

بَيْعَةُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

The *bay'ah* to Abu Bakr (*radiAllāhu 'anhu*)

The bay'ah to Abu Bakr (radiAllāhu 'anhu)

Abū 'Abdur-Rahmān 'Abdullāh ibn Ahmad ibn Hanbal – *rahimahumallāh* – said:

بَيْعَةُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

The bay'ah (pledge of allegiance) to Abū Bakr (radiAllāhu 'anhu).

1291 – حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ الْمَخْزُومِيُّ الْمُسَيَّبِيُّ، نَا مُحَمَّدُ بْنُ فُلَيْحٍ بْنِ سُلَيْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ ابْنِ شِهَابٍ، قَالَ: «وَعَصِبَ رِجَالٌ مِنَ الْمُهَاجِرِينَ فِي بَيْعَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالزُّبَيْرُ بْنُ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُمَا فَدَخَلَا بَيْتَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُمَا السِّلَاحُ فَجَاءَهُمَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي عِصَابَةٍ مِنَ الْمُسْلِمِينَ فِيهِمْ أُسَيْدُ وَسَلَمَةُ بْنُ سَلَامَةَ بْنِ وَقْشٍ وَهُمَا مِنْ بَنِي عَبْدِ الْأَشْهَلِ وَيُقَالُ فِيهِمْ ثَابِتُ بْنُ قَيْسٍ بْنُ الشَّمَّاسِ أَخُو بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ فَأَخَذَ أَحَدُهُمَا سَيْفَ الزُّبَيْرِ فَضَرَبَ بِهِ الْحَجَرَ حَتَّى كَسَرَهُ» قَالَ مُوسَى بْنُ عُقْبَةَ: قَالَ سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ «أَنَّ عَبْدَ الرَّحْمَنِ كَانَ مَعَ عُمَرَ يَوْمَئِذٍ وَأَنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ كَسَرَ سَيْفَ الزُّبَيْرِ»، وَاللَّهُ أَعْلَمُ

1291 – Muhammad ibn Ishāq ibn Muhammad Al-Makhzūmī Al-Musayyabī narrated to us, from Muhammad ibn Fulayh ibn Sulaymān, from Mūsā ibn 'Uqbah, from Ibn Shihāb who said: "And some men from the Muhājirūn became angry regarding the pledge of allegiance to Abū Bakr (radiAllāhu 'anhu), and among them were 'Alī ibn Abū Tālib and Az-Zubayr ibn Al-'Awwām. So they both entered the house of Fātimah the daughter of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and they had weapons with them. Then 'Umar (radiAllāhu 'anhu) came to them along with a group of the Muslims, among them were Usayd and Salamah ibn Salamah ibn Waqsh. And they (i.e. these two) were from Banū Al-Ashhal – and it is said that among them were: Thābit ibn Qays ibn Ash-Shammās the brother of Banū Al-Hārith ibn Al-Khazraj. Then one of them took the sword of Az-Zubayr and struck a stone with it until it (i.e. the sword) broke." Mūsā ibn 'Uqbah said: Sa'd ibn Ibrāhīm said: Ibrāhīm ibn 'Abdur-Rahmān

ibn 'Awf narrated to me: "That 'Abdur-Rahmān was with 'Umar that day, and that Muhammad ibn Maslamah broke the sword of Az-Zubayr." And Allah knows best.¹

1292 - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، نَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، قَالَ: لَمَّا اجْتَمَعَ النَّاسُ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ مَا لِي لَا أَرَى عَلِيًّا قَالَ: فَذَهَبَ رِجَالٌ مِنَ الْأَنْصَارِ فَجَاءُوا بِهِ فَقَالَ لَهُ: يَا عَلِيُّ قُلْتَ ابْنُ عَمِّ رَسُولِ اللَّهِ وَحَتَّى رَسُولُ اللَّهِ؟ فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: لَا تَثْرِيْبَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ابْسُطْ يَدَكَ فَبَسَطَ يَدَهُ فَبَايَعَهُ ثُمَّ قَالَ أَبُو بَكْرٍ: مَا لِي لَا أَرَى الزُّبَيْرَ؟ قَالَ: فَذَهَبَ رِجَالٌ مِنَ الْأَنْصَارِ فَجَاءُوا بِهِ فَقَالَ: يَا زُبَيْرُ قُلْتَ ابْنُ عَمَّةِ رَسُولِ اللَّهِ وَحَوَارِيُّ رَسُولِ اللَّهِ؟ قَالَ الزُّبَيْرُ: لَا تَثْرِيْبَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ابْسُطْ يَدَكَ فَبَسَطَ يَدَهُ فَبَايَعَهُ

¹ Muhib At-Tabarī narrated this narration and then he said:

وهذا محمول على تقدير صحته على تسكين نار الفتنة وإغمد سيفها لا على قصد إهانة الزبير وتخلف عن بيعة أبي بكر يومئذ سعد بن عباد في طائفة من الخرج وعلي بن أبي طالب وابناه والعباس عم رسول الله ﷺ وبنوه في بني هاشم والزبير وطلحة وسلمان وعمار وأبو ذر والمقداد وغيرهم من المهاجرين وخالد بن سعيد بن العاص ثم إنهم بايعوا كلهم فممنهم من أسرع ببعته وممنهم من تأخر حيناً

"And this (i.e. him breaking his sword) is interpreted – based upon the assumption that it is sahih – as (the intend of) calming the fire of tribulation and sheathing its sword, and not as the intent to belittle Az-Zubayr. And those who were late in pledging allegiance to Abū Bakr that day were Sa'd ibn 'Ubādah along with a group of Al-Khazraj, 'Alī ibn Abū Tālib and his two sons, Al-'Abbās the uncle of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and his sons from Banū Hāshim, Az-Zubayr, Talhah, Salmān, 'Ammār, Abū Dhar, Al-Miqdād and other than these from the Muhājirūn, and Khālid ibn Sa'īd ibn Al-'Ās. Then after that they all pledged their allegiance. Some of them were fast in pledging allegiance to him and some of them came after some time." (Ar-Riyād An-Nadrah fi Manāqib Al-'Asharah)

And Al-Hākim also narrated it, and he said:

أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ كَانَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ، وَأَنَّ مُحَمَّدَ بْنَ مُسْلِمَةَ كَسَرَ سَيْفَ الزُّبَيْرِ ، ثُمَّ قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ وَاعْتَذَرَ إِلَيْهِمْ ، وَقَالَ : وَاللَّهِ مَا كُنْتُ حَرِيصًا عَلَى الْإِمَارَةِ يَوْمًا وَلَا لَيْلَةً قَطُّ ، وَلَا كُنْتُ فِيهَا رَاغِبًا ، وَلَا سَأَلْتُهَا اللَّهَ عَزَّ وَجَلَّ فِي سِرٍّ وَلَا عَلَانِيَةٍ ، وَلَكِنِّي أَشْفَقْتُ مِنَ الْفِتْنَةِ ، وَمَا لِي فِي الْإِمَارَةِ مِنْ رَاحَةٍ ، وَلَكِنْ قُلِدْتُ أَمْرًا عَظِيمًا مَا لِي بِهِ مِنْ طَاقَةٍ وَلَا يَدٍ إِلَّا بِتَقْوِيَةِ اللَّهِ عَزَّ وَجَلَّ ، وَلَوِدِدْتُ أَنَّ أَقْوَى النَّاسِ عَلَيْهَا مَكَانِي الْيَوْمَ ، فَقَبِلَ الْمُهَاجِرُونَ مِنْهُ مَا قَالَ وَمَا اعْتَذَرَ بِهِ ، قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ وَالزُّبَيْرُ : مَا غَضِبْنَا إِلَّا لِأَنَّا قَدْ أُجْرِنَا عَنِ الْمَشَاوَرَةِ ، وَإِنَّا نَرَى أَبَا بَكْرٍ أَحَقَّ النَّاسِ بِهَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِنَّهُ لَصَاحِبُ الْعَارِ ، وَثَانِي اثْنَيْنِ ، وَإِنَّا لَنَعْلَمُ بِشَرِّهِ وَكِبَرِهِ ، وَلَقَدْ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّلَاةِ بِالنَّاسِ وَهُوَ حَيٌّ. هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ ، وَلَمْ يُجَرِّحَاهُ.

"That 'Abdur-Rahmān ibn 'Awf was with 'Umar ibn Al-Khattāb (radiAllāhu 'anhu), and that Muhammad ibn Al-Maslamah broke the sword of Az-Zubayr. Then Abū Bakr got up and spoke to the people and apologized to them. And he said: 'By Allāh, I was never eager for leadership, not even for one day and one night, nor did I desire it. And I did not ask Allāh – 'azza wa jalla – for it in secret or openly. But I feared the fitnah. And I do not find any rest in leadership. And I was appointed for a major issue, for which I have neither power nor strength, except by the strengthening of Allāh 'azza wa jalla. I verily wished that people who are stronger in it were in my place today.' Then the Muhājirūn accepted what he said and what he apologized with. 'Alī (radiAllāhu 'anhu) and Az-Zubayr said: 'We did not become angry except that we were hindered in joining the consultation. And verily do we consider Abu Bakr to be the most deserving of the people for it (i.e. Khilāfah) after the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). He is verily the companion of the cave, the second of the two, and we verily know of his honor and high rank. And verily did the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) order him to lead the prayer while he was alive.'" (Al-Hākim said) This hadīth is correct according to the conditions of the two Shaykh's, but they did not narrate it. (Al-Mustadrak 'alā As-Sahihayn by Al-Hākim)

1292 – ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to me, from ‘Abdul-A’lā ibn ‘Abdul-A’lā, from Dāwūd ibn Abū Hind, from Abū Nadrah who said: *“When the people gathered around Abū Bakr (radiAllāhu ‘anhu), he said: ‘How come I do not see ‘Alī?’ He said: So some men from the Ansār went and brought ‘Alī. Then he said to him: ‘O ‘Alī. You said (you are): the cousin the Messenger of Allāh, and the son-in-law of the Messenger of Allāh.’ So ‘Alī (radiAllāhu ‘anhu) said: ‘There is no blame (upon you), O Khalīfah of the Messenger of Allāh. Extend your hand.’ So he extended his hand and he pledged allegiance to him. Then Abū Bakr said: ‘How come I do not see Az-Zubayr?’ He said: So some men from the Ansār went and brought him. So he said: ‘O Zubayr. You said (you are) the cousin of the Messenger of Allāh, and the disciple of the Messenger of Allāh?’ Az-Zubayr said: ‘There is no blame (upon you), O Khalīfah of the Messenger of Allāh. Extend your hand.’ So he extended his hand and he pledged allegiance to him.”*²

1293 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ، نَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَهُوَ ابْنُ عَلِيَّةَ نَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، قَالَ: "أَبْطَأَ عَلِيٌّ وَالزُّبَيْرُ عَنْ بَيْعَةِ أَبِي بَكْرٍ، فَلَقِيَهُ أَبُو بَكْرٍ فَقَالَ: «يَا عَلِيُّ أَبْطَأْتَ عَنْ بَيْعَتِي وَأَنَا أَسْلَمْتُ، قَبْلَكَ» وَلَقِيَ الزُّبَيْرُ فَقَالَ: «يَا زُبَيْرُ أَبْطَأْتَ عَنْ بَيْعَتِي وَأَنَا أَسْلَمْتُ قَبْلَكَ»

1293 – ‘Ubayd-Allāh ibn Muhammad narrated to me, from Ismā’il ibn Ibrāhīm – and he is Ibn ‘Ulayyah – from Al-Jurayrī, from Abu Nadrah who said: *“Alī and Az-Zubayr were slow in pledging allegiance to Abū Bakr. Then Abū Bakr met him, so he said: ‘O ‘Alī, were you slow in pledging your allegiance to me, while I accepted Islām before you?’ And he met Az-Zubayr, so he said: ‘O Zubayr, were you slow in pledging your allegiance to me, while I accepted Islām before you?’”*

1294 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نَا ابْنُ ثَمِيرٍ، عَنْ شَرِيكِ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْجَمَلِ أَوْ يَوْمَ صِفِّينَ شَيْئًا فَقَالَ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «وَدِدْتُ أَنِّي مِتُّ قَبْلَ هَذَا بَعْشَرِينَ سَنَةً»

1294 – Ismā’il Abu Ma’mar narrated to me, from Ibn Numayr, from Sharīk, from Al-‘Alā ibn ‘Abdul-Karīm, from Tamīm ibn Salamah who said: *“Al-Hasan ibn ‘Alī (radiAllāhu*

² Ibn Kathīr said in his comment of this *hadīth*:

هذا إسناد صحيح محفوظ، وفيه فائدة جليلة، وهي مبايعة علي بن أبي طالب، إما في أول يوم، أو في الثاني من الوفاة، وهذا حق، فإن علي بن أبي طالب لم يفارق الصديق في وقت من الأوقات، ولم ينقطع عن صلاة من الصلوات خلفه

“This chain of narration is sahih and mahfūd. And in it (i.e. the narration) is the huge benefit, and that is (the mentioning of) the pledge of allegiance of ‘Alī ibn Abū Tālib, either in the first day or the second day after the passing (of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam)). And that is the truth. Because verily did ‘Alī ibn Abū Tālib not separate from As-Siddīq at any point of time, and he did not abandon any prayer of the prayers behind him.” (Al-Bidāyah wan-Nihāyah)

'anhu) said something on the Day of Al-Jamal or the Day of Siffin. So 'Alī (radiAllāhu 'anhu) said to him: 'I wish that I died twenty years before this.'"

1295 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نَا أَبُو مَعْشَرٍ الْبَرَاءُ، حَدَّثَنِي صَدَقَةُ بْنُ طَيْسَلَةَ، عَنْ قَيْسِ بْنِ عَبَايَةَ، قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ مُعَقَّلٍ عَلَى عَلِيٍّ وَعِنْدَهُ جَاءٌ مِنْ حَبِيبٍ فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «عَلَى هَذَا الَّذِي تَقْتُلُ فُرَيْشَ بَعْضُهَا بَعْضًا»

1295 – Muhammad ibn Abū Bakr Al-Muqaddamī narrated to me, from Abū Ma'shar Al-Barā (who said): Sadaqah ibn Taysalah narrated to me, from Qays ibn 'Abāyah who said: "Abdullāh ibn Mughaffal entered upon 'Alī while he had a container of silver containing Khabīs (a sweet made of dates and butter). Then 'Alī (radiAllāhu 'anhu) said: 'Because of this Quraysh are killing each other.'"

1296 – حَدَّثَنِي أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ حَمَادٍ سَجَّادُهُ، نَا أَحَدُ بَنِي عَلِيٍّ بْنِ غُرَابٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: أُتِيَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِقَصْعَةٍ تَرِيدُ فَقَالَ لِأَصْحَابِهِ: «كُلُوا فَإِنَّمَا يُفَاتِلُكُمْ الْقَوْمُ عَلَى هَذَا»

1296 – Abū 'Alī Al-Hasan ibn Hammād Sajjādah narrated to me, from someone from Banū 'Alī ibn Ghurāb, from Ismā'il ibn Abū Khālid, from Qays ibn Abū Hāzim who said: "A bowl of porridge was brought to 'Alī, so he said to his companions: 'Eat, because verily the people are fighting you over this.'"

1297 – حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ، وَجَدَهُ مَهْدِيُّ بْنُ مَيْمُونٍ، نَا عُثْمَانُ بْنُ عُثْمَانَ الْعَطَفَانِيَّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: «سَمِعْتُ عَلِيًّا، وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَبَا سِبَابًا لَا أُحَدِّثُ بِهِ أَحَدًا أَبَدًا ثُمَّ رَأَيْتُهُمَا مِنَ الْعَشِيِّ فِي ذَلِكَ الْمَكَانِ يَضْحَكُ أَحَدُهُمَا لِصَاحِبِهِ»

1297 – Muhammad ibn Marzūq and his grandfather Mahdī ibn Maymūn narrated to me, from ‘Uthmān ibn ‘Uthmān Al-Ghatafānī, from ‘Alī ibn Zayd, from Sa’id ibn Al-Musayyib who said: *“I heard ‘Alī and ‘Uthmān (radiAllāhu ‘anhumā) insult one another with insults, that I will never narrate to anyone. Then I saw them in the evening in that place where they were laughing to each other.”*³

1298 – حَدَّثَنِي أَبِي، نَا مُحَمَّدُ بْنُ جَعْفَرٍ، نَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: «لَقَدْ رَأَيْتُ عَلِيًّا وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَبَا سِبَابًا مَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدُ»

1298 – My father narrated to me, from Muhammad ibn Ja’far, from Shu’bah, from ‘Alī ibn Zayd, from Sa’id ibn Al-Musayyib who said: *“I verily saw ‘Alī and ‘Uthmān (radiAllāhu ‘anhumā) insult one another with insults, which I still have not narrated to anyone.”*⁴

³ Al-Khallāl – rahimahullāh – said:

أخبرنا عبدالله بن أحمد: حدثني أبي قال حدثنا سليمان بن حرب قال حدثنا سلام بن مسكين قال حدثنا عمران بن عبد الله بن طلحة الخزاعي عن سعيد بن المسيب قال شهدت عليا وعثمان وكان بينهما نزغ من الشيطان فما ترك واحد منهما لصاحبه شيئا إلا قال له فلو شئت أن أقص عليكم ما قالوا لفعلت ثم لم يبرحوا حتى اصطلحا واستغفر كل واحد منهما لصاحبه

“‘Abdullāh ibn Ahmad narrated to us (and said): My father narrated to me and said: Sulaymān ibn Harb narrated to us and said: Salām ibn Miskīn narrated to us and said: ‘Imrān ibn ‘Abdullāh ibn Talhah Al-Khuzā’ī narrated to us, from Sa’id ibn Al-Musayyib who said: *“I witnessed ‘Alī and ‘Uthmān, and between them was something from the shaytān. And none of them left anything (of bad words) for his companion, except that he said it to him. So if I wanted to tell what they said, then I verily would have done so. Then they continued (to speak) until they reconciled and each one of them asked for forgiveness for his companion (i.e. the other).”* (As-Sunnah by Al-Khallāl)

⁴ It was the *manhaj* of the people of *hadīth* (or *Ahlus-Sunnah*) not to narrate the disputes of the Sahābah (radiAllāhu ‘anhum) and what could occur of negative words from them to one another, because they knew that these are human mistakes which everyone can fall into, and that it is a disagreement between brothers which have nothing to do with issues of religion. This is because for some people issues like this can become a *fitnah* (trial), and they adopt these things as issues in their beliefs or hold grudges towards some of the Sahābah (radiAllāhu ‘anhum *ajma’in*).

1299 – حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الْجُرَيْرِيِّ، عَنْ مُضَارِبِ بْنِ حَزْنٍ، قَالَ: قِيلَ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ: مَا حَمَلَهُمْ عَلَى قَتْلِ عُثْمَانَ؟ قَالَ: «الْحَسَدُ»

1299 – Ismā'īl Abu Ma'mar narrated to me, from 'Abbād ibn Al-'Awwām, from Al-Jurayrī, from Mudārib ibn Hazn who said: "It was said to 'Alī (radiAllāhu 'anhu): 'What made them kill 'Uthmān?' He said: "Envy (or jealousy)."

Abū Hājar