

# Answering the Baseless Shī'ī Allegations Against Sayyidunā Abū Bakr

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## Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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## Objection of not Participating in Jihād

A few people level the accusation against Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما that during the era of Nubuwwah they were not appointed leaders of the army, nor did they participate in any combat, nor were they injured during jihād; thereby deserving any reward. Thus, it is proof of their inability and unworthiness.

### Answer

Those who have levelled this objection have done so only on the basis of stubbornness and enmity, and is also contrary to reality. The reality is that during the blessed era of Rasūlullāh صلى الله عليه وسلم, Sayyidunā Abū Bakr رضي الله عنه was appointed the leader of the Muslim army, he waged jihād and was also injured and hurt. In this light, the following narrations are presented wherein all doubts will be clarified.

### Participation of Sayyidunā Abū Bakr al-Ṣiddīq

Sayyidunā Salamah ibn Akwa’ رضي الله عنه — a well-known Ṣaḥābī of Rasūlullāh صلى الله عليه وسلم — states:

قال (سلمة بن اكوع) بعث رسول الله صلى الله عليه وسلم أبابكر إلى فزارة وخرجت معه حتى دنونا من الماء عرس أبو بكر حتى إذا صلينا الصبح أمرنا فشنا الغارة . فوردنا الماء فقتل أبو بكر من قتل ونحن معه ... الخ

We waged jihād in the direction of Banū Fazārah. Rasūlullāh صلى الله عليه وسلم appointed Abū Bakr رضي الله عنه as the leader. When we came to a well, Abū Bakr رضي الله عنه told us to spend the night and we stayed there for the night. The next morning we attacked this tribe from different sides and killed the people that were close to the well and imprisoned some.<sup>1</sup>

Sayyidunā Salamah ibn Akwa’ رضي الله عنه states: “In this incident, we were with Abū Bakr رضي الله عنه and we waged jihād under his command.”

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<sup>1</sup> *Musnad Imām Aḥmad* vol.4 p.51 and *Muslim* vol. 2 p. 89, Nūr Muḥammadī, Delhi

From this narration, the following is made clear:

1. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was appointed the leader of the Muslim army.
2. It is also clear that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ also killed the disbelievers and a number of disbelievers were killed and imprisoned upon his command.

The scholars of ḥadīth have transmitted another narration of Sayyidunā Salamah ibn Akwa' رَضِيَ اللهُ عَنْهُ:

يقول (سلمة بن اكوع) غزوت مع رسول الله صلى الله عليه وسلم سبع غزوات ، وخرجت فيما يبعث من البعوث تسع غزوات مرة علينا أبو بكر ومرة علينا أسامة بن زيد

In the company of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I waged seven battles. Besides this, I participated in nine battalions that were sent out. In some of the expeditions, Abū Bakr was made the leader over us, whilst Usāmah ibn Zayd was made the leader in others.

Both Imām Bukhārī and Imām Muslim رَضِيَ اللهُ عَنْهُ have reported this narration.<sup>1</sup>

The famous historian, Ḥāfiẓ ibn Kathīr رَضِيَ اللهُ عَنْهُ has mentioned that in the battle of Dowmat al-Jandal:

ان أبا بكر الصديق كان على المهاجرين في غزوة دومة الجندل وخالد بن وليد على الأعراب في غزوة دومة الجندل

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was the commander over the Muhājirīn and Sayyidunā Khālīd ibn Walīd رَضِيَ اللهُ عَنْهُ was commander over the Bedouins that participated in the battle.<sup>2</sup>

## Corroboration from the Shī'ah

Ibn Abī al-Ḥadīd, a Shī'ī scholar, writes in his commentary of *Nahj al-Balāghah*:

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1 Bukhārī vol.2 p.112, Muslim vol. 2 p. 118

2 Al-Bidāyah wa al-Nihāyah vol .5 p. 18

أنه أمر أبو بكر في شعبان من سنة سبع على سرية بعثها إلى نجد فلقوا جميعا من هوازن فبيتوهم فروى  
بياس بن سلمه من ابيه قال كنت في ذاك البعث فقتلت بيدي سبعة منهم وكان شعارنا امت امت وقتل من  
اصحاب النبي صلى الله عليه وآله وسلم قوم وجرح أبو بكر وارتت وعاد الى المدينة

During Sha'bān in the seventh year after hijrah, Rasūlullāh ﷺ sent Abū Bakr as a leader of a battalion towards Najd. They went to the people of the tribe of Ḥawāzin and attacked them at night. Bayās ibn Salamah narrates from his father: "I was present in the army. I killed seven disbelievers and we made our sign at the time, the words, 'kill, kill'. On this occasion, a group of the companions of Rasūlullāh (saw) were martyred and Abū Bakr was injured in this fight. He rested for a few days and after his condition became better, he returned to Madīnah."<sup>1</sup>

Moreover, from amongst the Shī'ī historians, al-Mas'ūdī writes in *al-Tanbīh wa al-Ashrāf* about some of the skirmishes that took place. He mentions that during Sha'bān 7 A.H, Sayyidunā Abū Bakr (ra) took the Muslim army towards Banū Kilāb ibn Rabī'ah. This battalion was called Sariyyah Abū Bakr.

ثم سرية أبي بكر في هذا الشهر إلى بني كلاب بن ربيعة بن عامر... بناحية ضرية

Then the battalion of Abū Bakr in this month (Sha'bān 7 A.H) towards Banū Kilāb ibn Rabī'ah ibn 'Āmir.<sup>2</sup>

From the references of the Ahl al-Sunnah and Shī'ah quoted above, the following is proven:

1. Sayyidunā Abū Bakr (ra) waged jihād in the path of Allah a number of times.
2. He was appointed as the leader of the army on a number of occasions.
3. He was injured during battle and therefore deserves reward.

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1 *Sharḥ Nahj al-Balāghah* vol. 4 p. 250, Old Edition, Beirut

2 *Al-Tanbīh wa al-Ashrāf* p. 4227, New Edition, Egypt



## Participation of Sayyidunā ‘Umar

The scholars of history and biographies have written in detail regarding Sayyidunā ‘Umar رضي الله عنه, that he participated in jihād in the path of Allah Ta‘ālā a number of times and his exploits in the decisive battles of Islam are clearly proven. Presenting the details of this will unnecessarily lengthen the discussion. Despite this, a few references are presented to prove the matter, ponder over them.

قالوا شهد عمر بن الخطاب بدرًا واحداً والخندق والمشاهد كلها مع رسول الله صلى الله عليه وسلم  
وخرج في عدة سرايا وكان أميراً بعضها

The scholars of biographies state that ‘Umar participated in the Battles of Badr, Uḥud and Khandaq. Aside from these, he was with Rasūlullāh (saw) in other battles as well and was appointed as the leader of a number of battalions.<sup>1</sup>

The biographers have written:

عن عبد الله بن بريدة عن أبيه بريدة الأسلمي قال لما كان حيث نزل رسول الله صلى الله عليه وسلم  
بحضره أهل الخيبر اعطى رسول الله اللواء عمر بن الخطاب... الخ

Buraydah al-Aslamī says that when Rasūlullāh صلى الله عليه وسلم dismounted at Khaybar, then he gave the flag to ‘Umar ibn al-Khaṭṭāb.<sup>2</sup>

Ibn Kathīr رحمه الله mentions in *al-Bidāyah wa al-Nihāyah*, with reference from Bayhaqī that on one occasion, Rasūlullāh صلى الله عليه وسلم sent Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه with a battalion of thirty to fight the Ḥawāzin, and a guide from the Banū Hilāl went along with them. They would travel at night and remain hidden during the day. When they reached close to the city of the enemy, those people fled.

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1 *Ṭabaqāt Ibn Sa’d* vol.3 p.195

2 *Ṭabaqāt Ibn Sa’d* vol.3 p.195

After this, Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ returned to Madīnah Munawwarah. Some gave the counsel that Banū Khath‘am should be fought, so he said that Rasūlullāh (saw) had sent him to fight only the Banū Ḥawāzin (and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not instruct him to fight any other tribe).<sup>1</sup>

In *Ṭabaqāt Ibn Sa‘d*, this incident is said to have occurred in Sha‘bān 7 A.H:

ان رسول الله صلى الله عليه وسلم بعث عمر بن الخطاب رضي الله عنه في ثلاثين راكبا ومعه دليل من بني هلال وكانوا يسرون الليل ويكتمون النهار فلما انتهوا الى بلادهم هربوا منهم وكر عمر راجعا الى المدينة فقبل له هل لك في قتل خثعم؟ فقال ان رسول الله صلى الله عليه وسلم لم يأمرني الا بقتال هوازن في أرضهم

### Corroboration from the Shī‘ah

The famous Shī‘ī historian, al-Mas‘ūdī, writes in *al-Tanbīh wa al-Ashrāf* regarding this battalion of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ which was sent out in in 7 A.H. The incident is mentioned in the following text:

ثم سرية عمر بن الخطاب في شعبان (٧هـ) الى الموضوع المعروف بتربه وتربه ناجيه العباء على اربع ليال من مكة وقيل خمس طريق ثنعا ونجران اليمن

From the above references (of the Ahl al-Sunnah and Shī‘ah), it is clear that:

1. Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ participated in the famous battles of Islam.
2. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ was appointed the leader of the battalions in a number of expeditions.

Therefore, this accusation of the opposition — that Shaykhaḥayn رَضِيَ اللهُ عَنْهَا did not participate in any Islamic jihad nor were they appointed as leaders of any army — is totally baseless.

<sup>1</sup> *Al Bidāyah wa al-Nihāyah* vol.4 p. 221, *Ṭabaqāt Ibn Sa‘d* vol. 3 p. 195



## Objection of Fleeing from the Frontlines of Battle

### Battle of Uḥud:

Those who lay false accusations against the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ claim that the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were not firm in the Battle of Uḥud and they fled from the battle.

### Answer

In reply to this, a number of points are presented below, from which this objection will be dismissed totally.

1. Whoever slipped in the Battle of Uḥud, it was on account of a misunderstanding with regards to implementing a command of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. However, Allah Ta‘ālā forgave this slip of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and revealing the following verse in the Qur’ān:

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Indeed, those of you who turned back on the day the two armies met (at Uḥud) — it was Satan who caused them to slip because of some (blame) they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.<sup>1</sup>

2. Moreover, at this point the scholars of tafsīr and ḥadīth have explained that there were approximately fourteen people who remained steadfast with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: seven from the Muhājirīn and seven from the Anṣār. The names of the Muhājirīn who remained steadfast are clearly mentioned: Sayyidunā Abū Bakr, Sayyidunā ‘Umar, Sayyidunā ‘Alī, Sayyidunā Ṭalḥah, Sayyidunā ‘Ubayd Allāh, Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf, Sayyidunā Zubayr and Sayyidunā Sa‘d ibn Abī Waqqāṣ رَضِيَ اللهُ عَنْهُمْ. Subsequently, *Tafsīr al-Khāzin* states:

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1 Sūrah Āl ‘Imrān: 155

ولم يبق مع النبي صلى الله عليه وسلم الا ثلاثة او اربعة عشر رجلا من المهاجرين ومن الانصار سبعة  
فمن المهاجرين أبو بكر وعمر وعلي وطلحة بن عبيد الله وعبد الرحمن بن عوف الزبير وسعد بن ابي  
وقاص رضي الله عنهم

Only thirteen or fourteen remained with Rasūlullāh ﷺ from among  
the Muhājirīn and seven from the Anṣār. From the Muhājirīn: Abū Bakr,  
‘Umar, ‘Alī, Ṭalḥah ibn ‘Ubayd Allāh, ‘Abd al-Raḥmān ibn ‘Awf, Zubayr, Sa’d  
ibn Abī Waqqāṣ ﷺ.<sup>1</sup>

The same subject matter has been mentioned by Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ in the  
famous commentary of *Bukhārī*, *Fatḥ al-Bārī*.<sup>2</sup>

In short, the biographers and historians have clarified that in the Battle of Uḥud,  
Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا, along with other senior Ṣaḥābah  
were of those who stood their ground and were not amongst those who slipped  
in fleeing.

Therefore, the accusation levelled against Sayyidunā Abū Bakr and Sayyidunā  
‘Umar رَضِيَ اللهُ عَنْهُمَا can never be correct. Furthermore, Allah Ta‘ālā has forgiven all those  
who slipped on that day, thus criticism cannot be levelled against any of them.

### Battle of Ḥunayn

After this, the accusation is levelled against the Ṣaḥābah regarding the Battle of  
Ḥunayn. A few points are mentioned below, through which this accusation will  
be dismissed.

1. In reality, the Ṣaḥābah رَضِيَ اللهُ عَنْهُ did not flee from the Battle of Ḥunayn, but  
there was a shortcoming in strategy. The disbelievers were laying in  
ambush on the right and left, with the path in the valley being narrow.  
When the Islamic army passed through, the disbelievers of the Ḥawāzin

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1 *Tafsīr al-Khāzin* vol.1 p.437

2 *Fatḥ al-Bārī* vol.7 p.289

began firing arrows with great ferocity, thereafter launching a full scale assault on the Muslims. When arrows were being fired from all directions, it became difficult for the Muslims to remain firm-footed and due to this great confusion, the ranks of the Muslims were broken. Allah Ta‘ālā then sent His special help and tranquillity upon His Rasūl ﷺ and upon the Mu‘minīn, and sent upon them unseen assistance by means of the angels. In this manner, after their momentary disarray, they were granted victory, as the Qur‘ān explains:

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا  
وَذَلِكَ جَزَاءُ الْكَافِرِينَ

Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers (i.e. angels) whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.<sup>1</sup>

We learn from this:

- I. During the sudden attack, they were thrown into disarray, but Allah then sent His special help and the battlefront changed. His assistance descended and victory was attained.
- II. At this point, the senior scholars have written that Rasūlullāh ﷺ did not rebuke anyone that turned away on this occasion nor did he take them to task because he was aware of their excuse and forced circumstances. So, it will not be permissible for others to criticise them either. Subsequently, Shāh ‘Abd al-‘Azīz says:

Rasūlullāh ﷺ did not reprimand them, because he knew of their excuse, so no one else can criticise or accuse them.<sup>2</sup>

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1 Sūrah al-Towbah: 26

2 *Tuḥfah Ithnā ‘Ashariyyah* p. 338

At the end of this response, it is beneficial to note that the names of those who remained firm with Rasūlullāh ﷺ in the Battle of Ḥunayn have also been recorded.

عن جابر قال ثبت معه ابو بكر و عمر و علي و العباس ... الخ

It has been reported from Jābir رضي الله عنه that amongst those who remained firm with Rasūlullāh ﷺ were Abū Bakr, ‘Umar, ‘Alī, ‘Abbās...

In summary, in light of the above quotations it is proven that those who turned away in the Battle of Ḥunayn, did so on account of the severe circumstances that befell them, but Allah later changed their condition to one of assistance and victory.

Moreover, the scholars have clearly written that in the Battle of Ḥunayn, Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما were not of those who turned back. Therefore, it can never be correct to accuse them of fleeing from battle.

## Accusation of Him not Being the Khalīfah of Rasūlullāh ﷺ

One of the objections raised by the critics of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ against Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ is that a Bedouin came to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and asked: “Are you the khalīfah of Rasūlullāh ﷺ?” Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ replied: “No.” He then asked: “Then what are you?” Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ replied:

أنا الخالفة بعده

I am the one that comes after him.

According to the objection, the word “خالفة” refers to the person ‘upon whom one does not suffice and he has neither goodness nor blessings, and in fact one whom the majority oppose’, in other words, “خالفة” refers to someone that has no good and ability in him.

The critic who has raised this objection seems has understood this to mean that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ denied being the khalīfah of Rasūlullāh ﷺ and instead regarded himself to be the khālīfah. Therefore, it is not correct to refer to such a person as the khalīfah of the Rasūl.

### Answer

1. What is the status of this narration of the Bedouin, quoted by the critic, according to the ḥadīth scholars:

It is unclear. It is not a narration of *Bukhārī* or *Muslim*, which we can accept without question or reservation. The books of ḥadīth diction, in which this narration is mentioned, mention regarding its meaning and purport:

فانما قال ذلك تواضعا وهضمًا من نفسه حين قال أنت خليفة رسول الله

He said this out of humility and modesty, when he was asked “You are the khalīfah of Rasūlullāh ﷺ”



In other words, even if this narration were to be accepted then the scholars of ḥadīth have explained it to be an expression of humility on the part of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and not denial of being the khalīfah of the Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>1</sup>

The explanation above mentioned by the author al-Jazrī رَضِيَ اللهُ عَنْهُ himself, immediately following this narration.

2. Aside from this narration, the scholars have reported another narration wherein Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ acknowledges being the khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

عن أبي مليكة قال قال رجل لابي بكر يا خليفة الله قال لست بخليفته ولكني خليفة رسول الله ، أنا راض بذلك

Ibn Abī Mulaykah said that a person said to Abū Bakr: “O khalīfah of Allah!” to which Sayyidunā Abū Bakr responded: “I am not the khalīfah of Allah, but I am the khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and I am pleased with this.”<sup>2</sup>

We learn from this narration that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was pleased with being the khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Therefore, he did not deny being the khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Assuming he did deny being the khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at some point, then it was out of humility and subdue his own ego, as the scholars of ḥadīth diction have explained.

3. Moreover *Muṣannaḥ Ibn Abī Shaybah* has the following narration:

عن حذيفة قال كنا جلوسا عند النبي صلى الله عليه وسلم فقال لا أدري ما قدر بقائي فيكم فاقعدوا بالذين من بعدي وأشار الى أبي بكر وعمر واهتدوا بهدي عمار وما حدثكم ابن مسعود من شيع فصدقه

Sayyidunā Ḥudhayfah رَضِيَ اللهُ عَنْهُ narrates: “Once we were sitting in the company of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: ‘I do not know for how

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1 Ibn Athīr al-Jazrī: *Al-Nihāyah*, vol. 1 p. 315, *Majma’ al-Bihār*

2 *Majmā’ al-Zawā’id* vol. 5 p. 184

long I will live amongst you. So, follow these two after me.’ He said this while gesturing towards Sayyidunā Abū Bakr and Sayyidunā ‘Umar). He also said: “Hold firm to the path of ‘Ammār and attest to whatever Ibn Mas‘ūd tells you.”

This narration makes it abundantly clear that after Rasūlullāh ﷺ, Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا are worthy of being followed, and there is guidance and virtue in following them.

Moreover, it has also been clarified that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ is worthy of being the khalīfah of Rasūlullāh ﷺ. He is most worthy of this position and Rasūlullāh ﷺ subtly indicated towards him being the khalīfah.

### Counter reply

To answer this allegation candidly, assuming that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ did negate being the khalīfah at any time, then Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ declined the khilāfah and desisted from taking the pledge of khilāfah. He refused it, whereas he was worthy for the position of khilāfah at that time.

It is stated in *Nahj al-Balāghah* that after the martyrdom of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, people went to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ with the intention of pledging allegiance, and he said:

دعوني فالتمسوا غيري... وأنا لكم وزيراً خيراً لكم مني أميراً

Leave me alone with regards to the matter of the khilāfah and look for someone other than I. It is better for me to remain a minister for you, rather than become a leader (khalīfah) over you.<sup>1</sup>

Therefore, just as we cannot negate the position of khilāfah from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ based on his refusal to become the khalīfah, in exactly the same way, we

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1 *Nahj al-Balāghah* p. 181

cannot deny the position of khilāfah from Sayyidunā Abū Bakr رضي الله عنه based on his modest statements. The actual purport and context under which he negates being the khalīfah is what we have previously explained.

## Accusation of the Pledge at the Hhands of Abū Bakr Being Sudden

The enemies of the Ṣaḥābah رضي الله عنهم — the Shī'ah — raise an objection regarding the pledge of khilāfah at the hands of Sayyidunā Abū Bakr رضي الله عنه that the pledge was taken suddenly, without thinking and no consultation took place. He was also made the khalīfah without any proof.

Therefore, the khilāfah of Sayyidunā Abū Bakr رضي الله عنه was not based on the truth and this leader is not upon the truth.

### Answer

The sect that opposes the Ṣaḥābah رضي الله عنهم has made the following statement of Sayyidunā 'Umar رضي الله عنه the basis of their objection:

كانت بيعة أبي بكر فلتة وقي الله شرها

The pledge at the hands of Abū Bakr was sudden, Allah Ta'ālā saved us from the evil of its suddenness.

The purport of this statement of Sayyidunā 'Umar رضي الله عنه has been explained by Abū 'Ubayd al-Qāsim ibn Salām (d. 224 A.H) in his work *Gharīb al-Ḥadīth*, in the following text:

انما معناها البغته وانما عوجل بها مبادروه لإنتشار الامر والشقاق حتى لا يطمع فيها من ليس لها بموضع وكانت الفلتة هي التي وقي الله بها الشر المخوف

It means; suddenly. There was haste in it because the matter could have led to disunity and disagreement, so that no-one who was unworthy could desire and the haste is what Allah Ta'ālā used to save the evil that was feared.<sup>1</sup>

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1 *Gharīb al-Ḥadīth* vol. 2 p. 231

This subject is discussed in another place:

أما قوله فلئنة فان معنى الفلئنة الفجأة وانما كانت كذلك لأنه لم ينتظر بها العوام انما ابتدرها اكابر أصحاب محمد صلى الله عليه وسلم من المهاجرين عامته الأنصار الى تلك الطيرة التي كانت من بعضهم ثم اصفقوا له كلهم لمعرفة ان ليس لأبي بكر منازع ولا شريم في الفضل ولم يكن يحتاج في امره الى نظر ولا مشاوره فلئذا كانت فلئنة وبها وفى الله الاسلام وأهله شرها

The meaning of the word ‘فلئنة’ is sudden. And that is how it happened because the general masses were not waited upon but the senior Ṣaḥābah from the Muhājirīn and Anṣār went forward. They all then placed their hands in his hand because they knew that there is no rival for Abū Bakr رضي الله عنه and no-one shared his virtue and there was no need to discuss the matter or consult about it. Therefore, it was sudden and through it Allah Ta‘ālā saved Islam and the Muslims from its evil.<sup>1</sup>

Similarly, Shāh ‘Abd al-‘Azīz رحمته الله has given a detailed response to this objection in his work *Tuḥfah Ithnā ‘Ashariyyah*:

The purport of “Allah Ta‘ālā saved from its evil” is that the pledge of khilāfah at the hands of Sayyidunā Abū Bakr رضي الله عنه took place in Saqīfah Banī Sā‘idah quickly; bearing in mind the difference of opinion or disagreement that could have arisen. There was no opportunity for lengthy deliberation and discussion. However, the fear that existed for hastening in this matter was that if the pledge was not found in its place, then someone unworthy person would have been appointed to the post. Through the grace of Allah Ta‘ālā, it did not occur and the matter of truth found its standing.<sup>2</sup>

It is apparent that in this statement, Sayyidunā ‘Umar رضي الله عنه did not imply that the pledge at the hands of Sayyidunā Abū Bakr رضي الله عنه was not correct. The reason for this is:

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1 *Gharīb al-Ḥadīth* vol. 3 p. 352, 357, *Minhāj al-Sunnah* vol. 3 p. 118, *al-Muntaqā* p. 338

2 *Tuḥfah Ithnā ‘Ashariyyah* p. 271

1. In Saqīfah Banī Sā‘idah, the first two people to pledge allegiance at the hands of Sayyidunā Abū Bakr رضي الله عنه was Sayyidunā ‘Umar رضي الله عنه and the second was Sayyidunā Abū ‘Ubaydah ibn al-Jarrāḥ رضي الله عنه. After this, the rest of the people pledged allegiance.
2. On this occasion, both of them (Sayyidunā ‘Umar رضي الله عنه and Sayyidunā Abū ‘Ubaydah ibn al-Jarrāḥ رضي الله عنه) used the following words in favour of Sayyidunā Abū Bakr رضي الله عنه:

أنت خيرنا وأفضلنا

You are the best among us and the most virtuous among us.

The Muhājirīn and Anṣār that were present there, they did not refute these words, but they accepted it. So, in this case, it was accepted that Sayyidunā Abū Bakr رضي الله عنه was the best and most virtuous amongst the Ṣaḥābah رضي الله عنهم and they were convinced of this.

**Note: -**

The above quoted words which Sayyidunā ‘Umar رضي الله عنه used in favour of Sayyidunā Abū Bakr رضي الله عنه are mentioned in *Ṣaḥīḥ al-Bukhārī* (vol. 1 p. 518) in the following manner:

بل نبايعك فانت سيدنا وخيرنا واحبا الى رسول الله صلى الله عليه وسلم

In fact, we pledged allegiance to you because you are our leader and the best amongst us and the most beloved to Rasūlullāh صلى الله عليه وسلم.<sup>1</sup>

**Summary**

Those who have levelled this criticism against Sayyidunā Abū Bakr رضي الله عنه have done so in vain. This is because the intent of Sayyidunā ‘Umar رضي الله عنه was not to

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1 *Ṣaḥīḥ al-Bukhārī* vol. 1 p. 518

imply that the pledge was done out of place or without thinking, that despite his ineligibility for the post he was still elected as the khalīfah, and is not the true khalīfah. However, Sayyidunā `Umar رضي الله عنه mentioned this statement knowing the reality of the situation that there was haste in the matter of pledging allegiance so that there will be no confusion in the case where different opinions are raised.

Allah Ta`ālā saved Islam and the Muslims from the evil of differences of opinion and the correct khalīfah was chosen quickly and the chosen khalīfah was worthy of this position. Based on this, most of the Muslims accepted happily and there was no disagreement. This proves that the selection was correct.

It is beneficial to mention at this point, in order to remove any doubt, that some of the narrations of this incident where it is stated that the Ṣaḥābah رضي الله عنهم argued with each other, drew swords etc. are totally incorrect. Such narrations are nothing but exaggerations of history and according to the scholars of the field; they are highly debated and criticised and can never be relied upon.

## The Accusation of Waging War Against Those who Stopped Paying Zakāh

The opposition accuse Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ of acting contrary to the guidelines of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who left those who stopped giving zakāh (like the tribes of Tha‘labah and Thaḳīf etc.) and he did not wage war against those who stopped from giving zakāh, whereas Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ waged war against them. Thus, this was against the directions and deeds of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

They present the following narration on which the objection is based:

عن وهب سالت جابرا عن شان ثقيف از بايعت قال اشترط على رسول الله صلى الله عليه وسلم ان لا  
صدقة عليها ولا جهاد

It is narrated from Wahb, I asked Jābir about Thaḳīf, when they pledged allegiance. He said: “They placed the condition on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that there will be no zakāh and no jihād upon them.”<sup>1</sup>

### Answer

If this question is accepted, then study the following in reply to it. The objection will be dismissed:

1. The above mentioned condition was made during the initial discussion with Thaḳīf. However, this was not accepted as a permanent condition.

The reason for this is that the very same narration states:

سمع رسول الله صلى الله عليه وسلم يقول بعد فالك سيتصدقون ويجاهدون انا اسلموا

He heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying later on that they will give zakāh and wage jihād, when they become Muslims.

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1 *Al-Bidāyah wa al-Nihāyah* vol. 5 p. 30



Which means that temporarily, they put down the condition of not giving zakāh and waging jihād. After Islam became firm, they will give zakāh and they will participate in jihād.

2. When the tribes turned apostate after the demise of Rasūlullāh ﷺ, while some tribes refused to pay zakāh — but said that they will perform ṣalāh — Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was resolute and said:

منعوني عقالا لجاهدتهم

If they refuse to give me a rope (for tying the camel) I shall wage jihād against them.<sup>1</sup>

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was the khalīfah and ruler of the time. It was compulsory upon the Muslims to obey his orders. Fighting those who refused to give zakāh was indeed the correct course of action, while some felt at first called for, they too also agreed with the view of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ in the end.<sup>2</sup> They classified the fight against the rejecters of zakāh as correct. This is clearly mentioned in its place.

Amongst the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ also agreed to the view of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and he was ready for this fight. On this occasion, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was very passionate, he asked for his conveyance to be brought and he set out to lead the charge but Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ took the reins of his conveyance and advised him not to go, but send others to lead this expedition.

عن عائشة قالت خرج ابي شاهرا سيفه راكبا على راحلته الى وادي القصة فجاء علي بن ابي طالب واخذ بزمام راحلته فقال إلى أين؟ يا خليفة رسول الله أقول لك ما قال رسول الله يوم أحد لم سيفك ولا تفجنا بنفسك فوالله لان اصبنا لك لا يكون للإسلام بعلك نظام ابدا فرجع وامضى الجيش

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1 Al-Bidāyah wa al-Nihāyah vol. 6 p. 312, Mishkāṭ p. 157

2 Mīrqaṭ vol. 4 p. 136, 137

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates: My father went out with his sword drawn, mounted on his steed, towards Wadi al-Qissah, ‘Alī ibn Abī Ṭālib came and took the reins of his mount and said: “Where are you going, O khalīfah of the Rasūl of Allah? I say to you what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to you on the day of Uḥūd: “You will not stop, and you will not leave us in loss with regards to yourself, by Allah, if something has to afflict us regarding you, there will be no administrative support for Islam ever.” So he returned and let the army carry on.<sup>1</sup>

In short, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ agreed with the rest of the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ that war should be waged against those that refuse to pay Zakāh, so the step taken by Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was correct.

It was not against, and did not contradict the Sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, the objection is baseless. There is a statement mentioned in *Jawāmi‘ al-Sīrah* of Ibn Ḥazm Ḍāhirī, it is presented here:

وقد قال قوم ان ثعلبة بن حاطب منع الزكوة فنزلت فيه (ومنهم من عاهد الله لئن آتانا من فضله لنصدقن)  
(الآيات) وهذا باطل لأن شهوده بدرا يبطل ناك بلا شك

Some have said that when Tha’labah ibn Ḥātib refused to give zakāh, then the verse was revealed regarding him, “and among them are those who made a pact with Allah that if He grants us from His grace, then we shall definitely give zakāh”, this is baseless; being amongst the Ṣaḥābah of Badr renders it baseless.<sup>2</sup>

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1 *Al-Bidāyah wa al-Nihāyah* vol. 6 p. 315

2 *Jawāmi‘ al-Sīrah* p. 127





## Accusation Regarding the Army of Sayyidunā Usāmah ibn Zayd

Those who criticise the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ state that in Safar 11 A.H, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prepared an army to face the Romans, appointing as their leader Sayyidunā Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ. The Shī‘ī scholar Ibn Muṭahhar al-Ḥillī reports that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

انفذوا جيش اسامة لعن الله المتخلف عن جيش اسامة وكانت الثلاثة معه ومنع ابو بكر عمر من ذلك

Send the army of Usāmah. May the curse of Allah be upon the one who does not join the army of Usāmah. The three (Abū Bakr, ‘Umar and ‘Uthmān) were with him, then Abū Bakr prevented ‘Umar from going with the army.

The objection is that after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ fell short in sending off this army; himself not joining and also preventing Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ from joining them. This was clear opposition to the emphatic command of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

### Answer:

A number of points will be presented in reply to this objection, through which the objection will have no basis.

Scholars have commented on the words in this narration, “May the curse of Allah be upon the one who does not join the army of Usāmah”, that these words are not correct and they have been added to the narration.

If this narration is taken to be correct, then there are a number of negative implications. For example, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ did not join the army of Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ; how will the above mentioned words be correct for him?

Moreover, this point is worthy of note, that during his final moments, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ to lead the ṣalāh, which he did, in

accordance with the command of Rasūlullāh ﷺ. Thereafter, after the demise of Rasūlullāh ﷺ, he was chosen by the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ for the position of khalīfah. In these conditions, how could he رَضِيَ اللهُ عَنْهُ join the army of Usāmah رَضِيَ اللهُ عَنْهُ?

In light of this, the scholars have explained that the words of cursing are not correct. Moreover, it is incorrect that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ went against the command of Rasūlullāh ﷺ in sending out the army of Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ. This is because the reality is that after the demise of Rasūlullāh ﷺ, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ did indeed send the army of Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ out, which is transmitted in a number of narrations. One of these narrations is presented below:

ان ابا بكر لما (صمم) على تجهيز جيش اسامة قال بعض الانصار لعمر قل له فليؤمر علينا غير اسامة فذكر له عمر ذلك فيقال : انه اخذ بلحيته وقال ثكلتك امك يا ابن الخطاب اوامر غير امير رسول الله صلى الله عليه وسلم؟ ثم نهض بنفسه الى الجرف فاستعرض جيش اسامة وامر بالمسير وسار معهم واسامة راكبا وعبد الرحمن بن عوف يقود براحله الصديق فقال اسامة يا خليفة رسول الله! اما ان تركب واما ان انزل فقال والله لست بنازل ولست براكب ثم استطلق الصديق من اسامة عمر بن الخطاب وكان مكتتبا في جيشه فاطلقه له فلهدا كان عمر لا يلقاه بعد ذلك الا قال السلام عليك ايها الامير

When Abū Bakr made a firm resolution to prepare the army of Usāmah, then some of the Anṣār said to ‘Umar: “Tell Abū Bakr that he should appoint someone besides Usāmah as the leader over us,” and ‘Umar mentioned this to Abū Bakr. Abū Bakr said: “I shall not appoint a leader other than the leader who Rasūlullāh ﷺ appointed.” Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ then personally went to Jurf and walked at the head of the army of Usāmah, and commanded them to depart. He walked along with them whilst Usāmah was mounted. ‘Abd al-Raḥmān ibn ‘Awf was pulling the reins of the conveyance of Abū Bakr. Usāmah said: “O Khalīfah of the Rasūl of Allah, either mount the conveyance or shall I dismount.” Abū Bakr said: “Neither will you dismount, nor will I mount.

After this, Abū Bakr asked Usāmah for ‘Umar to be returned from the

army, whereas ‘Umar was part of the army. So, Usāmah permitted ‘Umar to return.

This is why whenever Sayyidunā ‘Umar رضي الله عنه used to meet Sayyidunā Usāmah رضي الله عنه, he would say: “Peace be upon you, O Amīr.”<sup>1</sup>

#### **Note:-**

Khalīfah ibn Khayyāṭ has also mentioned this narration in his history work (vol. 1 p. 65) that Amīr al-Mu’minīn Abū Bakr رضي الله عنه took permission from the leader of the army, Usāmah ibn Zayd رضي الله عنه for ‘Umar رضي الله عنه to return.

It is clear from the above narration that Sayyidunā Abū Bakr رضي الله عنه did not go against the command of Rasūlullāh صلى الله عليه وسلم, and despite the opinion of some to delay this expedition, he order them to march. He did not suspend the departure of the army of Sayyidunā Usāmah رضي الله عنه at all. Moreover, it is also clear that Sayyidunā ‘Umar رضي الله عنه was not opposed to the army of Sayyidunā Usāmah رضي الله عنه, but Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā ‘Umar رضي الله عنه took permission from Sayyidunā Usāmah رضي الله عنه for him to be left behind. Therefore, the objection that they have raised regarding the army of Sayyidunā Usāmah رضي الله عنه not being sent out is wrong and contrary to reality.

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1 *Al-Bidāyah wa al-Nihāyah* vol. 6 p. 305





## Accusation of Confessing to Error and Sin

The enemies of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ raise the objection against Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ that he was not worthy of the khilāfah on account of what he stated in his sermons and other speeches, namely:

ان لي شيطاناً يعتريني

I have a devil that troubles me

اني لست بخيركم

I am not the best among you

Therefore, from this type of speech we learn that in accordance to his confession, he was not worthy of the khilāfah.

Ibn Muṭahhar al-Ḥillī discusses this criticism in *Minhāj al-Kirāmah* in the following text:

منها ما ردوه عن ابي بكر انه قال على المنبر ان النبي صلى الله عليه وآله كان يعتصم بالوحي وان لي شيطاناً يعتريني فان استقممت فاعينوني وان زغت فقوموني... الخ

وكيف يجوز امامه من يستعين بالرعية على تقويم مع ان الرعية تحتاج اليه

... Amongst them it is narrated from Abū Bakr رَضِيَ اللهُ عَنْهُ that he sat on the pulpit and said: “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would hold on firmly to revelation and there is a devil that troubles me. If I remain firm in religion, then help me and if I stray, then straighten me.”

How can the Imāmah of such a person who is in need of his subjects to straighten him be permissible, whereas the subjects are in need of him?

## Answer

If this speech came from Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and it is proven with an authentic chain of narration, then the interpretation of it will be:

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was making it apparent that he is not infallible and he is not safe from error.

فقال ان استممت على الطاعة فاعينوني عليها وان زغت عنها فقوموني

You should help me in that which is best and in taqwā. If I remain firm upon obedience (the Qur’ān and the Sunnah), then help me and if I stray from obedience, then correct me.<sup>1</sup>

The senior scholars often mentioned statements like this at times. The best answer is that on account of being overwhelmed by the fear of Allah Ta’ālā, they mentioned this type of speech. Moreover, this type of speech is found in the books of the Shī’ah as well from their A’immah. So, whatever answer they provide there, the same will be the answer for the speech of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ.

In the book of al-Kulaynī, there is an authentic narration from Imām Ja’far al-Ṣādiq رَضِيَ اللهُ عَنْهُ: “There is a devil with every believer that turns him away from the straight path.”<sup>2</sup>

Moreover, the same type of speech uttered by Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ is narrated from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ in *Nahj al-Balāghah*:

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1 *Al-Muntaqā* p. 336

2 *Tuḥfah Ithnā ‘Ashariyyah* p. 270

لا تكفوا عن مقاله بحق او مشورة بعدل فاني لست في نفسي يقوق ان اخطى ولا آمن ذلك من فعلي

Do not stay away from me in saying the truth or in giving me counsel of the truth. I am not beyond error and I am not safe from error in my deed.<sup>1</sup>

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ used to supplicate:

اللهم اغفرلي ما تقربت به اليك بلساني ثم خالفه قلبي اللهم اغفرلي رمزات الألفاظ وسقطات الألفاظ وشهوات الجنان وهفوات اللسان

O Allah, forgive me for that speech through which I acquired closeness to You, then my heart went against it. O Allah, forgive me for the indications of my eye and my useless words and desires of my heart and the errors of my tongue.<sup>2</sup>

Imām Zayn al-‘Ābidīn (‘Alī ibn Ḥusayn رَضِيَ اللهُ عَنْهُ) used to supplicate:

ها انا ذا يا رب مطروح بين يديك انا الذي اوقرت الخطايا ظهره وانا الذي افنت الذنوب عمره وانا الذي بجهله عصاك ولم تكن اهلا منه لناك... الخ

Here I am, O Rabb, thrown before You, I am the one that attests to my sin that has burdened by back and I spent my life in sin and I am the one that disobeyed You out of ignorance...<sup>3</sup>

In another place, he says:

واغفرلي ما تعلم من ذنوبي ان تعذب فانا الظالم المفرط المضيق الاثم المقصر المضجع المغفل... الخ

And forgive me for those of my sins that You are aware of, if You punish, then I am the oppressor, the one who has been extreme in my life, the extravagant in sin, the one who falls short, one asleep, one who is

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1 *Nahj al-Balāghah* vol. 1 p. 436, *Furū‘ al-Kāfi* vol. 3 p. 165

2 *Nahj al-Balāghah* vol. 1 p. 127

3 *Al-Ṣaḥīfah Kāmilah Sajjādiyyah* p. 83

negligent...<sup>1</sup>

Moreover, Imām Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ supplicates elsewhere:

اللهم اجعل ما يلقي الشيطان في روعي من التمني والتظني والحسد نكرا لعظمتك وتفكرا في قدرتك  
وتدييرا على عدوك وما اجرى على لساني من لفظته فحش او هجرا وشمتم عرض او شهادة باطل او اغتياب  
مؤمن غائب او رسب حاضر وما اشبه ذلك نطقا بالحمد لك واغراقا في الثناء عليك وذهابا في تمجيك  
وشكرا نعمتك واعترافا باحسانك واحصا لمننك... الخ

O Allah, whatever Shayṭān has placed in my heart of hopes and jealousy, make it into mention of Your greatness and into pondering over Your power and whatever lewd talk Shayṭān has placed in my tongue: futile talk, dishonouring someone, baseless testimony, backbiting of a Muslim and speaking ill of a person in his presence; turn it into praise for You, exaggeration in Your glory, gratitude for Your bounty, confession of Your favour, counting Your bounty...<sup>2</sup>

### In summary

From the speech of the A’immah quoted above, whatever words have been narrated, there is confession of sin, Shayṭān affecting the heart etc., just as it is found within the infallible A’immah, and it did not negatively affect their Imāmah in any way, so too these things are found in the speech of the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ like Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, and cannot form the basis of any objection or criticism.

In short, whatever your reply is, that will be our reply.’

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1 Ibid p.301

2 Ibid p.106