

THE PLEDGE OF ALLEGIANCE (BAY'AH) OF SAYYIDUNA ALI رَضِيَ اللَّهُ عَنْهُ

There are many reports concerning the 'delay' in pledging allegiance to Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ by Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Zubayr Ibn al-Awwam رَضِيَ اللَّهُ عَنْهُ. However, most of these reports are not authentic. These historical reports and unauthentic narrations have thrown many into doubt, causing us to feel uneasy and sometimes bad about the noble companions of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his family. This issue is dealt with by adopting a simple principle, as taught to us by the great scholars of Hadith. Every *historical* report that comes before us must not be accepted, but the entire chain of narration and content of the narration must be thoroughly checked and verified before accepting. Moreover, it has been the pastime of the Shia throughout history to lie and fabricate narrations, causing the faith of the general Muslim public in the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to be shaken. This is further pushed on by the impression that the Shia want to create, hatred and enmity between the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and the family of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. These lies and fabrications are dismissed in the light of the authentic reports on this issue. Hence, a study of the authentic reports on the pledge of allegiance by Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ at the hands of Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ is presented forthwith.

The authentic narrations state that Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Zubayr رَضِيَ اللَّهُ عَنْهُ gave their pledge to Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ from the very beginning. Sayyiduna Abu Sa'eed al-Khudri رَضِيَ اللَّهُ عَنْهُ narrates, "When the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, the speakers of the Ansaar rose..." and he mentioned the pledge of As-Saqifah. He then said, "So they proceeded. When Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ sat on the pulpit, he looked around at the faces in the congregation but he could not see Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ. He enquired about him and some of the Ansaar brought him. When he came, Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "O son of the uncle of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and his son-in-law, do you wish to break the ranks of the Muslims?" Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ said, "Do not blame me, O Khalif of the Rasul of Allah," Then he pledged allegiance to him.

It is very important to note and understand that Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ had addressed Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ with the words, 'O Khalif of the Rasul of Allah' even before giving his pledge of allegiance. This reveals that within his heart, he had accepted and knew that Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ was the rightly guided first Khalif of Islam and he had no difficulty whatsoever in expressing it either.

Thereafter Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ did not see Sayyiduna Zubayr Ibn al-Awwam رَضِيَ اللَّهُ عَنْهُ and he asked about him. When he was brought, Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "O son of the aunt of the Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and his disciple, do you wish to break the ranks of the Muslims?" He said something similar to what Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ said. "Do not blame me, O Khalif of the Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." Then he pledged allegiance too.¹

¹ Al-Mustadrak vol.3 p.76, As Sunan Al-Kubra vol.8 p.143, with authentic chains of narration

The importance of this authentic narration of Sayyiduna Abu Sa'eed Al-Khudri رَضِيَ اللهُ عَنْهُ in indicated by an incident that took place regarding it, between Imam Muslim رَحِمَهُ اللهُ and his Shaykh, Muhammad Ibn Ishaq Ibn Khuzaymah رَحِمَهُ اللهُ, the compiler of Sahih Ibn Khuzaymah. Imam Muslim رَحِمَهُ اللهُ asked him about this narration. Ibn Khuzaymah رَحِمَهُ اللهُ wrote it for him and read to him and then Imam Muslim رَحِمَهُ اللهُ said, "This Hadith is worth a Budn, i.e. a large animal." Ibn Khuzaymah رَحِمَهُ اللهُ said, "This Hadith is not only worth a Budn, rather, it is worth a great amount of wealth, i.e. a treasure.

Ibn Kathir رَحِمَهُ اللهُ also commented on this Hadith, he said, "This chain is authentic and well-preserved and contains an important benefit, which is the detail of the pledge of allegiance of Sayyiduna Ali Ibn Abi Talib رَضِيَ اللهُ عَنْهُ either on the first or the second day after the demise of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is the truth, for Ali Ibn Abi Talib رَضِيَ اللهُ عَنْهُ never parted from As Siddeeq رَضِيَ اللهُ عَنْهُ at any moment and he never ceased praying behind him."²

The incidents and comments of the great scholars of Hadith indicate that the Shia have for very long been trying to cover up the truth of the matter. The surprise shown by Imam Muslim رَحِمَهُ اللهُ with regards to the authenticity and content of the narration speaks volumes. By means of covering up and deceit, the Shia had tried very hard to show Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ in a negative light and that Sayyiduna Ali رَضِيَ اللهُ عَنْهُ was displeased with him. Alas, to no avail. We convey our sincerest sympathies to the Shia liars and fabricators, as it is a universal principle that the truth will one day be discovered.

Research of Shaykh Yusuf Motala, UK

It is stated in some books that Sayyiduna Ali رَضِيَ اللهُ عَنْهُ did not pledge allegiance to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ until after the death of Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا. In other words, he did not accept Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ as the *khalīfah* for the first six months of his *khilāfat*.

This is an enormous error and a great accusation against Sayyiduna Ali رَضِيَ اللهُ عَنْهُ. Sayyiduna Ali رَضِيَ اللهُ عَنْهُ's pledge of allegiance to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ took place normally, just as the rest of the Noble Companions. The only difference was that Sayyiduna Ali رَضِيَ اللهُ عَنْهُ was not amongst those who pledged allegiance to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ at *Saqīfa Banū Sā'idah*. This was because he was with the *Ahl al Bayt* who were engaged in the burial rites of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, hence they could not come to *Saqīfa Banū Sā'idah*. The following day, Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ was made to sit on the pulpit of *Masjid an Nabawī* and the entire assembly pledged allegiance to him again. Hence, those who were not present at *Saqīfa Banū Sā'idah* were also absent from the following day's pledge of allegiance at *Masjid an Nabawī*.

However, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ pledged his allegiance to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ on the third day, after the completion of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's burial. None of the Noble Companions رَضِيَ اللهُ عَنْهُمْ had any complaints or objections.

² Al Bidayah wan Nihayah vol.5 p.239

I enquired about the report of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ pledging allegiance *only* after the demise of Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا. It is not proven from any Hadith of Rasulullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; it is merely a historical account.

A large group (of scholars) report this historical account of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ pledging allegiance on the third day. Sayyiduna Ali رَضِيَ اللهُ عَنْهُ was unable to assist him totally, as Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا fell ill for six months from the day of Rasulullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's demise, thus he remained occupied with her. Hence, he presented himself to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ and offered his complete services after the demise of Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا. *This was his second pledge.*

The inaccuracy of these historical accounts is due to Ibn Shihāb Zuhri's habit of *idrāj* (making additions), as stated by expert scholars:

فكان بعض اقرانه ربما يقول له افضل كلامك من كلام النبي صلى الله عليه وسلم

Some of his contemporaries would say to him, "Distinguish your speech from the speech of Rasulullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

This historical account is reported from Ibn Shihāb Zuhri through twenty five different chains of transmission. Within these twenty five, nine of them are contradictory and do not contain the words of Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا becoming angry or breaking ties with Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ.

Similarly, numerous chains do not mention a delay in pledging allegiance. Furthermore, besides Ibn Shihab Zuhri's reports, there are approximately eleven chains of transmission which relate differently to what he has narrated. For this reason, Shaykh ul Islam Mufti Taqi Uthmani (may Allāh increase him in honour), in his *Takmila Fath al Mulhim*, has discussed this issue at length over many pages. May Allāh reward him on our behalf with the best of rewards.

You will find hundreds of narrations which explain the connection and relationship Sayyiduna Ali رَضِيَ اللهُ عَنْهُ had with Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ and his devotion to him. However, the *Shias* even have an *adhan* different to ours, as they recite, 'Ali is the friend of Allah and his (Rasulullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's) successor without intermission.' In other words, his *khilāfat* was first, directly after Rasulullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and not in the fourth place. They claim that Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ and Sayyiduna Uthman رَضِيَ اللهُ عَنْهُ were all extorters. Thus, they believe Sayyiduna Ali رَضِيَ اللهُ عَنْهُ to be the first rightful *khalifah* after Rasulullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

We reply to those who claim that Sayyiduna Ali رَضِيَ اللهُ عَنْهُ pledged allegiance to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ six months later that Sayyiduna Ali رَضِيَ اللهُ عَنْهُ pledged allegiance when everyone else did. Even those living outside of Madinah Munawwarah had not yet pledged allegiance when Sayyiduna Ali رَضِيَ اللهُ عَنْهُ had taken the pledge.

After the pledge of allegiance, Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ's battle against the apostates began. He decided that he himself would be the general of this army, and so he

set out. Everyone tried to dissuade him, including Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ, begging him to return. But it was Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ who insistently and forcibly brought Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ back!

If Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ harboured the slightest thought in his heart or mind that he was more worthy of the *khilafat*, he would have allowed Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ to set out, for there was likelihood of him being killed during battle, allowing Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ to become the *khalifah*. However, Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ insisted on him returning after he had set out to fight the apostates. This was the most significant role of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ during the *khilafat* of Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ. [Adapted and edited from Manifestations of Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's Beauty: The Hearts of Allāh's Saints, Shaykh ul Hadīth Maulānā Yūsuf Motala, pp.220-222, Azhar Publications, November 2011]

Supporting Narrations from the Shia

Shiasm is a religion that was planted by the cunning Jew, Abdullah Ibn Saba. Its ideas and beliefs have never remained stable. It has continuously been evolving, since its birth until today. Despite the major efforts made to cover up the truth of the pledge of allegiance of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ, we find that certain narrations of the Shia clearly state that Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ pledged allegiance to Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ in the very beginning. Do the modern day Shia not trust their own narrations and books? Do they classify their own scholars as liars?

Habib Ibn Abi Thabit narrates, "Ali Ibn Abi Talib رَضِيَ اللَّهُ عَنْهُ was in his house when a man came to him and said, "Abu Bakr is sitting to receive pledges of allegiance." Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ immediately put on his basic garments and left the house. He went to the assembly and pledged allegiance at the hands of Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He then remained seated there. He sent a person to his house to bring his shawl and other garments and remained in the gathering.³

The famous Shia scholar, Allamah Abu Muhammad al-Hasan Ibn Musa Naubakhti writes in Firaq ush Shia p.42, 'Based on his virtue, early acceptance of Islam and knowledge, Ali was more entitled (to the *khilafat*) after Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he was the most superior, bravest, most generous, most pious and most ascetic. Despite this, people of that time considered Abu Bakr and Umar for the leadership, and felt that they were suited to this position and rank. Ali handed it over to them and was pleased with it. He happily pledged allegiance to both, without any compulsion. On account of Ali's acceptance and recognition, the *khilafat* of Abu Bakr was certainly one of rectitude and guidance.'

This Shia scholar has enlightened us on some very interesting points. He clearly states that Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ handed over the *khilafat* to Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ happily

³ Tabari vol.3 p.201. the story is Mursal and its chain contains Sayf Ibn Umar, who is a weak narrator. It is also has Abdul Azeez Ibn Siyaa who was truthful but became a Shia later on.

and he pledged allegiance to both, Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ and Sayyiduna Umar رَضِيَ اللهُ عَنْهُ. So why do the *Shia* refer to the first three *khilafat* as usurpers?

An extremist *Shia*, Sayyid Dhakir Husayn Ja'fari acknowledged the following in his famous work, Tuhfatul Ahabab p.14, 'Ali رَضِيَ اللهُ عَنْهُ stood in the centre of Masjid an-Nabawi in the presence of a general assembly of people, made mention of Abu Bakr's greatness, merits and early acceptance of Islam. He pledged allegiance to him too. People came to Ali and said, "O Abul Hasan, you did good and did well."

Once the pledge of allegiance was complete, Abu Bakr made an announcement for three consecutive days, "O people, break this pledge of allegiance to me because I am not qualified for the *khilafat* when you have a man like Ali among you. I am breaking my pledge with you. Is there anyone who dislikes me? Is there anyone who detests me?" Ali would stand and say, "By Allah, I will not break my pledge to you and I will never allow you to cancel your pledge."

Pledge of Allegiance to Sayyiduna Umar رَضِيَ اللهُ عَنْهُ

When the time of Abu Bakr رَضِيَ اللهُ عَنْهُ's death drew near, he went to his window and summoned the people so that he could address them about the *khilafat*. He said, "I have made a covenant, will you agree to it?" the people replied, "O deputy of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we agree to it." Ali said, "We will not accept anyone apart from Umar Ibn al-Khattab."⁴

It was not possible for the *Shia* to deny the quick pledge of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ. This is why they resorted to the following explanations to cover their tracks and placed the veils over the facts. The following are examples of their explanations:

1. Ali رَضِيَ اللهُ عَنْهُ pledged allegiance under compulsion, pressure and coercion.⁵

Despite this explanation, the Shia cannot provide a single undisputed authentic incident to prove this 'compulsion', 'pressure' and 'coercion', even though they are masters in deception and fabrication.

2. The obvious point regarding which there can be no objection is that Ali pledged allegiance to Abu Bakr in order to avoid dissension and tribulation.⁶

3. The famous *Shia* book, Amaali, of Shaykh Tusi quotes an address of Ali رَضِيَ اللهُ عَنْهُ which he made to the defeated party after the Battle of Jamal. He said, "I had pledged allegiance to Abu Bakr just as you had done. I considered it abominable to break the stick of unity of the Muslims, and disapproved of causing disunity among their ranks."⁷

⁴ Usd al-Ghabah vol.4 p.7, As-Sawa'iq al-Muhriqah p.54

⁵ Furu al-Kaafi vol.3 p.115

⁶ Ash Shaafi p.209

⁷ Al-Amaali vol.2 p.121

The Pledge of Allegiance (Bay'ah) of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ

Despite these explanations of the *Shia*, from the above quoted acknowledgements of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, it is clearly proven that he pledged allegiance to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ at the first opportunity 'to avoid dissension and disunity'. However, the 'lovers' of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ have made this very point of caution the cause of dissension, acted against the instruction of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ and are continuing in this way to this day. May Allah guide them.

We call upon the *Ahl us Sunnah* and every person to verify historical information before accepting it and we call upon the *Shia* to accept that Sayyiduna Ali رَضِيَ اللهُ عَنْهُ had pledged allegiance to Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ in the very beginning and to follow in his footsteps by acknowledging the great status of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ in Islam. We ask the *Shia*, if Sayyiduna Ali رَضِيَ اللهُ عَنْهُ had acknowledged the great status of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ and pledged his allegiance to him, which is stated in your books, what makes you say that he did this under the pretext of holy hypocrisy? Subhanallah, you accuse the great Sayyiduna Ali رَضِيَ اللهُ عَنْهُ of lying to the entire ummah. Do the lovers of the *Ahl ul Bayt* accuse the son-in-law of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of such filth? We seek the protection of Allah from this.