





The Sufferings of Faatemah al-Zahra (s.a.)

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By:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وآله الطيبين الطاهرين ولعنة الله
على أعدائهم أجمعين من الأولين والآخرين

It is indeed ironical that we are commencing the discussion with the oppression and affliction faced by Hazrat Faatemah Zahra (s.a.) instead of devoting time and energy to understanding her singular merits and virtues.

We need to dwell on why we are not deliberating and reflecting on the life of a pure and immaculate lady like Hazrat Faatemah Zahra (s.a.) so as to glean important lessons for our own lives as opposed to documenting her tribulations which on the face of it, do not have any lessons for the Muslims and only involves raking up the past.

The answer to this lies in the fact that some people maintain Hazrat Siddiqah Taaherah's (s.a.) entire life revolves around an incident that is best left unstated. The incident only serves to confuse the people and in any case there can be no guarantee of whether historical evidence is credible enough as history is subject to distortion.

We have undertaken this discussion to examine this belief although it is a bitter topic for the lovers of the Prophet's (s.a.w.a.) household. It goes without saying that we have adopted an approach shorn of all prejudice and bias to make the subject matter clear for the seeker of truth.

A constant endeavour in this discussion is to quote references from the most authentic and oldest books of the Sunnis.

Strikingly, a chain of grievous and critical incidents involving Hazrat

Faatemah (s.a.) and Hazrat Ali (a.s.) are treated as mere footnotes in the pages of history.

Our response to those who make light of these incidents - is this only in the case of Hazrat Faatemah (s.a.) and Hazrat Ali (a.s.) or does it apply to all battles of the Prophet (s.a.w.a.), incidents of Hazrat Ali's (a.s.) valour in his numerous engagements with the enemy, his occupying the Prophet's (s.a.w.a.) place in the night of migration, his marriage to Hazrat Faatemah (s.a.), his engagements in various battles after assuming the leadership of the Muslims, the tragic incident of Karbala, Imam Husain's (a.s.) killing - are all these incidents mere footnotes in history?

Why are reams of paper and time and effort devoted to discussing these topics? Why are researchers and historians wasting their energy in analyzing these incidents?

If this is the way we treat such incidents, then doesn't it follow that the same treatment be meted out to incidents involving personalities revered by the Sunnis? For example, Abu Bakr's stopover with the Prophet (s.a.w.a.) in the cave, his substituting for the Prophet (s.a.w.a.), (according to the Sunnis), in the congregational prayers during the Prophet's (s.a.w.a.) sickness, and other incidents of this nature documented in their books, through which the Sunnis establish the excellence of the caliphs. We should likewise treat such incidents as footnotes in history and not dwell too much over them as history is subject to distortion.

No doubt, incidents involving Hazrat Faatemah (s.a.) cannot be treated as insignificant; even entertaining such a thought smacks of ignorance and prejudice. These incidents have a deep-rooted impact on our faith and all events preceding and succeeding her life are closely interlinked with far-reaching consequences.

If one were to remove Hazrat Faatemah's (s.a.) afflictions from the

Shiah faith, then the faith will become as withered and meaningless as other faiths.

For this reason, one should never claim that Hazrat Faatemah's (s.a.) confrontation of oppression and injustice are mere historical events with no bearing on one's faith. It is an undeniable fact that Hazrat Faatemah's (s.a.) struggle against her oppressors and usurpers is an inseparable part of faith.

In this book, various afflictions confronting Hazrat Faatemah (s.a.) after the Prophet's (s.a.w.a.) demise have been outlined in detail. Although, these events are inextricably linked to each other, they have been discussed independently wherever necessary. After reading the booklet, it will be abundantly clear that these incidents leave an indelible mark on the faith without which one can never hope to tread the Straight Path (*al-Seeraat al-Mustaqeem*).

Chapter One

Excellence of Hazrat Faatemah Zahra (s.a.) In Light of Traditions

HAZRAT FAATEMAH’S (S.A.) STANDING IN LIGHT OF TRADITIONS

There are innumerable traditions highlighting the eminent position of Hazrat Faatemah (s.a.). These traditions are reliable and documented by scholars of both schools - Sunnis and Shiah. In fact, entire books have been devoted to her status in Islam. Before proceeding with the discussion on the oppressions faced by Hazrat Faatemah (s.a.), it is worth noting some traditions that underline her stature in religion. These traditions have also been recorded by respected scholars of the Sunnis.

HAZRAT FAATEMAH (S.A.) IS THE CHIEF OF THE WOMEN OF PARADISE

The Holy Prophet (s.a.w.a.) informed:

فاطمة سيدة نساء أهل الجنة

‘Faatemah is the chief of the women of Paradise.’

This tradition has been recorded varyingly-

The Prophet (s.a.w.a.) informed:

فاطمة سيدة نساء هذه الأمة

‘Faatemah is the chief of the women of this nation.’

فاطمة سيدة نساء المؤمنين

‘Faatemah is the chief of all the believing women.’

‘Faatemah is the chief of all the women of the world.’

This tradition with variations has been recorded by Saheeh-e-Bukhari, Musnad-e-Ahmad Ibn Hanbal, Al-Khasaais of Nesaai, Musnad of Abu Dawood al-Tayaalesi, Saheeh-e-Muslim (Chapter of Virtues of Hazrat Faatemah (s.a.)), Mustadrak of Haakim, Sunan-e-Tirmidhi, Sunan-e-Ibne Maajah and other reliable books of the Sunnis.¹

Based on the narration of the Prophet (s.a.w.a.), who only speaks on the authority of revelation, Hazrat Faatemah (s.a.) is the chief of all women from the beginning of the world till the end.

HAZRAT FAATEMAH (S.A.) IS A PART OF THE PROPHET (S.A.W.A.)

Reputed scholars of both the sects have recorded the following:

فاطمة بضعة مني من أغضبها أغضبني

‘Faatemah is a part of me, one who displeases her has displeased me.’

This tradition has been documented with the very words in Saheeh-e-Bukhari and other books of the Sunnis.²

Other traditions with similar purport have also been recorded, for example:

فاطمة بضعة مني يرييني ما أرابها ويؤذيني ما آذاها

1 Saheeh-e-Bukhari, vol. 4, pg. 209 Book of initiation of Creation, Chapter of Virtues of the Prophet’s Relatives; Al-Khasaais, pg. 34; Musnad of Abu Dawood Tayaalasi, pg. 187; Saheeh-e-Muslim, vol. 7, pg. 143; al-Tabaqaat, vol. 2, pg. 40; Musnad-e-Ahmad, vol. 6, pg. 282; Hilyah al-Awliyyaa, vol. 2, pg. 35; Mustadrak, vol. 3, pg. 151; Sunan-e-Ibne Maajah, vol. 1, pg. 518; Sunan-e-Tirmidhi, vol. 5, pg. 326.

2 Saheeh-e-Bukhari, vol. 4, pg. 210 Book of Initiation of Creation, Chapter of Virtues of the Prophet’s Relatives, Chapter of Faatemah’s (s.a.) Virtues.

‘Faatemah is a part of me, that which grieves her grieves me and whatever troubles her, troubles me.’

This tradition has been documented in Saheeh-e-Bukhari, Musnad-e-Ahmad, Sunan-e-Ibne Dawood, Saheeh-e-Muslim and other reference books of the Sunnis.³

This tradition has been documented in Saheeh-e-Muslim in this manner - Holy Prophet (s.a.w.a.) said:

إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا

*Surely, Faatemah is a part of me, it pains me what pains her.*⁴

Ahmad Ibn Hanbal records in his Musnad that the Holy Prophet (s.a.w.a.) informed:

إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا وَيَنْصِبُنِي مَا أَنْصَبَهَا

*‘Surely Faatemah is a part of me, that pains me what pains her, that troubles me what troubles her.’*⁵

This tradition has also been recorded by Tirmidhi in his Sunan.⁶

After recording this tradition, Haakim informs:

This tradition is correct (Saheeh) according to the criteria used by Bukhari and Muslim.⁷

In another place in his Musnad, Ahmad records the following tradition of the Prophet (s.a.w.a.):

فَاطِمَةُ بَضْعَةٌ مِنِّي يَقْبِضُنِي مَا يَقْبِضُهَا وَيَبْسِطُنِي مَا يَبْسِطُهَا

3 Saheeh-e-Bukhari, vol. 6, pg. 158; Musnad-e-Ahmad, vol. 4, pg. 328; Saheeh-e-Muslim, vol. 7, pg. 141 Book of the Companions’ Virtues, Chapter of Faatemah binte Muhammad’s Virtues; Sunan-e-Abi Dawood, vol. 1, pg. 460.

4 Saheeh-e-Muslim, vol. 7, pg. 141 Chapter of Faatemah’s Virtues.

5 Musnad-e-Ahmad, vol. 4, pg. 5.

6 Sunan-e-Tirmidhi, vol. 5, pg. 360.

7 Mustadrak, vol. 3, pg. 159.

‘Faatemah is a part of me it grieves me what grieves her and it pleases me what pleases her.’⁸

This tradition is also narrated in Mustadrak and other reference books of the Sunnis. With regards to this tradition, Haakim says that the chain of narrators is correct.⁹

IN FAATEMAH’S PLEASURE AND DISPLEASURE IS ALLAH’S PLEASURE AND DISPLEASURE

In one notable tradition, the Prophet (s.a.w.a.) informs about his daughter:

إن الله يغضب لغضب فاطمة ويرضى لرضاها

‘Surely Allah is angry with what makes Faatemah angry, and is pleased with what pleases her.’

This tradition is narrated in Mustadrak, Isaabah and Tahzeeb al-Tahzeeb. Muttaqi Hind, author of Kanz al-Ummaal has recorded it from Abu Ya’laa, Tabari and Abu Noaim. In addition to these sources, this tradition can be traced in other reference books of the Sunnis.¹⁰

THE FIRST PERSON TO MEET THE HOLY PROPHET (S.A.W.A.)

When the Holy Prophet (s.a.w.a.) was on his deathbed, he called for his daughter Faatemah (s.a.). He told her something in a hushed tone. This left Faatemah (s.a.) in tears. He then called for her again and whispered something to her. This time Faatemah was pleased and smiled.¹¹

8 Musnad-e-Ahmad, vol. 4, pg. 323.

9 Mustadrak, vol. 3, pg. 158.

10 Mustadrak, vol. 3, pg. 153; Isaabah, vol. 8, pg. 266; Tahzeeb al-Tahzeeb vol. 12, pg. 392; Kanz al-Ummaal, vol. 12, pg. 111; vol. 13, pg. 674.

11 According to certain versions of the tradition, Ayesha found it hard to accept the secret discussions between Holy Prophet (s.a.w.a.) and Hazrat Faatemah (s.a.).

When the Prophet (s.a.w.a.) passed away, Ayesha coaxed Faatemah (s.a.) to reveal what her father (s.a.w.a.) had told her. Hazrat Faatemah (s.a.) informed-

سَارَنِي رَسُولُ اللَّهِ (أَوْ: سَارَنِي النَّبِي) فَأَخْبَرَنِي أَنَّهُ يَقْبِضُ فِي وَجْعِهِ هَذَا فَبَكَيْتُ،

ثُمَّ سَارَنِي فَأَخْبَرَنِي إِنِّي أَوَّلُ أَهْلِ بَيْتِهِ اتَّبَعَهُ فَضَحَكَتُ

‘The Prophet (s.a.w.a.)¹² first whispered to me that he would pass away from the sickness and this made me weep. Then he whispered that I would be the first among the Ahle Bait to meet him which made me happy.’

This tradition has been recorded in many reliable books of the Sunnis.¹³

THE MOST TRUTHFUL PERSON AFTER THE HOLY PROPHET (S.A.W.A.)

Hazrat Faatemah (s.a.) enjoys an elevated status in religion in beliefs and ethics. Ayesha narrates:

مَا رَأَيْتُ أَحَدًا كَانَ أَصْدَقَ لَهْجَةٍ مِنْهَا غَيْرَ أَبِيهَا

‘After the Prophet (s.a.w.a.) I did not see anyone more honest in speech than her (Faatemah (s.a.)).’

Haakim after recording this tradition in Mustadrak writes:

This tradition is correct according to the criteria employed by Bukhari and Muslim (for assessment of traditions). Even Zahabi has acknowledged the tradition to be correct. The tradition is also recorded in al-Isteeab and Hilyah al-Awliyaa.¹⁴

12 The salutation on the Prophet (s.a.w.a.) in the books of the Sunnis from where we have derived our references is incomplete. We have mentioned the salutation as per the Prophet’s (s.a.w.a.) tradition.

13 Saheeh-e-Bukhari, vol. 4, pg. 183; Saheeh-e-Muslim, vol. 7, pg. 142; Mustadrak, vol. 4, pg. 272; Musnad-e-Ahmad, vol. 6, pg. 282. The tradition has been summarised in Sunan-e-Tirmidhi, vol. 5, pg. 369.

14 Mustadrak, vol. 3, pg. 160; Hilyah al-Awliyaa, vol. 2, pg. 41; al-Isteeab vol. 4, pg. 1896.

THE PROPHET (S.A.W.A.) WOULD RISE IN REVERENCE FOR FAATEMAH (S.A.)

Ayesha narrates:

كانت إذا دخلت عليه على رسول الله ﷺ قام إليها فتقبلها ورحب بها وأخذ بيدها فأجلسها في مجلسه

‘When Faatemah used to come in the presence of the Prophet (s.a.w.a.), he (s.a.w.a.) would rise to greet her, kiss her, welcome her, take her by the hand and make her sit in his place.’

Haakim after recording this tradition writes:

This tradition is correct according to the criteria laid down by Bukhari and Muslim. Zahabi also considers it to be correct.¹⁵

FAATEMAH IS THE MOST BELOVED

Tabarani has recorded a tradition wherein the Prophet (s.a.w.a.) informed Hazrat Ali (a.s.):

فاطمة أحبّ الي منك وأنت أعز علي منها

‘Faatemah is more beloved to me than you and you are more honourable to me than her.’

After recording this tradition Haithami writes:

All the narrators of this tradition are reliable.¹⁶

A GLANCE AT THE NARRATIONS OF THE SUNNIS

What has been narrated so far is a preface to what will be discussed in the succeeding pages. When we analyse the events narrated then, we will refer to the traditions on the status of Hazrat Faatemah (s.a.) and Hazrat Ali (a.s.).

¹⁵ Mustadrak, vol. 3, pg. 154.

¹⁶ Majma al-Zawaaed, vol. 9, pg. 202.

These traditions have been recorded by the Sunnis in their books after testifying to their correctness and veracity regarding the text and chain of narrators.

Among the undeniable inferences of these traditions is Hazrat Faatemah's (s.a.) infallibility, this is further reinforced by Ayat-e-Tatheer (Surah Ahzaab (33): Verse 33) and other narrations.

Moreover, many traditionalists (Muhadditheen), memorisers of Quran (Huffaaz) and reputed scholars have confessed that Faatemah is superior to the first and second caliphs.

As a matter of fact, some scholars based on the aforementioned traditions, particularly - فاطمة بضعة مني - (Faatemah (s.a.) is a part of me), have concluded that Faatemah (s.a.) is superior to all four caliphs.

It is appropriate to mention Manaavi's statement over here which is based on the views of reputed scholars of the Sunnis:

In his book Faiz al-Qadeer, under the tradition

استدل به السهيلي على من سبها كفر، لأنه يغضبه وانها افضل من الشيخين

he has documented the view of Saheeli - an illustrious scholar of the Sunnis, who had committed the Quran to memory (Haafiz) and who has written commentaries on various books including Seerah of Ibne Hishaam:

'Based on the tradition (Faatemah (s.a.) is a part of me), Saheeli writes - لأنه يغضبه -

It establishes the apostasy of the person who abuses Faatemah (s.a.). And one who abuses Faatemah (s.a.) has angered the Prophet and Faatemah (s.a.) is superior to Abu Bakr and Umar.'

Thus, he considers Hazrat Faatemah (s.a.) as a benchmark for apostasy and faith and relates her anger to the Prophet's (s.a.w.a.) anger.

If one takes the Laam in لأنه يغضبه as laam of cause (Laam-e-Ellat) then this could denote a specific cause of her anger or a general cause. It is more likely that it denotes a general cause of anger which establishes the apostasy of the person who enrages her.

Hence, whatever causes Hazrat Faatemah (s.a.) to be angry also causes the apostasy of the one who makes her angry. Thus, to annoy Faatemah (s.a.) becomes a cause of the offending party's apostasy because by annoying Faatemah (s.a.) he has angered the Prophet (s.a.w.a.).

Manaavi writes further:

Ibne Hajar comments - It is clear from this tradition that it is prohibited to offend a person which results in offending the Prophet (s.a.w.a.). Hence any action aimed at offending Faatemah (s.a.) inevitably offends the Prophet (s.a.w.a.). And Faatemah (s.a.) is not offended at anything more than a matter involving her sons. Therefore one who does such a thing will taste the ignominy of his actions in this world and the chastisement of the hereafter is far more humiliating.

Therefore this tradition prohibits one from doing anything to infuriate Faatemah (s.a.) as she is a part of the Prophet (s.a.w.a.) and it has been already established that it proves the apostasy of the offending party.

Mannaavi writes further:¹⁷

قال السبكي: الذي نختاره وندين الله به أَنَّ فاطمة أفضل من خديجة ثمَّ عائشة،
قال شهاب الدين بن حجر: ولوضوح ما قاله السبكي تبعه عليه المحققون،

17 Faiz al-Qadeer fi Sharh al-Jaam' al-Sagheer, vol. 4, pg. 421.

وذكر العلم العراقي: أن فاطمة وأخاها إبراهيم أفضل من الخلفاء الأربعة
باتفاق

Al-Sobki states - What I am choosing (to conclude) and pledging near Allah is that Faatemah is superior to Ayesha and Khadijah.

Shahaab al-Deen Ibne Hajar says - Al-Sobki's point being the evident truth, researchers after him have supported his point and adopted the same stand.

Alam al-Deen Iraaqi comments - Hazrat Faatemah (s.a.) is superior to all four caliphs (based on the consensus of the scholars).

Based on this confession, there exists no difference between the Shiah and the Sunnis — both the sects believe that Faatemah (s.a.) is superior to Abu Bakr and Umar and that annoying Faatemah (s.a.) is a cause for being relegated to hellfire.

It is apparent from these traditions that there is no condition or restriction and it applies to everyone and under all circumstances. At least there is no restriction evident when the Prophet (s.a.w.a.) says - Faatemah's (s.a.) displeasure leads to Allah's displeasure. There is no rider in this statement that if she is displeased in such and such circumstance or with such and such criterion or if she is displeased for such and such reason. Rather, the tradition is categorical that if Faatemah (s.a.) is displeased for whatever reason, it leads to Allah's displeasure.

It does not matter why she is displeased, who displeases her, in which era she is displeased. The Prophet's (s.a.w.a.) tradition does not impose any condition or restriction whatsoever. It is unconditional in every aspect.

Likewise, there is no condition or criterion evident in the tradition - One who torments her has tormented me. It does not state, who

torments Faatemah (s.a.), when and under what condition. It is unconditional. The aforementioned traditions also establish Faatemah's (s.a.) truthfulness and it is forbidden to falsify her regardless of the matter or claim. It is forbidden to reject her claims because as Ayesha asserts in truthfulness she was next only to the Prophet (s.a.w.a.) himself.

It is obvious that the Prophet (s.a.w.a.) was aware of what was to transpire after him. He narrated numerous traditions of such nature so as to make the people aware of these issues and forewarn them.

Chapter Two

Excellence of Hazrat Ali (a.s.) in the Eyes of the Prophet (s.a.w.a.)

TO TORMENT HAZRAT ALI (A.S.) IS AKIN TO TORMENTING THE PROPHET (S.A.W.A.)

In the previous chapter we scrutinised traditions establishing that to torment Hazrat Faatemah (s.a.) is akin to tormenting the Holy Prophet (s.a.w.a.). In this chapter, we will analyse traditions underscoring the fact that to harass Hazrat Ali (a.s.) is akin to harassing the Prophet (s.a.w.a.) himself.

Ahmad in his Musnad narrates that the Prophet (s.a.w.a.) informed:

من أذى عليا فقد آذاني

‘One who torments Ali (s.a.) has certainly tormented me.’¹

This tradition has been recorded by many reputed scholars of the Sunnis viz. Ibne Habbaan, Haakim Neshapuri, Ibne Hajar, Ibne Athir among others in their respective books.²

Muttaqi-e-Hind has narrated this tradition in Kanz al-Ummaal on the authority of Ibne Shaybah and Ahmad Ibn Hanbal.³

Bukhari in Taarikh and Tabarani have also narrated this tradition.⁴

1 Musnad-e-Ahmad, vol. 3, pg. 483.

2 Saheeh-e-Ibne Hubbaan, vol. 15, pg. 365; Mustadrak, vol. 3, pg. 122; al-Isaabah, vol. 4, pg. 534; Osod al-Ghaabah, vol. 4, pg. 114.

3 Kanz al-Ummaal, vol. 11, pg. 601.

4 Mustadrak, vol. 3, pg. 122; Majma al-Zawaaed, vol. 9, pg. 129; Osod al-Ghaabah and al-Isaabah the same has been narrated in the biographies of some Imams.

ENMITY WITH ALI (A.S.) IS HYPOCRISY

Muslim in his Saheeh has narrated a tradition from Hazrat Ali (a.s.) wherein Ali (a.s.) states emphatically:

والذي فلق الحبة وبرأ النسمة! إنه لعهد النبي الأُمِّي إلي: أن لا يحبني إلا مؤمن، ولا يبغضني إلا منافق

‘By the One who split the seed and created man, surely the Prophet (s.a.w.a.) has promised me that none save a believer will love me and none save a hypocrite will despise me.’⁵

Traditions with minor variations but similar implication have been recorded by several Sunnis scholars like Nesaai, Tirmidhi, Ibne Maajah, etc.⁶

The tradition has been documented by Ahmad in Musnad, Haakim in Mustadrak and Muttaqi-e-Hindi in Kanz al-Ummaal.⁷

The following tradition has been documented in Musnad-e-Ahmad and Saheeh-e-Tirmidhi:

Umme Salmah (r.a.) relates from the Prophet (s.a.w.a.):

لا يحب عليا منافق ولا يبغضه مؤمن

‘The hypocrite will never love Ali and the believer will never despise him.’⁸

A notable point from these traditions is that love for Ali (a.s.) and friendship with the hypocrites are contrary traits and can never be found in the same person. If a person loves Ali (a.s.), then he must

5 Saheeh-e-Muslim, vol. 1, pg. 61 in the Chapter of Faith, Chapter Attributing Apostasy to the One Who Abandons Prayers.

6 Sunan-e-Ibne Maajah, vol. 10, pg. 42; Sunan-e-Nesaai, vol. 8, pg. 117; Sunan-e-Tirmidhi, vol. 5, pg. 299.

7 Musnad-e-Ahmad, vol. 1, pg. 84, 128; Kanz al-Ummaal, vol. 13, pg. 120.

8 Musnad-e-Ahmad, vol. 6, pg. 292.

express disgust with his enemies for their hypocrisy failing which he himself will be included among them (i.e. hypocrites). Such a person will be rejected by both parties viz. friends of Ali (a.s.) and enemies of Ali (a.s.). Enemies of Ali (s.a.) will consider him an outcast for his love of Ali and friends of Ali (s.a.) will rebuff him for his refusal to express disgust with the enemies of Ali (s.a.).

For this reason, friendship of Ali (a.s.) and neutrality towards his enemies are opposite traits that can never be found in the same person.

PROPHET'S (S.A.W.A.) FORECAST ABOUT THE NATIONS TREACHERY TOWARDS ALI (A.S.)

Haakim narrates a tradition from Hazrat Ali (a.s.) who was informed by the Holy Prophet (s.a.w.a.):

إن مما عهد إلى النبي ﷺ أن الأمة ستغدر بي من بعده

‘Among the promises made by the Prophet to me is that the nation will act treacherously after his demise.’⁹

After narrating this tradition Haakim mentions that the chain of narrators of the tradition is correct.

Even Zahabi has recorded in Talkhees al-Mustadrak that the tradition is correct.¹⁰

It is worth noting that the Sunnis consider an endorsement from Haakim Neshapuri and Zahabi as the hallmark for the correctness of a tradition.

This tradition is also documented by Ibne Abi Shaybah, Bazzaar, Daar Qutni, Khateeb Baghdaadi, Baihaqi among others.

⁹ Mustadrak, vol. 3, pg. 140, 142.

¹⁰ Talkhees al-Mustadrak, vol. 3, pg. 140, 142.

Chapter Three

Hidden Animosity

ANIMOSITY IN THE HEARTS OF THE PEOPLE

Abu Ya'laa and Bazaar have narrated on the authority of narrators considered correct by Haakim, Zahabi, Ibne Habbaan and others that Hazrat Ali (a.s.) informed

بيننا رسول الله ﷺ أخذ بيدي ونحن نمشي في بعض سكك المدينة، إذ أتينا على حديقة، فقلت: يا رسول الله ما أحسنها من حديقة! فقال: إنَّ لك في الجنة أحسن منها، ثمَّ مررنا بأخرى، فقلت: يا رسول الله ما أحسنها من حديقة! قال: لك في الجنة أحسن منها، حتَّى مررنا بسبع حدائق، كلَّ ذلك أقول ما أحسنها ويقول: لك في الجنة أحسن منها، فلمَّا خلا لي الطريق اعتنقني، ثمَّ أجهش باكياً، قلت: يا رسول الله ما يبكيك؟ قال: ضغائن في صدور أقوام لا يبدونها لك إلا من بعدي، قال: قلت يا رسول الله في سلامة من ديني؟ قال: في سلامة من دينك

“One day Holy Prophet took my hand in his hand and we both started walking slowly in one of the lanes of Madinah. We reached near a garden. I said, ‘O Prophet of Allah, what a beautiful garden!’

Holy Prophet (s.a.w.a.) said, ‘O Ali you have a more beautiful garden than this in paradise.’

After this we reached another garden. I said, ‘O Prophet of Allah, what a beautiful garden!’

Holy Prophet (s.a.w.a.) said, ‘O Ali you have a more

beautiful garden than this in paradise.'

We came across seven gardens and after each garden I said, 'what a beautiful garden!' and Holy Prophet (s.a.w.a.) replied, 'You have a more beautiful garden than this in paradise.'

When the road was deserted, Holy Prophet embraced me and began weeping. I asked, 'O Prophet of Allah! What makes you weep?'

Holy Prophet (s.a.w.a.) informed, 'This nation bears animosity towards you in their hearts which they will reveal after I am gone.'

I asked, 'O Prophet of Allah! Will I be steadfast on my religion at the time?'

Holy Prophet (s.a.w.a.) replied, 'Yes, you will be steadfast.'"

This tradition has been recorded with the same meaning and text in Majma al-Zawaaed on the authority of Abu Noaimi¹ and Bazaar and in Mustadrak² with the same chain of narrators. Haakim and Zahabi³ both consider this tradition to be correct.

Based on this it is an accepted fact that the chain of narrators of this tradition is correct. However the text is summarized in Mustadrak.

Only Allah knows whether this has been done by Haakim himself or was done in the subsequent editions (by the editor) or was done by the publisher.

On examining it is evident that the chain of narrators of this tradition is the same as the one taken by Abu Ya'laa and Bazaar which Haakim and Zahabi consider as correct.

However the only difference in the two references is that Haakim

1 Majma al-Zawaaed, vol. 9, pg. 118.

2 Mustadrak, vol. 3, pg. 139.

3 Mizaan al-Etedaal, vol. 3, pg. 355.

has recorded this in an incomplete manner i.e. he has concluded the narration at ‘you have a more beautiful garden than this in paradise.’

Similarly it is evident from other traditions that the ‘nation’ referred to in this tradition is the Quraysh which has been elaborated in the forthcoming topics.

WHO WAS RESPONSIBLE FOR MISGUIDING THE PEOPLE AFTER HOLY PROPHET (S.A.W.A.)?

Another fact that is evident is it was the Quraysh who were responsible for the deviation and destruction of the people after the Holy Prophet’s (s.a.w.a.) demise. In one tradition Abu Huraira relates: Holy Prophet (s.a.w.a.) informed:

يهلك أمتي هذا الحي من قريش

*‘Some people from the Quraysh are dragging
my nation towards destruction.’*

People asked, ‘What should we do at that time?’

Holy Prophet (s.a.w.a.):

لو أن الناس اعتزلوهم

*‘The people should distance themselves from
them (the corrupt ones from the Quraysh).’*

In another tradition Abu Huraira says, I have heard from the truthful Prophet (s.a.w.a.),

هلاك أمتي على يدي غلظة من قريش

*‘The destruction of my nation will be at the hands of
those from the Quraysh with lust for power.’*

The people asked, ‘Is Marwan among them?’

Abu Huraira declares, 'If I want I can name each one of them and I can even inform you of their tribes.'

Both these traditions are considered correct.⁴

THE ENMITY OF THE QURAYSH AND BANI UMAYYAH TOWARD HOLY PROPHET (S.A.W.A.) AND HIS PROGENY

In the preceding pages we have recorded traditions wherein the Holy Prophet (s.a.w.a.) had exposed the treachery and animosity of the people. Now we shall examine some narrations about the enmity of the Quraysh with special reference to Bani Umayyah.

Some of these people bore enmity from the time of the Holy Prophet (s.a.w.a.), which was evident. However, since they could not settle scores with the Holy Prophet (s.a.w.a.) they rose against the Ahle Bait (a.s.) in order to get back at Holy Prophet (s.a.w.a.).

Ameerul Momineen (a.s.) relates,

اللهم إني أستعديك على قريش، فإنهم أضمرُوا لرسولك ضروبا من الشر والغدر، فعبجزوا عنها، وحلت بينهم وبينها، فكانت الوجبة بي والدائرة علي، اللهم احفظ حسنا وحسينا، ولا تمكن فجرة قريش منهما ما دمت حيا، فإذا توفيتني فأنت الرقيب عليهم وأنت على كل شئ شهيد

*'O Allah, I seek help from You against the Quraysh. They concealed their hatred and animosity towards the Holy Prophet (s.a.w.a.) because they could not reveal it. O Allah You protected him (s.a.w.a.) from them. Now they are targeting me with their hatred. O Allah, protect Hasan and Husain till the time I am alive. Do not allow the transgressors of the Quraysh to dominate them. And after I depart from the world then You alone are a Custodian. And You are a Witness over everything.'*⁵

4 Musnad-e-Ahmad, vol. 2, pg. 288, 301, 324, 328.

5 Sharho Nahj al-Balaaghah, vol. 20, pg. 298.

Note how Ameerul Momineen (a.s.) describes the hatred and animosity in the hearts of the Quraysh. Until the Holy Prophet (s.a.w.a.) was alive Allah did not allow them to expressly show their animosity. However once the Holy Prophet (s.a.w.a.) passed away Ameerul Momineen (a.s.) had to bear the brunt of their hostility.

Likewise, it is evident from Ameerul Momineen's (a.s.) statement that the Quraysh would target Hasan (a.s.) and Husain (a.s.) with their hatred for the Holy Prophet (s.a.w.a.) and would finally kill them.

In another sermon Hazrat Ali (a.s.) declares,

وقال قائل إنك يا ابن أبي طالب على هذا الأمر لحريص،
فقلت بل أنتم - والله - أحرص وأبعد، وأنا أخص وأقرب، وإنما طلبت حقاً
لي وأنتم تحولون بيني وبينه، وتضربون وجهي دونه، فلما قرعته بالحجة في
المألا الحاضرين هب كأنه بهت لا يدري ما يجيبني به.
اللهم إني استعديك على قريش ومن أعانهم، فإنهم قطعوا رحمي، وصغروا
عظيم منزلتي، وأجمعوا على منازعتي أمراً هو لي، ثم قالوا ألا إن في الحق أن
تأخذه وفي الحق أن تتركه.

*One person told me, 'O son of Abu Talib you are greedy for leadership.**

I replied, 'By Allah, you people are greedier for leadership while you have nothing to do with it. On the other hand I am more deserving of it and I am (only) demanding my right. You are obstructing my path and preventing me from acquiring leadership.' When I convinced him with firm arguments and proofs in the midst of the people, he realised he was wrong and was so stunned that he could not respond.

'O Allah, I seek help from You against the Quraysh and their helpers. Surely they have severed relations with me. They have belittled my high status and they have

6 Nahj al-Balaaghah, vol. 2, pg. 84; Nahj al-Balaaghah of Faiz al-Islam Sermon 171.

gathered to contend with me regarding the matter that was exclusively for me.’ Then the people said, ‘sometime you should demand your right and sometime you should abandon them.’

Hazrat Ali (a.s.) wrote a letter to his brother Aqeel

فدع عنك قريشا وتركاضهم في الضلال، وتجوأهم في الشقاق، وجماعهم في التيه، فإنهم قد أجمعوا على حربي إجماعهم على حرب رسول الله ﷺ قبلي، فجزت قريشا عني الجوازي، فقد قطعوا رحمي وسلبوني سلطان ابن أبي.

‘Leave the discussion about Quraysh and their deviation and their dissent and their stubbornness as these people have already decided to fight me like they had decided to fight the Prophet of Allah (s.a.w.a.). Now only Allah will punish the Quraysh for severing relations with me and usurping the leadership of my cousin (Holy Prophet (s.a.w.a.)) from me.’⁷

Ibne Adi in his book Al-Kaamil narrates: Once Abu Sufyan said, ‘the example of Muhammed (s.a.w.a.) in the Bani Hashim is like the example of a flower with sweet fragrance in the midst of foul odour.’⁸

Someone informed the Holy Prophet (s.a.w.a.) about Abu Sufyan’s statement. On hearing this, the Holy Prophet (s.a.w.a.) rose while his face showed signs of anger. (He said):

ما بال أقوال تبلغني عن أقوام...

‘What kind of senseless talks am I hearing from the people?’⁹

Ibne Adi in Al-Kaamil has clearly mentioned Abu Sufyan’s name while recording this narration.

7 Sharho Nahj al-Balaaghah, vol. 16, pg. 151.

8 We have taken great care to translate critical sentences from Sunnis sources.

9 Al-Kaamil fi al-Zo’faae, vol. 3, pg. 28.

In some other books the same statement has been documented but instead of Abu Sufyan it is attributed to an anonymous person. For example refer to Majma al-Zawaaed.¹⁰

In another tradition Abdul Muttalib Ibn Rab'ee Ibn Harith Ibn Abdul Muttalib narrates, 'Some of the Ansaar approached the Holy Prophet (s.a.w.a.) and said: We are hearing senseless talks from people related to your tribe to the extent that one person said - Muhammed (s.a.w.a.) is like a date tree growing in the midst of rubbish!'¹¹

Even this narration has been recorded with some changes (to conceal the truth).

THE CAUSE OF THE ENMITY

Take away prejudice and stubbornness of the historians and traditionalists and it will become clear that the animosity and snide comments were a result of the close proximity between Holy Prophet (s.a.w.a.) and Hazrat Ali (a.s.). These people were challenging Hazrat Ali (a.s.) so that they could exact vengeance from the Holy Prophet (s.a.w.a.). In addition to this Hazrat Ali's (a.s.) role in slaying the senior members of Quraysh in various battles was another factor which cannot be ignored as a cause for animosity. Especially when one considers that Uthmaan himself had pointed this out to Hazrat Ali (a.s.).

Aabi in his book Nathr al-Dorar¹² records that Ibne Abbas narrates that in one of the discussions with Hazrat Ali (a.s.), Uthmaan said:

ما أصنع إن كانت قریش لا تحبكم، وقد قتلتم منهم يوم بدر سبعين كأَن
وجوههم شنوف الذهب

¹⁰ Majma al-Zawaaed, vol. 8, pg. 215.

¹¹ Ibid.

¹² This book has been published and now available in the market.

‘What do I do if the Quraysh do not love you? In the battle of Badr you had killed seventy of their members of which each one was like shining gold.’¹³

Obviously, the Quraysh could not express their resentment over this humiliation in front of the Holy Prophet (s.a.w.a.). So they turned against the Ahle Bait (a.s.) to exact revenge just as the Holy Prophet (s.a.w.a.) had prophesied.

This led to a chain of events wherein they turned against Hazrat Faatemah (s.a.) and Hazrat Ali (a.s.). After them they opposed Imam Hasan (a.s.) and Imam Husain (a.s.). The opposition to Ahle Bait (a.s.) and by extension to their lovers is evident till date.

ENMITY WITH HAZRAT ALI (A.S.) AND HAZRAT FAATEMAH (S.A.)

What is evident from history is that every effort was made to restrict the propagation of the traditions of the infallibles (a.s.). On the other hand the traditionalists and narrators of Sunnis were relentlessly forging traditions and narrations. The caliphs prohibited the narration of important traditions which had the potential to embarrass them. Books that recorded such narrations were either burnt or destroyed. Under such circumstances, it is not possible for one to demand that the incidents related to oppression and injustice on Hazrat Faatemah (s.a.) be presented in a precise and unambiguous manner. Rather, we can narrate these incidents in the briefest manner possible given that the traditionalists and historians who were conscious of their duty to present the truth narrated the events with great difficulty and at great risk. These events were concealed and transmitted secretly so as not to alert the government who wanted to put an end to its propagation.

The Holy Prophet (s.a.w.a.) had already informed the Ahle Bait (a.s.) that the nation would behave treacherously with them and take revenge from them.

13 For more details refer to Sharho Nahj al-Balaaghah, vol. 9, pg. 22.

The Quraysh sought to take revenge from the Holy Prophet (s.a.w.a.) by tormenting Hazrat Faatemah (s.a.) who was a part of him. Since the Holy Prophet (s.a.w.a.) had already mentioned that Faatemah (s.a.) is a part of me, the Quraysh sought to spite the Holy Prophet (s.a.w.a.) by turning against Hazrat Faatemah (s.a.).

Hazrat Faatemah (s.a.) was present in the nation as a part of the Holy Prophet (s.a.w.a.) so that the nation could be examined and those who bore enmity towards the Holy Prophet (s.a.w.a.) would be exposed through their enmity of Hazrat Faatemah (s.a.).

And this examination came very quickly after the Holy Prophet's (s.a.w.a.) demise so much so that Hazrat Faatemah (s.a.) passed away to meet her father just like he had prophesied.

We do not expect to compile all the incidents and narrations right down to the minutest detail. However, if we can compile even 50% of the narrations and incidents then it is reasonable to say that we can conclude from the remaining incidents to a large extent.

We have seen the level of distortion that these narrations have been exposed to so much so that the narration of Abu Sufyan, Islam's biggest enemy, insulting the Holy Prophet (s.a.w.a.) has been recorded by attributing it to an anonymous person.

Therefore, it is unreasonable to expect that we record all the incidents that transpired after the Holy Prophet's (s.a.w.a.) demise when many of these incidents and narrations involve such explosive comments and reputed personalities.

However, Allah's Grace and Bounties on His servants have ensured that despite the most trying of circumstances, some faithful historians and narrators were always present to document these incidents and narrations so that the truth would be evident to the seekers of truth across all eras.

Our endeavour at all times has been to narrate from the reputed books of Sunnis. We have not taken the help of Shiah references in this matter.

Even with the Sunnis references we have taken care to narrate from ancient texts as opposed to those that were compiled in the subsequent centuries.

Chapter Four

Distortion of Truth

The truth is that all said and done, books were distorted as a result of the opposition to Ahle Bait (a.s.). The reason for this is in the initial period the caliphs had prohibited the compilation and narration of traditions. Later, when traditions were propagated this was permitted only under the strict supervision of the government which ensured that embarrassing and sensitive narrations did not find their way in the books.

Under the circumstances if someone knew sensitive traditions narrated by the Holy Prophet (s.a.w.a.), he dared not narrate it to others and if someone did manage to narrate it, it was never documented.

Apart from narration of traditions even publishing them was strictly prohibited to the extent that if someone possessed a book of narrations it was confiscated by the government and destroyed. Only in rare circumstances would the owner of the book conceal it at great risk to himself.

There are several incidents of this nature:

Ibn Adi in the last part of his book *Al-Kaamil fi al-Zo'faae* narrates about Bukhari's teacher Abdul Razzaaq Ibn Hammaam Sana'anee: Sana'anee had different types of traditions in his possession. Many Muslims including reliable scholars and leaders and government representatives used to visit him from far-flung places to record traditions from him.

However, no tradition has been narrated on his authority due to fear of persecution. He was accused of being a Shiah. He has narrated

so many traditions on virtues (of Ahle Bait (a.s.)) that none of the reliable narrators have concurred with him. That is the reason no tradition has been recorded on the authority of Abdul Razzaaq Ibn Hammaam despite him being a scholar of such repute.

Abdul Razzaaq Ibn Hammaam has also narrated traditions about the defects and flaws of certain personalities which are beyond the scope of this book. Nevertheless, his truthfulness and reliability were beyond reproach. His biggest contribution has been to narrate traditions about the virtues of Ahle Bait (a.s.) and expose the defects and flaws of their opponents.¹

Regarding the great Hafiz Abdul Rehman Ibn Yusuf Ibn Kharraash, Ibne Adi writes - I have heard from Abdaam that Ibne Kharrash had compiled a book in two volumes which dealt specifically with criticism of the Shaikhain (first two caliphs of the Sunnis) and exposed their mistakes and shortcomings. He submitted the book to Bandaar and for a sum of 2,000 dirhams he granted him permission to narrate from it.

The moot point is where is this book at present?

Ibne Adi mentions: In my view Ibne Kharraash did not tell lies knowingly² i.e. whatever has been narrated regarding the two caliphs by Ibne Kharraash is true and reliable.

If one refers to Zahabi's book Sairo Aalame al-Nobala or Tazkerah al-Huffaz he will find Zahabi accusing and criticizing Ibne Kharraash. In fact, he has cursed and condemned Ibne Kharraash in such a manner as if he was an apostate (Kafir).³

No one should entertain the doubt that Ibne Kharraash was a

1 Al-Kaamil fi al-Zo'faae, vol. 6, pg. 545.

2 Al-Kaamil fi al-Zo'faae, vol. 5, pg. 519.

3 Sairo Aalame al-Nobala, vol. 13, pg. 509; Tazkerah al-Huffaaz, vol. 2, pg. 684; Mizaan al-Etedaal, vol. 2, pg. 600.

Shiah. While on one hand he was in the forefront in criticising the scholars and narrators, on the other hand, no opinion of a particular scholar of the Sunnis is accepted or rejected without first checking Ibne Kharraash's view on the same. There are instances of this:

1. Regarding Abdullah Ibn Shaqeeq a narrator of traditions, Ibne Kharraash writes: Abdullah Ibn Shaqeeq is reliable. He was Usmani and a staunch opponent of Hazrat Ali (s.a.).⁴

Thus, it is clear that Ibne Kharraash was not a Shiah because he has considered the narrator to be reliable while he was an Usmani and bore enmity with Hazrat Ali (a.s.).

Despite not being a Shiah and being from the Sunnis, earning a solid reputation as a scholar and memoriser of the Quran, he still recorded shortcomings and mistakes of Abu Bakr and Umar which he compiled in a book of two volumes.

In Kitab al-Melal Ahmad Ibn Hanbal writes - Abu Awaanah⁵ has written a book on the defects and mistakes of the companions of Holy Prophet (s.a.w.a.).

Sallaam Ibn Abi Mutee'⁶ approached him and said, 'O Abu Awaanah give the book to me. Abu Awaanah handed over the book to him.' Sallaam took the book from him and burnt it.⁷

2. In the same book Ahmad Ibn Hanbal records that Abdul Rehman Ibn Mahdi⁸ writes: When I saw Abu Awaanah's book

4 Tahzeeb al-Tahzeeb, vol. 5, pg. 223.

5 Abu Awaanah is among the illustrious memorisers and traditionalists of the Sunnis. He compiled a book called Saheeh-o-Abi Awaanah.

6 Zahabi has written about him that he was among the narrators of the Saheeh-e-Bukhari, Saheeh-e-Muslim and a leading light of the Sunnis; refer Sairo Aalame al-Nobala, vol. 7, pg. 428.

7 Kitaab al-Melal wa al-Rejaal, vol. 1, pg. 60.

8 Zahabi writes about him — He was in the forefront in criticising the narrators of traditions. He was the chief of the memorisers; refer Sairo Aalame al-Nobala, vol. 9, pg. 192.

I sought Allah's forgiveness on his behalf.⁹

It is indeed interesting that one person reads a book and seeks forgiveness for the author while another person burns the book without the author's permission.

3. In Mizaan al-Etedaal it is mentioned about Ibrahim Ibn Haakim Ibn Zaheer Kufi: Abu Haatim says - he compiled traditions about the defects of Muawiyah which we have torn to shreds.¹⁰
4. Husain Ibn Hasan Ashkar: Ahmad Ibn Hanbal used to narrate traditions on his authority and used to say that in my view he is not a liar.¹¹

Someone asked Ahmad Ibn Hanbal - Ashkar has compiled traditions criticising Abu Bakr and Umar and has devoted an entire chapter to it. When Ahmad Ibn Hanbal heard this he said - Now it is not appropriate to narrate traditions from him.¹²

It is worth pondering where these books have disappeared and where the chapters dealing with the mistakes and shortcomings of Abu Bakr and Umar have vanished.

Why have no traditions been narrated from such books? Why are these traditions not in circulation today? Why does a reputed scholar like Ahmad Ibn Hanbal when he hears about Ashkar compiling mistakes and defects about Abu Bakr and Umar change his opinion about him instantly?

A few moments earlier a person who commanded respect in Ahmad

9 Kitaab al-Melal wa al-Rejaal, vol. 3, pg. 92.

10 Mizaan al-Etedaal, vol. 1, pg. 27.

11 Note that Ahmad Ibn Hanbal has recorded traditions on his authority and writes about him - He is not a liar (fabricator) in my view.

12 Tahzeeb al-Tahzeeb, vol. 2, pg. 291.

Ibn Hanbal's view and was considered reliable becomes a pariah so much so that he refused to narrate any tradition from him!!

At the same time it is also true that these scholars of Sunnis have written about traditionalists and narrators who have criticised and cursed Abu Bakr and Umar while at the same time they are among the narrators of traditions of the Sihaah-e-Sittah (the six reliable books of Ahl-e-Sunnah).

For confirmation the biographies of the following individuals can be referred by way of example:

1. Ismail Ibn Abdul Rehman al-Suddi¹³
2. Taleed Ibn Sulaiman¹⁴
3. Jafar Ibn Sulaiman al-Zabee,¹⁵ etc.

Is it not worth dwelling on why these individuals criticised and cursed Abu Bakr and Umar?

Did they come across traditions and narrations which made these people criticise and curse Abu Bakr and Umar and they considered these traditions and narrations as an explicit permission to curse Abu Bakr and Umar?

If such traditions and narrations existed then where are they now?

On the same lines reputed scholars, memorisers of Quran and transmitters of traditions used to curse and abuse Uthmaan and Muawayyah and the number of such individuals is so large it is not possible to list them all down.

It should be noted that the latter half of the third century saw an abnormally high instance of cursing and abusing of Abu Bakr and

¹³ Ibid, vol. 1, pg. 274.

¹⁴ Tahzeeb al-Kamaal, vol. 4, pg. 322.

¹⁵ Tahzeeb al-Tahzeeb, vol. 2, pg. 82-83.

Umar. This is a fact of history and many incidents of this nature have been narrated. For example Zaaidah Ibn Quddaamah (in the latter half of the third century) says - What has the world come to? People are abusing Abu Bakr and Umar!¹⁶

This became customary to the extent that in the sixth century a great traditionalist of the Sunnis Abdul Mugheeth Ibn Zaheer Ibn Harb Hanbali Baghdaadi wrote a book on the virtues of Yazeed Ibn Muawiyah (l.a.) and the prohibition of cursing him! When people asked him the reason for writing the book he replied — My objective is to rein in people's tongues from cursing and criticising the caliphs.¹⁷

In the 8th century AH Taftazaani writes in his book:

فإن قيل : فمن علماء المذهب من لم يجوز اللعن على يزيد مع علمهم بأنه يستحق ما يربو على ذلك ويزيد؟ قلنا : تحاميا عن أن يرتقى إلى الأعلى فالأعلى
“If someone asks why some of our scholars have prohibited cursing Yazeed (l.a.) while he deserves to be cursed, the reply to this question is that by safeguarding the juniors from being cursed we automatically safeguard the seniors (from criticism).”¹⁸

Even today books on the virtues of Yazeed (l.a.), Hajjaaj (l.a.) and Hinda (l.a.) are being compiled.

In our view all these people who are compiling books on the virtues of such despicable and accursed personalities know that these narrations are fraudulent and unreliable and these personalities are worthy of being cursed. The only objective of compiling such books is to keep scholars and students of history and traditions engaged in pointless discussions and protect the senior companions and caliphs from being cursed and abused.

16 Ibid, vol. 3, pg. 264.

17 Sairo Aalame al-Nobala, vol. 21, pg. 161.

18 Sharh al-Maqaasid, vol. 5, pg. 311.

Similarly, those who protest against the narration of the incident of Karbala and lamentation and reciting eulogies and taking out processions are afraid that with these practices cursing Yazeed (l.a.) will become customary leading ultimately to the cursing of Abu Bakr and Umar once again.

Chapter Five

Usurping of Fadak and Its Consequences

USURPING OF FADAK AND FALSIFYING HAZRAT FAATEMAH (S.A.)

Among the most critical events to transpire after the demise of the Holy Prophet (s.a.w.a.) was the usurping of Fadak which was Hazrat Faatemah's (s.a.) personal property. The most regretful effect of usurping Fadak was the falsification of Hazrat Faatemah (a.s.). In many ways, this was the foremost and greatest calamity.¹

The incident of Fadak is not just about an agricultural land; rather it is about Hazrat Siddiqah Taaherah's (s.a.) confrontation of oppression, denial of her rights, belittling of her elevated status and the biggest crime was falsifying her and attributing lies to her (we seek refuge in Allah), all of which led to her being displeased with the offending parties.

We present the facts of the incident of Fadak from the most reliable books of the Sunnis. The property of Fadak was gifted by the Holy Prophet (s.a.w.a.) to Hazrat Faatemah (s.a.) in his lifetime. Both the Sunnis and the Shiah have documented this fact in their books. We present references of the Sunnis to put this issue beyond any shadow of doubt.

1 It is narrated in the biographies of one of the great Shiah jurists that during the period of mourning over Imam Husain (a.s.) a speaker while narrating the tragedy said, 'Hazrat Zainab (s.a.) arrived in Ibne Ziyaad's court.' Then the speaker wanted to narrate the incident that transpired in the court of Ibne Ziyaad. The jurist signaled the speaker to slow down before narrating the ensuing incident. The jurist said, 'Hazrat Zainab (s.a.) being summoned to the court needs to be elaborated further because this is a great tragedy by itself.' (Similarly Holy Prophet's (s.a.w.a.) beloved daughter Hazrat Siddiqah Taaherah's (s.a.) entry into the court of the caliph is a great tragedy in itself).

Bazaar, Abu Ya'laa, Ibne Abi Haatim and Ibne Mardawaih have narrated the incident in this manner:

Abu Saeed Khudri narrates when the verse was revealed: “**And give to the kin his right**” Holy Prophet (s.a.w.a.) called Hazrat Faatemah (s.a.) and gifted Fadak to her. This tradition is also narrated from Ibne Abbas.

This incident is also documented by illustrious scholars and traditionalists in Al-Durr al-Mansoor.² Likewise Haakim, Tabaraani, Ibne Najjaar, Haithami, Zahabi, Suyuti, Muttaqi-e-Hindi and others are also among the narrators of this incident. Ibne Abi Haatim has narrated this incident in his Tafseer. This is the same Tafseer about which Ibne Taymiyyah has testified in Minhaaj al-Sunnah that it does not have any fabricated tradition.³

Innumerable scholars of the Sunnis have confessed to the fact that the property of Fadak was the property of Siddiqah Taaherah (s.a.) in the lifetime of Holy Prophet (s.a.w.a.) itself. It was considered as a bestowal by the Holy Prophet (s.a.w.a.) to Hazrat Faatemah (s.a.). Saad al-Deen Taftazaani and Ibne Hajar-e-Makki among others have documented this fact.

Ibne Hajar-e-Makki records in Al-Sawaaeq al-Muhreqah

إن أبا بكر انتزع من فاطمة فداكا

‘*Abu Bakr usurped Fadak from Faatemah.*’⁴

This proves that Fadak was in the possession of Hazrat Faatemah (s.a.) and Abu Bakr confiscated it.

Why? And what was the reason advanced by him for the confiscation?

2 Al-Durr al-Manthoor fi Tafseer bi al-Maathoor, vol. 4, pg. 177.

3 Minhaaj al-Sunnah, vol. 7, pg. 13.

4 Al-Sawaaeq al-Muhriqah, pg. 31.

Let us assume for a moment that Abu Bakr was ignorant of the fact that Fadak was the personal property of Hazrat Faatemah (s.a.). Wasn't it his duty and responsibility to investigate about the ownership of the property before confiscating it from a personality like Hazrat Faatemah (s.a.), the beloved daughter of Holy Prophet (s.a.w.a.)?

WHY WERE THE TESTIMONIES OF THE WITNESSES NOT ACCEPTED?

If Abu Bakr did not know or was uncertain that Fadak was the personal property of Hazrat Faatemah (s.a.) why didn't he accept the testimonies of the witnesses?

According to the law of jurisprudence and even common sense when something is already in a person's possession it should not be confiscated without providing adequate evidence justifying the confiscation. The burden of proof lies on the plaintiff/complainant not the defendant i.e. in this case Abu Bakr (the plaintiff) should have presented witnesses to establish that Fadak was not Hazrat Faatemah's (s.a.) property, who was the defendant.

Even if the property is confiscated on ignorance what is the argument for not accepting the testimonies of the witnesses advanced by the aggrieved party? History is witness that when Hazrat Ali (a.s.) was advanced as a witness of Hazrat Faatemah (s.a.) to testify that Fadak was her personal property, his testimony was rejected! Why was his testimony rejected? Some Sunnis scholars have defended Abu Bakr in this manner:

لعله كان من اجتهاده عدم قبول الشاهد الواحد وإن كان يعلم بصدق هذا
الشاهد

*'Perhaps it is due to the caliph's view that a lone witness is not acceptable although he knows about the truthfulness of that witness.'*⁵

5 Sharh al-Mawaaqef, vol. 8, pg. 356.

If that is the case then we need to investigate why the Holy Prophet (s.a.w.a.) accepted the lone witness in the incident of Khuzaimah Ibn Thaabit (Zu al-Shahaadatain - owner of the two witnesses). Again, both the Sunnis and Shiah scholars have documented this incident.⁶

Moreover, it is narrated that Holy Prophet (s.a.w.a.) accepted the testimony of a lone witness - Abdullah Ibn Umar. This incident is recorded in Saheeh-e-Bukhari.⁷

In Jaam'e al-Usool, Ibne Athir has documented that the Holy Prophet (s.a.w.a.) passed a decree based on the testimony of one witness - Abdullah Ibn Umar.⁸

Is it that Ameerul Momineen Ali (a.s.) had a lower status than Abdullah Ibn Umar in the eyes of Abu Bakr?

PASSING JUDGMENT AFTER SWEARING

Let us assume (despite all evidences to the contrary) that Abu Bakr entertained doubts about whether Fadak did in fact belong to Hazrat Faatemah (s.a.). Let us also assume that he was not convinced with Ameerul Momineen Ali's (a.s.) testimony.

Why didn't he conclude the matter by asking Hazrat Faatemah (s.a.) to swear to the effect that Fadak was her personal property? Combined with Ali's (a.s.) testimony this would have been the most logical way to conclude the issue.

This is not a novel concept; there are numerous instances wherein the Holy Prophet (s.a.w.a.) had passed a judgment by

6 Al-Kaafi, vol. 7, pg. 401, Chapter of Rare Traditions (Nawaader), Man laa Yahzarohu al-Faqih, vol. 3, pg. 108, Al-Majm'oo, vol. 20, pg. 223, Al-Mabsoot, vol. 16, pg. 114.

7 Saheeh-e-Bukhari, vol. 3, pg. 143.

8 Jaam'e al-Usool, vol. 10, pg. 557.

combining the testimony of a witness with a swearing. This has been documented in Sunan-e-Abi Dawood⁹ and Saheeh-e-Muslim.¹⁰ In fact to pass a judgment based on the testimony of one witness combined with swearing was a command brought by Hazrat Jibraeel (a.s.) to Holy Prophet (s.a.w.a.). A decree passed based on a swearing is also recorded in Kanz al-Ummaal in Kitab al-Khulafa.

The author of Al-Mawaaqif as well as its commentator has written in defense of Abu Bakr:

لعله لم ير الحكم بشاهد ويمين

‘Perhaps Abu Bakr did not want to pass a judgment based on a witness and a swearing.’¹¹

Reply: Why did Abu Bakr not swear to the effect that Fadak was not Hazrat Faatemah’s (s.a.) property, while Hazrat Faatemah (s.a.) was constantly asserting her right to the property of Fadak?

All the arguments presented so far are from the viewpoints of jurisprudence and personal rights. We have not yet dwelled on the infallibility of Ameerul Momineen Ali (a.s.) and Faatemah al-Zahra (s.a.). All the conditions applicable in such a matter will be valid in the issue of Fadak. Likewise, it is also interesting to note why the witnesses of Imam Hasan (a.s.), Imam Husain (a.s.), Ummul Aiman about whom the Holy Prophet (s.a.w.a.) had testified that she will go to paradise,¹² were not accepted in the matter of Fadak?

SIMILAR INCIDENTS BUT VARYING JUDGMENTS

Let us view this incident from a different angle. Let us assume, although incorrect and simply for the sake of argument, that

9 Sunan-e-Abi Dawood, vol. 3, pg. 419.

10 Saheeh-e-Muslim, vol. 5, pg. 128.

11 Sharho al-Mawaaqef, vol. 8, pg. 356.

12 Her biography has been documented in Tabaaqaat-e-Ibne Saad. Al-Isaabah, vol. 4, pg. 432.

Hazrat Faatemah (s.a.) was not an infallible and she was not a part of the Holy Prophet (s.a.w.a.) and she was not bestowed with Fadak in the lifetime of the Holy Prophet (s.a.w.a.). However, there can be no doubt that Siddiqah Taaherah (s.a.) is from the senior most companions of the Holy Prophet (s.a.w.a.). If nothing else at least she enjoys a status of a companion.

But despite this we find that in a similar incident involving a companion of the Holy Prophet (s.a.w.a.), Abu Bakr accepted the plea of the companion and passed the judgment in his favour. However, no regard was made in Hazrat Faatemah's (s.a.) case despite being the Holy Prophet's (s.a.w.a.) daughter and an inseparable part of his existence with Quranic verses testifying to her infallibility.

Bukhari and Muslim have recorded on the authority of Jaabir Ibn Abdullah Ansaari that when the monies from Bahrain were brought in the presence of Abu Bakr, Jaabir said: The Holy Prophet (s.a.w.a.) promised me that when the monies from Bahrain would come in he would grant me a portion of it.

Abu Bakr replied: You can take whatever the Holy Prophet (s.a.w.a.) had promised you.¹³

This incident was at a time when the Holy Prophet (s.a.w.a.) was no more among the people. Jaabir claims that the Holy Prophet (s.a.w.a.) promised him a specific amount from the monies of Bahrain. Abu Bakr now - of course apparently - occupies the place of the Holy Prophet (s.a.w.a.). Jaabir is the sole witness and also the claimant. But this was sufficient for Abu Bakr to pass a judgment in Jaabir's favour.

SUPPORT FOR ABU BAKR'S DECISION

Bukhari and Muslim have recorded this incident in their respective

13 Saheeh-e-Bukhari, vol. 3, pg. 58; Saheeh-e-Muslim, vol. 7, pg. 75.

books. They have defended Abu Bakr's decision to grant a decree in a companion's favour without demanding a witness and a swearing.

(A) Kirmani in Sharh-e-Bukhari (amongst the most famous commentaries on Saheeh-e-Bukhari) writes:

وأما تصديق أبي بكر جابرا في دعواه فلقوله ﷺ : من كذب على متعمدا فليتبوأ مقعده من النار، فهو وعيد، ولا يظن بأن مثله - مثل جابر - يقدم على هذا

*'Abu Bakr believed in Jaabir's claim based on the tradition of the Holy Prophet - one who knowingly attributes a lie to me will find himself in hell. This is a definite promise of chastisement and it was inconceivable that a companion like Jaabir would perpetrate such a crime.'*¹⁴

If it is inconceivable that a companion like Jaabir would attribute a lie to the Holy Prophet (s.a.w.a.) and therefore his claim is acceptable then why is the same yardstick not applied to the daughter of the Holy Prophet (s.a.w.a.) even if one brings her down to the level of a mere companion?

(B) Ibne Hajar-e-Asqalaani records in Fath al-Baari:

وفي هذا الحديث دليل على قبول خبر الواحد العدل من الصحابة ولو جر ذلك نفعا لنفسه

*'This narration proves that news from a lone source (Khabar-e-Waahid) is acceptable provided it is from a just companion even if that news provides some benefit to the companion in his personal capacity.'*¹⁵

According to Ibne Hajar-e-Askalaani, Abu Bakr's decision is justified as it involves Jaabir, a just companion.

14 Al-Kawaakib al-Doraari fi Sharhe al-Bukhari, vol. 10, pg. 125.

15 Fatho al-Baari fi Sharhe al-Bukhari, vol. 4, pg. 375.

However, it is regretful that while Jaabir is extended such leniency, the daughter of the Holy Prophet (s.a.w.a.) is denied her rightful claim that her father had bestowed Fadak to her. More so, when she backs her claims with witnesses.

(C) Ainee states in Umdah al-Qaari:

إنما لم يلتبس شاهدا منه (أي من جابر) لأنه عدل بالكتاب والسنة، أما الكتاب فقوله تعالى: (كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ) وقوله تعالى: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا)، فمثل جابر إن لم يكن من خير أمة فمن يكون؟ وأما السنة فلقوله (صلى الله عليه وسلم): من كذب علي متعمدا... لاحظوا بقية كلامه يقول ولا يظن بمسلم فضلا عن صحابي أن يكذب على رسول الله متعمدا

*'Since Jaabir is just in the light of Quran and Sunnah, Abu Bakr did not seek further evidence in his case. As the Quran says: 'You are the best of the nations raised up for (the benefit of) men...'16 In another place Quran says 'And thus We have made you a medium (just) nation...'17 If a person like Jaabir is not the 'best of the nation' then who is? From the viewpoint of the Sunnah the evidence of Jaabir being just is the tradition of Holy Prophet (s.a.w.a.) - one who knowingly attributes a lie to me will find himself in hell. Therefore it is not possible that anyone will do such a thing, particularly a companion of Jaabir's stature.'*¹⁸

It is a matter of great shame and regret that Abu Bakr considered Jaabir truthful in his claim based on the Quran and Sunnah but for reasons best known to him he did not find the Prophet's (s.a.w.a.) daughter Siddiqah Taaherah (s.a.) to be of the same caliber as Jaabir in truthfulness!

16 Surah Ale Imraan, 3:110.

17 Surah Baqarah, 2:143.

18 Umdah al-Qaari fi Sharhe al-Bukhari, vol. 12, pg. 121.

Is Siddiqah Taaherah (s.a.) not the best of the nation especially when the Prophet (s.a.w.a.) had given the nation the glad tidings of Faatemah being the chief of all women in paradise?

Is it conceivable for Faatemah to conjure a lie (God forbid) simply to claim property?

If one brings Faatemah down to the level of a mere companion then why is there discrimination between her and Jaabir?

Why a lone report is considered sufficient in Jaabir's case? Why was the principle of "يد" (a principle of Jurisprudence) not applied in her case? And why was the testimony of numerous witnesses not accepted in her case? Why was Jaabir's claim accepted while there was neither swearing nor witnesses?

It is apparent that there is more to the incident of Fadak than meets the eye.

DEMAND FOR FADAK ON THE BASIS OF INHERITANCE

After being rejected the first time, Hazrat Faatemah (s.a.) returned to her house. She confronted Abu Bakr once again to demand Fadak, this time on the basis of inheritance.

Fadak was a property which came in to the Prophet's (s.a.w.a.) possession without an armed struggle. There is a consensus amongst scholars that a property acquired in this manner is the personal property of the Prophet (s.a.w.a.). The Muslims do not have any portion in it.

The other point on which there is a consensus amongst scholars is that on the death of a Muslim his personal property is inherited by his survivors. According to all Muslims, Hazrat Faatemah (s.a.) was the closest surviving member of the Prophet's (s.a.w.a.) family.

Therefore, she demanded Fadak the second time on the principle of inheritance.

What we have explained thus far is the preface to Hazrat Faatemah's (s.a.) demand for Fadak on the basis of inheritance.

The following incident has been recorded by Bukhari and Muslim on Ayesha's authority. We have reproduced the incident from Bukhari.

إن فاطمة عليها السلام بنت النبي أرسلت إلى أبي بكر تسأله ميراثها من رسول الله ﷺ، مما أفاء الله عليه بالمدينة وفدك وما بقي عن خمس خيبر، فقال أبو بكر: إن رسول الله قال: لا نورث ما تركنا صدقة، إنما يأكل آل محمد في هذا المال، وإني والله لا أغير شيئا من صدقة رسول الله عن حالها التي كان عليها في عهد رسول الله، ولأعملن فيها بما عمل به رسول الله. فأبى أبو بكر أن يدفع إلى فاطمة منها شيئا، فوجدت فاطمة على أبي بكر فهجرتة، فلم تكلمه حتى توفيت، وعاشت بعد النبي ستة أشهر، فلما توفيت دفنها زوجها علي ليلًا ولم يؤذن بها أبا بكر، وصلى عليها، وكان لعلي من الناس وجه حياة فاطمة

'The Prophet's daughter sent a message across to Abu Bakr to hand over all the wealth and property in Madinah from the war booty, Fadak, the residual khums from Khaybar which the Prophet had left behind as inheritance. Abu Bakr responded that the Holy Prophet had informed - We do not leave behind inheritance, whatever we leave behind is charity. Muhammad's progeny can benefit from this property like other Muslims. By Allah! Whatever the prophet has left behind as charity will be preserved as it is and I will deal with it in the same manner as the Prophet. Abu Bakr refused to hand over any portion of the Prophet's property to Faatemah.'

Hazrat Faatemah (s.a.) was enraged with Abu Bakr when

she heard this argument. She returned to her place and never spoke to Abu Bakr after the incident. She survived the Prophet (s.a.w.a.) by six months. At the time of her death in her will to her husband - Hazrat Ali (a.s.) she requested that her funeral prayers be offered and she be buried at night and that Abu Bakr not kept informed about her death.¹⁹

Hazrat Faatemah's (s.a.) demand for Fadak as inheritance has been a matter of debate since the earliest days of Islam with numerous books and compilations devoted to it. Among all this, Hazrat Faatemah's (s.a.) brilliant sermon on the subject has left an indelible mark on the history of Islam.

Some points over here are worth noting - why are the narrations of Abu Saeed Khudri and Ibne Abbas and the testimonies of Hazrat Ali (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.) and Umme Aiman rejected? However when Abu Bakr claims that Prophets (s.a.) do not leave behind inheritance it is accepted?

On what basis are the testimonies of such senior companions rejected?

On referring to the views and opinions of the Sunnis scholars we find that there is no consensus among them. Moreover, the view that comes across is disturbing - they are confused and do not know how to extricate themselves from this dilemma!! They only claim that: This tradition although solely from Abu Bakr is at the level of 'tawaatur' i.e. multiple chains of narrators and Abu Bakr was merely one of the narrators.

SOME NOTABLE POINTS

We will scrutinise this view from several angles:

19 Saheeh-e-Bukhari, vol. 5, pg. 82, Book of Battles, Chapter of the Battle of Khaibar; Saheeh-e-Muslim, vol. 5, pg. 153 Book of Jihaad and Travelling.

1. Regarding the narration of Abu Bakr about Prophets (s.a.) not leaving inheritance, why had nobody else heard or narrated this tradition until then?
2. Why had no member of the Ahle Bait (a.s.) ever heard of this narration? And the most perplexing part is that the inheritors of the Holy Prophet (s.a.w.a.) had never heard of such a narration!! Why had the wives of the Prophet (s.a.w.a.) sent Uthmaan to Abu Bakr to demand the inheritance from the Prophet's (s.a.w.a.) wealth? Why did Uthmaan not inform them about the Prophet's (s.a.w.a.) narration in the matter of his inheritance? Why did Uthmaan approach Abu Bakr with the demand of the Prophets' (s.a.w.a.) wives for inheritance when he knew better than that?

This could only mean that Uthmaan was unaware of any such narration regarding the Prophet's (s.a.w.a.) inheritance. Same is true for the wives of the Prophet (s.a.w.a.).

In this regard Fakhr al-Deen Muhammad Ibn Umar al-Raazi (exp. 606 A.H.) makes a discerning point in his Tafseer:

إن المحتاج إلى معرفة هذه المسألة ما كان إلا فاطمة وعلي والعباس، وهؤلاء كانوا من أكابر الزهاد والعلماء وأهل الدين، وأما أبو بكر فإنه ما كان محتاجاً إلى معرفة هذه المسألة، لأنه ما كان ممن يخطر بباله أنه يورث من الرسول، فكيف يليق بالرسول أن يبلغ هذه المسألة إلى من لا حاجة له إليها، ولا يبلغها إلى من له إلى معرفتها أشد الحاجة؟

'None except Hazrat Ali (a.s.), Hazrat Faatemah (s.a.) and Ibne Abbas²⁰ could have been aware about the

20 It must be noted that according to the laws of jurisprudence of the Jafari sect, paternal uncle is not from the foremost of relatives from the viewpoint of inheritance. If children are alive, inheritance cannot be claimed from the sons of one's brothers. (Fakhruddeen Raazi has included Abbas among the Prophet's inheritors based on the view of his sect.).

*matter regarding the Prophet's inheritance. And these personalities are among the senior most scholars of religion and well-known for their piety. On the other hand, Abu Bakr had no reason to be aware of the matter of the Prophet's inheritance (since he was not related to the Prophet) and he would not even have imagined that the Prophet would have left behind something for him as inheritance. Then how can a rational person accept that the Prophet informed the one who had no share in his inheritance about this matter and kept his inheritors in the dark on the issue?*²¹

3. Even after a cursory glance at all points, it is incorrect and misleading to claim that this narration was transmitted through multiple chains of narrators (tawaatur). This is especially true considering that the scholars of the Sunnis clearly state that Abu Bakr was the lone narrator of this tradition and they treat this topic under the head of Khabar-e-Wahid (sole narrator of a tradition).²² Apart from this there are other traditions in which Abu Bakr was the lone narrator and there are witnesses to this effect.²³ Even theologians (mutakallemeen) confess that Abu Bakr was the lone narrator of this tradition.²⁴
4. Beyond a shadow of doubt it can be claimed that Abu Bakr himself was not the narrator of this tradition. Based on this, the tradition does not even qualify as Khabar-e-Wahid. Clearly this hadith is fabricated and has been attributed to Abu Bakr in

21 Al-Tafseer al-Kabeer, vol. 9, pg. 210.

22 Note the reference and chain of narrators. Ibne Haajib in Al-Mukhtasar fi Ilm al-Usool, vol. 2, pg. 59; Fakhre Raazi in Al-Mahsool fi Ilm al-Usool, vol. 2, pg. 85; Ghazzaali in Al-Mustafa fi Ilm al-Usool, vol. 2, pg. 121; Aamudi in Al-Ahkaam fi Usool al-Ahkaam, vol. 2, pg. 75, 348; Bukhari in Kashf al-Asraar fi Sharhe Usool, vol. 2, pg. 688; Bazoodi and other scholars of the Sunnis have explained the concept in their books of jurisprudence (fiqh).

23 By way of illustration refer Kanz al-Ummaal, vol. 12, pg. 605, tradition 14,071.

24 Refer Sharh al-Mawaaqef, vol. 8, pg. 355; Sharh al-Maqaasid, vol. 5, pg. 278.

his defense. This is because Abu Bakr did not have any reply to Hazrat Faatemah's (s.a.) argument in the matter of inheritance. Historical records testify that Abu Bakr was silent on the matter and did not advance this argument to rebuff Hazrat Faatemah (s.a.).

This concept has been elaborated by Abd al-Rehman Ibn Yusuf Ibn Kharraash:

'This narration is invalid and has been fabricated by Malaik Ibn Aws Ibn Haddethaan, who is its lone narrator.'

Ibne Adi Haafiz²⁵ in his biography on Ibne Kharrash writes:

سمعت عبدان يقول: قلت لابن خراش: حديث ما تركنا صدقة؟ قال: باطل،
أتهم مالك بن أوس بالكذب

*'I heard Abd saying - I asked Ibne Kharrash regarding the narration ما تركنا صدقة (Whatever we leave behind is charity). He replied -This tradition is invalid, it has been fabricated by Maalik Ibn Aws and it is a lie.'*²⁶

It is interesting to note how a fabricated narration exposed by a great scholar is used to challenge the unambiguous concepts of the Quran and the Sunnah.

25 Expired in 283 AH, Ibne Kharrash compiled a book on the defects and shortcomings of the first and second caliphs in a book in two volumes. Based on the book, he is considered to be a Shiah. However, numerous books of the Sunnis related to traditions (Ilme Hadith), transmitters of traditions (Ilme Rejaal) are replete with opinions and views of Ibne Kharrash. Note how Zahabi has condemned him - By Allah, this Shaikh despite his efforts erred (by recording traditions on flaws of caliphs). He was a great memoriser of the Quran and travelled far and wide in pursuit of knowledge. He had extraordinary grasp of knowledge. But despite it, he could not benefit from his knowledge. (Zahabi implies that a scholar can benefit from his knowledge only till the time he writes in favour of the caliphs!).

26 Al-Kaamil fi al-Zo'faee, vol. 5, pg. 518.

It is clear from our discussion on this subject that the usurping of Fadak and the falsifying of Siddiqah Taaherah (s.a.) and her family members are among the events forecasted by Holy Prophet (s.a.w.a.). These are incidents that disturb the reader provided he leaves behind his bias and prejudice in his quest for the truth.

We will now recount and analyse another incident to make the matter clearer for the readers.

Chapter Six

Setting Fire to the House of the Infallibles (a.s.)

SETTING FIRE TO THE HOUSE OF HAZRAT FAATEMAH (S.A.)

As highlighted earlier, for a long period of time the transmission of sensitive incidents and narrations was prohibited by the powers that were. Therefore, it is unreasonable to expect to find the complete incident of setting fire to Hazrat Faatemah's house by those who perpetrated this heinous crime.

Apart from Bukhari and Muslim, it is unreasonable to expect even others scholar of the Sunnis to narrate such sensitive incidents. When these scholars have omitted narrations that are not even 10% as sensitive as the incident of setting fire to the house of Hazrat Faatemah (s.a.), then how can one expect to find details of the latter in their books?

Setting fire to the house of Hazrat Faatemah (s.a.) is an evident truth narrated by the scholars of the Shiah sect. All Shiah scholars, compilers, traditionalists and historians are united on this point. One who denies the incident (regardless of his stature) or creates doubts in the minds of others is not even a Shiah, let alone a Shiah scholar.

This incident has been narrated by the Sunnis in their books. We have narrated the incident and traditions from the Sunnis sources so as to leave no doubt in the minds of unbiased readers. Our primary objective is to dispel the doubts and confusions that are apparent in some of the books of the Sunnis. Another objective is to expose the conspiracy of the leading personalities of the time to grievously harm the Prophet's (s.a.w.a.) household, if not eliminate them

completely. What we have not narrated, what has not been clearly highlighted in the books or has been omitted knowingly by the compilers is an independent discussion by itself.

We have presented only what has been narrated unambiguously in the books of the Sunnis.

1. THREATENING TO SET THE HOUSE ON FIRE

According to some traditions:

Umar Ibn Khattaab threatened to set the house (of Hazrat Faatemah) on fire. We will first narrate from Ibn Abi Shaybah's book Al-Musannif. It should be noted that Ibn Abi Shaybah was among the teachers of Bukhari. He passed away in 235 AH.

Ibne Abi Shaybah has recorded this incident with the chain of narrators on the authority of Zaid Ibn Aslam who narrates from his father Aslam. Aslam (Umar's slave) relates:

حين يبيع لأبي بكر بعد رسول الله، كان علي والزبير يدخلان على فاطمة بنت رسول الله، فيشاورونها ويرتجعون في أمرهم، فلما بلغ ذلك عمر بن الخطاب، خرج حتى دخل على فاطمة فقال: يا بنت رسول الله، والله ما أحد أحب إلينا من أبيك، وما من أحد أحب إلينا بعد أبيك منك، وأيم الله ما ذاك بمانعي إن اجتمع هؤلاء نفر عندك أن أمرتهم أن يحرق عليهم البيت

*'When the people paid allegiance to Abu Bakr after the Prophet's demise, Ali and Zubair used to visit Fatemaah's house and consult with her in the matter. When Umar learnt of this, he proceeded to Fatemaaah's house and said - O daughter of the Prophet, by Allah there is none more beloved to me than your father. And after your father there is none more beloved to me than you. By Allah (despite this) if these people gather at your house nothing will stop me from burning your house down.'*¹

1 Al-Musannaf, vol. 7, pg. 432.

The same incident is narrated in Taarikh-e-Tabari with a different chain of narrators.

أتى عمر بن الخطاب منزل علي عليه السلام، وفيه طلحة والزبير ورجال من المهاجرين فقال: والله لأحرقن عليكم أو لتخرجن إلى البيعة، فخرج عليه الزبير مصلتا سيفه، فعثر فسقط السيف من يده، فوثبوا عليه فأخذوه

‘Umar came to Hazrat Ali’s (a.s.) house. At the time Talhah, Zubair² and some muhaajir were gathered with Ali. Umar warned — by Allah if you all do not come out to pay allegiance, I will burn the house down with all its inmates. At the moment Zubair came out of the house with a drawn sword. He tripped and the sword slipped out of his hand. People fell upon him and apprehended him.’³

We will suffice with these two references. Others scholars of the Sunnis haven’t even recorded this much. Rather they have focused more on trying to conceal this incident or downplaying its importance.

In Al-Isteeaab, Ibn Abd al-Birr has recorded this narration from Abu Bakr Bazzaar from Ibn Abi Shaybah’s chain of narrators:

إن عمر قال لها: ما أحد أحب إلينا بعده منك، ثم قال: ولقد بلغني أن هؤلاء نفر يدخلون عليك، ولأن يبلغني لأفعلن ولأفعلن

‘Umar told Hazrat Faatemah (s.a.) there is none more beloved to me than you after your father. Then he said I have been informed that these men are consulting you. If they do not come out of the house I will do such and such thing.’⁴

2 It is worth noting that at the time Talhah was also in the house and Zubair was close to the Ahle Bait. Talhah, however, was from the same tribe as Abu Bakr i.e. Bani Taim.

3 Taarikhe Tabari, vol. 3, pg. 202.

4 Al-Isteeaab fi Maarefah Al-As’haab, vol. 3, pg. 975.

It is surprising how the same narration with the same chain of narrators on the authority of the same person is distorted to such a large extent. When the level of distortion is so high how does one expect to read a narration with the words - He set the house on fire?

2. BRINGING FIREWOOD AND A SMOULDERING ROPE

In this incident, there is mention of firewood and a smoldering rope being brought to the house of Hazrat Faatemah (s.a.). For e.g. Balaazari (exp. 224 AH) in his book Al-Ansaab al-Ashraaf narrates with his chain of narrators:

إن أبا بكر أرسل إلى علي يريد البيعة، فلم يبايع، فجاء عمر ومعه فتيلة، فتلقتة فاطمة على الباب، فقالت فاطمة: يا بن الخطاب، أترار ك محرقا علي باي؟! قال: نعم، وذلك أقوى فيما جاء به أبوك

*'Abu Bakr sent word for Ali to pay allegiance but Ali refused. On this, Umar with the smoldering rope reached Hazrat Faatemah's (s.a.) house. Hazrat Faatemah (s.a.) was standing behind the door. She protested - O son of Khattaab, do you want to see my house burning. Umar replied - Yes and this is more firm and better then what your father brought (i.e. Islam).'*⁵

Ibn Abd-e-Rabbeh (exp. 328 AH) writes in his book.

وأما علي والعباس والزبير، فقعوا في بيت فاطمة حتى بعث إليهم أبو بكر ليخرجوا من بيت فاطمة وقال له: إن أبوا فقاتلهم، فأقبل بقبس من نار على أن يضرم عليهم الدار، فلقيته فاطمة فقالت: يا بن الخطاب، أجتت لتحرق دارنا؟ قال: نعم، أو تدخلوا ما دخلت فيه الأمة

'Hazrat Ali, Abbas and Zubair were seated in Hazrat Faatemah's house. Abu Bakr sent someone⁶ to them with

5 Al-Ansaab al-Ashraaf, vol. 1, pg. 586.

6 The person to proceed was someone other than Umar. Abu Bakr then sent Umar.

*the order to come out of the house to pay allegiance. Abu Bakr commanded - if they don't accept, engage them in a battle. Then Umar came with a flame so as to burn the house down along with its inmates. Hazrat Faatemah (s.a.) on seeing Umar protested - O son of Khattaab, have you come to burn my house down. Umar replied - Yes. You all must submit to what the nation has submitted.'*⁷

Abul Fida (exp. 732 AH) a Sunni historian has documented this incident in his book, at the end of which, he writes:

وإن أبوا فقاتلهم ، ثم قال : فأقبل عمر بشئ من نار على أن يضرم الدار
'If they do not accept, engage them in a battle; so Umar approached the house with fire to burn it down.'⁸

3. GATHERING FIREWOOD TO BURN THE HOUSE

Mas'oodi records in his book:

Urwah Ibn Zubair interprets the action of his brother Abdullah Ibn Zubair. Abdullah Ibn Zubair was the one who had laid siege to the valley of Abu Talib (a.s.) and had gathered wood to set Hazrat Faatemah's (s.a.) house on fire if its inmates refused to pay allegiance. Urwah narrates - Umar also gathered wood along with the others to burn the house to punish those who refused to pay allegiance to Abu Bakr.⁹

Urwah Ibn Zubair says - Wood was brought; another person says fire was brought. Obviously fire was brought as the firewood had already been gathered. Even if there is no narration that says that firewood was ignited, does that mean that the house was not set on fire and this is a fictitious incident?

7 Al-Iqd al-Fareed, vol. 5, pg. 13.

8 Al-Mukhtasar fi Akhbaar al-Bashar, vol. 1, pg. 156.

9 Muruj al-Zahab, vol. 3, pg. 86; Ibn Abil Hadeed has documented it in Sharh-o-Nahj al-Balaaghah from Al-Mas'oodi (author of Muruj al-Zahab).

This is a reality which is accepted by the Shiah based on narrations of the infallible Imams (a.s.).

4. PROCEEDING TO BURN DOWN THE HOUSE

One statement that is very evident in books where this incident has been recorded is - Umar proceeded to Hazrat Ali's (a.s.) house to set it on fire.

This statement is present in books like Rawzah al-Manaazir fi Akhbaar al-Awaail wa al-Awaakhir.¹⁰ Or like Ibne Shahnah (exp. 882 AH) writes:

إن عمر جاء إلى بيت علي ليحرقه على من فيه، فلقيته فاطمة عليها السلام فقال:

أدخلوا فيما دخلت فيه الأمة

'Umar proceeded to Hazrat Ali's house to set it on fire along with its inmates. When Hazrat Faatemah (s.a.) met him Umar said - you all must submit to what the nation has submitted.'

The author of Al-Ghaarraat - Ibrahim Ibn Muhammad Thaqafi while narrating the incident of Saqifa narrates on the authority of Ahmad Ibn Amr Bajali from Ahmad Ibn Habeeb Aameri from Homraan Ibn A'yan and he from Imam Jafar Sadiq (a.s.):

والله ما بايع علي حتى رأى الدخان قد دخل بيته

*'By Allah Hazrat Ali (a.s.) did not pay allegiance until he saw the house was filled with smoke.'*¹¹

It should be clear that the book compiled by a great traditionalist is not available at present; the narration with these words has been recorded by Sayyid Murtaza (r.a.) in his book Al-Shaafi fi al-Imaamah¹² on the authority of this book.

10 This book has been published as an addendum in certain editions of Al-Kaamil of Ibne Athir. Al-Kaamil is one of the most definite books on Islamic history.

11 Behaar al-Anwaar, vol. 28, p. 390.

12 Al-Shaafi fi Al-Imaamah, vol. 3, pg. 241.

On reading the biography of the great traditionalist Ibrahim Ibn Muhammad Thaqafi (exp. 280 or 283 AH), it is clear that he compiled two books Al-Saqifa and Al-Mathaalib. However both the books are unavailable for reasons unknown.

Even the scholars of the Sunnis have written about him without any objection or criticism and the only thing they have said is that he was a Raafezi (derogatory term for Shiah, means a denier of the caliphs).

Certainly, he was a Raafezi who compiled books like Al-Saqifah and Al-Mathaalib and narrated traditions in them on the authority of Imam Jafar Sadiq (a.s.).

This great traditionalist was endorsed by Haafiz Ibn Hajar Asqalaani which proves the correctness and the authenticity of the tradition and the chain of narrators:¹³

لما صنف كتاب المناقب والمثالب أشار عليه أهل الكوفة أن يخفيه ولا يظهره، فقال: أي البلاد أبعد عن التشيع؟ فقالوا له: إصفهان - إصفهان ذاك الوقت - فحلف أن يخفيه ولا يحدث به إلا في إصفهان ثقة منه بصحة ما أخرجه فيه، فتحول إلى إصفهان وحدث به فيها

When Thaqafi compiled Al-Manaqib and Al-Mathaalib the people of Kufa instructed him - Hide these books and do not expose them, He said which city is farthest from the belief of Shiaism. People said - Isfahaan.¹⁴ He reassured them that he would not reveal the books to anyone and would not narrate any tradition from it except in Ishfahaan. Whatever is narrated in the book is reliable, all the narrators are reliable and all the traditions are authentic. He went to Isfahaan and narrated all the incidents. Abu Noaim Isfahaani has also narrated this incident in Akhbaaro Isfahaan.

13 Lisaan al-Mizaan, vol. 1, pg. 102.

14 Present day Isfahaan.

It is clear from the tradition of Imam Sadiq (a.s.) that

والله ما بايع علي حتى رأى الدخان قد دخل بيته

‘By Allah! Ali did not pay allegiance till he saw smoke had indeed entered in his house.’

However, not all narrators and historians had been this explicit and faithful in their narration of the incident. Either out of prejudice or fear for their lives, they chose not to record the incident explicitly.

Those who did not record the incident in vivid detail perhaps hoped that the people in the subsequent eras would unearth the details with their intelligence and research and arrive at the truth on their own.

To demand that the incident be reproduced in all its detail is nothing but a sign of ignorance and immaturity. Worse than this is to create doubt about the incident in the minds of others on the basis of one’s own doubt and prejudice.

Chapter Seven

Martyrdom of Hazrat Mohsin Ibn Ali (a.s.)

HAZRAT ALI'S (A.S.) CHILDREN

Hazrat Faatemah's (s.a.) miscarriage is a historical fact that is widely documented in the books of the Sunnis. Despite variations in the documentation, it is apparent that the incident has occurred.

What can be gleaned from these narrations is that Hazrat Ali (a.s.) had three sons Hasan, Husain and Mohsin. The Holy Prophet (s.a.w.a.) named them after Hazrat Haroon's (a.s.) sons (Shabbar, Shabbir and Mubashshir).

This fact has been documented in Musnad-e-Ahmad,¹ Mustadrak² and other reliable books of the Sunnis. Haakim Nishapuri considers this narration to be correct and Zahabi³ has expressed a view on similar lines.

The question that needs answering is whether Hazrat Ali (a.s.) had a son named Mohsin.

On referring to Sunnis sources we learn that a son with this name did in fact exist. Our next question is - what kind of life did he live? What happened to him?

The Sunnis mention about Mohsin varying in their books. But discrepancies begin to surface regarding details of his life, particularly his death. Obviously it would be asking too much to read about the details of his martyrdom in the books.

1 Musnad-e-Ahmad, vol. 1, pg. 118.

2 Al-Mustadrak, vol. 3, pg. 165.

3 Talkhees-e-Mustadrak, vol. 3, pg. 165.

However some scholar of the Sunnis chose to narrate the truth despite the consequences. One of them was Ibne Abi Daarem (exp. 352 AH). Zahabi writes his biography:⁴

الإمام الحافظ الفاضل أبو بكر أحمد بن محمد السري بن يحيى بن السري بن أبي دارم التميمي الكوفي الشيعي [أصبح شيعياً] محدث الكوفة، حدث عنه الحاكم، وأبو بكر ابن مردويه، ويحيى بن إبراهيم المزكي، وأبو الحسن ابن الحماني، والقاضي أبو بكر الجيلي، وآخرون. كان موصوفاً بالحفظ والمعرفة، إلا أنه يترفض [لماذا يترفض؟] قد ألف في الخط على بعض الصحابة

Imam, memoriser of the Quran, man of virtue, Abu Bakr Ahmad Ibn Muhammad Al Sari Ibn Yahya Ibn Sari Ibn Abi Daarem al-Tamimi al-Kufi, a Shiite (or converted to Shiaism) is counted among the traditionalists of Kufa. Haakim Abu Bakr Ibn Mardawaih, Yahya Ibn Ibrahim Mazki, Abul Hasan Ibn al-Heemaami, Qazi Abu Bakr Jaili and others have narrated from him. He had memorised the Quran and was a man of recognition (i.e. there can be no doubt about his reliability). However, he showed traits of being a Raafezi. He has written books exposing the defects of some companions.

Over here Zahabi has merely criticised him as a Raafezi who wrote books on the defects of companions. However, when one refers to his other book Mizaan al-Etedaal one finds that he has discussed him even there. He records on the authority of Haafiz Muhammad Ibn Muhammad Kufi and Abu Bashr Dulaabi:⁵

كان مستقيماً الأمر عامه دهره، ثم في آخر أيامه كان أكثر ما يقرأ عليه المثالب، حضرته ورجل يقرأ عليه: إن عمر رفس فاطمة حتى أسقطت بمحسن

He led a life on the straight path and towards the end of his life one finds many narrations related to the flaws and

4 Sairo Aalame al-Nobala, vol. 15, pg. 576.

5 Sairo Aalame al-Nobala, vol. 14, pg. 309.

shortcomings of the companions. One day I went to him and I saw a person reciting to him - That Umar struck Hazrat Faatemah (s.a.) in such a manner that it resulted in Mohsin's miscarriage.⁶

Note how this great traditionalist is considered to be treading the straight path for the most of his life but when he narrated an incident criticising the companions it is implied that he has deviated. It is interesting to note that if that person had not come and related the incident of Umar striking Hazrat Faatemah (s.a.) and killing Mohsin in the process we would never have learnt of it.

Imran Ibn Haseen is an illustrious companion and people remember him with respect. In his biography it is written: Angels used to converse with him because of his high stature.⁷

In his last days when someone mentioned about Hajj-e-Tamatto in front of him which Umar had prohibited but Imran Ibn Haseen was at odds with this prohibition, Imran said - Till the time I am alive do not mention this on my authority. You can do so after I die.⁸

HAZRAT MOHSIN'S (A.S) MARTYRDOM

Among the Sunnis scholars who dared to document the oppressions heaped on Hazrat Faatemah (s.a.) was Nazzaam al-Mo'tazali (exp

6 Mizaan al-Etedaal, vol. 1, pg. 139.

7 Refer al-Isaabah fi Tameez al-Sahaabah, vol. 3, pg. 26.

8 The text of the narration is recorded thus; Mutrif says - Imran was on his deathbed. He sent a message for me; I want to relate some traditions to you. Perhaps Allah will grant you goodness through them. If I survive, do not disclose the traditions to anyone. If I die, you can expose them. I have these narrations with me. Know that the Prophet performed Hajj and Umrah (Tamatto) in one go. Neither was there a revelation (prohibiting it) nor a prohibition on the authority of the Prophet (s.a.w.a.). A lone person did as he pleased and narrated it based on his personal whim. Refer Musnad-e-Ahmad, vol. 4, pg. 434.

231 AH). Nazzaam is among the leading lights of the Mo'tazelah. He was fearless and considered among the great scholars. He was an authority on theology (Ilme Kalaam). His views were often quoted on important discussions especially when they were at a divergence to the popular opinion. He says:

إن عمر ضرب بطن فاطمة يوم البيعة حتى أُلقت الجنين من بطنها، وكان
يصيح عمر: أحرقوا دارها بمن فيها، وما كان بالدار غير علي وفاطمة والحسن
والحسين.

'On the day of allegiance Umar struck Hazrat Faatemah's abdomen with such force that she miscarried the child. And Umar was screaming, 'Burn the house down along with its inmates' and there was none in the house except Ali, Fatemaah, Hasan and Husain.'

Shahrastaani in Al-Melal wa al-Nehal⁹ has narrated this incident on the authority of Nazzaam and Safdi has also narrated the same in Al-Waafi bi al-Wafayaat.¹⁰ This incident can also be found in other books. Ibne Qutaybah al-Dainoori has also documented this in his book Al-Maarif; however the later editions of the book do not have any reference to this incident which is a pointer to the distortion that is being carried out to eliminate sensitive incidents.

Ibne Shahr Aashob (exp. 588 AH) narrates from Al-Maarif in this manner:

*'Qunfuz Adi (may Allah curse him) struck (Hazrat Faatemah (s.a.)) which resulted in Mohsin's miscarriage.'*¹¹

However in the later editions the text was distorted to:
'Mohsin Ibn Ali passed away in his childhood.'

9 Al-Milal wa al-Nehal, vol. 1, pg. 59.

10 Al-Waafi bi al-Wafiyat, vol. 6, pg. 17.

11 Manaaqibo Aale Abi Taalib, vol. 3, pg. 358.

Sibt Ibn Jauzi writes in Tazkerah al-Khawaas - He passed away in his childhood.¹²

Traditionalists of the later eras like Haafiz Muhammad Ibn Motamid Khan Badakhshaani in his book Niza al Abraar fi ma Sahha min Manaaghibe Ahlil Bait al-At'haar record - he died in his infancy.¹³

Ibne Abil Hadeed relates - Mention of Habbaar Ibn Aswad's incident was made in front of my teacher. Habbaar Ibn Aswad frightened Zainab the daughter of the Prophet (s.a.w.a.) so much so that she suffered a miscarriage. Due to this the Holy Prophet (s.a.w.a.) ordered Habbaar Ibn Aswad to be killed on sight.

My teacher opined - Without doubt if the Prophet of Allah (s.a.w.a.) had been alive at the time of Faatemah, he would likewise have considered permissible shedding the blood of the one who terrorised his daughter leading to her miscarriage.

Ibne Abil Hadeed relates - I asked him - Should I report the incident of Faatemah being terrorised by a group of people leading to her miscarriage on your authority?

He replied - Do not report this incident on my authority. Also do not report its rejection on my authority.¹⁴

May be it is due to this reason that Sunnis scholars do not narrate this incident or narrate it after distorting it. If some scholar dares to narrate it in detail, he stands exposed to vilification and rebuke.

12 Tazkerah al-Khawaas, pg. 54.

13 Nazl al-Abraar, pg. 74.

14 Sharho Nahj al-Balaaghah, vol. 14, pg. 192.

Chapter Eight

Violating Hazrat Faatemah Zahra's (s.a.) respect by barging into her house

It has been established in the preceding pages beyond a shadow of doubt that the caliph's cohorts initially laid siege to Hazrat Faatemah's (s.a.) house to intimidate the inmates and when that did not have the desired effect, they attacked the house by setting it aflame. In this way, the hooligans violated the sanctity of the house and that of its inmates about whom the Prophet (s.a.w.a.) had made innumerable recommendations, some of which have been outlined in the initial chapters. The attack and ensuing violation are established facts and none can raise any doubts whatsoever.

Even Ibne Taiymiyyah did not find anything objectionable as far as the veracity of the chain of incidents is concerned.

If there are still some people who doubt the attacks then they are worse than Ibne Taymiyyah who at least accepts their occurrence. And if some of the deniers include Shiahs, then it is a matter of regret how they can consider themselves as lovers of Ahle Bait (s.a.w.a.) while denying the wrongdoing of the Ahle Bait's oppressors, a fact accepted by the Shiahs of the oppressors (i.e. Sunnis and Wahhabis)!

The attack was considered with such alacrity and ferocity that it makes one wonder what they were expecting to find over there. Were they expecting to find some wealth or property of Allah that had been embezzled by the inmates through recovery of which they sought proximity of Allah and His Prophet (s.a.w.a.)?!¹

Indeed, it was clear very soon to the oppressors the extent of their

1 Minhaaj al-Sunnah, vol. 8, pg. 291.

wrongdoing. That is why it is narrated that when Abu Bakr's death was imminent, he confessed:

'I do not feel remorse over any worldly affair save three actions which I regret performing. Likewise, I feel remorse over three actions which I abandoned while it would have been better if I had performed them. I wish I had sought the answers from the Prophet (s.a.w.a.) for three questions...'

This narration is very important although we will only elaborate on the portion that is relevant in this discussion.

وددت أني لم أكشف بيت فاطمة عن شيء وإن كانوا قد غلقوه على الحرب

وددت أني كنت سألت رسول الله لمن هذا الأمر فلا ينازعه أحد

"I wish I had not forced Faatemah to open her house, even if it had been locked for battle.

I wish I had asked the Prophet (s.a.w.a.) about the identity of his successor so I would not oppose him on any matter."

Although apparently remorseful, do these words of the caliph ring with sincerity?

If indeed he was remorseful and honest then why did he claim ignorance of the Prophet's (s.a.w.a.) successor while he was present in Ghadeer?

Was he not among the first ones to congratulate the successor of the Prophet (s.a.w.a.)?

Was he not aware of the numerous incidents related to the successorship of the Prophet (s.a.w.a.)?

Abu Bakr's confession can be traced in Taarikhe Tabari.

In addition to this, one can refer to Iqd al-Fareed of Ibn Abde Rabbah,

Al-Amwaal of the great memoriser of the Quran and traditionalist Imam Abu Abeed Qaasim Ibn Salaam, Muruj al-Zahab of Mas'oodi, Al-Imaamah wa al-Siyaasah of Ibne Qutaybah al-Dainoori.²

Also notable is that these references have survived despite attempts to distort historical incidents and narrations, as noted earlier. For instance, on referring to Al-Amwaal one finds that instead of 'I wish I had not forced' it is recorded as 'I wish I had not done such and such thing.'

It is clear that this is the handiwork of the distortionists. Over here, they deleted reference to a specific event and replaced it with a general reference.

We reiterate a point we have been making consistently in the book - how does one expect to find an accurate representation of the entire chain of events in the face of such distortion?

It is unfortunate that the defrauders of truth have tricked people with lies and a large number of Muslims have fallen prey to them.

² Kitaab al-Amwaal, pg. 131; Imaamah wa al-Siyaasah, vol. 1, pg. 18; Taarikhe Tabari, vol. 3, pg. 430; Muruj al-Zahab; Iqd al-Fareed, vol. 2, pg. 254.

Chapter Nine

A Bird's View of the Reality

SOME KEY FACTS

It is important to draw the attention of readers towards some key facts so as to wrap up the discussion conclusively.

FACT 1

Hazrat Faatemah (s.a.) did not pay allegiance to Abu Bakr. She was enraged with him and made her displeasure explicit by refusing to speak to him until she passed away.¹

This is widely documented in the most authentic books of Sunnis like Saheeh-e-Bukhari and Saheeh-e-Muslim. We have quoted the incident from Ayesha.

SOME QUESTIONS ON THE SUBJECT

Is it possible for Hazrat Faatemah (s.a.) to depart from the world while she is ignorant of the Imam of the time (God forbid)?

Can this be expected from Hazrat Faatemah (s.a.) especially when the Sunnis have confessed that she was superior to Abu Bakr and Umar? Is it possible for such a person to die a death of ignorance for failing to recognise the Imam of the time?

Is it possible for one who was so close to the Prophet (s.a.w.a.) that hurting her is akin to apostasy and the cause for being relegated to

1 Refer Musnad-e-Ahmed, vol. 1, pg. 6; Saheeh-e-Bukhari, vol. 4, pg. 42; Sunan al-Kubra of Baihaqi, vol. 6, pg. 300; Fath al-Baari, vol. 6, pg. 139; Umdah al-Qaari, vol. 15, pg. 19.

hell, to depart from the world without paying allegiance to her Imam?

Will any Muslim accept such an oversight from Hazrat Faatemah (s.a.)?

If not, then the question that needs answering is - Who was the Imam of Faatemah (s.a.)?

FACT 2

As willed by Hazrat Faatemah (s.a.), Hazrat Ali (a.s.) did not inform Abu Bakr about Hazrat Faatemah's (s.a.) demise. Consequently, Abu Bakr and his cohorts did not attend Hazrat Faatemah's (s.a.) funeral prayers and burial.

It is a known fact that it is mandatory for the caliph of the time to lead the funeral prayers of the deceased and in his presence none can assume this responsibility.

When Abdullah b. Mas'ood passed away, he was buried without informing Uthmaan (the caliph of the time) about it. When Uthmaan learnt about his death, his cohorts rushed to Ammaar and threatened him for what was a clear rebuff to the caliph. There are other examples of this nature.

By willfully keeping Abu Bakr away from her funeral, Hazrat Faatemah (s.a.) signalled that Abu Bakr was not the Imam as designated by Allah and the Prophet (s.a.w.a.).

Even the Sunnis realise that the caliph's absence from Hazrat Faatemah's (s.a.) funeral can only mean that he was not deemed as the Imam by Allah and the Prophet (s.a.w.a.). That is why they have fabricated a tradition that Hazrat Ali (a.s.) informed Abu Bakr and Umar about her funeral by sending someone across to them. Both Abu Bakr and Umar came with some people and performed Hazrat

Faatemah's (s.a.) funeral prayers and Hazrat Ali (a.s.) performed the prayers behind Abu Bakr, etc.

FABRICATING TRADITIONS

Haafiz Ibn Hajar Asqalaani writes about Abdullah Ibn Muhammad: He is weak and unreliable and like Maalik b. Anas he has related the tribulations from Jafar Ibn Muhammad (a.s.).²

These people have downplayed the importance of the Ahle Bait (a.s.) by writing inappropriate things about them. They have quoted inaccurate things about the Ahle Bait (a.s.) by quoting the Ahle Bait themselves! For instance, they narrate many traditions (to serve their own purpose) on the authority of Ameerul Momineen (a.s.) and his children like Muhammad Ibn Hanafiyah.

This is the tragedy of the Muslim nation. They have not only omitted writing the facts, they have fabricated innumerable traditions to justify their point. In the process, they find themselves in a fix trying to justify what cannot be justified as we have seen in several places in this book.

FACT 3

Hazrat Faatemah (s.a.) had willed that she be buried in the night so that her death in a state of oppression may be evident to Muslims of all eras. Ameerul Momineen's speech at the time of her burial is particularly enlightening as it sheds light on many points, particularly on the injustices and oppression meted out by the enemies of Ahle Bait (a.s.) after the demise of the Prophet (s.a.w.a.). However, these truths will be evident only on reading the sermon carefully and reflecting on its concepts.³

2 Lisaan al-Mizaan, vol. 3, pg. 334; Al-Kaamil, vol. 4, pg. 254; Mizaan al-Etedaal, vol. 2, pg. 488.

3 Nahj al-Balaaghah, vol. 2, pg. 182.

Regarding Hazrat Faatemah's (s.a.) burial at night, Ibne Taymiyyah advances the justification that many people are buried at night.

However, the reality behind Hazrat Faatemah's (s.a.) burial at night is evident in her will wherein she states that she be given the ceremonial bath at night, be buried at night and those who oppressed her not be informed about her death.

So if Abu Bakr's followers have tried to show Abu Bakr in a positive light by fabricating traditions to prove that he performed Hazrat Faatemah's (s.a.) funeral prayers, others like Ibne Hajar Asqalaani have been quick to dismiss the narrators of such traditions as unreliable and weak.⁴

⁴ Lisan al-Mizaan, vol. 3, pg. 334.

Epilogue

We have presented the sequence of events witnessed by the Muslims in the aftermath of the Prophet's (s.a.w.a.) demise. The facts have been documented keeping brevity in mind, the objective being to give readers a bird's eye view of the events. To that end, we haven't delved into the details.

Of course, as mentioned at the outset we have restricted the narrations to Sunni sources. Interested readers can refer to Shia sources, wherein events have been narrated at length.

We hope that the points discussed in the book will suffice for seekers of truth. Also we trust that researchers who are willing to shed their bias and prejudice will find the subject matter helpful in their quest for the truth.

اللهم صل على محمد وآل محمد و عجل فرجهم

لَعَنَ اللَّهُ قَاتِلَيْكَ

يَا فَاطِمَةُ الزَّهْرَاءُ



مظلومية الزهراء عليها السلام

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