīr al-Mu‘minīn even in times of conflict. His expertise is the fields of Tafsīr, Ḥadīth and Fiqh are well known and do not need further elucidation.

3. ‘Abd Allāh al-Māmaqānī and ‘Abbās al-Qummī have likewise lavishly praised ‘Abd Allāh ibn ‘Abbās in their books *Tanqīḥ al-Maqāl* and *Muntahā al-Āmāl* respectively. Hence he was regarded — unanimously — as a great personality according to both the Shī‘ah and the Ahl al-Sunnah.

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1 *Amālī Shaykh al-Ṭā‘ifah* 1/11.

Having establishing his reliability, the author of *Nāsikh al-Tawārīkh*, Mirzā Muḥammad Taqī who was also known as *Lisān al-Mulk* has cited a narration of Ibn ‘Abbās رضي الله عنه with reference to Mus‘ūdī, a Shī‘ī historian. The narration reads as follows:

مسعودی در مروج الذهب می نویسد که عبد الله ابن عبد الله ابن عباس بر معاویه در آمد و در مجلس او جماعتی از بزرگان قریش حاضر بودند. معاویه رو باین عباس کرد وگفت بمی مساله چند از تو پرسش کنم وپاسخ بشنوم فرمود از بر چه خوابی به پرس گفت چه میگوئی در ابوبکر قال ابن عباس في ابي بكر رحم الله ابا بكر كان والله للقران تالیا وعن المنكر ناهيا وبيدنه عارفا ومن الله خائفا عن المنهيات زاجرا وبالمعروف امرا وبالليل قائما وبالنهار صائما وفاق اصحابه ورعا وكفافا وسادهم زاهدا وعفافا ففضب الله من ينقصه ويطعن عليه.

Mus‘ūdī has written in his book *Murūj al-Dhahab* that one day Ibn ‘Abbās visited Mu‘āwiyah and many of the notable people of the Quraysh were present. Mu‘āwiyah faced Ibn ‘Abbās and said, “I am going to pose a few questions to you the answers of which I wish to hear from you.” He said, “Ask whatever you desire.” He thus enquired, “What do you say about Abū Bakr?” Ibn ‘Abbās replied, “he was by Allah a reciter of the Qur‘ān, a preventer from evil, one who was well acquainted with his dīn, who feared Allah, who reprimanded upon vice, who enjoined good, who would stand by night in the worship of Allah and would fast during the day. He had surpassed his companions in piety and asceticism just as he had taken the lead in disinclination and abstinence from this world. Hence, May the wrath of Allah descend upon the person who denigrates him and criticises him.”<sup>1</sup>

**Note:-** If any of the readers are speculating as to whether Mas‘ūdī was a Shī‘ī or not, then he should refer to *Rijāl al-Māmaqānī*, also known as *Tanqīḥ al-Maqāl*, of ‘Abd Allāh al-Māmaqānī. The affirmation of him being a Shī‘ī can be found there. Al-Māmaqānī went into great detail with regards to Mas‘ūdī’s biography and has dispelled all the misconceptions of some people who doubted him being a Shī‘ī. I have avoided touching on this issue so as to circumvent the elongation of the discussion.

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1 *Tārīkh al-Mas‘ūdī* 3/60.

## ‘Abd Allāh ibn Ja‘far al-Ṭayyār

He is also reported to have lavishly praised Abū Bakr رَضِيَ اللَّهُ عَنْهُ. The narration appears in *Mustadrak al-Ḥākim* and *al-Istī‘āb* of Ibn ‘Abd al-Barr:

...يحيى بن سليم عن جعفر بن محمد عن أبيه عن عبد الله بن جعفر رضي الله عنهما قال ولينا أبو بكر خليفة رسول الله صلي الله عليه وسلم ارحمه بنا وأحنه علينا.

‘Abd Allāh ibn Ja‘far is reported to have said, “Abū Bakr is our patron; he was the best khalifah of Allah سُبْحَانَكَ رَبَّنَا, the most compassionate and the most caring.”<sup>1</sup>

The scholars are well aware that Imam al-Dhahabī has abridged the *Mustadrak* and has classed each ḥadīth that appears therein in terms of its reliability or unauthenticity. He has classed the above cited ḥadīth as authentic.

## 4. The Commendation of Abū Bakr by ‘Alī Zayn al-‘Ābidīn and his Son, Zayd

### ‘Alī Zayn al-‘Ābidīn

١ . حدثني ابو معمر عن ابي حازم قال جاء رجل الي علي بن الحسين (زين العابدين) فقال ما كان منزلة ابي بكر و عمر من النبي صلي الله عليه وسلم فقال منزلتها الساعة.

Abū Ḥāzim narrates that a person once approached ‘Alī, Zayn al-‘Ābidīn, and inquired, “What is the position of Abū Bakr and ‘Umar in relation with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” He responded, “their position now is the very position they have now with Rasūlullāh (i.e. just as they were his close associates during his lifetime so do they enjoy this position at this very moment).”<sup>2</sup>

٢ . حدثنا الفضل بن جبیر الوراق نا يحيى بن كثير بن جعفر بن محمد عن ابيه قال جاء رجل الي ابي يعني علي بن حسين قال اخبرني عن ابي بكر قال من الصديق تسأل؟ قال رحمك الله و تسميه الصديق؟ قال ثكلتك

1 *Al-Mustadrak* 3/79; *al-Istī‘āb* 2/243.

2 *Al-‘Itiqād ‘alā madhhab al-Salaf* 187-188; *al-Fatḥ al-Rabbānī li Tartīb Musnad Aḥmad ibn Ḥanbal* 22/182.

امك قد سماه صديقا من هو خير مني و منك رسول الله صلي الله عليه وسلم و المهاجرون و الانصار  
فمن لم يسمه الصديق فلا صدق الله قوله في الدنيا و الاخرة.

Ja'far al-Ṣādiq narrates that a person came to his father, 'Alī Zayn al-Ābidīn and asked, "Tell me about Abū Bakr." He responded, "Do you ask about al-Ṣiddīq?" He replied, "May Allah ﷻ, have mercy on you! Do you call him al-Ṣiddīq?" He retorted, "May your mother weep over you! Those who are better than me and you have named him al-Ṣiddīq, (namely) Rasūlullāh ﷺ, and the Muhājirīn and Anṣār. Hence, he who is unwilling to accord him the title of al-Ṣiddīq, may his statements never be honoured, not in this world and not in the next."<sup>1</sup>

## Zayd ibn 'Alī

١. حدثنا محمد بن كثير عن هاشم بن البرند عن زيد بن علي قال قال لي يا هاشم! اعلم! والله ان البراءة من ابي بكر و عمر لبراءة من علي فان شئت فتقدم و ان شئت فتأخر.

Hāshim ibn al-Barnad narrates that Zayd ibn 'Alī said to him, "O Hāshim! Behold! Disassociation from Abū Bakr and 'Umar is disassociation from 'Alī. Decide for yourself as to whether you want to go ahead or not."<sup>2</sup>

٢. عن زيد بن علي قال البراءة من ابي بكر و عمر براءة من علي فمن شاء فليقدم و من شاء فليتاخر.

Translation similar to above.<sup>3</sup>

Ahead I endeavour to present before you the statements of Zayd ibn 'Alī ﷺ that he made in favour of Abū Bakr and 'Umar ﷺ which appear in the books of Shī'ī scholars and historians, whereby the status that they held in the sight of the Ahl al-Bayt will become evident.

1 Faḍā'il Abī bakr al-Ṣiddīq p. 9.

2 Faḍā'il Abī Bakr al-Ṣiddīq p. 9.

3 Al-Riyāḍ al-Naḍīrah 1.58.

i. طائفه از معارف كوفه با زيد بيعت كرده بودند. در خدمتش حضور يافته گفتند رحمك الله در حق ابي بكر و عمر چه گوي؟ فرمود در باره ايشان جز بخير سخن نكنم و از اهل خود نيز در حق ايشان جز سخن خير نشنيده ام. . . . - بالجمله زيد فرمود ايشان بر كس ظلم و ستم نراند ند و بكتاب و سنت رسول كار كردند.

A group of the elite of Kūfah came to Zayd ibn ‘Alī and asked him regarding his view about Abū Bakr and ‘Umar. He said, “I do not say anything but good about them and had not heard anything but praise for them from my family...” In essence, he said, they were free from oppression and had led their lives according to the teachings of the Qur’ān and the Sunnah of Rasūlullāh ﷺ.<sup>1</sup>

ii. و كان اصحاب زيد لما خرج سألوه ما تقول في ابي بكر و عمر؟ فقال ما اقول فيهما الا الخير و ما سمعت من اهلي فيهما الا الخير فقالوا لست بصاحبنا. . . . و تضرقوا عنه فقال رفضونا القوم فسموا الرفضة.

And the companions of Zayd, when they had joined him in his rebellion (against the Umayyad ruler Hishām ibn ‘Abd al-Malik), asked him, “what do you say about Abū Bakr and ‘Umar?” He said, “I do not say but good about them and have not heard but good about them from my family.” They responded by saying, “you are not fit to be our leader,” and forsook him. Upon which Zayd remarked, “They have abandoned us.” Henceforth they were known as the Rāfiḍah (Deserters).<sup>2</sup>

## The Benefits of These Narrations

1. Imām Zayd had spoken the truth and had not shied away from it.
2. Hence, it is also established that all the members of the Banū Hāshim and the progeny of Abū Ṭālib loved and venerated Abū Bakr and ‘Umar رضي الله عنهما. This is clearly understood from the answer Imām Zayd gave to those people.
3. He remained firm upon his stance despite being forsaken just moments before the commencement of the battle.
4. Our friends had attained the title of ‘Rāfiḍah’ subsequent to their betrayal with Imām Zayd رضي الله عنه. Therefore they should not feel offended.

1 *Nāsikh al-Tawārīkh* 2/59.

2 *‘Umdat al-Ṭālib* of Ibn ‘Inabah 256-257.

## 5. The Incidents of Muḥammad al-Bāqir, Ja'far al-Ṣādiq and Mūsā al-Kāzīm

### a. Muḥammad al-Bāqir

١. عن محمد بن اسحاق عن ابي جعفر محمد بن علي قال من لم يعرف فضل ابي بكر و عمر رضي الله عنهما فقد جهل السنة.

Muḥammad (al-Bāqir) ibn 'Alī is reported to have said, "A person who does not concede the merits of Abū Bakr and 'Umar is ignorant of the Sunnah."<sup>1</sup>

٢. قال محمد بن فضيل عن سالم بن ابي حفصة سألت ابا جعفر و ابنه جعفر بن محمد عن ابي بكر و عمر فقالا لي يا سالم تولهما و ابرأ من عدوهما فانهما كانا امامي هدي. و عته قال ما ادركت احدا من اهلي بيتي الا و هو يتولاهما.

Sālim ibn Abī Ḥafṣah states, "I asked Abū Ja'far (Muḥammad al-Bāqir) and his son Ja'far regarding Abū Bakr and 'Umar. They said, "Associate yourself with them and absolve yourself from their enemies. They were both bastions of guidance." It is also narrated from Muḥammad al-Bāqir that he would say, "I do not know of anyone in my family but that they love and befriend Abū Bakr and 'Umar."<sup>2</sup>

٣. قال حدثنا زهير عن جابر قال قلت لمحمد بن علي... اكان منكم اهل البيت احد يسب ابا بكر و عمر قال لا فأحبهما و اتولاهما و استغفر لهما.

Zuhayr ibn Jābir says that he asked Muḥammad ibn 'Alī (al-Bāqir), "is there any member of your family, the Ahl al-Bayt, who would criticise Abū Bakr and 'Umar?" "No! Therefore I love them, befriend them and seek forgiveness for them."<sup>3</sup>

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1 *Ḥilyat al-Awliyā'* 3/185: the mention of Muḥammad al-Bāqir.

2 *Al-Riyāḍ al-Naḍīrah* 1/57; *Tahdhīb al-Tahdhīb* 9/351; *Izālat al-Khafā'* 1/108-109; *al-'Iṭiqād 'alā Madhhab al-Salaf* p. 185.

3 *Ṭabaqāt Ibn Sa'd* 5/232.

٤. عن عمرو بن شمر عن جابر قال قال لي محمد الباقر بن علي يا جابر بلغني ان قوما بالعراق يزعمون انهم يحبوننا ويتناولون ابا بكر وعمر رضي الله عنهما و يزعمون اني امرتهم بذلك فابلغهم اني الي الله منهم بريء و الذي نفس محمد بيده لو وليت لقربت الي الله تعالي بدمائهم. لانالنتي شفاعه محمد ان لم اكن استغفر لهما و اترحم عليهما ان اعداء الله لغافلون عنهما.

Jābir narrates that Muḥammad al-Bāqir, the son of ‘Alī Zayn al-‘Ābidīn, said to him, “O Jābir! I have come to know that there is group of people in Iraq who claim to love us. They revile Abū Bakr and ‘Umar and claim that I instructed them to do so. Convey my message to them that I am absolved from them. By that Being in whose control is the life of Muḥammad! If ever I am elected as the ruler I will seek proximity to Allah ﷻ by killing them. May I, be deprived of the intercession of Rasūlullāh ﷺ if I do not seek forgiveness for Abū Bakr and ‘Umar and do not invoke the mercy of Allah ﷻ on their behalf. The enemies of Allah are oblivious of who they were.”<sup>1</sup>

٥. حدثني شعبة الخياط مولي جابر الجعفي قال قال لي أبو جعفر محمد بن علي لما ودعته أبلغ أهل الكوفة أبي بريء ممن تبرأ من أبي بكر وعمر رضي الله عنهما وأرضاهما.

Jābir al-Ju‘fī narrates, “Abū Ja‘far Muḥammad al-Bāqir said to me when I was departing, “convey my message to the people of Kūfah that I am free from any person who absolves himself from Abū Bakr and ‘Umar. May Allah be pleased with them and may He please them.”<sup>2</sup>

## The Substantiation of Muhammad al-Bāqir from the Nikāḥ of Umm Kulthūm, the Daughter of ‘Alī

٦. أصرم بن حوشب نا عبد الرحمن بن عبد ربه قال سمعت رجلا يقول قدمت المدينة فأنتيت أبا جعفر محمد بن علي فجلست إليه فقلت أصلحك الله ما تقول في أبي بكر وعمر قال رحم الله أبا بكر وعمر قلت إنهم يقولون أنك تبرأ منهما قال معاذ الله كذبوا ورب الكعبة أولست تعلم أن علي بن أبي طالب زوج ابنته أم كلثوم من فاطمة من عمر بن الخطاب وهل تدري من هي جدتها خديجة سيدة نساء أهل الجنة وجدها رسول الله صلي الله عليه وسلم خاتم النبيين وسيد المرسلين ورسول رب العالمين وأما فاطمة سيدة نساء العالمين وأخواها الحسن والحسين سيدا شباب أهل الجنة وأبوها علي بن أبي طالب ذو الشرف والمنقبة في الإسلام فلو لم يكن لها أهلا عمر بن الخطاب ما زوجها إياه.

1 *Hilyat al-Awliya'* 3/185; *Al-Riyāḍ al-Naḍīrah* 1/58.

2 *Hilyat al-Awliya'* 3/185; *al-Riyāḍ al-Naḍīrah* 1/58.

‘Abd al-Raḥmān ibn ‘Abd Rabbih narrates that he heard a person saying, “I arrived in Madīnah and came to Abū Ja‘far Muḥammad ibn ‘Alī. Having set in his company I asked him, “What do you say about Abū Bakr and ‘Umar?” He said, “May Allah ﷻ, shower his mercy upon Abū Bakr and ‘Umar.” I said, “They claim that you absolve yourself from them.” “I seek the refuge of Allah! They have indeed spoken a lie. Do you not know that ‘Alī ibn Abī Ṭālib had his daughter, Umm Kulthūm — who was the daughter of Fāṭimah, married to ‘Umar? And do you have any idea as to who is her grandmother? Khadījah the queen of the women of Jannah. Her grandfather was the Rasūl of Allah ﷺ, the seal of nubuwwah, the leader of all the Ambiyā’ and the Rasūl of the Rabb of the universe. Her mother was Fāṭimah, the queen of all the women in this world. Her brothers were Ḥasan and Ḥusayn, the chiefs of the youth in Jannah. And her father was ‘Alī ibn Abī Ṭālib who enjoyed a privileged position and held many merits and feats in Islam. Hence, if ‘Umar was not fit to marry her, ‘Alī would never have given her in marriage to him.”<sup>1</sup>

### The Incident of ‘Alī Cauterising Abū Bakr

Kathīr al-Nawā’ narrates this incident from Muḥammad al-Bāqir. It reads as follows:

٧. ان بني تميم و بني عدي و بني هاشم كان غل بينهم في الجاهلية فلما اسلم هولاء القوم تحابوا (نزع الله ذلك من قلوبهم) فأخذت ابا بكر الخاصرة فجعل علي كرم الله وجهه يسخن يده (بالنار) فيكوي بها خاصرة ابي بكر رضي الله عنه.

The Banū Taym, Banū ‘Adī and the Banū Hāshim in the days of ignorance harboured ill feelings for one another. When they were blessed with Islam, Allah ﷻ removed the enmity that existed between them; they hence, began loving one another. On one occasion Abū Bakr experienced pain in his hip whereupon ‘Alī treated him; he would warm his hand in the fire and cauterise the hip of Abū Bakr.”<sup>2</sup>

1 Faḍā’il Abī bakr al-Ṣiddīq p. 10.

2 Al-Riyāḍ al-Naḍīrah vol. 1 chapter. 5; al-Durr al-Manthūr 4/101; Tafṣīr Rūḥ al-Ma‘ānī 14/58.

## Substantiation of Muḥammad al-Bāqir in Religious Affairs

Ahead I shall cite several narrations in which it is stated that Muḥammad al-Bāqir referred to Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا as a source of substantiation in jurisprudential issues. This would clearly serve as a sign of the mutual affinity, reliability, and reverence that they displayed.

### The Obligation of a Ritual Bath

٨. حماد بن زيد عن الحجاج عن ابي جعفر محمد بن علي رضي الله عنهما قال اجتمع المهاجرون انه ما اوجب عليه الحد من الجلد و الرجم اوجب الغسل ابو بكر و عمر و عثمان و علي رضي الله عنهم.

Muḥammad ibn ‘Alī narrates, “The Muhājirīn, i.e. Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī had concurred that the extent of cohabitation which necessitates the legal punishment of lashing or stoning to death, necessitates an obligatory ritual bath as well.”<sup>1</sup>

### Deductions From the Narration

- For Muḥammad ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ to refer to the three Khulafā’ as a source of substantiation is substantial evidence of the love and unity that existed between the Ahl al-Bayt and the Ṣaḥābah. It likewise becomes clear that all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ had adhered to the same creed.
- This narration is also indicative of the sequence of khilāfah and succession after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

### Farming contract

Imām Bukhārī has made mention of a narration of Muḥammad al-Bāqir in this regard:

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1 *Sharḥ Ma‘ānī al-Āthār* of Abū Ja‘far al-Ṭaḥāwī 1/36.

٩. قال قيس بن مسلم عن ابي جعفر (باقر) قال ما بالمدينة اهل بيت مجرة الا يزرعون علي الثلث و الربيع و زارع علي و سعد بن مالك و عبد الله بن مسعود و عمر بن العزيز و القاسم (بن محمد) و عروة و ال ابي بكر و ال عمر و ال علي و ابن سرين

Abū Ja'far (Muḥammad al-Bāqir) said, "There is not a family in Madīnah that does not enter into a sharecropping contract on the condition of receiving returns equal to one third or a quarter. And 'Alī, Sa'd ibn Mālik, 'Abd Allah ibn Mas'ūd, 'Umar ibn 'Abd al-'Azīz, al-Qāsim ibn Muḥammad, 'Urwah, the family of Abū Bakr, the family of 'Umar, the family of 'Alī and Ibn Sīrīn also engaged in farming contracts."<sup>1</sup>

What is intended here is to prove that Muḥammad al-Bāqir made mention of the practice of the family of Abū Bakr, the family of 'Umar, Qāsim ibn Muḥammad and 'Urwah ibn Asmā' (who were both the grandsons of Abū Bakr) when sanctioning farming contracts. This is without doubt indicative towards the fact that they perceived good of one another, were sincere and trusted one another in dīn. There existed no enmity, opposition or quarrels between them.

## Dying the Beard

١٠. قال زهير قال حدثنا عروة بن عبد الله عن قشير قال لقيت ابا جعفر وقد قصعت لحيتي فقال مالك عن الخضاب قال قلت اكرهه في هذا البلد قال فأصبغ بالوسمة فأني كنت اخضب بها... ثم قال ان اناسا من حمتي قرائكم يزعمون ان خضاب اللحي حرام و انهم سألوا محمد بن ابي بكر أو القاسم بن محمد قال الزهير الشك من غيري عن خضاب ابي بكر فقال كان يخضب بالحناء و الکتتم فهذا الصديق قد خضب قال قلت الصديق قال نعم و رب هذه القبلة و الكعبة انه الصديق.

Qushayr mentions, "I met Abū Ja'far and my beard had turned white. So he inquired, 'why do you not dye your beard?' I said, 'I dislike dyeing it in this city.' He responded, 'dye it with woad-leaves for I use it to dye my beard with them as well...' He then said, 'a group of foolish scholars amongst you claim that dyeing the beard is prohibited. Hence, they asked Muḥammad

1 Al-Bukhārī 1/313.

ibn Abū Bakr or Qāsim ibn Muḥammad (Zuhayr the narrator of this incident says that the doubt is from one of the narrators above him) regarding the practice of Abū Bakr dyeing his hair who had responded by saying, “Abū Bakr would dye his beard with henna and *Katam* (a certain type of plant used to dye hair).” Thereafter he, Abū Ja‘far, remarked, ‘Hence, al-Ṣiddīq dyed his hair.’ I said, ‘did you just call him al-Ṣiddīq?’ ‘Yes by the oath of the Rabb of the *Qiblah* (the direction that we face in ṣalāh) and the Ka‘bah he is definitely al-Ṣiddīq,” he said firmly.”<sup>1</sup>

The purpose of mentioning this narration here is to prove that Muḥammad al-Bāqir had presented the practice of Abū Bakr رَضِيَ اللَّهُ عَنْهُ to prove the permissibility of dyeing the beard. And he had referred to him as al-Ṣiddīq.

### Adorning the Sword with Jewellery

١١ . يونس بن بكير عن ابي عبد الله الجعفي عن عروة بن عبد الله قال سألت ابا جعفر محمد بن علي عن حلية السيف؟ فقال لا بأس به قد حلني ابو بكر الصديق سيفه قال قلت و تقول الصديق قال فوثب وثبة و استقبل القبلة ثم قال نعم الصديق فمن لم يقل له الصديق فلا صدق الله له قولاً في الدنيا و الآخرة.

‘Urwah ibn ‘Abd Allah narrates, “I asked Abū Ja‘far Muḥammad ibn ‘Alī regarding embellishing the sword with jewellery. He said, ‘there is no problem in doing so for Abū Bakr had also embellished his sword with jewellery.’ I remarked, ‘do you call him al-Ṣiddīq?’ He thereupon stood up, faced the *Qiblah* and said, ‘yes! He is al-Ṣiddīq and whoever is not willing to concede that title for him, may his statements never be accepted in this world and in the hereafter.’”<sup>2</sup>

This narration establishes that Imam Muḥammad al-Bāqir had substantiated the permissibility of adorning the sword with jewellery by means of the

1 *Ṭabaqāt ibn Sa‘d* 3/150.

2 *Ḥilyat al-Awliyā’* 3/185.

practice of Abū Bakr رضي الله عنه. It likewise tells us of the importance of the title al-Ṣiddīq for Abū Bakr رضي الله عنه, for he had sounded a very severe warning against a person who does not acknowledge the title for him.

**Note:-** It is of paramount importance to remember here that this narration does not only appear in Sunnī sources. It appears in a very famous and reliable book of the Shī'ah named *Kashf al-Ghummah* of Abū ʿĪsā al-Arbīlī (2/360). In the narration cited there, Imam Muḥammad al-Bāqir is reported to have said, “What a brilliant person was al-Ṣiddīq, what a brilliant person was al-Ṣiddīq, what a brilliant person was al-Ṣiddīq.” Having narrated this, the author does not criticise the narration whatsoever. This implies that the narration is authentic according to Shī'ī standards.

However Qāḍī Nūr Allah Shūstarī has, in his book *Iḥqāq al-Ḥaq*, very boldly stated that this narration does not feature in *Kashf al-Ghummah*. This is a blatant lie which is of no advantage to them in the least. This is because I personally have read this narration in various copies and prints of the book; currently the copy which has been published with the Persian translation also carries it. Anyone can confirm this for himself.

The second answer he has given to render this narration invalid is the famous argument of Taqiyyah, i.e. the Infallible Imam was compelled to overtly give such an answer due to threat of the Sunnis around him.

### **A Treacherous Endeavour**

At the end of the discussion around this narration, I would like to bring to your attention the deceitful nature of the Shī'ah. A translation of the book *Kashf al-Ghummah* in the Persian language has recently been published from Iran. The translation of this narration and other similar narrations has been expunged from it so as to misrepresent historical facts before people who have no acquaintance with the Arabic language. This according to them does not impact upon their trustworthiness.

## Conceding the Superiority of Abū Bakr

Lastly, I present before you the statement of Imam Muḥammad al-Bāqir which appears in *al-Ihtijāj* of al-Ṭabarsī. Herein he concedes the superiority of Abū Bakr رضي الله عنه:

١٢ . لست بمنكر فضل ابي بكر و لست بمنكر فضل عمر ولكن ابا بكر افضل من عمر .

Neither do I deny the virtue of Abū Bakr, nor do I deny the virtue of ‘Umar. However, Abū Bakr is better than ‘Umar.<sup>1</sup>

The meaning of this narration is quiet obvious. While not denying the esteem position they both enjoyed in Islam he had conceded the superiority of Abū Bakr رضي الله عنه over ‘Umar رضي الله عنه. This is a corroborative narration which supports the primary message which is contained in all the narrations previously cited. The Ahl al-Bayt رضي الله عنهم and Shaykhayn رضي الله عنهما displayed love, and veneration for each other at every given juncture.

We shall suffice on these incidents of Imam Muḥammad al-Bāqir. Previously, under the discussion of the monetary rights of the Ahl al-Bayt I had cited a narration, with reference to Nūr al-Dīn al-Samhūdī and Ibn Abī al-Ḥadīd al-Shīrī, wherein Imam Muḥammad al-Bāqir had approbated the policy of Abū Bakr and ‘Umar رضي الله عنهما regarding Fadak. To get a holistic idea of the current discussion one can refer to it again.

### b. Ja‘far al-Ṣādiq

Hereunder the statements and incidents of Ja‘far al-Ṣādiq رضي الله عنه, the son of Muḥammad al-Bāqir رضي الله عنه, in which he commends Abū Bakr رضي الله عنه are presented. Most of the narrations make exclusive mention of Abū Bakr رضي الله عنه and some make mention of him and ‘Umar رضي الله عنه:

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1 *Al-Ihtijāj* p. 230.

١. حدثنا عقبه بن مكرم ثنا ابن عيينة ثنا جعفر بن محمد عن ابيه قال كان آل ابي بكر الصديق يدعون علي عهد رسول الله صلي الله عليه وسلم آل محمد.

Ja'far al-Ṣādiq narrates from his father that the household of Abū Bakr was known as the household of Rasūlullāh ﷺ during the era of Rasūlullāh ﷺ.<sup>1</sup>

٢. حفص بن غياث انه سمعه يقول (جعفر الصادق) ما ارجو من شفاعة علي شيئا الا وانا ارجو من شفاعة ابي بكر مثله لقد ولدني مرتين.

Ḥaḥṣ ibn Ghayāth says that he heard Ja'far al-Ṣādiq saying, "In as much as I hope to acquire the intercession of 'Alī on the day of Qiyāmah I have just as much hope in acquiring the intercession of Abū Bakr. My relationship with Abū Bakr is twofold."<sup>2</sup>

٣. قال علي بن الجعد عن زهير بن معاوية قال ابي لجعفر بن محمد ان لي جارا يزعم انك تبرأ من ابي بكر و عمر فقال جعفر برء الله من جارك و الله اني لأرجو ان ينفعني الله بقرايتي من ابي بكر.

Zuhayr ibn Mu'āwiyah reports that his father said to Ja'far al-Ṣādiq, "I have a neighbour who absolves himself from Abū Bakr and 'Umar." He said, "Allah is free from your neighbour. I have hope, that Allah will benefit me because of my kinship with Abū Bakr."<sup>3</sup>

٤. عن جعفر و قد سئل عن ابي بكر و عمر فقال اتبرأ ممن تبرأ منهما ف قيل له لعلك تقول هذا تقيه فقال اذا انا برء من الاسلام و لا نالتني شفاعة محمد صلي الله عليه وسلم و عنه قال ما ارجو من شفاعة علي الا وانا ارجو من شفاعة ابي بكر مثله.

٥. و عنه انه قال الله برء ممن برء من ابي بكر و عمر. و عنه قد قيل له ان فلانا يزعم انك تبرء من ابي بكر و عمر ؟ فقال جعفر الله برء منه اني لأرجو ان ينفعني الله بقرايتي من ابي بكر.

1 Faḍā'il Abi Bakr al-Ṣiddiq p. 8.

2 Tadhkirat al-Ḥuffāz 1/157; Tadhhib al-Tadhhib 2/104. The meaning of this statement will be coming soon under the discussion regarding the kinship that existed between the family of Abū Bakr and 'Alī

ﷺ.

3 Tadhhib al-Tadhhib 2/104.

It is reported regarding Ja'far al-Ṣādiq that he was asked about Abū Bakr and 'Umar. He remarked, "I am absolved from every person who disassociates himself from them." He was thus asked, "Probably you are saying this practicing Taqiyyah?" He said, "If that is the case then I am absolved of Islam; may the intercession of Muḥammad ﷺ not benefit me."

He is also reported to have said, "I desire to receive the intercession of Abū Bakr as much as I desire to receive the intercession of 'Alī."

He is likewise reported to have mentioned, "Allah ﷻ is free from any person who disassociates himself from Abū Bakr and 'Umar."

It was once told to him that so and so claims that you absolve yourself from Abū Bakr and 'Umar. He remarked, "Allah ﷻ is free from him. I have hope that Allah will benefit me because my kinship with Abū Bakr."<sup>1</sup>

Abū 'Abd Allah al-Ḥākim al-Nīshāpūrī has cited the following narration in his book *Ma'rifat 'Ulūm al-Ḥadīth*:

٦. و من اولاد البنات جعفر بن محمد الصادق و كان يقول ابو بكر جدي ايسب الرجل جده لا اقدمني الله ان لم اقدمه.

And among the children of the daughters of Abū Bakr was Ja'far al-Ṣādiq. He would often say, "Abū Bakr is my grandfather, is it ever possible for a person to revile his grandfather. May Allah ﷻ, deprive me of progress if I do not concede his excellence in dīn."<sup>2</sup>

Qāḍī Nūr Allah Shūstarī has, after narrating this narration in his book *Iḥqāq al-Ḥaq*, tried in various ways to refute it and belie it.

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1 *Al-Riyāḍ al-Naḍīrah* 1/59.

2 *Ma'rifat 'Ulūm al-Ḥadīth* p. 51.

Eventually, when finding no appropriate answer to it he states, as is always the final resort of the Shī'ah, that someone had falsely accused him of making derogatory remarks regarding Abū Bakr رَضِيَ اللَّهُ عَنْهُ, he had therefore given the above cited response. He states:

وسوق الحديث صريح في صدوره علي وجه التقية.

The context in which he had articulated this is evident that he had said it by way of Taqiyyah.<sup>1</sup>

The readers should decide for themselves. This statement of Imam Ja'far al-Ṣādiq is in no uncertain terms informing us that no one ever criticises his predecessors. However, this notable Shī'ī scholar has interpreted it to be by way of Taqiyyah. Whereas, if we do take this statement to be by way of Taqiyyah then what would we say regarding Abū Bakr رَضِيَ اللَّهُ عَنْهُ being the maternal and paternal grandfather of Ja'far al-Ṣādiq (as it will be established in the pages to come). Did this also happen by way of Taqiyyah? The marriages that were solemnised, were they also by way of Taqiyyah? Were they just outwardly arranged despite the contempt that existed? Who will ever accept such lame interpretations!

Qāḍī Nūr Allah has cited a narration of Ja'far al-Ṣādiq in his book wherein he is reported to have praised Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا. The narration reads as follows:

٧. انه سأل رجل من المخالفين عن الامام الصادق عليه السلام فقال يا ابن رسول الله ما تقول في حق ابي بكر و عمر فقال عليه السلام امامان عادلان قاسطان كانا علي الحق و ماتا عليه فعليهما رحمة الله الي يوم القيامة.

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1 *Iḥqāq al-Ḥaq* (Egyptian print) 1/ 7, Tehran print 1/15. Just a brief intro to the book: Ibn Muṭahhar al-Ḥillī (d. 726 A.H) had written a book titled *Kashf al-Ḥaq wa Nahj al-Ṣidq*. In refutation of this book a Shāfi'ī Sunnī scholar of Isfahan had written a book titled *Ibṭāl Nahj al-Bāṭil*. Thereafter a refutation of this book called *Iḥqāq al-Ḥaq* was written by Qāḍī Nūr Allah Shūstārī Mar'ashī who was executed in 1019 A.H. The book is in seven volumes and is printed with the footnotes of Shihāb al-Dīn al-Najafī.

A person of the opposition asked Ja‘far al-Şādiq, “O grandson of Rasūl Allāh! What is your opinion regarding Abū Bakr and ‘Umar?” He said, “They were just and fair leaders who led righteous lives and passed away upon righteousness. Hence, May the mercies of Allah ﷺ descend upon them till the Day of Qiyāmah.”<sup>1</sup>

The narration and the translation have been penned above. This narration establishes the superiority and lofty position that Shaykhayn held. In the narration there are no convoluted words or complex sentences that require interpretation or elucidation. But, the Shī‘ah have interpreted this narration in such strange ways which astound even the angels. A poet has very beautifully said:

Your interpretations have made you close to disbelief

Nothing is impossible for a person of your calibre O Shaykh

In this instance as well, the best answer the Shī‘ah were able to present is that of Taqiyyah. Taqiyyah for them is the cure to all ailments and the solution to all problems even though it tarnishes the reputation of the infallible Imams very loathingly. To the Shī‘ah that is not really a matter of concern so long as the interpretation serves their purpose. May Allah ﷺ, guide us all.

## Shī‘ī Narrations

The coming narration appears in *Furū‘ al-Kāfi* (vol. 2) and it speaks of Ja‘far al-Şādiq praising Abū Bakr, Abū Dhar and Salmān al-Fārsī رَضِيَ اللهُ عَنْهُمْ:

i. من ازهد من هولاء و قد قال فيهم رسول الله صلي الله عليه و اله ما قال.

Can there be any person more disinclined from the world than them when the Rasūl of Allah ﷺ has said with regard to them what he has said?<sup>2</sup>

1 *Iḥqāq al-Ḥaq*, 1: 16.

2 *Furū‘ al-Kāfi* 2/4.

This narration proves that Abū Bakr رَضِيَ اللَّهُ عَنْهُ was foremost in the disinclination from this world as is conceded by the scholars of the Shī'ah.

Al-Sayyid al-Murtaḍā 'Alam al-Hudā al-Shī' has likewise cited a narration of Ja'far al-Ṣādiq in his book al-Shāfi:

ii. و المروي عن جعفر بن محمد انه كان يتولاهما و يأتي القبر فيسلم عليهما مع تسليمه علي رسول الله صلي الله عليه وسلم.روي ذلك عباد بن صهيب و شعبة بن الحجاج و مهدي بن هلال و الدا.....و غيرهما.

It has been reported regarding Ja'far al-Ṣādiq that he would love them. He would come to the grave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and would invoke the mercy of Allah سُبْحَانَهُ وَتَعَالَى for them together with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This has been reported by 'Abbād ibn Ṣuhayb, Shu'bah ibn al-Ḥajjāj, Mahdī ibn Hilāl, Darāwardī, etc.<sup>1</sup>

For the information of the readers, here as well the Shī'ah were unable to present any answer better than Taqiyyah.

### c. Mūsā al-Kāẓim

Mūsā al-Kāẓim رَضِيَ اللَّهُ عَنْهُ has also reported a narration in praise of his pious predecessors. The narration is presented ahead:

عن الحسن بن علي قال قال رسول الله صلي الله عليه وسلم و آله ان ابا بكر مني بمنزلة السمع و ان عمر مني بمنزلة البصر و ان عثمان بمنزلة الفواد.

Ḥasan ibn 'Alī narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Abū Bakr to me is like my ears, 'Umar is like my eyes and 'Uthmān to me is like my bosom."<sup>2</sup>

This is the end of this chapter. In the next chapter I endeavour to present before you the kinship that existed between the two families. This is more for the commonality for the scholars are already well aware of these facts.

1 Al-Shāfi p. 238; *Sharḥ Nahj al-Balāghah*, section. 6 p. 306; *Nahj al-Balāghah* 4/140

2 *Ma'ānī al-Akhbār* p. 110; *Tafsīr al-Ḥasan al-'Askari*, under the commentary of the Āyah: اوكلما عاهدوا عهدا نبذه فريق

## 6. Kinship between the Banū Hāshim (the family of Abū Ṭālib) and the Tribe of Abū Bakr رضي الله عنه

In this chapter I shall present the kinship that existed between these two noble families as it is documented in the history of Islam. By way of these historical facts all the misconceptions of acrimony and contempt that people have concocted by means of weak and unreliable narrations will automatically be debunked. When two different families establish relations with one another, then due to being intimately associated, they are better acquainted with the background, history and conditions of each other. The purpose behind presenting these facts is to show the harmony and affinity that existed between Abū Bakr and ‘Alī رضي الله عنه.

The following facts are presented from the books of genealogy, *Ṭabaqāt* (classes of narrators), and *Tarājim* (books on biographies).

### 1. ‘Ā’ishah

First of all, I shall present the marriage of ‘Ā’ishah رضي الله عنها to Rasūlullāh صلى الله عليه وسلم. Ethically and to derive blessings it is crucial to initiate the discussion with her mention.

Abū Bakr رضي الله عنه had wed his daughter ‘Ā’ishah رضي الله عنها, the daughter of Umm Rūmān, to Rasūlullāh صلى الله عليه وسلم. The marriage took place in Makkah Mukarramah and the reception took place in Madīnah Munawwarah. The Ahl al-Sunnah and the Shī’ah unanimously concur that she was given to Rasūlullāh صلى الله عليه وسلم in marriage. Hence, there remains no need to prove this by way of citing narrations.

Due to this union Abū Bakr رضي الله عنه became the father-in-law of Rasūlullāh صلى الله عليه وسلم — the leader of all the Ambiyā’. And ‘Ā’ishah رضي الله عنها attained the privilege of being the Mother of the Believers. She was thus without doubt unanimously the spiritual mother of ‘Alī and Fāṭimah رضي الله عنها as well. The proof of her being the Mother of the Believers is the following verse of the Qur’ān:

And his consorts and the mothers of the believers.<sup>1</sup>

## 2. Asmā' bint 'Umays

Secondly, we present the kinship of Asmā' bint 'Umays. Previously I had shed light on her life briefly. Here, however, I am to present a little more detail.

I. Asmā' bint 'Umays was first married to Ja'far ibn Abī Ṭālib, the brother of 'Alī رضي الله عنه. He had attained martyrdom in the Battle of Mūtah which had transpired in 8 A.H. She was thus the sister-in-law of 'Alī رضي الله عنه and Rasūlullāh صلى الله عليه وسلم (as will be explained shortly). Thereafter Abū Bakr رضي الله عنه had married her. It is obvious that her marriage to Abū Bakr رضي الله عنه would not have materialised without the consent of 'Alī رضي الله عنه and Rasūlullāh صلى الله عليه وسلم. Ja'far al-Ṭayyār رضي الله عنه had two children from her: 'Abd Allah and Muḥammad. Abū Bakr had one child from her whose name was also Muḥammad. After the demise of Abū Bakr رضي الله عنه, 'Alī رضي الله عنه had married her and they had two children from their union: 'Awn ibn 'Alī and Yaḥyā ibn 'Alī. Hence, all the children of Asmā' رضي الله عنها from her three husbands were uterine siblings.

II. Asmā' رضي الله عنها had nine uterine sisters. Among them were:

- Umm al-Mu'minīn Maymūnah bint al-Ḥārith رضي الله عنها
- Umm al-Faḍl Lubābah Bint al-Ḥārith رضي الله عنها, the wife of 'Abbās رضي الله عنه — the uncle of Rasūlullāh صلى الله عليه وسلم
- Salmā bint 'Umays رضي الله عنها, the wife of Ḥamzah رضي الله عنه — the uncle of Rasūlullāh صلى الله عليه وسلم.

Keeping this in mind she, whilst being the wife of Abū Bakr رضي الله عنه, was the sister- in-law of Rasūlullāh صلى الله عليه وسلم, 'Abbās and Ḥamzah رضي الله عنهما. And all these noble men including Abū Bakr رضي الله عنه were co-brothers-in-law.

1 Sūrah Aḥzāb: 6

III. As it was previously stated under the discussion around the death of Fāṭimah رَضِيَ اللَّهُ عَنْهَا, Asmā' رَضِيَ اللَّهُ عَنْهَا was in the wedlock of Abū Bakr رَضِيَ اللَّهُ عَنْهُ when she nursed Fāṭimah رَضِيَ اللَّهُ عَنْهَا in her final moments.<sup>1</sup>

I call upon the readers to reflect over the above stated facts and decide as to whether it is possible for Abū Bakr رَضِيَ اللَّهُ عَنْهُ and 'Alī رَضِيَ اللَّهُ عَنْهُ to be at logger heads with one another despite being so closely related.

The Shī'ah have also approved of Asmā' bint 'Umayy رَضِيَ اللَّهُ عَنْهَا, thus making a noble personality held in esteem by both groups. Therefore, the above mentioned details should not be taken to be from a Sunnī perspective only and I shall suffice on citing a few Shī'ī narrations, for the occasion does not permit us to go into more detail.

a. The author of *Kashf al-Ghummah*, Abū 'Īsā al-Arbīlī has stated the following regarding Asmā' bint 'Umayy:

اسماء هذه امرأة جعفر بن ابي طالب عليه السلام و تزوجها بعده ابو بكر فولدت له محمدا و ذلك بذي الحليفة فخرج مخرج رسول الله عليه وسلم و آله و سلم الي مكة في حجة الوداع فلما مات ابو بكر تزوجها علي بن ابي طالب عليه السلام فولدت له...

Asmā' was the wife of Ja'far ibn Abī Ṭālib. Abū Bakr had married her after him; she bore his son Muḥammad who was born on the journey of Ḥajjat al-Wadā' of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at a place called Dhū al-Ḥulayfah. Abū Bakr carried on with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Makkah. After the demise of Abū Bakr, 'Alī ibn Abī Ṭālib had married her...<sup>2</sup>

b. At the end of discussion around Fadak the Shī'ī Mujtahid of the eleventh century, Mullā Bāqir al-Majlisī, has stated the following in his book *Ḥaq al-Yaqīn*:

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1 For further reference refer to: *Kitāb al-Muḥabbar* of Abū Ja'far al-Baghdādī p. 106-107, 442-443; *al-Istī'āb* 4/231-232, *Usd al-Ghābah* 5/395.

2 *Kashf al-Ghummah* 1/500-501.

اسماء بنت عمیس کہ در آن وقت زن ابوبکر بود وسابقا زن جعفر طیار واز شیعان حیدر گزار بود۔

Asmā' bint 'Umayy was at that time in the wedlock of Abū Bakr. Prior to that she was married to Ja'far al-Ṭayyār. She was from amongst the supporters of 'Alī.<sup>1</sup>

- c. The commentator of *Nahj al-Balāghah*, Ibrāhīm ibn Ḥājī Ḥusayn al-Danbalī al-Shīrī has stated the following in his commentary *al-Durrah al-Najafīyah*:

ام محمد هي اسماء بنت عميس و كانت تحت جعفر بن ابي طالب و هاجرت معه الي الحبشة فولدت له عبد الله بن جعفر و قتل عنها يوم موته فتزوجها ابو بكر فاولدها محمدا ثم لما مات عنها تزوجها علي و كان محمد ربيبه و كان علي عليه السلام يقول محمد ابني من ظهر ابي بكر.

Umm Muḥammad is Asmā' bint 'Umayy. She was initially married to Ja'far ibn Abī Ṭālib, she migrated with him to Abyssinia and bore his child 'Abd Allah ibn Ja'far. Ja'far was martyred in the Battle of Mūtah. Thereafter Abū Bakr married her; they had a child Muḥammad. And upon his demise 'Alī married her, and Muḥammad — the son of Abū Bakr came under his care. 'Alī would thus say, "Muḥammad is my son from the posterity of Abū Bakr."<sup>2</sup>

### 3. 'Abd al-Raḥmān ibn Abī Bakr

- a. 'Abd al-Raḥmān ibn Abī Bakr رضي الله عنه was married to Qarībah al-Ṣuḡhrā رضي الله عنها. She was the sister of Umm Salamah رضي الله عنها who was one of the consorts of Rasūlullāh صلى الله عليه وسلم. 'Abd al-Raḥmān and Rasūlullāh were thus co-brothers-in-law and Umm al-Mu'minīn Umm Salamah was his sister-in-law.
- b. 'Abd al-Raḥmān and Qarībah رضي الله عنها were blessed with a daughter Ḥafṣah bint 'Abd al-Raḥmān ibn Abī Bakr. She was later on given in marriage to Mundhir ibn Zubayr ibn al-'Awwām رضي الله عنه. After him she came into the

1 *Ḥaq al-Yaqīn* p. 119; *Majālis al-Mu'minīn*: Mention of Abū Bakr رضي الله عنه.

2 *Al-Durrah al-Najafīyah* p. 113.

wedlock of Ḥusayn ibn ‘Alī ibn Abī Ṭālib رضي الله عنه. And subsequent to that ‘Āṣim ibn ‘Umar ibn al-Khaṭṭāb رضي الله عنه married her. The scholars have only differed as to whether Ḥusayn رضي الله عنه married her first or Mundhir رضي الله عنه. Study the following narrations:

- i. وسالفه النبي صلي الله عليه وسلم. عبدالرحمن بن أبي بكر الصديق. خلف علي قريبة الصغري بعد معاوية فولدت له عبد الله بن عبدالرحمن.<sup>1</sup>
- ii. حفصة بنت عبدالرحمن بن ابي بكر الصديق زوجها إياه المنذر بن زبير بن العوام فولدت له عبدالرحمن وإبراهيم وقريبة ثم خلف عليها بعد المنذر حسين بن علي بن أبي طالب وقد روت حفصة عن أبيها وعن عمته عائشة وعن خالتها أم سلمة زوج النبي صلي الله عليه وسلم سماعاً.<sup>2</sup>
- iii. وتزوجت حفصة بنت عبد الرحمن بن أبي بكر الصديق الحسين بن علي أبي طالب ثم عاصم بن عمر بن الخطاب ثم المنذر بن زبير.<sup>3</sup>

The summary of all three narrations: The granddaughter of Abū Bakr رضي الله عنه, Ḥafṣah was in the wedlock of Ḥusayn ibn ‘Alī رضي الله عنه. This is clear evidence of the kinship that existed between these two families.

#### 4. Qāsim ibn Muḥammad ibn Abī Bakr and ‘Alī ibn Ḥusayn ibn ‘Alī

The grandson of Abū Bakr al-Ṣiddīq رضي الله عنه — Qāsim, and the grandson of ‘Alī رضي الله عنه — ‘Alī Zayn al-‘Ābidīn; were maternal cousins. They were both sons of the daughters of the Persian Emperor whose name was Yazdegerd.<sup>4</sup> One daughter had come into the wedlock of Muḥammad ibn Abī Bakr رضي الله عنه and the other to Ḥusayn رضي الله عنه. This is mentioned in much detail in the books of the Ahl al-Sunnah such as *Tārīkh ibn Khallikān* (1/320) and *Tahdhīb al-Tahdhīb* (3/438). I have sufficed on mentioning the relationship of Qāsim and ‘Alī Zayn al-‘Ābidīn and have omitted the other

1 *Kitāb al-Muḥabbar*, p 102.

2 *Ṭabaqāt Ibn Sa’d*, 8: 343.

3 *Kitāb al-Muḥabbar*, p 448.

4 The narration in which it appears that ‘Umar رضي الله عنه had given ‘Alī رضي الله عنه two of the daughters of Yazdegerd, the monarch of Persia, and that ‘Alī رضي الله عنه had further gifted them to Ḥusayn ibn ‘Alī and Muḥammad ibn Abī Bakr رضي الله عنه from whom they were blessed with Zayn al-‘Ābidīn and Qāsim respectively, has been classed weak by the scholars. However, there are few reasons due to which I have presented it here:

details which I shall mention in the second volume which is regarding ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, if need be.

The Shī‘ī scholars have also acknowledged the authenticity of this in their sources. A few of their references are presented ahead:

i. Shaykh al-Mufīd has stated the following in his book *al-Irshād*:

فبعث إليه ابنتي يزديجرد اتن شهریار بن كسري فتحل ابنه الحسن عليه السلام شاه زنان منهما فأولدها  
زين العابدين عليه السلام و نحل الأخرى محمد بن أبي بكر فولدت له القاسم بن محمد بن أبي بكر  
فهما أبنا خالة.

‘Umar sent to him, ‘Alī, the two daughters of Yazdegerd ibn Shahrayār. He thus gifted one of them whose name was Shāh Zanān to his son Ḥusayn. She bore his child Zayn al-‘Ābidīn. He gifted the other sister to Muḥammad ibn Abī Bakr and she bore his child Qāsim. Hence, Zayn al-‘Ābidīn and Qāsim, were maternal cousins.<sup>1</sup>

ii. Qāḍī Nūr Allah Shūstarī has also made mention of their kinship in his book *Majālis al-Mu‘minīn*. He states the following:

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*continued from page 304*

Firstly, it is very possible that this incident ensued; maybe not in the era of ‘Umar رَضِيَ اللهُ عَنْهُ but at some other time. Secondly, it is likewise possible that the handmaids that were gifted to them were not the daughters of Yazdajard, but rather taken as captives from a people other than the Persians. One of the narrators might have perceived them to be the daughters of Yazdajard and therefore narrated the incident based on his perception. Hence, it is very likely that the core aspect of the narration i.e. ‘Alī رَضِيَ اللهُ عَنْهُ gifting Ḥusain and Muḥammad handmaids, is established while the finer details as to who they were is unauthentic. Thirdly, the Shī‘ī scholarship has conceded the kinship of Qāsim ibn Muḥammad and ‘Alī ibn Ḥusain. They have narrated this in their books without any criticisms or negative remarks. Therefore, even if the above mentioned details are not reliable according to the Ahl al-Sunnah, they are being presented from a Shī‘ī perspective so that they may serve as an inculpatory answer against them. I have first-hand access to the books of the Shī‘ah and quote directly therefrom. Some off the details are presented here and the rest will be presented in the second volume in shā Allah.

1 *Al-Irshād* p. 237; *Kashf al-Ghummaḥ* 2/276.

قاسم پسر خاله امام زین العابدین بود ومادر او دختر یزدجرد شهریاری آخر بادشاهان عجم بود۔

Qāsim was the maternal cousin of Imam Zayn al-‘Ābidīn. His mother was the daughter of Yazdegerd ibn Shahrayār, the last monarch of the Persian Empire.<sup>1</sup>

iii. In his book *Jilā’ al-‘Uyūn*, Mullā Bāqir al-Majlisī has mentioned the maternal kinship of Zayn al-‘Ābidīn and Qāsim in great detail. He concludes:

پس قاسم با امام زین العابدین خاله زاد بستند۔

Hence, Qāsim was the maternal cousin of Imam Zayn al-‘Ābidīn.<sup>2</sup>

iv. Shaykh ‘Abbās al-Qummī has stated the following in his book *Muntahā al-Āmāl*:

حضرت یکی را که شاه زنان نام داشت بحضرت امام حسین علیه السلام داد وحضرت امام زین العابدین از او بهم رسید و دیگر را بهمحمد بن ابی بکر داد وقاسم جد مادری حضرت صادق علیه السلام از او بهم رسید۔ پس قاسم با امام زین العابدین خاله زاد بوده اند۔

Imam ‘Alī had given one of them whose name was Shāh Zanān to Imam Ḥusayn and Imam Zayn al-‘Ābidīn was born from their union. The other one he had gifted to Muḥammad ibn Abī Bakr, and Qāsim, the maternal grandfather of Ja‘far al-Ṣādiq was born. Qāsim was thus the maternal cousin of Imam Zayn al-‘Ābidīn.<sup>3</sup>

## 5. Ja‘far al-Ṣādiq

Lastly, I present before you a kinship between the two families that both the Ahl al-Sunnah and the Shī‘ah unanimously agree upon.

1 *Majālis al-Mu‘minīn*: Majlis no. 5.

2 *Jilā’ al-‘Uyūn*, the incident of Shahr Bānū.

3 *Muntahā al-Āmāl* 2/p. 3: chapter regarding the birth of Imam Zayn al-‘Ābidīn.

Qāsim ibn Muḥammad ibn Abī Bakr رضي الله عنه was the grandson of Abū Bakr رضي الله عنه. He had a daughter who was famously known as Umm Farwah (some scholars have suggested that her name was Fāṭimah while others have suggested that her name was Qarībah). She was in the wedlock of Imam Muḥammad al-Bāqir. And through their union Ja‘far al-Ṣādiq رضي الله عنه and his brother ‘Abd Allah were born.

What is more crucial to remember is that both the parents of Umm Farwah belonged to the family of Abū Bakr رضي الله عنه. Her mother was Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr and her father was Qāsim ibn Muḥammad ibn Abī Bakr. In essence, the grandson and the granddaughter of Abū Bakr رضي الله عنه were married to one another and from their union Umm Farwah the mother of Ja‘far al-Ṣādiq was born. Therefore we find that Ja‘far al-Ṣādiq رضي الله عنه would say, “Abū Bakr is my grandfather in two ways (as will be established by way of the narrations, Allah willing).”

I shall first endeavour to establish the above mentioned details from a Sunnī perspective. Thereafter, I shall corroborate it with statements of the notable Shī‘ī scholarship.

i. The following is mentioned in *Ṭabaqāt Ibn Sa’d*<sup>1</sup>:

فولد ابو جعفر جعفر بن محمد و عبد الله بن محمد و امهما ام فروة بنت القاسم بن محمد بن ابي بكر الصديق.

ii. The following appears in *Ṭabaqāt Khalīfah ibn Khayyāt*<sup>2</sup>:

و جعفر بن محمد بن علي بن الحسين بن ابي طالب امه ام فروة بنت القاسم بن محمد بن ابي بكر الصديق  
يكني ابو عبد الله توفي سنة ثمان و اربعين و مائة.

iii. Ibn Qutaybah al-Dīnawarī has stated the following in his book *al-Ma‘ārif*<sup>3</sup>:

فاما محمد بن علي (يعني محمد باقر بن زين العابدين) فكان يكني ابا جعفر و كان له فقه و مات بالمدينة

1 *Ṭabaqāt Ibn Sa’d* 5/235.

2 *Ṭabaqāt Khalīfah ibn Khayyāt* p. 269.

3 *Al-Ma‘ārif* p. 94.

فولد محمد جعفر محمد و عبد الله بن محمد امهما ام فروة بنت القاسم بن محمد بن ابي بكر و امها اسماء بنت عبد الرحمان بن ابي بكر .

The summary of all three narrations: The offspring of Abū Ja‘far (Muḥammad al-Bāqir), Ja‘far and ‘Abd Allah, were born from his spouse Umm Farwah. Umm Farwah’s father was Qāsim ibn Muḥammad ibn Abī Bakr and her mother was Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq. Muḥammad al-Bāqir was a jurist in Madīnah. He passed away in 117 A.H. His son Ja‘far passed away in 148 A.H.

### Now from the Shī‘ī Sources:

i. Al-Nowbaktī has mentioned the following in his book *Firaq al-Shī‘ah*<sup>1</sup>:

وتوفي صلوات الله عليه بالمدينة في شوال سنة ثمان و اربعين و مائة و هو ابن خمس و ستين سنة و كان مولده في سنة ثلاث و ثمانين و دفن في القبر الذي دفن فيه ابوه و جده في البقيع و امه بنت القاسم بن محمد بن ابي بكر و امها اسماء بنت عبد الرحمان بن ابي بكر .

ii. Al-Kulaynī has stated the following in his book *Uṣūl al-Kāfi*:

امه ام فروة بنت القاسم بن محمد بن ابي بكر بكر و امها اسماء بنت عبد الرحمان بن ابي بكر

Khalīl al-Qazwīnī has written a translation of *al-Kāfi*. In it he has translated this narration in the following manner<sup>2</sup>:

ومادريش ام فروه دختر قاسم بن محمد بن ابي بكر بود ومادر ام فروه اسماء دختر عبدالرحمن ابن ابي بكر بود .

iii. The author of *Kashf al-Ghummah*, Abū ‘Īsā al-Arbīlī, has stated the following under the biography of Ja‘far al-Ṣādiq<sup>3</sup>:

امه ام فروة و اسمها قريية بنت القاسم بن محمد بن ابي بكر الصديق و امها اسماء بنت عبد الرحمان بن ابي بكر الصديق و لذلك قال جعفر عليه السلام و لقد ولدني ابو بكر مرتين ولد عام الحجاج سنة ثمانين و مات سنة ثمان و اربعين مائة .

1 *Firaq al-Shī‘ah* of Abū Muḥammad Ḥasan ibn Mūsā al-Nowbaktī.

2 *Al-Ṣāfi Sharḥ al-Kāfi* 3/214: Chapter regarding the birth of Abū ‘Abd Allah.

3 *Kashf al-Ghummah* 2/378.

iv. The well reputed genealogist al-Sayyid Jamāl al-Dīn ibn Aḥmad who was well known as Ibn ‘Inabah, has stated the following in his book ‘*Umdat al-Ṭālib Fī Ansāb Āl Abī Ṭālib*’:

امه ام فروة بنت القاسم بن محمد بن ابي بكر و امها اسماء بنت عبد الرحمان بن ابي بكر ولهذا كان الصادق عليه السلام يقول ولدني ابو بكر مرتين... قد ولد سنة ثمانين و توفي سنة سبع وأربعين ومائة.

v. The author of *Tanqīḥ al-Maqāl*; ‘Abd Allah al-Māmaqānī, and the author of *Muntahā al-Āmāl*; ‘Abbās al-Qummī, have likewise made detailed mention of Umm Farwah the granddaughter of Abū Bakr رَضِيَ اللهُ عَنْهُ and the mother of Ja‘far al-Ṣādiq.<sup>2</sup>

### The Summary of all the Above Cited Narrations

1. Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ, the son of Muḥammad al-Bāqir رَضِيَ اللهُ عَنْهُ, was born in 80/83 A.H. in Madīnah Munawwarah.
2. He passed away in 147/148 A.H. in Madīnah Munawwarah and was buried in Jannat al-Baqī’.
3. His mother’s agnomen was Umm Farwah. Some have suggested that her actual name was Qarībah. Umm Farwah’s father was the grandson of Abū Bakr رَضِيَ اللهُ عَنْهُ, Qāsim ibn Muḥammad, and her mother was Asmā’ bint ‘Abd al-Raḥmān who was likewise the granddaughter of Abū Bakr رَضِيَ اللهُ عَنْهُ.
4. Ja‘far al-Ṣādiq would often say, “Abū Bakr is my grandfather through two ways,” i.e. because he was the paternal and maternal grandfather of his mother Umm Farwah.<sup>3</sup>

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1 ‘*Umdat al-Ṭālib Fī Ansāb Āl Abī Ṭālib* p.195;

2 *Tanqīḥ al-Maqāl* by ‘Abd Allah al-Māmaqānī p. 73; *Muntahā al-Āmāl* p. 120-121.

3 Qāḍī Nūr Allah Shūstarī has also quoted this statement of Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ in his book *Iḥqāq al-Ḥaq*. However finding no efficient answer to this he has concluded that Ja‘far al-Ṣādiq had said it out of Taqiyyah. Taqiyyah is the solution to all problems for the Shī‘ah. See: *Iḥqāq al-Ḥaq* (Egyptian print) 1/7, Tehrani Print, 1/29-30.

## Concluding Remarks

In this chapter I had presented five different types of bonds that existed between the two families. The Shī'ah and the Ahl al-Sunnah both acknowledge them. Hence, we can safely conclude:

1. It is undisputable that matrimonial bonds and family ties play a very significant role in bringing two households together. This is undeniable and no evidence is required at all to prove such a fact. For the custom among noble tribes and families has always been drawing closer to one another by way of creating bonds.
2. It is without doubt evident that there had been no such disputes between the seniors of these two families, i.e. Abū Bakr and 'Alī and Fāṭimah رضي الله عنها which had induced them to oppress one another, usurp the rights of one another and disgrace one another, especially when both families were very closely related for an extensive period of time.
3. Hypothetically speaking, if they were any vociferous arguments or intense fights that had ensued between them, then how would it be possible for the children of either family to be unaware of them.

It is indeed possible to outwardly commend and praise each other even though there be major contentions. However, family bonds cannot be sustained merely outwardly when there is hatred and acrimony deep down in the hearts. Therefore, to say that it was all done out of Taqīyyah is baseless.

I make an earnest request to all the readers to consider the narrations that contain the events post the demise of Rasūlullāh صلى الله عليه وسلم of acrimony, transgression and upheaval on the one hand and these lovely family bonds that had been established between the two families on the other hand. Thereafter, every person can decide for himself as to what the truth is and what is mere sensationalism.

## 7. The Children of ‘Alī Named After Abū Bakr, ‘Umar and ‘Uthmān

Before we delve into the topic itself, a few introductory aspects are crucial to understand:

1. Only when a person has an intimate bond with another or is fond of him will he name his children after that person. Naturally, no one will name his children after a person who he hates and is not comfortable with.
2. Naming ones children after prominent personalities is emblematic of veneration for them or is in order that their memories be cherished.
3. Likewise, at times, the names of prominent personalities of any nation are kept by those to come after them to attain the goodness which they had embodied. These are aspects which are commonly practiced by all and do not require any substantiation.

In light of what was just mentioned, it is clear that the Banū Hāshim and in specific the progeny of Abū Ṭālib loved and venerated the three Khulafā’ رضي الله عنهم. It should be remembered that naming the offspring after them did not happen out of coincidence, rather we find that in every generation of the family of ‘Alī رضي الله عنه the children were named with the names Abū Bakr, ‘Umar and ‘Uthmān. And up to this very day history has attested to the pure and sound bond that existed among these illustrious people.

I shall first cite just a few references of the Ahl al-Sunnah and thereafter, in support of them, I shall present a few Shīṭī sources. I shall truncate the text that I am to present keeping them confined to the theme under discussion.

### **The Children of ‘Alī**

1. This is an excerpt from the book *Nasab Quraysh* by Abū ‘Abd Allah Muṣ‘ab ibn ‘Abd Allah al-Zubayrī:

...عمر بن علي و رقية و هما توأم امهما الصهباء... من مبي خالد بن الوليد و كان عمر آخر ولد علي بن ابي طالب...

العباس بن علي... اخوته لايه و امه بنو علي و هم عثمان و جعفر و عبد الله فقتل اخوته قبله.

‘Umar ibn ‘Alī and Ruqayyah were twins and their mother was al-Ṣahbā’ who was a captured by Khālīd ibn al-Walīd (during the apostasy wars). ‘Umar was the last child of ‘Alī...

‘Abbās ibn ‘Alī: his full brothers were: ‘Uthmān, Ja‘far and ‘Abd Allah.<sup>1</sup>

2. Ibn Qutaybah al-Dīnawarī has penned the following children of ‘Alī رَضِيَ اللَّهُ عَنْهُ in his book *al-Ma‘ārif* under the discussion regarding the khilāfah of ‘Alī

رَضِيَ اللَّهُ عَنْهُ:

...الحسن والحسين ومحسنا... ومحمدا... وعبيد الله و ابا بكر... وعمر... ويحيى و جعفر و العباس و عبد الله.

Ḥasan, Ḥusayn, Muḥassan, Muḥammad, ‘Ubayd Allāh, Abū Bakr, ‘Umar, Yaḥyā, Ja‘far, ‘Abbās and ‘Abd Allah.<sup>2</sup>

3. Abū Muḥammad ‘Alī ibn Ahmad ibn Sa‘īd ibn Ḥazm has stated the following under the discussion of children of ‘Alī رَضِيَ اللَّهُ عَنْهُ in his acclaimed book *Jamharat al-Ansāb*:

الحسن ابا محمد الحسين ابا عبد الله و المحسن ابا عبد الله... و عمر امه الصهباء... و العباس... ابو بكر و عثمان و جعفر و عبد الله و عبيد الله و محمد الاصغر و يحيى... و قتل ابو بكر و جعفر و عثمان و العباس مع اخيهم الحسين.

Ḥasan: his agnomen was Abū Muḥammad, Ḥusayn: his agnomen was Abū ‘Abd Allah, Muḥassan, his agnomen was Abū ‘Abd Allah as well... ‘Abbās... Abū Bakr, ‘Uthmān, Ja‘far, ‘Abd Allāh, ‘Ubayd Allāh, Muḥammad al-Aṣghar and Yaḥyā. Abū Bakr, Ja‘far, ‘Uthmān and ‘Abbās were martyred with their brother in Ḥusayn in Karbalā’.<sup>3</sup>

1 *Nasab Quraysh* p. 43: Children of ‘Alī رَضِيَ اللَّهُ عَنْهُ.

2 *Al-Ma‘ārif*

3 *Jamharat al-Ansāb* 1/37-38: Children of ‘Alī رَضِيَ اللَّهُ عَنْهُ.

## The Children of Ḥasan

1. Muṣ'ab al-Zubayrī has mentioned the following regarding the children of Ḥasan رَضِيَ اللَّهُ عَنْهُ:

...و عمر بن الحسن و القاسم و ابا بكر لا عقب لهما قتلا بالطف

‘Umar ibn al-Hasan, Abū Bakr and al-Qāsim. The posterity of Abū Bakr and al-Qāsim did not carry on. They both were martyred in Karbalā'.<sup>1</sup>

2. Ibn Qutaybah al-Dīnawarī has written:

فولد الحسن حسنا امه خولة... و زيدا... و عمر... و الحسين الاثرم... طلحة.

Knowlah bore the following children of Ḥasan: Hasan, Zayd, ‘Umar, Ḥusayn al-Athram and Ṭalḥah.

3. Ibn Ḥazm states:

ولد امير المؤمنين الحسن بن علي الحسن بن الحسن... و زيد بن الحسن... و عمر و الحسين و القاسم و ابو بكر و طلحة... و عبد الرحمن و عبد الله... فاما عبد الله و القاسم و ابو بكر فانهم قتلوا مع عمهم الحسين رضي الله عنهم.

The children of Ḥasan were: Ḥasan, Zayd, ‘Umar, Ḥusayn, Qāsim, Abū Bakr, Ṭalḥah, ‘Abd al-Raḥmān and ‘Abd Allah. As for ‘Abd Allah, Qāsim and Abū Bakr, they were martyred with their uncle Ḥusayn رَضِيَ اللَّهُ عَنْهُ.<sup>2</sup>

## The Son of Zayn al-‘Ābidīn

1. Muṣ'ab al-Zubayrī has made mention of ‘Umar رَضِيَ اللَّهُ عَنْهُ as the fourth son of ‘Alī Zayn al-‘Ābidīn in *Nasab Quraysh*.<sup>3</sup>

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1 *Nasab Quraysh* p. 50.

2 *Jamharat al-Ansāb* p. 38-39.

3 *Nasab Quraysh* p. 61

2. Ibn Qutaybah al-Dīnawārī has stated that ‘Umar was the fifth son of ‘Alī Zayn al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ.<sup>1</sup>
3. Ibn Ḥazm al-Zāhirī has considered him to be the sixth child of ‘Alī Zayn al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ.

The readers should bear in mind that these are merely a few references that I have cited here otherwise there are countless of books that are replete with the above mentioned details and much more. I have sufficed on these in order to keep the discussion concise.

Henceforth we shall present Shī‘ah references to prove the names of the children of ‘Alī رَضِيَ اللَّهُ عَنْهُ. There are very slight nuances between the facts recorded in the books of the Ahl al-Sunnah and the Shī‘ah. Nonetheless, the Shī‘ah are not very comfortable with this issue therefore they have tried their best to keep it concealed from the people.

I shall quote directly from the books of the Shī‘ah and will not be quoting from any secondary sources. May Allah, save me from making a mistake or misquoting. The readers should not suffice merely on comparing the pages in the references which are being cited. Rather they should find the relative chapters in the books of the Shī‘ah and study them; especially for this chapter.

### The Name of the Three Khulafā’ Given to the Family Members of ‘Alī

1. Abū al-Faraj al-Iṣfahānī, a notable Shī‘ah historian and the author of *al-Aghānī*, has, in his book *Maqātil al-Tālibiyīn*, listed the names of the martyrs of Karbalā’. He has listed the names of the brothers of Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُمَا as well. He writes:

- و ابو بكر بن علي بن بي طالب عليه السلام لم يعرف اسمه و امه ليلي بنت مسعود بن خالد ...
- و عثمان بن علي بن ابي طالب عليه السلام و امه ام البنين أيضا قال يحيى بن الحسن عن علي بن ابراهيم عن عبيد الله بن الحسن و عبد الله بن عباس قالا قتل عثمان بن علي وهو ابن احدي و عشرين سنة.

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1 *Al-Ma‘ārif* p. 94

- Abū Bakr ibn ‘Alī ibn Abī Ṭālib’s name is unknown. His mother was Laylā bint Mas‘ūd ibn Khālid.<sup>1</sup>
- Another son of ‘Alī was ‘Uthmān. His mother’s name was Umm al-Banīn. He was twenty-one years of age when he was martyred.<sup>2</sup>

2. Shaykh al-Mufīd has written the following in his book *al-Irshād* under the chapter: the children of Amīr al-Mu‘minīn:

فاولاد امير المؤمنين عليه السلام سبعة وعشرون ولدا ذكرا و اثني الحسن و الحسين... و عمر و رقية كانا توأمين... و العباس و جعفر و عثمان و عبد الله الشهداء مع اخيهم الحسين بطف كربلا امهم ام البنين... محمد الاصغر المكني بابي بكر و عبيد الله الشهيدان مع اخيهما الحسين بالطف امهما بنت مسعود.

The children of Amīr al-Mu‘minīn were twenty-seven sons and daughters in total. Among them were: Ḥasan, Ḥusayn, ‘Umar, Ruqayyah (they were twins)... ‘Abbās, Ja‘far, ‘Uthmān and ‘Abd Allah (they were all martyred alongside their brother Ḥusayn in Karbalā’; their mother was Umm al-Banīn)... Muḥammad al-Aṣghar, whose agnomen was Abū Bakr, and ‘Ubayd Allah (they were also martyred alongside their brother Ḥusayn in Karbalā’; their mother was Bint Mas‘ūd).<sup>3</sup>

3. ‘Alī ibn ‘Īsā al-Arbīlī has written in *Kashf al-Ghummah* that ‘Alī رَضِيَ اللَّهُ عَنْهُ had fourteen sons and nineteen daughters. He has then listed the names of his sons. He writes:

الذكور: الحسن و الحسين و محمد الاكبر و عبيد الله و ابو بكر و العباس و العثمان و جعفر و عبد الله و محمد الاصغر و يحيى و عون و عمر و محمد الاوسط عليه السلام.

The sons: Ḥasan, Ḥusayn, Muḥammad al-Akbar, ‘Ubayd Allah, Abū Bakr, ‘Abbās, ‘Uthmān, Ja‘far, ‘Abd Allah, Muḥammad al-Aṣghar, Yaḥyā, ‘Awn, ‘Umar and Muḥammad al-Awsaṭ.<sup>4</sup>

1 *Maqātil al-Mu‘minīn* p. 34.

2 *Maqātil al-Mu‘minīn* p. 33.

3 *Al-Irshād* p. 167-168.

4 *Kashf al-Ghummah* (Arabic with Persian translation) 1/590.

4. Ibn ‘Inabah has mentioned the following the of ‘Alī رَضِيَ اللهُ عَنْهُ in his book ‘*Umdat al-Ṭālib*’:

- و امه ام اخوته عثمان و جعفر و عبد الله ام البنين فاطمة بنت حزام بن خالد.
- الفصل الخامس: في ذكر عقب عمر الاطرف بن امير المؤمنين عليه السلام... و امه الصهباء و الثعلبية.
- ...His mother (‘Abbās ibn ‘Alī) and the mother of his brothers: ‘Uthmān, Ja‘far and ‘Abd Allah was Umm al-Banīn.<sup>1</sup>
- One of the sons of ‘Alī was ‘Umar al-Aṭraf. His mother was al-Ṣahbā’ al-Tha‘labīyah.<sup>2</sup>

5. Mullā Bāqir al-Majlisī has penned the following names of the martyrs of Karbalā’, who were martyred on the tenth of Muḥarram, in his famous book *jilā’ al-‘Uyūn*:

نو فرزندان امير المومنين: حضرت سيد الشهداء وعباس وپسر او محمد و عمر و عثمان و جعفر و ابراهيم و عبد الله اصغر و محمد اصغر پسران امير المومنين عليه السلام و در ابوبكر اختلاف کرده اند.

The nine sons of Amīr al-Mu‘minīn: Ḥusayn (Sayyid al-Shuhadā’), ‘Abbās and his son Muḥammad, ‘Umar, ‘Uthmān, Ja‘far, Ibrāhīm, ‘Abd Allah al-Aṣghar and Muḥammad al-Aṣghar. There is disagreement regarding Abū Bakr as to whether he was martyred in Karbalā’ or not.<sup>3</sup>

By analysing all the above mentioned details which have been quoted from the sources of the Ahl al-Sunnah and the Shī‘ah it is obvious that ‘Alī رَضِيَ اللهُ عَنْهُ had named his children after Abū Bakr, ‘Umar and ‘Uthmān رَضِيَ اللهُ عَنْهُ.

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1 ‘*Umdat al-Ṭālib* p. 356.

2 ‘*Umdat al-Ṭālib* p. 361.

3 *Jilā’ al-‘Uyūn* p. 464-465.

## The Children of Ḥasan who had the name of Abū Bakr, ‘Umar and ‘Uthmān

1. The famous Shī‘ī historian Aḥmad ibn Abī Ya‘qūb ibn Ja‘far has enumerated the children of Ḥasan رضي الله عنه in his book *al-Tārīkh al-Ya‘qūbī*. He states:

وكان للحسن من الولد ثمانية ذكورهم الحسن بن الحسن (المثني) و امه خولة بنت منظور الفزارية و زيد بن الحسن و امه ام بشر بنت ابي مسعود الانصاري الخزرجي و عمر و القاسم و ابو بكر و عبد الرحمن لامهات اولاد شتي و طلحة و عبيد الله.

Ḥasan had eight sons: Ḥasan ibn Ḥasan (also known as al-Muthannā; his mother was Khowlah bint Manzūr al-Fazārīyah), Zayd ibn al-Ḥasan (his mother was Umm Bishr Bint Mas‘ūd al-Anṣārī al-Khazrajī), ‘Umar, Qāsim, Abū bakr, ‘Abd al-Raḥmān (from various concubines), Ṭalḥah and ‘Ubayd Allāh.<sup>1</sup>

2. Shaykh ‘Abbās al-Qummī has likewise made mention of ‘Umar ibn al-Ḥasan and Abū Bakr ibn al-Ḥasan as the sons of Ḥasan رضي الله عنه in his book *Muntahā al-Āmāl*.<sup>2</sup>

### Abū Bakr in the Children of Ḥusayn

Mas‘ūdī the acclaimed Shī‘ī historian has written in his book *al-Tanbīh wa al-Ashrāf* that three of the children of Ḥusayn رضي الله عنه were martyred with him in Karbalā’. He states:

ومن ولده ثلاثة علي الاكبر و عبد الله الصبي و ابوبكر بنو الحسين بن علي.

And from amongst his children were, ‘Alī al-Akbar, ‘Abd Allah al-Ṣabī and Abū Bakr. They were all the sons of Ḥusayn ibn ‘Alī.<sup>3</sup>

The readers should likewise know that the name of one of the sons of ‘Alī Zayn al-‘Ābidīn was ‘Umar. The reference for this will be quoted in the second volume, Allah willing.

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1 *Al-Tārīkh al-Ya‘qūbī* 2/228.

2 *Muntahā al-Āmāl* 1/240.

3 *Al-Tanbīh wa al-Ashrāf* p. 263.

It should also be borne in mind that one of the sons of Mūsā al-Kāẓim رضي الله عنه was Abū Bakr. Abū ʿĪsā al-Arbīlī has written that Mūsā al-Kāẓim had twenty sons and eighteen daughters. He has enlisted the names of all of them. In that list the last name (twentieth) is that of Abū Bakr.<sup>1</sup>

### The Name ‘Ā’ishah in the Children of ‘Alī ibn Abī Ṭālib

We end this chapter with the name of ‘Ā’ishah رضي الله عنها. Her name had been very frequently kept by the Ahl al-Bayt for many generations. I shall quote a few references which the readers can refer to for further detail:

1. Shaykh al-Mufīd has written that Mūsā al-Kāẓim رضي الله عنه had twenty sons and eighteen daughters. He has made mention of ‘Ā’ishah as the fifteenth daughter.<sup>2</sup>
2. Abū ʿĪsā al-Arbīlī has stated that Mūsā al-Kāẓim رضي الله عنه had nineteen daughters and has made mention of ‘Ā’ishah as his sixteenth daughter.<sup>3</sup>
3. Under the discussion regarding the children of ‘Alī al-Riḍā رضي الله عنه, al-Arbīlī has stated the following:

وأما أولاده فكانوا ستة خمسة ذكور و بنت واحدة وأسماء أولاده محمد القانع الحسن، جعفر، ابراهيم، الحسين وعائشة.

He had five sons and one daughter. His son’s names were: Muḥammad al-Qāni’, Ja’far, Ibrāhīm and al-Ḥusayn. His daughter’s name was ‘Ā’ishah.<sup>4</sup>

1 *Kashf al-Ghummah* 3/10.

2 *Al-Irshād* p. 283.

3 *Kashf al-Ghummah* 3/39.

4 *Kashf al-Ghummah* 3/89.

## Closing remarks

This is the end of the first volume which dealt mainly with the life of Abū Bakr رَضِيَ اللهُ عَنْهُ and his relationship with the Ahl al-Bayt. I urge the readers to scrupulously analyse all five parts of this volume and reflect deeply. I am without doubt certain that your hearts will attest that there had been no acrimony, transgression, befoeing, disunity, oppression or defamation amongst these illustrious and righteous companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They were expressly the personification and embodiment of *Ruḥamā' Baynahum*; they loved, revered, appreciated and sympathised with one another. All the different themes and chapters of this book confirm the veracity of this.

I invoke Allah سُبْحَانَهُ وَتَعَالَى from the bottom of my heart that he brings about unity and affinity in the ummah just as he had granted the Ṣaḥābah, the noble companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ love and unanimity.

In conclusion, I quote an advice of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which he had dispensed to Abū Dhar رَضِيَ اللهُ عَنْهُ in the presence of 'Alī رَضِيَ اللهُ عَنْهُ:

يأبأذر إياك والهجران لأخيك المؤمن فإن العمل لا يتقبل مع الهجران.

O Abū Dhar! Refrain from forsaking your brother for a person's deeds are not accepted so long as he forsakes his brother.<sup>1</sup>

Therefore it is our faith that, in light of this advice and others of its nature, that the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ believed in one creed and practiced the same religion; they were not opposed to one another. May Allah سُبْحَانَهُ وَتَعَالَى inspire us to follow in their path, grant us a pleasant ending and unite us with them in the hereafter.

وأخر دعوانا أن الحمد لله رب العالمين وصلي الله تعالى علي خير خلقه رحمة للعالمين وعلي أصحابه وأهل بيته وعترة اجمعين وأتباعه بإحسان إلي يوم الدين برحمتك يا أرحم الراحمين .

Desirous of your supplications: *Muḥammad Nāfi'*.

Sha'bān 1391 A.H. / October 1971

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1 *Amālī al-Shaykh al-Ṭūsī* 2/151.

