

What did Allah (s.w.t.) and the Holy Prophet (s.a.w.a.) guide us to.....?

- ❖ The Holy Quran clearly states that the reward for the toils and the efforts of the Holy Prophet (s.a.w.a.) is love and affection for his Ahlul Bayt (a.s.).
- ❖ The Holy Quran states,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ

“O those who believe! Do not enter the houses of the Prophet except that permission is granted to you.”¹

- ❖ The Holy Prophet (s.a.w.a.) said,
*“Surely the door of Fatimah is like my door and her house is my house. Then whoever is disrespectful towards her, it is as if he has ripped apart the veil of Allah.”*²

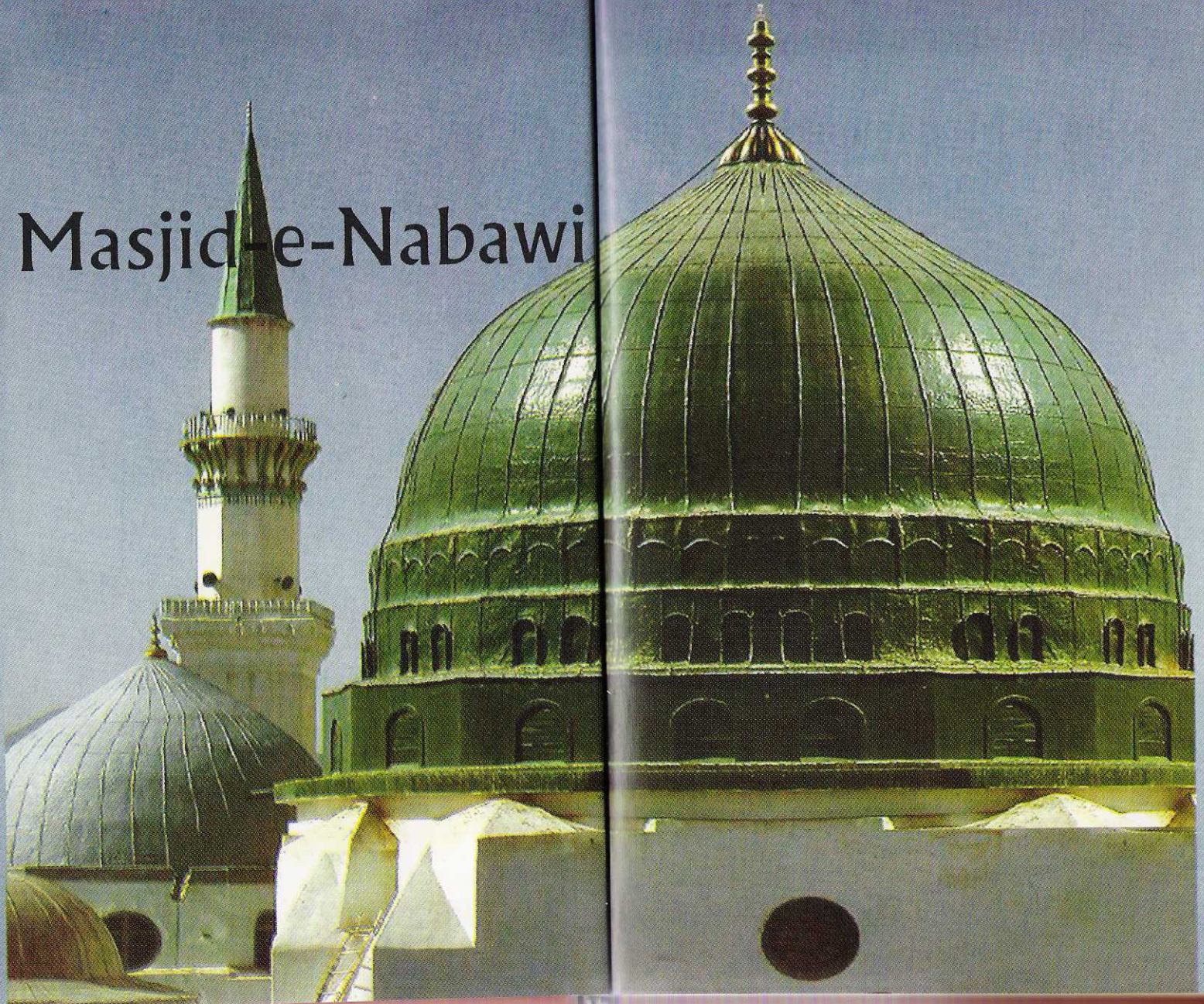
¹ Surah Ahzaab, verse 53.

² Behaarul Anwaar, volume 22 page 477.

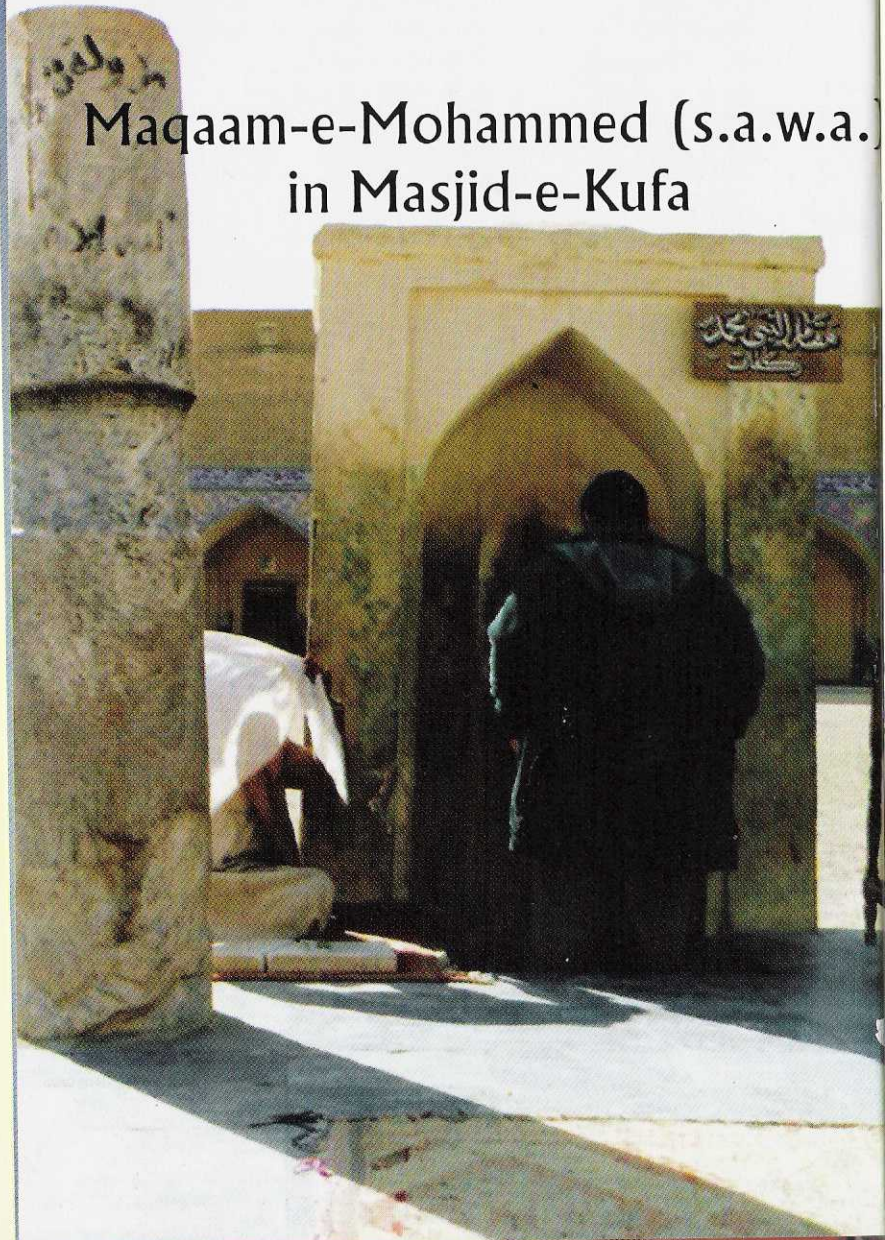
Mimbar of Hazrat Ali (a.s.) in Masjid-e-Kufa



Masjid-e-Nabawi



Maqaam-e-Mohammed (s.a.w.a.) in Masjid-e-Kufa



❖ Imam Mohammed Baaqir (a.s.) narrates,
*“The one who is unaware of the
oppressions done upon us, the one who is
oblivious of the snatching away of our
rights and the one who is not aware of the
misbehavior of the ummat towards us -
surely he is amongst those oppressors.”¹*

¹ Behaar-ul-Anwaar, volume 55 page 77; Eqaabul Aamaal,
page 208.

...and what was the conduct of the ummat towards Ahlul Bayt (a.s.)?

The first attack

When Hazrat Ali (a.s.) completed the burial of the Holy Prophet (s.a.w.a.), he busied himself in those works, which the Holy Prophet (s.a.w.a.) had entrusted him with. He remained within the confines of his house.¹ Few members of Bani Haashim, some Ansaar and some Mohaajirs² presented themselves before him. Prominent amongst these were Abbaas,³ Zubayr,⁴ Miqdaad,⁵ Talha⁶ and Sa'ad ibn Abi Waqqaas⁷.

These people were displeased with the bay'at (allegiance) to Abu Bakr⁸ and wished to free themselves from it. They desired to express their

¹ Isbaat ul Wasiyyah, page 154-155.

² *Taarikhe' Tabari, volume 3 page 202; Taarikhe' Yaaqoobi, volume 2 page 126; Nahjul Haqq, page 271.*

³ *Eqdul Fareed, volume 4 page 259.*

⁴ *Taarikhe' Tabari, volume 3 page 202.*

⁵ *Shar'he Nahjul Balaagha, volume 2 page 56.*

⁶ *Taarikhe' Tabari, volume 2 page 202; Kaamil ibne Aseer, volume 2 page 325; the narration of these 4 persons is found in Seerate' Halabiyyah, volume 3 page 360.*

⁷ *Shar'he Nahjul Balaagha; volume 2 page 52.*

⁸ *Riyaaaz un Nazarah, volume 1 page 241; Taareekhe' Khamees, volume 2 page 169.*

disapproval of the same¹ and wanted to pledge their support to Ali ibn Abi Taalib (a.s.).²

Mu'awiyah has pointed towards this incident in one of his letters to Hazrat Ali (a.s.). He wrote,

“You harbored jealousy in your heart towards Abu Bakr. You did a mischief against him. You tried to spread terror against him. While seated in your house, you tried to deviate the people so that they would not pledge their support to Abu Bakr.”³

Umar gathered all those who had paid allegiance to Abu Bakr - these included Aseed Ibn Hazeer, Salmah ibne Salaamah - and they met the group of people who were agitated. They insisted that since all the people had accepted Abu Bakr as the caliph, this group should follow suit and do the same. On hearing this, Zubayr drew his sword to fight. At this Umar said,

“Stop this dog and protect us from his evil.”

Salmah ibne Salaamah grabbed Zubayr and disarmed him. He handed over his sword to Umar who promptly threw it on the ground and broke it.⁴

¹ Al Jamal, page 117.

² *Shar'he Nahjul Balaagha, volume 2 page 56.*

³ *Shar'he Nahjul Balaagha, volume 15 page 186.*

⁴ The writer says that the incident of incident of Zubayr of removing his sword, is reported in the second attack, prior

All the members of Bani Haashim who were present there were rounded up and taken to Abu Bakr. They were told, 'Pay your allegiance to Abu Bakr as others have done. And by Allah, if you don't, we will use our swords against you.' In such a helpless situation, Bani Haashim offered their allegiance to Abu Bakr.¹

to the third attack, with some differences. And then Zubayr swore allegiance under duress. Please note - *Taareekhe' Tabari volume 3 page 203; Kaamil Ibne Aseer, volume 2 page 325; Shar'he Nahjul Balaagha volume 2 page 45/50/56; Shar'he Nahjul Balaagha volume 6 page 47/48; Al Mustarshid, page 378.* But regarding the first attack, historians have clarified that Hazrat Ali (as) did not do bay'at. But answering Umar, Hazrat Ali (as) said, "By Allah! Neither will I submit to you, nor will I swear allegiance to Abu Bakr." In another narration, it is reported that people were silent on hearing the reply of Hazrat Ali (as). Hence for the narrations regarding the first attack, please refer to these books - *Al Eezah, page 367; Al Mustarshid, page 381.* In short, we can conclude the coming out of Zubayr with his sword raised has been misreported by the historians due to the confusion regarding the first and second attack.

¹ Ibne Abil Hadeed has not reported the incident of bay'at of Bani Haashim that they swore allegiance to Abu Bakr at that time and place. Historians have reported that Hazrat Ali (as) and the entire Bani Haashim did not do bay'at to Abu Bakr during the lifetime of Hazrat Zahra (sa). Ibne' Abil Hadeed is confirmed by the following sentences...

However, Hazrat Ali (a.s.) refused to pay allegiance to Abu Bakr and countered,

"I am more worthy of this position than you. You all should swear allegiance to me. You have sought allegiance from the Ansaar on the basis of your proximity to the Holy Prophet (s.a.w.a.) and now you wish to snatch this right from us, Ahlul Bayt (a.s.)? Did you not offer this argument that on account of your closeness to the Holy Prophet (s.a.w.a.) you are more eligible for the caliphate than them? Surely it is on this account that they handed over this position to you.

I now offer you the same argument - I am the one who was the closest to the Holy Prophet (s.a.w.a.) in his life and even after this death. I am his rightful successor and trustee. I am the keeper of his secrets and the protector of his knowledge. I am Siddique' Akbar (the most truthful). I was the first to believe him and accept him. From amongst you, I am the one who fought the most with the polytheists. I possess more knowledge about the Quran and the Sunnah (practice) of the Holy

Prophet (s.a.w.a.) than any person amongst you does. I am more aware of the consequences of actions than any one of you. I am the best narrator and the most brave hearted. Then on what basis are you snatching this right (caliphate) from us? If you have even an atom's worth of fear of Allah (s.w.t.) in your hearts, then do justice with us. Just as you claim superiority for yourselves over the Ansaar, you should accept our superiority over you. Do not engage in this injustice for surely you know what will be its consequence."

Hearing this, Umar said,

"Is not the action of the Bani Haashim (by giving bay'at) a sufficient example for you?"

Hazrat Ali (a.s.) replied,

"You should seek this answer from the Bani Haashim themselves."

Those members from Bani Haashim who had unwilling sworn allegiance immediately spoke up. They said,

"Our paying allegiance is not a proof for Ali (a.s.) (implying that their action did not mean that Hazrat Ali (a.s.) should follow suit.). He is far superior to

us in hijrat, jehaad and proximity to the Prophet (s.a.w.a.) and is not bound by our actions.

Umar said,

"We will not let you go till you have sworn allegiance to Abu Bakr - by your own free will or by force."

Hazrat Ali (a.s.) replied,

"Today you (Umar) are making the ground clear for his (Abu Bakr's) selection so that one day he will return it back to you. I will not listen to you and will never do your bay'at."

Abu Bakr spoke up,

"O Abul Hasan! Calm down. We do not wish to put any pressure on you nor do we want to force you."

At this, Abu Obaydah came to Hazrat Ali (a.s.) and said,

"O the son of my uncle! We do not deny your nearness, your precedence in Islam, your knowledge and your help. It is only that you are lesser in age (at that time, Hazrat Ali (a.s.) was thirty-three years

old). Abu Bakr is more in age than you.¹ He will be able to bear this burden more efficiently (than you). Whatever had to happen has happened. Now you accept and submit before him. If Allah (s.w.t.) grants you a long life, we will hand over this caliphate to you. No person will oppose this move at that time. You will be more deserving and worthy for it then. (Do not create a commotion on this issue. You are aware of the opinion of the Arabs and the non Arabs about yourself.)”

Hazrat Ali (a.s.) addressed the people,

“O Mohaajir and Ansaar! Do not turn away and break the covenant, which the Holy Prophet (s.a.w.a.) took from you in my regard. Do not attempt to take away the leadership and caliphate from the house of the Holy Prophet into your own homes. Support the truthful. Be with them and protect them. Allah (s.w.t.) and His Prophet (s.a.w.a.) have taken a firm decision in this

¹ Ibne Abil Hadeed and Ibne Qutaybah have narrated this incident as follows – “These people are the elders of your society. You do not have the advantage of their experience and neither are you aware of all the problems.” Please note that this discussion is directed towards the group and not towards Abu Bakr as an individual.

regard - which you are well aware of. We, Ahlul Bayt (a.s.), are more worthy and deserving of the caliphate. Are we not amongst those who recite the Quran? Are we not more familiar with the religion? Are we not more knowledgeable about the affairs of the people? We are the owners of all the virtues and not you. Beware, do not follow your desires or you will be led away from the truth.”

At that time, Basheer ibne Sa’ad Ansaari (who had paved the way for the caliphate of Abu Bakr) said,

“O Abul Hasan, if the Ansaar would have heard your discourse before paying allegiance to Abu Bakr, not a single person would have opposed you.”

Hazrat Ali (a.s.) retorted,

“Would I have left the burial and the shrouding of the Holy Prophet (s.a.w.a.) to come and fight with you for the caliphate?!!”

In another tradition, Hazrat Ali (a.s.) said,

“My bay’at took place much before the bay’at of Abu Bakr. The Holy Prophet (s.a.w.a.) was himself a witness that Allah

(s.w.t.) ordered it. Did the people not swear allegiance to me? Why are these two claiming something for themselves, which they are not entitled to in any manner?¹

By Allah! Bring forward a single person who wishes to dispute with us, Ahlul Bayt (a.s.) on this matter and who, in your eyes presents a rightful claim to this position.

The Holy Prophet (s.a.w.a.), on the day of Ghadeer, left no doubt and argument for any person. I ask you by Allah (s.a.w.a.), whosoever heard the Holy Prophet (s.a.w.a.) say this on the day of Ghadeer -

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَنْصُرْ
مَنْ نَصَرَهُ وَأَخْذَلْ مَنْ خَذَلَهُ

“Of whomsoever I am the master, this Ali (a.s.) is his master. O Allah! You befriend him who befriends Ali and keep him as Your enemy the one who bears enmity towards Ali. You help him who helps Ali and forsake him who forsakes Ali.”

¹ Masaalebun Nawaaseb, page 139.

- should come forward and give witness.”

Zayd ibne Arqam reports,

“No less than twelve Mohaajirs who had participated in the war of Badr gave witness to this tradition of the Holy Prophet (s.a.w.a.). I too had heard this tradition, but I hid it (from the people). From that day onwards I lost my eyesight and was completely blinded.”

The discussion became prolonged and the people raised their voices. Umar became fearful that the crowd would start paying attention to the words of Hazrat Ali (a.s.). Consequently he dispersed the crowd saying,

“Allah is the One Who changes the hearts and the vision of people. Abul Hasan is diverting the attention of the people from their chosen representative.”

Hearing this, most of the people left that place.¹

¹ Ihtejaaje’ Tabarsi, page 73-75; Behaarul Anwaar, volume 28, page 183-188; *Al Imaamah was Siyaasah, volume 1 page 18/19*; Masaalebun Nawaaseb, page 138/139; *Shar’he Nahjul Balaagha, volume 6 page 11/12*. We have presented the parts from *Al Imaamah was Siyaasah* and *Shar’he Nahjul Balaagha*, which have been deleted from the books in brackets. When we pay attention to these

Hazrat Ali (a.s.) gathered the Holy Quran

After the demise of the Holy Prophet (s.a.w.a.), as per his instructions, Hazrat Ali (a.s.) busied himself in collecting the Quran. From the third day itself - i.e., Wednesday,¹ he (a.s.) began this activity.

sentences, we realise that these are the proofs of Hazrat Ali's (a.s.) right to vicegerency of the Holy Prophet (s.a.w.a.), but these people have substituted it for "on what grounds have you snatched away our rights." And his saying that "you have oppressed us while you were aware of it." Then *Waaqedi* has in his book, *Ar Raddah*, page 46/47 mentioned some of the events that occurred at this place. *Al Fatooh* by *Ahmed Ibne' Aasime' Koofi*, volume 1 page 13/14; *Rauzatus Safah*, volume 2 page 595-597; *Habibus Sayr*, volume 1 page 447; *Al Mustarshid*, page 374-376 (from Imam Mohammed Baaqir (a.s.)), *Anwaarul Yaqeen* by *Husain Zaidi*, page 380; *Shafa'us Sodoorin Naas*, page 478-479, *Taareekhe Siyaasi wal Hezaari* by *Sayyed Abdul Aziz Saalem*, page 177; *Taareekhul Daulatul Ghareebah*, page 161; *Da'aeratul Ma'arif* by *Mohammed Fareed Wajadi*, volume 3 page 758-759.

¹ As is mentioned in the narrations of Shia and Sunni sources, the Holy Prophet (s.a.w.a.) was buried on the night of Wednesday. Therefore there is not doubt that the work of collection of the Holy Quran began on Wednesday. This was when it began, but it is not clear how many days it took to complete this task. Then the narration of *Furaate' Koofi* from Imam Mohammed Baaqir (a.s.), which has been recorded by *Ibne' Nadeem* in his

The supporters of Abu Bakr had reached a sizeable number. Abu Bakr and Umar maintained their pressure on people to swear their allegiance. At that time, 'Umme Mustah Ibne Asasa' recited these verses at the grave of the Holy Prophet (s.a.w.a.):

"There are events. There is news.

And a whole lot of vain talk

If you would be with us,

There would not have been such vain talk."

"We have been deprived of your grace in the same manner as the earth is deprived of rain. Your ummat

book *Fehrist* makes it clear that Ameerul Mo'meneen (a.s.) took 3 days to compile the Quran. Please refer *Tafseer'e Furaate' Koofi*, page 398/399; *Behaarul Anwaar*, volume 23 page 249; *Al Fehrist*, page 30. However in some traditions from Imam Mohammed Baaqir (a.s.), which he narrates from his forefathers (a.s.), that after the seventh day of the martyrdom of the Holy Prophet (s.a.w.a.), Hazrat Ali (a.s.) delivered a sermon - *Khutbae' Waseelah*. In some copies it is nine days, this sermon was delivered after Hazrat Ali (a.s.) completed the compilation of the Quran. *Al Kaafi*, volume 8 page 17; *At Tawheed*, page 73; *Aamaali Sadooq*, page 320; *Aamaali Shaykh Toosi*, volume 1 page 263; *Behaarul Anwaar*, volume 4 page 122 and volume 77 page 382.

has silently betrayed you. You come and give witness to all that is happening.”¹

It is said that Zubayr and Miqdaad would regularly present themselves before Hazrat Ali (a.s.), would consult him and then go back to the people. At that, Umar came to the house of Hazrat Zahra (s.a.) and spoke with her,

“If these people continue to visit you, I will order your house to be burnt down.”²

In another narration, it is reported that Umar said,

“I will destroy this house.”³

The visit of those people to Hazrat Ali (a.s.)

Umar came to Abu Bakr and said,

“Will you not seek the oath of allegiance from those who have refused to do so?”⁴ All the people have

¹ *Shar'he Nahjul Balaagha, volume 2 page 50; volume 6 page 46.*

² *Al Munsif Ibne Abi Shayba, volume 14 page 267.*

³ *Al Jawab al Haasim (compiled by Qaazi Asad Abadi), volume 20 / volume 2 page 299.*

⁴ *Al Imaamah was Siyaasah, volume 1 page 19.*

done your bay'at, save one person and his family. And these are just a few individuals.”¹

As per the narration of Hazrat Salmaan, Umar said, “Send a person to Hazrat Ali (a.s.) for his bay'at. We will not enjoy any position if he (a.s.) does not pay allegiance to you even though everyone else may do so.”²

As per another tradition,

“O chief! You have nothing for yourself till the time Ali (a.s.) does not swear allegiance to you. Send a person to Hazrat Ali (a.s.) so that he may seek his bay'at in your favour.”

Consequently Abu Bakr dispatched Qunfuz saying to him,

“You go to Ali (a.s.) and say to him that the caliph of the Holy Prophet (s.a.w.a.) has summoned you.”

Qunfuz returned shortly and narrated the message of Ali (a.s.),

“The Holy Prophet (s.a.w.a.) Did not appoint any person other than myself as

¹ Sulaym Ibne' Qays, page 249.

² Sulaym Ibne' Qays, page 82.