QUESTION:

Did "ABUBAKR" become muslim at beginning of Prophecy mission or after public invitation?

They are different narrations about when "ABUBAKR" became muslim. Some narrations indicate that he became muslim after open invitation . it's written in some narrations that before becoming muslim , Abubakr was going to "Ta,if" with" hakim bin hazam but when Khalid Abu Harith " told him about Prophet's mission and " Khadija's insults to their idols, he went Prophet [PBUH] and believed in islam.

It's been narrated from " Balazery" that he said:

أبو الحسن علي بن محمد المدائني عن عيسي بن يزيد عن شرحبيل بن سعد قال: قال أبو بكر بينا أنا في منزلي بمكة وأنا أريد الطائف، وحكيم بن حزام إذ دخل علي الحارث بن صخر فتحدث ودخل حكيم بن حزام فقال له الحارث: يا أبا خالد زعم نساؤنا أن عمتك خديجة تزعم أن زوجها رسول الله، فأنكر ذلك حكيم، ودعوت لهما بطعام من سفرة أمرت باتخاذها لسفرنا، فأكلا وانصرف الحارث فقلت لحكيم: والله ما رأيت في وجهك إنكار ما قال لك في عمتك، فقال حكيم: والله لقد أنكرنا حالها وحال زوجها، ولقد أخبرتني صاحبتي أنها تسب الأوثان، وما تري زوجها يقرب الأوثان، قال أبو بكر: فلما أبردت خرجت أريد النبي صلي الله عليه وسلم، فابتدأت فذكرت موضعه من قومه وما نشأ عليه، وقلت: هذا أمر عظيم لا يقارك قومك عليه، قال: يا أبا بكر ألا أذكر شيئاً إن رضيته قلته وإن كرهته كتمته؟ قلت: هذا أدني مالك عندي، فقرأ علي قرآناً، وحدثني بدءاء أمره، فقلت: أشهد أنك صادق، وأن ما دعوت إليه حق، وأن هذا كلام الله. وسمعتني خديجة فخرجت وعليها خمار أحمر فقالت: الحمد لله الذي هداك يا بن أبي قحافة

Abubakr has said : I was at home , packing my bag to go to " Ta,if" with "Hakim bin Hazam" . Harith bin Sakhr came in and said something , the "Hakim" came in , Hareth told him: Abu Khaled! our women guess that "Kadije" thinks that her husband is Prophet[PBUH] . "Hakim" denied it . Abubakr

says : I invited them to come in eating the food that I had prepared for my trip. After having meal " Hareth" left the house.

I said to "Hakim" : swear to god I don't see denying this piece of new in your face. He said : swear to god " Khadije " and her husband's manners worry us . my wife told me that Khadije " insults our idols and he husband don't go to the idols.

Abubakr says: I went to Prophet [PBUH] and talked to him about his tribe and what has happened against him. I told him : it's important matter, your tribe does not accept it from you.

Prophet [PBUH] told me : do want me to tell you something? If you accept I will tell you if not I won't say. I said : it's all what I can do . Prophet[PBUH] recited "Holy Quran" and talked about the beginning of his prophethood. I said: I affirm that you're wright . and you're inviting us to that is right and it's god's word. " Khadije" heard what I said . she left while she had worn red skirt and said: I thank god that guided you .

Al-bladhiri, 'ahmad bin yuhyi bin jabir (died in 279 h), 'ansab al 'ashrafi, v 3, p 308, tubbiq birnamah aljamie alkabir.

It's written in another narration that Abibakr had traveled to " Yaman" before Prophet Muhammad 's Prophecy and met "Azdi scholar who would aware people of a Prophet's prophecy andsaid to Abubakr : you will help him. The story of their meeting is long, but the point is that Abubakr says: when I went back to "Medina" Prophet [PBUH] had been appointed and the idolaters of Mecca came to me and said : we were waiting for you to see what you will do about this event:

قال أبو بكر: فقدمت مكة ، وقد بُعِث النبي ، فجاءَني عقبة بن أبي مُعَيْط ،وشَيْبَة ، ورَبيعة ، وأبو جَهْل ، وأبو البختريّ ، وصناديد قريش ، فقلت لهم : هل نابتكم نائبة ، أو ظهر فيكم أمرٌ ؟ قالوا : يا أبا بكر ، أعظم الخَطْب : يتيم أبي طالب يزعم أنه نبي ، ولولا أنت ما انتظرنا به ، فإذ قد جئت فأنت الغاية والكفاية

Abubakr says : when I entered Mecca Prophet had been appointed to prophecy , Uqba ibn Abu Mu 'ayt, Shaybah, Rabi 'a, Abu Jahl and Abu Albkhtry and the elders of Quraysh came to me. I told them what's happened ? they said : Abubakr it's long story , Abu taleb's orphan thinks that he's become Prophet . if you were not here we would kill him but now that you're here , you make the final decision .

it's written at end of the narration that" Abubakr" went to Prophet [PBUH] and saw in Prophet Muhammad [PBUH] the signs that Yamani scholar had mentioned them and believed in him.

قلت: مُدَّ يَدَك، فأنا أشهد أن لا إله إلا الله، وأنك رسول الله

usd al -ghabah v 3, p 319

It is written in Abu halal Askary's book that Abubakr said: when I got back to Mecca , I was told that why "Abutaleb " has supported Prophet Muhammad:

قال أبو بكر: فلما قدمت مكة استبشروا فظنوا أنهم فتح عليهم بقدومي فتح، واجتمعوا إلي وشكوا أبا طالب وقالوا: لولا تعرضه دونه لما انتظرنا به. قلت: ومن تبعه علي مخالفة دينهم؟ قالوا :بنو أبي طالب، وهذا يدل علي أن علياً عليه السلام إذ ذاك بالغ ولو كان صبياً صغيراً لما اعتد به تابعاً.

When I arrived to Mecca idolaters asked me to help them , they thought that my coming has brought victory for them , they came to me and said : if Abutaleb had not supported Prophet [PBUH] we would not wait . I said : who follows prophet [PBUH] in opposition to people's religion {PAGANISM} . they said: Abutaleb's children.

"Abuhelal Askary "says in continue : this issue { considering Abutaleb's children as Prophet's [PBUH] followers } shows that Ali [AS] was adult at that time , because if he were a kid they would not consider him as Prophet's follower.

Al-Askari, Abu Hilal al-Hasan ibn Abdullah ibn Sahl ibn Saeed bin Yahya bin Mehran (died. 395 AH), Alavayl Llskry, vol. 1, p. 51, according to Jamea el-Kebir

According to this narration "Abutaleb " and his children supported Prophet [PBUH] . for instance "Ja,far" one of Abutaleb's [AS] children who was ten years older than Commander of faithful [AS] and Sunni's scholars has said about him : he was among first people who became muslim . thus Abubakr is not the first adult muslim and it's written in some valid narrations that Abubakr believed in islam after "Ja,far" [AS] :

أن عليا أول ذكر أسلم ثم : يعقوب بن سفيان : ذكر إسماعيل بن أَبي أويس ، عَن أبيه ، عن الحسن بن زيد قَال ثم جعفر بن أَبي طالب ، وكان أبو بكر الرابع في الدخول أسلم زيد بن حارثة حب النبي صلي الله عليه وسلم الخامس في الاسلام أو

Tahzib Al Kamali, Yousef Abdul Rahman Abu al-Hajjaj ibn Alzky Almzy died 742, Publishing House: Institute Alrsalh - BEIRUT - from 1400 to 1980, first edition, research: d. Bashar Awad famous, vol. 5, p. 5 . sayr 'aelam al nnubla Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn Qaymaz. died : 748, Publishing House: Institute Alrsalh - BEIRUT - 1413, house: Altash, research: Alarnavvt Shoaib, Mohammad Naeem Alrqsvsy , vol. 1, p. 216

Ya'qub ibn sufyan says : Ismail ibn ovis has quoted from his father : Commander of faithful is the first adult male who became Muslim and after him "Zeid ibn hareth" became Muslim due to Prophet's favor then Jafar [AS] and Abubakr was the forth or fifth person who became Muslim.

This quotation is valid and their narrators have been confirmed by Sunni's scholars:

إسماعيل بن عبد الله بن عبد الله بن أويس بن مالك:

He’s among “sahih bkhari , sahih muslim , sanan 'abi dawud , sanan alttarmadhi and sunan abn majih’ narrators and “Ahmad bin hanbul , yuhyi bin mueayan , 'aba hatim , abn habban and shams al din dhahabi” believes that he is trustworthy

Refer to:

Siar a,lam Al nubala,e, Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn Qaymaz Died: 748, Publishing House: Institute Alrsalh - BEIRUT – 1413 Ninth edition, research: Alarnavvt Shoaib, Mohammad Naeem Alrqsvsy, vol. 10, pp. 391- 392, the 108, Muhammad ibn Ahmad ibn Uthman ibn Qaymaz Abu Abdullah Died: 748, 1426 AH – 2005first edition , searched by : Abdullah bin seif Allah Al rhyly, pp. 102-103. the researcher wrote in the footnote to the points of the governor of Nishapur “ all scholars have accepted his Hadith .Hakim says

Tahzib Al Kamali, Yousef Abdul Rahman Abu al-Hajjaj ibn Alzky Almzy Alofi: 742, Publishing House: Institute Alrsalh - BEIRUT - from 1400 to 1980first edition , research: d. Bashar Awad Marouf, vol. 3, p. 124

عبد الله بن عبد الله بن أويس بن مالك:

He’s one of the narrators of ” Sahih Muslim and Sunan Abu Dawood and Sunan Tirmidhi and Sunan Ibn Majah,” and “ Ahmad ibn Hanbal, Shybh Ya 'qub ibn Amr ibn Ali, Abu Ahmad ibn 'Adi, Shams al-din Abu Zahabi “ believe that he’s reliable

Refer to:

Abu Zakariya Yahya bin Moin Ben Aoun ibn Zayed ibn Bastam ibn Abdul Rahman Al-Murr Balvla', al-Baghdadi (died in: 233 HEJIRA} moarefat Al rejal Yahya bin Moin . Ali bin al-Madeeni Abi Bakr ibn Abi Sheiybah Mohammad ibn Abdullah ibn Namir / Narrated by Ahmad ibn Muhammad ibn al-Qasim ibn Mohraz , publishers : Assembly Allogah Al Arabia – Damascus first edition, 1405 AH, 1985, vol. 2, 107; Abu Hafs Omar ibn Ahmad ibn Uthman ibn Ahmad ibn Muhammad ibn Ayyub bin Zdaz al-Baghdadi known as Ibn Shahin (Died in: 385 e), tarikh Asma Alsqat, researcher : Sobhi al-samerae . publisher: El dar Al salfyh – Kuwait. First edition , 1404-1984, p. 125, number 629; Abu al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar Al asqalany (died in: 852 hejira} Altahzyb, publisher: Matbah Encyclopedia Alnzamyh, india, first edition , 1326 AH, vol 5, p 281, number 477; Abdullah bin Imam Hadi al-Hassan bin Yahya al-Qasim (died in 1375 hejira), Jadavel al soghra Tabaqat al-Kubra, Institute of Imam Zaid bin Ali al sagafi, S.b. 1135, Amman 11821, Kingpins Alardnyh Alhashmyh, vol. 2, p. 93 (in accordance with the application of Almaktab Al shamelah

الحسن بن زيد:

He's one of the narrators of "sonan nesae" and people like Ibn Haban, Ali and Mohammed ibn Saad believe that he's reliable and trustworthy.

Refer to:

Muhammad ibn Haban ibn Ahmad ibn Hibban ibn Maaz mabad , al-Tamimi, Abu Hatim, Daremi, Elbistan (died: 354 hejira), Alsqat: Mohammed Abdul Almyd Khan, director of the Encyclopedia Alsmanyh, publisher: Encyclopedia Alsmanyh, india first edition, 1393 AH 1973, vol. 6, p. 106, number 7155, Abu al-Hasan Ahmad ibn Abdullah ibn Saleh (died: 261 hejira), marefah Al saghat. researcher : Abdul Allym Abdel Azim Albstvy, publisher: Maktab Al-Dar - al-Madinah – SPAfirt edition, 1405 AH, vol. 1, p 294, number, 294; Abu al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar

Al-asqlany (died: 852 hejira), Altahzyb , publisher: Matbah Encyclopedia Al-nzamyh, india, first edition, 1326 AH, vol. 2, p. 279,

It's necessary to say that some of narrators of this quotation have been weakened but according to Sunni scholars' opinion in rejal science , when narrator has been trusted and weakened , the title of " disputed " is used and the narration of this person is" valid " . For instance : Sunni scholars have difference in Qazeat ibn sowyd ibn hajyr bahili's weakness or trusting. " Ibn hajir bahely " quotes: :

فالحاصل من كلام هؤلاء الأئمة فيه ان حديثه في مرتبة الحسن

'Ahmad ibn ali al -asqalani DIED: 852 , al qawl al-musaddid aldhabb ean almusand lil 'iimam 'ahamd, publisher : maktabat abn timiat -Cairo - 1401 first edition , researcher : maktabat ibn tymyt, p 3

And he says in "tahzyb Al tahzyb" in the translation of Abdullah bin Saleh the author of " al loboth" book:

هو صدوق، ولم يثبت عليه ما يسقط حديثه ؛ إلا انه مختلف فيه فحديثه حسن

Abu al-Fadl Ahmad ibn Ali ibn Hajar Alsqlany died in: 852, Al tahzyb, publisher: of Dar Al beyt- BEIRUT - from 1404 to 1984,first edition, vol. 5, p. 228

And he says in the translation of esham ibn saed:

هشام بن سعد قد ضُعّف من قبل حفظه، واخرّج له مسلم فحديثه في رتبة الحسن .

Alnakt Ali bin Salah vol. 1 p. 464 (in accordance with the application Jamea el-Kebir

Ebn molghen mentions to the serious difference among scholars about Yazid ibn abi zyad:

فإنه لأجل اختلاف الأئمة فيه حسن حديثه

Since scholars have different opinion about him, his hadith is valid

Ebn molghen says this sentence while he quotes that" Noy" has said about him

ضعيف باتفاق المحدثين.

Hadith scholars are unanimous that " Yazid ibn abi zyad" is weaken

Siraj al-Din Abi Hafs Umar ibn Ali ibn Ahmad al Shafei known as baben Al-molghan died in: 804, Al Badr Al mnyr fi Tkhryj Al ahadys Va al asar Alvaqh fi Al sharh Kebir, published by : Dar Al hejrah - Ar-SPA - 1425 H-2004Mfirst edition, researcher: Mostafa Aboul Gheit and Abdullah bin Sulaiman bin Kamal Vyasr, vol. 6, p. 88.

So this narration that says" Abubakr" is fourth or fifth Muslim is Valid . Even" Tabary " Believes that " Abubakr " became muslim after fifty persons.

عن محمد بن سعد قال قلت لأبي أكان أبو بكر أولكم إسلاما فقال لا ولقد أسلم قبله أكثر من خمسين ولكن كان أفضلنا إسلاما

History of al-Tabari , Abi Ja 'far Muhammad ibn Jarir al-Tabari died in: 310, Dar Al kotob Al elmiya-Beirut, vol. 1, p. 540.

Muhammad ibn saed ibn abi vaghas says: I asked my father : was Abubakr the first Muslim among people : he said : more than fifty persons became Muslim before him.

It's necessary to say that quotation is valid because it's narrators are " disputed" so narration is valid

In conclusion, what we can get of narration is this that Abubakr was not the first adult Mulism male .

LAST ISSUE

Points gotten from above narrations are as follows :

It had written in the first narration : my wife told me that “Kadije” insults idols”

We know that Prophet’s [PBUH] invitation was secretly for three years . then it became openly. On the other side according to this narration, Abubakr became Muslim when “ Kadije [AS]” would insult idols , so how is that possible that Abubar had become Muslim at beginning of Prophecy mission before open invitation while “ Kadije “ would insult idols? So Abubakr became Muslim after open invitation

2. it’ written in the second narration

فجاءَني عقبة بن أبي مُعَيْط ، وشَيْبَة ، ورَبيعة ، وأبو جَهْل ، وأبو البختريّ ، وصناديد قريش ، فقلت لهم : هل نابتكم نائبة ، أو ظهر فيكم أمرٌ ؟ قالوا : يا أبا بكر ، أعظم الخَطْب : يتيم أبي طالب يزعم أنه نبي ، ولولا أنت ما انتظرنا به ، فإذ قد جئت فأنت الغاية والكفاية.:

Aghaba ibn Abi Moet, Shaybah, Rabi 'a, Abu Jahl and Abu Al baktary and the elders of Quraysh came to me I told them : what ‘s happened? They said Abubakr : long story. Abutaleb’s orphan thinks that he’s become Prophet .if you were not here we would not wait and kill him. But now that you’re here you make the final decision.

It’s written in the third narration :

فلما قدمت مكة استبشروا فظنوا أنهم فتح عليهم بقدومي فتح، واجتمعوا إلي وشكوا أبا طالب .

When I entered Mecca Idolaters asked me to help , they thought that my presence has brought victory for them, they came to me and complained of him

What is gotten from these two narrations is this that : idolaters asked Abubakr to help them and believed that his presence brings victory for them . They complained of " Abu taleb " and wanted him to make the final decision . it shows that he became Muslim after open invitation not before that , because if he had become Muslim before open invitation , idolaters would not find out that Prophet [PBUH] opposes idols and "Abutale " is his supporter.

So we conclude that: Abubakr became Muslim after public invitation.

Some one might claim that according to these narrations Abubakr has had particular position among Idolaters , the answer is : what has written in Sunni books is not valid for Shiites and they can't prove their belief on Shiites with such issues , but Shiites can reason it because it's valid for Sunnis {according to rule of obligation}

Another point is this that this issue { Abubakr's particular position} is in contradictory with Sunni's other narrations , because when Abubakr became caliphate Abu sufyan who was one of the elders of Bani umayyah said:

جاء أبو سفيان بن حرب إلي علي فقال : ما بال هذا الأمر في أقل قريش قلة وأذلها ذلا

fazayil al khulafa ' al rashidiin v 1, p 317 author : 'abu naeim 'ahmad ibn abd allah ibn 'ahmad alasbihani (died : 430h) alwifat: 430

"Abu sofyan "sun of " harb " went to Commander of faithful [AS] and said : why would the smallest tribe of Quraysh takes over the caliphate?

As you see " Abu sufyan " knows " Abubakr " as the smallest and the most wretched tribe of "Quraysh" . So how is it possible that Abubakr has such particular position among idolaters despite of "Abu sofyan" introduces him like this . So he did not become Muslim before open invitation.

GOOD LUCK

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