

Analyzing the Traditions of Ibn Abi Sheibe and Omar` threats to set the house of Fatima (AS) on fire

Posing the doubt:

Abdul Al-Rahman Dameshghie, the contemporary Wahhabi writer, in the article called Ghesat Haragh Omar Ana Labeit Fatima which has been uploaded in the website of Feisal Nur, writes about the tradition of Ibn Abi Sheibe:

على أن ابن أبي شيبة قد أورد رواية أخرى من طريق محمد بن بشر نا عبید الله بن عمر حدثنا زيد بن أسلم عن أبيه أسلم أنه حين بويع لأبي بكر....
قلت: وهذه رواية منقطعة لأن زيد بن أسلم كان يرسل وأحاديثه عن عمر منقطعة كما صرح به الحافظ ابن حجر (تقريب التهذيب رقم 2117) كذلك الشيخ الألباني (إزالة الدهش 37 ومعجم أسامي الرواة الذين ترجم لهم الألباني 73/2).
ولئن احتجتم بهذه الرواية أبطلتم اعتقادكم بحصول التحريق إلى التهديد بالتحريق. وأبطلتم اعتقادكم بأن عليا لم يبايع لأن هذه الرواية تقول: فلم يرجعوا إلى فاطمة حتى بايعوا أبا بكر.

“The tradition of Ibn Abi Sheibe is interrupted; because Zeid Ibn Aslam narrates the nullified traditions and his traditions are interrupted from Omar; as Ibn Hajar and Al-Bani pointed out this issue. If you Shias refer to this tradition, you would nullify your belief about setting the Fatima`s house on fire. And also your belief that Ali didn`t come to allegiance with Abubakr will be questioned”

Criticism and Analysis

Ibn Abi Sheibe, in Al-Mosnaf, writes:

حدثنا محمد بن بشر نا عبید الله بن عمر حدثنا زيد بن أسلم عن أبيه أسلم أنه حين بويع لأبي بكر بعد رسول الله (ص) كان عليّ والزبير يدخلان على فاطمة بنت رسول الله (ص) فبشاورونها ويرتجعون في أمرهم، فلما بلغ ذلك عمر بن الخطاب خرج حتى دخل على فاطمة، فقال: يا بنت رسول الله (ص) ما من الخلق أحد أحب إلينا من أهلك، وما من أحد أحب إلينا بعد أهلك منك، وأيم الله ما ذلك يمانعي إن اجتمع هؤلاء النفر عندك أن أمر بهم أن يحرق عليهم البيت، قال فلما خرج عمر جاؤوها فقال: تعلمون أن عمر قد جاءني وقد حلف بالله لئن عدتكم ليحرقن عليكم البيت، وأيم الله ليؤمنن ما حلف عليه فأنصرفوا راشدين، فرؤا رأيكم ولا ترجعوا إليّ، فأنصرفوا عنها ولم يرجعوا إليها حتى بايعوا لأبي بكر.

“When people came to allegiance with Abubakr, Ali and Zobair were talking to each other in Fatima`s house; Omar figured it out. He went to Fatima`s house and said: “Oh daughter of Prophet, the most favorite man among us is your father and after him you are our favorite figure, but this does not stop me from setting your house on fire when these people get into your house” He said this and went out; when Ali and Zobair went to her house; the daughter of Prophet told Ali: “Omar came to my house and swore to god that if you come here again he would burn this house; he will do what he has sworn to do”

Ibn Abi Sheibe Al-Kufi, Abubakr Abdullah Ibn Muhammad (died in 235 Hejira) Al-Ketab Al-Mosnaf Fi-al-Ahadith Val-Asar v 7 p 432 hadith no 37045, Ketab Al-Maghazi chapter Ma Ja Fi Khalafat Abi Bakr and Sirat Fi Al-Rad, researched: Kamal Yousef Al-Hut, published by: Maktabat Al-Roshd Riyadh Al-Tabat: Al-Aval 1409. Al-Souti Jalal Al-Din Abdul Rahman Bin Abi Bakr, Jame Al-Ahadith (Al-Jame Al-Saghir Vazavaed and Jame Al-kabir) v 13 p 267 / Al-Hendi, Ala Edin Al-al-Motaghi Bin Hesam Al-Din (died in 975) Kanz Al-Emal Fi Sonan Al-Aghval and Afal v 5 p 259, researched: Mahmud Omar Al-Damyati, published: Dar-al-Ketab Al-Elmie Beirut Al-Tabat: Al-Aval 1419 Hejira, 1998

Proving the Authenticity of the tradition`s document

This tradition does not have any problem in terms of authenticity. But Abdul Rahman Dameshghie says: « وهذه رواية منقطعة لأن زيد بن أسلم كان يرسل وأحاديثه عن عمر منقطعة» is a kind of deception because he, himself, talks about the document of the tradition in this way:

محمد بن بشرنا عبید الله بن عمر حدثنا زيد بن أسلم عن أبيه أسلم.

And then claims that Zeid Ibn Aslam couldn't narrate any tradition from Omar whereas it is stated, in the document of the tradition, that Zeid Ibn Aslam quoted the tradition from his father and his father from Omar; it is not as if Zeid Ibn Aslam quoted directly from Omar. So claiming that the tradition is interrupted is

something nonsense. Besides, some of the Sunni great scholar confessed that the document of this tradition is authentic and there is no problem with it.

Doctor Hasan Ibn Farhan Maleki, a professor and a researcher of educational issues in the Education Ministry, says:

ولكن حزب علي كان أقل عند بيعة عمر منه عند بيعة أبي بكر الصديق نظراً لتفرقهم الأول عن علي بسبب مدهامة بيت فاطمة في أول عهد أبي بكر، وإكراه بعض الصحابة الذين كانوا مع علي على بجهة أبي بكر، فكانت لهذه الخصومة والمدهامة، وهي ثابتة بأسانيد صحيحة وذكرى مؤلمة لا يحبون تكرارها.

“Ali`s friends who came to allegiance with Omar were fewer than those who came to allegiance with Abubakr because people used to attack Fatima`s house, in the beginning of the Abubakr`s guardianship; and that`s why people didn`t really like to come to allegiance with Abubakr. This claim has been proved by the authentic document”

Then, he writes in the margin:

كنت أظن المدهامة مكذوبة لا تصح، حتى وجدت لها أسانيد قوية منها ما أخرجه ابن أبي شيبه في المصنف. أقول: إذن هي ثابتة بأسانيد صحيحة. بل هي ذكرى مؤلمة كما قرر هذا الاستاذ المالكي.
“I thought that the story of invasion was a lie and is not an authentic story. But then searched for authentic documents one which was the quoted by Ibn Abi Sheibe, in his book Al-Mosnaf; so this heart-rending story, based on some authentic documents, has been proven.”

AL-Maleki Hassan Ibn Farhan, Gherat Fi Kotob-al-Aghaed Al-Mazhab Hanafi Namuzajena, p 52, chapter «وصية أبي بكر لعمر بالخلافة وموقف المسلمين منها» published by: Al-Dorasat Tarikhie center. Oman. Al-Mamlekat Al-Ordonie Al-Hashemie Al-Tabat: Al-Aval 1421 Hejira 2000

Though what doctor Farhan Maleki said as an authentication suffices, we are going to analyze the document of the tradition based on Sunni scholars:

Muhammad Bin Beshr

About him, Ibn Hajar writes:

محمد بن بشر العبدي أبو عبد الله الكوفي ثقة حافظ من التاسعة مات سنة ثلاث ومائتين.

“Muhammad Bashr is a reliable reciter and is considered as the ninth rate narrators who died in 203 Hejira”

Asghalani Al-Shagei Ahmad Ibn Ali Bin Hajar Abulfazl (died in 852 Hejira)
Taghrib Al-Tahzib v 1 p 496 no 5756; Researched: Muhammad Avame Published:
Dar Al-Rashid Suria, Al-Tabat Al-Aval 1406 Hejira 1986

Obeid Allah-Ibn Omar Ibn Hafs Ibn Asem Ibn Omar Ibn Khatab

عبيد الله بن عمر بن حفص بن عاصم بن عمر بن الخطاب العمري المدني أبو عثمان ثقة ثبت قدمه
أحمد بن صالح على مالك في نافع وقدمه بن معين في القاسم عن عائشة على الزهري عن عروة عنها
من الخامسة مات سنة بضع وأربعين.

“Obeid Allah-Ibn Omar Ibn Hafs Ibn Asem Ibn Omar Ibn Khatab is reliable and firm in belief”

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Bin Hajar Abulfazl (died in 852 Hejira)
Taghrib Al-Tahzib v 1 p 373 no 4342; researched by Muhammad Avame;
Published by Dar Al-Rashid Syria; Al-Tabat: Al-aval 1406 Hejira 1986

Zeid Ibn Aslam Al-Gharshi Al-Advi

زيد بن أسلم العدوي مولى عمر أبو عبد الله وأبو أسامة المدني ثقة عالم...

“Zeid Ibn Aslam was a reliable scholar”

Al-Asghalani Al-Shafei, Ahmad Bin Ali Ibn Hajar Abulfazl (died in 852 Hejira)
Taghrib Al-Tahzib v 1 p 222 no 2117 Researched by: Muhammad Avame,
Published by: Dar-Alrashid Syria Al-Tabat: Al-aval 1406 Hejira / 1986

Aslam Al-Gharashi Al-Adavi, Abu Khaled and Yaghal Abu Zeid , Madani, Mula Omar Ibn Khatab

أسلم العدوي مولى عمر ثقة مخضرم مات سنة ثمانين وقيل بعد سنة ستين وهو بن أربع عشرة
ومائة سنة ع.

“Aslam Adavi is reliable. He, as some said in 80 Hejira and as some said in 60 passed away; when he was 114 years old”

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abulfazl (died in 852 Hejira)
Taghrib Al-Tahzib v 1 p 104 no 406; Researched by: Muhammad Avame;
Published by Dar-al-Rashid Syria Al-Tabat: Al-Aval 1406 Hejira / 1986

We can simply claim that he was a companion because Aslam, in the time of occupying Yemen, was an apostate and he was captivated by Amir-al-Momeneen; he was hired as servant and he accompanied Prophet in two trips; he remained to be a servant until Omar, in the time of his guardianship, bought him in Mecca.

Bokhari, in his comprehensive history book, writes:

أسلم مولى عمر بن الخطاب القرشي العدوي المدني أبو خالد كان من سبي اليمن.. عن ابن إسحاق
بعث أبو بكر عمر بن الخطاب سنة إحدى عشرة فأقام للناس الحج وابتاع فيها أسلم.

“Aslam was Omar`s servant, he was a captive from Yemen battle. It is quoted from Ibn Eshagh that Omar, in 15 Hejira, when he was appointed as custodian of the pilgrims by Abubakr, bought him.”

Al-Bokhari Al-Jafi, Muhammad Ibn Esmaeel Abu Abdullah (died in 256 Hejira)
Al-Tarikh Kabir v 2 p 23 no 1516; researched by: Al-Sayyed Hashem Al-Nadavi;
Published by: Dar Al-Fekr

According to the Sunni traditions, Amir-al-Momeneen brought all the booties of the Yemen battle for Prophet Muhammad in the last Haj. We cannot claim that he was attended the last Haj but didn`t he see Prophet Muhammad?!! Because Sunni scholars consider attending the last Haj as one of the conditions of considering someone as a companion.

Ibn Hajar, in Al-Asabe, quotes about him that he had accompanied Prophet in two trips:

أسلم مولى عمر روى بن منده من طريق عبد المنعم بن بشير عن عبد الرحمن بن زيد بن أسلم
عن أبيه عن جده أنه سافر مع النبي صلى الله عليه وسلم سفرتين والمعروف أن عمر اشترى أسلم بعد
وفاة النبي صلى الله عليه وسلم كذلك ذكره ابن إسحاق وغيره.

“Aslam, the Omar’s slave, accompanied Prophet in two trips. It is known that Omar bought him in 11 Hejira after Prophet Muhammad’s demise. This is what Ibn Eshagh and others said.

Al-Asghalani, Ahmad Ibn Ali Ibn Hajar Abulfazl Al-Shafei Al-Esabat Fi Tameez Al-Sahabat v 1 [63 no 131 / Researched by: Ali Muhammad Al-Bajavi / Published by: Dar Al-Jeil Beirut Al-Tabat: Al-Aval 1412 Hejira / 1992

Even if Omar bought him after the demise of Prophet in Mecca, it doesn’t mean that he, before being sold to Omar, hadn’t any trip with Prophet Muhammad or he didn’t go to Medina. So what we conclude from these two ideas is that Aslam had accompanied Prophet Muhammad, his former leader, in two trips; he, after Prophet Muhammad’s demise, accompanied his leader to do the rituals of Haj and then Omar bought him. If even if that he cannot be considered as companion but he undoubtedly is a Tabei and Sunnis believe the traditions quoted by Tabeies.

Mula Ali Ghari rejected this idea that Morsal is not someone that people doubt about him as a companion, he says:

قلت: مرسل التابعي حجة عند الجمهور، فكيف مرسل من اختلف في صحة صحبته.

“All scholars believe the Morsal Tabei let alone having a doubt about him as a companion”

Mula Ali Al-Ghari, Ali Ibn Soltan Muhammad, Merghat Al-Mafatih Sharh Meshkat Al-Masabih v 9 p 434, researched by: Jamal Itani, Published by: Dar Al-Kotob Elmie Lebanon Beirut. Al-Tabat: Al-Aval 1442, 2001

So we conclude that this tradition is authentic. Of course, we are going to talk about legitimacy of a Tabei’s tradition as soon as we want to talk about the tradition Balazeri.

Analyzing the traditions` doubts

The First Doubt: The Status of Fatima Zahra from the View Point of Omar

It is stated in traditions that Omar, before doing anything, went to visit Fatima Zahra and talked about Fatima`s status this way: “Of Fatima, I swear to god that we love no one more than your father and after him we love you the most”

The way he talked to Fatima shows how much he respected the Prophet Muhammad`s family members.

Answer:

Apparently, this phrase has been added to the tradition by the Bani Ommiads to somehow justify what caliph did; but they couldn`t deny that threat of invading and burning the house of Fatima; it shows that the story of Abubakr as democratic caliph was nothing but a legend.

2. Let`s pretend that Omar has said such a thing; the way he threatened Fatima shows how ignorant he was toward her. Because these statements show that he was truly aware of Fatima`s status from the view point of Prophet and God, but he let himself threat her by burning her house.

2. The Second Doubt (the significance of allegiance and avoiding disunity)

The issue of pledging the allegiance to the caliph was so important that Omar let himself use harsh words to let Fatima know about this issue; he said: “I swear to god that nothing can stop me from burning your house due to the people coming to your house”

The issue of pledging the allegiance and unity of Muslims was so important; and considering what Prophet underlined about the unity among Muslims, avoiding any disagreements and the significance of pledging the allegiance, Omar let himself threat those who stood against pledging the allegiance to Abubakr.

Answer:

Contradicting the issue of allegiance as something obligatory with the claiming the issue of consensus

First of all: Sunnis refer to the consensus of companions community for the legitimacy of Abubakr`s allegiance; and in the other hand they say that Ali and those who were in his house were avoiding the allegiance in a way that made Omar use harsh and threatening words for forcing them to pledge the allegiance.

What we can conclude from this tradition is that Ali`s avoidance from pledging the allegiance to Abubakr; because without Ali and his comrades, the consensus of the nation couldn`t be made. Let`s see what Ibn Hazm Andolesi said:

وَلَعْنَةُ اللَّهِ عَلَىٰ كُلِّ إِجْمَاعٍ يَخْرُجُ عَنْهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَمَنْ يَحْضُرِيهِ مِنَ الصَّحَابَةِ

“May god curse the consensuses which are held without Ali and his companions”

Ibn Hazm Al-Zaheri, Ali Ibn Ahmad Bin Saeed Abu Muhammad (died in 456 Hejira) Al-Mahali v 9 p 345; Researched by: Ehya Al-Toras Al-Arabi; Published: Dar Al-Afagh Al-Jadidat Beirut

And also, Prophet Muhammad said:

علي مع الحق والحق مع علي.

“Ali is always accompanying the right, and right is always accompanying the Ali”

Majam Al-Zavaed, Al-Heisami v 7 p 235 and the History of Medina and Damascus v 42 p 449 and the History of Baghdad v 14 p 322 and Al-Imamat and Syiasat v 1 p 98 and Tafsir Kabir written by Fakhr Razi v 1 p 205 and 207 and Al-Mostadrak Neishaburi v 3 p 124 hadith no 4629

What happened in Saghife Bani Saede was not fair. The unjust was predominating the people`s lives.

Forcing someone to pledge the allegiance is against Quran

Second of all: Is pledging the allegiance to caliph is something more important than having faith in God and Prophet; Allah does not force anyone to have faith in him; he, in verse 256, surah Baghare (cow) says:

لا إِكْرَاهَ فِي الدِّينِ.

“There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.”

And he also, in verse 3 surah Shoara, says:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ.

“It may be that thou tormentest thyself (O Muhammad) because they believe not.”

But he didn't order his Prophet to invite people to Islam by force; he says:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حَمَلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ. النور / 54.

Do you know any story in which Prophet invited people to Islam by force?

Why didn't the caliph threaten the others, those who avoid pledging the allegiance?

Third of all, if the caliph couldn't bear to see people were avoiding pledging the allegiance in a way they wanted to set the house of Prophet's daughter on fire, why didn't he do the same to others who avoid pledging the allegiance? Many companions avoided pledging the allegiance to Abubakr. Bokhari, quoting from Omar Ibn Khatab, says:

حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْأَنْصَارَ خَالِفُونَ وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ وَخَالَفَ عَنَّا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا

“When Prophet Muhammad passed away, Ansar stood against us; they all gathered in Saghife Bani Saede; Ali, Zobeir and other stood against us”

Al-Bokhari Al-Jafai, Muhammad Ibn Esmaeel Abu Abdullah (died in 256 Hejira) Sahih Bokhari v 6 p 2503, hadith no 6442, Ketab Al-Hodud chapter 31 chapter of

Rajm Al-Hobla Min-al-Zenna Iza Ahsanat, Researched by: D. Mustafa Di al-Bagha; Published by: Dar Al-Ibn Kasir Al-Yamamat/ Beirut Al-Tabat: Al-Sales 1407 / 1987

Abul Feda, in history, says:

فبايع عمر أبا بكر رضي الله عنهما وانثال الناس عليه يبايعونه في العشر الأوسط من ربيع الأول سنة إحدى عشرة خلا جماعة من بني هاشم والزبير وعتبة بن أبي لهب وخالد بن سعيد ابن العاص والمقداد بن عمرو وسلمان الفارسي وأبي ذر وعمار بن ياسر والبراء بن عازب وأبي بن كعب ومالوا مع علي بن أبي طالب.

وقال في ذلك عتبة بن أبي لهب:

ما كنت أحسب أن الأمر منصرف... عن هاشم ثم منهم عن أبي حسن

عن أول الناس إيماناً وسابقه... وأعلم الناس بالقرآن والسنن

وأخر الناس عهداً بالنبي من... جبريل عون له في الغسل والكفن

من فيه ما فيهم لا يمترون به... وليس في القوم ما فيه من الحسن

وكذلك تخلف عن بيعة أبي بكر أبو سفيان من بني أمية ثم إن أبا بكر بعث عمر بن الخطاب إلى

علي ومن معه ليخرجهم من بيت فاطمة رضي الله عنها، وقال: إن أبوا عليك فقاتلهم. فأقبل عمر بشيء

من نار على أن يضرم الدار، فلقيته فاطمة رضي الله عنها وقالت: إلى أين يا ابن الخطاب أجتت لتحرق دارنا

قال: نعم....

“When Omar pledged the allegiance to Abubakr, many people, in the second ten days of Rabi Al-Aval in 11 Hejira, pledged the allegiance as well. But people like Bani Hashem, Zobeir, Atabe, the son of Abulahab, Khaled Ibn Saeed Bin Aas, Meghdad Ibn Amro, Abuzar, Amar Yaser, Bara Ibn Azeb and Abi Ibn Kab turned to be on Ali`s side. Atabe Ibn Abulahab recited a poem about this issue and said:

“I didn’t think that they didn’t let Ali to be the leader, the first one who believed Islam, the one who was more knowledgeable in Quran and practice, the one didn’t accompanied Prophet Muhammad to his last breath, the one whom Gabriel helped in washing and shrouding the dead body of Prophet Muhammad, the one who was really unique among Muslims and the one who was really virtuous.”

Also, people like Abusofyan, from the tribe of Omie, avoided pledging the allegiance to Abubakr. Abubakr sent Omar to take Ali and his companions from

Fatima`s house; and he ordered him if they disobeyed him, he could have fought with them; Omar entered Fatima`s house with fire; when Fatima saw him: “What are you doing here? Are you going to set my house on fire?” He said: “Yes”

Abu Al-Feda Emad Al-Din Esmaeel Ibn Ali (died in 732 Hejira) Al-Mokhtasar Fi Akhbar Al-Bashr v 1 p 107

Asemi Maki, a great scholar of 12th century, about those who avoided pledging the allegiance to Abubakr, said:

تخلف عن بيعة أبي بكر يومئذ سعد بن عبادة وطائفة من الخزرج وعلي بن أبي طالب وابناه والزبير والعباس عم رسول الله وبنوه من بني هاشم وطلحة وسلمان وعمار وأبو ذر والمقداد وغيرهم وخالد بن سعيد بن العاص.

“Saad Ibn Ebade, some people from Khazarjian, Ali Ibn Abutaleb and two of his children, Zobeir, Abbas, the uncle of Prophet, the children of Abbas, Bani Hashem, Talhe, Salaman Farsi, Abuzar, Meghdad and Khaled Ibn Saeed Ibn Aas avoided pledging the allegiance to Abubakr”

Al-Asemi Al-Maki, Abdul Malik Ibn Husain Ibn Abdul Al-Malik Al-Shafei (died in 1111 Hejira) Samt Al-Nojum Al-Avali Fi Anba Al-Avail Va-al-Tavali v 2 p 332, Researched by: Adel Ahmad Abdul Mojud / Ali Mahmud Mauz; Published by: Dar-al-Kotob Al-Elmie, Beirut 1419 Hejir, 1998

Abu Jafar Tabari, a great Sunni scholar lived in 7th century Hejira, says:

وتخلف عن بيعة أبي بكر يومئذ سعد بن عبادة في طائفة من الخزرج وعلي بن أبي طالب وابناه والعباس عم رسول الله صلى الله عليه وسلم وبنوه في بني هاشم والزبير وطلحة وسلمان وعمار وأبو ذر والمقداد وغيرهم من المهاجرين وخالد بن سعيد بن العاص.

Al-Tabari, Ahmad Ibn Abdullah Ibn Muhammad Abu Jafar (died 694 Hejira) Al-Riyadh Al-Nazart Fi Managheb Al-Asharat v 2 p 214, Researched by: Isa Abullah Muhammad Maane Al-Hamiri; Published by: Dar Al-Gharb Eslami Beirut / Al-Tabat: Al-Aval: 1996

Yaghubi, in his history book, says:

وتخلف عن بيعة أبي بكر قوم من المهاجرين والأنصار ومالوا مع علي بن أبي طالب منهم العباس بن عبد المطلب والفضل بن العباس والزيبر بن العوام بن العاص وخالد بن سعيد والمقداد بن عمرو وسلمان الفارسي وأبو ذر الغفاري وعمار بن ياسر والبراء بن عازب وأبي بن كعب

Al-Yaghubi, Ahmad Ibn Abi Yaghub Ibn Jafar Ibn Vahab Ibn Vazeh (died 292 Hejira) The History of Yaghubi v 2 p 124; Published by: Dar Sader Beirut

Ibn Abi Asir, about Khaled and Aban Ibn Saeed Ibn Abi Al-Aas, two great companions, says:

وتأخر خالد وأخوه أبان عن بيعة أبي بكر رضي الله عنه .

“Khaled and his brother Aban postponed the allegiance to Abubakr”

Al-Jezri, Ez Al-Din Ibn Al-Asir Abi Hassan Ali Ibn Muhammad (died in 630 Hejira) Osd Al-Ghabe Fi Marefat Al-Sahabe v 2 p 121, Researched by: Adel Ahmad Al-Rafey, Published by: Dar Al-Hayat Al-Toras Al-Arabi Beirut, Lebanon Al-Tabat: Al-Aval 1417 Hejira, 1996

He also says:

وكان أبان أحد من تخلف عن بيعة أبي بكر....

“Aban was among who didn't pledge the allegiance to Abubakr”

Ibid: V 1 p 60

Ibn Asir says:

وتخلف عن بيعته على وبنو هاشم والزيبر ابن العوام وخالد بن سعيد بن العاص وسعد بن عبادة الانصاري ثم ان الجميع بايعوا بعد موت فاطمة بنت رسول الله صلى الله عليه وسلم الا سعد بن عبادة فانه لم يبايع أحدا الى ان مات وكانت بيعتهم بعد ستة أشهر على القول الصحيح وقيل غير ذلك.

“Ali, Bani Hashem, Zobeir, Khaled Ibn Saeed Ibn Aas and Saad Ibn Ebade Ansari avoid pledging the allegiance to Abubakr; but they all, after Fatima`s demise, pledged the allegiance except Saad Ibn Ebade, the who one didn't pledged allegiance with anyone to his last breath; and their allegiance lasted for six months; of course there are other sayings as well”

Al-Jazari, Ez Al-Din Ibn Al-Asir Abi Al-Hassan Ali Ibn Muhammad (died in 630 Hejira) Osd Al-Ghabe Fi Marefat Al-Sahabat v 3 p 339, Researched by: Adel

Ahmad Al-Refaee; Published by: Dar Ehya Al-Toras Al-Arabi / Beirut, Lebanon / Al-Tabat: Al-Aval; 1417 Hejira, 1996

Saad Ibn Ebade` breaching the law:

Saad Ibn Ebade, the famous companion Prophet and the chieftain of Khazarj tribe, didn't pledge the allegiance to Abubakr. But there is no record in history that his house was attacked by the caliph advocates, or someone forced him to pledge the allegiance.

Ibn Abd Al-Ber Ghortobi, in Al-Estiab, says:

وتخلف سعد بن عبادة عن بيعة أبي بكر رضي الله عنه وخرج من المدينة ولم ينصرف إليها إلى أن مات بحوران من أرض الشام لسنتين ونصف مضتا من خلافة عمر رضي الله عنه

“Saad Ibn Ebade avoided pledging the allegiance to Abubakr and consequently he abandoned Medina and never came back; then he passed away in an area called Huran in Damascus, two years after Omar`s guardianship.”

Ibn Abde Bar, Yousef Ibn Abdullah Ibn Muhammad (died in 463 Hejira) Al-Estiab Fi Marefat Al-Ashab v 2 p 559, Researched by: Ali Muhammad Al-Bajavi, Published by: Dar Al-Jeil. Beirut, Al-Tabat: Al-Aval 1412 Hejira

Al-Mezi, Yousef Ibn Al-Zeki Abdul Al-Rahman Abu Al-Hojaj (died in 742 Hejira), Tahzib Al-Kamal v 10 p 281; Researched by: Bashar Avad Maruf; Published by: Al-Resalat Institute, Al-Tabat: Al-Aval 1400 Hejira, Al-Tabat: Al-Aval: 1400 Hejira, 1980

Ibn Hajar says:

وقصته في تخلفه عن بيعة أبي بكر مشهورة.

“It is known that Saad Ibn Ebade avoided pledging the allegiance to Abubakr”

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abulfazl (died in 852) Al-Esabat Fi Tameez Al-Sahabat v3 p 66, Researched by: Ali Muhammad Al-Bajavi; Published by: Dar Al-Jeil, Beirut, first edition, 1412 Hejira, 1992

Ibn Ghoteibe, in Al-Imamat Al-Siasat, Tabari and Ibn Asir, in their history books, Noveiri, in Nahayat, Al-Arb and Halabi in Al-Sirat Al-Halabiat, say:

ثم بُعث إليه أن أقبل فبايع فقد بايع الناس وبايع قومك فقال: أما والله حتى أرميكم بما في كنانتي من نبل وأخضب سنان رمحي وأضربكم بسيفي ما ملكته يدي وأقاتلكم بأهل بيتي ومن أطاعني من قومي فلا أفعل.

وأيم الله لو أن الجن اجتمعت لكم مع الانس ما بايعتكم حتى أعرض على ربي وأعلم ما حسابي. فلما أتى أبو بكر بذلك قال له عمر لا تدعه حتى يبايع فقال له بشير بن سعد إنه قد لج وأبى وليس بمبايعكم حتى يقتل وليس بمقتول حتى يقتل معه ولده وأهل بيته وطائفة من عشيرته فانكوه فليس تركه بضرلكم إنما هو رجل واحد فتركوه وقبلوا مشورة بشير بن سعد واستنصحوه لما بدا لهم منه فكان سعد لا يصلى بصلاتهم ولا يجمع معهم ويحج ولا يفيض معهم بإفاضتهم فلم يزل كذلك حتى هلك أبو بكر رحمه الله.

“Some people were sent to Saad Ibn Ebade and told him: “All pledged the allegiance, why don’t you pledge the allegiance?” He said: “I swear to god that I will not pledge the allegiance to my last breath even if kill you all with my spear or my sword, even if I fight with you alongside those who follow my orders in my tribe, even if all genies or angels take your side. When they told Abubakr about this, Omar said: “Force him to pledge the allegiance” Bashi Ibn Saeed said: “He won’t pledge the allegiance to you unless you kill him and all his family members; let him be” Consequently they let him free, they did what Bashir Ibn Saeed advised them. Saad didn’t use to pray with them or attend their Friday prays; he didn’t use to go for Haj with them until Abubakr passed away”

Al-Dinvari, Abu Muhammad Abdullah Ibn Moslem Ibn Ghoteibe (died in 276 Hejira) Al-Imamat Al-Siasat v 1 p 14, Researched by: Khalil Mansur, Published by: Dar Al-Kotob Al-Elmie Beirut 1418 Hejira, 1997.

Al-Tabari, Abi Jafar Muhammad Ibn Jarir (died in 310 Hejira) The History of Tabari v 2 p 244 Published by: Dar Al-Kotob Al-Elmie Beirut.

Al-Shibani, Abulhassan Ali Ibn Abi Al-Karam Muhammad Ibn Muhammad Ibn Abdul Karim (died in 630 Hejira) Al-Kamel Fi Al-Tarikh v 2 p 194; Researched:

Abduallah Ghazi; Published by: Dar Al-Kotob Al-Elmie Beirut, the second edition 1415 Hejira.

Al-Naviri, Shahab Al-Din Ahmad Ibn Abd-al-Wahhab (died in 733 Hejira), Nahaya Al-Arb Fi Fonun Al-Adab v 19 p 22; Researched by: Mofid Ghomhie and Jamat; Published by: Dar Al-Kotob Elmie- Beirut; the first edition 1424 Hejira, 2004

Al-Halbi, Ali Ibn Borhan Al-Din (died in 1044) Al-Sire Al-Halabie Fi Sire Al-Amin Al-Mamun v 3 p 483; published by: Dar Al-Marefat, Beirut 1400

Now, our question is why Abubakr and his friends didn't do the same, to those who didn't pledge the allegiance, as they did to Fatima? Why did they only consider the house of Fatima as an unsafe one among all other houses?

The Third Doubt (Omar just threatened)

Abdul Al-Rahman objected this tradition and said:

ولئن احتجتم بهذه الرواية أبطلتم اعتقادكم بحصول التحريق إلى التهديد بالتحريق. وأبطلتم اعتقادكم بأن عليا لم يبايع لأن هذه الرواية تقول: فلم يرجعوا إلى فاطمة حتى بايعوا أبا بكر.

“If you resort to this tradition you would nullify your ideas about setting the house on fire; he merely threatened; it also nullifies your belief which says that Ali didn't pledge the allegiance because this tradition says: “They returned to the house to pledge the allegiance to Abubakr”

Answer:

First of all: What Fatima Zahra said in the last part of the tradition shows that the threat was really serious.

Second of all: Since the threat was really serious, Fatima told them not come to her house to prevent her house and her children from being burnt.

Third of all: This statement « فلم يرجعوا إليها حتى بايعوا لا بي بكر » is nothing but a lie which has been added to the tradition by the Ommiads to prove that Omar didn't

do what he had threatened to do; in Sahih Bokhari and Sahih Moslem, it is explicitly stated that Ali didn't pledge the allegiance to Abubakr for six months.

Bokhari says:

فَوَجَدَتْ فَاطِمَةَ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ فَلَمْ تُكَلِّمُهُ حَتَّى تُؤَقِّيَ وَعَاشَتْ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ أَشْهُرٍ فَلَمَّا تُوقِّتُ دَفَنَهَا زَوْجَهَا عَلِيٌّ لَيْلًا وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا وَكَانَ لِعَلِيِّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ فَلَمَّا تُوقِّتُ اسْتَنَكَرَ عَلِيٌّ وَجُوهَ النَّاسِ فَالْتَمَسَ مُصَالِحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الْأَشْهُرَ فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا وَلَا يَأْتِنَا أَحَدٌ مَعَكَ كَرَاهِيَةً لِمَحْضَرِ عُمَرَ.

“Fatima was really angry with Abubakr and she stopped talking to him to her last breath; she lived six months after Prophet Muhammad`s demise. When she passed away, her husband buried her at night. He didn't let Abubakr know about her burial, he, himself, prayed over her body. As long as Fatima was alive, Ali had a special reputation. As soon as Fatima passed away, he saw people treating him unfriendly, consequently he decided to pledge the allegiance to Abubakr. So, he sent someone to Abubakr, and he just asked Abubakr to come, he didn't like Omar to come!!!”

Al-Bokhari Al-Jafi, Muhammad Ibn Esmaeel Abu Abdullah (died in 256 Hejira) Sahih Bokhari v 4 p 1549, hadith no 3998, The Book of Al-Maghazi, chapter of Kheibar`s Battle, Researched by: D.Mustafa Dib Al-Bagha, Published by: Dar Ibn Kasir, Al-Yamamat, Beirut, Third Edition, 1407 / 1987

Al-Neishabuir, Moslem Ibn Al-Hojaj Abu Al-Husain Al-Ghosheiri (died in 261 Hejira) Sahih Moslem v 3 p 1380 hadith no 1759, the book of Al-Jahad and Al-Seir, Chapter of Ghol Al-Nabi Lanores; Researched by: Muhammad Foad Abdul Al-Baghi; Published by: Dar Al-Ehya Al-Toras Al-Arabi / Beirut

The Outcomes of These Traditions:

Suppose that we cannot proved the story of setting the house of Fatima on fire base on these traditions; but these traditions prove other issues that might have as many

consequences as burning the house of revelation for Sunni people; it also question the legitimacy of Abubakr`s guardianship:

A: Proving that Omar intended to burn the Fatima`s house

This tradition proves that Omar wanted to burn Fatima`s house; and Fatima`s statement which says « أيم الله ليمضين لما حلف عليه » show that Omar seriously wanted to burn her house while we all know that having a bad intention about the Medina dwellers was considered as an unforgivable sin; and Prophet seriously warned that whoever does this will be melt in hell fire, like when salt melts in the water. Moslem Neishaburi, in his Sahih, chapter of « بَابُ مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ يَسُوءُ آذَابَهُ اللَّهُ », quoted six traditions which say whoever does have the bad intention about Median dwellers will be melt in hell fire by Allah:

عن أبي عبد الله القَرائِظُ أَنَّهُ قَالَ أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ أَبُو الْقَاسِمِ (ص) مَنْ أَرَادَ أَهْلَ هَذِهِ الْبَلَدَةِ يَسُوءُ يَعْني الْمَدِينَةَ آذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ.

“Whoever does have the bad intention about the people of Medina; Allah melts him in hellfire, like salt which is melt in water”

Al-Neishaburi, Moslem Ibn Al-Hjoaj Abu Al-Hassan Al-Ghosheiri (died in 261 Hejira) Sahih Moslem v 2 p 1007 hadith no 1386, The Book of Haj, Chapter of Man Arada Ahl-al-Medina Besue Azab Allah, Researched by: Muhammad Foad Abdul Al-Baghi; Published by: Dar Al-Ehya Al-Toras Al-Arabi, Beirut

Does anyone have the right to threat the daughter of Prophet, the chief the female in heaven; does anyone have the right to burn her house?

Showing Democracy and Pledging the Allegiance by Threats and Aggression

These traditions prove that people pledged the allegiance to Abubakr by force; and issues like having democracy, consensus of the companions and the wise men and people pledging the allegiance are nothing but legends; and this issue question the legitimacy of Abubakr`s guardianship because according to what Sunnis believe

caliphs must be appointed by election and people`s votes while we see something opposite in this tradition.

So Abubakr was neither selected by Allah and his Prophet nor by people. He, by force, took the guardianship position; therefore there is no different between Abubakr`s guardianship and the guardianship of all oppressors who used rule over people by spears and swords.

Amir-al-Momeneen and his companions disagreeing with pledging the allegiance to Abubakr

The third conclusion is that Fatima, Amir-al-Momeneen and his companions avoided pledging the allegiance to Abubakr; they all believed that Ali should have been the guardian; therefore Amir-al-Momeneen alongside his companions gathered in Fatima`s house to think of an strategy to be the guardian and that means that Ali avoided attending the consensus which was made for Abubakr`s guardianship. Let me once again remind you of what Ibn Hazm Andolesi said about the consensus meetings without Ali:

وَلَعْنَةُ اللَّهِ عَلَىٰ كُلِّ إِجْمَاعٍ يَخْرُجُ عَنْهُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَمَنْ يَحْضُرْتَهُ مِنَ الصَّحَابَةِ

“May god curse those consensus meetings which are held without the presence of Ali and his companions”

Ibn Hazm Al-Zaheir, Ali Ibn Ahmad Ibn Saeed Abu Muhammad (died in 456 Hejira) Al-Mahali v 9 p 354 ; Researched by: Lojnat Ehya Al-Toras Al-Arabi; Published by: Dar Al-Afagh Al-Jadidat, Beirut.

God curses upon those who terrify the Medina dwellers

Another issue which can be proven by this tradition is that the second caliph scared the people of Medina; and what do Sunni people have to say about this tradition:

« من أخاف أهل المدينة أخافه الله، وعليه لعنة الله والملائكة والناس أجمعين »

Zahabi, in the History of Islam, says:

ذهبی در تاریخ الإسلام می نویسد:

قال يزيد بن الهاد، عن أبي بكر بن المنكدر، عن عطاء بن يسار، عن السائب بن خلاد، أنه سمع رسول الله صلى الله عليه وسلم يقول: **من أخاف أهل المدينة أخافه الله، وعليه لعنة الله والملائكة والناس أجمعين.** رواه مسلم بن أبي مريم، وعبد الله بن عبد الرحمن بن أبي صعصعة، عن عطاء عن السائب، وخالفهم موسى بن عقبة، عن عطاء فقال: عن عبادة بن الصامت، **والأول أصح.**

“Saeb Ibn Khelad says: “I have heard Prophet saying: “May god scare those who sacre people of Medina, may god curse them all”

Al-Zahabi, Shams Al-Din Muhammad Ibn Ahmad Ibn Osman, (died in 748 Hejira)
The History of Islam and Vafiay Mashahir and Al-Alam v 5 p 26; Researched by:
Omar Abdul Eslam Tadmari; Published by: Dar-al-Ketab Al-Arabi, Lebanon,
Beirut; First Edition, 1407 Hejira, 1987

Analyzing the documents of the tradition

Yazid Ibn Abdullah

He is among the narrators of Bokhari; and Ibn Hjar considers him authentic and as someone who narrate a lot of Hadiths.

يزيد بن عبد الله بن أسامة بن الهاد الليثي أبو عبد الله المدني ثقة مكثر من الخامسة.
Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abulfazl (died in 852 Hejira)
Taghrib Al-Tahzib v 1 p 602 no 7737; Researched by: Muhammad Avame;
Published by: Dar Al-Rashid, Syria; First Edition 1406 Hejira, 1986

Abubakr Ibn Al-Monkader

He is among the narrators of the Bokhari; and Ibn Hajar considers him authentic.

أبو بكر بن المنكدر بن عبد الله التيمي المدني ثقة.
Al-Asghalani Al-Shefei, Ahmad Ibn Ali Ibn Hajar Abulfazl (died in 853 Hejira)
Taghrib Al-Tahzib v 1 p 624, no 7989; Researched by: Muhammad Avame;
Published by: Dar Al-Rashid Syria, First Edition, 1406 Hejira, 1986

Ata Ibn Yasa

He is among the Bokhari narrators and Ibn Hajar says that he is authentic and he is a worshiper.

عطاء بن يسار الهلالي أبو محمد المدني مولى ميمونة ثقة فاضل صاحب مواعظ وعبادة.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abulfazl (died in 852 Hejira)
Taghrib Al-Tahzib, v 1 p 392, no 4605; Researched by: Muhammad Avame;
Published by: Dar Al-Rashid, Syria, First Edition 1406 , 1986

Saeb Ibn Khalad

He is among companions; and Sunnis believe companions as just people.
Muhammad Naser Al-Bani, in Al-Selselat Al-Sahihat, says:

[من أخاف أهل المدينة أخافه الله]. (وهذا إسناد حسن) وروي عن جابر بن عبد الله به إلا أنه لم يقل:
أخافه الله وزاد: فعليه لعنة الله ورضبه لا يقبل منه صرفا ولا عدلا. وإسناده صحيح. وقد صح الحديث عن
جابر بلفظ: من أخاف أهل المدينة فقد أخاف ما بين جنبي. أخرجه أحمد.

“The tradition which says whoever scares people of Medina will be cursed by God,
is authentic; it is also quoted from Jaber. Of course he didn’t use the phrase أخافه الله
whereas this tradition is also authentic; and it is quoted with an authentic document
by Jaber: “Whoever scares people of Medina it is as if he scares me”

Al-Bani, Muhammad Naser (died in 1420 Hejira) Al-Selselat Al-Sahihat
(abridged) v 5 p 382 no 2304; published by: Maktabat Al-Maaref- Riyadh.

Conclusion:

This tradition does not have any problem in terms of its documents. And issues like
threatening Fatima, forcing people to pledge the allegiance and all prove that
Abubakr`s guardianship was illegitimate.

The Answering to the doubts group, Valiasr Research Institute