

*his successor and caliph.<sup>1</sup> How soon have you begun associating such lies with the Holy Prophet (s.a.w.a.).”<sup>2</sup>*

The narration of Ibne Abbaas is thus - Hazrat Ali (a.s.) said,

*“How soon have you started associating such lies with the Holy Prophet (s.a.w.a.) and how soon have you become murtadd (turned away from Islam). By Allah! The Holy Prophet (s.a.w.a.) did not appoint any person other than myself as his caliph. O Qunfuz, you are only a messenger. You go and inform them that, by Allah! the Holy Prophet (s.a.w.a.) did not nominate you as his caliph and you are well aware who is the rightful successor of the Holy Prophet (s.a.w.a.).”*

Qunfuz narrated the message of Hazrat Ali (a.s.) to Abu Bakr. At this Abu Bakr said,

“Ali (a.s.) has spoken the truth. The Holy Prophet

<sup>1</sup> Tafseer'e Ayyaashi, volume 2 page 66/67; Al Ikhtesaas, page 185/186.

<sup>2</sup> Al Imaamah was Siyaasah, volume 1 page 19.

(s.a.w.a.) did not appoint me as his caliph.”<sup>1</sup>

Another report narrates the incident as follows - Qunfuz said to Hazrat Zahra (s.a.)

“I have been sent by Abu Bakr ibne Abi Qohafa, the caliph of the Holy Prophet (s.a.w.a.). You inform Ali (a.s.) that the leader of the Muslims has summoned him”.

At this Ali (a.s.) replied,

*“When you addressed the Ansaar in Saqeefah Bani Sa'adah, at that time, you were not even staking your claim to the title. Instead you were inviting your friends Umar and Abu Obaydah for it. And today, you yourself are claiming ownership to it.”*

Hazrat Zahra (s.a.) informed Qunfuz about this reply. He returned to Abu Bakr and was sent back by Umar to Hazrat Ali (a.s.) with the message,

“The caliph of the Muslims is calling you.”

Qunfuz went again to Hazrat Ali (a.s.) and repeated the message, at which, Ali (a.s.) remarked,

*“The one who is made caliph is inferior to the one who appoints the caliph. The one*

<sup>1</sup> Sulaym Ibne' Qays, page 249; Behaarul Anwaar, volume 28 page 297.

*who is made caliph cannot rule over the one who appoints the caliph. Neither will his orders be heard, nor will he be obeyed.”<sup>1</sup>*

On hearing this, Abu Bakr shed tears for a long time.<sup>2</sup> Umar was extremely angered by this reply. He was jumping around and saying,

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

Abu Bakr asked him to sit down. He then called for Qunfuz and said,

“Go to Ali (a.s.) and tell him that the Ameerul Mo'meneen has summoned you.”

Qunfuz narrated this to Ali (a.s.) who remarked,

*“By Allah (s.w.t.), he has lied. Go to Abu Bakr and tell him that he is associating himself with a title that does not belong to him. He is well aware that the Ameerul Mo'meneen is a person other than himself.”*

Qunfuz reported this message to both Abu Bakr and

<sup>1</sup> Al Kashkol by Sayyed Haider Aamili, page 83/84.

<sup>2</sup> Al Imaamah was Siyaasah, volume 1 page 19.

Umar<sup>1</sup>

Hazrat Salmaan reports the reply of Hazrat Ali (a.s.) as follows -

*“Praise be to Allah! You have forgotten everything in a very short time. You are well aware that no person other than myself can stake a claim to this title. Surely the Holy Prophet (s.a.w.a.) had ordered them and - these seven people were present there - they even did salaam to me by this title. It was amongst these seven persons that he and his friend raised the question whether this was an order from Allah. The Holy Prophet (s.a.w.a.) had said, “Indeed, this is ordered by Allah (s.w.t.) and His Prophet (s.a.w.a.). Surely he is Ameerul Mo'meneen, he is the leader of the Muslims (Sayyidul Muslemeen), he is the standard bearer of those with shining foreheads. On the day of Qiyaamat, Allah (s.w.t.) will seat him (Ali) on the bridge of Seraat. He will direct his friends to*

<sup>1</sup> Sulaym Ibne' Qays, page 249; Behaarul Anwaar, volume 28 page 297.

*paradise and throw his enemies into the fire.”<sup>1</sup>*

On hearing this, Umar became restless with anger and was jumping up and down. He said to Abu Bakr,

“By Allah (s.a.w.a.), I know his weakness. He will not relent till the time we kill him. You grant me permission and I will present his head before you.”

At this Abu Bakr told him to sit down. Umar refused to do so, at which Abu Bakr gave him a swear and made him sit down. Abu Bakr then asked Qunfuz to go and tell Hazrat Ali (a.s.) that Abu Bakr is calling you.

Hazrat Ali (a.s.) on hearing the message of Qunfuz returned him saying that,

*“I am busy in the work which my friend, my brother entrusted me with. You go back to Abu Bakr and to the one who has collected oppression around him.”<sup>2</sup>*

In another tradition it is narrated that Abu Bakr told Qunfuz to go back and say,

<sup>1</sup> Sulaym Ibne’ Qays, page 82.

<sup>2</sup> Sulaym Ibne’ Qays, page 249; Behaarul Anwaar, volume 28 page 297.

“People have paid allegiance to me. The Mohaajir, Ansaar and the Quraysh have done bay’at. You are a Muslim and those responsibilities, which are for all Muslims, are also for you.”

Qunfuz took this message but returned in a short time and reported that Hazrat Ali (a.s.) has said,

*“The Holy Prophet (s.a.w.a.) instructed me that after his shrouding, I should not come out of the house till the time I have collected the Quran. This was because as of now the Quran is inscribed on date-leaves and on the bones of camels.”<sup>1</sup>*

The traditions clearly state that the second attack on the Ahlul Bayt (a.s.) was after these conversations. But the narration from Sulaym, which he reports from Salmaan, indicate that this attack was made after Hazrat Ali (a.s.) presented the Quran.

When Hazrat Ali (a.s.) sent the message that,

*“I have taken a promise that I will not step out of my house, except for namaz till the time I collect the Quran”*

<sup>1</sup> Tafseer’e Ayyaashi, volume 2 page 66/67; Al Ikhtesaas, page 186.

the people remained silent for a few days. When Hazrat Ali (a.s.) completed the Quran on cloth and put his (a.s.) seal on it, he brought it to the congregation of people in the Mosque of the Holy Prophet (s.a.w.a.). He (a.s.) announced to them in a loud voice,

*“O people! Since the demise of the Holy Prophet (s.a.w.a.) till this day, I was busy in his shrouding and burial and in collecting the Quran. The Quran, which I have compiled, is in this cloth. There is no verse revealed by Allah to His Prophet (s.a.w.a.), except that I have collected it. There is no verse, which the Holy Prophet (s.a.w.a.) taught me its meaning or its interpretation, but it is in this Quran. I have completed this so that tomorrow you do not get an opportunity to say that we were unaware of it. On the day of Qiyaamat, you should not get an opportunity to claim that I did not call you for my help, or remind you of the fulfillment of my rights over you, and that, I did not invite you to the first and the last from the Book of Allah.”*

Umar rejected this by saying,

“The Quran, which is with us, is better than what you are inviting us towards.”

On hearing this, Hazrat Ali (a.s.) returned home.<sup>1</sup>

Sulaym reports that for some days after this incident, the people maintained their silence.

### **Invitation towards helping the truth**

Hazrat Salmaan reports

“During the night, Hazrat Ali (a.s.), accompanied by Hazrat Zahra (s.a.) and his sons, Imam Hasan (a.s.) and Imam Husain (a.s.) visited the houses of the companions of the Holy Prophet. He asked them by the right of Allah (s.w.t.) to help and support him. But besides the four of us, nobody even gave him a reply. We shaved our heads and prepared ourselves for his help. When Hazrat Ali (a.s.) saw that people were not ready to support him and that instead, all of them were in support of Abu Bakr, he confined himself to his house.”<sup>2</sup>

Ibne Qutayba narrates the incident as follows :

<sup>1</sup> Sulaym Ibne' Qays, page 81/82; Behaarul Anwaar, volume 28 page 307 (taken from Isbaatul Wasiyyah of Masoodi, volume 52/92).

<sup>2</sup> Sulaym Ibne' Qays, page 81/83; Behaarul Anwaar, volume 28 page 264-268.

“Hazrat Ali (a.s.) along with the daughter of the Holy Prophet (s.a.w.a.), Hazrat Zahra (s.a.) visited the house of the Ansaar in the night and sought their support. The people said, O the daughter of the Prophet (s.a.w.a.), we have already sworn allegiance to this man. If you and your husband had come earlier, we would never have refused you. At this Hazrat Ali (a.s.) replied,

*“Should I have left the Holy Prophet (s.a.w.a.) without ghusl and burial, and come out to seek power?”*

Hazrat Zahra (s.a.) said,

*“Abul Hasan (a.s.) has done what was necessary for him to do; and for what the people have done, Allah will take their account for it.”<sup>1</sup>*

### **The second attack**

When Abu Bakr was informed that few of those who had not given bay’at to him were sitting along with Ameerul Mo’meneen Hazrat Ali (a.s.), he sent Umar with a large group to the house of Hazrat Ali (a.s.).<sup>2</sup> Umar asked for the people to come out, but

<sup>1</sup> *Al Imaamah was Siyaasah, volume 1 page 19.*

<sup>2</sup> *Al Ihtejaaj, page 80.*

they refused. Umar ordered for some wood to be brought and said,

“By the One in Whose Hands is my life! If you do not come out, I will burn the house down along with its inhabitants.”

The people told him,

“O Abu Hafs, Fatemah (s.a.) is there in the house.”

He replied,

“So what!”<sup>1</sup>

Umar sought permission to enter the house of Hazrat Zahra (s.a.), but it was not granted to him. At

<sup>1</sup> *Al Imaamah was Siyaasah, volume 1 page 19.* I humbly state that Allaamah Tabarsi has narrated this part from Abdulah Ibne’ Abdur Rahmaan (Ibne’ Qutaybah has also narrated from him) thus - when Umar realised that these people would not swear allegiance, he said, “I don’t care for you (meaning, I will burn this house). Because I have decided to frighten you.” *Al Ihtejaaj*, page 80; *Behaarul Anwaar*, volume 28 page 204. There is no doubt that this tradition has been tampered with, for how will a Sunni write that Umar said, “even though Fatemah be in this house.” While the Shiahs quote this tradition as it is! It may be possible that the narrator may have been in Taqaiyyah (dissimulation) and did not dare to quote the tradition explicitly.

this, Umar created a huge uproar and began threatening the people.<sup>1</sup>

### **Zubayr comes out of the house**

At that moment, Zubayr came out with his sword drawn.<sup>2</sup> He was saying,

“This sword will not be sheathed till the time you all do not swear allegiance to Hazrat Ali (a.s.).”<sup>3</sup>

He tried to attack Umar with his sword, but at that moment, Khaalid ibne Waleed threw a stone that hit Zubayr on the neck and the sword dropped from his hands.<sup>4</sup>

In another narration, it is reported - As was expected, when Umar was confronted with Zubayr, he ran away from there. Zubayr chased him, but after colliding with a stone he fell on his back.<sup>5</sup>

<sup>1</sup> Masaalebun Nawaaseb, page 136/137; Rasaaelul Eteqaadiyah volume, 1 page 447.

<sup>2</sup> *Taareekhe' Tabari*, volume 3 page 202.

<sup>3</sup> *Taareekhe' Tabari*, volume 3 page 202; *Kaamil Ibne' Aseer*, volume 2 page 325.

<sup>4</sup> *Al Ikhtesaas*, page 186.

<sup>5</sup> Masaalebun Nawaaseb, page 136/137; Rasaaelul Eteqaadiyah volume, 1 page 447-448.

Another narration describes the happenings as such - Zubayr lost his footing and fell on the ground. Abu Bakr said,

“Grab this dog!”<sup>1</sup>

At another place, we read that Umar said,

“Beware of this dog!”<sup>2</sup>

The crowd fell on Zubayr.<sup>3</sup> Forty people surrounded him.<sup>4</sup> Ziyad ibne Lubayd Ansaari and another person strangled him.<sup>5</sup> His sword fell from his hands.<sup>6</sup>

Umar said,

“Grab his sword and hit it on the stone (to break it).”<sup>7</sup>

However, in another report, we read that Abu Bakr, while sitting on the pulpit, ordered the sword to be

<sup>1</sup> Aamaali Shaykh Mufeed, page 49/50.

<sup>2</sup> Masaalebun Nawaaseb, page 136/137; Rasaaelul Eteqaadiyah volume, 1 page 447.

<sup>3</sup> *Taareekhe' Tabari*, volume 3 page 202.

<sup>4</sup> *Behaarul Anwaar*, volume 30 page 291.

<sup>5</sup> Maybe it is meant Abdullah Ibne' Rabiya. *Tasbeetul Imaamah*, page 17.

<sup>6</sup> *Shar'he Nahjul Balaagha*, volume 2 page 56.

<sup>7</sup> *Taareekhe' Tabari*, volume 3 page 203; *Al Kaamil*, volume 2 page 325.

smashed against a stone.<sup>1</sup> Salmah ibne Aslam grabbed Zubayr's sword and, hitting it on a stone or a wall, broke it.<sup>2</sup> As per another narration that Mohammed Ibne Salmah broke the sword.<sup>3</sup>

The third narration informs that Umar himself grabbed the sword, hit it on a stone and broke it.<sup>4</sup> Those who were within the house came out with the exception of Hazrat Ali (a.s.) and did bay'at of Abu Bakr.<sup>5</sup> Hazrat Ali (a.s.) remained inside on account of his promise not to leave his house till the time he had completed the compilation of the Holy Quran. Hazrat Zahra (s.a.) came to the door of the house and said,

*"I have not witnessed a more harsh and ugly nation than yourselves! You all left the burial of the Holy Prophet (s.a.w.a.) and began dividing the nation. Neither did you*

<sup>1</sup> *Shar'he Nahjul Balaagha, volume 2 page 56 and volume 6 page 48.*

<sup>2</sup> *Al Mustarshid, page 378.*

<sup>3</sup> *Shar'he Nahjul Balaagha, volume 1 page 48.*

<sup>4</sup> *Shar'he Nahjul Balaagha, volume 2 page 48.*

<sup>5</sup> At the second attack, all those present in the house of Hazrat Ali (as) came out with the exception of Ahlul Bayt (as) and till then they had not done bay'at. Al Kaafi, volume 8 page 245; Rejaale' Kashi, volume 1 page 26; Tafseer'e Ayyaashi, volume 1 page 199; Behaarul Anwaar, volume 22 page 333/351.

*accept our leadership, nor did you return what was rightfully ours, nor did you consult with us. Do we have no position, no rights in your eyes?!!"*<sup>1</sup>

Another tradition reports that she (s.a.) said,

*"Neither do you submit to our leadership, nor do you enumerate our rights. It is as if you are oblivious of what occurred on the Day of Ghadeer. I swear by Allah, on that day, the Holy Prophet (s.a.w.a.) took a covenant and a promise for his wilaayat (mastership) and Imaamat (leadership) so that by this action, your dreams for leadership would be destroyed. But you have broken all the relationships between yourself and your Prophet (s.a.w.a.). Allah is the best judge between us, both in this world and in the hereafter."*<sup>2</sup>

### **Preparation for the last attack**

Umar said to Abu Bakr,

*"What stops you from summoning him (Hazrat Ali (a.s.)) and forcing him to submit to your caliphate?"*<sup>3</sup>

<sup>1</sup> *Al Imaamah was Siyaasah, volume 1 page 19.*

<sup>2</sup> *Al Ihtejaaj, page 80; Behaarul Anwaar, volume 28 page 204.*

<sup>3</sup> *Sulaym Ibne' Qays, page 83.*

If you are unable to do so, I am most certainly capable of it.”

Then he stepped out in a fit of rage and called his tribesmen and his family members,

“Answer the call of the caliph of the Prophet (s.a.w.a.)!”

At this call, the people began gathering in the Mosque of the Holy Prophet (s.a.w.a.). At that moment, Umar said to Abu Bakr,

“I have arranged riders and foot soldiers for you”<sup>1</sup>

Abu Bakr, seeing this spectacle said,

“Now should we send somebody to his house?”

Umar said,

“Send Qunfuz for he is ill natured and short tempered and he is from the freed slaves of Bani Adi Bin Ka’ab. Send him along with some people who will be his helpers.”<sup>2</sup>

Qunfuz was instructed,

“Go to the house and order them to come out and give their bay’at. If they do so willingly, it is fine. Or else gather some wood and let them know that if

<sup>1</sup> Kaukabe’ Durri, volume 1 page 194/195.

<sup>2</sup> Sulaym Ibne’ Qays, page 82.

they do not come out for the oath of allegiance, the entire house down along with its inhabitants will be set on fire.”<sup>1</sup>

Qunfuz went and sought permission from Hazrat Ali (a.s.) to enter his house, which was denied to him. He returned to Umar and Abu Bakr. At that moment, they were seated within the Mosque and were surrounded by people. Qunfuz said that they were not granted permission to enter the house. Umar ordered him to return to the house of Hazrat Ali (a.s.) with the instruction that he should seek permission once again. The group left to complete this order.

Hazrat Zahra (s.a.) said :

*“Under no circumstances will I allow you to enter my house without my permission.”*

Hearing this, Qunfuz stood his ground while the others left to inform Umar and Abu Bakr.

They said,

“Hazrat Zahra (a.s.) is not permitting us to enter, hence we did not consider it appropriate to enter her house.”

<sup>1</sup> Al Jamal, page 117.



### The final attack

Umar was incensed by the reply of Hazrat Zahra (s.a.) and said,

“Why should these women interfere in our work?”

He ordered the people present there to collect firewood.<sup>1</sup>

As per another report, on hearing the reply of Hazrat Zahra (a.s.), Umar became extremely restless. He said to Khaalid ibne Waleed and Qunfuz,

“Gather wood and fire.”<sup>2</sup>

Abu Bakr told Umar to call the most hard-hearted and insensitive person that he could find.<sup>3</sup> Go to their house and draw them out. If they do not agree, then wage war with them.<sup>4</sup>

Umar gathered a large group<sup>5</sup> which included the

<sup>1</sup> Sulaym Ibne' Qays, page 83.

<sup>2</sup> Sulaym Ibne' Qays, page 250.

<sup>3</sup> *Ansaabul Ashraaf*, volume 1 page 587/588.

<sup>4</sup> *Eqdul Fareed*, volume 1 page 259 (Egypt edition).

<sup>5</sup> *Al Ya'qoobi*, volume 2 page 126; *Al Mustarshid* page 377/378; *Shar'he Nahjul Balaagha* volume 2 page 49; *Al Ihtejaj* page 70.

companions,<sup>1</sup> Mohaajir, Ansaar,<sup>2</sup> those who were freed after the conquest of Mecca,<sup>3</sup> hypocrites,<sup>4</sup> some weak Arabs,<sup>5</sup> foot soldiers and led them to the house of Hazrat Zahra (s.a.). A narration reports that the group was made up of 300 people.<sup>6</sup> Some narrators have even reported a higher number. Some of the members of that group were

1. Umar bin Khattaab<sup>7</sup>
2. Khaalid bin Waleed<sup>8</sup>
3. Qunfuz<sup>9</sup>

<sup>1</sup> *Al Kashkol*, page 73/74.

<sup>2</sup> *Taareekhe' Khamees*, volume 2 page 169.

<sup>3</sup> *Ilmul Yaqeen*, volume 2 page 676.

<sup>4</sup> *Ibid*; *Kaamile' Bahaai*, volume 1 page 305; *Hadeeqatush Shiah*, page 30.

<sup>5</sup> *Misbaah uz Zaaer*, volume 463/464.

<sup>6</sup> *Jannaatul Kholood*, page 19.

<sup>7</sup> All historians are unanimous that Umar was present in that group.

<sup>8</sup> *Tafseer'e Ayyaashi*, volume 2 page 66; *Shar'he Nahjul Balaagha*, volume 2 page 57; *Al Ikhtesaas*, page 176, *Sulaym Ibne' Qays*, page 251; *Kaamile' Bahaai*, volume 1 page 305; *Al Kashkol*, page 73/74; *Al Hidaayatul Kubra*, page 178/179; *Behaarul Anwaar*, volume 30 page 290/347 and volume 35 page 13.

<sup>9</sup> *Tafseer'e Ayyaashi*, volume 2 page 307/308; *Al Jamal* page 117; *Sulaym Ibne' Qays*, page 174; *Al Hidaayatul*

- 4 Abdur Rahmaan bin Auf<sup>1</sup>  
 5 Aseed bin Azeer (Haseen) Ash'haly<sup>2</sup>  
 6 Salmah bin Salaamah bin Duqsh Ash'haly<sup>3</sup>  
 7 Salmah bin Aslam.<sup>4</sup> According to one tradition it is Salmah bin Aslam bin Jarish Ash'haly  
 8 Mughayra bin Sho'ba<sup>5</sup>

Kubra, page 178/179/400; Hadeeqatush Shiah, page 30; Behaarul Anwaar, volume 30 page 290/347 and volume 53 page 17.

<sup>1</sup> *As Sonan by Baihaaqi, volume 7 page 152; Mustadrak volume 3 page 66; Hayaatus Sahaabah by Kanz Halawi, volume 2 page 13; Shar'he Nahjul Balaagha, volume 2 page 47; Al Kashkol, page 73/74; Hadeeqatush Shiah, page 30.*

<sup>2</sup> *Shar'he Nahjul Balaagha, volume 2 page 50 and volume 6 page 11/47; Al Imaamah was Siyaasah, volume 1 page 17; 49; Al Ihtejaaj page 73; Taareekhe' Khamees, volume 2 page 169.*

<sup>3</sup> *Shar'he Nahjul Balaagha, volume 2 page 50 and volume 6 page 11/47; Al Ihtejaaj page 73; Taareekhe' Khamees, volume 2 page 169.*

<sup>4</sup> *Shar'he Nahjul Balaagha, volume 6 page 11; Al Imaamah was Siyaasah, volume 1 page 17.*

<sup>5</sup> *Al Mustarshid, page 378.*

- 9 Abu Obaydah bin Jarrah<sup>1</sup>  
 10 Saabit bin Qays bin Shemaas<sup>2</sup>  
 11 Mohammed bin Salmah<sup>3</sup>  
 12 Saalem, slave of Abu Huzayfah<sup>4</sup>  
 13 Aslam Adavi<sup>5</sup>  
 14 Ayyaash bin Rabi<sup>6</sup>  
 15 Hormuz Al Faarsi (grandfather of Umar bin Abil Miqdaam)<sup>7</sup>  
 16 Usmaan<sup>8</sup>  
 17 Zayd bin Lubayd<sup>9</sup>

<sup>1</sup> *Al Ikhtesaas, page 176; Tafseer'e Ayyaashi, volume 2 page 66; Kaukabe' Durri, volume 1 page 194.*

<sup>2</sup> *Kaukabe' Durri, volume 1 page 194.*

<sup>3</sup> *Taareekhe' Khamees, volume 2 page 169; Shar'he Nahjul Balaagha, volume 2 page 47.*

<sup>4</sup> *Al Jamal, page 117, Al Ikhtesaas, page 176; Tafseer'e Ayyaashi, volume 2 page 67.*

<sup>5</sup> *Ash Shaafi by Ibne' Hamzah, volume 4 page 173.*

<sup>6</sup> *Ash Shaafi by Ibne' Hamzah, volume 4 page 173.*

<sup>7</sup> *Al Ikhtesaas, page 176; Tafseer'e Ayyaashi, volume 2 page 66/67.*

<sup>8</sup> *Al Ikhtesaas, page 176; Tafseer'e Ayyaashi, volume 2 page 66/67.*

<sup>9</sup> *Shar'he Nahjul Balaagha, volume 3 page 56 and volume 6 page 47.*