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Home > A Victim Lost In Saqifah - Revised Edition with Comprehensive Additions > A Victim Lost in Saqifah Vol. 4: Allegiance (Bay'at) of Amirul Momineen Ali ('a) to Caliphs - contamination of Shia belief in Imamate > Discourse 2: Efforts To Obtain Imam Ali's ('a) Bay'at After The Prophet's Demise > Final Conclusion

# Discourse 2: Efforts To Obtain Imam Ali's ('a) Bay'at After The Prophet's Demise

Narrations in Sunni sources about Bay'at taken from Imam Ali ('a) can be classified into three categories:

## **First Category**

Narrations under this category indicate that Ali entered into Bay'at willingly and openly with Abu Bakr immediately after the latter got Caliphate.

# **Second Category**

Narrations under this category indicate that Ali entered into Bay'at willingly and openly with Abu Bakr after six months.

# **Third Category**

Narrations under this category indicate unsuccessful attempts of supporters of Caliph to obtain Bay'at from Imam Ali ('a) by force and compulsion.

Narrations under first and second categories are in contradiction to one another. Therefore they have neither credibility nor validity, hence they are discarded. 1

On the basis of this there remain only narrations of third category that carry some weight and we shall investigate them thoroughly. These narrations are also mentioned in Shia sources hence we shall refer to them in this section.

In this section with reference to the book, al-Hujoom alal Baitul Fatima by Ustad Muhaqqiq Shaykh Abduz Zahra Mahdi we shall explain how the Caliph and his associates made efforts to compel Amirul Momineen ('a) to give allegiance to Abu Bakr and Ali's persistent refusal to their demand to give Bay'at to Abu Bakr. So that it becomes clear what value this Bay'at has.

# Motive of Caliphate in taking Bay'at from Amirul Momineen Ali ('a)

Even though Amirul Momineen ('a) after trying to mobilize help for bringing down the regime retired dejected to his home the Caliphate system was not satisfied. They continued to make all efforts to extract allegiance from him at any cost. Silence of the Holy Imam ('a) and his disinclination to take up an armed campaign began to be construed as his approval or rather readiness to give allegiance.

So from this aspect they wanted him come to the Mosque at rate and lend legitimacy to their regime and that Bay'at may be taken from him for Abu Bakr. 2 And in this way by accepting the silence of His Eminence ('a) they may show that it was customary.

Perhaps they also wanted to eliminate Amirul Momineen ('a) under the pretext of his refusal to give Bay'at.

### A Look At Historical Proofs And Documents In Sunni Sources

Waqidi (d. 207)

#### **Document No. 1**

"Ali and Zubair were enraged. They did not do Bay'at.

Umar shouted: Come out or we shall burn the house with you.

They still refused to come out. So he pulled both of them out by force and dragged them to Abu Bakr till they paid allegiance."3

Some narrators of this report are:

Tabari Imami (4th century): Al-Mustarshid, Pg. 378

Ibn Shahar Aashob (d. 588): Mathalib, Pg. 419

Ibn Tawoos (d. 664): Al-Taraif, Pgs. 238-239

Nasr bin Muzahim (d. 212)

#### **Document No. 2**

"Muawiyah wrote to Ali: Against all of them (means Caliphs) you committed tyranny (rebelled). This we came to know through your enraged looks, your words laced with scorn and rancor, sigh of your breast and unwillingness to co-operate with them. You were taken to each of them as a camel is dragged by its reins4 till you paid allegiance while you hated."5

Some narrators of this report are:

Ibn Athim Kufi (d. 314): Al-Futuh, Vol. 2, Pg. 578

Ibn Abde Rabb (d. 328): Al-Iqd al-Fareed, Vol. 4, Pgs. 308-309

Shaykh Mufeed (d. 413): Al-Fusool Al-Mukhtar, Pg. 287

Khateeb Khwarizmi (d. 568): Al-Managib, Pg. 175

Ibn Abil Hadeed (d. 656): Sharh Nahjul Balagha, Vol. 15, Pg. 74 & 186

Qalaqshandi (d. 821): Subh al-Ashi, Vol. 1, Pg. 273

#### **Document No. 3**

"[His Eminence, Ali ('a) wrote in reply to Muawiyah:] I was dragged like a camel by its reins till I gave allegiance."

Some narrators of this report are:

Sayyid Razi (d. 406): Nahjul Balagha, Letter 28

Ibn Hamdoon (d. 562): Al-Tazkeratl Hamdonia, Vol. 7, Pg. 166

Ibn Abil Hadeed (d. 656): Sharh Nahjul Balagha, Vol. 15, Pg. 183

Nuwairi (d. 737): Nihayatul Arab, Vol. 7, Pg. 236

Qalaqshandi (d. 821): Subh al-Ashi, Vol. 1, Pg. 276

Bawoni Shafei (d. 871): Jawahir al-Matalib, Vol. 1, Pg. 374

#### **Document No. 4**

"[Muawiyah wrote in reply to Muhammad bin Abu Bakr.]

Then the two (Abu Bakr and Umar) invited him (Ali) to their Bay'at. But he ignored and refused. So they designed great plots for him."6

Some narrators of this report are:

Masoodi (d. 346): Muruj az-Zahab, Vol. 3, Pg. 12-13

Ibn Abil Hadeed (d. 656): Sharh Nahjul Balagha, Vol. 3, Pg. 190

Ibn Qutaibah Dinawari (d. 276)

#### **Document No. 5**

"Ali's refused to do Bay'at with Abu Bakr:

Umar said to him: you are not free unless you give Bay'at.

They pulled him out of the house and took him to Abu Bakr. Abu Bakr said: Give the Bay'at:

Ali said: What if I don't?

They said: By God! We swear, we would cut off your neck."7

Some narrators of this report are:

Ibn Athim Kufi (d. 314): Al-Futuh, Vol. 1, Pgs. 13-14

Ibn Shahar Aashob (d. 588): Matalib, Pgs. 138-139

Ibn Abil Hadeed (d. 656): Sharh Nahjul Balagha, Vol. 6, Pgs. 11-12

Balazari (d. 279)

#### **Document No. 6**

"Abu Bakr sent Umar bin Khattab to Ali when the latter refused give allegiance telling him: bring him to me with utmost force."8

Some narrators of this report are:

Sayyid Murtadha (d. 436): Ash-Shafi, Vol. 3, Pg. 240

Shaykh Toosi (d. 460): Talkhees Shafi, Vol. 3, Pg. 76

#### **Document No. 7**

"Abu Bakr sent some people to Ali to take his Bay'at. But he did not give the Bay'at. Then Umar went to Ali carrying fire."9

Some narrators of this report are:

Sayyid Murtadha (d. 436): Ash-Shafi, Vol. 3, Pg. 241

Shaykh Toosi (d. 460): Talkhees ash-Shafi, Vol. 3, Pg. 76

Ibn Shahar Aashob (d. 588): Mathalib, Pg. 419

Muhammad bin Jurair bin Yazid Tabari Shafei (d. 310)

#### **Document No. 8**

"Ali and Zubair did not give Bay'at. Umar went to them and brought them by force. 10

#### **Document No. 9**

"Umar bin Khattab came to the house of Ali and said: By God, I will burn (it) over you, or you come out to give Bay'at".11

Some narrators of these two reports are:

Ibn Shahar Aashob (d. 588): Mathalib, Pg. 419

Ibn Abde Rabb (d. 328)

#### **Document No. 10**

"Those who did not do Bay'at with Abu Bakr were Ali and... Abu Bakr sent Umar bin Khattab to pull them out of Fatima's house. He enjoined Umar to fight them if they refused. Umar came to the house with fire to burn the house together with them." 12

Some narrators of this report are:

Ibn Tawoos (d. 664): Al-Tarayif, Pg. 239

Abul Fida (d. 732): Al-Mukhtasar Fil Akhbaar al-Bashar, Vol. 1, Pg. 156

Ibn Athir (d. 630)

#### **Document No. 11**

"And Ali and Bani Hashim refused to give Bay'at... then came to them Umar and took them to give Bay'at." 13

Ibn Abil Hadeed (d. 656) narrates from Abu Bakr Jauhari (d. 323)

#### **Document No. 12**

"Then Umar entered and said to Ali: Get up and do Bay'at.

But he did not pay attention and did not come out from the house. Umar held him by his hand and again said: Get up. Ali again refused to get up. Umar held him by force and threw him. In the same way, he behaved with Zubair too. Then Khalid caught both of them. Umar and his men took them to Abu Bakr in a very bad manner."14

#### **Document No. 13**

"Some Muhajireen were enraged...Ali and Zubair were also angry and they entered Fatima's house.

Umar came to them with his men...Then Umar pulled them out and took them forcibly to give Bay'at." 15

#### **Conclusion**

The most prominent conditions under which Bay'at was demanded from Amirul Momineen ('a) are Ali's refusal to give Bay'at to Abu Bakr and the atrocious and inhumane behavior of Umar and his men for obtaining the Bay'at. Thus all Sunni sources have highlighted these points.

But the matter is that these two points have put a question mark on the validity of Abu Bakr's Bay'at due to the following:

- Illegitimacy of the very subject of Bay'at
- The entity of Bay'at-taker was in a position of tyrant and usurper of another's right.
- Unwillingness of Bay'at-giver

Ibn Abil Hadeed (d. 656) writes:

"Narrations about Saqifah are different and contradictory. But what Shias say and some traditionists have also narrated is as follows:

Ali refused to give Bay'at till it was taken by force." 16

As for Ali's refusal to Bay'at that resulted in horrible way he was pulled out is mentioned in traditions and biographers have also recorded it. 17

As for Jauhari's saying in this regard, we have already said: Jauhari is a man of tradition. He is trustworthy and of confidence. Many others (trusted and reliable people) have also stated the incident.

Most traditionists have narrated that after the happenings of Saqifah Ali endured great many atrocities as he was taken against his will to enter into Bay'at with Abu Bakr. He shouted in protest. He called for

help. He lastly gestured to the Prophet's grave and said: Son of my mother! Surely the people reckoned me weak and had well-nigh slain me."18

It is interesting that in spite of historical documents they still claim:

"Whatever happened among Muslims in the early days of Islam, particularly after passing away of Prophet between Ali and companions of Prophet, was friendly and cordial type of dispute." 19

"Differences between companions of Prophet were internal differences but friendly..."20

Further, it is more surprising that when contemporary historians come across these historical documents they claim:

"These narrations are liable to suspicion and to more pondering. Some simple-minded people have launched these things in order to indicate that Imam Ali ('a) was victimized. On the other hand it is imaginable that Ali perhaps saw himself responsible towards those who were in the house. So he came out and went to Abu Bakr to avoid any danger to them.21"!22

# Where did the efforts of Emigrants for taking forced Bay'at from Ali end?

#### **Document No. 1**

Ali bin Husayn Masoodi (d. 346) quotes a document about Ali extending his hand to Abu Bakr.

He writes:

"They rushed to his house and attacked it and burned the door. They pulled him out by force.

They crushed the sacred person of Zahra behind the door and she miscarried the unborn child, Mohsin.

They took him (Ali) to give Bay'at but he refused.

They said: We shall kill you.

Ali said: If you kill me you would have killed a God's servant and His Prophet's brother.

They pulled his hand. His fist was closed. They tried to open his fist, but they could not.

Then touched Ali's closed fist over Abu Bakr's hand."23

#### **Document No. 2**

Sayyid Abul Abbas Ahmad bin Ibrahim Hasani Zaidi (d. 352) quotes a document as follows:

"They told Ali ('a): Do Bay'at.

Ali said: What if I don't?

They replied: We shall kill you – and then they pulled his hand.

He closed his fingers tight and raised his head towards the sky, saying: O God! Be a witness!

Then they touched his hand to Abu Bakr's?"24

#### **Document No. 3**

Muhammad bin Masood Ayyashi (d. 320) after narrating the attack on Zahra's house and pulling out of Ali for Bay'at of Abu Bakr25 and the threats to kill him,26 writes:

"Abbas heard the news and he ran out shouting: Leave my nephew. I will take from him Bay'at for you.

Then Abbas came forward, took Ali's hand and put it over Abu Bakr's hand. Then they let Ali (who was enraged) to go."27

On the basis of this narration, in order to save Amirul Momineen ('a) Abbas took the hand of His Eminence ('a) and kept it on the hand of Abu Bakr.

#### **Document No. 4**

Allamah Majlisi (d. 1111) narrates similar to that which Tabarsi has mentioned in book Ihtijaaj. 28

"Then he said: Get up! O Ibn Abi Talib and do Bay'at.

(Ali) asked: What if I don't?

(Umar) said: If so by God, we shall kill you.

He (Ali) protested to them three times. Then he extended his hand while his fist was closed. Over his fist, Abu Bakr hit his hand. This was the Bay'at they could get from Ali but they were content at this much.

Before doing this Bay'at Ali shouted while the rope was round his neck:

Son of my mother! Surely the people reckoned me weak and had well-nigh slain me." 29

In another document, which is very much similar to the above, the text runs thus:

"...Then he extended his hand without opening the fist. Abu Bakr hit over it by his hand. Abu Bakr was content at that. Then (Ali) went home." 30

#### **Document No. 5**

Sayyid Murtadha (d. 436) writes:

"Adi bin Hatim narrates: I was sitting with Abu Bakr when Ali was brought in.

Abu Bakr told Ali to do Bay'at.

Ali replied: What if I don't?

Abu Bakr said to him: I will behead you.

Then Ali lifted his head towards sky and said: O God! Be witness! Then he extended his hand and gave Bay'at."31

#### **Document No. 6**

Shaykh Ahmad Tabarsi (6th century) mentions a document as follows:

"Abu Bakr said to Qunfudh: If he (Ali) comes out, it is all right. If not, attack him. Again if he refuses to give allegiance, burn the house with its occupants.

Qunfudh set out with his associates as ordered, attacked the house without warning, entered it and put a black rope around Ali' neck.

Then they took Ali to Abu Bakr. The black rope was around his neck. Umar was standing with a naked sword. Around Abu Bakr were sitting with his companions holding swords.

Umar threatened him and said: Do Bay'at.

Ali answered: What if I didn't?

Umar answered: We shall kill you disrespectfully.

Then Ali before doing Bay'at shouted: 32 Son of my mother! Surely the people reckoned me weak and had well-nigh slain me.

Then he extended his hand and did Abu Bakr's Bay'at."33

#### **Document No. 7**

Tabari Imami (4th century) writes:

"A group was sent after Ali. They brought Ali with a rope around his neck.

Then they told him to do Bay'at.

He asked: What if I don't?

They said: We shall kill you.

Ali said: Then you would have killed a servant of God and a brother of the Prophet.

They said: A servant of God, yes! But a brother of the Prophet, no!

The narrator says: On that day Ali returned without giving Bay'at."34

How Sunnis narrate this event?

#### **Document No. 8**

Ibn Qutaibah (d. 276) writes under the title: Ali's denial to do Bay'at with Abu Bakr:35

"Afterwards Ali was brought to Abu Bakr. He was saying: I am God's servant and brother of Prophet of God. He was told: Do Bay'at with Abu Bakr.

Ali said: Rather I deserve to take Bay'at. I won't do Bay'at with you. It is you that must do Bay'at to me.

Umar said: Unless you do Bay'at, you are not free.

Ali told Umar: By God, O Umar! I do not accept your word and nor would I give Bay'at.

Abu Bakr said to Ali: If you don't do Bay'at, I will not force you."

The writer says under the heading: How was the Bay'at of Ali with Abu Bakr:

"They pulled out Ali and took him to Abu Bakr and said to him: Do Bay'at.

Ali asked: What if I don't?

They said: By God, except Whom there is no god! We shall kill you.

Abu Bakr was silent. He did not utter a word. Then Umar said Abu Bakr: Why don't you issue any orders to him?

Abu Bakr replied: I don't order him as long as Fatima is by his side."36

This historical document has an explanation. Fatima's house was attacked. It was set afire. Ali was pulled out by force against his will and inclination. He was taken to the mosque and threatened with death. Because of Zahra's presence in the mosque and her defense of Ali, he returned home without doing Bay'at with Abu Bakr. 37 He even pretended to having done Bay'at to be free from the tyranny of the regime.

In other words, according to a historical document, which is from a reliable source, acknowledged <u>38</u> by Sunni sect, no hand shaking or ceremony of placing hand in the hand of Abu Bakr took place. Because of the presence of Prophet's daughter in the mosque, he (Ali) was set free.

#### **Conclusion Of The Eight Documents**

#### Paying attention to:

- 1 Ayyashi has also mentioned in the beginning of the document that we quoted from him: The presence of Zahra in the mosque and the threat that she will curse the Caliph and his supporters.
- 2 Majlisi too before the document we related from him has referred to the above incident. It emphasizes that Ali was freed because of Hazrat Zahra (s.a.).

The text of the document in question reads as under: "Then she took his hand and set out with him."39

3 – Tabarsi has also referred to this in the document we have mentioned from him.40

#### So we conclude:

There appears no contradiction between the narration of Ibn Qutaibah and other historical documents. If reconciled with one another it leads us to conclude that:

- A) Abu Bakr saw Zahra entering the mosque. So he sufficed on that much military action 41 against the Family of Prophet considering it a commitment on the part of Ali to do Bay'at and to not take up arms against the system of Caliphate.
- B) The hand of Imam Ali ('a) reaches the hand of Abu Bakr while Ali's hand was closed in a fist. It happens at a time when the attack over Zahra's House was parallel to rushing out of Abbas, the uncle of the Prophet. As such, it is obvious that it took place against the wish and will of Imam Ali ('a).
- C) The Imam Ali's ('a) hand reaches the hand of Abu Bakr and Zahra too reaches the mosque. It happens simultaneously. It was a tyranny applied most wickedly on Ali. Then Zahra threatened to curse the Caliph (Abu Bakr) and his supporters.

Therefore, Abu Bakr was content with that much and as a result of curse of Hazrat Zahra (s.a.) freed His Eminence, Ali ('a).

- D) Some audiences, particularly supporters of Abu Bakr, have narrated the event in a way that it reflects that Ali did Bay'at willingly without any force or pressure and that he willingly put his hand into the hand of Abu Bakr.
- E) Ibn Qutaibah refrains from narrating detailed facts such as attack on Zahra's house and exercising every possible atrocity and force against Ali to get his Bay'at. There events happened simultaneously

with the advent of Zahra to mosque. He wants to exculpate Abu Bakr and pose him as innocent. He relates in such a way as if Abu Bakr waited for the arrival of Zahra to mosque to set Ali free. Further, he shows as if Abu Bakr was not pleased with the deeds of his colleagues.

#### Remark

In the end we remind:

Some Sunni historians have veiled the conduct of Caliph. They use mild words like:

"Abu Bakr did not want Ali to do Bay'at. He did not force him.42"43!44

Historical documents openly prove the attack, setting fire to the house, calling for firewood, pulling out of Ali and all the things with their minute details.45

Final conclusion about attack on Zahra's house and efforts for taking Bay'at from Amirul Momineen Ali ('a)

Paying attention to:

- 1 The strict and strong denial of Ali to do Bay'at is recorded in history and narrated by all historians.
- 2 This denial itself is a proof of Ali's dissatisfaction and invalidity of Caliphate. It rescinds credibility of Abu Bakr's Caliphate.
- 3 Illegitimacy of Caliphate entails two consequences:
- A) Abu Bakr in spite of his incompetence had become a Caliph.
- B) The issue of Bay'at is also illegal and out of order.
- 4 The pressure at such a level over Imam Ali ('a), then the atrocities and tyrannies exercised against him themselves prove that the person from whom Bay'at was obtained by trick was not willing to pay it. Had he been willing he would not have had to face this force and threats? All historical documents clearly establish this fact.

On the whole, it can be said:

The story refusal of Ali to do Bay'at with Abu Bakr represents:

That he (Ali) regarded Abu Bakr's Caliphate illegitimate and invalid.

Therefore Abu Bakr comes in a man incompetent for the office. Neither suitability adjusted, nor competence concurred, nor the eligibility determined the office for him.

On the other hand efforts of his associates of Caliphate in taking Bay'at from Amirul Momineen ('a) by force failed and thus the Bay'at of Abu Bakr had no validity because it fails to fulfill the necessary conditions.

From this aspect, it can be said:

"To prove Bay'at of Abu Bakr is impossible. A show of it or a feigned Bay'at is in vain – inefficacious and of no effect. In obtaining Bay'at, supporters of Abu Bakr applied force, threats and atrocities against Ali. The Bay'at was taken when the conditions were not favorable. As such, the Bay'at loses its validity.

On the basis of this, the only thing that can be proved is that it was a forced Bay'at and hence it was no Bay'at at all.

### **Final Conclusion**

The most important result that comes out of these historical documents is Ali's displeasure with Abu Bakr's Caliphate and his denial to it.

Ali's displeasure can be detected in his efforts to overthrow Abu Bakr's rule by means of an armed uprising. Further, his continued denial to do Bay'at is also another proof of his unacceptance.

Abu Bakr's Caliphate was always shown by Ali as not rightful.

In the same way by paying close attention to documents and sources that have recorded the attack on Fatima's house clearly proves that the atmosphere that reigned at the time of demanding Bay'at from His Eminence ('a) was laced with forceful actions, threats and unwillingness.

So it is impossible to prove completion of Bay'at of Abu Bakr by this.

Therefore it is possible to conclude that:

It is not possible to prove the completion of Bay'at of Abu Bakr and its mere pretension has no effect.

- 1. Details of this can be found in narrations from Shia sources.
- 2. By Bayyat a person submits to another in unequivocal terms so that there should not remain doubt for anyone.
- 3. Most probably the title of his book is Saqifah wa Bayat-e-Abu Bakr, but we could not have access to it.
- 4. Regarding the meaning of the word 'Khashshaash' experts say: "It is a piece of wood placed in the nostril of a camel to have greater control on it." (Ibn Athir: An–Nihaya fee Ghareebul Hadith, Vol. 2, Pg. 33).
- 5. Mingari: Wagatus Siffeen, Pg. 87.
- <u>6.</u> Ibid. Pg. 120 It is interesting that in the continuation of this letter Muawiyah says that Abu Bakr and Umar did not give Ali any share in their regime neither did they divulge their secrets to him.
- 7. Ibn Qutaibah: Al-Imamah was-Siyasah, Vol. 1, Pgs. 28-29.
- 8. Balazari: Ansaab al-Ashraaf, Vol. 1, Pg. 587 (Vol. 2, Pg. 269 Dar al-Fikr).
- 9. Ibid. Vol. 1, Pg. 567 (Vol. 2, Pg. 268 Dar al-Fikr).
- 10. Tabari: Tarikh al-Umam wal Mulook, Vol. 2, Pg. 203.

- 11. Ibid. Vol. 2, Pg. 203.
- 12. Ibn Abde Rabb: Al-Iqdul Fareed, Vol. 4, Pg. 242 (Beirut).
- 13. Ibn Athir: Kamil, Vol. 2, Pg. 325.
- 14. Ibn Abil Hadeed: Sharh Nahjul Balagha, Vol. 6, Pgs. 48-49.
- 15. Ibid. Vol. 2, Pg. 50 & Vol. 6, Pg. 47.
- 16. Ibid. Vol. 2, Pg. 21.
- 17. Ibid. Vol. 2, Pgs. 59-60.
- 18. Ibid. Vol. 11, Pg. 111.
- 19. Muhammad Jawad Hujjat Kermani: Jam-e-Jam Daily, Issue No. 10, Bahman 1379.
- 20. Ibid. Interview in Nida-e-Islam Magazine, Issue No. 4, Summer 79, Pg. 61.
- 21. Asghar Qaidan: Tahleeli Bar Mawaze Siyasi Ali Ibn Abi Talib ('a) Research on political stands of Ali Ibn Abi Talib ('a), Pg. 86.
- 22. This writing was published with the support of Dr. Sayyid Ja'far Shahidi and Dr. Sadiq Ainawand. It is a good analysis yet short of scientific worth. In some way or other it is avoiding acknowledging the ill treatment of Caliphs towards Ali. But the writer openly denies the tyrannical conduct against Imam Ali. On the contrary he paints a picture showing peaceful environment in which Ali's was invited to give Bayyat. In order to hide similar behavior towards Zahra, he writes thus:

On the other hand the Caliph and his supporters could not behave with Zahra as they did against the opposition and stubbornness of Ali We must ask the writer of this text: whether you accept the inimical conduct of Caliphs towards Ali that now it can be expected from you to acknowledge the tyrannies and atrocities committed towards Zahra?

It were better had the writer benefited from the analysis of Ali's political stand in the book (Analysis of Political Stance of Ali Ibn Abi Talib ('a). The unity seekers deny the historical facts such as assault on Zahra's House and the events that followed.

- 23. Masoodi: Asbat al-Wisaya, Pg. 155.
- 24. Hasani Zaidi: Al-Masabih, manuscript in Great Public library, Sanaa, Yemen, Serial no. 2185; Ibn Hamza Zaidi (died 614) in his book, Ash-Shafi has mentioned this from the book Al-Masabeeh.

Similarly, Husayni Zaidi also mentions this in his book Anwar al-Yaqeen. His source is also Masabeeh. The photocopy of this document is in Markaz-e-Aqaid, Qom. The text is as follows:

"Umar kicked at the door and it broke. It was made of branch and leaves of date palm. Then they entered. He (Umar) tied a rope around the neck of Ali and pulled him out. Then they took him; Umar enjoined Ali to do Bayyat. Ali asked: What if I don't? Umar: I swear by God, I will cut your throat. Ali said: In that case, you'll kill a servant of God and brother of Prophet. Umar said: Servant of God – yes. But brother of Prophet, no. He repeated this thrice."

- 25. Husayni Zaidi: Al-Masabih, copy available in Great Public Library, Sanaa, Yemen, No. 2185; Ibn Hamza Zaidi (died 614) in his book, Ash-Shafi (Vol. 4, Pgs. 171–172) has quoted this from Al-Masabih. In the same way Husayni Zaidi (died 670) in his book, Anwaar al-Yaqeen (Pg. 9) has quoted this from Al-Masabih. The facsimile of this text is present in Markaz-e-Aqaid, Qom.
- 26. The text quoted in his book is as follows: Umar kicked at the door of date branches and broke it open. Then he went inside and brought Ali ('a) out with rope around his neck.
- 27. Ayyashi Samarqandi: Tafseer Ayyashi, Vol. 2, Pgs. 66-68.
- 28. We shall refer from this quotation in the coming pages also.
- 29. Allamah Majlisi: Biharul Anwar, Vol. 28, Pg. 276.
- 30. Ibid. Vol. 28, Pg. 301.
- 31. Sayyid Murtadha: Ash-Shafi fil Imamah, Vol. 3, Pg. 244.
- 32. It means bringing the hand of Abu Bakr to touch the closed fist of Amirul Momineen ('a)
- 33. Tabarsi: Ihtijaaj, Vol. 1, Pgs. 83-84.

- 34. Tabari Imami: Al-Mustarshid, Pg. 380.
- 35. Refusal of Ali from Bayyat of Abu Bakr.
- 36. Ibn Qutaibah: Al-Imamah was-Siyasah, Vol. 1, Pgs. 28-31.
- 37. Ahlul Sunnat cannot deny this statement.
- 38. Refer: Ibn Arabi: Al-Awasim Minal Qawasim, Pg. 248.
- 39. Allamah Majlisi: Biharul Anwar, Vol. 28, Pg. 252.
- 40. Refer: Tabarsi: Ihtijaaj, Vol. 1, Pgs. 86-87.
- 41. Details of these conditions can be seen in the books of Ayyashi, Masoodi, Tabarsi and Majlisi.
- 42. Insistence on the version of Ibn Qutaibah instead of the versions of Ayyashi, Masoodi, Tabarsi and others is due to this aim only.
- 43. Regretfully Asghar Qaidan on page 87 has also propagated the same view.
- 44. Refer: Ibn Hazm: Al-Fisal Fil Milal wan Nihal, Vol. 4, Pg. 235.
- 45. Refer: Shaykh Husayn Ghaib Gholami: Ahraaq Bait-e-Fatima (s.a.).

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