

house of Sorrow

A Translation of Baytul Ahzān



The life of Sayyedah Fāṭemah az-Zahrā and her grief



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Chapter 1

Author's Biography

Shaikh Abbas bin Muhammad Reza al Qummi was born in the year 1294 AH in Qum, Iran. His father Shaikh Muhammad Reza was a merchant and renowned as a pious & religious man. His mother Zainab was a virtuous lady too and had pledged to herself that at the time of feeding the newborn baby, she would not be without ablutions (Wuzu) and would feed the child in a state of cleanliness & purity. She practiced what she said and for two years she fed Abbas in the state of ablutions. Due to this Shaikh Abbas al Qummi would say, "The main reason for my success is due to my mother's blessings, because that respected lady, within possible limits, fed me in a state of cleanliness & purity".

Shaikh Abbas progressed so rapidly in acquiring Religious education that he became famous in Qum. He was known as 'Shaikh Abbas' and was described as a young religious person who had great Islamic knowledge. In other words, the local people of Qum knew that a young boy aged 20 was present in their city who was performing great acts, and apart from instructive and worthy sermons, he was even compiling books. At the beginning of his 21st year, Shaikh Abbas's first book was published in Qum, and was not only a means of happiness for Shaikh and his neighbours, but he himself thanked Allah (s.w.t.) for this success and tried much harder and wrote many other books.[1]

In Qum he gained maximum benefit from the Celebrated Scholar Ayatullah Mirza Muhammad Arbab al Qummi (d. 1361 AH) and made extensive use of his library. He had even made

use of the presence of Haj Agha Ahmed Tabatabai. From his youth, he had an elegant handwriting and was fond of calligraphy. He learnt different methods of calligraphy like 'Naskh' and 'Nastabeeq' from the art teacher Agha Shaikh Muhammad Husain. He acquired skills in the art of calligraphy to such an extent, that his first book Fawaed al Rajabiyyah, was written in his own handwriting and was printed in 1315 AH. In the same year, at the end of the month of Safar, he transcribed 220 pages of Surah al Yaseen by Mulla Sadra in Naskh calligraphy and at the end of it, he has mentioned himself as a student of the lowest grade and the lowest creature on the earth.[2]

[1] Ali Ma'sumi, "Chehreha wa Qisseha"

[2] Ali Dawani, "Mafakhire Islam"

After completing the Muqaddimat (Preliminary stage) studies of the Hawzah, Shaikh Abbas realized that the knowledge gained from Hawzah of Qum did not satisfy him, therefore, in the year 1316 AH, he migrated to Najaf al Ashraf to quench his thirst of acquiring more knowledge. Because Shaikh Abbas was very eager to know about the true narrators, and he himself narrated from the beginning, when he entered Najaf, he was fascinated by the Scholarly personality of Ayatullah Mirza Husain Noori Tabarsi (d.1320 AH) and attended his lectures. Within a short period he gained utmost knowledge from his teacher, and due to his own zeal, became one of his most endeared students. Muhaddis al Noori trusted him to such an extent, that he gave him the task of transcribing his book Mustadrak al Wasael. He gained authorities from his teacher in the fields of Rational & Traditional Sciences, Jurisprudence, Exegesis, Scholasticism & other Sciences, and excelled in them. He remained with his teacher for four years and returned to his hometown Qum after his death. He says regarding the death of his teacher, "His death was such bitter upon me, that I still feel its bitterness in my mouth".[1] In Qum he remained engrossed in teaching & training students, writing & oratory.

Thereafter he proceeded for the Haj and in the year 1322 AH moved to Mashhad due to various personal & economic

problems. There too he remained engrossed in training & teaching and remained there for a considerable time. It was during this period that Ayatullah al Uzma Shaikh Abdul Karim Haeri Yazdi (d.1355 AH) migrated from Arak to Qum and revived the Theological Center there. Students from all over the world hastened to Qum to gain utmost benefit from it. To strengthen and mobilize the Hawzah in Qum, Ayatullah Yazdi invited

[3] *Shaikh Abbas al Qummi, "Fawaed al Razawiyyah"*

numerous Ulama to settle there, and he also requested Shaikh Abbas al Qummi to come there. Shaikh Abbas readily agreed to the offer and hastened towards his hometown Qum and settled there.

He was passionately attached to the books and in this regard, his son says, "From my early childhood, whenever I travelled with my father, I always saw him engrossed in compilation and learning from the early hours of the morning until late night".[4] Once he travelled to Syria with a group of businessmen. His companions say, that while they would go out for sightseeing, he would sit behind and remain busy in writing and study. And whenever they invited him to accompany them, he would refuse to go. Also at night, while they would be fast asleep, he would be busy in studies. His love of books was so intense, that inspite of being economically poor, he would save money to buy books. He himself says, "During my days of studying in Qum, I had become very indigent. I would gather each Qiran to make some Tuman. I would then walk on foot from Qum to Tehran and buy books from there and return back".[5]

It is related that once a man requested Muhaddis al Qummi to recite the Majlis[6] and promised that he would give him fifty Iraqi

[4] *At the end of the translation of Nafasul Mahmoom, a book authored by Shaikh Abbas al Qummi*

[5] *"Shaikh Abbas Qummi : Marde Taqwa wa Fazilat"*

[6] A Religious gathering in which an orator relates the excellences of Ahlulbait (a.s.) followed by their sufferings. Also accompanied by enjoining the performance of good deeds & preventing from evil ones, ornamenting them with evidences from the Qur'an and Prophetic Traditions (Adadees)

Dinars, while at that time the expenditure of Shaikh Abbas was three dinars per month. Hearing this Muhaddis al Qummi replied, "I mount the pulpit for Imam Husain (a.s.) and not for anything else, therefore I cannot accept your offer".

He lead and very simple & sober life, that even an ordinary student was far better than him. He had a cloak of canvas that was neat, perfumed & clean. He spent many years of winter and summer in it, but never ever thought of changing it, while the floor of his house was covered with a coarse carpet. He was familiar with the Qur'an, from early childhood, and when arriving at the verse, "**And created not I, the jinn and the humans, but that they may worship (Me)**", [7] his whole body would tremble and he would whisper, "How unaware and how far we are from the Divine goal". He firmly believed that the performance of obligatory deeds alone was not sufficient to reach the peak of perfection, but performing the supererogatory (Nawafil) and recommended (Sunnah) prayers, while the remembrance of Allah, supplications and invocations, lead to the ultimate position, and he himself was never ignorant of performing it. His son, Mirza Ali Muhaddis Zadeh narrates, "As fas as I can recall, my father never missed his night Prayers (Salat al Layl), even during the journeys".

With all his scholarly ranks and levels of piety & learning, he always showed humility & modesty, and was weary of pride & fame and desired to live a life of anonymity. He was respectful to all, but mostly he paid particular respect to the Sadat scholars and people who were in some way the propagators of Ahlulbait (a.s.). When he

[7] Holy Qur'an, Surah al Zariyat : 56

entered a Religious gathering, he would sit wherever he found a place and would not give priority to himself upon others.

He has left behind him a great treasure of books authored by him on various Islamic subjects. According to his son Mirza Ali Muhaddis Zadeh, he wrote 63 books on prayers, ethics, history & biographies. But Mudaress Tabrizi has listed 30 books by him in his book Rayhanatul Adab. Ayatullah Sayyed Mohsin al Ameen names 65 books authored by him,[8] at the same time Ali Dawani introduces about 85 large & small books by him.

[9] To name a few, (1) Mafatihul Jinan wal Baqiyatus Salehat (Considered one of the best books on Supplications & Ziyarat), (2) Safinatul Bihar wa Madinatul Hikam was Asar (Compilation of the subjects of Biharul Anwar of Allamah Majlisi and its summarization, completed in a span of 20 years), (3) Muntahal Amal fi Tareekh al Nabi wal Aal (A comprehensive book upon the lives of the Fourteen Infallibles), (4) Al Fusoolul Aliyyah fil Manaqibal Murtazawiyah (Upon the excellences and ethics of Imam Ali), (5) Ad Durrun Nazim fi Lugatil Qur'anil Azeem, (6) Kohlul Basar fi Seerate Sayyedul Bashar (Upon the life on the Holy Prophet), (6) Fayzul Qadeer fima Yuta'alliq be Hadeesil Ghadeer (A brief summary upon the Hadees al Ghadeer from the book Abaqatul Anwar by Meer Hamid Husain Hindi Kantoori), (7) Hikmat Baleghah wa meat Kalamat Jame'ah (Brief aphorisms of Imam Ali on Islamic Beliefs and Principles of Religion), (8) Fayzul Allam fi Waqaye' al Shuhur wal Ayyam (Index of occurrences during the months & days), (9) Ilmul Yaqeen (Summary of Haqqul Yaqeen of Allamah Majlisi), (10)

[8] Ayatullah Sayyed Muhsin al Ameen, "A'ayan al Shi'ah"

[9] Ali Dawani, "Mafakhire Islam"

Kalamat Latifiyyah (On Ethics), (11) Sharh Wajizat Shaikh Bahai (Explanation of Shaikh Bahai's book Al Wajizah) (12) Sharh Kalamat Qisar Hazrat Ali (Explanation of the short sayings of Imam Ali appearing at the end of Nahjul Balaghah), (13) Tuhfatul Ehbaab fi Tarajimul Ashab (Discussing the lives of the companions of Holy Prophet and Aimmah), (14) Fawaedul Rajabiyyah (Daily occurrences and other recommended acts and monthly prayers), (15) Ad Durrah al Yatimiyyah fi Tatmat al

Durrah al Samaniyyah (Explanation in Persian of Nassab al Sibyan and completion of Sharh Nassab of Fazil al Yazdi), (16) Hadiyatuz Zaereen wa Bahjatun Nasereen (Merits of visitation to the graves of Aimmah, and determining the graves of scholars and believers buried around them), (17) Zakhirat al Abrar fi Muntakhab Anees al Tujjar (Summary of Anees al Tujjar of Mulla Ahmed al Naraqi, on commercial transactions), (18) Ghayatul Qaswa fi Tarjumatil Urwatul Wusqa (Persian translation of Al Urwat al Wusqa of Ayatullah al Uzma Sayyed Muhammad Kazim al Yazdi), (19) Tuhfah al Toosiyyah wan Nafaghah al Qudsiyyah (Merits of visitation to the Blessed Grave of Imam Ali al Reza and significance attributed to his Sacred Mausoleum), (20) Nafasul Mahmoom (A book upon the Tragedy of Karbala and Martyrdom of Imam Husain),^[10] (21) Nafsatul Masdoor (Continuation of Nafasul Mahmoom and published as an Annexure to it), (22) An Anwarul Bahiyyah fi Tareekhul Hujajul Ilahiyyah (Dates of birth and death of Aimmah), (23) Treatise upon the major and minor sins, (24) Manazelul Akherah (Upon the various

[10]The translator has the great privilege to translate this precious & informative book into the English language that was published by Madinatul Ilm Islamic Center, Mumbai (India); and Ansarian Publications, Qum (Iran)

stages of the hereafter),^[11] (25) Translation of Misbahul Mutahajjid of Shaikh al Toosi, (26) Nuhzatul Nawazir (Translation of Ma'danul Jawahir of Shaikh Karajaki), (27) Maqamate Aliyyah (Summary of Me'rajus Sa'adah of Mulla Ahmad al Naraqi), (28) Tatmeem Tahiyyatuz Zaer (Completion of Tahiyyatul Zaer of Mirza Husain Noori, that was left unfinished by him due to his death, dealing with the visitation to the graves of Aimmah), (29) Al Kunna wal Alqab (Biographies of Scholars & Poets indexed according to their titles), (30) Tuhfatul Ahbaab fil Ma'rufeen bil Kunna wal Alqab (Summary of Kunna wal Alqab), (31) Fawaedur Razawiyyah fi Ahwal Ulama al Mazhab al Ja'fariyyah (Biographies of Shi'ah Scholars), (32) Baitul Ahzaan fi Masaeb Sayyedatun Niswan (Upon the glorious life of Sayyedah Fatemah and the episode of Saqifah & Fadak),^[12] (33) Sabilur Rashad (Dealing with the Principles of

Religion), (33) Ghayatul Maram fi Talkhees Darus Salam (Summary of Darul Salaam of Allamah Mirza Husain Noori), (34) Al Kashkol (Collection of his poems), (35) Sharh Sahifah al Sajjadiyah (Explanation of Sahifah al Sajjadiyyah of Imam Zainul Abedeen), (36) Mukhtasarul Abwab fil Sunan wal Adab (Summary of Hilyatul Muttaqeen of Allamah Majlisi), (37) Arba'een Hadees (Forty Traditions), (38) Translation of Jamalul Usbu' of Sayyed Ibn Tawoos, etc.

Ayatullah Aqa Buzurg al Tehrani writes about this great personality, "I found him to be a perfect human being, a great scholar.

[11] The translator also has the honour of translating this book into the English language that was published by Madinatul Ilm Islamic Center, Mumbai (India); and Imam Ali Foundation, Qum (Iran)

[12] The present book

He was an embodiment of all the laudable qualities, and possessed a praiseworthy character. He was humble and stuffed with utmost piety and abstinence. I was acquainted with him for a considerable time and my spirit gained utmost benefit from his Divine spirit".[13]

Shaikh Abbas al Qummi died at the age of around 65 years on 23rd Zilhaj 1359 AH (1940 AD) after leading a fruitful life and leaving behind him an enormous wealth of knowledge for humanity to benefit from. Ayatullah al Uzma Sayyed Abul Hasan al Isfahani (d. 1399 AH) recited prayers upon his body, and he was laid to rest besides his teacher, Muhaddis al Noori, in the courtyard of the Shrine of the Commander of the faithful Imam Ali (a.s.) in Najaf al Ashraf. "Allah will exalt (you in) ranks (unto Him), those who believe among you, and those who have been granted knowledge, and Allah is All-Aware of whatsoever you do." [14]

[13] Aqa Buzurg al Tehrani, "Tabaqat A'alam al Shi'ah"

[14] Holy Quran, Surah al Mujadilah : 11

Chapter 2

Translator's Note

Praise be to Allah (s.w.t.) with all the hymns by which He is praised by the Angels, who are nearest to Him; by His creatures, who are most honourable in His Sight; and by those adorers, who are best approved by Him. A praise that excels all praise in the same way as the Lord excels all His creatures. And His Blessings upon His Messenger Muhammad (s.a.w.s.), the Prophet of Mercy, and upon his Pure Progeny (a.s.), who are the Lanterns in darkness and brilliant Minarets of Guidance, and High Lofty Standards of Religion. And His Special Blessings on His Last Deputy and His Remaining Emissary, the Expected Mahdi (May Allah hasten his glad advent and include us among his adherents).

Women's status in the world has been one of the hottest issues of debate since centuries. Several Organizations for Women's liberation have been formed around the globe that strive day & night to liberate the 'oppressed women' from the clutches of fanaticism & oppression. Freedom, equality, equity and fair justice for women is the slogan of these organizations that endeavor to give women her lost status in society, to portray her independent identity, so that she may walk side by side men and execute all those tasks that they perform and even those that they dare not perform. Religion is condemned for limiting women's involvement in all affairs of the society and barring them from reaching their goals. Islam, in particular, has been criticized continuously for its 'bias against women' confining them in the four walls of the house hidden under the 'ugly black veil' and considering them a 'door-mat', thus hindering their progress. Western organizations have

been in the forefront in their criticism of Islam for this 'injustice' and have succeeded in gathering around them a multitude of 'Liberated Arab & Muslim women', who have most passionately responded to their call for freedom.

Before discussing women's position in Islam, let us have a look at what status did women enjoy in the past (and the present too) in the other major Religions of the world and the 'Progressive Nations'. Christianity, which is considered the most liberal Religion of the world, has been far more rigid in its stand against women. Jawaharlal Nehru, in his monumental work *Discovery of India*, writes, "Bad as the legal position of women was in ancient India, judged by the modern standards, it was far better than in ancient Greece and Rome, in early Christianity, in the Canon Laws of Medieval Europe, and indeed right up to comparatively modern times at the beginning of the 19th Century".[15]

In the early ages of Christianity, when the Religion of the people, high & low, ignorant & educated, consisted only in the adoration of the Mother of Jesus, the Church of Christ had placed the sex under a ban. Priest after Priest had written upon the enormities of women, their evil tendencies, their inconceivable malignity and considered them to be a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, a painted evil! St. Tertullian (about 155 to 225 CE) represented the general feeling in a book in which he addressed the woman saying, "Do you not know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the Devil's gateway: You are the unsealer of the forbidden tree: You are the first deserter of the divine law: You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert even the Son of God had to die".[16] St Augustine (354 to 430 CE) wrote to a friend, "What is the difference whether it is in a wife or a mother, it is still Eve the temptress that we must beware of in any woman... .. I fail to see what use woman can be to man, if one excludes the function of bearing children"![17] Martin

[15] Jawaharlal Nehru, *“Discovery of India”*, Oxford University Press (1982)

[16] Karen Armstrong, *“The Gospel According to Woman : Christianity’s creation of the sex war in the west”*, Elm Tree Books (1986); Nancy Van Vuren, *“The Subversion of Women as practiced by Churches, Witch-Hunters, and other sexists”*, Westminster Press.

[17] Karen Armstrong, *“The Gospel According to Woman : Christianity’s creation of the sex war in the west”*, Elm Tree Books (1986)

Luther (1483 to 1546), the German Theologian and Church Reformer, says, “If they [women] become tired or even die, that does not matter. Let them die in childbirth, that's why they are there”.[18] The Orthodox Church excluded women from the exercise of all religious functions excepting the lowliest. They were excluded absolutely from the society, were prohibited from appearing in public, from going to feasts or banquets. They were directed to remain in seclusion, to observe silence, to obey their husbands, and to apply themselves to weaving, spinning & cooking. If they ever went out, they were to be clothed from head to foot.

In the 19th Century religious leaders of France, after long discussions, decided, “A woman is a human being, but made to serve man”. In England it was not until about 1850 AD that women were counted in the National Population Census. It was in 1882 AD that a British Law, unprecedented in the country’s history, for the first time granted women the right to decide how their own earnings should be spent, instead of handing them over directly to their husbands immediately. Until then, even the clothes on their back had been their husband’s property. Henry VIII had in his days even forbidden women to study the bible when the 1st English translations began to appear. The Reformation Statement on the Role of women declares, “In the beginning God made man, male and female. He made Adam first, and then made Eve from Adam's rib. This order of creation subordinates wives to their husbands in marriage, and women to men in the church. As an act of submission to their

Creator, women are commanded to submit to their husbands and to male leadership in the church. Women

[18] H. Ellerbe, *"The dark side of Christian History"*, Chapter 8, Endnote 103, Page 136

are not allowed to teach or have authority over men in any formal capacity in the church".[19]

Female infanticide among earlier Hinduism was common. A woman was debarred from studying the Vedas, the most sacred of the Aryans texts, or participating in the oblations to the Manes, or in the sacrifices to the deities. The wife's religion was, and still is, to serve her husband, her Lord; her eternal happiness depended on the strict performance of this duty.

Child marriage of daughters 5-6 years old was common due to the custom of dowry and to avoid scandals.[20] Law books prescribed that the best partner for a man was one-third his age. Thus a man 18 years old should marry a girl 6 years old ! "A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl of eight years of age; if (the performance of) his duties would otherwise be impeded, he must marry sooner".[21] This system still prevails in many parts of India.

An Aryan husband could at any time accuse his wife of infidelity. In case the wife protested her innocence, the council of village elders

[19] *Reformation Fellowship of the East Valley, Mesa, AZ (circa 1995)*

[20] L.C. Nand, *"Women in Delhi Sultanate"*, Vohra Publishers and Distributors, Allahabad (1989); B.N.S. Yadav, *"Society and Culture in Northern India in 12th century"*, Allahabad (1973); A.S. Altekar, *"The Position of Women in Hindu Civilization"*, Delhi (1973); G.R. Banerjee, *"Some Aspects of the Position of Women in Ancient India"*

[21] *Manu Smriti, IX : 94*

would then order an ordeal by fire. The accused wife would be required to pass through a blazing flame. Not just death, but any signs of burns would be taken as a sign of guilt and the wife would then have to undergo the penalty for infidelity.[22]Adultery carried the death sentence in Aryan law, so either way she would have to pay with her life for her husband's or elders' mere suspicions. The ideal role model for this custom was Sita, the wife of Rama. She was required by her spouse, the most adored of Hindu Gods, to pass through the fire ordeal after her return from Lanka where she had been abducted by the king Ravana.

The death penalty was prescribed for Aryan women guilty of infidelity. The Manu Smriti, the most authoritative Indo-Aryan law-book, states, "When a woman, proud of her relations [or abilities] deceives her husband (with another man), then the king should [ensure that] she be torn apart by dogs in place much frequented by people"![23]

Not only that, but adultery was defined as the simple touching of clothes and even conversing with men, "He who addresses the wife of another man at a Pilgrimage site, outside the village, in a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts".[24]

[22]Encyclopedia Brittanica, 8 : 986 'ordeal'

[23] Manu Smriti 8 : 371

[24]Manu Smriti 8 : 356

A wife, a son, and a slave, these three were declared to have no property; the wealth that they earned was (acquired) for him to whom they belonged.

The Aryans, upon their invasion of India ca. 1500 B.C. introduced the horrific custom of Sati, i.e. the faithful wife would sacrifice herself on the funeral pyre of her dead husband. The woman performing this 'noble act' found a niche in the hearts of all the votaries of Hinduism as one of the best & noblest of her sex, and often became herself the object of worship. It is sanctioned by their most sacred texts, and was practiced from

the fall of the Semito-Dravidian Indus Valley civilization to the modern age.

The most sacred of Aryan scriptures are the Vedas, and the Rig Veda, the oldest Veda, mentions the custom of sati. The following famous 'Sati Hymn' of the Rig Veda was (and still is) recited during the actual immolation of the widow, "Let these women, whose husbands are worthy and are living, enter the house with ghee (applied) as collyrium (to their eyes). Let these wives first step into the pyre, tearless without any affliction and well adorned".[25]

"If women do not perform sati, then they will be reborn into the lowly body of a woman again and again until they perform Sati".[26] "It

[25] *Rig Veda X : 18 : 7; M.P.V. Kane, "History of Dharmasashtra", Vol. IV, Bhandarkar Oriental Research Institute (1953)*

[26] *Garuda Purana II : 4 : 91-100; M.P.V. Kane, "History of Dharmasashtra", Vol. IV, Bhandarkar Oriental Research Institute (1953)*

is the highest duty of the woman to immolate herself after her husband".[27]

Thus it is evident that the Aryans introduced the custom of Sati since it is encouraged in their scriptures and many goddesses even performed the act. Several of Krishna's (one of the most venerated Hindu Gods) wives performed Sati upon his death, including Rukmini, Rohini, Bhadra and Madura.[28] Madri, second wife of King Pandu, considered an 'incarnation' of goddess Dhriti, performed Sati.[29]

Sati still continues to this day. In 1990, more than 50 widows were burnt alive in sati.[30]

Another aspect of women's suppression in Hinduism is the 'Devadasi system' that prevails until today. Since the Hindu divinities loved music & dancing, a large number of dancing girls are attached to the temples, who are by no means vestal, and whose services are at the disposal of the ministrants of the

cult. Devadasi (lit. servant of God) originally describes a Hindu religious practice in which girls are 'married' to a deity or temple. In addition to taking care of the temple, they learn and practice classical arts & dances. Some scholars are of

[27] *Brahma Purana* 80 : 75; S. Sheth, "Religion and Society in The Brahma Purana", Sterling Publishers Pvt. Ltd., N.Delhi (1979)

[28] *Mahabharata, Mausalarvan*, 7 : 18

[29] *Mahabharata, Adiparvan*, 95 : 65

[30] Sonali Verma, "Indian women still awaiting Independence", Reuters, 12 Aug. 1997, New Delhi

the opinion that probably the custom of dedicating girls to temples became quite common in the 6th century CE, as most of the Puranas containing reference to it have been written during this period. Several Puranas recommended that arrangements should be made to enlist the services of singing girls for worship at temples.

The dedication ceremony of the Devasadi is far more interesting. It initiates a young girl into the devadasi profession and is performed in the temple by the priest. In the Brahminical tradition, marriage is viewed as the only religious initiation (diksha) permissible to women. Thus the dedication is a symbolic 'marriage' of the pubescent girl to the temple's deity.

In the ceremonies, the devdasi-initiate consummates her marriage with an emblem of the god borrowed from the temple as a stand-in 'bridegroom'. In practice this often means that the priest will have sexual union with her in addition to the other nuptial rites that are performed at a typical Hindu wedding. From then onward, the devadasi is considered a 'nitya sumangali' a woman eternally free from the adversity of widowhood. She would then perform her ritual and artistic duties in the temple. The puberty ceremonies are an occasion not only for temple honor, but also for community feasting and celebration in which the local elites also participate. The music and dance and public display of the girl also helps to attract patrons.

Patronship in a majority of cases is achieved at the time of the dedication ceremony itself. The patron who secures this right of spending the first night with the girl can pay a fixed sum of money to maintain a permanent liaison with the devadasi, pay to maintain a relationship for a fixed amount of time, or terminate the liaison after the deflowering ceremony. A permanent liaison with a patron does not bar the girl from entertaining other clients, unless he specifies otherwise. In case the girl entertains, other men have to leave the girl's house when her patron comes.

In modern India the tradition has become associated with commercial sexual exploitation, as described in a recent report by the National Human Rights Commission of the Government of India.[31] According to this report, "after initiation as devadasis, women migrate either to nearby towns or other far-off cities to practise prostitution" (pg 200). A study from 1990 recorded that 45.9 % of devdasis were prostitutes. [32]

Buddhism and Jainism were both protest movements against the Vedic system. However, they did not lead to any major changes in the status of women. This was due to the emphasis placed by these religions on asceticism. Thus, although these reformers opposed certain cruelties against women, yet they were considered as hurdles on the path to salvation. The Buddha was very strict in his insistence on asceticism. He left his home and wife to attain nirvana (spiritual enlightenment) and considered women a hindrance to that goal. Buddha is said to have induced his disciples not to look at a woman or even talk to her.[33]

[31] P.M. Nair, IPS, "A Report on Trafficking in Women and Children in India 2002-2003", National Human Rights Commission, Government of India (July 18, 2004)

[32] Jogan Shankar, "Devadasi Cult - A Sociological Analysis (Second Revised Edition)", Ashish Publishing House, New Delhi (2004)

[33] N.N. Bhattacharya, "History of Indian Erotic Literature - Sacred Books of the East", Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi (1975)

Never was the condition of women so bad, never was she held under greater subjugation, a slave to the caprice of man, than under the Mago-Zoroastrians. The Persians in the relations of the sexes recognized no law but that of his own will. He could marry his nearest kindred and divorce his wives at his pleasure. The system of female seclusion was not confined to the Persians alone, among the Ionic Greeks women were confined within the Gynaikonitis, often kept under lock & key and never allowed to participate in public. In Persia, the custom of employing eunuchs to guard the women prevailed from the remotest antiquity.[34]

Let us now turn to Arabia, the cradle-place of Islam, the position of women in the pre-Islamic days was no better here either. Arabia was a male dominated society in which women had no status of any kind other than as sex objects. The number of women a man could marry was not fixed. When a man died, his son 'inherited' all his wives, except his own mother. A savage custom of the Arabs was to bury their female infants alive. Even if an Arab did not wish to bury his daughter alive, he still had to uphold this 'honorable tradition', being unable to resist social pressures. The Qur'an speaks out against this atrocity in clear words, "And when is announced unto (any) one of them a daughter, black becomes his face and he is filled with wrath. He hides himself from the people, of the evil for the tidings given to him, (he ponders whether) he shall keep her with disgrace or bury her (alive) in the dust, behold, (how) evil it is what they decide.[35] At another place it is quoted, "And

[34] Justice Ameer Ali, "The Spirit of Islam"

[35] Holy Qur'an, Surah al Nahl : 58-59

kill not your children for fear of want, We sustain them and yourselves (too), Verily killing them is a great sin".[36] Also Allah (s.w.t.) says, "And when the female-baby buried (alive) shall be asked (about), for what sin (of hers) was she put to death". [37]

Imam Bukhari, on the institution of marriage in Arabia before Islam, quotes from Az Zuhri, who says that Urwah bin Zubayr informed him that A'eshah told him that marriage in the Pre-

Islamic period was of four types : (1) One was the marriage of people as it is today, where a man betroths his ward or his daughter to another man, and the latter assigns a dower to her and then marries her. (2) Another type was when a man said to his wife when she was purified from her menses, "Go to X and have intercourse with him", her husband then stays away from her and does not touch her at all until it is clear that she is pregnant from that man with whom she sought intercourse. When it is clear that she is pregnant, her husband has intercourse with her if he wants. He acts thus simply from the desire for a noble child. This type of marriage was known as 'Nikah al Istibda', the marriage of seeking intercourse. (3) Another type was when a group (raht) of less than ten men used to visit a woman and all of them had to have intercourse with her. If she became pregnant and bore a child, when some nights had passed after the birth she sent for them, and not a man of them might refuse. When they had come together in her presence, she would say to them, "You (pl.) know the result of acts, I

[36] *Holy Qur'an, Surah Bani Israeel : 31*

[37] *Holy Qur'an, Surah al Takwir : 8-9*

have borne a child and he is your (sing.) child X" - naming whoever she will by his name. Her child is attached to him and the man may not refuse. (4) The fourth type is when many men frequent a woman and she does not keep herself from anyone who comes to her. These women were the Baghaya (prostitutes). They used to set up at their doors banners forming a sign and were called "ladies of the flags". Whoever wanted them went in to them. If one of them conceived and bore a child, they gathered together to her and summoned the physiognomists. Then they attached her child to the man whom they thought (the father), and the child remained attached to him and was called his son, no objection to this course became possible. When Muhammad (s.a.w.s.) came preaching the truth, he abolished all the types of marriages of the Pre-Islamic era except that which people practice today.

Unfortunately, the West has not given Islam a fair chance. Every opportunity is utilized to derogate and blaspheme the true Islamic point of view. Due to blindly and gullibly swallowing this filth that is fed to them day and night by the Western media, even Muslims have become adversely affected by this falsehood and have begun to doubt the true Islamic standpoint. How remarkably has Ayatullah Sayyed Ruhullah al Khomeni (t.b.) described a woman in Islam, he says, "From Islamic viewpoint, women have sensitive roles in the erection of the Islamic Community. Islam promotes a woman to the extent that she be able to recover her human status in the community and cast off her status as an object, and commensurate with such growth, she can assume responsibilities in developing the Islamic government".[38]

The Holy Qur'an at several places discusses the equal position that a woman enjoys alongside man. "Verily the Muslim men and Muslim women, and the believing men and the believing women, and obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the alms-giving men and the alms-givings women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard (their private parts), and the men who remember Allah much and the women who remember Allah (much), for them has been prepared forgiveness and a great recompense". [39]

At another juncture, Allah (s.w.t.) says, "Whosoever did good, whether male or female, and he be a believer, then We shall certainly make him live a life good and pure, and certainly We will give them their return with the best of what they were doing". [40]

[38] Ayatullah Khomeini, "Pithy Aphorisms : Wise sayings & counsels"

[39] Holy Qur'an, Surah al Ahzab : 35

[40] Holy Qur'an, Surah al Nahl : 97

And yet another Verse says, “And whosoever does deeds of righteousness, whether male or female, and be believer, then these shall enter Paradise and they shall not be wronged (even) to the husk of a date-stone”. [41]

Each of the five pillars of Islam is as important for women as for men, and there is no differentiation in their reward. “And of His signs is that He created for you from yourselves, mates that you may dwell (inclined) unto them, and caused between you love and compassion, verily in this are signs for a people who reflect”. [42] This is a very apt definition of the relationship between man and woman. They are not bound together only by a physical relationship but by love and mercy. This definition and description comprises mutual care, consideration, respect and affection.

The Qur'an states, “They are an apparel for you and you are apparel for them”. [43] As an apparel gives protection, warmth, comfort and decency, so too a husband and wife offer each other intimacy, comfort and protection from adultery.

[41] *Holy Qur'an, Surah al Nisa : 124*

[42] *Holy Qur'an, Surah al Room : 21*

[43] *Holy Qur'an, Surah al Baqarah : 187*

"I will not suffer the work of any of you that works to be lost, be he male or female, the one of you being from the other". [44]

Every man or woman should pursue his/her education as far as it is possible. One of the main aims of acquiring knowledge in Islam is to become Allah-conscious. In the history of Islam we will find that there were women who were narrators of Hadith, Mystics, Scholars, Authors, Poets and Teachers, in their own right. They utilized their knowledge within the precepts of Islam. Islam was founded with the rights of women in-built within the Tenets of the Shari'ah, therefore a Muslim Woman is totally liberated & independent, and within the limits of the Shari'ah can stand side by side man. In many Muslim countries we find women in various professional fields gaining excellence and reaching their goals with modesty & virtue.

Islam is criticized mainly for two reasons that are considered to be 'injustice against women', Hijab (Islamic covering for women) and Polygamy. In reality, Hijab does not hamper the socio-psycho-economic growth of women, in fact a woman wearing the Hijab commands more respect and is treated as an individual and not as an object of lust.

Rana Kabbani, a modern day author, writes in her book, "The wearing of Islamic dress gives these women greater rather than less freedom & mobility, for in such austere garb and with the mentality that accompanies it, they are much less likely to be closely monitored by their families. Wearing the Hijab can be a liberation, freeing women

[44]*Holy Qur'an, Surah Ale Imran : 195*

from being sexual objects, releasing them from the trap of western dress and dictates of western fashion. Just as feminists in the west have reflected on the connection between 'feminist clothes' and female oppression, so Muslim feminists reject the outward symbols of sexual allure. In favour of the Hijab it can be said that by distancing its wearer from the world, it enriches spiritual life, grants freedom from material preoccupations, and erases class differences by expressing solidarity with others in the same uniform. Since all women look the same in it, it is a most effective equalizer, and since it camouflages rich clothing, it is in keeping with the Islamic injunction against ostentation".[45]

Frankly, what freedom & equal status has the western civilization give to women ? Prostitution, Massage Parlors, Lesbianism, Illegal Mistresses, one-night stands, Nudity and Shamelessness ! These are only some of the 'rights' that the Western World has given to women. It has made women the cheapest commodity on earth - from a car to a packet of sweets, everything sells with the picture of a nude or semi-nude woman. The body of this cheap woman is the property of one and all. Every lusty and lecherous man is at full liberty to cast his filthy gazes upon her anatomy and commit everything evil and profanity in his mind and heart. How cheap and despised is

this woman on show. How cheap is this woman the West has created.

On the contrary, the woman in Islam is a precious jewel not to be viewed by all. She is far too precious than to be viewed and exhibited to any lecherous man. Her beauty and charms are reserved for the only person that truly appreciates and loves her - her husband. Thus,

[45] Rana Kabbani, *“Letter to Christendom”*, Virago Press, London (1989)

she is highly protected and covered at all times, unlike the cheap, shameless woman of the West, who is the playmate of thousands but loved by none for what she really is.

In countries that have given women the so-called rights of freedom and equality and left them free to do as they wish are now shedding tears of remorse over the pathetic plight of their degeneration and disintegrating societies. Their women being economically and socially independent are no longer faithful and dedicated daughters, wives, sisters and mothers. Marriage has become outdated and old-fashioned. Instead they prefer companionship, which is not binding upon the man or woman. Children of such parents become delinquents and drug addicts. The whole society is decaying and disintegrating so fast that they have reached a point of no return.

Will Durant, the Sociologist, says, “City life prevents men from observing the seasons, while sexual passions increase and conditions make indulgence easier. A civilization that makes marriage economically impossible before the age of thirty drives a man to sexual deviation, weakens continence, and reduces purity from its original esteem as a virtue to distant lip-service as an impractical dream. Art enhances human beauties, man cease to count their sins. Women, claiming equality with men, fall prey to passions. Love affairs unlimited & premarital cohabitation becomes the rule rather than the exception. The streets may be free of prostitutes - but not through fear of the police ! It is because women have bankrupted prostitutes by taking over their business for free”.[46]

[46] Will Durant, "Pleasures of Philosophy"

Before the advent of Islam, there was no limit for the males in respect of the number of their wives. Islam really imposed a limit and allowed plurality of marriage with the idea of abolishing adultery. And although it allowed polygamy it laid down strict rules so that it should be safeguarded from being misused. "Then marry those who seem good to you, two, or three or four, and if your fear that you shall not deal justly (with so many) then (marry) one only".[47] "And even if, due to some circumstances divorce should take place among them, the woman should under no circumstances be wronged. And for the divorced women (too) (shall) be a provision in fairness, (this is) a duty on those who guard themselves (against evil)".[48] "O Prophet ! (say) When divorce you (your) women, divorce you at their prescribed period, and reckon you the Iddah (prescribed waiting period), and fear you (the wrath of) Allah your Lord, and turn them not of their houses, nor shall they (themselves) go out, unless they commit any indecency, and these are the limits of Allah, and whosoever transgresses the limits of Allah, then indeed he does injustice to his own self. And when they reached their Iddah (the term prescribed), then either retain them with fairness or part with them with kindness".[49]

[47] Holy Qur'an, Surah al Nisa : 3

[48] Holy Qur'an, Surah al Baqarah : 241

[49] Holy Qur'an, Surah al Talaq : 1-2

History is full of examples that prove that polygamy existed, rather ruthlessly, among the major religions of the world long before the advent of Islam.

Sasanian king Khusroe Pervez had 3000 wives & 12000 slave girls who were musical performers.[50]In China the Li Ki law gave every man the right to have upto 130 wives. In Israel one man could have several hundreds. Charlemagne had 400 and Ardeshir Babekan had about the same. Nor did the Gospel, following the Torah, abrogate or condemn this practice or utter a decree to ban it, so that up until the second half of the 8th

century AD and the time of Charlemagne, polygamy was customary in Europe and not condemned by the Church. Among all Eastern nations of antiquity, polygamy was a recognized institution. Its practice by royalty, which everywhere bore the insignia of divinity, sanctified its observance to the people. Among the Hindus, polygamy, in both its aspects, prevailed from ancient times. Krishna, the most revered of Hindu deities, is believed to have 16108 wives ! Dashratha, the King of Ayodhya and father of Rama - another of revered Hindu deities, married three wives. There was, apparently, as among the ancient Medes, Babylonians, Assyrians & Persians, no restriction as to the number of wives a man might have. Polygamy existed among the Israelites, before the time of Prophet Moosa (a.s.), and it continued after him without imposing any limit on the number of marriages a Hebrew husband might contract. In later times, the Talmud of Jerusalem restricted the number by the ability of the husband to maintain the wives properly, and though the Rabbis

[50]Hamza Isfahani, "Sanii Mulukul Arz"

counseled that a man should not take more than four wives, the Karaites differed from them and did not recognize the validity of any limitation.

To the Persians, religion offered a premium on the plurality of wives.[51]Among the Syro-Phoenician races, whom the Israelites displaced, conquered or destroyed, polygamy was degraded into bestiality. Among the Thracians, Lyndians, and the Pelasgian races settled in different parts of Europe & Western Asia, the customs of plurality of marriages prevailed to an inordinate extent, and dwarfs all comparison with the practice prevailing elsewhere.[52] Among the Athenians, the most civilized and the most cultured of all the nations of antiquity, the wife was a mere chattel, marketable & transferable to others and a subject of testamentary disposition. She was regarded in the light of an evil, indispensable for the ordering of a household & procreation of children. An Athenian was allowed to have any number of wives, and the Demosthenes glorified in the possession by his people of three classes of women, two of which

furnished the legal & semi-legal wives.[53]Among the Spartans, though the men were not allowed, unless under special circumstances, to have more than one wife, the women could have, and almost had, more than one husband.[54]

[51] Dollinger, *"The Gentile and the Jew"*

[52] *Encyclopedia Universelle*, art, "Marriage"; Dollinger, *"The Gentile and the Jew"* Vol II

[53] Dollinger, *"The Gentile and the Jew"* Vol II

[54] Grote, *"History of Greece"* Vol VI

History proves conclusively that, until very recent times, polygamy was not considered so reprehensive as it is now. St. Augustine himself seems to have observed in it no intrinsic immorality or sinfulness, and declared that polygamy was not a crime where it was the legal institution of a country.

Considering the exploitation of woman in the name of liberation, numerous non-Muslim scholars too voice their support in favour of the institution of polygamy.

Dr. Annie Besant says, "When we see thousands of miserable women who crowd the streets of western towns during the night, we must surely feel that it does not lie in western mouths to reproach Islam for its polygamy. It is better for a woman, happier for a woman, more respectable for a woman, to live in Islamic polygamy, united to one man only, with the legitimate child in her arms surrounded with respect, than to be seduced, cast out into the streets, perhaps with an illegitimate child outside the pale of law - unsheltered & uncared for, to become a victim of any passerby, night after night rendered incapable of motherhood, despised by all".

"In nations in which multiple marriages is legal, it is made possible for practically all women to have a husband, children and a true family life which meets their spiritual needs and satisfies their feminine instincts. Unfortunately Church laws in Europe have not allowed multiple marriages and left many women to a life of spinsterhood. Some died unsatisfied; some were driven by their desires, or by the need to earn their livelihood, into immorality; some perished with qualms of

conscience & broken hearts. Nor can I understand, after giving much thought to the matter, why a man, whose wife falls ill of a chronic or incurable disease or proves barren or unable to bear a living child, should not take a second wife along side

the first. This is a question the Church should answer, unfortunately it cannot. Good laws are those which ensure a happy life when obeyed, not those which deprive people of happiness or bind them hand & foot in trammels of unnecessary bondage or which incite people to despise them and so to rush to the other extreme of corruption, prostitution or other kinds of vice”.[\[55\]](#)

“Nothing has been more criticized in Europe than eastern customs of multiple marriages. No view held in Europe has shown the same amount of ignorance & error as this criticism. Surely the legal multiple marriage of the East is better than the hypocritical secretive multiple marriages of the west. The Clandestine nature of the illicit relationship is degrading to both parties. The legalization of multiple marriage is far more seemly in every respect”.[\[56\]](#)

It is true that today far too many women in the east lead an unsatisfactory way of life and face humiliation, neglect & deprivation. But this is not due to Islam’s regulations, rather it is due to the neglect of religious precepts in political, social & economical institution by Muslims themselves. Nonetheless it is far more better than the degradation & exploitation of women in the west under the pretext of liberation. In the autobiography of Bertrand Russell, who was one of the most headstrong opponents of polygamy, we read that in his early life, apart from his mother, two women created a great impression upon him. One of them was Alys, his first wife, and the other, his friend lady Ottoline Morell, one of the well-known women of that

[\[55\]](#) *Authur Schopenhauer, “Some words about women”*

[\[56\]](#) *Dr. Gustave Le Bon*

period and a friend of many of the early 20th century writers. It seems that it was his love affairs that brought an end to his

relations with his wife. Russell himself has written that one afternoon he resolved to ride to the country houses near the city on a bicycle, and that “all of a sudden I felt that I no longer loved Alys”!

The bible too allows polygamy, to cite a few examples, “He (Solomon) had seven hundred wives of royal birth and three hundred concubines”.^[57] At another place it is quoted, “If he take him another wife, her food, her raiment, and her duty of marriage, shall not diminish her”.^[58]

The best and the most perfect example of a woman’s excellence & significance in Islam can be found in the glorious & peerless personality of Sayyedah Fatemah (s.a.), the only daughter of Prophet Muhammad (s.a.w.s.) and his most beloved one, the wife of Imam Ali (a.s.) and mother of Eleven Aimmah (a.s.). She combined in herself all the noble qualities, merits & ideals that even the most virtuous of men fail to achieve. Her unparalleled wisdom, excellent traits, unfaltering character, lofty morals and firm belief in Allah (s.w.t.) reigns such superior, that she stands unequalled in the annals of history from the beginning until the end. What more excellence could Islam bestow upon a woman when we find a woman in an immaculate personality of Fatemah (s.a.) ! And who else except the Holy Prophet (s.a.w.s.) could praise his daughter suitably. Several times he (s.a.w.s.) declared, “Fatemah is a part of my body; whoever pleases her, pleases me; and

^[57] 1 Kings, 11 :3

^[58] Exodus 21 : 10

whoever enrages her, enrages me”. Islam has produced numerous virtuous ladies, who were peerless in their age, but none could attain the lofty position that Fatemah (s.a.) did. Prophet Adam (a.s.)’s wife Hawwa (s.a.), Prophet Ibrahim (a.s.)’s wives Hajra (s.a.) & Sara (s.a.), Fira’un’s believing wife Asiyah (s.a.), Prophet Isa (a.s.)’s mother Sayyedah Maryam (s.a.), Prophet Muhammad (s.a.w.s.) several wives, at the head of which was Sayyedah Khadijah (s.a.), his mother Amenah binte Wahab (s.a.), the mother of Imam Ali (a.s.) Fatemah bint Asad (s.a.) etc. were ladies of lofty characters, but it was

Fatemah (s.a.) alone who was declared as the “Mistress of the women of the worlds”, from the beginning until the end.

Her eminence is evident at several occasions when the Prophet (s.a.w.s.) himself arose to greet her whenever she came to his presence, and this was not due to a father’s love for his daughter, but due to her own identity and exclusiveness of her distinction. Tongues fall short of words to describe her eminence and pens lack the ability to note down her merits.

Numerous books have been written by Shi’ah/Non-Shi’ah Scholars upon the life of this eminent personality, to name a few, Ayatullah Shaikh Muhammad Husain Naini, “Fatemah al Zahra Ummul Imamah wa Sayyedatun Nisa”; Ayatullah Sayyed Muhammad Kazim al Qazwini, “Fatemah al Zahra minal Mahd ilal Lahad”; Ayatullah Sayyed Muhammad Baqir al Sadr, “Fadak fil Tareekh”; Ayatullah Sayyed Fazil al Milani, “Fatemah al Zahra : Umm Abiha”; Sayyed Abdul Razaq al Muqarram, “Wafat al Siddiqataz Zahra”; Ayatullah Sayyed Muhammad Taqi al Mudarresi, “Fatemah al Zahra : Qudwah wa Uswah”; Ayatullah Shaikh Ibrahim Amini, “Fatemah al Zahra al Mar’ah al Namuzajiyah fil Islam”; Ayatullah Sayyed Dastaghaib Shirazi, “Fatemah al Zahra”; Sayyed Jasim al Shabbar, “Balagatul Fatemiyyah minal dawha al Muhammadiyah”; Shaikh Abdul

Hamid al Muhajir, “I’ilamu Anni Fatemah”; Muhammad Husain Shamsuddin, “Al Batool al Azra”; Dr. Abdul Fattah Muhammad al Haloo, “Al Batool Fatemah al Zahra”; Ahmad Abdul Mun’em Abdul Salam al Halawani, “Ummul Hasnain bint Akram Rasool as Sayyedah Fatemah al Zahra al Batool”; Jalaluddin Suyuti, “Al Sugoor al Basemah fi Fazaal Fatemah”; Abdal Rasool Ali Khan, “Al Islam yuqif ila janibil Mar’ah wa yukarrimoha fi Shakhsiyyatiz Zahra”; etc.

The book “Baitul Ahzaan Fee Masaeb Sayyedatun Niswan” (The House of aggrieving, relating to the Sorrows of the Mistress of womenfolk) is authored by the celebrated Scholar Shaikh Abbas al Qummi. The book is written upon the glorious life of Sayyedah Fatemah (s.a.) and also discusses in detail the episode of Saqifah and Fadak. Wherever I have found it

necessary, I have annexed notes to it for further understanding & clarification. Readers are requested to refer to these notes.

The present book happens to be the third in the translation series of Shaikh al Qummi's books, the first being Manazelul Akherah followed by Nafasul Mahmoom. Arabic being an eloquent & lucid language, it is usually impossible to translate certain words or phrases into any other language, thus it becomes necessary at some places to quote the original Arabic words. Notwithstanding whatever knowledge & effort put in such work, it remains far from being perfect, for perfection is the Essence of Allah (s.w.t.). I therefore request the readers to write in, should they feel it necessary, to raise any point or make any remarks in so far as the translation is concerned and not the actual text of the book.

For the translation of the Sermon of Sayyedah Fatemah (s.a.), I have referred to the book of Ayatullah al Uzma Shaikh Husain Ali al Muntazari that explains her sermon in detail, rather than translating it myself, for it is impossible for an ordinary person like me, to comprehend the eloquence of the words of Ma'sumeen (a.s.). More precisely they are a set of 'Dars al Kharej' lectures delivered by the Ayatullah to the Seminary students that have been compiled into a book. And for the Qur'anic Verses, I have referred to the English Translation & Commentary by Ayatullah Shaikh Mahdi Pooya Yazdi and S.V. Meer Ahmed Ali, published by Tahrike Tarsile Qur'an Inc., Elmhurst, NY.

May Sayyedah Fatemah (s.a.) accept this humble service of mine seeking her pleasure and the pleasure of Allah (s.w.t.). And may Allah (s.w.t.) exalt the position of the author of this informative book, Shaikh Abbas bin Muhammad Reza al Qummi, and offer him refuge under His Empyrean in Qiyamah amongst the slaves of the Ahlulbait (a.s.). May Allah (s.w.t.) hasten the auspicious reappearance of Imam al Mahdi (a.t.f.s.), the one who will fill the earth with justice & equity as it is filled with injustice & oppression; and may Allah (s.w.t.) include us among his slaves and adherents.

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Friday 17th August 2007 / 03rd Sha'ban 1428 A.H.

Chapter 3

Author's Preface

In the name of Allah (s.w.t.), the Beneficent, the Merciful. Praises & Gratitudes in the Audience of Almighty Allah (s.w.t.), and Salutations upon the 'Prophet of Mercy' Muhammad (s.a.w.s.) and upon his Virtuous Progeny (a.s.), who are the Guides of mankind.

This book is a summary on the glorious life of the Best Woman of the two worlds, the Mother of the Infallible Aimmah (a.s.), Fatemah al Zahra (s.a.), the 'Human Hourie'. And I have divided the book into four chapters and have further arranged the chapters into different sections :

Chapter I : Circumstances relating to the birth of Sayyedah Zahra (s.a.), her names and the reasons for these names being attributed to her.

Chapter 2 : Her virtues and character, and her marriage with Imam Ali (a.s.).

Chapter 3 : Incidents after the death of the Prophet (s.a.w.s.), her chivalrous sermon, her resistance, and other topics relating to it.

Chapter 4 : Her anxiety & moaning upon the separation of her honourable father (s.a.w.s.), her will to Imam Ali (a.s.), and similar topics relating to her last days.

Abbas bin Muhammad Reza (May Allah forgive them both).

Chapter 4

Circumstances relating to the birth of Sayyedah Fatemah al Zahra (s.a.)

Fatemah al Zahra (s.a.) was born in Makkah on the twentieth day of the month of Jamadi' us Sani in the fifth year of 'The Declaration of Prophethood' when Prophet Muhammad (s.a.w.s.) had completed 45 years of his age as narrated by Imam Ja'far as Sadiq (a.s.) and Imam Muhammad al Baqir (a.s.). Sayyedah Khadijah (a.s.) was her mother. The Prophet (s.a.w.s.), during one of his Ascensions to the heavens, consumed fruits, fresh dates and apples of paradise. Allah (s.w.t.) transformed this food into water in the loins of the Prophet (s.a.w.s.). When the Prophet (s.a.w.s.) returned back to the earth, he met Sayyedah Khadijah (a.s.), and subsequently this light of Fatemah (a.s.) entered her womb. Thus Fatemah (a.s.) is referred to as 'The human Hourie' in the sense that she lived on the earth like a human but was from among the Houries of paradise.

And therefore whenever the Prophet (s.a.w.s.) desired to smell the sweet fragrance of Paradise, he would go to Fatemah (s.a.) and smell the sweet fragrance of paradise & that of the Tree of Tuba.[59]

*[59]Ref. the Qur'anic Verse : **"(For) those who believe and do good a great bliss (Tuba) shall be theirs and a beautiful place of return"**. (Surah al Ra'ad : 29). Sa'labi in his Tafseer relates from Imam Muhammad al Baqir (a.s.) that the Prophet (s.a.w.s.) was questioned regarding the above verse. He replied, "Tuba is the name of a tree in Paradise whose roots shall be in my house and branches in the houses of other believers". The narrator asked, "O Prophet of Allah (s.a.w.s.) ! We*

had put forward the same question to you before and you replied that it is the name of a tree in Paradise whose roots shall be in the house of Ali (a.s.) and branches in the houses of other believers". The Prophet (s.a.w.s.) replied, "Verily my house and that of Ali (a.s.) shall be one and the same in Paradise". (Sayyed Hashim Husaini Bahrani, "Ghayatul Maraam").

The Prophet (s.a.w.s.) would often kiss his daughter, and this was disliked by some of his wives due to their ignorance of the esteemed position of Sayyedah Zahra (a.s.).

It is possible that a question may arise in the minds regarding the veracity of the above report, the Ascention (Me'raj) of the Prophet (s.a.w.s.) occurred six months before the Hijrah (Migration of the Prophet from Makkah to Madinah), while according to some it occurred in the second year of the 'Declaration of Prophethood' (Be'sat), while Sayyedah Zahra (s.a.) was born in the fifth year of the 'Declaration of Prophethood', then how could the above report be true? It should be noted that the Ascention (Me'raj) of the Prophet (s.a.w.s.) was not limited to once so that this incident may be doubtful. Rather it is related from Imam Ja'far al Sadiq (a.s.) that the Prophet of Allah (s.a.w.s.)'s Ascention took place one hundred and twenty times, and each time Allah (s.w.t.) recommended to the Prophet (s.a.w.s.) regarding the 'Wilayah' and 'Imamah' of Ali (a.s.) and the Aimmah (a.s.) after him, more than the Religious Precepts & Obligations.

29). Sa'labi in his Tafseer relates from Imam Muhammad al Baqir (a.s.) that the Prophet (s.a.w.s.) was questioned regarding the above verse. He replied, "Tuba is the name of a tree in Paradise whose roots shall be in my house and branches in the houses of other believers". The narrator asked, "O Prophet of Allah (s.a.w.s.) ! We had put forward the same question to you before and you replied that it is the name of a tree in Paradise whose roots shall be in the house of Ali (a.s.) and branches in the houses of other believers". The Prophet (s.a.w.s.) replied, "Verily my house and that of Ali (a.s.) shall be one and the

same in Paradise". (Sayyed Hashim Husaini Bahrani, "Ghayatul Maraam").

Allamah Majlisi states in his Bihar al Anwar, that one day the Prophet (s.a.w.s.) was seated at a place named 'Abtah' (between Makkah & Mina). He was accompanied by Imam Ali (a.s.), Abbas bin Abdul Muttalib, Hamzah bin Abdul Muttalib, Ammar bin Yasir, Manzar bin Zahzaah, Abu Bakr & Umar. Suddenly Jibra'eel appeared in his own form, that was quite huge, and his wings had engulfed the east & west, and said, "O Muhammad (s.a.w.s.) ! Allah Almighty (s.w.t.) sends you greetings and commands you to distant yourself away from Khadijah (a.s.) for forty days". This order was very hard upon the Prophet (s.a.w.s.), for he held Khadijah (a.s.) dear and was attached to her. Therefore (because Allah's order was dearer to him than anything else) the Prophet (s.a.w.s.) remained away from her for forty days and spent his days fasting and nights in worship until the last days arrived. He sent Ammar bin Yasir to Sayyedah Khadijah (a.s.) with the message that, "O Khadijah ! Do not presume that I have distanced myself from you due to lack of love or due to heedlessness. But (be informed that) my Lord has commanded me to do that so He may execute His Decree. Then do not imagine anything else except fairness and felicity. Allah, the Exalted, daily praises you abundantly in the presence of His Esteemed Angels due to this. Then when it darkens, close your door and rest on the bed, and behold that I have taken abode in the house of Fatemah bint Asad (a.s.)".

Sayyedah Khadijah (a.s.) was deeply grieved due to the separation of the Prophet (s.a.w.s.) until forty days passed. Jibra'eel descended to the Prophet (s.a.w.s.) and said, "Allah (s.w.t.) sends greetings to you and says that prepare yourself for the recompense and gift". The Prophet (s.a.w.s.) asked, "And what is the gift from Allah (s.w.t.)"? Jibra'eel displayed ignorance, when suddenly Mikaeel descended with a tray covered with a cloth of fine silk or woven with heavenly gold brocade, and placed it in front of the Prophet (s.a.w.s.).

Jibra'eel proceeded further and said, "Allah (s.w.t.) commands you to break your fast tonight with this meal".

Imam Ali (a.s.) relates that the Prophet (s.a.w.s.) had taken abode at our house. At the time of breaking his fast, he would command me to open the doors so that anyone could come in and partake of the food with him. But that night the Prophet (s.a.w.s.) commanded me to stand at the door of the house and said, "O son of Abu Talib ! Consuming this meal is forbidden upon anyone else except me". I sat at the door and the Prophet (s.a.w.s.) entered therein alone, and when he uncovered the tray, he saw a bunch of dates and another of grapes. He ate until he was satiated and also drank the water. Thereafter he extended his sacred hands to wash, Jibra'eel poured the water, Mikaeel washed them and Israfeel wiped his hands. Then they ascended to the heavens with the leftover of the food.

The Prophet (s.a.w.s.) stood up for (recommended) Prayers, when suddenly Jibra'eel re-appeared and said, "The Prayers are forbidden upon you at this moment, you should go and meet Khadijah (a.s.), for Allah (s.w.t.) has promised Himself that tonight He shall create a virtuous child from your loins". Hearing this the Prophet (s.a.w.s.) proceeded to the house of Khadijah (a.s.) after forty days of separation.

An account of Sayyedah Khadijah (a.s.)

Sayyedah Khadijah (a.s.) relates that I was accustomed to living alone during this period, and when it would darken, I would cover my head and pull the curtains and fasten the doors. Then I would offer my Prayers and turn off the lights and retire for the night. During that night I was half-awake when the Prophet (s.a.w.s.) arrived and softly knocked at the door. I asked, "Who knocks at the door, for knocking at this door is not lawful for anyone except Muhammad (s.a.w.s)". The Prophet of Allah (s.a.w.s) replied with a sweet & soft voice, "O Khadijah ! Open the door, I am Muhammad (s.a.w.s)". I was overjoyed and opened the door while the Prophet (s.a.w.s.) entered therein. It was the custom of the Prophet (s.a.w.s.) that whenever he entered the house, he would call for water, perform ablutions, offer two units of (recommended) Prayers and only then would he retire for the night. But that night he neither asked for water nor Prayed but reclined on the bed. He arose from the bed, by Allah (s.w.t.), the Prophet (s.a.w.s.) had not yet left me, when I felt the light of Fatemah (a.s.) in my womb and felt the heaviness of pregnancy within me.

The Author says that the Prophet (s.a.w.s.) remained aloof from Sayyedah Khadijah (a.s.) for forty days so as to prepare for a gift from Allah (s.w.t.) in the sacred form of Sayyedah Fatemah (s.a.). Thus in the supplications addressed to Sayyedah Zahra (s.a.) we read as follows : "Salutations upon the Chaste and Virtuous Fatemah, the daughter of Your Messenger (s.a.w.s.) and part of his flesh, the core of his heart, the piece of his liver, and the one whom You chose for him, and the gift specialized with revelation".

Thus the Prophet (s.a.w.s.) remained aloof from Sayyedah Khadijah (a.s.) for forty days to reveal the esteemed position of 'the mistress of women-kind' Sayyedah Zahra (s.a.) and none has the ability to frame this into words. And Allah (s.w.t.) sent a tray full of dates & grapes of Paradise to the presence of the Prophet (s.a.w.s.) to signify these two fruits as being a source of prosperity and plentiful gains, for no other tree produces

more abundance than the trees of dates & grapes. Apart from this, these two trees were created from the excess mud of (left from the creation of) Prophet Adam (a.s.). And it is not far also that it signifies the abundance of (her) 'Chaste, Pure, and felicitous Progeny' and abundance of progeny, as will be quoted later at its appropriate place.

And as regards Jibra'eel's statement to the Prophet (s.a.w.s.) that, "The Prayers are forbidden upon you at this moment", meant the recommended 'Nawafil Prayers' and not the obligatory ones, for the Prophet (s.a.w.s.) had already completed the obligatory Prayers before breaking the fast. And Allah (s.w.t.) is the 'Best Knower'.

Her Birth

Shaikh Sadooq relates through his chain of transmitters from Mufazzal bin Umar that I asked Imam Sadiq (a.s.) regarding the birth of Sayyedah Fatemah (s.a.). Imam (a.s.) replied that when Khadijah (a.s.) married the Prophet of Allah (s.a.w.s.), the women of Makkah (due to their rancour of Islam) distanced themselves away from her. They would not visit her house, neither would they greet her nor permit any woman to visit her. And due to this Khadijah (a.s.) was frightful and was extremely distressed lest they would harm the Prophet (s.a.w.s.). But when Khadijah (a.s.) became pregnant with Fatemah (a.s.), she would speak to her mother from her womb and pacify her, while Khadijah (a.s.) had concealed this matter from the Prophet (s.a.w.s.). One day the Prophet (s.a.w.s.) entered the house and saw Khadijah (a.s.) speaking with someone and asked, "Whom do you speak to"? Khadijah (a.s.) replied, "The child in my womb speaks to me and is my companion". The Prophet continued, "Jibra'eel informs me that this child is a daughter, a Chaste and Auspicious Progeny, and very soon Allah (s.w.t.) will multiply my progeny through her. While the Aimmah (a.s.) will emerge from her progeny, who would be made the Vicegerents & (my) Heirs after the termination of Revelation (i.e.after me)".[60]

Sayyedah Khadijah (a.s.) spent the days of pregnancy in the similar manner until the time of the birth of Sayyedah Fatemah (s.a.) arrived. She sent message to the women of Quraish & Bani Hashim to assist her in childbirth, as is the custom that other women assist a woman during her delivery. But the women of Quraish & Bani Hashim replied saying that she had not paid heed to their words and had rejected them by marrying Muhammad (s.a.w.s.), the orphan of Abu Talib (Abdullah), who was indigent. Thus they would not come to her nor assist her in any manner. What a extreme moment was it, during the initial days of his 'Proclamation', the Prophet (s.a.w.s.) had many enemies and Islam was isolated to such an extent, that even at such a moment, people distanced themselves from the wife of the Prophet (s.a.w.s.) and refused to assist her.

[60]Ref. the Qur'anic Verse : "And intend We to bestow (our) favour upon those who were considered weak in the land, and to make them the Imams, and to make them the heirs". (Surah al Qasas : 5). Hafiz al Haskani al Hanafi says that Abul Hasan al Farsi related to me through his chain of transmitters from Mufazzal bin Umar, who says that he heard from Imam Ja'far as Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) looked at Ali (a.s.), Hasan (a.s.) and Husain (a.s.) and wept. Then he (s.a.w.s.) said, "You are ones 'considered weak' after me". Mufazzal says that I asked Imam (a.s.) as to what the Holy Prophet (s.a.w.s.) meant. Imam as Sadiq (a.s.) replied, "The Prophet (s.a.w.s.) meant that you are the Imams after me", then he (a.s.) recited the above verse and said, "Thus this verse refers to us until the day of Qiyamah".

Khadijah (a.s.) became restless & dejected after hearing their reply, but her Lord did not forsake her. Suddenly she saw four women, with wheatish complexion & tall stature, similar to the women of Bani Hashim, enter therein. Khadijah (s.a.) was confused looking at them, (suddenly) one of them said, "O Khadijah ! Do not aggrieve. We have come to your aid by the command of Allah (s.w.t.). We are your sisters, I am Sarah (the wife of Prophet Ibraheem); she is Asiyah, the daughter of Mazahim (and the believer wife of Fir'aun), who shall be your companion in Paradise; while she is Maryam, the daughter of Imran; and the third one is Kulsum, the sister of Prophet Moosa. Allah Almighty has sent us to assist you at the time of childbirth".

Then one of them sat at the right side of Khadijah (a.s.), the second on her left, the third facing her and the fourth behind her head. At that moment Sayyedah Fatemah (s.a.) arrived in this world in a pure & virtuous state. As soon as she lay on the earth, a radiant light emerged from her that glowed upon all the houses of Makkah, and there was nothing in the east or west except that her glittering light glowed upon all. Suddenly ten houries of Paradise descended carrying trays & pitchers filled with the water of Kausar. The woman standing in front of Khadijah (a.s.) lifted up Fatemah (s.a.) and washed her with the water of Kausar. Then two pieces of white cloth, that was

whiter than milk and emitted fragrance better than Musk & Amber, were brought and she was wrapped in one of them, while the second one was used as a veil & scarf. Thereafter they requested Fatemah (s.a.) to speak, she opened her mouth and bore witness of the Unity of Allah (s.w.t.) and the Prophet-hood of Muhammad (s.a.w.s.) in these words, "I bear witness that there is no other Deity except Allah (s.w.t.), and that my father is the Messenger of Allah, the Chief of the Prophets, and that Ali is the Chief of the Vicegerents, and my sons are the

Leaders of the tribes (Asbaat)[61]". Thereafter she greeted the four women addressing them by their names and they in turn attended to her with contented and smiling faces. The Houries & the dwellers of Paradise greeted one another upon the birth of Fatemah (s.a.) while a glorious light shone upon the heavens that was never ever seen before by the Angels.

Then the women turned towards Khadijah (a.s.) and said, "Take hold of your child, who is chaste, virtuous and filled with prosperity & auspiciousness while a blessed Progeny will emerge through her". Khadijah (a.s.) took her in her fold with delight and fed her. Fatemah (s.a.)'s age increased daily equalling to a month (of an ordinary child) and every month equalling to one year than the rest of the children.

[61]Refer the Qur'anic Verse "And of Moosa's people is a party, who guide (people) with truth and thereby do justice. And We divided them into twelve tribes (or) nations" (Surah al A'araf: 159-160).

Her Names

Yunus bin Zabiyan relates that Imam Ja'far as Sadiq (a.s.) said, "Fatimah (s.a.) possesses nine names in the presence of Allah (s.w.t.), Fatimah, Siddiqah (Honest), Mubarakah (The Blessed One), Taherah (Virtuous), Zakiyyah (Chaste), Raziyyah (She who is gratified), Marziyyah (She who shall be satisfied), Muhaddisah (A person other than the Prophet, with whom the Angels speak), and Zahra (the Splendid)". He continued, "Do you know what Fatimah means"? I replied, "O my master, relate it to me", and he replied, "The one separated from every filth". He then continued, "If Amirul

Mo'meneen[62] Ali (a.s.) would not have been created, there would be no match for Fatimah (s.a.) throughout this entire world from the time of Adam (a.s.) until the end of the world".[63]

It is also related in some traditions that she was named 'Fatimah' because she and her adherents would be 'separated' from the fire of hell, and also because she was different from others due to her wisdom & excellence, and because she was immune from the menstrual blood. While it is beyond human imagination to recognize her excellence and Allah (s.w.t.) has kept her and her monotheist & believer progeny away from the fire of hell, as also her friends.

It is also related that her name Fatimah originates from the name of Allah (s.w.t.) 'Al Fatir' (the Originator).

While she is named 'Taherah' because she was purified of all filth and error and because she never witnessed the blood of menstruation & childbirth.

She was named 'Zahra' because the light of her beauty shone thrice for Amirul Mo'meneen Imam Ali (a.s.) daily.

Abu Hashim Ja'fari relates, that I asked Imam Hasan al As-kari (a.s.) as to why was Sayyedah Fatimah (a.s.) named

'Zahra'? Imam (a.s.) replied, "The illuminated countenance of Sayyedah Fatemah (a.s.) shone for Imam Ali (a.s.) in the morning similar to a shining sun

[62] *The Commander of the faithful, a title of Imam Ali (a.s.) bestowed upon him by the Prophet of Allah (s.a.w.s.).*

[63] *Shaikh Kulaini, "Usool al Kafi", Vol 1 : Chapter 461*

of the noon, and at the time of Zuhr similar to a radiant moon, while at sunset it resembled the glowing stars".

Shaikh Sadooq relates from Imam Ali al Reza (a.s.) that he said, "When the moon of the month of Ramazan would shine upon the sky, the light of Sayyadah Zahra (s.a.) would prevail upon the light of the moon such that it would be concealed. The moon would be visible only when Fatemah (s.a.) would not be present".

Imam Ja'far as Sadiq (a.s.) relates that, "Fatemah (s.a.) is named Zahra because a dome of red rubies is created by Allah (s.w.t.) for her in Paradise. The height of the dome measures equalling a distance of one year and is suspended in the air by the Power of Allah (s.w.t.), without being hanged by chains from the ground of the heavens so as to take care of it, nor is it supported by pillars on the earth so as to be attached to it (it is suspended in between the heavens & the earth). The dome contains ten thousand doors and on each door a thousand Angels stand on guard. The dwellers of Paradise will behold the dome, as you see the shining stars on the skies, and it will be said to them : This glowing (castle) belongs to Fatemah (s.a.)". It is related in another tradition that once Allah (s.w.t.) wished to test His Angels. He sent a black cloud towards them that turned the atmosphere dark such that they could not even see one another. They requested Allah (s.w.t.) to remove it away. Allah (s.w.t.) accepted their plea and created the light of Fatemah (s.a.) that was similar to a lamp. Allah (s.w.t.) suspended it all throughout the heavens such that the seven heavens and the seven earth all glittered by the glow of her light. The Angels praised & glorified Allah (s.w.t.) and He said, "I swear by My Honour & Glory ! Certainly I shall gift the recompense

of your praise & glorification (of Myself) until the day of Qiyamah to the friends of Zahra (s.a.) and the friends of her father (s.a.w.s.), her husband (a.s.) & her sons (a.s.)”.

While among the other names of Sayyedah Zahra (s.a.) are, Hisaan, Hurrah, Sayyedah (Mistress), Azraa' (Virgin), Hawraa' (A Hourie), Maryam al Kubra (the elder Maryam) and Batool (one who never witnesses the blood of menstruation). It is related that she is named 'Batool' because she never witnessed the blood of menstruation, similarly Maryam (a.s.), the mother of Prophet Isa (a.s.), was named 'Batool'.^[64]

Some even relate that her name 'Batool' is derived from 'Batal' (to remain detached), it means that she remained aloof from the (pleasures of the) world and neared Allah (s.w.t.). While others say that she was named so because she was unparalleled & unique.

Ibn Shahr Ashob relates in his *Manaqib* that it is related through trustworthy authorities that Sayyedah Fatemah (s.a.) had twenty names while each of her names portrayed each of her excellences. While these names have been quoted by Ibn Babawayh in his book *Maulid Fatemah (s.a.)*.

[64] Umar bin Ali relates from Imam Ali bin Abi Talib (a.s.) that he said that one day the Prophet (s.a.w.s.) was asked, "What is the meaning of Batool, as we have heard you say Maryam al Batool and Fatemah al Batool". He (s.a.w.s.) replied, "Batool is referred to a woman who never sees red (menstrual blood), i.e. she never menstruates, because menstruation is resentful if it occurs in a Prophet's daughter". (Shaikh Sadooq, "Ilal ash Sharaye").

Her Kuniyah have been stated as Ummul Hasan, Ummul Husain, Ummul Muhsin, Ummul Aimmah, Umm Abiha and Ummul Mu'meneen. While these Kuniyah have been quoted in the salutations addressed to her.

It is also quoted in Manaqib that in the heavens she is known by the name of Nooriyyah (the Glowing one), Samawiyyah (Heavenly) and Haniyah (Compassionate). She is named 'Haniyah' because she was kind and affectionate towards her husband & sons.

A Specimen of her Kindness Towards her Husband

It is sufficient to be quoted here that she bore patiently the blows (of the whips), insults, breaking of bones, the wound of the whip on her arms that had swelled, and all this due to her immense love towards her husband and in defense of his sanctity, until ultimately she was martyred due to these sufferings. At her deathbed she wept, Imam Ali (a.s.) asked her, "Why do you weep"? And she answered, "I weep upon the sufferings that would befall you after my death". Imam (a.s.) replied, "Do not weep. I swear by Allah (s.w.t.), that if these calamities befall me in the way of Allah (s.w.t.), I consider them to be minute & naught".

Shaikh Mufeed in his Irshad relates that in the eighth year of Hijrah the Prophet of Allah (s.a.w.s.) commanded Amirul Mo'meneen Ali (a.s.) to proceed on an expedition of Zat al Salasil[65] to the sandy

[65]In the eighth year of the Hijrah, twelve thousand polytheists of the Valley of Yabis gathered and pledged that they would kill both Muhammad (s.a.w.s.) and Ali (a.s.). When the Holy Prophet (s.a.w.s.) was informed of this, he dispatched Abu Bakr with four thousand men against them with orders that he should at first invite them towards accepting Islam, and if they refuse, to fight them, but Abu Bakr returned back without accomplishing the task. The Holy Prophet (s.a.w.s.) told him, "You disobeyed my orders and did not perform it, by Allah, you are a disobedient one". Then he (s.a.w.s.) sent Umar bin Khat-tab with similar orders but he too returned back. Then the Holy Prophet (s.a.w.s.) sent Imam Ali (a.s.), who as usual accomplished the task most obediently and put to sword the polytheists (in defense). The Chapter of Al Adiyat was revealed regarding this expedition and several verses in praises of Imam Ali (a.s.). When Imam Ali (a.s.) returned back victoriously, the Holy Prophet (s.a.w.s.) himself went forth to welcome him and said, "Ascend your mount, that Allah (s.w.t.) and His Prophet (s.a.w.s.) are pleased with you". He (s.a.w.s.) then continued,

"O Ali ! If I had not feared that a group from among the nation would attribute such thing (divinity) to you as the Christians attribute to Isa (a.s.), I would have narrated several words in your praise. Today you shall not pass by a group of men, except that they would take the earth from beneath your feet as blessings".

region of Yabis to crush the rebellion of the enemies. Imam Ali (a.s.) possessed a headband that he would tie whenever he would have to go to a fierce battle. Then when he resolved to go for the above expedition, he came to Sayyedah Fatemah (s.a.) and asked for it. She (s.a.) asked, "Where are you going and where does my father intend to send you", and Imam (a.s.) replied, "I have been commanded to proceed on an expedition to the sandy region (of Yabis)". Hearing this Sayyedah Zahra (s.a.) started weeping due to the danger of this battle and her love and concern for her husband. At that moment Prophet Muhammad (s.a.w.s.) entered the house and told her, "Why do you weep ? Do you fear that your husband would be killed ? No, he would not be killed by Allah (s.w.t.)'s Will". Imam Ali (a.s.) said, "O Prophet

(s.a.w.s.) and Ali (a.s.). When the Holy Prophet (s.a.w.s.) was informed of this, he dispatched Abu Bakr with four thousand men against them with orders that he should at first invite them towards accepting Islam, and if they refuse, to fight them, but Abu Bakr returned back without accomplishing the task. The Holy Prophet (s.a.w.s.) told him, "You disobeyed my orders and did not perform it, by Allah, you are a disobedient one". Then he (s.a.w.s.) sent Umar bin Khattab with similar orders but he too returned back. Then the Holy Prophet (s.a.w.s.) sent Imam Ali (a.s.), who as usual accomplished the task most obediently and put to sword the polytheists (in defense). The Chapter of Al Adiyat was revealed regarding this expedition and several verses in praises of Imam Ali (a.s.). When Imam Ali (a.s.) returned back victoriously, the Holy Prophet (s.a.w.s.) himself went forth to welcome him and said, "Ascend your mount, that Allah (s.w.t.) and His Prophet (s.a.w.s.) are pleased with you". He (s.a.w.s.) then continued, "O Ali ! If I had not feared that a group from among the nation would attribute

such thing (divinity) to you as the Christians attribute to Isa (a.s.), I would have narrated several words in your praise. Today you shall not pass by a group of men, except that they would take the earth from beneath your feet as blessings".

of Allah (s.a.w.s.) ! Do you not desire that I should be martyred and thus enter Paradise”?

Her Affection Towards her Sons

It is sufficient to quote here that what has been stated by Shaikh Sadooq from Hammad who relates from Imam Ja'far as Sadiq (a.s.) that he said, "It is not lawful for a man to marry two women (at the same time) from among the descendants of Sayyedah Fatemah (s.a.), for when this news reaches her she is aggrieved". Hammad asked, "Does this news reach her"? Imam (a.s.) replied, "Yes, by Allah (s.w.t.)"!

A Dream of Ibn 'Unayn, a Poet of the Seventh Century

An astonishing event has been quoted in the book Umdatul Talib regarding Bani Dawood bin Moosa al Hasani, which is renowned among the genealogists and others. It is transmitted through reliable chain of authorities and is quoted in the 'Diwan' of Ibn Unayn.

Ibn Unayn, the poet, once proceeded towards Makkah with a large amount of wealth & merchandise. On the way he encountered some of the Sadaat[66] of Bani Dawood, who robbed him and destroyed all his merchandise. They even robbed his clothes off his body and injured him while leaving him alone in this wretched state.

Ibn Unayn wrote a letter to Aziz bin Ayyub, the King of Yemen, complaining to him and requesting his help. During that period, the king of Yemen had dispatched his brother Malik Naser to the bank of a river that he had freed from the hands of the Europeans and had conquered it. Malik Naser had requested from his brother (the king) to permit him to stay for a while at the bank of the river.

Ibn Unayn, in his letter that comprised of a provocative couplet, incited the king of Yemen to seek revenge from the Sadaat who had plundered his belongings. The starting words of the couplet were as follows : "Your virtuous qualities and munificence are beyond the capacity of eulogizing by the eloquent; you have reached such position with regards to your benevolence that has exceeded the frontiers of goodness; do not say that I have conquered the bank that was under the colonization of the Europeans, for the bank cannot be compared with the city of Aden, these both cannot be similar; then if you intend the 'Holy War' unsheath your sword against the community that have destroyed the Precepts & Customs of Allah (s.w.t.); then purify the 'House of Allah (s.w.t.)' (the Ka'bah) with your sword from the pollution and the degraded & ugly community (the Bani Dawood); do not say that they are among

the Progeny of Fatemah (s.a.) and that you would not fight them; for if these people would have gained access

[66] Lit. Masters. A word of respect referred to those from among the descendants of Prophet Muhammad (s.a.w.s) through Sayyedah Zahra (s.a.) and Imam Ali (a.s.)

to the family of Harb (Abu Sufyan), they would have united to kill Imam Hasan (a.s.)”.

When Ibn Unayn compiled these verses and sent it to the king of Yemen, one day he dreamt that he was near the Ka’bah. Sayyedah Zahra (s.a.) was circumambulating the Ka’bah, he stepped forward and saluted her but she did not reply to him. He started weeping and humbly asked her as to what sin did he commit that she did not reply to his salutation. Sayyedah Zahra (s.a.), in reply to Ibn Unayn, recited the following verses : “Never ! The entire Progeny of Fatemah (s.a.) be base & degraded, but time has oppressed us with deceit & deception; if one person from among my progeny dealt with you with evil, you should not have deliberately abused us all; then repent on your attitude, for if anyone treats us badly and then repents (sincerely), Allah (s.w.t.) forgives him; then hold them (the Sadaat) dear for the sake of their Grandfather Mustafa (s.a.w.s.) and do not hurt any one from among his Progeny nor insult them; then whatever (harm) reaches you from them, ask its recompense from us on the day of Qiyamah when you meet us”.

Ibn Unayn relates that I awoke from my sleep wailing and in fear. I saw that the wounds of my body had healed due to Sayyedah Zahra (s.a.). I repented and regretted upon my words. Then I compiled these words in repentance, “I repent in the presence of the daughter of the Guide Messenger (s.a.w.s.) against the crime and request her to forgive; and accept repentance from the one who suffered due to his words; I swear by Allah (s.w.t.) that if anyone from among them (the Sadaat) tear me to pieces with their spears or swords, I shall not deem it to be evil but shall look at it with goodness”.

Chapter 5

Some of the virtues of Sayyedah Fatemah al Zahra (s.a.)

Sayyedah Fatemah al Zahra (s.a.) was one of the members of Kisa[67] and Mubahilah[68] and also one of those who had migrated (from

[67]A'eshah relates that one day the Prophet of Allah (s.a.w.s.) came out enraptured in an embroidered black woollen mantle (Kisa). Just then Hasan bin Ali (a.s.) came to him and the Prophet (s.a.w.s.) took him into the mantle. Soon Husain (a.s.) followed him and he was also taken into the mantle. After him came Fatemah (s.a.), the Prophet (s.a.w.s.) took her into the mantle too. In the last came Ali (a.s.), and the Prophet (s.a.w.s.) had him also in the mantle. Then the Verse of Purification (Ayah al Tatheer) was revealed. (Imam Muslim, "Saheeh", Vol 2 : Pg 283; Ahmad Ibn Hanbal, "Musnad", Vol 1 : Pg 330. Also refer Jalaluddin Suyuti, "Tafseer Al Durr al Mansur", Vol 5; Fakhruddin al Raazi, "Tafsir al Kabir", Vol 1; Jalaluddin Suyuti, "Khasaesul Kubra", Vol 2; Ibn Hajar al Haisami, "Sawaequl Muhriqah", Pg 85; Ibn Aseer, "Jame' ul Usool", Vol 1; Muhibuddin Tabari, "Riyazun Nazarah", Vol 2; Haysami, "Majma'ul Zawaid", Vol 9; Tirmizi, "Jame", Vol 2; Hakim Naishapuri, "Mustadrak", Vol 3; Ibn Kaseer, "Al Bidayah wan Nihayah", Vol 3; Ibn Sabbagh, "Fusulul Muhimmah" Pg 8; etc.

[68]The famous incident of Mubahila took place in the tenth year of the Hijrah against the Christians of Najran. A deputation of sixty Christians of Najran came and discussed with the Holy Prophet (s.a.w.s.) about the personality of Prophet Isa

(a.s.). The Prophet (s.a.w.s.) asked them not to attribute divinity to him as he was just one of the Prophets of Allah. But when they refused to agree to any amount of reasoning, the following Verse was revealed, **“And unto him who disputes with you therein after the knowledge has come unto you, say (unto them) : come, let us summon our sons, and (you summon) your sons, and (we summon) our women and (you) your women, and (we summon) our selves and (you) yourselves and then let us invoke and lay the curse of Allah upon the liars”**. (Surah Ale Imran : 61). The Christians agreed to the Mubahilah (a spiritual contest invoking the curse of Allah upon the liars) the next day. On the next day the Christians gathered their Holy men, women and children while the Prophet (s.a.w.s.) came with Imam Husain (a.s.) in his lap, Imam Hasan (a.s.) holding his finger (as his sons) and walking beside him, Sayyedah Fatemah (s.a.) (as his women) following him with Imam Ali (a.s.) behind her (as his self). At the appearance of these Divine Souls with the Halo of the Divine Light radiating from their Holy Faces, the chief Monk Abdul Masih began to gaze at their faces and exclaimed, "By God ! I see the faces which, if they pray to God for mountains to move from their place, the mountains will immediately move". He continued, "O believers in Jesus of Nazareth ! I will tell you the truth that should ye fail to enter into some agreement with Muhammad (s.a.w.s.) and if these Godly souls curse you, you will be wiped out of existence to the last day of the life on the earth". This event is marked in Islamic history as the eternal triumph of Islam upon Christianity and numerous Non-Shi'ah historians have related it in their books viz. Imam Fakhurddin Razi in his Tafseer, Abu Ishaq Sa'labi in his Tafseer, Jalaluddin Suyuti in Tafseer Al Durr al Mansoor, Qazi Baizawi, Jarullah Zamakhshari, Imam Muslim in his Saheeh etc.

Makkah to Madinah) under extreme conditions in the way of Allah (s.w.t.). She was also one of those regarding whom the following verse of 'Tatheer' was revealed : "Verily Allah intends but to keep off from you (every kind of) uncleanness O the People of the House, and purify you (with) a thorough purification" (Surah al Ahzab : 33), while Jibra'eel prided himself being one of them (in the Kisa) and Allah (s.w.t.) Himself was a

Witness of their truth & purity. She was the mother of the Aimmah (a.s.) and the remembrance of the Prophet of Allah (s.a.w.s.), while his Progeny descended from her and remains until the day of Qiyamah. She was the mistress of the women of the two worlds from the beginning until the end.

She resembled the Prophet (s.a.w.s.) most with regards to speech, while her character and mannerisms were a mirror of the character & mannerisms of the Prophet of Allah (s.a.w.s.) as also her gait (resembled him). Whenever she went to the presence of the Prophet (s.a.w.s.), he would welcome her warmly, kiss her hands and sit her in his place. Likewise when the Prophet (s.a.w.s.) would go to meet Fatemah (s.a.), she would arise and receive him warmly while kissing his hands. The Prophet (s.a.w.s.) would kiss Zahra (s.a.) often, and whenever he desired smelling the fragrance of Paradise, he would go to Fatemah (s.a.). He said regarding her, "Fatemah is a piece of me, whoever pleases her pleases me, and whoever hurts her hurts me", "Fatemah is the dearest person for me". Similar words of his bear witness to his immense love for Fatemah (s.a.) and he would often address her as "O beloved of her father"! Thus Tabari relates from Imam Muhammad al Baqir (a.s.) who relates from his grandfathers (a.s.) that Sayyedah Fatemah (s.a.) said, that the Messenger of Allah (s.a.w.s.) told me, "O beloved of her father ! Every intoxication is prohibited, and every intoxication is wine".

Friendship for the Sake of Allah (s.w.t.)

It should be borne in mind that the love of those near to Allah (s.w.t.) towards their children, relatives & friends does not originate due to their own self or human impulse, rather they are far away from every human desire. While their love & attachment is purely for the sake of Allah (s.w.t.), they do not hold anyone dear except Allah (s.w.t.), while their love for other than Allah (s.w.t.) is simply for the reason that this love would result in the love of Allah (s.w.t.). And for this reason Prophet Ya'qoob (a.s.) loved his son Prophet Yusuf (a.s.) more than any of his other sons. And because his sons were ignorant of the real essence of his love for his son (Prophet Yusuf), they considered him to have gone astray and said, "Surely Yusuf and his (own) brother are dearer to our father than we, though we are (in) a (bigger) group; verily our father is in manifest error".[69] While the affection of Prophet Ya'qoob (a.s.) with Prophet Yusuf (a.s.) was not due to materialistic reasons, but it was because Allah (s.w.t.) loved Yusuf (a.s.) and had chosen him (for Prophethood) among all his brothers. And it is clear as light that the beloved of Allah (s.w.t.) should also be the beloved of His Prophet.

Shaikh Kulaini relates from Muhammad bin Sinan that I was in the presence of Imam Muhammad al Jawad (a.s.) and informed him about the difference of opinion that had crept up among the Shi'ah.

[69]Holy Qur'an, Surah al Yusuf : 8

Imam (a.s.) replied, "O Muhammad ! Allah (s.w.t.) was constantly Unique & Peerless in His Individuality & Matchlessness. Then He created Muhammad (s.a.w.s.), Ali (a.s.) and Fatemah (s.a.) and these three lights remained (in worship) for thousands of years. Then Allah (s.w.t.) created all the beings and made them witness upon His creations and made their (Muhammad, Ali & Fatemah) obedience incumbent upon all His creatures and handed all the affairs to them. Then they

made lawful what they desired and forbade what they desired. But they desired not save what Allah (s.w.t.) desired”.^[70]Then Imam al Jawad (a.s.) continued, “O Muhammad ! This is the original piety. Thus those who move rapidly and go forward (from them) falls astray, while those who move slowly and lag behind (them) are doomed, but those who move in harmony with the Religion and remain constantly attached to it shall reach the truth. O Muhammad (s.a.w.s.) ! Then memorise these words and take heed”.

The author says, that these words prove that the personality of Sayyedah Zahra (s.a.) was one of those who had been bestowed authority upon all the creation by Allah (s.w.t.). Then she may make lawful what she desires and also prohibit what she desires bearing in mind that she would not desire save what Allah (s.w.t.) desires.

*[70]Refer to the Qur’anic Verse “**And you desire not save what Allah desires; verily Allah is All-Knowing, the All-Wise**”. (Surah al Dahr : 30)*

The book of Fatemah (s.a.)

It is related in numerous traditions from Aimmah (a.s.) that the book of Fatemah (s.a.) remains with them.

It is related in Basaerud Darajat from Imam Ja'far as Sadiq (a.s.) that he said, "Fatemah (s.a.) left a book as remembrance. That book is not the Qur'an but contains words of Allah (s.w.t.) from among His numerous words that He revealed to Fatemah (s.a.). The Prophet of Allah (s.a.w.s.) dictated it while it was written down by Imam Ali (a.s.)".

Abu Baseer relates, that I went to the presence of Imam Ja'far as Sadiq (a.s.) and asked him, "May I be your ransom ! I have a question, is there a stranger here who may hear me"? Imam Sadiq (a.s.) lifted up a curtain, which was drawn between his room and the adjoining one, and looked therein. Then he said, "O Aba Muhammad ! You may question whatever you desire". I said, "May I be your ransom ! The Shi'ah relate a tradition that the Prophet of Allah (s.a.w.s.) opened a door of knowledge for Imam Ali (a.s.) and that from each of these doors a thousand doors (of knowledge) opened. By Allah ! This is the complete & true knowledge"! Imam Sadiq (a.s.) remained silent for some time and then said, "Verily this is the knowledge, but not a complete one. O Aba Muhammad ! We have with us the 'Jame'ah' (a Compilation) and what do men know what is the compilation ? It is a scroll admeasuring a length of seventy cubits dictated by the Prophet of Allah (s.a.w.s.) himself and written down by Ali (a.s.). It contains all that is lawful & unlawful and all other Religious Laws that men need, even the penalty of inflicting a scratch". Then he patted at me with his hand and said, "O Aba

Muhammad ! Do you permit me"? I replied, "I am one of you, then you may do as to wish". Then he pinched me with his sacred hand and said, "The 'compilation' also contains the penalty for inflicting a pinch", he replied this while appearing a bit angry. I said, "By Allah ! This is the complete knowledge"! Imam replied, "Verily this is the knowledge, but again not a

complete one". Then again he remained silent for sometime and continued, "Indeed we have the 'Jafr' with us, and what do men know what is the 'Jafr'? I asked as to what it was and he replied, "It is made of leather, a treasure containing the knowledge of Prophets (a.s.), the Vicegerents and the ancient Erudites of Bani Israeel". I again said, "Indeed this is the complete knowledge"! Imam said, "This is the knowledge but not a complete one", saying this he remained silent for a moment and continued, "Indeed we have with us the 'Book of Fatemah (s.a.)' ! And what do men know what is the 'Book of Fatemah (s.a.)'? I asked, "And what is the 'Book of Fatemah (s.a.)'? and Imam replied, "It is a book three times of the Qur'an that is in your possession, by Allah ! It does not even contain a word from the Qur'an"[71]. I again said that it was indeed the complete

[71] The great Scholar Shaikh Muhammad bin Hasan al Saffar (d. 290 AH) in his Basaerud Darajat relates, that Al Jafr is a book that Imam Ali (a.s.) inherited from the Prophet of Allah (s.a.w.s.), it contains knowledge of past and future events. There are two types of Jafr : the White Jafr contains the previous scriptures viz. Zaboor, Tawrat, Injeel and even the Scrolls (Suhuf) of Ibraheem (a.s.). The red Jafr is a leather bag that contains the weapons of the Prophet (s.a.w.s.), both of these Jafr have been consequently passed on to each Imam (a.s.). While the Mushaf Fatemah (a.s.) is a part of the white Jafr. This Mushaf is said to be three times the size of the Qur'an but there is not even a word of the Qur'an in it. Part of the contents includes the will of Fatemah (s.a.). It is related that after the death of the Prophet of Allah (s.a.w.s.), Fatemah (s.a.) informed Imam Ali (a.s.) that she could hear voices from within. He asked her to inform him what she heard, it was actually the Angel speaking to her. She dictated what she heard to Imam Ali (a.s.), this formed the Musfah. It also pertains to future events. (Here ends the quotation of Shaikh Saffar). One should also thus refer to her name Al Muhaddisah i.e., a person other than the Prophet, with whom the Angels speak.

knowledge and Imam (a.s.) replied, "It is the knowledge but not a complete one". Then he remained silent for a moment and said, "All the knowledge of the past and future until the day of Qiyamah is with us". I said, "This is then the complete knowledge"! Imam replied, "This also is the knowledge but not a complete one". I asked, "Then what is the complete knowledge"? Imam replied, "It is the knowledge that manifests very day & night referring to one subject after the other and one thing after another until the day of Qiyamah".

The Status of Fatemah (s.a.) in Paradise

It is related in a few traditions that Fatemah (s.a.) is one of the riders on the day of Qiyamah who shall ride upon 'Ghazbah', the Camel of the Prophet of Allah (s.a.w.s.), and enter the ground of 'Mahshar'.

Ibn Shahr Ashob relates that when the Prophet of Allah (s.a.w.s.) was on his deathbed, his Camel 'Ghazbah' addressed him saying, "Whom do you inherit me to after your death"? The Prophet (s.a.w.s.) replied, "O Ghazbah ! May Allah (s.w.t.) give you abundance ! You are from among the property of Fatemah (s.a.) who shall ride upon you in this world and the hereafter". When the Prophet (s.a.w.s.) passed away, the Camel came at night to the presence of Sayyedah

Angel speaking to her. She dictated what she heard to Imam Ali (a.s.), this formed the Musfah. It also pertains to future events. (Here ends the quotation of Shaikh Saffar). One should also thus refer to her name Al Muhaddisah i.e., a person other than the Prophet, with whom the Angels speak.

Fatemah (s.a.) and said, "Peace be upon you, O daughter of the Prophet of Allah (s.a.w.s.) ! My end has drawn near, I swear by Allah (s.w.t.) that after the death of the Prophet of Allah (s.a.w.s.) I have not tasted water or grass". The Camel died three days after the passing away of the Prophet (s.a.w.s.).

It is related in the 'Tafseer' of Farat bin Ibraheem that Amirul Mo'meneen Imam Ali (a.s.) said, that one day the Prophet (s.a.w.s.) came to meet Fatemah (s.a.) when she was aggrieved. The Prophet (s.a.w.s.) related to her regarding the day of Qiyamah until he said, "O Fatemah ! When you reach the gate of Paradise, twelve thousand houries shall come to greet you, they would not have met anyone similarly before you nor would they meet anyone in this manner after having met you. They would be carrying dazzling weapons and shall be riding upon radiant Camels, the saddles of these Camels will be of gold & red rubies. Their bridles will be studded with pearls,

while each of these Camels will be covered with silk brocade that will be studded & heaped with various precious gems. And when you enter Paradise, the dwellers therein shall rejoice at your arrival and shall bring forth dishes specially prepared for your Shi'ah laid down upon radiant chairs. They shall partake from it while other men would yet be entangled in accounting. And your Shi'ah shall always be given whatever and whenever they desire anything. And when the 'Friends of Allah (s.w.t.)' shall settle down finally in Paradise, all the Prophets (a.s.), starting from Adam (a.s.) and after him, shall come to greet you".

Words of Fatemah (s.a.) - a Delight of the Prophet (s.a.w.s.)'s Heart

Sayyedah Fatemah (s.a.) relates, that when this verse “Make ye not the addressing of the Prophet among you like your addressing one another”[72] was revealed, I started addressing the Prophet (s.a.w.s.) as “O Prophet of Allah (s.a.w.s.)” while the Prophet wanted me to address him as “O father”. He did not tell me anything three times, but thereafter he turned towards me and said, “O Fatemah ! This verse is not revealed for you or your Progeny, while you are from me and I from you. Rather this verse is revealed for the unkind & rough Quraishite and the arrogant & egoistic people”. Then he (s.a.w.s.) continued, “Then address me as ‘O father’ for these words of yours’ enliven my heart and pleases Allah (s.w.t.)”.

It is related in Misbahul Anwar from Amirul Mo’meneen Ali (a.s.) that Fatemah (s.a.) said, that the Prophet of Allah (s.a.w.s.) told me, “Allah (s.w.t.) grants pardon to the one who sends salutations upon you, and unites him with me in my status in Paradise”.

[72] *Holy Qur’an, Surah al Noor : 63*

Hunger of Sayyedah Fatemah (s.a.) and the Prophet (s.a.w.s.)'s Prayer

Shaikh Kulaini relates from Imam Muhammad al Baqir (a.s.), who relates from Jabir bin Abdullah al Ansari, that one day the Prophet (s.a.w.s.) decided to meet Sayyedah Fatemah (s.a.) and went towards her house while I was alongwith him. When we reached the door, he knocked at it and said, "Peace be upon you"! Fatemah (s.a.) replied, "Peace be upon you O Prophet of Allah"! The Prophet asked, "Should I enter therein" and she (s.a.) replied, "You may enter O Prophet of Allah". The Prophet asked, "Should I enter alongwith the one accompanying me"? Fatemah (s.a.) replied, "O Prophet of Allah! I do not have a veil". The Prophet (s.a.w.s.) said, "O Fatemah! Then cover your head with the extra part of your Chador". Fatemah (s.a.) did as directed and the Prophet said, "Peace be upon you". Fatemah (s.a.) replied, "Peace be upon you O Prophet of Allah". The Prophet continued, "Do you permit me to enter therein" and she replied in the affimative. The Prophet said, "Do I enter alongwith the person accompanying me"? Fatemah (s.a.) replied, "Yes, both of you may enter herein". Both of us entered therein and we (the Prophet) saw that Fatemah (s.a.)'s face had turned pale. The Prophet (s.a.w.s.) asked her the reason and she replied, "O Prophet of Allah (s.a.w.s.)! It is due to excessive hunger". Hearing this the Prophet said, "O Allah (s.w.t.) Who satiates the hungry, Who amends the affairs of the deficient ones, satiate Fatemah, the daughter of Muhammad (s.a.w.s.)".

Her Modesty Towards her Husband

Abu Sa'eed Khudri relates that one day Imam Ali (a.s.) was very hungry, he came to Fatemah (s.a.) and said, "O Fatemah ! Do you have some food so that I may partake of it"? Fatemah (s.a.) replied, "No, I swear by the Lord Who has chosen my father for Prophethood and Who has bestowed upon you the Vicegerency, there is no food with me. Two days have passed since we have no food, and if I had some food left with me, I would have given you preference upon myself and my sons Hasan (a.s.) and Husain (a.s.)". Hearing this Imam Ali (a.s.) said, "O Fatemah ! Why did you not inform me so that I could have arranged food for you all"? Fatemah (s.a.) replied, "O Abal Hasan ! I felt embarrassed in the presence of my Lord that I should burden you with something beyond your control".

Division of Labour in the House & Outside

It is related in the book Qurbul Asnad from Imam Ja'far as Sadiq (a.s.) that Imam Mohammd al Baqir (a.s.) relates, that Imam Ali (a.s.) and Sayyedah Zahra (s.a.) requested the Prophet (s.a.w.s.) to distribute the tasks inside the house and outside between them. The Prophet (s.a.w.s.) allotted the tasks inside the house to Fatemah (s.a.) and outside the house to Imam Ali (a.s.). Sayyedah Zahra (s.a.) says that, "No one except Allah (s.w.t.) knows to what extent was I pleased due to this distribution, for the Prophet (s.a.w.t.) saved me from enduring the inconvenience of visiting the other men (and he allotted such work to my share that would not make me leave my house and mix around with other men)".

Angels in Service of Sayyedah Zahra (s.a.)

In the book Al Kharaej of Allamah Rawandi it is related through Salman that one day I was present at the house of Sayyedah Zahra (s.a.). I saw that she was seated and grinding barley with a mill. I saw that the handle of the mill was soaked with blood (of her hands) while Husain (a.s.), who was an infant, was weeping in the room due to excessive hunger. I said, "O daughter of the Prophet of Allah (s.a.w.s.) ! Do not strain yourself much, Fizzah is present here and at your service". She replied, "The Prophet of Allah (s.a.w.s.) has recommended to me that one day I should do the work of the house and one day let Fizzah do so. Yesterday was the turn of Fizzah, while today is my turn". I said, "I am your ransomed slave and am at your service, either let me grind the barley or look after Husain (a.s.)". She (s.a.) replied, "It is befitting me more to look after Husain (a.s.), while you may grind the mill". I started grinding the mill when suddenly I heard the Call of Prayers. I went to the Masjid and offered Prayers behind the Prophet of Allah (s.a.w.s.), after the Prayers I related the circumstances to Imam Ali (a.s.) who started weeping. He left towards the house and then returned back smiling. The Prophet of Allah (s.a.w.s.) asked him the reason for smiling, and he (a.s.) replied, "I went towards Fatemah (s.a.) and saw that she was sleeping while Husain (a.s.) was also sleeping upon her chest. And I saw that the grind-mill was turning round on its own. The Prophet (s.a.w.s.) smiled and said, "O Ali ! Do you not know that Allah (s.w.t.) has appointed some Angels to circulate the earth and serve Muhammad (s.a.w.s.) and his Progeny (a.s.), and this service of theirs would continue until the day of Qiyamah".

The Prophet (s.a.w.s.) assists Fatemah (s.a.)

It is related that one day the Prophet of Allah (s.a.w.s.) went to the house of Imam Ali (a.s.) and saw that both Ali (a.s.) and Fatemah (s.a.) were busy in grinding the millet. He said, "Which one of you is more tired"? Ali (a.s.) replied, "Fatemah (s.a.) is more weary than me". The Prophet (s.a.w.s.) told her to arise and she yielded. The Prophet (s.a.w.s.) sat at her place and helped Ali (a.s.) in grinding the mill.

Affluence of the food of Fatemah (s.a.)

It is related in some books that Jabir bin Abdullah Ansari relates that some days passed by that the Prophet (s.a.w.s.) did not have anything to eat. He was greatly disturbed due to hunger and could not also find food in his wives rooms. He went to the house of Fatemah (s.a.) and asked for food to satisfy his hunger. Fatemah (s.a.) replied, "May I be your ransom ! There is no food available in the house", hearing this the Prophet (s.a.w.s.) left. Thereafter one of her neighbours brought her a gift of two loaves of bread and some meat. Fatemah (s.a.) took it and placed it in a vessel, she covered it with a cloth and said, "I give preference to the Prophet of Allah (s.a.w.s.) (in quenching his hunger) upon myself and upon those with me (my husband & sons)". Fatemah (s.a.) sent message to the Prophet (s.a.w.s.) through Hasan (a.s.) and Husain (a.s.). The Prophet (s.a.w.s.) arrived and Fatemah (s.a.) related to him regarding the gift that she received. The Prophet (s.a.w.s.) said, "Bring it to me", and she brought the vessel to him. The Prophet (s.a.w.s.) lifted the cloth off it and saw that it was full of bread and meat. Jabir says that, we were surprised looking at it, I recollected that it was one of the various Graces of Allah (s.w.t.) and I praised and glorified Allah (s.w.t.) and sent blessings upon His Prophet (s.a.w.s.). The Prophet (s.a.w.s.) asked Fatemah (s.a.), "Where did you get this food from"? Fatemah (s.a.) replied, "From Allah (s.w.t.), Allah (s.w.t.) gives abundant sustenance to whomsoever He wills". Thereafter the Prophet (s.a.w.s.) sent a man to fetch Ali (a.s.) and then everyone gathered. The Prophet of Allah (s.a.w.s.), Imam Ali (a.s.), Sayyedah Fatemah (s.a.), Imam Hasan (a.s.), Imam Husain (a.s.), the wives of the Prophet (s.a.w.s.) and other people of the house partook of it but the vessel remained full of food. Fatemah (s.a.) said, "I shall distribute this food to all the neighbours, Allah (s.w.t.) has bestowed plentiful abundance to this food as He had offered abundance (of food) to Maryam (a.s.)".

Her Worship

Hasan al Basri says that in the community of Islam there was none who equalled the worship of Sayyedah Fatemah (s.a.), she stood up for Prayers such that her legs swelled.

The Prophet of Allah (s.a.w.s.) once asked Sayyedah Zahra (s.a.), "What is best for a woman"? She (s.a.) replied, "Neither would she look at any (non-intimate) man nor any (non-intimate) man looks at her". The Prophet (s.a.w.s.), after hearing her reply, embraced her and recited the following verse : "Offspring, one from the other" [73]

Imam Hasan (a.s.) relates that I saw my mother on the night preceeding Friday in the Prayer-niche; she was constantly bowing & prostrating until it dawned. I heard her taking the names of the believers and praying for them but she did not pray for herself. I asked, "O Mother ! Did you not pray for yourself as you did for others"? She (s.a.) replied, "Neighbours first, thereafter one's own household".

Shaikh Sadooq relates, that Sayyedah Fatemah (s.a.) said that I heard the Prophet of Allah (s.a.w.s.) say, "On the day of Friday, a time comes wherein Allah (s.w.t.) fulfils whatever a Muslim desires from Him regarding well-being". I asked, "And what time is that"? He (s.a.w.s.) replied, "The time when the half disc of the sun is hidden in the horizon while half of it is not yet hidden". Fatemah (s.a.) told her servant, "Go on top, and when the half disc of the sun disappears, let me know so that I may ask from Allah (s.w.t.)".

[73] Holy Qur'an, Surah Ale Imran : 34

It is also related that when she (s.a.) would enter her Prayer-niche to offer Prayers, her light would shine forth for the dwellers of the heavens, as the light of the stars shine for the dwellers of the earth.

Her Service in her Husband's House and Request for a Maid

Shaikh Sadooq relates from Amirul Mo'meneen Imam Ali (a.s.) that once he said to a man from the clan of Bani Sa'ad that, should I relate to you regarding Fatemah (s.a.) while she was in my house ? Then he (a.s.) continued, inspite of being the most beloved person of the Prophet of Allah (s.a.w.s.), she drew water by means of a leather-bag such, that the mark of it's strap was visible upon her chest. She swept the floor of the house to such an extent, that her clothes were covered with dust. And she blew the fire below the vessel (to cook food) to such an entent, that the colour of her dress changed. After seeing such toil and hardship, I told her, "You should go to the presence of the Prophet (s.a.w.s.) and ask for a maid who could help you in your house chores". Fatemah (s.a.) went to the presence of the Prophet (s.a.w.s.) and saw some youth with him and returned back without uttering a word. The Prophet of Allah (s.a.w.s.) realised that Fatemah (s.a.) had come to him with a request, but returned back without asking. The next morning the Prophet of Allah (s.a.w.s.) himself came to our house while we were sleeping. The Prophet (s.a.w.s.), as was his custom, saluted us thrice, and we perceived that if we did not answer him for the third time, he would return back. As was his custom that whenever he came, he would salute thrice as a request to enter, if he would receive no reply, he would return back. Thus I replied, "And peace be upon you O Prophet of Allah (s.a.w.s.) ! Do command". He entered therein and sat near our head and said,

"O Fatemah ! Yesterday you came to me, then ask what you desire". Fatemah (s.a.) did not utter any word due to modesty, I feared that if I would not relate her desire to him, the Prophet (s.a.w.s.) would arise and leave. Thus I lifted my head and said, "O Prophet of Allah (s.a.w.s.) ! I would like to inform you that Fatemah draws water by means of a leather-bag such that the mark of it's strap is visible upon her chest. She mills the flour to such an extent that her hands are full of blisters. She sweeps the floor of the house to such an extent, that her

clothes are be covered with dust. And she blows the fire below the vessel (to cook food) to such an extent, that the colour of her dress has changed. I told her that she should come to your presence and request for a maid who could help her in her house-hold chores". The Prophet (s.a.w.s.) replied, "Do you desire that I should teach you that which is better than a maid ? And it is that when you retire for the day, recite thirty three times SubhanAllah, thirty three times Alhamdolillah and thirty four times Allahu Akbar". Hearing this Fatemah (s.a.) lifted her head and said, "I submit and am pleased upon Allah (s.w.t.) and His Prophet (s.a.w.s.)".

It is related in Manaqib from Abu Bakr Shirazi (a Scholar of the Ahlus Sunnah) that he says, that when Sayyedah Zahra (s.a.) related her state to the Prophet (s.a.w.s.) and asked for a maid, he (s.a.w.s.) wept. Then he said, "O Fatemah ! I swear by the Lord Who has chosen me for truth ! There are present four hundred men in the Masjid without food or dress. If I had not feared lest your merit would be lessened, I would have fulfilled your desire. O Fatemah ! I do not wish that your own recompense & reward would part away from you and be passed on to your maid".

It is related in the Tafseer of Sa'labi from Imam Muhammad al Baqir (a.s.), as also in Tafseer of Qushayri from Jabir bin Abdullah Ansari, that the Prophet (s.a.w.s.) saw Sayyedah Fatemah (s.a.) wearing a woolen dress and milling the flour while feeding her child. Tears flowed from his eyes and he said, "O daughter ! Hasten towards the pleasantries of the Hereafter from the severities of this world". Fatemah (s.a.) replied, "O Messenger of Allah (s.a.w.s.) ! Praise be to Allah (s.w.t.) upon His favours, and thanks to Him upon His gifts".

A Glimpse of the Knowledge & Excellence of Fizzah, her Maid

Abul Qasim Qushayri relates in his book from some others that Fizzah, the maid of Sayyedah Zahra (s.a.), lost her way in the desert while going for the Hajj Pilgrimage. A man named Abdullah Mubarak, who was also left behind says, that I saw a woman alone in the desert. I was riding upon a Camel and went towards her, and whatever I asked her, she replied to me in the words of the Qur'an. Their conversation being as follows :

Abdullah : Who are you ?

Fizzah : And say : ***Peace (be upon you), for they shall soon know. (Surah al Zukhruf : 89)***

I saluted her and asked :

Abdullah : What are your doing here ?

Fizzah : ***And whomsoever Allah guides, then him none shall beguile. (Surah al Zumur : 37).***

I realized that she had lost her way.

Abdullah : Are you from among the genie or human ?

Fizzah : ***O children of Adam, be your adorned. (Surah al A'araf : 31).***

I perceived that she was a human.

Abdullah : From where do you come ?

Fizzah : ***Who are called to from a place far off. (Surah al Fusselat : 44)***

I realized that she had come from a far off place.

Abdullah : Where do you intend going ?

Fizzah : ***And for Allah, is incumbent upon mankind, the pilgrimage to the House. (Surah Ale Imran : 97)***

I perceived that she was intending to go to Makkah.

Abdullah : Since what time did you part away from your caravan?

Fizzah : ***And indeed created We the heavens and the earth and what is between them, in six days. (Surah al Qaf : 38)***

I realized that she lost her caravan since six days.

Abdullah : Do you want food ?

Fizzah : ***We made them not (such) bodies not eating the food. (Surah al Ambiya : 8)***

I realized that she wanted to eat.

Abdullah : Hasten and walk fast.

Fizzah : ***Imposes not Allah, any soul but to its (individual) ability. (Surah al Baqarah : 286)***

I perceived that she was tired and could not travel further.

Abdullah : Mount upon the Camel behind my back.

Fizzah : ***Had there been in (the heavens and the earth) (other) Deities except Allah, they both had been in disorder. (Surah al Ambiya : 22)***

I realised that she was embarrassed to sit behind me and thus I made her ride alone and walked. When she mounted, she said :

Fizzah : ***Hallowed is He Who subjected this unto us. (Surah al Zukhruf : 13)***

When we reached the caravan I asked,

Abdullah : Is there anyone in the caravan from among your relatives ?

Fizzah : ***O Dawood ! Verily We have appointed you a Vicegerent in the earth. (Surah al Saad : 26) And Muhammad (s.a.w.s.) is not but an Apostle. (Surah Ale Imran : 144) O Yahya ! Hold thou the book fast. (Surah al Maryam : 12) O Moosa ! Verily I am Allah. (Surah al Qasas : 30)***

I realized that in the caravan there were men by the names of Dawood, Muhammad, Yahya and Moosa who were related to her, thus I called out their names. Four youth came out of the caravan and went towards her, I asked her,

Abdullah : Who are these men in relation to you ?

Fizzah : ***Wealth and children are the adornment of the life of this world. (Surah al Kahf : 45)***

I perceived that they were her sons. When they came upto her, she said,

Fizzah : ***O my father ! Employ him, verily the best of those whom you can employ is the strong (man) the trusted (one). (Surah al Qasas : 26)***

I realized that she wanted them to give me some recompense. They gave me some wealth. Then she said,

Fizzah : ***And verily Allah gives manifold increase to whosoever He wills. (Surah al Baqarah : 261)***

I perceived that she wanted them to give me more, thus they gave me more wealth. I asked them as to who she was and they said that she was Fizzah, the maid of

Sayyedah Zahra (s.a.). It was twenty years that she spoke nothing but the Qur'an.[74]

[74]Her previous name was Maymoonah and she was a Nubi-an princess, while Nuba is a city in Sudan (at present). She left the life of ease & comfort to serve the Prophet of Allah (s.a.w.s.) and his Ahlulbait (a.s.). When she came to the Prophet (s.a.w.s.), he asked her name and she replied that it was Maymoonah, the Prophet (s.a.w.s.) told her, "From today your name shall be Fizzah (Silver)" so that she may not be embarrassed by her dark color, for color & beauty are not a criterion for judging a person's faith. This proves her excellent merits and high status near Allah (s.w.t.), the Prophet of Allah (s.a.w.s.) and his Ahlulbait (a.s.). The Prophet (s.a.w.s.) then sent her to his daughter Fatemah (s.a.) with instructions that, "O Fatemah ! Let Fizzah do the household work for one day and the other day you should perform all the work". All throughout her life Sayyedah Fatemah (s.a.) followed this advice of the Prophet (s.a.w.s.) and even during the days of her illness, performed all the tasks of the house each alternate day. Fizzah most obediently and graciously served the Ahlulbait (a.s.) such that she herself was sometimes considered as the 'one of the household'. She learnt many Islamic Sciences in the house of Ahlulbait (a.s.) that she spoke for forty (or twenty) years in no other language but that of the Qur'an. After the death of Fatemah (s.a.) she remained at the house of Imam Ali (a.s.) looking after and caring for his children Imam Hasan (a.s.), Imam Husain (a.s.), Sayyedah Zainab (s.a.) and Sayyedah Umm Kulsum (s.a.). She even accompanied Imam Husain (a.s.) at Karbala and bore all the sufferings alongwith Sayyedah Zainab (s.a.) but did not leave her side even for a single moment. She is buried in the Bab al Sagheer Cemetery in Syria and people throng from far and near for her Ziyarah. Allah (s.w.t.)'s Mercy and Blessings be upon her !

Her Virtues & Status in Paradise as also of her Followers

Abu Ja'far Tabari relates in *Basharatul Mustafa* from Hamam Abi Ali that he said, I asked Ka'ab al Ahbar, "What is your opinion regarding the Shi'ah of Ali bin Abi Talib (a.s.)"? He replied, "O Hamam ! I have found their merits in the Qur'an, among the creatures

serve the Prophet of Allah (s.a.w.s.) and his Ahlulbait (a.s.). When she came to the Prophet (s.a.w.s.), he asked her name and she replied that it was Maymoonah, the Prophet (s.a.w.s.) told her, "From today your name shall be Fizzah (Silver)" so that she may not be embarrassed by her dark color, for color & beauty are not a criterion for judging a person's faith. This proves her excellent merits and high status near Allah (s.w.t.), the Prophet of Allah (s.a.w.s.) and his Ahlulbait (a.s.). The Prophet (s.a.w.s.) then sent her to his daughter Fatemah (s.a.) with instructions that, "O Fatemah ! Let Fizzah do the household work for one day and the other day you should perform all the work". All throughout her life Sayyedah Fatemah (s.a.) followed this advice of the Prophet (s.a.w.s.) and even during the days of her illness, performed all the tasks of the house each alternate day. Fizzah most obediently and graciously served the Ahlulbait (a.s.) such that she herself was sometimes considered as the 'one of the household'. She learnt many Islamic Sciences in the house of Ahlulbait (a.s.) that she spoke for forty (or twenty) years in no other language but that of the Qur'an. After the death of Fatemah (s.a.) she remained at the house of Imam Ali (a.s.) looking after and caring for his children Imam Hasan (a.s.), Imam Husain (a.s.), Sayyedah Zainab (s.a.) and Sayyedah Umm Kulsum (s.a.). She even accompanied Imam Husain (a.s.) at Karbala and bore all the sufferings alongwith Sayyedah Zainab (s.a.) but did not leave her side even for a single moment. She is buried in the Bab al Sagheer Cemetery in Syria and people throng from far and near for her Ziyarah. Allah (s.w.t.)'s Mercy and Blessings be upon her !

(of Allah) they are the party of Allah (s.w.t.)^[76] the helpers of His Religion, the adherents of the 'Friend of Allah (s.w.t.)', and the special & virtuous slaves of Allah (s.w.t.). Allah (s.w.t.) has chosen them for His Religion and created them for His paradise. They shall dwell in the lofty gardens of Paradise in tents & rooms studded with transparent pearls. They are the ones near to the 'Righteous Ones^[77] and shall consume drink that has not been touched by any one and sealed. The drink shall be from the stream of 'Tasneem' that has been created exclusively for them. While 'Tasneem' is a stream that Allah (s.w.t.) has gifted to Sayyedah Fatemah (s.a.), the daughter of Muhammad (s.a.w.s.) and wife of Ali (a.s.). The origin of the stream is from under a pillar whose dome is cool, its coolness is similar to camphor, its taste similar to ginger and fragrance resembling musk. The drink shall flow in a stream while the adherents and friends of Fatemah (s.a.) shall drink from it. The dome possesses four pillars, one studded with white pearls from underneath which flows the stream of 'Tahoor', while the second one is of green emeralds from underneath which flow two streams, one of the 'pure drink' and another of honey. Both of these streams flow from under a part of paradise except 'Tasneem' that flows in the lofty paradise and only the exclusive ones shall drink of it. While these are the friends and Shi'ah of Ali (a.s.), and this is the

[75] Refer the Qur'anic verse : "Whoever takes as his guardian, Allah and His Apostle, and those who believe, verily the party of Allah, they are those that shall (always) be triumphant". (Surah al Maedah : 56)

[76]Refer the Qur'anic verse : "Verily the Righteous ones shall drink a cup tempered at the fountain of Camphor. The stream whereof shall drink the servants of Allah, they shall cause it to flow a desirable flow". (Surah al Dahr : 5)

meaning of the Qur'anic verse ; "They shall be provided to quaff of pure drink (which shall be) sealed (to others), the seal (being) of Musk, for that they may aspire (all) those who (wish to) aspire, mixed therewith shall be the water of 'Tasneem', (which is) a spring from which drink the Near Ones".^[77]By

Allah ! None loves the Shi'ah (of Ali) except from whom Allah (s.w.t.) has taken the pledge”.

Abu Ja'far Tabari, after quoting the above tradition, says that it is befitting for the Shi'ah to note down this tradition with gold so that it is extensively quoted and not destroyed. And in this context they should perform such acts that would serve as a medium for all of them to reach the lofty Paradise. Furthermore this tradition is quoted by the Ahlus Sunnah and is thus audible for solid proof and its authenticity is clear.

[77]Holy Qur'an, Surah al Mutaffefeen : 25-28

A Reply to the Question of Salman

Tabari relates in *Basharatul Mustafa* from *Kanzal Ummal* that Abu Zarr says, once I saw Salman & Bilal Habashi come to the presence of the Prophet of Allah (s.a.w.s.). Suddenly Salman fell upon the feet of the Prophet (s.a.w.s.) and started kissing them. The Prophet (s.a.w.s.) stopped him from doing so and said, "O Salman ! Do not perform such an act with me as the Persians do to their kings. While I am from among the slaves of Allah (s.w.t.) and I eat and sit like other creatures (of Allah)". Salman replied, "O my Master ! I wish that you relate to me the excellence of Sayyedah Fatemah (s.a.) on the day of Qiyamah". The Prophet (s.a.w.s.) looked at him with a smiling face and said, "I swear by the Lord in Whose hands is my life ! Fatemah is a woman who shall pass by the ground of 'Mahshar' mounted upon a Camel and her face would reveal piety and her eyes shall shine forth with the Light of Allah (s.w.t.). Jibra'eel will be on the right side of the Camel, while Mikaeel on her left. Ali (a.s.) will walk in front of her, while Hasan (a.s.) and Husain (a.s.) will walk behind her. Allah (s.w.t.) will be her Protector and Guardian until she passes by the ground of 'Mahshar'. Then suddenly the voice of Allah (s.w.t.) will come, **O creatures ! Lower your gazes and bow your heads down. This is Fatemah (s.a.), daughter of your Prophet (s.a.w.s.), wife of Ali (a.s.) your Imam, and mother of Hasan (a.s.) and Husain (a.s.).** Then she shall pass over the bridge of Serat while adorning two white and clear veils. Then when Fatemah (s.a.) enters Paradise and witnesses the blessings and gifts that Allah (s.w.t.) has reserved for her, she (s.a.) will say : **In the Name of Allah, the Beneficent, the Merciful. All praise is Allah's (alone) Who has taken away from us (all) grief, Verily our Lord is Oft-forgiving, the Greatest Appreciator (of goodness).** He Who has alighted us of His Grace in an abode to abide, therein touches us not any toil, not affects us therein any fatigue.[78] Then Allah (s.w.t.) will reveal to Fatemah (s.a.) : **Ask me whatever you desire so that I may offer you the same that which would please you.** Fatemah (s.a.) will then reply : O Lord ! I desire You, rather You are far above what I desire. I ask in

Your Presence not to punish my friends and friends of my progeny in hell-fire. Allah

[78] Holy Qur'an, Surah al Fatir : 34-35

(s.w.t.) will say : **O Fatemah ! I swear by My Honour & Glory ! I have sworn to Myself two thousand years before the creation of the heavens & the earth, that I shall not punish your friends and those of your progeny in hell-fire”.**

(May Allah (s.w.t.) offer us the Grace to be among the slaves of Sayyedah Fatemah (s.a.) and her Progeny (a.s.) - Translator)

Her Abstinence & Piety

Sayyed Ibn Tawoos relates from the book *Zuhdan Nabi* of Abu Ja'far Ahmad al Qummi that when the two verses of the Qur'an, "And verily hell is certainly the promised abode for them all. For it (the hell) are seven gates, for each of those (gates) shall be a separate party (of the sinners) assigned"[79]were revealed, the Prophet (s.a.w.s.) wept abundantly such that his companions too wept seeing him. But the companions could not understand the reason why the Prophet (s.a.w.s.) wept, and none could question him beholding his state. It was the habit of the Prophet (s.a.w.s.) that whenever he saw Fatemah (s.a.), he was delighted, thus one of the companions went to the presence of Fatemah (s.a.) to bring her to the Prophet (s.a.w.s.). When he reached her house, he saw that she was grinding the barley in the mill and reciting the following verse of the Qur'an "And what is with Allah is better and more lasting".[80]

[79] *Holy Qur'an, Surah al Hijr : 43-44*

[80] *Holy Qur'an, Surah al Shura : 36*

The man went and saluted her and informed her of the Prophet (s.a.w.s.)'s lamentation. Immediately Fatemah (s.a.) arose and wore a worn-out veil, containing twelve patches of the leaves of date palms, and came out. When Salman's sight fell upon her, he wept and said, "O grief! The daughters of Caesars (Roman kings) & Chosroes (Persian kings) adorn dresses of brocade and silk, while the daughter of the Prophet (s.a.w.s.) wears a worn-out and patched veil". Fatemah (s.a.) came to the presence of the Prophet (s.a.w.s.) and said, "O Prophet of Allah (s.a.w.s.)! Salman is surprised at my dress, when by the Lord Who has chosen you by truth, five years have passed since we own a sheet made of sheep's hide, we sleep upon it at nights, and during the day we turn it and lay leaves for the Camels to eat, while our pillow is also made of the leaves of date-palm". The Prophet (s.a.w.s.) turned towards

Salman and said, "Verily my daughter is among the foremost ones in the eyes of Allah (s.w.t.)".

Then Fatemah (s.a.) asked the Prophet (s.a.w.s.), "O dear father, may I be your ransom ! Why do you weep"? The Prophet (s.a.w.s.) recited the above verses revealed by Jibra'eel. When Fatemah (s.a.) heard the name of hell, she fell down prostrating upon the ground and constantly repeated, "Woe, and woe upon those who enter the fire of hell". When Salman heard the verse, he said, "I wish I would have been a sheep, my family would slaughter me and tear my hide and I would not have heard the name of hell". Abu Zarr said, "I wish my mother was barren and not given birth to me so that I could not have heard the name of hell". Miqdad said, "I wish I was a bird in the forest, then I would be free from accounting and not hear the name of hell". Imam Ali (s.a.) said, "I wish the beasts would tear my flesh and I wish my mother had not borne me so that I could not hear the name of hell". Saying this he put his hand upon the head and wept, then he (a.s.) said, "O the lengthy journey ! And O the insufficient belongings for the journey of Qiyamah ! The people (sinful ones) will go towards the fire and the fire shall turn them over. They are the sick persons that none visits them, and are the injured ones that none goes to heal their wounds. They are imprisoned ones that none goes to rescue them from the fire, while their food and drink is from the fire. They shall turn upside down in large vessels filled with fire. They adorn cotton clothes in this world while their dress in hell shall be of pieces of fire. They embrace their spouses in this world, while in hell the satans shall embrace them".

Devoutness of Sayyedah Zahra (a.s.) and of the Prophet (s.a.w.s.)

It was a practice of the Prophet (s.a.w.s.) that whenever he went to a journey, Sayyedah Fatemah (s.a.) would be the last one whom he visited, and after his return she would be the first one whom he visited (so that he would not leave her for long). In one of his such journeys, when he (s.a.w.s.) returned back to Madinah, he went to the house of Sayyedah Fatemah (s.a.) and saw an exclusive curtain drawn while Imam Hasan (a.s.) and Imam Husain (a.s.) had worn silver bracelets. Seeing this the Prophet (s.a.w.s.) returned back without entering therein. Sayyedah Fatemah (s.a.) was informed about it and perceived that the Prophet (s.a.w.s.) had returned back due to the curtain and bracelets. Sayyedah Fatemah (s.a.) had distributed these bracelets to Imam Hasan (a.s.) and Imam Husain (a.s.), she immediately pulled down the curtain and took away the bracelets from them and they came weeping to the presence of the Prophet of Allah (s.a.w.s.). The Prophet (s.a.w.s.) took away the bracelets from them and giving it to one of his servants named Sawban told him to sell them. He also told him to buy in lieu of that a wooden necklace for Fatemah (s.a.) and two bracelets of ivory. Then he (s.a.w.s.) said, "Verily my Ahlulbait do not rejoice in utilizing the good things in their life of this world".[81]

*[81] This report cannot be relied upon, for the Ahlulbait (a.s.) and Sayyedah Fatemah (s.a.) remained aloof from the pleasures and never considered the possessions of this materialistic world. Numerous authentic reports have been related (in this book too) that prove their abstinence and detachment from this world. And they are the ones for whom the following verse of the Qur'an was revealed, "**And they give away food, out of love for Him, to the poor and the orphan and the captive, (saying) We feed you only for Allah's sake, we intend not of you any recompense, nor (even) thanks". (Surah al Dahr : 8-9)**. All the commentators of the Qu'ran accept that this verse was revealed in the praise of the generosity &*

munificence of Ahlulbait (a.s.). Refer Qurtubi, "Al Jame'atul Ehkaamil Qur'an"; Nizamuddin Naishapuri, "Gharaebul Qur'an"; Khazin, "Lubabut Ta'weel"; Husain al Baghawi, "Ma'alimut Tanzeel"; Al Baizawi, "Tafseer"; Al Alusi, "Tafseer"; Hafiz al Kalbi al Garnati, "Tas-heel al Uloom at Tanzeel"; etc.

Veneration of Sayyedah Zahra (a.s.) towards a remembrance of the Prophet (s.a.w.s.)

The eminent Shaikh Abu Ja'far Tabari in his book *Al Dala'el al Imamah* relates with his chain of authorities from Ibn Mas'ood, that once a man came to the presence of Sayyedah Zahra (s.a.) and said, "O daughter of the Prophet of Allah (s.a.w.s.)! Do you possess a thing as remembrance of the Prophet (s.a.w.s.) that I should earn the reward of seeing it"? Sayyedah Fatemah (s.a.) said to her maid, "Get the slate for me". The maid went to search it but could not find it. Sayyedah Fatemah (s.a.) said to her, "Woe be to you! Search it, for

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its worth near me is similar to that of Hasan (a.s.) and Husain (a.s.)". The maid once again searched it and found it in the dustbin and it was lost during sweeping the floor. She brought it to the presence of Sayyedah Zahra, and on it was written, "Muhammad (s.a.w.s.) the Prophet said, that he is not a believer from whose harm one's neighbour is not safe, and the one who believes in Allah (s.w.t.) and the day of Qiyamah does not hurt his neighbour. The one who believes in Allah (s.w.t.) and

the day of Qiyamah, his speech should be gentle or then he should remain silent. Allah (s.w.t.) loves the one who is benevolent, tolerant and virtuous. And Allah (s.w.t.) hates the one who abuses, is foul-mouthed, shameless, one who asks excessively and is persistent in his questions. For shame and modesty are from faith and faith shall enter Paradise, while abusing is from shamelessness and shamelessness shall go to hell”.

The Prophet's Praise of Fatemah (s.a.) and Prediction Regarding Her

Shaikh Sadooq relates an extensive report from Ibn Abbas that the Prophet (s.a.w.s.) informed regarding the oppression that would be meted out upon his Ahlulbait (a.s.). While some of his words from that narration are, "As for my daughter Fatemah (s.a.), who is the Mistress of all women-folk of the two worlds from the beginning until the end, who is a piece of my body, the light of my eyes, the fruit of my heart and my soul that exists in me, she is a human hourie. When she stands up in the niche for Prayers in the Audience of Allah (s.w.t.), her light shines forth for the Heavenly Angels as the stars shine for the dwellers of the earth. While Allah (s.w.t.) tells His Angels : **O My Angels ! Behold My Maid, who is the Mistress of all My Maids, she stands in My Audience for Prayers. Behold how her limbs tremble due to My fear, while her heart is reserved entirely for My worship. I make you witness that I shall save her Shi'ah from the fire of hell**".

The author says, that then the Prophet (s.a.w.s.) continued, "Whenever my sight falls upon Fatemah (s.a.) I recall those events and sorrows that shall befall her after my death. It is as if I see that trouble has entered her house and disrespects her while usurping her rights. She is not given aid while her flank is fractured and her child aborted and she gives a cry : O Muhammad (s.a.w.s.) ! There would be none to reply to her and she will ask for aid but none will come to her rescue. It is as if I see that she is constantly aggrieved, sad and tearful after me when she recalls that the ascending of Revelation has stopped in her house (due to my death), and she remembers the day that she has to spend in my separation. Previously she would constantly hear my voice of reciting Qur'an at the time of the night Prayers, but behold she would no longer hear it, thus she gets up at night in fear. And she is all the more sorrowful when she recollects how honourable she was during her father's lifetime. At that moment Allah (s.w.t.) will appoint Angels to accompany her. They shall speak to her as they spoke to Maryam (s.a.) and shall address her saying : O Fatemah

(s.a.) ! Verily Allah (s.w.t.) has chosen you and purified you and chosen you above the women of the worlds. O Fatemah (s.a.) ! Be devout unto your Lord and prostrate yourself and bow down (in Prayers) with those who bow down".[82] And it is as if I see that she is hurt and sick and needs attending, then Allah (s.w.t.) will send

[82] Refer the Qur'anic verse : "O Maryam ! Verily Allah has chosen you and purified you and chosen you above the women of the worlds. O Maryam ! Be devout unto your Lord and prostrate yourself and bow down (in Prayers) with those who bow down". (Surah Ale Imran: 42)

Maryam the daughter to Imran (s.a.) to attend to her. She shall attend to her (s.a.) and she (s.a.) shall say to Allah (s.w.t.) : O Allah (s.w.t.) ! I am satiated and tired of this life and am depressed by the worldly men, thus unite me with my father. Then Allah (s.w.t.) shall unite her with me, while she would be the first among my Progeny to join me in a grievous & sad state. In a state that her right has been usurped, and they would have killed her. Then I shall complain to Allah (s.w.t.) saying : O Lord ! Keep away Your Mercy away from the one who oppressed her, and punish those who usurped her rights. And disgrace those who hurt her and throw the one into the fire of hell those who struck at her flank and aborted her child. At that moment the Angels shall call out : Ameen".[83]

[83]Refer the Qur'anic Verse, "And soon shall know those who deal unjustly, what an (evil) turning they shall be turned into" (Surah al Shu'ara : 227).

The marriage of Sayyedah Zahra (s.a.) : Mahr of Fatemah (s.a.)

It is related in Bihar al Anwar from the Amali of Shaikh from Imam Ja'far as Sadiq (a.s.) that the Prophet (s.a.w.s.) married Sayyedah Fatemah (s.a.) to Imam Ali (a.s.). One day he (s.a.w.s.) went to meet her (s.a.) and saw her weeping, he said, "Why do you weep ? I swear by Allah ! If there was another person better than Ali in my family, I would have married you to him. Besides I did not marry you to Ali except that I consider you to be his perfect match. While your Mahr shall be the Khums of this world forever.

Her Marriage Dowry

Imam Ali (a.s.) says, that the Prophet of Allah (s.a.w.s.) told me, "Arise and go and sell the armour". I went and sold the armour and brought the money to the Prophet (s.a.w.s.), he did not ask me as to how much it was nor did I tell him. The Prophet (s.a.w.s.) took some amount from it, and giving it to Bilal al Habashi, said, "Buy some scent for Fatemah from this. Then he took two handfuls from that amount and handing it to Abu Bakr, said, "Buy from this amount whatever is suitable for Fatemah (s.a.) with regards to clothes and the household necessities". He then sent Ammar bin Yasir and some other men among his companions behind Abu Bakr, they went to the market, and whatever they liked they pointed it to Abu Bakr who consented and bought it. The things that they bought were as follows:

- (1) A dress worth seven dirhams,
- (2) A Shawl worth four dirhams,
- (3) A black gown of Khaibar,
- (4) A Bedstead filled in the center with the leaves of palm tree (or a pillow padded with the leaves of palm tree),
- (5) Two Egyptian quilts, one stuffed with wool and another with the leaves of palm tree,
- (6) Four pillows of tanned hide made in Taif filled with dry grass,
- (7) A delicate woolen curtain,
- (8) A straw mat stitched in Hajar (a town in Bahrain),
- (9) A hand mill,
- (10) A copper tub,
- (11) A water-skin,
- (12) A clay bowl,
- (13) A water-skin specially made to cool water,
- (14) An earthen pitcher that was coloured from inside,
- (15) A green clay ewer,
- (16) A few earthen cups.

Then when the purchase was complete, Abu Bakr lifted some of these things, while others accompanying him lifted some, and they brought it to the presence of the Prophet (s.a.w.s.).

The Prophet (s.a.w.s.) turned the things with his sacred hands and said, "O Allah ! Grant abundance to these for the Ahlulbait (a.s.)".

Her Bethrotal and the Marriage Feast

Imam Ali (a.s.) relates that one month passed after these events, I prayed alongwith the Prophet of Allah (s.a.w.s.) and went away to my house, while I did not utter a word to him regarding the marriage. After one month the wives of the Prophet (s.a.w.s.) told me, "Do you not wish that we should speak to Prophet (s.a.w.s.) to send Fatemah (s.a.) to your house"? I asked, "Would you speak to him then"? They went to the presence of the Prophet of Allah (s.a.w.s.) and Umm Ayman[84] said, "O Prophet of Allah (s.a.w.s.) ! I have come to you regarding a matter, that if Khadijah (a.s.) had been alive, she would be delighted. Ali (a.s.) befriends that he should take his wife to his home. Then let Fatemah (s.a.) be delighted by the glance of her husband and so do we be delighted by it". The Prophet (s.a.w.s.) asked, "Then why does Ali (a.s.) himself not speak to me regarding it, I expect that he should precede". Imam Ali (a.s.) replied, "O Prophet of Allah (s.a.w.s.) ! Modesty refrains me from speaking to you regarding this matter". The Prophet (s.a.w.s.) said, "Who is present here"? Umm Salma replied, "I am at your service, while Zainab too, and so and so are also present". The Prophet (s.a.w.s.) said, "Prepare a room from among the adjacent rooms for my daughter Fatemah (s.a.) and my cousin". Umm Salma asked, "And which room"? And the Prophet replied, "Your room".

Then the Prophet (s.a.w.s.) commanded his wives and other women to adorn Fatemah (s.a.) befitting her dignity. Umm Salma says that I went to Fatemah (s.a.) and asked, "Do you have a perfume with you"? She replied in the affirmative. Then she brought a bottle of

[84] While some say Umm Salma (a.s.).

perfume and sprinkled some upon my palms. Its scent was such splendid that I had never ever smelt something similar to it. I asked, "Where did you get this perfume from"? Fatemah (s.a.) replied, "One day Dihyah Kalbi came alongwith the

Prophet (s.a.w.s.) and my father told me, O Fatemah (s.a.) ! Bring a mat for your uncle. I brought a mat and spread it on the floor, and they sat upon it. And when they arose from it, something scattered upon the floor from his clothes. My father (s.a.w.s.) told me, "Gather this". Ali (a.s.) asked the Prophet (s.a.w.s.) as to what it was ? The Prophet (s.a.w.s.) replied, this is amber that has fallen from the wings of Jibra'eel".[85] Imam Ali (a.s.) continues, that then the Prophet (s.a.w.s.) told me, "Prepare food for your relatives, meat and bread shall be arranged by us, while you take care of the oil and dates". I went and bought oil & dates and gave it to the Prophet (s.a.w.s.). He lifted his sleeves up and mixed the dates in the oil, and he sent a fleshy sheep and large quantity of bread. Then he (s.a.w.s.) told me, "You may invite anyone whom you desire". I went to the Masjid and saw that there were many companions therein. I felt ashamed that I should invite some and leave some, therefore I called out in a loud voice, "You are invited to a feast for the bethrotal of Fatemah (s.a.)", hearing this all of them came. I was embarrassed due to the large quantity of men and less food, but when the Prophet (s.a.w.s.) perceived my embarrassment, he said, "I shall pray to Allah (s.w.t.) to grant abundance to the food". All the

[85] It is related that in reality it was Jibr'aeel who had come to meet the Prophet (s.a.w.s.) in the form of Dihyah Kalbi. The Prophet (s.a.w.s.) spoke to Jibra'eel while those present presumed that he was speaking to Dihyah Kalbi. While Dihyah Kalbi was a handsome man and the foster brother of the Prophet (s.a.w.s.) and was among his companions.

people ate & drank to their fill and prayed for us that Allah (s.w.t.) may grant us abundance. All of them, who were numbered more than four thousand, ate and drank to their fill, but the food did not become less. Then the Prophet (s.a.w.s.) called for some bowls, he filled the bowls with food and sent it to the house of his wives. Then he took a bowl, and filling it with food, said, "This is for Fatemah (s.a.) and her husband (a.s.)".

The Night of Marriage

After sunset, the Prophet (s.a.w.s.) told Umm Salma that, "Bring Fatemah (s.a.) to me". Umm Salma brought Fatemah (s.a.) to him (s.a.w.s.) in a manner that her skirt was flowing on the ground, while sweat was flowing down upon her face and her legs were trembling due to immense modesty. Seeing this the Prophet (s.a.w.s.) said, "May Allah (s.w.t.) safeguard you against the trembling of this world and the hereafter". When Fatemah (s.a.) sat facing the Prophet (s.a.w.s.), he lifted off her veil and Imam Ali (a.s.) beheld her immense beauty. Thereafter the Prophet (s.a.w.s.) placed the hand of Fatemah (s.a.) in the hand of Ali (a.s.) and said, "May Allah (s.w.t.) grant you abundance in the daughter of the Prophet of Allah (s.a.w.s.). O Ali ! Fatemah (s.a.) is an excellent spouse. And O Fatemah ! Ali (a.s.) is an excellent spouse too. Hasten to your house and do not perform any task until I come to you".

Imam Ali (a.s.) says that, "I sat Fatemah (s.a.) at one side of the house, while I sat at the other, and both of us had bowed down our heads due to modesty".

The Prophet (s.a.w.s.) Wishes the Bride & the Groom

Imam Ali (a.s.) relates that suddenly we realized that the Prophet (s.a.w.s.) had come at the door of the house and said, "Who is there"? I answered, "O Prophet of Allah (s.a.w.s.) ! Enter herein, felicities to the ones beholding you and to the entering one". The Prophet (s.a.w.s.) entered therein and sat Fatemah (s.a.) at his side, then he told her, "O Fatemah ! Arise and bring me some water". Fatemah (s.a.) arose and filled a vessel with water and brought it to him (s.a.w.s.). The Prophet (s.a.w.s.) took a little water from the vessel and gargled it and put it back in the vessel. Then he sprinkled some water from it upon her head and told her to sit facing him. When she sat facing him, he sprinkled some water upon her chest and between her shoulders and prayed, "O Lord ! This is my daughter, the most beloved for me than any other creation. And O Lord ! This is Ali, my brother and the most beloved to me than any other creation. O Lord ! Make him Your friend and aide and make his household a means of prosperity for him". Then he (s.a.w.s.) turned towards Ali (a.s.) and said, "Go to your household, may Allah (s.w.t.) make her a means of abundance for you, and the Mercy and Blessings of Allah (s.w.t.) be upon you, the One Who is worthy of Praise, Exaltation and Commendation".

In another tradition it is related from Amirul Mo'meneen Imam Ali (a.s.) that three days passed by after Fatemah (s.a.) came to my house, and the Prophet (s.a.w.s.) did not visit us. On the morning of Wednesday he (s.a.w.s.) paid us a visit when Asma bint Umayy was also present. The Prophet (s.a.w.s.) told her, "Why have you come here when the man is herein"? She replied, "May my parents be your ransom ! When a woman goes to her husband's home and passes days of her marriage, she needs another woman who may fulfil her needs, thus I have come here". The Prophet (s.a.w.s.) answered, "O Asma ! May Allah (s.w.t.) fulfil your desires of this world as well as the hereafter".

Imam Ali (a.s.) relates that those were the days of winter while I and Fatemah (s.a.) had covered ourselves with a blanket. When we heard the Prophet (s.a.w.s.)'s voice, we started getting up, but the Prophet (s.a.w.s.) said, "By the right that I hold upon you, do not disperse until I come to you". Saying this he entered therein and sat at our heads. He entered his legs into the blanket and we warmed his feet. Then he said, "Bring me a pot of water". I brought it for him and he blew at it thrice while reciting some verses of the Qur'an. Then he told me, "Drink this water and leave some". I did as he directed and the Prophet (s.a.w.s) sprinkled the leftover water upon my head and chest saying, "May Allah (s.w.t.) keep away (every kind of) uncleanliness away from you O Abal Hasan, and purify you (with) a thorough purification". Then he asked for another pot of water and I did as told. He recited some verses of Qur'an upon it and blew therein thrice. Then he gave it to his daughter Fatemah (s.a.) saying, "Drink this water and leave some". She did as directed and the Prophet (s.a.w.s) sprinkled the leftover water upon her head and chest saying, "May Allah (s.w.t.) keep away (every kind of) uncleanliness away from you, and purify you (with) a thorough purification".

Recommendations of the Prophet (s.a.w.s.) to Fatemah (s.a.)

Imam Ali (a.s.) continues, that then the Prophet (s.a.w.s.) told me to go into a room and himself talked with Fatemah (s.a.) saying, "O dear daughter ! How are you and how do you find your husband"? Fatemah (s.a.) replied, "O dear father ! I found my husband to be the best. But a group of Quraishite women visited me and said that my father had married me to an indigent and poor man". The Prophet (s.a.w.s) replied, "Dear daughter ! Neither is your father indigent nor your husband, Allah (s.w.t.) has given me authority upon all the gold and silver treasures of this earth, but I have preferred the recompense near Allah (s.w.t.) upon it. My dear daughter ! If you had known what your father knows, the world will seem wretched in your eyes. I swear by Allah (s.w.t.), that I have not been stingy with regards to your well-being. Your husband is the foremost in Islam, is the most knowledgeable among all, most forebearing. O my daughter ! Allah (s.w.t.) exclusively beheld the earth and chose two men from among all, one he made your father and other your husband. O my Daughter ! Your husband is a virtuous husband. Obey him in all matters".

Recommendations of the Prophet (s.a.w.s.) to Imam Ali (a.s.)

Then the Prophet (s.a.w.s.) called me and said, “Enter your house and deal with your wife with love & kindness, for Fatemah (s.a.) is a piece of my body. Then whoever hurts her, hurts me, and whoever pleases her, pleases me. I offer you to Allah (s.w.t.) and may He be your Protector”. Imam Ali (a.s.) continues, “I swear by Allah (s.w.t.), never did I make her angry nor force her for any tasks until Allah, the Mighty, the Sublime, took away her soul. Nor did she ever make me uneasy or disobey me, and whenever I looked at her, all my griefs & sorrows vanished away”.

Request for a Maid and Instruction for Better than a Maid

Then the Prophet (s.a.w.s.) arose to leave and Fatemah (s.a.) requested for a maid to help her in the household affairs. The Prophet (s.a.w.s.) replied, "Do you intend something better than a maid"? She answered in the affirmative. The Prophet (s.a.w.s.) continued, "Then recite daily thirty three times SubhanAllah, thirty three times Alhamdolillah, and thirty four times Allaho Akbar. This equals hundred exaltations and will be a means of bestowing a thousand gifts in the weighing scales (in Qiyamah). O Fatemah (s.a.) ! If you recite this every morning, Allah (s.w.t.) will fulfil your desires of this world as well as the hereafter".

It is related in Misbahul Mutahajjid of Shaikh Toosi that the Prophet (s.a.w.s.) married Fatemah (s.a.) to Imam Ali (a.s.) on the first day of the month of Zilhajj. While some opine that it was the sixth of the month of Zilhajj.[86]

[86] Anas bin Malik relates that Abu Bakr paid a visit to the Prophet (s.a.w.s.) and seated himself before him. Then he said, "You know all about my loyalty and my precedence in accepting Islam. I have done this and that". The Prophet (s.a.w.s.) asked, "What do you want", and he replied, "I have come to propose for the hand of Fatemah (s.a.). At this the Prophet (s.a.w.s.) did not say a word and turned his face away from him. Abu Bakr came to Umar and said, "I am done to death". Umar asked him why and he told him that he had proposed for the hand of Fatemah (s.a.) but the Prophet (s.a.w.s.) turned his face away from him. Umar said, "You just look after the things here and I shall go to the Prophet (s.a.w.s.) to propose for the hand of Fatemah (s.a.)". But the Prophet (s.a.w.s.) turned his face away from him too. (Muhibuddin Tabari, "Riyazun Nazarah"; Imam Nisai, "Al Khasais"; Muttaqi al Hindi, "Kanzal Ummal"). The strangest case was the proposal of Abdul Rahman bin Awf. He came to the Prophet (s.a.w.s.) saying, "If you give Fatemah (s.a.) to me in marriage, I will

make her a dower of one hundred Camels with loads of precious material from Egypt alongwith ten thousand dinars". Hearing this the Prophet (s.a.w.s.) was enraged and threw a handful of gravel at him saying, "You thought I was a servant of wealth that you express pride in it"? (Sibt Ibn Jazwi, "Tazkiratul Khawas al Ummah") Such a person is considered one of the "Asharah Mubasharah" (one of the ten men promised Paradise by the Prophet) by the Ahlus Sunnah! The Prophet (s.a.w.s.) truly said, "If Ali was nor born, Fatemah had none of her set (to marry with)". (Al Manawi, "Kunuzul Haqaeq").

Chapter 6

The state of affairs in Saqifah after the death of Prophet Muhammad (s.a.w.s.)

Shaikh Toosi in Talkhees al Shafee, Allamah Tabarsi in Al Ehtijaj, and Ibn Abil Hadeed in Sharh Nahjul Balaghah relate regarding the

Fatemah (s.a.)". But the Prophet (s.a.w.s.) turned his face away from him too. (Muhibuddin Tabari, "Riyazun Nazarah"; Imam Nisai, "Al Khasais"; Muttaqi al Hindi, "Kanzal Ummal"). The strangest case was the proposal of Abdul Rahman bin Awf. He came to the Prophet (s.a.w.s.) saying, "If you give Fatemah (s.a.) to me in marriage, I will make her a dower of one hundred Camels with loads of precious material from Eygpt along with ten thousand dinars". Hearing this the Prophet (s.a.w.s.) was enraged and threw a handful of gravel at him saying, "You thought I was a servant of wealth that you express pride in it"? (Sibt Ibn Jazwi, "Tazkiratul Khawas al Ummah") Such a person is considered one of the "Asharah Mubasharah" (one of the ten men promised Paradise by the Prophet) by the Ahlus Sunnah ! The Prophet (s.a.w.s.) truly said, "If Ali was nor born, Fatemah had none of her set (to marry with)". (Al Manawi, "Kunuzul Haqaeq").

events of Saqifah from the book Al Saqifah of Ahmad bin Abdul Aziz Jawhari,[87] the summary of which is as follows :

[87] He is Abu Bakr Ahmad bin Abdul Aziz al Jawhari, one of the eminent scholars of the Ahlus Sunnah who authored the book "Saqifah wal Fadak".

The Gathering of Ansar

When the Prophet of Allah (s.a.w.s.) passed away,[87] the Ansar gathered at Saqifah Bani Sa'edah that was a place used for gatherings

[87] Ibn Abbas reports that when the Holy Prophet (s.a.w.s.)'s illness grew pretty serious, he asked for pen and paper in order to leave after him a document that would keep the community from going astray after him. But Umar bin Khattab interposed at once saying, "This man is overcome by illness (Allah's refuge), the book of Allah (s.w.t.) is sufficient for us (as a guide)". At this dissention broke out and quarrelling became intense. At last the Prophet (s.a.w.s.) said, "Get away! Quarrelling is not proper in my presence". As he left the place Ibn Abbas said, "It's the worst of all calamities, that the Prophet (s.a.w.s.) was prevented from leaving a document after him". (Refer Imam Bukhari, "Saheeh", Kitabul 'Ilm, Vol. I, Pg 22 and Vol. II, Pg 14; Imam Muslim, "Sahih", Vol. II, Pg 14; Imam Ahmad Ibn Hanbal, "Musnad", Vol. I, Pg 325; Ibn Sa'ad, "Tabaqat al Kubra", Vol. II, Pg 244; Ibn Abil Hadeed, "Sharh Nahjul Balaghah", Vol. II, Pg 20). Umar himself had heard the Prophet (s.a.w.s.) declare several times that, "I leave amongst you two weighty things, the book of Allah (Qur'an) and my Progeny my Ahlulbait (a.s.). If you hold fast unto them, you shall never go astray after me. And they shall not part from one another until they reach me at the stream of Kausar". But he feared that if the Authority of the Ahlulbait and Imamah of Imam Ali (a.s.) be written during the last moment of the Prophet (s.a.w.s.), when he (s.a.w.s.) was the center of everyone's attention, it could become an established evidence in history for all times to come, and could never be refuted at any time, thus he immediately declared that, "the book of Allah is sufficient for us", consequently revealing his inner confusion and fear.

and had a shade. They brought Sa'ad bin Ubadah, who was an elder of the clan of Khazraj, from his house to proclaim him as the successor of the Prophet (s.a.w.s.) and a guide for the

Muslims. He was sick and was brought to Saqifah lying on his bed. He gave a speech in which he invited people to hand him over the reins of the affairs. All the Ansar accepted his call and said to one another, "If the Muhajereen say that we have migrated alongwith the Prophet (s.a.w.s.) (from Makkah) while we are the foremost companions of the Prophet (s.a.w.s.) and are from his family, why do you dispute with us regarding the Caliphate and sovereignty after the death of the Prophet (s.a.w.s.), then what shall we reply to them"? A group from among them said, "We will reply to their objection saying that let there be one commander fom among us and one from you. And we shall not accept any proposal other than this". When Sa'ad heard this conversation, he said, "This is the first weakness (manifested in you)".

Disappearance of Abu Bakr & Umar, and the discourse of Abu Bakr

When Umar bin Khattab was informed about the events (at Saqifah), he called for Abu Bakr requesting him to come to him immediately. Abu Bakr sent message saying that he was busy. Again Umar sent him a message saying, "An incident has occurred for which your presence is must, therefore hasten immediately". Hearing this Abu Bakr arose and came to Umar. Umar said to him, "Do you not know that the Ansar have gathered at Saqifah Bani Sa'edah and are determined to hand over the reins of the affairs to Sa'ad bin Ubadah ? While a good man from among them opined that, let there be one commander from among us and one from among you".

Hearing this Abu Bakr was terrified and hastened to Saqifah alongwith Umar, while Abu Ubaydah Jarrah was also alongwith them. When they entered Saqifah they found a large gathering there.

Umar relates that when we went to Saqifah, I thought of rising up and addressing the people when Abu Bakr said, "Slow down, let me address them first, thereafter you may say what you wish". Then Abu Bakr addressed them, and he spoke exactly as I had intended speaking. While his words were as follows, "Allah the Almighty chose Muhammad (s.a.w.s.) as a Prophet, Messenger and Guide for the people. And He made him a witness upon the Ummah until they worshipped One Allah (s.w.t.) and abandoned polytheism. While previously people had chosen various deities for themselves and worshipped them, and believed that these deities would intercede for them and give them benefit. But the fact being that these deities were made of carved stones and wood. And worship they besides Allah, what can neither hurt them nor profit them. [89\But it was hard for the Arabs that they should forsake the religion of their forefathers. Allah, the Merciful, then granted this dinstinction upon the Muhajereen to be the first ones to hasten to his call and believe in him. Then they generously arose to defend him, and in this way they endured and bore

patiently the severities, tortures and belying of the Polytheists. The Muhajereen are the foremost to worship Allah (s.w.t.) upon this earth and are the first ones to believe in Allah (s.w.t.) and His Prophet (s.a.w.s.). The Muhajereen are the friends and relatives of the Prophet (s.a.w.s.) and are more liable to hold authority upon men after his death. While the one who opposes them regarding this matter is an oppressor. And you, O group of Ansar, are not among those who deny

[89]Holy Qur'an, Surah al Yunus : 18

this (their) distinction & superiority in Religion and their precedence in (accepting) Islam. Allah (s.w.t.) chose you to be the companions and friends of the Religion and the Messenger (s.a.w.s.), and commanded the Prophet (s.a.w.s.) to migrate towards you. Most of his wives and companions are from among you, while none equals you in our eyes after the foremost Muhajereen. While we are Commanders and you are Ministers. And we shall not refrain from taking your advice and shall not issue orders without consulting you in the affairs”.

Discourse of Friends & Companions

After the address of Abu Bakr, Hubab bin Manzar bin Jamooh (from among the Ansar) arose and said, "O group of Ansar! Hold fast to your affairs for there are men under your command ready to strike anyone, while no one has the audacity to oppose you regarding it. And none has the power to take the reins of affairs in their hands without your order & consent. You are the ones possessed with honour, splendor, manpower, potentials and personality. People turn to you for their tasks & advice, then do not dispute among yourselves lest the result of your affairs be ruined. Thus if they (the Muhajereen) do not accept what I said and what you heard, then our opinion is that one man from among us may be chosen as a guide and one man from among them".

Hearing this Umar bin Khattab said, "Far be it! There cannot be two swords in one sheath. And the Arabs will never consent that you, the Ansar, may be their guides, for the reason that the Prophet (s.a.w.s.)'s clan was different from that of yours, while the Arabs do not differ in the matter that the guide should be from the same clan of the Prophet (s.a.w.s.). Then who is it that disputes with us regarding the affairs of the authority that is the right of the Prophet (s.a.w.s.), while we are the friends and relatives of the Prophet (s.a.w.s.)".

Again Hubab bin Manzar arose and said, "O group of Ansar! Take care of your opinion and do not accept the words of this man and his companions, that they desire to snatch the authority from your destiny. Then if they oppose you, oust them way from your city, for you are most worthy of authority. And if expelling them from Madinah requires the use of sword (do so), men are in approval and steadfast with you. While I stand in this way as a solid pillar and an unagreeable flaw (against them). To straighten the affairs, I insist to be similar to the stick that is erected in the sleeping-place of the Camels upon which they rub the dirt of their bodies. And I am similar to a palm-tree that rests upon a wall or a pillar, and am similar to a Lion that does not fear anyone. I possess the heart of a Lion.

By Allah ! Then if you wish I will turn around his (Umar's) limb". Umar replied, "Then may Allah (s.w.t.) kill you". Hubab said, "May He kill you".

In this commotion Abu Ubaydah Jarrah said, "O group of Ansar ! You were one of those who were the foremost to help the Prophet (s.a.w.s.) in your city, then do not be the first ones to make changes & alterations (in Islam)".

Then Bushr (or Basheer) bin Sa'ad, the father of Nu'man bin Basheer, arose and said, "O group of Ansar ! Beware that Muhammad (s.a.w.s.) is related to Quraish, he was their kinsman and their near one. By Allah ! You shall not find me to differ with them regarding the matters of authority".

The command of Abu Bakr and allegiance to him

Then Abu Bakr arose and said, "Here are Umar and Abu Ubaydah, you may pledge allegiance at the hand of the one whom you desire". Umar & Abu Ubaydah said, "By Allah ! We shall not precede you in taking the affairs of the Caliphate in our hands. You are the best of the Emigrants, while you were the Vicegerent of the Prophet (s.a.w.s.) in offering the Prayers, which is the best command of Religion. Now extend your hand so that we may pledge the allegiance at your hands". Abu Bakr extended his hand so that Umar & Abu Ubaydah may pledge allegiance to him, Basheer bin Sa'ad preceded them and pledged allegiance at his hands.[90]Seeing this Hubab bin Manzar Ansari called out, "O Basheer ! May dust be upon your head ! You have acted stingy in the matter that your cousin (Sa'ad bin Ubadah) may become the commander".

Then Usayd bin Khuzayr, the chief of the clan of Aws, called out to his companions saying, "By Allah ! If you do not pledge the allegiance to Abu Bakr, the people of the clan of Khazraj shall always pride upon you (for this)". The companions of Usayd arose and pledged allegiance to Abu Bakr, thus Sa'ad bin Ubadah was badly defeated while the people of the clan of Khazraj did not side with him. At that moment people came from all sides and pledged allegiance to

[90] One of the scholars of Ahlus Sunnah Mawardi writes in his Ehkamal Sultaniyah that only five people pledged allegiance to Abu Bakr at Saqifah, viz. Umar bin al Khattab, Abu Ubaydah Jarrah, Usayd bin Khuzayr, Basheer bin Sa'ad and Salim.

Abu Bakr, and it was near that Sa'ad bin Ubadah, who was sick and sitting on his bed, would be crushed due to the crowd, he called out, "You will kill me". Umar said, "Kill Sa'ad, may Allah kill him".

Stern words of Sa'ad with Umar and his Refusal to Swear Allegiance

At this moment the son of Sa'ad (Qais bin Sa'ad) jumped up, and taking hold of the beard of Umar, said, "By Allah, O son of Sahnak[91] You are the one who runs away from battle in fright, but among (ordinary) people and at times of peace you behave like a Lion ! If you move even a single hair of the head of Sa'ad (my father), you shall not return back but that I shall fill your face with wounds such that the bones thereof shall be visible". Abu Bakr told Umar, "Remain calm and act cautiously, for caution is better and profitable". Sa'ad bin Ubadah told Umar, "O son of Sahnak ! By Allah ! If I had the strength to stand up and if I had not been sick, indeed you and Abu Bakr would have heard my roaring, similar to a Lion in the streets of Madinah, and you would have fled out of Madinah in fright. And I would have joined with a group of men among whom you would be degraded and subjugated, not that others would be under your command. O children

[91]Sahnak was an Abyssinian slave-girl who was the grandmother of Umar bin Khattab.

of Khazraj ! Take me away from this place of commotion". They lifted up Sa'ad from his bed and took him away to his house.[92]

Thereafter Abu Bakr sent a message to Sa'ad saying, "People have taken the oath of allegiance to me, while you too may do so". Sa'ad replied, "By Allah ! I shall not swear the allegiance to you until I exhaust all the arrows in my quiver against you, and until I dye the point of my lance with your blood, and fight with you until the sword remains in my hands. And remember that my hands have not become shortened to fight against you, I shall fight you alongwith my relatives & those under my command. And by Allah ! Even if all men and genie

[92]Ibn Hajar Asqalani and Balazuri in their Tareekh, Muhammad bin Khawind Shah in Rawzatus Safa, Ibn Abd Birr in Isti'ab relate, that Sa'ad bin Ubadah and a part of the Khazrajis and a group of Quraish did not swear allegiance to Abu Bakr. Moreover, eighteen people, who were prominent & distinguished companions of the Prophet (s.a.w.s.), did not swear allegiance to him. They were, Salman Farsi, Abu Zarr al Ghiffari, Miqdad bin Aswad al Kindi, Ammar bin Yasir, Khalid bin Sa'eed bin al Aas, Buraidah Aslami, Ubai bin Ka'ab, Khuzaimah bin Sabit Zush Shahadatain, Abul Haisam bin Teehan, Sahl bin Hunaif, Usman bin Hunaif, Abu Ayyub al Ansari, Jabir bin Abdullah al Ansari, Huzaifah bin al Yaman, Sa'ad bin Ubadah, Qais bin Sa'ad, Abdullah bin Abbas, and Zaid bin Arqam. Ya'qoobi writes in his Tareekh, that a group of Muhajir-
 een & Ansar kept themselves aloof from allegiance to Abu Bakr and they were the followers of Ali bin Abi Talib. Among them were Abbas bin Abdul Muttalib, Fazl bin Abbas, Zubair bin al Awwam, Khalid bin Sa'eed bin al Aas, Miqdad bin Umar (or Al Aswad), Salman Farsi, Abu Zarr al Ghiffari, Ammar bin Yasir, Bura' bin Azib, and Ubai bin Ka'ab. As can be noted that the above list contains names of most eminent companions of the Prophet of Allah (s.a.w.s.), each of whom possess distinguished merits of their own, then how can the Caliphate of Abu Bakr be justified and established on the grounds of 'Al Ijma' (General Consensus), as claimed by his followers ?

unite together to make me swear allegiance at the hands of you two evil men, I shall never do so until I meet my Lord, and I shall place my accountability to Him". When the message of Sa'ad was sent to Abu Bakr, Umar said, "There is no way except that he should pledge allegiance". Basheer bin Sa'ad told Umar, "O Umar ! Sa'ad shall never pledge the allegiance at any cost until he is killed, and if he is killed, the two clans of Aws and Khazraj shall also be killed alongwith him. Leave him alone, for he shall not harm you while living in seclusion". Umar and his associates consented to the suggestion of Basheer and left Sa'ad alone.

Thereafter Sa'ad bin Ubadah neither prayed alongwith them nor referred to them in any of the legal matters, and if he had sufficient manpower, he would have fought against them. He remained in this (aloof) state during the Caliphate of Abu Bakr, and after him when Umar bin Khattab took over the reins of Caliphate in his hands, his attitude remained the same with him. He went to Syria in fear of confrontation with Umar and stayed there in Hawran until he died after some time during the Caliphate of Umar, he did not swear the allegiance to both of them. The reason for his death is stated that one night he was shot by an arrow that killed him, and a rumour was spread that a group of genie killed him.

The Forged tale of Assassination of Sa'ad by a Group of Genie

It is related by the historian Balazuri that Umar bin Khattab ordered Khalid bin Walid and Muhammad bin Maslamah Ansari to kill Sa'ad. Both of them shot arrows at him that killed him. Then they propagated among men that the genie had killed him and spread this verse upon the lips of men that the Genie said, "We killed the Chief of Khazraj Sa'ad bin Ubadah, thus we shot two arrows at him that failed to miss his heart".

A narration of Ibn Abil Hadeed Regarding the Happenings at Saqifah

Ibn Abil Hadeed relates through his chain of narrators that when the Prophet (s.a.w.s.) left for the Heavenly abode, the Ansar gathered around Sa'ad bin Ubadah. Abu Bakr, Umar and Abu Ubaydah went to them while Hubab bin Manzar said, "One chief from among us and one from among you. By Allah ! We are neither stingy nor envious with you regarding the Caliphate. For we fear lest the sovereignty may pass on to the hands of those whose fathers, sons & brothers have been killed by us, and they may become our ruler".[93]

Ibn Abil Hadeed further states that I read out this narration to Abu Ja'far Yahya bin Muhammad Alawi, and he said, "I agree to the astuteness & intelligence of Hubab bin Manzar for he predicted truly and what he feared took place, at the time when the revenge of the polytheists killed in the battle of Badr was taken from the Muslims of Ansar. [94]

[93] Referring to the likes of Bani Umayyah.

[94] He refers to the episode of Harrah that took place in the year 63 A.H. When the people of Madinah learnt of the sinful acts of Yazid and his murder of Imam Husain (a.s.), they broke their allegiance to him and cursed him and turned out his governor Usman bin Abu Sufyan. When this news reached Yazid, he sent a large army of Syrians under Muslim bin Uqbah against the people of Madinah. The slaughter of Muslims continued for three consecutive days. Yazid's forces killed seven hundred Qur'anic memorizers of the Quraish, Muhajereen, Ansar and ten thousand common people. Those who were saved were forced to swear allegiance as slaves of Yazid. After the mass slaughter of the people of Madinah, one thousand unmarried women gave birth to children. (Sibt Ibn Jawzi, "Tazkirah"; Abul Wardi, "Tareekh"; Abul Fida, "Tareekh"; Madaeni, "Hirrah"; Ibn Sa'ad, "Tabaqat al Kubra"; etc.) It is also related in Jazbul Quloob of Muhaddise Dehlavi and Hujajul Karamah of Siddiq Hasan Khan that horses were tied in the Masjid al

Nabawi (the Prophet's Mosque & Mausoleum) and they polluted it (Allah's refuge).

Then Abu Ja'far Yahya bin Muhammad Alawi continued that, "The Prophet of Allah (s.a.w.s.) also feared lest the tyranny may come forth and oppress his Ahlulbait (a.s.) and his associates. The blood of polytheists had been shed, and if his daughter (Sayyedah Fatemah) and her sons would come under the rule of the oppressive tyrants, they would be in great danger. Therefore time and again he declared that his cousin (Imam Ali) would be his successor after him, so that his (Imam Ali's) life and that of his Ahlulbait (a.s.) may remain safe. And if the reins of Caliphate may come into the hands of the Progeny of the Prophet (s.a.w.s.), it would be beneficial for the life of Ali (a.s.) and his Ahlulbait (a.s.) rather than they should be under the command of some other ruler. But destiny (and the greed of vicious men) did not favour him and such adverse incidents came forth that his (grand) sons had to face severity, as you are aware".

people of Madinah. The slaughter of Muslims continued for three consecutive days. Yazid's forces killed seven hundred Qur'anic memorizers of the Quraish, Muhajereen, Ansar and ten thousand common people. Those who were saved were forced to swear allegiance as slaves of Yazid. After the mass slaughter of the people of Madinah, one thousand unmarried women gave birth to children. (Sibt Ibn Jawzi, "Tazkirah"; Abul Wardi, "Tareekh"; Abul Fida, "Tareekh"; Madaeni, "Hirrah"; Ibn Sa'ad, "Tabaqat al Kubra"; etc.) It is also related in Jazbul Quloob of Muhaddise Dehlavi and Hujajul Karamah of Siddiq Hasan Khan that horses were tied in the Masjid al Nabawi (the Prophet's Mosque & Mausoleum) and they polluted it (Allah's refuge).

The other angle and groundwork of Saqifah Absence of Imam Ali (a.s.) and the Bani Hashim

The Eminent Scholar Shaikh al Mufeed states in his Al Irshad, that after the death of the Prophet (s.a.w.s.), Imam Ali (a.s.) was busy in his bath, shrouding & burial, while the Bani Hashim remained away from the people due to this great calamity. Thus the people took advantage of this opportunity and in the matter of the caliphate & choosing the caliph, established the caliphate of Abu Bakr in the absence of Imam Ali (a.s.) and the Bani Hashim. And while there was dispute among the Ansar regarding this matter, the freed ones (during Fathe Makkah) and those who were permitted by the Prophet (s.a.w.s.) to enter Islam to change their hearts, detested to delay the selection of the caliph for some days, thus they settled the matter of the caliphate and swore allegiance at the hands of Abu Bakr before the Bani Hashim may find respite. They did so because Abu Bakr was present at the place of their gathering (Saqifah) and the means & requirements of his affairs were ready and acceptable, while we do not quote it in detail in this book, and we shall discuss about it in a different book.

The Discourse of Imam Ali (a.s.)

It is related that when the oath of allegiance to Abu Bakr concluded, a man came to Imam Ali (a.s.) while he was carrying a shovel and was busy in preparing the grave of the Prophet of Allah (s.a.w.s.). He said to Imam Ali (a.s.), "People have sworn allegiance to Abu Bakr, while the Ansar have been defeated in this matter of choosing the caliph, for a dispute arose among themselves. While the freed ones took precedence and swore allegiance to him (Abu Bakr), they did not seek your advice since you were absent". Imam Ali (a.s.) laid the shovel upon the ground, while its handle was in his hand, and said, "In the name of Allah, the Beneficent, the Merciful. Alif Laam Meem. What ! Do people imagine that they will be left off on (their) saying : We believe, and they will not be tried ? And indeed We did try those before them, so Allah certainly know those who are true, and certainly know He the liars. Or imagine they who work evil that they will escape Us ? Ill is what they judge". [95]

[95] *Holy Qur'an, Surah al Ankaboot : 1-4*

Rejection of Abu Sufyan's Proposal

Abu Sufyan came to the house of the Prophet (s.a.w.s.) while Imam Ali (a.s.) and Abbas bin Abdul Muttalib were present therein. They looked at him as to what he said, he recited the following verses, "O Bani Hashim ! Do not let others have greed for it (the caliphate), particularly the people of the clans of Taym bin Murrah (Abu Bakr) and Adi (Umar), for the affair is your right only and will return to you, particularly to Abul Hasan Ali, O Abal Hasan ! Clench your claws and prepare yourself, for you are more worthy for the affair and that what you desire". Then he said, "O Bani Hashim ! O children of Abd Manaf ! Do you agree that Abu Fusayl (referring to Abu Bakr), the lowly and son of the lowly, may rule over you ? By Allah ! If you desire, I shall gather such a large army of horsemen and foot soldiers that they shall put them in a fix".

Hearing this Imam Ali (a.s.) (who was aware of the evil intentions of Abu Sufyan) replied, "Return back, I swear by Allah (s.w.t.) that whatever you say is not for the sake of Allah (s.w.t.). You are always in the state of deceit and playing tricks against Islam and the Muslims. We are attending to the funeral of the Prophet (s.a.w.s.), and everyone shall reach the reward of their good deeds, and Allah (s.w.t.) is the Guardian and Helper of the oppressed".^[96]

When Abu Sufyan (who had intended evil and desired to spread discord among Muslims) heard this, he was disappointed and left Imam Ali (a.s.) and went towards the Masjid. He saw the Bani Umayyah gathered in the Masjid and incited them to take the affairs of the

[96] On one side Abu Sufyan desired that he should take up arms, while on the other hand he was noticing that those Arabs who had accepted Islam dubiously were leaving it and Musailimah the Liar and Talhah bin Khuwailid were misguiding tribe after tribe. In these circumstances, if there was a civil war and Muslims fought against one another, the forces of heresy and hypocrisy would have joined together and

destroyed Islam from the surface of the globe. Imam Ali (a.s.) preferred to keep silent with the purpose of maintaining solidarity of Islam and confined himself to protesting peacefully rather than taking up arms. This was because formal power was not so dear to him as the good and prosperity of the community. There was no other course for stopping the machinations of hypocrites and defeating the aims of the mischief-mongers, except that he should not fan the flames of war and thus give up his own claim. This was such a big act for the preservation of Islam. Here Imam Ali (a.s.), in harsh words, reveals the evil intentions of Abu Sufyan that he was neither a well-wisher of Islam nor were his intentions fair, rather he desired conflict, bloodshed and extinction of Islam.

caliphate into their hands but they did not respond to his proposal. And thus mischief was manifested such, that everyone would have been entangled in it. And there were evil pretexts that had come forth, shaitan had gained authority while the mischief-mongers were hand in hand to one another, while the believers were afflicted & abjected in this way, and this is the concealed meaning of the words of Allah (s.w.t.), “And guard ye (yourselves) against an affliction which may smite not (only) those who committed injustice among you in particular (but all of you)”. [97]

[97] *Holy Qur'an, Surah al Anfal : 25*

The Intrigues of Vicious Men

The Eminent Scholar Shaikh Ubaydullah bin Abdullah Astarabadi in his book *Al Muqne'ah fil Imamah*, relates that here we quote regarding the incidents that took place at Saqifah and how the people resolved to snatch away the right of the 'One bestowed with Authority (by Allah)' that was due to him.

The historians and biographers agree that when the Prophet of Allah (s.a.w.s.) passed away, Amirul Mo'meneen Imam Ali (a.s.) was busy in his funeral proceedings. The Emigrants and Ansar were waiting to see the reaction of Imam Ali (a.s.) and the Bani Hashim. Shaitan assumed the form of Mugheerah bin Shu'bah, the squint-eyed man of the Bani Saqeef, and came to them and said, "What are you waiting for"? They replied that they awaited the Bani Hashim to conclude their tasks. Mugheerah (Shaitan) said, "Go and complete the task, for by Allah (s.w.t.), if you await the Bani Hashim to conclude the burial proceedings of the Prophet (s.a.w.s.), you shall always be under their influence and shall shift the affairs of the Caliphate (to them) that is similar to the Caesars of Rome and Chosroes of Persia". Some time back a group of Quraishite men had consented and written upon a scroll that if the Prophet (s.a.w.s.) died or was killed, they would divert the authority from Bani Hashim, so that both, the position of Prophethood as well as Caliphate, would not be combined in them. They kept this as a trust with Abu Ubaydah Jarrah. Then Shaitan (in the form of Mugheerah) came to the Ansar and incited them to take the reins of the caliphate into their hands and advised them similarly. Thus the Ansar proceeded towards Saqifah Bani Sa'edah.

An Astonishing Report of Abu Zaweab al Hudhali

The Above referred Scholar (Ubaydullah Astarabadi) continues, that Abul Hasan bin Zanj, the linguist of Basra, informed me in 433 A.H. that Abu Zaweab Hudhali said that, we were informed (while they were away from Madinah) that the Prophet of Allah (s.a.w.s.) was ill. We were aggrieved by this sudden news, and passed the night in great anguish while we were disturbed. I was very much distressed in my sleep and while awake, and in the morning suddenly I heard a caller saying, "A great fissure has appeared in Islam at Madinah, Prophet Muhammad (s.a.w.s.) has died while our eyes shed tears upon this calamity". Abu Zaweab says that I awoke from the sleep in fright and looked up at the sky, while I saw nothing except a star named Sa'ad Zabeah. I saw the book of fortunes and in it was written that death and bloodshed would take place among the Arabs. I concluded that either the Prophet of Allah (s.a.w.s.) had died that night or he would not survive from the illness. I arose and mounted my Camel and went towards Madinah. I travelled until it was morning and I looked around to find something so that I may see the book of fortunes upon it. Suddenly I saw a male porcupine that had hunted a small snake and held it in its mouth. The snake was moving while the porcupine bit it until it ate the snake. Thus I concluded that something evil had taken place. The clutching of the snake in the mouth indicated the snatching & opposing the Authority from the Vicegerent of the Prophet (s.a.w.s.). While the swallowing of the snake indicated that the authority had been usurped.

I started galloping the Camel fast so as to reach Madinah, I saw that the people of Madinah were engrossed in sorrow and their wailing was similar to the wailing of the pilgrims while wearing the Ehram[98]. I asked someone as to what had happened and he replied that the Prophet of Allah (s.a.w.s.) had passed away. Hearing this I hastened towards the Masjid and saw no one there. I went towards the Prophet (s.a.w.s.)'s house and saw that it was closed. It was said to me that the Prophet (s.a.w.s.) had died and his body was shrouded, while

none, except his Ahlulbait (a.s.), were busy in his funeral proceedings. I inquired as to where the other people were and was replied that, "The people have assembled around the Ansar at Saqifah Bani Sa'edah". I reached Saqifah and saw Abu Bakr, Umar, Mugheerah (Ibn Shu'bah), Abu Ubaydah Jarrah and group of other Quraishite men. While among the Ansar, I found Sa'ad bin Dalham and their 'Chief of Poets' Hissan bin Sabet. I talked to the Quraish & Ansar regarding the Caliphate and

[98] The special two piece seamless attire worn by the pilgrims of Haj or Umrah. Also, the state of ritual consecration during which the pilgrim should abstain from certain acts.

did not hear any truth from them, then they all swore allegiance to Abu Bakr.

After this incident Abu Zaweab returned back to the desert from where he had come and stayed there until he passed away during the rule of Usman.

Verses of Elegies regarding Saqifah

The above referred scholar (Ubaydullah Astarabadi) says, that Nabighah Ju'da (Qais bin Ka'ab, a poet) came out of his house and inquired regarding the people after the death of the Prophet (s.a.w.s.). Imran bin Haseen told him, "If I had interacted with them (in Saqifah); a sacrifice (of a animal as atonement) would have been incumbent upon me,"

Qais bin Sarmah said, "The community dawned with an astonishing event, and the authority passed into the hands of the one who prevailed; while I speak the truth and not falsehood, verily tomorrow the notables of Arabs shall perish". Hearing this, Nabighah asked, "What was Abul Hasan Ali (a.s.) doing at that time"? Two men replied to him saying, "Tell the bald man (referring to Imam Ali) of the (Bani) Hashim, you unfastened the twisted rope (and gave away the Caliphate); that which the Quraish prided upon others, when you were more worthy for it and were its leader; and yesterday they saluted you as an authority (in Ghadeer), upon the believers but (today) they broke their commitment; the Bani Taym bin Murrah (clan of Abu Bakr) violated their oaths, and became worthy of the fire of hell; they revealed their enmity (against you) on the day of Saqifah, while tomorrow you (Ali) shall be their enemy (in Qiyamah)".[99]

On the day of Saqifah, Utbah bin Abi Sufyan bin Abdul Mutalib recited the following verses, "The one in Authority after Ahmad (s.a.w.s.), is Ali who was his companion everywhere; the Vicegerent of the Messenger of Allah (s.a.w.s.) in reality and his son in law, the first one who offered Prayers and who preceded in accepting Islam".

Abbas, the uncle of the Prophet (s.a.w.s.) recited verses at Saqifah, "I wonder at the community that they elected a Commander not from the (Bani) Hashim, (but) upon the (Bani) Hashim who are the party of Prophet Muhammad (s.a.w.s.); when they were not efficient in excellence, nor were they unparalleled in deeds and leadership".

Utbah bin Abi Lahab recited the following verses, "The Abu Taym (tribe of Abu Bakr) snatched away with injustice (the caliphate) from the (Bani) Hashim, and kept aside Ali (a.s.) who was designated in the past (by the Prophet); they disregarded the 'Near ones' of the Prophet (s.a.w.s.), and in this way they ignored knowledge".

Zafar bin Haris bin Huzayfah Ansari recited the following verses, "Surround Ali (a.s.) and assist him, for he is the Vicegerent (of the Prophet) and foremost in Islam; then if you desert him and unpleasant circumstances arise, you shall not find anyone else who could ward it off (except Ali)".

[99] After this the Author quotes several verses composed by various persons regarding Saqifah, but I content to quote here only a few ones and forego the rest.

Khuzaymah bin Sabit said, "I cannot explain that his authority, transferred from (Bani) Hashim when Ali (a.s.) was among them; was he not the first one who prayed towards the Qiblah, the most learned among men with regards to the Qur'an and Customs (Sunnah of the Prophet); and the last one who remained with the Prophet (s.a.w.s.), and who was assisted by Jibra'eel in the dead body bath and shrouding (of the Prophet); who it is that distanced you away from him, verily your allegiance is the greatest of frauds". While some attribute these words to Utbah bin Abi Lahab.

Khuzaymah bin Sabit also said, "O A'eshah leave Ali (a.s.) and do not ridicule him, for you are nothing but a mother (of the believers); and he is the Vicegerent of the Messenger of Allah (s.a.w.s.) among his Ahlulbait (a.s.), while you yourself are a witness to it".

The Ansar sides with Imam Ali (a.s.) and the Verses of Hissan

The author of Al Muqne'ah fil Imamah Shaikh Astarabadi says, that when the Caliphate of Abu Bakr was established, they came from Saqifah to the houses near the Masjid. Umro As[100] started maligning

[100] Umro (or Amr) bin Aas bin Wail, considered one of the 'eminent companions' of the Prophet of Allah (s.a.w.s.), was one of the staunch enemies of Imam Ali (a.s.) and Ahlulbait (a.s.) and would constantly be in search of an opportunity to revile and slander them (a.s.). Several words of Imam Ali (a.s.) are quoted in Nahjul Balaghah in his condemnation. In one of his sermons, he (a.s.) says, "I am surprised at the son of Al Nabighah that he says about me among the people of Syria that I am a jester and that I am engaged in frolics and fun. He said wrong and spoke sinfully. Beware ! The worst speech is what is untrue. He speaks and lies. He promises and breaks the promise. He begs and sticks, but when someone begs from him he withholds miserly. He betrays the pledge and ignores kinship. When in a battle, he commands and admonishes but only upto the swords do not come into action. And when such a moment arrives, his great trick is to turn naked before his adversary ! By Allah, surely the remembrance of death has kept me away from fun and play while obliviousness regarding the next world has prevented him from speaking truth. He has not sworn allegiance to Mu'awiyah without purpose; but has beforehand got him to agree that he will have to pay its price, and he gave him an award for forsaking religion". Imam Ali (a.s.) addresses him as the son of Al Nabighah, that was the surname of his mother Layla bint Harmala. The reason for attributing him to his mother is her common reputation in the matter. Once Arwa bint Haris bin Abdul Muttalib went to Mu'awiyah. During the conversation, when Amr ibn Aas intervened, she said to him: "O son of Al Nabighah ! You too dare speak, although your mother was known publicly and was a singer of Makkah. That is why five persons claimed you (as a

son), and when she was asked she admitted that five people had visited her and that you should be regarded as the son of him you resembled most. You must have resembled Aas ibn Wa'il and therefore you came to be known as his son." These five persons were (1) Aas bin Wa'il, (2) Abu Lahab, (3) Umayyah ibn Khalaf, (4) Hisham bin Mughirah, and (5) Abu Sufyan ibn Harb. (Ibn Abd Rabbah, "Al Iqdul Farid", Vol. 2, Pg 120; Ibn Hijjah, "Thamarat al Awraq", Vol. 1, Pg 132; "Jamharat Khutab al Arab", Vol. 2, Pg 363; Ibn Abil Hadeed, "Shahr Nahjul Balaghah", Vol. 6, Pg 283-285, 291; Ali al Halabi, "Al Seerah", Vol. 1, Pg 46). It cannot also be forgotten that he was the one who took a leading part in the battle of Siffeen and suggested to Mu'awiyah to raise the Qur'an upon lances to mislead the Muslims and create discord among the army of Imam Ali (a.s.). It was also he who killed Muhammad bin Abi Bakr, the governor of Egypt appointed by Imam Ali (a.s.). It is also related that A'eshah had cursed him (Ma'refatus Sahabah).

the Ansar and called them mean, wretched and degraded. Thus he revealed his grudge & envy that he had towards Islam from the time

worst speech is what is untrue. He speaks and lies. He promises and breaks the promise. He begs and sticks, but when someone begs from him he withholds miserly. He betrays the pledge and ignores kinship. When in a battle, he commands and admonishes but only until the swords do not come into action. And when such a moment arrives, his great trick is to turn naked before his adversary ! By Allah, surely the remembrance of death has kept me away from fun and play while obliviousness regarding the next world has prevented him from speaking truth. He has not sworn allegiance to Mu'awiyah without purpose; but has beforehand got him to agree that he will have to pay its price, and he gave him an award for forsaking religion". Imam Ali (a.s.) addresses him as the son of Al Nabighah, that was the surname of his mother Layla bint Harmala. The reason for attributing him to his mother is her common reputation in the matter. Once Arwa bint Haris bin Abdul Muttalib went to Mu'awiyah. During the conversation, when Amr ibn Aas intervened, she said to him: "O son of Al Nabighah ! You

too dare speak, although your mother was known publicly and was a singer of Makkah. That is why five persons claimed you (as a son), and when she was asked she admitted that five people had visited her and that you should be regarded as the son of him you resembled most. You must have resembled Aas bin Wa'il and therefore you came to be known as his son." These five persons were (1) Aas bin Wa'il, (2) Abu Lahab, (3) Umayyah ibn Khalaf, (4) Hisham bin Mughirah, and (5) Abu Sufyan ibn Harb. (Ibn Abd Rabbah, "Al Iqdul Farid", Vol. 2, Pg 120; Ibn Hijjah, "Thamarat al Awraq", Vol. 1, Pg 132; "Jamharat Khutab al Arab", Vol. 2, Pg 363; Ibn Abil Hadeed, "Shahr Nahjul Balaghah", Vol. 6, Pg 283-285, 291; Ali al Halabi, "Al Seerah", Vol. 1, Pg 46). It cannot also be forgotten that he was the one who took a leading part in the battle of Siffeen and suggested to Mu'awiyah to raise the Qur'an upon lances to mislead the Muslims and create discord among the army of Imam Ali (a.s.). It was also he who killed Muhammad bin Abi Bakr, the governor of Egypt appointed by Imam Ali (a.s.). It is also related that A'eshah had cursed him (Ma'refatus Sahabah).

of the Prophet (s.a.w.s.), and at this moment he got a chance to bare this animosity. When Imam Ali (a.s.) was informed of this, he arose and went towards the Masjid. He mounted the pulpit and revealed the merits of Ansar and the Qur'anic Verses in their praise in front of the Muslims. Then he continued, "It is necessary upon everyone to recognize the rights of the Ansar and safeguard their honour". People requested Hissan bin Sabit, a renowned poet of Ansar, to recite verses in praise of Ali (a.s.) due to his seniority in Islam. In this manner the Ansar, who had not sided with Imam Ali (a.s.) in Saqifah, regretted. Then Hissan bin Sabit recited the following verses, "May Allah's best rewards be upon Abul Hasan (a.s.) and reward lies in His Hands, and who is similar to Abul Hasan; the Quraish pride that you are from amongst them, thus your bosom is wide and your heart tested; some people from among the Quraish desired to acquire your position, far be it that a feeble one compares himself with a sturdy one; and you aided Islam at every place, you were similar to the bucket fastened with a rope (Islam was a well full of blessings and you became a medium of reaching the blessings to men); you were enraged when

Umro (bin Aas), due to speech killed piety and enlivened tribulations; you are the hope (of people) from among the progeny of Luwayy bin Ghalib[101], in all the present affairs and those to come in future; you safeguarded the Prophet (s.a.w.s.) and his Progeny (a.s.) amongst us, and who is more deserving for it (caliphate) other than you and you; are you not the brother of the Prophet (s.a.w.s.) in guidance and his Vicegerent, and the most learned among them with regards to the book (Qur'an) and the Customs (Sunnah of the Prophet); and until the roots remain in Najd and Yemen, you shall be honourable amongst us".

[101] One of the Ancestors of Prophet Muhammad (s.a.w.s.) and Imam Ali (a.s.)

Verses of Umm Ayman

The learned Scholar (Shaikh Astarabadi) the author of *Al Muqne'ah fil Imamah* continues, that the historians relate from Abul Aswad al Du'ali that a man narrated to me that Umm Ayman said, that on the night, after people pledged allegiance to Abu Bakr, I heard these verses from someone who was not seen, while the words were, "Verily with the passing away of Ahmad (s.a.w.s.) Islam was weakened, and all the Muslims wept from amongst you; and sorrows piled up with the assistance of the astray ones, against the guide, the approved one, the generous; the Vicegerent of the Messenger of Allah (s.a.w.s.), the foremost in Islam, the most learned among the worshippers and who gave the Zakat in dirhams; the inferior ones tried to gain authority upon the brother of Mustafa (s.a.w.s.), and snatch away the distinction of superiority (from him)".

If a sober person reflects upon the meaning conveyed in these verses, will conclude how the people behaved with Imam Ali (a.s.) after the death of the Prophet of Allah (s.a.w.s.). Also he will understand the similarity of their treatment with Ali (a.s.) with that of the Bani Isra'eel with Prophet Haroon (a.s.), the brother of Prophet Moosa (a.s.), in his (Moosa's) absence. The events of people clashing with Ali (a.s.) were similar to the events of the behavior of Bani Isra'eel with Prophet Haroon (a.s.).

In this matter, Muhammad bin Nasr bin Bissam, eulogises so well, "Verily Ali bore tribulations for the Religion, and was deceived; Mustafa (s.a.w.s.) declared him to be his own self, the status that was not enjoyed by anyone else; he designated him similar to Haroon among his community, immediately for the world and the hereafter; so refer to (Surah) A'araf so you see, how the community dealt with Haroon (a.s.)".

One should refer to Surah al A'araf to see how the Bani Isra'eel treated Haroon (a.s.), then will one realise how the community treated Imam Ali (a.s.) after the Prophet (s.a.w.s.).

A Letter of Abu Bakr to Usamah and his Reply

Another evidence to verify the claim of the ones who claim that the status of Imamah is confined to Imam Ali (a.s.) after the Prophet (s.a.w.s.), and that his right was snatched, is the letter of Abu Bakr addressed to Usamah bin Zaid after the episode of Saqifah. It should be remembered that Usamah bin Zaid was appointed the commander of his army by the Prophet (s.a.w.s.) and ordered to proceed towards Syria and crush the aggression of the enemy. The Prophet (s.a.w.s.) had declared that the one who did not pay heed to the command of Usamah was a culprit. Thus at the time of the death of the Prophet (s.a.w.s.) and the proceedings of Saqifah, Usamah was away from Madinah at a place called Jurf (near Madinah) to proceed towards Syria. The contents of the letter addressed to him were as follows, "From Abu Bakr, the Caliph of the Prophet of Allah (s.a.w.s.) to Usamah bin Zaid. Now then ! The Muslims have taken refuge in me and have chosen me for the leadership of Caliphate and made me their chief after the Prophet of Allah (s.a.w.s.)" (the letter being lengthy, until he reached here), "Thus when my letter reaches you, you may come to me, similar to the other Muslims, and swear allegiance to me. Then you may even permit Umar bin Khattab to be free from under your leadership and stay with me here for I need him.[102] Then you may proceed towards the frontline as directed by the Prophet (s.a.w.s.)".

When the letter reached Usamah, he read it and replied, "From Usamah bin Zaid, the freed slave of the Prophet of Allah (s.a.w.s.), to Abu Bakr bin Abu Qahafah. Now then ! Your letter has reached me, but it is completely incompatible from the beginning until the end. First you claim to be the Caliph of the Prophet (s.a.w.s.) and then say that the Muslims gathered around you and chose you as their leader ? If it was such, then they would have pledged allegiance at your hands in the Masjid and not at Saqifah. Furthermore you request me to excuse Umar bin Khattab to stay away from the army for the reason that you need him, then know, that he has already stayed away on his own

[102] Before his death, the Prophet of Allah (s.a.w.s.) had appointed Usamah bin Zaid as the commander of the army against the enemies at Syria and had specifically said that, "Usamah's army must leave at once. May Allah (s.w.t.) curse those men who do not go with him" (Shahrestani, "Milal wan Nihal"). He had placed under the command of Usamah, who was then just eighteen years old, elderly companions including Abu Bakr, Umar, Abdul Rahman bin Awf, Abu Ubaydah bin Jarrah, Sa'ad bin Abi Waqqas, Talhah bin Ubaydullah, Zubair bin Awwam, Khalid bin Walid and many others. Usamah went to his camp at Jurf but found most of the companions absent. By doing so the Prophet of Allah (s.a.w.s.) actually wanted to send away all those who would challenge the Caliphate of Ali (a.s.), whom he (s.a.w.s.) had time and again declared as his immediate successor by the command of Allah (s.w.t.). But most of these 'eminent companions' stayed back and even after assuming the seat of Caliphate, Abu Bakr himself did not join the army of Usamah, rather he asked him to excuse Umar for he needed him more with him. One may wonder as to was his need of Umar more important than the command of the Prophet (s.a.w.s.) ?

without my permission. Then it is not lawful for me to excuse anyone, for the Prophet (s.a.w.s.) himself has deputed them for this battle under my command. In this matter there is no difference between you and Umar, that both of you have stayed behind. While violation of the Prophet (s.a.w.s.)'s command after his death is similar to disobeying him during his lifetime, both being the same. Then you very well know that the Prophet (s.a.w.s.) had ordered you and Umar to proceed towards this expedition under my command. While the opinion and command of the Prophet (s.a.w.s.) regarding you is better & preferable to your own opinions regarding yourselves. While your position was not hidden from the Prophet (s.a.w.s.), who thus made me your commander and not you my commander. Thus opposing the Prophet (s.a.w.s.) is hypocrisy & deceit.....".

The Author (Shaikh al Qummi) says, that we have preserved this detailed letter of Abu Bakr and the successive reply of Usamah in our book 'Uyoonul Balaghah fi Unsul Hazir wa Naqlatul Musafir', while we content with it's summary in this book.

Scrutiny of the incident of Saqifah Absence of a majority of Muslims in the burial of the Prophet (s.a.w.s.)

The renowned Scholar of the Ahlus Sunnah, Ibn Abdul Birr, in his Al Isti'ab relates, that on the day the Prophet (s.a.w.s.) died, allegiance was sworn to Abu Bakr at Saqifah Bani Sa'edah. But public allegiance took place on Tuesday, one day after the death of the Prophet (s.a.w.s.). Sa'ad bin Ubadah, the chief of Bani Khazraj and his fellow companions refused to pay allegiance to Abu Bakr.

Shaikh Mufeed relates in his Al Irshad that numerous men from among the Emigrants & Ansar remained away from the proceedings of the burial of the Prophet (s.a.w.s.) due to the discord that arose among them regarding the caliphate. While many among them could not pray upon the dead-body of the Prophet (s.a.w.s.).^[103] Sayyedah Fatemah (s.a.) bewailed in the morning calling, "Woe evil morning ! Today I have lost my father", while Abu Bakr said, "Verily your day is an evil day".

The Esteemed Erudite Sayyed Ibn Tawoos addresses his son in his book Kashful Mahajjah in the following words : One of the astonishing things that I saw in the books of the Ahlul Sunnah, as also quoted by Tabari in his book of history, is that the Prophet (s.a.w.s.)

[103]This is the most unfortunate, astonishing & shameful event taken place in the annals of history. One of the greatest reformers of the world, the Best one among Allah's Creations, Prophet Muhammad (s.a.w.s.), the Mercy for the worlds, dies and there are only a few Muslims to attend to his funeral proceedings. While his son-in-law Imam Ali (a.s.) awaits his burial for three days, and when he finds the so-called 'companions' of the Prophet (s.a.w.s.) immensely occupied in choosing the caliph, he finds no alternative, except to bury him. One may wonder as to what responsible Muslims were they, who left the corpse of their Prophet (s.a.w.s.) unattended, and what was the

urgency in electing his Caliph when his sacred body yet lay unburied ? Muslims of all ages should ponder upon these points ! How fair did Sayyedah Fatemah (s.a.) admonish them saying, "I have not known a group ill-mannered than you, you left the corpse of the Prophet (s.a.w.s.) amongst our midst and took the affairs into your hands yourself".

died on Monday while he was buried on Wednesday, and it is related that the corpse of the Prophet (s.a.w.s.) lay for three days and then buried. Ibrahim Saqafi writes in the fourth volume of his book Al Ma'rifah, that certainly the corpse of the Prophet (s.a.w.s.) lay for three days and was then buried. It was so because the people were busy in establishing the caliphate of Abu Bakr and were struggling for it. While your father Imam Ali (a.s.) could not detach himself from the corpse of the Prophet (s.a.w.s.) and did not want to bury him (s.a.w.s.) before people prayed over his body. Imam (a.s.) did not do so for he feared that they would kill him or that they would exhume the grave of the Prophet (s.a.w.s.) and remove his corpse. And also due to the reason that people may not accuse him that he buried the Prophet (s.a.w.s.) in haste or that he buried him in the wrong place. May Allah (s.w.t.) keep his Mercy away from the group of people who abandoned the corpse of the Prophet (s.a.w.s.) and remained engrossed in choosing the caliph, while 'the Foundation & the Origin of Guidance' was the Prophethood & Apostleship of the Prophet of Allah (s.a.w.s.). They were hasty in doing so because they desired to separate the Authority from among the Ahlulbait (a.s.) and his (s.a.w.s.) Progeny (a.s.). O my son ! By Allah ! I do not understand what humanity, intellect, manliness & conscience these people had and what type of companions (of the Prophet) they were, inspite of the several obligations & mercies showered upon them by the Prophet (s.a.w.s.), how could they show such audacity in the Holy Presence of the Prophet (s.a.w.s.). And what rightly has Zaid bin Ali (bin Husain) said, "By Allah ! If it was possible for the people to get hold of the sovereignty without clinging to the Prophethood, they would have detached themselves from the Prophet (s.a.w.s.)'s Prophethood". While one of the rights upon the Muslims after the death of the Prophet (s.a.w.s.) was that on the day of his death,

they should have sat upon the earth, perhaps upon the sand, and should have worn the befitting dress worn by those in distress, like the black color. And they should have refrained from food & drink, and each one from among them, whether male or female, should have gathered to lament and wail, for there was no other day similar to that day, nor would a day similar to it dawn again.

Saqifah in the eyes of Bura' bin Azib

Ibn Abil Hadeed and Sulaym bin Qais relate from Bura' bin Azib, that when the Prophet of Allah (s.a.w.s.) passed away, I was alongwith his family. I was frightened and worried that the Caliphate would pass away to someone else and was emersed in sorrow by the death of the Prophet (s.a.w.s.). Sometimes I hastened frantically to the house of the Prophet (s.a.w.s.) and saw that his Ahlulbait (a.s.) were engrossed in his funeral proceedings, and sometimes I went to Saqifah and saw the people struggling in electing the Caliph. The Ansar wanted to impose themselves upon the Emigrants, while the Emigrants wished to dominate the Ansar. A time passed by in this turmoil and I returned back. The elders and Umar & Abu Bakr were not seen (at the Prophet's place), suddenly I heard a person saying, "The people have gathered at Saqifah", while another said, "They have sworn allegiance to Abu Bakr". After a while I saw Abu Bakr, Umar and Abu Ubaydah alongwith a group, adorning good clothes. And they tricked whoever met them on the street and forced him to swear allegiance at the hands of Abu Bakr, whether he agreed or not. Seeing this my intellect parted away due to immense sorrow and I hastened towards the house of the Prophet (s.a.w.s.). I saw that the Bani Hashim had shut the door for the funeral proceedings, I pounded the door and said, "People have sworn allegiance to Abu Bakr". Hearing this, Abbas, the uncle of Prophet (s.a.w.s.) said, "May your hands sever until the end of the world".

Circumstances of the allegiance by Bani Hashim

The Author of al Ehtijaj Allamah Tabarsi, Ibn Qutaibah Daynoori in his book Al Imamah was Siyasaah and others relate that when Amirul Mo'meneen Imam Ali (a.s.) completed the funeral proceedings of the Prophet (s.a.w.s.), he sat down in the Masjid bereaved by the loss of the Prophet (s.a.w.s.) with a sorrowful & shattered look. The Bani Hashim had gathered around him while Zubair bin Awwam was also alongside him. The Bani Umayyah had gathered around Usman in another corner of the Masjid. While in another corner the Bani Zuhra had assembled around Abdul Rahman bin Awf. In this way people were gathered in the Masjid in groups, when Abu Bakr, Umar and Abu Ubaydah Jarrah entered therein. They said, "Why do we see you people scattered in groups? Arise and swear allegiance to Abu Bakr as the Ansar and others have done". Usman, Abdul Rahman bin Awf and their associates arose and swore allegiance to Abu Bakr. While Imam Ali (a.s.) and the Bani Hashim came out of the Masjid and gathered in his house, while Zubair was alongwith them.

Umar, accompanied by the people who had sworn allegiance to Abu Bakr, that included Usayd bin Khuzayr & Salmah bin Salamah, arose and came to the house of Imam Ali (a.s.) and saw that the Bani Hashim had gathered therein. They told them, "People have sworn allegiance to Abu Bakr, and you too may follow suit". Hearing this Zubair arose sword in hand, when Umar said, "Charge this dog and save us from his mischief". Salmah bin Salamah leapt towards him and snatched away the sword from his hand, while Umar took it from Salmah and struck the sword with such force upon the ground that it broke. Then they surrounded the Bani Hashim and forcibly brought them to the Masjid near Abu Bakr. They told them, "People have sworn allegiance to Abu Bakr, you too may do so. By Allah, if you disobey, we shall put you to sword in this trial". When the Bani Hashim found themselves in such straightened circumstance, they came forward one after the other and swore allegiance to Abu Bakr.

Assault at the house of Imam Ali (a.s.) and the speech of Sayedah Zahra (a.s.)

Allamah Tabarsi the Author of Ehtijaj, relates from Abdullah bin Abdul Rahman bin Awf, that Umar bin Khattab tightened his shirt upon his waist and circulated Madinah calling out, "People have sworn allegiance to Abu Bakr, thus hasten to do so". People had no choice but to swear allegiance to Abu Bakr. Umar was informed that a group of men had hidden themselves in their houses, thus he, accompanied by a group of men, attacked them and brought them to the Masjid, while they too swore allegiance at his hand.

Some days passed by and then Umar came to the house of Imam Ali (a.s.) accompanied by a group of men. He called out to Imam Ali (a.s.) to come out of his house (and swear allegiance). Imam Ali (a.s.) refused to do so. Then Umar called for wood and fire and said, "I swear by Him in Whose hands is the life of Umar ! If he (referring to Imam Ali) does not step out, I will set the house on fire alongwith those therein". Some people from among those present told Umar, "Fatimah (s.a.), the daughter of the Prophet (s.a.w.s.) is in the house, as also his sons (Imam Hasan & Imam Husain) and his symbols". Thus people objected to Umar, and when he realized the gravity of the

situation, he said, "What do you think ? Do you presume that I shall do this, while I only meant to scare them and not burn". Imam Ali (a.s.) sent message saying, "It is not possible for me to step outside, for I am busy in compiling the Qur'an that you have abandoned behind your backs, and attached yourselves with materialism. And I have sworn that I shall not step out of the house nor wear the cloak until I compile the Qur'an". At this moment, Fatimah (s.a.), the daughter of the Prophet (s.a.w.s.), came out and stood near the door facing the people and said, "I have not known a group ill-mannered than you, you left the corpse of the Prophet (s.a.w.s.) amongst our midst and took the affairs into your hands yourself, you did not seek our advice and neglected our rights. Perhaps pretending to have not known the event of Ghadir. And by Allah ! The Prophet of

Allah (s.a.w.s.) on that day took the pledge from men regarding the Friendship & Authority of Ali (a.s.).^[104]He did that so that you may never desire to take the Authority in your hands, but you scraped the relation with your Prophet (s.a.w.s.) (by doing so). And Allah (s.w.t.) is the Judge between us and you in this world and the Hereafter".

[104] The episode of Ghadeer is one of the well-known incidents in Islam. This episode and the Hadees is discussed by numerous Shi'ah/Non-Shi'ah authors in their works. One hundred & ten companions of the Prophet (s.a.w.s.) have reported this Hadees, eighty-four Tabe'in, three hundred & sixty scholars after the age of the Tabe'in and thousands of other authors. For further readings, refer to the comprehensive work 'Al Ghadeer' by Allamah Shaikh Abdul Husain al Amini in which he has quoted all this information in detail.

The incident of forcing the allegiance from Imam Ali (a.s.) in the words of the Scholars of Ahlus Sunnah Allegiance in the eyes of Ibn Qutaibah Daynoori

Abu Muhammad Abdullah bin Muslim bin Qutaibah Daynoori, better known as Ibn Qutaibah Daynoori, a renowned Scholar of the Ahlus Sunnah, who lived during the time of the “Lesser Occultation” (of Imam Mahdi) and died in 322 A.H. He writes in his book *Al Imamah was Siyasa* regarding Imam Ali (a.s.)’s refusal to swear allegiance to Abu Bakr that, then Ali (May Allah have Mercy upon his face) was brought to Abu Bakr while he was calling, “I am the slave of Allah (s.w.t.) and the brother of the Prophet of Allah (s.a.w.s.)”. A man told him to swear allegiance at the hands of Abu Bakr, to which he replied, “I am more worthy of the caliphate than you, I shall not swear allegiance at your hands, when you are more entitled to swear allegiance at my hand, while you have taken the position in your hands. You snatched it away from the Ansar on grounds that you are his relatives and thus in reality you usurped our, the Ahlulbait (a.s.) of the Prophet (s.a.w.s.)’s rights. Did you not put forward this claim in front of the Ansar that you were more entitled to succeed Muhammad (s.a.w.s.) being his close relatives ? Thus the Ansar handed over the authority to you and surrendered. Now I put forward the same claim as you put to the Ansar (regarding relation with the Prophet). I was nearer to the Prophet (s.a.w.s.) in his lifetime as also now after his death. Then deal justly with us if you possess faith, or else (it is that) you intentionally seek refuge in oppression”. Umar replied, “We shall not release you until you swear allegiance to Abu Bakr”. Hearing this, Imam Ali (a.s.) said, “Milk thou and keep half for you, and strive for him (Abu Bakr) today, for tomorrow he shall return it (the Caliphate) to you”.^[105] Then he (a.s.) continued, “O Umar ! By Allah ! I shall not yield to your words and swear allegiance to him”. Abu Bakr replied, “If you do not swear the allegiance, I shall not force you”.

Then Abu Ubaydah Jarrah said, “O cousin ! You are still young while these two are seniors in the community. And you

do not have the experience & intelligence similar to them. In my opinion Abu Bakr has more potentials than you to take the reins of Caliphate in his hand, while he possesses more tolerance and is better informed than you.[106]

[105]How true did Imam Ali (a.s.) predict, he most prudently made public the hidden desire of Umar. Why did he strive so ardently to assist Abu Bakr in establishing his caliphate, the reason being that deep inside in his heart lay hidden the desire of gaining the caliphate one day for himself. And this came to light when Abu Bakr was on his death bed, he called for Usman bin Affan and told him to write an appointment letter saying, "In the name of Allah the Beneficent, the Merciful. This is the order of Abdullah (Abu Bakr) bin Abi Quhafah to the Muslims. Whereas ... ", saying this he fell unconscious. Usman added the words, "I appoint Umar bin Khattab as my successor among you". When Abu Bakr regained consciousness, he told Usman to read the letter to him. Usman read it and Abu Bakr said, "Al-laho Akbar ! I think you were afraid that people would disagree amongst themselves if I died in that state". Usman replied in the affirmative. (Muhammad bin Jarir al Tabari, "Tareekh al Umam wal Muluk"). Usman was amply sure that Abu Bakr intended mentioning the name of Umar, thus he noted it down himself. It was thus a pre-organized plan between them to pass the Caliphate subsequently to each other. As can be noted that later Umar too nominated an electoral committee with such slyness that would result in the appointment of none other than his own candidate Usman, for the caliphate.

[106]Such a weird remark by Abu Ubaydah Jarrah, considered one of the 'honourable companions' of the Prophet (s.a.w.s.), is nothing but the outcome of his prejudice and animosity against Imam Ali (a.s.). Did'nt he hear numerous traditions of the Prophet (s.a.w.s.) regarding the excellences and knowledge of Imam Ali (a.s.) and the testimony of several companions regarding his unparalleled wisdom ? Numerous traditions are quoted in the Non-Shi'ah books that prove this point, to quote a few here. The Holy Prophet (s.a.w.s.) declared, "I am the city of knowledge and Ali is its gate. Anyone who wants to

enter the city can do so only by passing through the gate". (Imam Tirmizi, "Jame"; Jalaluddin Suyuti, "Jame' Sagheer"; Hakim Naishapuri, "Mustadrak", Vol 3; Ibn Abd Birr, "Isti'ab", Vol 2; Khatib al Tabrizi, "Mishkat al Masabih", Vol 8; Al Manawi, "Kunuzul Haqaeq"; Muttaqi Hindi, "Kanzal Ummal"; Muhibuddin Tabari, "Riyazun Nazarah", Vol 2). Abdullah bin Abbas says, "Of ten parts of knowledge Ali was given nine, and the remaining one is shared by you all. By Allah ! In the tenth part too Ali has his share". (Ibn Abd Birr, "Isti'ab" Vol 2; Muhibuddin Tabari, "Riyazun Nazarah", Vol 2; Ibn Aseer, "Asadul Ghabah", Vol 4; Shah Waliyullah Muhaddis Dehlawi, "Izalatul Khifa"). Ibn Hani narrates that I asked A'eshah whether the 'Masah alal Khuffayn' was forbidden or not. At this she replied, "Go to Ali, he is more learned than me". (Imam Muslim, "Saheeh" Vol 1; Ibn Majah, "Sunan"; Imam Nisai, "Al Khasaes"; Imam Ahmad Ibn Hanbal, "Musnad", Vol 1). Umar bin Khattab said, "Amongst us, the best judge is Ali". (Imam Bukhari, "Saheeh" Chap 18 & 20; Ibn Majah, "Sunan"; Al Manawi, "Kunuzul Haqaeq; Ibn Hanbal, "Musnad", Vol 5; Khatib al Tabrizi, "Mishkat", Vol 8; Muttaqi Hindi, "Kanzal Ummal"). Abu Sa'eed Khudri narrates that he heard Umar bin Khattab saying when he asked Ali about some problem, "I seek refuge of Allah from living in the midst of people among whom there is no Ali". (Muhibuddin Tabari, "Riyazun Nazarah", Vol 2). Also Umar bin Khattab said, "If Ali was not there, Umar would have perished". (Ahmad bin Hanbal, "Fazaelus Sahabah", Vol 2 Pg 647; Ibn Abd Birr, "Al Isti'ab", Vol 3 Pg 39; Khawarizmi, "Manaqib", Pg 48; Ibn Sa'ad, "Tabaqat al Kubra", Vol 2 Pg 338; Muhibuddin Tabari, "Riyazun Nazarah", Vol 2 Pg 194; Jalaluddin Suyuti, "Tarikhul Khulafa", Pg 171; etc.)

Hand over the caliphate to Abu Bakr, then if you remain alive and have a long life, you shall be rightfully entitled to the caliphate with

numerous traditions of the Prophet (s.a.w.s.) regarding the excellences and knowledge of Imam Ali (a.s.) and the testimony of several companions regarding his unparalleled wisdom? Numerous traditions are quoted in the Non-Shi'ah books that prove this point, to quote a few here. The Holy Prophet

(s.a.w.s.) declared, "I am the city of knowledge and Ali is its gate. Anyone who wants to enter the city can do so only by passing through the gate". (Imam Tirmizi, "Jame"; Jalaluddin Suyuti, "Jame' Sagheer"; Hakim Naishapuri, "Mustadrak", Vol 3; Ibn Abd Birr, "Isti'ab", Vol 2; Khatib al Tabrizi, "Mishkat al Masabih", Vol 8; Al Manawi, "Kunuzul Haqaeq"; Muttaqi Hindi, "Kanzal Ummal"; Muhibuddin Tabari, "Riyazun Nazarah", Vol 2). Abdullah bin Abbas says, "Of ten parts of knowledge Ali was given nine, and the remaining one is shared by you all. By Allah ! In the tenth part too Ali has his share". (Ibn Abd Birr, "Isti'ab" Vol 2; Muhibuddin Tabari, "Riyazun Nazarah", Vol 2; Ibn Aseer, "Asadul Ghabah", Vol 4; Shah Waliyullah Muhaddis Dehlawi, "Izalatul Khifa"). Ibn Hani narrates that I asked A'eshah whether the 'Masah alal Khuffayn' was forbidden or not. At this she replied, "Go to Ali, he is more learned than me". (Imam Muslim, "Saheeh" Vol 1; Ibn Majah, "Sunan"; Imam Nisai, "Al Khasaes"; Imam Ahmad Ibn Hanbal, "Musnad", Vol 1). Umar bin Khattab said, "Amongst us, the best judge is Ali". (Imam Bukhari, "Saheeh" Chap 18 & 20; Ibn Majah, "Sunan"; Al Manawi, "Kunuzul Haqaeq; Ibn Hanbal, "Musnad", Vol 5; Khatib al Tabrizi, "Mishkat", Vol 8; Muttaqi Hindi, "Kanzal Ummal"). Abu Sa'eed Khudri narrates that he heard Umar bin Khattab saying when he asked Ali about some problem, "I seek refuge of Allah from living in the midst of people among whom there is no Ali". (Muhibuddin Tabari, "Riyazun Nazarah", Vol 2). Also Umar bin Khattab said, "If Ali was not there, Umar would have perished". (Ahmad bin Hanbal, "Fazaelus Sahabah", Vol 2 Pg 647; Ibn Abd Birr, "Al Isti'ab", Vol 3 Pg 39; Khawarizmi, "Manaqib", Pg 48; Ibn Sa'ad, "Tabaqat al Kubra", Vol 2 Pg 338; Muhibuddin Tabari, "Riyazun Nazarah", Vol 2 Pg 194; Jalaluddin Suyuti, "Tarikhul Khulafa", Pg 171; etc.)

regards to excellence, religiosity, knowledge, intelligence, seniority, relationship & kinship that you possess". Imam Ali (a.s.) replied, "Allah ! Allah ! O group of Emigrants ! Do not bring out the 'Authority of Prophet (s.a.w.s.)' upon among the Arabs from the interior of his house into the interior and bottom of your houses. And defend the status of his Ahlulbait (a.s.) among the people and their rights. O Emigrants ! By Allah ! We

are most entitled among all men to take the Authority into our hands, for we are the Ahlulbait of the Prophet (s.a.w.s.), and are more entitled for the caliphate than you”.

Seeking Aid from the Ansar

Ibn Qutaibah further says, that at night Ali (May Allah have Mercy upon his face) sat Fatemah (s.a.) upon a mount and took her to the Ansar and she told them to support Ali (a.s.). They replied, "O daughter of the Prophet of Allah (s.a.w.s.)! We have taken the oath of allegiance to this man (Abu Bakr) and the die has been cast. Then if your cousin & husband had approached us in the beginning, before we had given the allegiance to Abu Bakr, we would have supported him and listened to him regarding the Caliphate". Ali (a.s.) replied to them, "In that case should I have left the corpse of the Prophet (s.a.w.s.) in his house unburied and come to you and dispute with men regarding the Caliphate"? Fatemah (s.a.) said, "Abu Hasan (Imam Ali) was bound and more befitting to accomplish the funeral proceedings of the Prophet (s.a.w.s.), while the Muhajereen & Ansar have committed such an act that Allah (s.w.t.) shall reprimand and punish them".

Ibn Qutaibah narrates regarding how the allegiance was forced upon Imam Ali (a.s.) as follows. When Abu Bakr was informed about those who had not pledged allegiance to him that they were along with Ali (a.s.), he sent Umar to them. Umar went to the house of Ali (a.s.) and called them to come out for taking the oath of allegiance, but they refused to come out. Umar said, "I swear by Him in Whose hands is the life of Umar! Certainly you should come out, or else I shall burn the house down with its occupants". Some of those present told Umar, "Fatemah (s.a.) too is in the house", and Umar replied, "So be it". Thus all those present in the house were forced to come out and swear allegiance except Ali (a.s.) who had sworn that, "I will neither come out of my house nor wear a cloak upon my shoulders until I complete the compilation of the Qur'an".

Fatemah (s.a.) stood near the door and addressed the Emigrants saying, "I have not known a group ill-mannered than you, you left the corpse of the Prophet (s.a.w.s.) amongst our midst and took the affairs into your hands yourself, you did not

seek our advice and neglected our rights". When Umar heard these words, he went to Abu Bakr and said, "Why do you not arrest or reprimand this man when he refuses to swear the allegiance"? Abu Bakr called for Qunzuf, his freed slave, and sent him to Ali (a.s.) with a message to come to him. Qunzuf came to Ali (a.s.) and he asked him what he wanted. Qunzuf replied, "The caliph of the Prophet of Allah (s.a.w.s.) has called you". Ali (a.s.) replied, "How soon do you attribute lie to the Prophet (by claiming to be his Caliph)". Qunzuf returned to Abu Bakr and related to him Ali (a.s.)'s reply, hearing which Abu Bakr wept bitterly. Umar again repeated to Abu Bakr saying, "Do not give respite to this violator (referring to Imam Ali, Allah's refuge)". Abu Bakr told Qunzuf, "Go to Ali (a.s.) and tell him that Amirul Mo'meneen has invited you to come to him and take the oath of allegiance". Qunzuf came to Ali (a.s.) and related the message of Abu Bakr to him. Ali (a.s.) raised his voice and said, "Glory be to Allah ! He claims that (status) which is not his". Qunzuf returned back to Abu Bakr and related to him Ali (a.s.)'s words, hearing which Abu Bakr again wept bitterly. Suddenly Umar arose, and accompanied with a group of men, came to the house of Fatemah (s.a.) and banged at the door. When Fatemah (s.a.) heard their voices, she cried out in a loud voice to her father, "O father ! O Prophet of Allah (s.a.w.s.) ! What oppression has befallen upon us by the son of Khattab and son of Abu Qahafah after your passing away"! When those, accompanying Umar, heard the voice and lamentation of Fatemah (s.a.), they were deepy grieved. And they wept such bitterly that it was near their hearts would tear and their livers puncture. But Umar remained at the house of Fatemah (s.a.) and forcefully brought out Ali (a.s.) from inside and took him to Abu Bakr and said, "Swear the oath of allegiance to Abu Bakr". Ali (a.s.) replied, "I shall not do so". They said, "By Allah ! If you do not swear the oath of allegiance, we shall strike at your head". Ali (a.s.) said, "In this way you will have killed the slave of Allah (s.w.t.) and the brother of the Prophet of Allah (s.a.w.s.)". Umar replied, "Slave of Allah (s.w.t.) yes, but the brother of the Prophet of Allah (s.a.w.s.) no".[107]

[107] *People, in their lust of the world, so soon turned a deaf ear to the words of the Prophet of Allah (s.a.w.s.). Ali bin Abi Talib (a.s.) narrates that the Prophet of Allah (s.a.w.s.) established brotherhood between the Muhajereen and Ansar (in the second year of Hijrah), he left me over. At this I said, "O Prophet of Allah (s.a.w.s.) ! You have built up brotherhood, linking up each one with the other, but ignoring me alone"? At this the Prophet (s.a.w.s.) replied, "I have kept you for myself. I am your brother and you are mine. Now if anyone gets into argument with you, tell him that you are a Slave of Allah (s.w.t.) and the brother of the Prophet of Allah (s.a.w.s.). If anyone claims to be so, he is an imposter". (Muttaqi al Hindi, "Kanzal Ummal") The above tradition is also quoted, with slight variations, in Jame' Sagheer of Jalaluddin al Suyuti; Isti'ab of Ibn Abd Birr Vol 2; Riyazun Nazarah of Muhibuddin Tabari Vol 2; Al Isabah of Ibn Hajar Asqalani, Vol 4; Tabaqat al Kubra of Ibn Sa'ad Vol 3; Asadul Ghabah of Ibn Aseer Vol 4. Also the Prophet of Allah (s.a.w.s.) declared, "O Ali ! You are my brother in this world and the other". (Jalaluddin Suyuti, "Jame' Sagheer"; Al Manawi, "Kunuzul Haqaeq"; Muttaqi al Hindi, "Kanzal Ummal"). This tradition is also reported by Ibn Hanbal in his Musnad, Ibn Magazili in Al Manaqib, Sa'labi in his Tafseer, Syyed Ali Hamadani in his Mawaddatul Qurba, Ibn Jarir Tabari in Kitabul Wilayah etc.*

Abu Bakr was silent all this time and did not utter a word, when Umar told him, "Do you not command Ali (a.s.) to take the oath of allegiance"? Abu Bakr replied, "I shall not force Ali (a.s.) anything until Fatemah (s.a.) is with him". Then Ali (a.s.) came to the grave of the Prophet of Allah (s.a.w.s.) weeping and called out in a sorrowful voice, "O son of my mother ! Verily the people did reckon me weak and had well-nigh slain me".

[108]

[108] Holy Qur'an, Surah al A'araf : 150

Abu Bakr's discourse with Fatemah (s.a.)

Umar told Abu Bakr, "Take me to the presence of Fatemah (s.a.) that we have angered her". Both of them came to the house of Fatemah (s.a.) and asked permission to enter. Fatemah (s.a.) did not permit them to enter therein, and they came to Ali (a.s.) and told him to plead on their behalf for audience with her. Imam Ali (a.s.) took permission and they came to her (s.a.), but she turned her back towards them and did not reply to their salutations. Abu Bakr said, "O beloved of the Prophet of Allah (s.a.w.s.)! By Allah! The family of the Prophet (s.a.w.s.) is dearer to me than my own family, and I hold

Kubra of Ibn Sa'ad Vol 3; Asadul Ghabah of Ibn Aseer Vol 4. Also the Prophet of Allah (s.a.w.s.) declared, "O Ali! You are my brother in this world and the other". (Jalaluddin Suyuti, "Jame' Sagheer"; Al Manawi, "Kunuzul Haqaeq"; Muttaqi al Hindi, "Kanzal Ummal"). This tradition is also reported by Ibn Hanbal in his Musnad, Ibn Magazili in Al Manaqib, Sa'labi in his Tafseer, Sayyed Ali Hamadani in his Mawaddatul Qurba, Ibn Jarir Tabari in Kitabul Wilayah etc.

[108] Holy Qur'an, Surah al A'araf : 150

you dearer to myself than my daughter A'eshah. And I had wished that on the day of the death of the Prophet of Allah (s.a.w.s.) I would have died in his stead, and would not have survived him. Then do you perceive that inspite of being aware of your excellence, I would keep you away from your rights and inheritance at this moment? I have heard your father the Prophet of Allah (s.a.w.s.) say, that we Prophets do not leave anything as inheritance, whatever is left behind is Charity". Fatemah (s.a.) replied, "Then if I narrate to you from my father (s.a.w.s.), will you act according to it"? They replied in the affirmative, and Fatemah (s.a.) said, "I put you on oath of Allah (s.w.t.), haven't you heard the Prophet of Allah (s.a.w.s.) say, the pleasure of Fatemah (s.a.) is my pleasure and her discontent is my discontent. Then the one who loves Fatemah, my daughter, loves me. The one who pleases Fatemah (s.a.)

pleases me, and one who angers Fatemah (s.a.) angers me". They replied, "Yes verily, we have heard this from the Prophet (s.a.w.s.)". Fatemah (s.a.) continued, "I hold Allah (s.w.t.) and the Angels witness, that you have angered me and displeased me. And when I meet the Prophet of Allah (s.a.w.s.) I shall complain to him regarding you". Abu Bakr replied, "I seek refuge of Allah (s.w.t.) from His anger and that of yours' O Fatemah"! Then he wept such bitterly that it was near he would have died. Fatemah (s.a.) said, "I swear by Allah, I shall imprecate upon you after every Prayers".[109]

[109]The Holy Prophet (s.a.w.s.) time and again declared in the presence of the Muslims that, "Fatemah is a piece of me, whoever pleases her pleases me, and whoever hurts her hurts me" and numerous other traditions in her praise. And these traditions are quoted by Shi'ah and Non-Shi'ah sources, to name a few, Imam Bukhari, Imam Muslim, Ibn Majah, Abi Dawood, Imam Tirmizi, Abu Abdul Rahman Nisai (all authors of Sihah Sittah), Abul Faraj Isfahani, Hakim Naishapuri, Abu Nu'aym Isfahani, Hafiz Baihaqi, Abul Qasim Bagawi, Khwarizmi, Ibn Asakir, Ibn Abil Hadeed Mu'tazili, Ibn Jawzi, Ibn Aseer Jazari, Sibte Ibn Jawzi, Ganjei Shafe'i, Muhibuddin Tabari, Jamaluddin Zarandi, Mu'izuddin Haysami, Ibn Hajar Asqalani, Jalaluddin Suyuti, Qazi Dayar Bakri, Ibn Hajar Haysami, Abul Qasim Tabarani etc. And yet these voracious men, in their lust of acquiring worldly possessions, turned a blind eye to the Prophet (s.a.w.s.)'s words.

Abu Bakr came out of the house of Fatemah (s.a.) weeping and the people gathered around him. He addressed them saying, "Each one of you men lie in bed with your wives at night and embrace each other and live happily with your relatives, and leave me in this conflict. I do not need your allegiance, then break the oath of allegiance that you have sworn at my hands". The people said, "O vicegerent of the Prophet (s.a.w.s.) ! The Caliphate is incomplete without you, you are more informed than us in the affairs. Then if you take your hands off this caliphate, the Religion will be destroyed (Allah's refuge)". Abu Bakr said, "By Allah ! If I had not feared lest the

rope of Religion would be weakened, I would not have slept upon my bed in a state with even an oath of allegiance of one Muslim upon myself after having heard these words from Fatemah (s.a.)". Ibn Qutaibah further says that Ali (a.s.) did not take the oath of allegiance to Abu Bakr until Fatemah (s.a.) passed away. While Fatemah (s.a.) did not survive for more than seventy days after the passing away of the Prophet (s.a.w.s.).

Naishapuri, Abu Nu'aym Isfahani, Hafiz Baihaqi, Abul Qasim Bagawi, Khwarizmi, Ibn Asakir, Ibn Abil Hadeed Mu'tazili, Ibn Jawzi, Ibn Aseer Jazari, Sibte Ibn Jawzi, Ganjei Shafe'i, Muhibuddin Tabari, Jamaluddin Zarandi, Mu'izuddin Haysami, Ibn Hajar Asqalani, Jalaluddin Suyuti, Qazi Dayar Bakri, Ibn Hajar Haysami, Abul Qasim Tabarani etc. And yet these voracious men, in their lust of acquiring worldly possessions, turned a blind eye to the Prophet (s.a.w.s.)'s words.

The discourse of Ibn Abd Rabbah Andalusi

Ahmad bin Muhammad Qurtubi Marwani Maliki, renowned as Ibn Abd Rabbah Andalusi (d. 328 A.H.), who was from among the eminent Scholars of Ahlul Sunnah, in the second volume of his useful book *Al Iqdul Fareed*, says regarding the incident of seeking allegiance, the gist of which is as follows : Among those who had opposed to swear the oath of allegiance to Abu Bakr were Ali, Abbas and Zubair who had gathered at the house of Ali (a.s.). Abu Bakr sent Umar bin Khattab to them with orders to bring them out of the house of Fatemah (s.a.). He had instructed him, "If they refuse to come out of the house, fight them". Umar brought alongwith him fire to burn the house alongwith its occupants, when Fatemah (s.a.) confronted him saying, "O son of Khattab ! Do you intend burning our house"? Umar replied, "Certainly, otherwise those present therein should come out and swear allegiance". Ali (a.s.) came out and went to Abu Bakr and took the oath of allegiance to him.

A Discourse of Mas'oodi, the Renowned Historian

The renowned historian Ali bin Husain renowned as Mas'oodi relates in his book *Murujuz Zahab* regarding the uprising of Abdullah bin Zubair that, Abdullah bin Zubair resolved to gather all the Bani Hashim at the 'Valley of Abu Talib'[101]. He gathered such amount of

[101]She'b Abi Talib. This Valley occupies an important place in Islamic History. A few days before the beginning of the seventh year of Be'sat, the leaders of the various clans of Quraish met and by consensus, they drafted and signed a document which stipulated that they would isolate and ostracise not only Muhammad (s.a.w.s.) but all of the clan of Bani Hashim, an economic and social boycott. They pledged themselves not to buy anything from, nor sell anything to the members of the Bani Hashim, and they placed inter-marriage with them under proscription. The covenant was then suspended on the wall of the Ka'bah. The atmosphere in Makkah had become so explosive that Bani Hashim found themselves in great peril. Abu Talib (a.s.) realized that it would not be prudent to live in the city where any moment, the enemy could set fire upon their houses. In the interests of the security of the clan, he, therefore, decided to leave Makkah, and to seek safety in a ravine near Makkah that later came to be known as She'b Abi Talib. The siege lasted for three years. Abu Talib (a.s.) himself did'nt sleep at nights. For him the safety of the Prophet (s.a.w.s.) took precedence over everything else. When Muhammad (s.a.w.s.) fell asleep, Abu Talib (a.s.) woke him up and asked him to sleep in the bed of one of his four sons, and ordered his son to sleep in his bed. A little later he would again wake up the Prophet (s.a.w.s.) and ask him to go to the bed of another of his sons. He knew that the enemies were tenacious, treacherous, vicious and vindictive. If one of them crept into the ravine with the intention of killing Muhammad (s.a.w.s.), he would most probably, kill one of his own sons.

fire-wood there, that if one spark of fire would be thrown upon it, all the Bani Hashim would have been burnt alive and none would have been saved, while Muhammad bin Hanafiyah (the son of Imam Ali) was also alongwith them. Then Abu Abdullah Judali came to Makkah with an army of four thousand men under orders from Mukhtar and saved the Bani Hashim from this peril.

Mas'oodi further says that Nawfali in his book, written on the life of one of the relatives of A'eshah, relates from Hammad bin Salamah, that when Urwah bin Zubair, the brother of Abdullah bin Zubair, heard

leaders of the various clans of Quraish met and by consensus, they drafted and signed a document which stipulated that they would isolate and ostracise not only Muhammad (s.a.w.s.) but all of the clan of Bani Hashim, an economic and social boycott. They pledged themselves not to buy anything from, nor sell anything to the members of the Bani Hashim, and they placed inter-marriage with them under proscription. The covenant was then suspended on the wall of the Ka'bah. The atmosphere in Makkah had become so explosive that Bani Hashim found themselves in great peril. Abu Talib (a.s.) realized that it would not be prudent to live in the city where any moment, the enemy could set fire upon their houses. In the interests of the security of the clan, he, therefore, decided to leave Makkah, and to seek safety in a ravine near Makkah that later came to be known as She'b Abi Talib. The siege lasted for three years. Abu Talib (a.s.) himself didn't sleep at nights. For him the safety of the Prophet (s.a.w.s.) took precedence over everything else. When Muhammad (s.a.w.s.) fell asleep, Abu Talib (a.s.) woke him up and asked him to sleep in the bed of one of his four sons, and ordered his son to sleep in his bed. A little later he would again wake up the Prophet (s.a.w.s.) and ask him to go to the bed of another of his sons. He knew that the enemies were tenacious, treacherous, vicious and vindictive. If one of them crept into the ravine with the intention of killing Muhammad (s.a.w.s.), he would most probably, kill one of his own sons.

this criticism relating to his brother, he brought this excuse saying, "Abdullah gathered firewood just to frighten the Bani Hashim and not burn them so as to persuade them to swear allegiance to him. While it was similar to Umar bin Khattab, who had frightened the Bani Hashim to burn them and gathered firewood because they refused allegiance". Nawfali further says that we have not included this in detail here but have discussed in detail in our book Hadaequl Azhaan that is on the merits of Ahlulbait (a.s.) and their life history.

Discourse of some of the eminent Shi'ah Scholars

The Eminent Shi'ah Erudite, Sayyed Murtaza Alamul Huda (d. 436 A.H.) in his book *Al Shafi* refutes the words of Qazi ul Quzat who refuses to accept that the door of Sayyedah Fatemah (s.a.) was burnt down by Umar. He says that the incident of the burning down the door of Sayyedah Fatemah (s.a.) has been quoted by non-Shi'ah Scholars also, who are not accused of dishonesty by the Ahlul Sunnah, while refuting these traditions without adequate evidences would not be appropriate.

The renowned historian Balazuri, who is considered trustworthy near the Ahlul Sunnah and his authenticity & compilation of traditions is renowned and he is not accused of any favoritism towards the Shi'ah. He relates from Madaeni that Abu Bakr sent a man to Ali (a.s.) to force him to take the pledge of allegiance, but he refused to do so. Umar, carrying a quantity of fire, came to the house of Ali (a.s.), and he saw Fatemah (s.a.) besides the door. Fatemah (s.a.) said to him, "O son of Khattab ! I see that you have come to burn our house, and is that so"? Umar replied, "Yes, and this task is more potent than what your father (the Prophet) had brought (i.e. the Message of Islam)

(Allah's refuge)". At that moment Ali (a.s.) came out of the house and took the pledge. While this tradition is quoted through several chain of authorities by the Shi'ah traditionists and also by the traditionists of the Ahlus Sunnah.

And Ibrahim Sa'eed Saqafi relates through his chain of authorities from Imam Ja'far as Sadiq (s.a.) that, By Allah ! Ali (a.s.) did not take the pledge of allegiance, until he saw smoke erupt in his house.

The Eminent Scholar Sayyed Ibn Tawoos (d. 664 A.H.) in his book *Kashful Mahajjah*, in context of the life of Abu Bakr and his staying away from the army of Usamah and his usurpation of the caliphate in Saqifah, addresses his son in the following words, "He (Abu Bakr) did not suffice this, rather he sent Umar

to the house of your father Ali (a.s.) and mother Fatemah (s.a.), while Abbas (bin Abdul Muttalib) and a group of men from the Bani Hashim were with them. They were mourning the death of your grandfather Muhammad (s.a.w.s.) and were passing the days in lamenting this heart-rending calamity of the Prophet (s.a.w.s.). Umar ordered that if they did not come out of the house to swear the pledge of allegiance, they would be burnt. And this has been quoted by the author of Iqdul Farid in the second Volume of his book as also by a group of Ahlus Sunnah Scholars who are not accused of dishonesty. And similarity of this act (of burning the house of Fatemah), as far as I know, is not committed by any ruler known for his tyranny & brutality before Umar or after him with regards to the (treatment of) Prophets and their Vicegerents. Rather the non-Muslim kings too have not committed such an act that they should dispatch a group to the one who delays swearing allegiance to him so as to burn them, apart from threat, murder and beatings. A Prophet or the 'One in Authority' (by Allah) rescues men from poverty, disgrace & loss, and guides them towards felicity of this world and the hereafter, and Allah (s.w.t.) bestowes him victory upon the cities that were under the dominance of the tyrants. Then when the Prophet or the 'One in Authority' passes away from his world and leaves behind his only daughter among his people, after announcing to them time and again that she is the Mistress of the entire women-kind, while that daughter has two sons less than seven years old. Then is it appropriate that the reward for this Prophet or the 'One in Authority' should be such that fire should be sent or taken to burn down his two sons and their mother, when that daughter and her sons are the soul & life of that Prophet or the 'One in Authority'?

An Astonishing Event

Allamah Tabarsi in his Ehtijaj relates from Ahmad bin Hisham that during the days of the Caliphate of Abu Bakr, I went to Ubadah bin Samit (a Companion of the Prophet). I told him, "Did the people consider Abu Bakr superior to others before he assumed the seat of Caliphate"? Ubadah replied, that we are silent in this regard, thus you too remain silent and do not spy. By Allah ! Ali (a.s.) was more worthy for the Caliphate as the Prophet of Allah (s.a.w.s.) was more worthy for Prophet-hood than Abu Jahl. Apart from this, hear this report from me, one day we were in the presence of the Prophet of Allah (s.a.w.s.); Ali, Abu Bakr and Umar came to the door. First Abu Bakr entered therein followed by Umar and then Ali (a.s.) entered. Seeing this, the Prophet's face turned grey as if ash was rubbed on it. Then he (s.a.w.s.) told Ali (a.s.), "These two men have preceded you, when Allah (s.w.t.) has appointed you Commander upon them"? Abu Bakr said, "O Prophet of Allah (s.a.w.s.) ! I forgot". Umar said, "I committed mistake and was negligent". The Prophet (s.a.w.s.) told them, "Neither did you forget nor did you commit a mistake. It is as if I see the two of you snatch away the Caliphate from him and fall in dispute and battle (with him) to take the reins into your hands. While the enemies of Allah (s.w.t.) and His Prophet (s.a.w.s.) have aided you in this regard. I also see that you have spread bloodshed among the Emigrants and the Ansars who are thrusting at each other with their swords for want of this world. And it is as if I see my Ahlulbait (a.s.) being oppressed and dishonored, while they are scattered around, and this has been passed in the 'Knowledge' of Allah (s.w.t.)". Then the Prophet (s.a.w.s.) wept to such an extent that his tears flowed down. Then he told Ali (a.s.), "O Ali ! Bear patiently ! Bear patiently, until the Command of Allah (s.w.t.) comes forth ! And there is no Might and no Power except with Allah, the Most High, the Most Great. And there is such amount of reward with Allah (s.w.t.) reserved for you, that the two Angels authorized to write the deeds cannot calculate them. And after the Caliphate comes into your hands, there will come upon sword & sword and killing & killing,[111] until the opponents return back to the word of

Allah (s.w.t.) and the Prophet of Allah (s.a.w.s.), for you are upon the truth, as also those alongwith you, who have risen against those upon falsehood. Similarly your sons[112] after you shall be upon the truth until the day of Qiyamah”.

[111]Referring to the battles of Jamal, Siffeen and Nahrwan

[112].Referring to the eleven Aimmah from the Progeny of Imam Ali (a.s.).

The Sermon of Shiqshiqayya, an Indication

Shaikh Sadooq relates through his chain of transmitters from Ibn Abbas, that once I was in the company of Imam Ali (a.s.) (during the days of his Caliphate), when discussion arose between us regarding the Caliphate (after the Prophet). Imam Ali (a.s.) replied in detail, that has been quoted in Nahjul Balagha, "By Allah ! The son of Abu Quhafah (Abu Bakr) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. He knew that the floodwater and the stream of wisdom & perfection, that comes forth from the highlands, flows through me, while the birds of high flight do not have the strength to reach the peak of my intelligence. Thus I released the mantle of caliphate and kept myself detached from it".

[113] This sermon is known as the Sermon of Shiqshiqayya, and is counted among the most famous sermons of Imam Ali (a.s.). It was delivered at Rahbah. Although some people have denied it to be his utterance and attribute it to Sayyid Razi, yet there are proofs in Non-Shi'ah books regarding the Sermon to be from Imam Ali (a.s.). Ibn Abil Hadeed writes that his master Abul Khair Musaddiq bin Shabib al Wasiti (d. 605 A.H.) stated that he heard this sermon from Shaikh Abu Muhammad Abdullah ibn Ahmad al Baghdadi (d. 567 A.H.) known as Ibn al Khashab, he also saw this sermon in the compilations of his master Abul Qasim (Abdullah bin Ahmad) al Balkhi (d. 317 A.H.). Other Non Shi'ah Scholars who acknowledge its veracity are Sibt Ibn al Jawzi al Hanafi (d. 654 A.H.) in Tazkiratul Khawasul Ummah, Qazi Shihab al Khafaji in Sharh Durrah al Ghawas, Shaikh Ala ud Dawla Simnani in al 'Urwah li Ahl al Khalwah wal Jalwa, Abul Fazl Ahmad al Maydani in Majma'al Amsal, Ibn Aseer in Al Nihayah, etc.

"Then I began to think whether I should arise alone to defend my right or endure calmly the events of censorship and oppression that have taken place, wherein the grown up are made feeble and the young grow old and the true believer acts under

strain till he meets Allah (s.w.t.) (on his death). I found that patience and endurance thereon was wiser. So I followed the path of patience and endurance, although my state was similar to the one whom there was pricking in the eye and suffocation in the throat. I watched the plundering of my inheritance until the first one passed away but handed over the Caliphate to the second one (Umar) after himself”.

Then Imam Ali (a.s.) recited the verses of al A’sha : “My days are now passed on the Camel’s back in hardship, while there were days (of ease) when I enjoyed the company of Jabir's brother Hayyan”.[\[114\]](#)

“It is strange that during his (Abu Bakr) lifetime he wished to be released from the caliphate but then he wed the caliphate to the other one (Umar) after his death. No doubt these two shared the Caliphate among themselves similar to the two udders of the Camel. Thus he put the Caliphate in the hands of a man who was very rude, hot-tempered,

[114] Hayyan of Yamamah was the chief of the tribe Banu Hanifah and was quite wealthy. Jabir was the name of his younger brother while al A’sha, whose real name was Maymun ibn Qais ibn Jandal, enjoyed the position of being his bosom friend and led a decent happy life through his bounty. In the above verse he compares his current life, when he roamed about in search of livelihood, with the previous one wherein he led a happy life in Hayyan's company. Imam Ali (a.s.) quotes this verse comparing his present life wherein he was deprived of his right and persecuted while during the days of the Prophet of Allah (s.a.w.s.) he enjoyed peace and security.

one stuffed with errors and who always asked excuses. Thus the one assumed the leadership who was similar to a rider of an unruly camel, if its reins are pulled and not let loose, the nostrils (of the Camel) would tear, but if it be let loose it would fall in the precipice of perdition. Consequently, by Allah (s.w.t.), during his (Umar’s) days, people got involved in

misconceptions, failed to strive for truth and tread the path of deviation”.[\[115\]](#)

[\[115\]](#)Imam Ali (a.s.) speaks the truth, during the caliphate of Umar, he introduced numerous innovations in Islam that did not exist during the time of the Prophet of Islam (s.a.w.s.) and forbade those that the Prophet (s.a.w.s.) himself had enjoined. To quote a few, (1) He initiated the Taraweeh Prayer in the month of Ramazan, which the Prophet (s.a.w.s.) himself had forbidden upon the community (Imam Bukhari, “Saheeh”, Vol 3 & 8), (2) He Added in the Azaan of the Fajr Prayers, “Al Salato Khairum minan Nawm (Prayer is better than sleep)” (Imam Malik, “Al Muwatta”), (3) Pointing the index finger during recitation of salutations in Prayers towards the Ka’bah (Shibli Nu’mani, “Al Farooq”; Shah Waliyullah Muhaddis Dehlawi, “Izalatul Khifa”, Vol 3), (4) Changed the ruling of the Holy Prophet (s.a.w.s.) by treating three pronounced divorces at one and same time, as one (Imam Muslim, “Saheeh”), (5) The first one to award himself the title of Amirul Mu’meneen (Imam Bukhari, “Saheeh”; Ibn Khaldoon, “Al Muqaddamah”; Shibli Nu’mani, “Al Farooq”), (6) Entered into a treaty with the Christians of Syria in which he offered them entirely new terms by drafting a document that sought to humiliate them, quite contrary to the Prophet (s.a.w.s.)’s dealings with them (Ibn Taymiyah, “Fatawa”; Ibn Hazm, “Al Muhalla”; Shibli Nu’mani, “Al Farooq”), (7) Ordered the killing of Magians (Abi Dawood, “Sunan”, Bk 19), (8) Depriving the Ahlulbait (a.s.) of the Prophet (s.a.w.s.) a share from the Khums after his (s.a.w.s.) death, (9) Despatching cruel commanders (like Khalid bin Walid) with drawn swords and large troops to expand his dominion under the pretext of spreading Islam far and wide, (10) Forbidding the writing of Prophetic Ahadees, (11) Prohibiting the pronouncement of “Hayya ala Khairil Amal” in the Azaan (Imam Malik, “Al Muwatta”; Taftazani, “Shahr al Maqasid”; Qushaji, “Shahr al Tajreed”; Ali al Halabi, “Siratul Halabiyah”, (12) Prohibited the Mut’ah of Haj and Mut’ah with women, when it was permitted during the lifetime of the Prophet (s.a.w.s.) (Imam Bukhari, “Saheeh”; Imam Muslim, “Saheeh”, Vol 1; Taftazani, “Shahr al Maqasid”; Qushaji, “Shahr al Tajreed”). He most

audaciously declared, "There are two Mut'ah's which existed in the time of the Prophet of Allah (s.a.w.s.) and of Abu Bakr, which I have banned. And I will punish those who disobey my orders, these two are, the Mut'ah concerning Haj and the Mut'ah concerning women". Imam Ali (a.s.) says, "If Umar had not forbidden Mut'ah, there would have been only a few unfortunate men who committed fornication". (Tabari, "Tafseer"). Abdullah Ibn Abbas also comments saying, "Mut'ah was a blessing with which Allah, the Almighty, endowed the Ummah of Muhammad (s.a.w.s.), and, had it not been prohibited, no one, except the truly perverted ones, would have committed adultery". (Ibn Aseer, "Nihayah"; Zamakhshari, "Faeq") (13) Forbad the Mahr for women more than 400 dirhams, when a woman in the public pointed out a verse from the Qur'an permitting it. (Jalaluddin Suyuti, "Tafseer Durr al Mansoor", Vol 2; Ibn Kaseer, "Tafseer", Vol 1; Zamakhshari, "Tafseer Kashshaf", Vol 1; Ibn Majah, "Sunan" Vol 1; Baihaqi, "Sunanal Kubra" Vol 1; Qastalani, "Irshadus Sari Sharh Saheeh al Bukhari" Vol 8; Muttaqi al Hindi, "Kanzal Ummal" Vol 8; Hakim Naishapuri, "Mustadrak" Vol 2), and many more. One should refer to the words of the Qur'an, **"And whatever gives you the Apostle, you accept it, and from whatever prevents he, you be away (from it); and fear you (the wrath of Allah); Verily Allah is severe in retribution"**. (Surah al Hashr : 7). But Umar seems to be heedless of this injunction of the Qur'an !

"Thus during this period I remained patient and until he too passed away. But during his last days, he handed over the Caliphate to a group of council and regarded me to be one of them. Verily, Allah's refuge of this council ! Where was any doubt about me with regard to

Khairil Amal in the Azaan (Imam Malik, "Al Muwatta"; Taf-tazani, "Shahr al Maqasid"; Qushaji, "Shahr al Tajreed"; Ali al Halabi, "Siratul Halabiyah", (12) Prohibited the Mut'ah of Haj and Mut'ah with women, when it was permitted during the life-time of the Prophet (s.a.w.s.) (Imam Bukhari, "Saheeh"; Imam Muslim, "Saheeh", Vol 1; Taftazani, "Shahr al Maqasid"; Qush-aji, "Shahr al Tajreed"). He most audaciously declared, "There are two Mut'ah's which existed in the time of the Prophet of

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the first of them that I was now considered akin to these ones? [116] But I remained low when they were low and flew high when they flew

[116] Imam Ali (a.s.) revealed his pain for he was extremely aggrieved to find himself being counted among wordly men. It is a proven fact of history that Imam Ali (a.s.) led an austere and abstinent life, while all the other people of this committee were stuffed up with large amount of properties and wealth. Ibn Sa'ad in his Tabaqat al Kubra says about Usman bin Affan, "When he died, he left thirty five million dirhams, hundred & fifty thousand dinars, three thousand Camels & herds of Horses. He built himself a palace in Madinah with marble and teakwood. He also had a thousand slaves". Zubair bin Awwam

built tenement houses in Kufah, Basrah, Fustat and Alexandria. His property was estimated at fifty thousand dinars, in addition to which he possessed a thousand horses and thousand slaves. Talhah bin Ubaidullah built a large tenement house of bricks and precious wood in Madinah. Abdul Rahman bin Awf built himself a rich & spacious dwelling, his stables contained a hundred Horses and his pastures one thousand Camels and ten thousand Sheep. And one quarter of the inheritance he left after his death was valued at eighty four thousand dinars. ("Arabs, Islam and the Arab Caliphate in the early Middle Ages", New York, 1969). Far be it that Imam Ali (a.s.) should be made to stand with these gluttonous men ! He was often heard in the middle of the night, crying, "O vicious world ! Be away from me, why do you come in front of me like this ? Do you want to allure me ? Allah (s.w.t.) forbid that I should be allured and tempted by you and your pleasures. It is not possible. Go and try your allurements on someone else. I do not desire to own you and do not want to have you, I have forsaken you thrice. It is similar to divorcing a woman thrice after which she cannot be taken back as a wife. The life of pleasures that you offer is of a very little duration. There is no real importance in what you offer, the desire of holding you is an insult and humiliation to sober minds. Sad is the plight of those who want to acquire you. They do not provide for the Hereafter. They have to pass through a long journey over a very difficult road towards a sad destination". (Nahjul Balaghah : Saying 77) and, "Now look to your Imam (Imam meant himself). In this world he has satisfied himself with two old, torn and coarse garments and two pieces of bread (one in the morning and one in the evening)". (Nahjul Balaghah : Letter 45).

high. One of them (Sa'd bin Abi Waqqas) turned against me because of his envy towards me, and the other one (Abdul Rahman bin Awf) inclined the other way due to his relationship, while the third one (Usman bin Affan) emerged a winner and took the reins of Caliphate into his hands.[117] And he, similar to a Camel that is satiated and with a

[117] Imam refers to the Council of six men chosen by Umar bin Khattab at his death-bed to be elected the Caliph after him, Ali bin Abi Talib (a.s.), Usman bin Affan, Abdul Rahman bin Awf, Sa'ad bin Abi Waqqas, Zubair bin Awwam and Talhah bin Ubaydullah. It is true that Umar did not designate anyone as his successor, but his electoral committee was, in point of fact, a *de facto* designation. Its constitution guaranteed the selection only of Umar's own candidate (i.e. Usman). His first stipulation was that the candidate who gets most of the votes would become the Caliph, and there was no way for Imam Ali (a.s.) to get most of the votes. Abdul Rahman bin Awf was the husband of the half-sister of Usman, Sa'ad bin Abi Waqqas was the first cousin of Abdul Rahman and was under his influence. 'Tribal solidarity' or 'tribal chauvinism' was very strong among the Arabs, thus Talhah belonged to the clan of Abu Bakr and was married to one of his daughters. Therefore it was unthinkable that any of them would vote for Ali (a.s.). Thus he had to count out four votes even before the beginning of the meeting. In any case, Abdul Rahman bin Awf had the casting vote. As Umar's confidante, it was inevitable that he would give his vote and support only to his (Umar's) favourite and the brother of his own wife, Usman. Also Umar laid a stipulation that if anyone of them disagreed with the majority, he would forfeit his life. Is this order to kill the dissenting member or members of his electoral committee, all companions of the Prophet (s.a.w.s.), a sample of his 'justice'? Also by adding the name of Zubair into the electoral committee, he made him stand face to face against Ali (a.s.) whom he had favoured in the beginning. As is related that when the house of Ali (a.s.) was attacked, Zubair had tried to defend him with his sword, while Umar himself was a witness to it. Thus he succeeded in fuelling the desire of power into the heart of Zubair and thus oppose Imam Ali (a.s.). Later we find the same Zubair come out in the open to fight Ali (a.s.) in the battle of Jamal !

swollen belly, resolved nothing but to accumulate the public property (for himself) and usurp it. While the adherers of his father (Umayyah) also stood up, similar to the starving Camels that rush to eat the foliage of spring and gulp with such greed,

to swallow the wealth of Allah (s.w.t.).[118] Ultimately his rope broke and his unworthy actions destroyed his tasks”.

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[118] Usman bin Affan was a squanderer and bestowed lavish gifts upon his friends and members of his family, the Bani Umayyah, without any legal justification. Ibn Abil Hadeed writes in the first volume of his book Sharh Nahjul Balaghah, that Usman built a sophisticated stone house with doors made of sandalwood. He accumulated great wealth, which he bestowed lavishly on the Umayyads and others. For instance, the Religious Levy (Khums) from Armenia, which was conquered during his time, was bestowed on Marwan without any Religious sanctions. He also gave him hundred thousand dirhams from the Public treasury and very generously offered him Fadak that had been usurped from Sayyedah Fatemah (s.a.). He gave four hundred thousand dirhams to Abdullah bin Khalid, a hundred thousand dirhams to Hakam bin Aas (the father of Marwan), who was cursed and banished (alongwith Marwan) by the Prophet (s.a.w.s.), and two hundred thousand dirhams to Abu Sufyan. These unjustifiable grants of his resulted in public uproar and many eminent companions of the Prophet (s.a.w.s.) protested against him. Even A'eshah is quoted to have said, "Kill the Na'sal (a jew of Madinah), for indeed he has become an infidel", because Usman resembled Na'sal more. (Ibn Aseer, "Tareekh", Ibn Abd Rabbah, "Iqdul Fareed")

The Period of the Caliphate of Imam Ali (a.s.)

“After him (Usman), a crowd of people rushed towards me from every side like the mane of the hyena so much so, that it was near that the two lights of my eyes and the remembrance of the Prophet of Allah (s.a.w.s.), Hasan and Husayn, would get crushed, and both the ends of my garment tore. They collected around me like a herd of sheep that seek refuge from the wolf. And when I took up the reins of Caliphate, a group (consisting of Talhah & Zubair) broke away their allegiance and another (the Kharijites) turned disobedient and left the Religion. And another group (consisting of Mu’awiyah and his adherents) disobeyed with regards to follow the right with an intention of acquiring dominion and power[119] as if they had not heard the word of Allah saying, That abode in the hereafter, We assign it for those who intend not to exult themselves in the earth, nor (to make) mischief (therein); and the end is (best) for the pious ones.”[120]

[119] *Nakeseen or the violators of oath, referred to by Imam Ali (a.s.) to the group who fought against him at Jamal, derived from the Qur’anic verse “So whoever violates his oath (nakasa), does violate it only to the injury of his (own) self” (Surah al Fath: 10). Qaseteen or the deviators, referred to by Imam Ali (a.s.) to the group who fought against him at Siffeen, derived from the Qur’anic verse “And as for the deviators (Qasetoon), they shall be a fuel for the hell” (Surah al Jinn: 15). Mareqeen or those who missed the religion, referred to by Imam Ali (a.s.) to the group of Kharijites who fought against him at Naharwan, derived from a Prophetic Tradition.*

[120] *Holy Qur’an, Surah al Qasas : 83*

“Yes, they had heard it very well and understood it too, but the glitter of the world had blinded their eyes and its embellishments seduced them. Behold, by Him who split the grain (to grow) and created living beings ! If people had not come to me

from all sides and stood up to support me and in this way the argument was established, and if there had been no pledge of Allah (s.w.t.) with the Learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed, I would have cast away the reins of the Caliphate, and would have given the last one the same treatment as to the first one. Then you would have seen that in my view this world of yours is no better than the sneezing of a goat”.

When Imam Ali (a.s.) reached here, an Iraqi man arose and handed over a letter to him. Imam (a.s.) looked at the letter and read it until the end, then he remained silent. Ibn Abbas said, “O Amirul Mo’meneen ! It would be better if you continued where you had left”. Imam Ali (a.s.) replied, “Alas ! O Ibn Abbas ! It was like foam of the Camel that gushed out and subsided”. Ibn Abbas says that by Allah (s.w.t.), I never grieved over any utterance as I did over this one because Imam could not finish it as he wished to.

Discourse of Jalib, the tutor of Ibn Abil Hadeed

The renowned Scholar of the Ahlul Sunnah, Ibn Abil Hadeed says, that my tutor Abul Khair Musaddiq bin Shabeeb al Wasti (d. 603 A.H.) explained to me the meaning of the words of Ibn Abbas in the above passage. He says that I read this sermon to my teacher Abu Muhammad Abdullah bin Ahmad, renowned as Ibn Khashshab, and when I reached the passage of Ibn Abbas, my teacher said, "If I was present there I would have told Ibn Abbas, was there anything more with Ali (a.s.) that he did not say, that you aggrieve ? By Allah ! He did not leave anything regarding the first ones nor the last ones (but said it all)".

The heart-ache of Imam Ali (a.s.) to Ibn Abbas

Allamah Majlisi relates in his book Bihar al Anwar from Kashful Yaqeen that Ibn Abbas relates, whenever I recall an incident I remember the fury of Imam Ali (a.s.) and his agitation. One day an adherent of Imam Ali (a.s.), who was staying in Syria, wrote a letter to him (a.s.) whose contents were as follows : Umro bin Aas, Atbah bin Abi Sufyan, Waleed bin Aqbah and Marwan bin Hakam gathered around Mu'awiyah while Imam Ali (a.s.)'s discussion arose among them. They criticed him etremely and made it known among people that he (Ali) had lessened the quantity of the Prophet (s.a.w.s.)'s companions (by waging the battle of Jamal and now Siffeen) and they attributed such faults to him that they themselves were more worthy of. This letter reached Imam Ali (a.s.) when he had commanded his troops to proceed to the encampment at Nukhaylah and to stay there until he himself would join them (and from there they would proceed for the battle of Siffeen against Mu'awiyah). But the troops displayed laxity and entered Kufah leaving him alone.

This episode had grieved Imam Ali (a.s.) and this word had spread all around. When I was informed about it, I went to meet Imam Ali (a.s.) at night and met Qambar and asked him, "What is the news of Amirul Mo'meneen"? Qambar replied, "He is sleeping". But Imam (a.s.) heard the voice of Qambar and asked as to who was there. Qambar replied that I had come to meet him. He permitted me to enter therein and I saw him sitting in a corner of his bed and he had wrapped himself with his shirt, while he looked disturbed. I said, "Tonight I see you in an extraordinary state O Amirul Mo'meneen"! He replied, "O son of Abbas ! Woe be to you ! The eyes are sleepy but the heart is troubled, while your heart is the king of all your bodily parts. Thus when the heart is aggrieved, sleep parts away from the eyes. As you now see me that I am constantly thinking from the start of the night how the community broke their promises during the beginning (after the death of the Prophet), while they have made this breach of trust their destiny. The Holy Prophet (s.a.w.s.) in his lifetime, had

commanded his companions to salute me addressing me as Amirul Mo'meneen, while I have always strived to be so after the death of the Prophet (s.a.w.s.). O son of Abbas ! I am the best one and the most near among them after the death of the Prophet (s.a.w.s.). But people's attachment to the world and the sovereignty has brought such animosity that has passed away, while their hearts have drifted away from me and they do not obey me. O son of Abbas ! And now my situation has reached such that I am being considered equal to the son of Hind, the chewer of liver (of Hamzah) (i.e. Mu'awiyah), Umro bin Aas, Atbah, Waleed, Marwan and their accomplices.[121] Due to this I am disturbed and I see that the Caliphate and the Legacy of the

[121] Mir Sayyed Ali Hamadani relates in his Mawaddatul Qurba from Ahmad bin Muhammad al Karkhi al Baghdadi, who said that he heard from Abdullah bin Ahmad bin Hanbal who asked his father Imam Ahmad bin Hanbal about the rank of the companions of the Prophet (s.a.w.s.). He named Abu Bakr, Umar and Usman and stopped. Abdullah then asked his father, "Where is the name of Ali bin Abi Talib"? He replied, "He belongs to the Holy Descendants of the Prophet (s.a.w.s.). We cannot mention his name alongwith those people". Now such a day had dawned upon Imam Ali (a.s.) that his name was mentioned alongside the hypocrites & scoundrels and this episode was very severe upon Imam Ali (a.s.) and he was deeply disturbed.

Prophet (s.a.w.s.) is in the hands of the one who considers himself to be the chief of men, while the men obey them. And these chiefs criticize the 'Friends of Allah (s.w.t.)' and accuse them unjustly. Thus they reveal their enmity towards them through lies and ancient malice. While the companions of Muhammad (s.a.w.s.), who are the defenders & guardians of his secrets, very well know that all my enemies in fact are obeying shatain by opposing me and have made men heedless of me. They obey the caprice of the self and have thus destroyed their hereafter. While Allah (s.w.t.) is Absolute Self-Sufficient and it is He Who is Bestower of Grace in the path of

guidance and righteousness. O son of Abbas ! Woe be to the one who oppresses me and usurpes my right, and snatches away the great position from me. Where were these men when I had prayed alongside the Prophet (s.a.w.s) during my childhood, when Prayers were not even incumbent upon me, while they were worshipping their idols and neglecting the commands of Allah (s.w.t.) and they were the kindlers of the fire of hell ? Then they turned away from infidelity and accepted Islam unwillingly, but their hearts were full of infidelity and hypocrisy. In their greed to extinguish the 'Light of Allah (s.w.t.)', they awaited impatiently the death of the Prophet (s.a.w.s.) and counted each minute of his Prophetic Mission to conclude. Their avarice and envy reached such height that they resolved to kill the Prophet (s.a.w.s.) in Makkah and they gathered at Darul Nadwa to plan his murder. Allah (s.w.t.) says regarding this, And they planned and Allah (also) planned, and verily Allah is the best of planners[121] (Surah Ale

[122]On the Holy Prophet (s.a.w.s.)'s return from the Tabuk Expedition, fourteen hypocrites conspired to kill him. The plan was to push him from his Camel into a precipice as he rode by night over al Aqaba, a narrow passage through which only one man could pass. When they tried to execute their design, Jibra'eel informed the Prophet (s.a.w.s.) of it. The Holy Prophet (s.a.w.s.) send Huzayfah bin al Yaman al Nakha'i to hide behind a hill. When the conspirators arrived and talked together, he recognized all of them, of them seven belonged to the Bani Umayyah. Huzayfah came to the Prophet (s.a.w.s.) and named all of them. The Holy Prophet (s.a.w.s.) ordered him to keep the plot a secret and said that Allah (s.w.t.) was their Guard, Huzayfah is thus referred to as 'the possessor of the secret'. In the early part of the night, the Prophet (s.a.w.s.) began the journey, followed by his army. Ammar led the camel from the front and Huzayfah drove it from behind. When they reached the narrow passage, the hypocrites threw their leather bags full of sand (or oil cans) before the Camel making a huge noise, hoping that the frightened animal would throw the Prophet (s.a.w.s.) down the steep cliff. But Allah (s.w.t.) protected him and the conspirators fled away in the crowd. (Refer Hafiz Abu

Bakr Baihaqi, "Dalailun Nubuwwah"; Imam Ahmad Ibn Hanbal, "Musnad"; etc. Imam Gazali in his Ihyaul Uloom relates that Umar bin Khattab would often ask Huzayfah, "You are the possessor of the secret of the Prophet (s.a.w.s.) regarding the hypocrites. Do you find anything in me regarding the signs of hypocrisy"? Guilty mind pricks the conscience !

Imran : 54), and also says, Intend they that they put out the 'Light of Allah' with (the blow of) their mouths, and disdains Allah save that He perfects His Light[123], though may detest the infidels (Surah al Bara'at : 32). O son of Abbas ! The Prophet of Allah (s.a.w.s.), during his lifetime, invited them towards the Revelations of Allah (s.w.t.) and commanded them towards my Authority and friendship. Shaitan led them astray in the same motivation that he had enmity for our grandfather Prophet Adam (a.s.), he envied Adam (a.s.) and due to this very envy with the friend of

[123]Shaikh Sulaiman al Hanafi al Qanduzi relates in his book Yanabi'ul Mawaddah from (Imam) Ali bin Husain (a.s.) that he said, "Verily Allah (s.w.t.) will perfect the Imam and that is the Light". Then he recited the above Verse and said, "The light referred to here is the Imam".

(s.a.w.s.) send Huzayfah bin al Yaman al Nakha'i to hide behind a hill. When the conspirators arrived and talked together, he recognized all of them, of them seven belonged to the Bani Umayyah. Huzayfah came to the Prophet (s.a.w.s.) and named all of them. The Holy Prophet (s.a.w.s.) ordered him to keep the plot a secret and said that Allah (s.w.t.) was their Guard, Huzayfah is thus referred to as 'the possessor of the secret'. In the early part of the night, the Prophet (s.a.w.s.) began the journey, followed by his army. Ammar led the camel from the front and Huzayfah drove it from behind. When they reached the narrow passage, the hypocrites threw their leather bags full of sand (or oil cans) before the Camel making a huge noise, hoping that the frightened animal would throw the Prophet (s.a.w.s.) down the steep cliff. But Allah (s.w.t.) protected him and the conspirators fled away in the crowd. (Refer Hafiz Abu

Bakr Baihaqi, "Dalailun Nubuwwah"; Imam Ahmad Ibn Hanbal, "Musnad"; etc. Imam Gazali in his Ihyaul Uloom relates that Umar bin Khattab would often ask Huzayfah, "You are the possessor of the secret of the Prophet (s.a.w.s.) regarding the hypocrites. Do you find anything in me regarding the signs of hypocrisy"? Guilty mind pricks the conscience !

[1] Shaikh Sulaiman al Hanafi al Qanduzi relates in his book Yanabi'ul Mawaddah from (Imam) Ali bin Husain (a.s.) that he said, "Verily Allah (s.w.t.) will perfect the Imam and that is the Light". Then he recited the above Verse and said, "The light referred to here is the Imam".

Allah (s.w.t.), he was expelled from the Presence of Allah (s.w.t.) and became entangled in the wrath of Allah (s.w.t.) forever. And the envy of the Quraish towards me, Allah (s.w.t.) willing, shall not put me in loss. O son of Abbas ! Each of these men desire to be a chief and superior and that the world and her adherents should turn to them, while the caprice of their self and the pleasure of the affection of the world, as well as the obedience of men, made them usurp my right bestowed upon me by Allah (s.w.t.). If I had not feared that the Ahlulbait (a.s.) would be left behind and the tree of knowledge would be severed, while the firm rope of Allah (s.w.t.), the fortress of the trustworthy of the Allah (s.w.t.) and the sons of the Prophet of Allah (s.a.w.s.) be killed, death & meeting Allah (s.w.t.) would be more dear to me than the water that a thirsty man desires and is sweeter than the dream of the dreamer. But I bore patiently until the etreme sorrow jammed in my heart and commotion settled in my mind. But (my course is) comely patience, and Allah is He Whose help is to be sought against what ye describe.[124]In the past too Messengers were oppressed and the Friends of Allah (s.w.t.) killed. And soon will know the disbelievers for whom is the sequel of the eternal abode".[125] At that moment the sound of Azaan arose and the caller called "the Prayers"! Imam Ali (a.s.) said, "O son of Abbas ! Do not forget, and seek forgiveness for me and yourself. While Allah (s.w.t.) is Sufficient for us and He is the Guardian of the good, and there is no

[124] Holy Qur'an, Surah al Yusuf : 18

[125] Holy Qur'an, Surah al Ra'ad : 42

Might and no Power except with Allah, the Most High, the Most Great”.

Ibn Abbas says that I was very much grievous due to the ending of the night and the concluding of Amirul Mo'meneen (a.s.)'s speech.

Decision by twelve men to Protest Against Abu Bakr

A group of Shi'ah Scholars (as well as Ahlus Sunnah Scholars) relate that when the Caliphate of Abu Bakr was established, twelve men protested in the open against him. Six men among them were from the Emigrants viz. Khalid bin Sa'eed bin Aas from the Bani Umayyah, Salman al Farsi, Abu Zarr al Ghifari, Miqdad, Ammar bin Yasir and Buraydah Aslami. While six men were from among the Ansar, viz. Abul Haysam bin Teehan, Sahl bin Hunayf, Usman bin Hunayf, Khumaymah bin Sabit, Ubayy bin Ka'ab and Abu Ayyub Ansari. When Abu Bakr mounted the pulpit in the Masjid, they opined with one another. Some said, "By Allah ! We shall go to Abu Bakr and bring him down from the Pulpit of the Prophet of Allah (s.a.w.s.)", while others said, "By Allah ! If we do this, we shall doom our ourselves, when Allah (s.w.t.) says in the Qur'an : And cast not yourselves with your own hands into perdition.[126] It is better we should go to Amirul Mo'meneen Ali (a.s.) and seek his advice regarding this".

[126] Holy Qur'an, Surah al Baqarah : 195

Seeking Opinion from Imam Ali (a.s.) and his Reply

These twelve men then went to Imam Ali (a.s.) and said, “O Amirul Mo’meneen ! Verily you are the best and worthiest for the Caliphate among men, for we have heard the Prophet of Allah (s.a.w.s.) say that Ali is with the truth and truth is with Ali, and Ali turns towards wherever truth goes.[127] We have resolved to go to Abu Bakr and bring him down from the pulpit of the Prophet of Allah (s.a.w.s.). We have come to seek your advice in this regards, and we shall do whatever you say”. Imam Ali (a.s.) replied, “Then if you do so, battle will erupt amongst you all, while you are less in quantity. The community has gathered and forsaken the words of their Prophet (s.a.w.s) and have attributed falsehood towards Allah (s.w.t.). I have counselled with my family regarding this and they have opined to remain silent, for they are aware of the resent and enmity of the opponents towards Allah (s.w.t.) and the Ahlulbait (a.s.) of the Prophet of Allah (s.a.w.s.). Then they pursue the hostility of the days of ignorance and desire to seek revenge of those days. Then go to Abu Bakr and relate to him whatever you have heard (regarding me) from the Prophet (s.a.w.s.), thus clear the doubt from his mind until this proves greater evidence to him. Ultimately his punishment would

[127] This Hadees has been narrated by many traditionists of the Ahlus Sunnah, viz. Muhammad bin Yusuf Ganji Shafe'i, "Kifayatut Talib" and "Matalibus Su'ul"; Khatib Khwarizmi, "Al Manaqib"; Sam'ani, "Fazaelus Sahabah"; Ibn Sabbagh Maliki, "Fusulul Muhimmah", Khatib al Baghdadi, "Tareekh Baghdad", Vol 14; Hafiz Mardawayh, "Al Manaqib"; Ibn Qutaibah, "Imamah was Siyasaah", Vol 1; Imam Ahmad bin Hanbal, "Al Musnad"; Shaikh Sulayman Qanduzi, "Yanabi'ul Mawaddah", Chap 20; etc.

increase on the day he is brought in front of Allah (s.w.t.), for he has disobeyed His Messenger (s.a.w.s.) and opposed him”.

These twelve men went to the Masjid and that was on Friday, the fourth day after the death of the Prophet (s.a.w.s.), and surrounded the pulpit. And when Abu Bakr mounted the pulpit each one of them came to him and defended the Rights of Ali (a.s.) and related to him the merits from the words of the Prophet (s.a.w.s.), while we do not quote here in detail for brevity's sake.

The first one to come forward was Khalid bin Sa'eed bin Aas and he was followed by the other Emigrants, then the Ansar came forward. It has been related that when these men ended their speeches, Abu Bakr sat disturbed upon the pulpit and did not have an intelligent answer against them, except that he said, "You are more worthy of Authority and I am not the best one among you, leave me, leave me". When Umar heard this, he shouted, "Come down from the pulpit, you ignoble ! Then if you do not have the power to reply to the arguments of the Quraish, why have you taken this position ? By Allah ! I have resolved to depose you from this position and hand it over to Salim, the freed slave of Huzayfah". Hearing this, Abu Bakr alighted the pulpit, and catching hold of the hand of Umar, took him to his house, and they did not come out for three days nor did they go to the Masjid of the Prophet (s.a.w.s.).

Skirmishes of the Fourth Day

On the fourth day too Abu Bakr and Umar did not come out of their houses, when Khalid bin Waleed, accompanied by a thousand men, came to the house of Abu Bakr and called out, "Why do you sit in your houses ? By Allah ! The Bani Hashim have set their eyes upon the Caliphate". Then from the other side Salim, the freed slave of Huzayfah, accompanied by a thousand men, came. And from the other side Ma'az came with a thousand men until four thousand men had gathered there with unsheathed swords. Umar bin Khattab was in the forefront and they brought Abu Bakr to the Masjid and halted there.

Umar started his speech saying, "O companions of Ali ! By Allah ! If anyone among you says what they said yesterday, your heads shall be rolled off". Hearing this Khalid bin Sa'eed arose and said, "O son of the Abyssinian Sahhak ! Do you frighten us with your swords and large group ? By Allah ! Our swords are sharper than yours while our quantity is far more than yours. We may seem less in quantity but we are far more because the 'Evidence of Allah (s.w.t.)' is among us. By Allah ! If we had not held the obedience of our Imam (a.s.) more dear, we would have unsheathed our swords without considering his orders, and fought against you until we take our rights from you thus having fulfilled our responsibilities". Hearing this Imam Ali (a.s.) told Khalid bin Sa'eed, "Allah (s.w.t.) has recognized your stand and has reserved a suitable reward for you, sit down", thus Khalid sat down.

Discourse of Salman and his Etreme Involvement

Then Salman arose and said, "Allah (s.w.t.) is Great ! Allah (s.w.t.) is Great ! I have heard with my ears from the Prophet of Allah (s.a.w.s.), and may my ears turn deaf if I speak a lie. He (s.a.w.s.) said, when it shall come forth that my brother and son of my uncle (Imam Ali) will be seated in the Masjid with a group of his companions, then a group of the dogs of hell shall surround them and resolve to kill them. While now I do not doubt that the ones referred to by the Prophet (s.a.w.s.) are you, who have come to kill Ali (a.s.) and his companions". When Umar heard this, he jumped and attacked Salman, suddenly Imam Ali (a.s.) arose and caught hold of the dress of Umar and pressed him hard and threw him upon the ground saying, "O son of the Abyssinian Sahnak ! If the command of Allah (s.w.t.) had not been written down and the promise not been given to the Prophet (s.a.w.s.) regarding this, I would have shown you who among us is weak with regards to companions and less in numbers". Then Imam Ali (a.s.) turned towards his companions and said, "Arise and leave, may Allah's blessings be upon you ! By Allah ! I shall never enter the Masjid but as my brothers (Prophets) Moosa (a.s.) and Haroon (a.s.) that the Bani Israeel told them : Go thou and thy Lord and fight ye two, verily we shall stay here sitting.[128]By Allah ! I shall not enter the Masjid, but for visitation to the grave of the Prophet of Allah (s.a.w.s.) or to judge upon the orders of Allah (s.w.t.). For it is not lawful to delay the commandments of Allah (s.w.t.) that have been brought by the Prophet of Allah (s.a.w.s.) and to leave men in a strait of perplexity and distress".

[128] *Holy Qur'an, Surah al Maidah : 24*

Discourse of Imam Ali (a.s.)

The Eminent Traditionist Shaikh Kulaini (d. 328 A.H.) relates from Abu Haysam bin Teehan that he said, that one day Amirul Mo'meneen Ali (a.s.) recited this sermon in Madinah for the people. First he praised and glorified Allah (s.w.t.) and said, "Beware ! I swear upon Allah (s.w.t.) Who split open the seed and created men. If you had obtained the knowledge and excellence from the mine (i.e. the original place), and drank the water when it was pure and agreeable, reserved righteousness from its original place, paved the way through the illuminated path, and traversed righteousness from its own path; the path of salvation would be manifest upon you, while the signs of righteousness would be apparent and the customs of Islam would be illuminated for you. Then you would have enjoyed the blessings of Allah (s.w.t.) abundantly, and not a single family from among you Muslims would have fallen victim to indigence and oppression and even the protected disbelievers would be in peace. But you traversed the path of the tyrants while your world turned dark even though it was vast, while the doors of knowledge and excellence closed upon your faces, then you spoke in conformity to the whims of your selves. You created discord in your Religion and gave verdict in the Religion of Allah (s.w.t.) without knowing anything. Then you obeyed the astray ones who misled you and you betrayed the 'Masters of Righteousness' and they too left you to your own selves. You dawned under the influences of your whims, then when you face a problem, you asked the 'People of the Zikr'[129] and when we give you our verdict regarding it, you say : Knowledge is but here, but then what is the use of this confession to your state, when you do not follow them in practice, rather you oppose them and leave their orders behind your backs. Be quite ! Soon you shall reap what you have sown and shall witness the punishment of your deeds. I swear by Allah (s.w.t.) Who split open the seed and created man, you very well know that I am your Master and Guide and I am the one whose obedience has been assigned. I am the

[129] Refer the Qur'anic verse : **So ask ye the 'People of the Zikr' if ye know not. (Surah an Nahl : 43)** Muhammad bin Jareer Tabari in his Tafseer, through his successive chain of authorities, relates from Jabir, who relates from Imam Muhammad al Baqir (a.s.) that he said, "We are the People of Zikr' (Ref. Jame'ul Bayan fi Tasfeeril Qur'an) Also refer Maulavi Ammar Ali, "Umdatul Bayan"; Jalaluddin Suyuti, "Tafseer Durrul Mansoor"; Ibn Mardawayh etc.

Erudite among you under whose light the Right Path can be paved. While I am the Vicegerent of your Prophet (s.a.w.s.) and the Chosen one of your Lord, the tongue of your light, the one cognizant of your affairs. Then very soon the wrath of Allah (s.w.t.) shall descend upon you regarding what you have been promised as it descended upon the people before you. Very soon shall Allah (s.w.t.) ask you regarding your Imam and you shall arise alongwith your Imam[130] and return to your Lord. I swear by Allah (s.w.t.) ! If I had alongwith me such quantity of men equaling the men of Taloot[131] or similar to the combatants of Badr, and they in turn would be your enemies, I would strike at you with the sword alongwith them until I would have returned you towards righteousness and truth, and this striking is better for shutting down the path of infidelity & hypocrisy and would be more effective than leniency and moderateness. O Allah ! Judge between us with Righteousness and You are the Best Judge".

Abu Haysam says that after ending this sermon Imam Ali (a.s.) came out of the Masjid and walked a little distance in the desert where he saw approximately thirty sheep that had taken shelter in the pen.

[130] Refer the Qur'anic verse : **Remember the day (of Judgement) when We will summon every people with their Imam (Leader). (Surah Bani Israeel : 71)**

[131] Taloot (Saul) was a virtuous man among the Bani Israeel who was appointed by Prophet Ashmaweel (Samuel) to fight Jaloot (Goliath) who had captured all the land on the shore of the Mediterranean including Palestine and Egypt. At

the conclusion of this battle Taloot won, and this has been referred to in Surah al Baqarah of the Holy Qu'ran. And because of the reference of Taloot in the above sermon, this sermon is also referred to as 'Khutba al Talootiyah'.

Seeing this, he said, "By Allah ! If I had alongwith me men who were true supporters of Allah, the Mighty, the Sublime, and His Prophet (s.a.w.s.), equaling the number of these Sheep, I would certainly have deposed this son of the one who eats flies, from his authority".

Trial of Friends and their Lack of Acceptance

The same narrator (Abu Haysam) says that at the end of that day three hundred and sixty people swore allegiance at the hands of Imam Ali (a.s.) to defend him until their death. Imam Ali (a.s.) said, "Go now and come tomorrow to me with shaven heads at the street of 'Ahjar al Zait'. They went away and Imam Ali (a.s.) shaved his head and reached there the next day and sat awaiting the three hundred & sixty men, but only five men turned up with shaven heads. The first one to come was Abu Zarr, he was followed by Miqdad, then Huzayfah bin Yaman, and then Ammar bin Yasir, he was followed by Salman. Imam Ali (a.s.) raised his hands towards the heavens and said, "O Allah ! The community has weakened me similar to the Bani Israeel who had weakened Haroon[132] (a.s.). O Allah ! You are well aware of

[132]The Holy Prophet (s.a.w.s.) said, "O Ali ! You are to me as Haroon (a.s.) was to Moosa (a.s.), except that there shall be no Prophet after me". This is referred to as the Hadees al Manzilah and is quoted in various Shi'ah and Non Shi'ah books of traditions through reliable chain of transmitters. Refer Imam Bukhari, "Saheeh (Kitabal Magazi)"; Imam Muslim, "Saheeh (Fazaelus Sahabah)"; Abi Dawood, "Sunan"; Ibn Majah, "Sunan"; Imam Tirmizi, "Saheeh"; Abu Nu'aim, "Hilyatul Awliya"; Imam Ahmad bin Hanbal, "Musnad"; Imam Nisai, "Al Kha-saes", Pg 19; Khateeb al Baghdadi, "Tareekh Baghdad"; Hakim Naishapuri, "Mustadrak"; Ibn Sa'ad, "Tabaqat al Kubra"; Mas'oodi, "Muruj az Zahab", Vol 2; Ali al Halabi, "Siratul Halabiyah" Vol 2; Sibt Ibn Jawzi, "Tazkiratul Khawas" Pg 13-14; Shaikh Sulayman Hanafi Qanduzi, "Yanabiul Mawaddah", Chap 9 & 17; Ibn Jareer Tabari, "Tareekh al Umam wal Muluk"; Tahawi, "Mushkilal Asar"; etc.

whatever is hidden in our hearts and what we reveal. While nothing in the heavens or the earth is hidden from you. Let me die the death of a Muslim and unite me with the Virtuous Ones". Then he (a.s.) continued, "Beware ! I swear by the

Ka'bah and the one who takes to the Ka'bah, (while according to another narration he said, I swear by the Muzdalifah and the rapid Camels that take the pilgrims for pelting the stones at Jamarah in Mina) ! If there would not have been the promise and testimony of the Prophet (s.a.w.s.), I would have flung the opponents into the canal of perdition and would have sent storms of thunderbolt of death towards them, then they would have understood the meaning of my speech very soon”.

Ali (a.s.)'s request for aid from the Emigrants (Muhajereen) & Ansar and the scoffing by Mu'awiyah

The renowned Scholar of the Ahlus Sunnah Ibn Abil Hadeed narrates that Ali (a.s.) took Fatemah (s.a.) to the houses of the Ansar to call them to defend Ali (a.s.) as has been narrated earlier. Then he says that Mu'awiyah, while scoffing at Ali (a.s.), told him, "I cannot help to forget the days when you seated your wife upon an Ass, while clasping the hands of your Hasan and Husain, and that day people had sworn allegiance to Abu Bakr. You went in pursuit of the people of Badr and the former Muslims and invited them towards yourself. You, along with your wife and sons, requested them to assist one another in

Sibt Ibn Jawzi, "Tazkiratul Khawas" Pg 13-14; Shaikh Sulayman Hanafi Qanduzi, "Yanabiul Mawaddah", Chap 9 & 17; Ibn Jareer Tabari, "Tareekh al Umam wal Muluk"; Tahawi, "Mushkilal Asar"; etc.

defending your rights and told the men to come and take allegiance at the hands of the defender of the Prophet of Allah (s.a.w.s.), but none, except four or five, accepted your call. I swear by my life ! If you had been upon the truth, they would certainly have accepted your call. But your claim was false (Allah's refuge) and you unconsciously uttered words and aimed at the affair (Caliphate) that you had failed to achieve. You have forgotten, while I have not, the words you spoke to Abu Sufyan when he invited you to take the authority in your hands, you said, if forty strong and steadfast men were alongwith me, I would have fought with these men. But the view of the Muslims are not alongwith you".

Severe Protest of Malik bin Nuwairah

Some Researchers (Faiz Kashani) in the summary to the book (Iltehabo Neeranil Ahzaan) write, the summary of which is as follows. When people swore allegiance to Abu Bakr, Malik bin Nuwairah, one of the faithful companions of the Prophet (s.a.w.s.), who was staying with his family a little away from Madinah, entered the city. He came to inquire regarding the succession to the Prophet (s.a.w.s.). It was Friday and Malik entered the Masjid. He saw Abu Bakr seated on the pulpit of the Prophet (s.a.w.s.) and delivering a sermon, seeing this he asked, "Is this man from the branch (of the clan of) Taym", and he was answered in the positive. Malik said, "Where is the Successor of the Prophet (s.a.w.s.) regarding whom the Prophet (s.a.w.s.) had himself ordered us to obey and befriend him (he meant Imam Ali)"? Mugheerah bin Shu'bah replied, "You were absent while we were present here, and one incident after another other took place". Malik said, "By Allah ! No incident took place but you all committed treachery with Allah (s.w.t.) and His Prophet (s.a.w.s.)". Then he came near Abu Bakr and said, "O Aba Bakr ! Why do you ascend the pulpit of the Prophet of Allah (s.a.w.s.) while his Successor (Imam Ali) is seated (down)"? Abu Bakr said, "Throw this bedouin out of the Masjid, who urinates upon the back of his sole". Hearing this, Umar, Khalid and Qunzuf, the three men, arose and trampled him under their feet, and after this insult and beating, threw him out of the Masjid by force.

Malik sat on his mount and left Madinah towards his hometown while reciting the couplets, "We obeyed the Prophet of Allah (s.a.w.s.) while he was amongst us; then O community, what is my business with Abu Bakr; if the young Camel (he meant Abu Bakr) dies, the other young Camel (Umar) shall sit in his place; while this, by the House of Allah (s.w.t.), is but an episode that breaks the back; he (Umar) defends him and conceals his faults as though he is at war against men or is standing at the end of a grave (in grief); thus if the Successor (of the Prophet) takes a stand, we shall remain alongwith him similar to the Ember".

In some books the last part of the couplet is stated as, “Thus if among the Quraish a group of righteous men take stand to defend the right, we shall support them”.

Assasination of Malik at the hands of Khalid bin Waleed

When the Caliphate of Abu Bakr was established and he gained control over men, he called for Khalid bin Waleed and told him, "You are witness to what Malik bin Nuwairah said that day, and how he protested against me in the presence of men, then he compiled and recited couplets against me. Then beware that we are not safe from his deceit and trickery, he shall pose a threat for the authority. Then in my opinion you should kill him with deceit, while also those who side with him, and arrest their women-folk (under the pretext) for they have turned apostates and refuse to pay the Zakat, then I shall dispatch you to him with an army". Thus Khalid, accompanied with an army, went towards Batah, where Malik bin Nuwairah was.

When Malik was informed about the army, he wore his arms and fixed the saddle of his Horse while preparing to defend himself. Malik was one of the valiant fighters of the Arabs and his strength was compared equalling that of one hundred fighters. When Khalid was informed that Malik had prepared himself for the battle, he was frightened of him and tried to deceive him by promising him that he was under his security. Malik did not trust Khalid's promises. While Khalid swore heavily that deceit was not what he intended and he never wished him evil. Thus Malik relied upon the promises of Khalid and made him and his army his guests. And when some hours of the night passed by, Khalid, accompanied by a few of his associates, entered the house of Malik in a cowardly manner. He found him unawares and killed him and on the same night had sexual intercourse with the wife of Malik named Umm Tameem. He had cut off the head of Malik and placed it in a big vessel in which the meat of a Camel was cooked for the wedding feast the same night. It is astonishing that Khalid ordered his army-men to eat the food from the vessel that contained the severed head of Malik. Then he imprisoned the womenfolk of Malik on the pretext that they had turned apostates and left the Religion of Islam.

The Elegy of Imam Ali (a.s.) Mourning Malik

When Amirul Mo'meneen Imam Ali (a.s.) received the heart-rending news of the death of Malik bin Nuwairah and about the imprisonment of his womenfolk, he was grieved & sorrowful and said, "Verily we are Allah's and verily unto Him shall we return". Then he recited the following couplets, "Forebear for a little time that after difficulty comes ease; and everything has time and destiny; and the Guardian (Allah) is aware of our state; and the Fate of Allah (s.w.t.) is upon our plans".

The episode of the killing of Malik at the hands of Khalid bin Waleed has been recorded by the Shi'ah and the Ahlus Sunnah narrators.

The complaint of Abu Qutadah and the silence of Abu Bakr & Umar

Abu Qutadah Ansari was present in the army of Khalid, and when he witnessed this deception and crime, he was deeply annoyed. He mounted his Horse and hastily galloped towards Madinah. He went to Abu Bakr and related to him the entire episode and swore that in future he would not accompany any army that had Khalid as its commander. Abu Bakr replied, "Khalid has stolen the wealth of the Arabs by deceit and has opposed my orders". And when Umar bin Khattab was informed of this episode, he discussed it in detail with Abu Bakr and said, "It is incumbent that retribution should be taken from Khalid".

Khalid returned back to Madinah wearing a shirt of canvas and had worn iron armour over it. He had fixed two sticks of arrows in his turban and in this state (announcing his victory) entered the Masjid. When Umar saw him, he snatched away the arrows from his head and broke them into pieces saying, "O enemy of thy ownself ! You violate against a Muslim and kill him, then you seek enjoyment with his wife ? By Allah ! I shall stone you". Khalid was silent and did not speak and he assumed that the view of Abu Bakr was similar to that of Umar. Therefore he went to Abu Bakr and apologized and Abu Bakr accepted his deceitful apology and let go his retribution[133].
Khalid

[133] Here Abu Bakr clearly violates the Qur'an and Islamic Principles to punish an adulterer. How did Abu Bakr, who claimed to be 'the Caliph of the Muslims', allow himself to listen to all these crimes and be silent about them ? Moreover he asked Umar to stop attacking Khalid and was very angry at Abu Qutadah because he protested strongly about Khalid's action. What excuse could be given to those corrupt criminals who violated human integrity ? Umar thought that Khalid should be killed because he had killed an innocent Muslim, or be stoned because he had committed adultery with Laylah

(Umm Tameem), the widow of Malik. But nothing like that happened to Khalid, rather he defied Umar because he had the full support of Abu Bakr who knew the whole truth about Khalid more than anyone else. Historians have recorded that after this terrible misdeed, Abu Bakr sent Khalid on a mission to al Yamamah, from which he came out victorious and subsequently married a girl from there in the same way as he had Laylah, before the blood of those innocent Muslims and the blood of the followers of Musailamah had dried. Later, Abu Bakr rebuked him about what he had done and used stronger words than those he used during the affair of Laylah. (Muhammad Husain Haykal, "Al Siddiq al Akbar"). Undoubtedly, this girl's husband was killed by Khalid who took her for himself, in the same way as he had done with Laylah, the widow of Malik. It must have been so, otherwise Abu Bakr would not have rebuked him using stronger words than the previous event. The historians mention the text of the letter which Abu Bakr sent to Khalid bin Walid in which he said, "O Ibn Umm Khalid ! Upon my life ! You are doing nothing but marrying women, and in the yard of your house lies the blood of one thousand two hundred Muslims yet to dry up!" (Ibn Ja-reer Tabari, "Tareekh al Umam wal Muluk", Vol 3; Husain Da-yar Bakri, "Tareekh al Khamees", Vol 3) When Khalid read the letter, he commented, "This must be the work of al A'sar", meaning Umar bin Khattab.

came out of the house of Abu Bakr while Umar waited for him near the Masjid, seeing Umar, Khalid said, "Come near me O son of Umm Shamlah"! By this audacity Umar concluded that Khalid had come from Abu Bakr pleased, he did not speak to him and returned back to his house".

Allamah Majlisi says that this rebuke of Khalid by Umar was not due to consideration of the limits and bounds of Religious Penal Codes and the Commandments of Islam, but his restlessness was due to the reason that during the days of ignorance, Umar was under the pledge with Khalid, but when he was informed that Khalid had killed Sa'ad bin Ubadah, he forgave him.

Some of the Shi'ah narrators relate from the Aimmah (a.s.) that during the Caliphate of Umar, he met Khalid outside Madi-nah and asked him, "Did you kill Malik bin Nuwairah"? Khalid replied, "Yes, I killed him due to the enmity that existed between us, and I did this in exchange of the murder of Sa'ad bin Ubadah (by your orders) for the reason that there was enmity between both of you". Hearing this, Umar was pleased, he embraced Khalid and said, "You are the sword of Allah (s.w.t.) and of His Prophet"[134].

[134] *Khalid bin Walid was the commander of the right wing at Uhud under the army of Abu Sufyan and also fought against the Muslims in the battle of Khandaq. He accepted Islam in 8 A.H. after the Holy Prophet (s.a.w.s.) married his cousin Maimunah. It is also reported that he was among the ones who had fled from the battle of Hunain (Ref. Husain Dayar Bakri, "Tarikhul Khamees"; Jamaluddin Muhaddis, "Rawzatul Ehabaab"; Mir Khund, "Habibus Siyar"). There is a famous story about Khalid that happened during the lifetime of the Prophet (s.a.w.s.) who sent him on a mission to Bani Juzaymah (in Yemen) to call them to Islam, but did not order him to fight them. But they did not declare their Islam very well, instead they said, "We are turning to... we are turning (to Islam)". As a result Khalid started to kill them and took prisoners from them, and pushed them towards his friends and ordered them to kill those prisoners. But some of his friends refused to do what they were told because they realized that these people had been truly converted to Islam, and they went back and told the Prophet (s.a.w.s.) what had happened. He said. "O Allah I am innocent of Khalid's deed." He said it twice (Imam Bukhari, "Saheeh", Vol 4). Then he (s.a.w.s.) sent Ali ibn Abi Talib (a.s.) to Bani Juzaymah with money to pay compensation for their dead and for the loss of their wealth, even down to a dog. The Prophet of Allah (s.a.w.s.) stood up and faced the Qiblah and raised his hands to the sky, then said thrice, "O Allah, I am innocent of Khalid's deed". (Ibn Hisham, "Seerah", Vol 4; Ibn Sa'ad, "Tabaqat al Kubra"; Ibn Aseer, "Asadul Ghabah", Vol 3). If Khalid bin Walid, who is considered to be one of the greatest military leaders, was 'the sword of Allah', does that mean that*

Allah (s.w.t.) drew His sword to kill the innocent Muslims and to violate the integrity of people? There is a clear contradiction here, because Allah (s.w.t.) forbids the killing of human beings and prohibits the committing of vile deeds, but Khalid seems to have drawn the sword of injustice to kill innocent Muslims and to confiscate their wealth and to take their women. While Umar most delightfully bestowed him with the title of SaifAllah (the sword of Allah), no doubt the Orientalists find great pleasure in saying that, "Islam was spread by the sword". If Muslims pride themselves in following such murky personalities and portraying them as 'Islamic Heroes', no doubt terrorism & bigotry will be linked to Islam. It is upon the Muslims to separate such obscure personalities from Islam and bring forward the true Islamic Spirit of peace & tolerance, as preached by Muhammad (s.a.w.s.) and his Progeny (a.s.).

Walid in which he said, "O Ibn Umm Khalid ! Upon my life ! You are doing nothing but marrying women, and in the yard of your house lies the blood of one thousand two hundred Muslims yet to dry up!" (Ibn Jareer Tabari, "Tareekh al Umam wal Muluk", Vol 3; Husain Dayar Bakri, "Tareekh al Khamees", Vol 3) When Khalid read the letter, he commented, "This must be the work of al A'sar", meaning Umar bin Khattab.

The Compilation & Arranging of the Qur'an

Sulaym bin Qais relates the episode of Saqifah from Salman and then says, that when Imam Ali (a.s.) saw the excuses, deceit and disloyalty of men, he returned back to his home and started compiling and arranging the Verses of the Qur'an. He did not step out of his house until he had completed this work. Previously the Qur'an was written upon papers, planks, shoulders of sheep, sheets and cloth. And when Imam Ali (a.s.) had himself arranged the Qur'an and written down its Tanzeel[135] and Ta'weel[136] and marked the abrogated and abrogating verses[137] Abu Bakr sent him message to come out of his house and swear allegiance at his hands. Imam Ali (a.s.) replied, "I am busy in arranging the Qur'an and have sworn that I shall not wear the

[135]Revelation of the Qur'an

[136] Regarding Ta'weel, two views have gained general acceptance. The first is that of the early generation of Scholars who used the word exegesis, Ta'weel, as a synonym for commentary or Tafseer. According to this view, all Qur'anic Verses are open to Ta'weel. The view of the later Scholars is that exegesis refers to the meaning of a verse beyond its literal meaning and that not all verses have exegesis, rather only the implicit ones. (Qur'an dar Islam by Ayatullah Sayyed Muhammad Husain Tabatabai)

[137]Among the verses in the Qur'an containing orders or laws, there are verses that abrogate the verses previously revealed and acted upon. These abrogating verses are called Nasikh, and those verses whose validity they terminate are called Mansukh.

Islamic Spirit of peace & tolerance, as preached by Muhammad (s.a.w.s.) and his Progeny (a.s.).

cloak upon my shoulders, except for Prayers, until I compile and arrange it". Abu Bakr and his associates gave him respite for some days, and when Imam Ali (a.s.) completed the

arrangement, he put it in a cloth (bag) and affixed his seal upon it.

In another narration it is stated that Imam Ali (a.s.) picked up that Qur'an and came to the side of the grave of the Prophet (s.a.w.s.). He placed it down and recited two units of Prayers and recited salutations upon the Prophet of Allah (s.a.w.s.). And when people gathered in the Masjid around Abu Bakr, Imam Ali (a.s.) addressed them in a loud voice calling, "O people! From the time the Prophet of Allah (s.a.w.s.) passed away, I have been engrossed, first in the burial of the Prophet (s.a.w.s.) and thereafter in compiling the Qur'an. I arranged the entire Qur'an that lies in this bag, I have recorded each and every Verse descended upon the Prophet (s.a.w.s.). There is no verse in the Qur'an, except that the Prophet (s.a.w.s.) read out to me, and I in turn wrote them down and he related to me its concealed interpretations".

Then he (a.s.) continued, "And this declaration is for people who would not say tomorrow that we were unaware of this (compilation by Ali). And on the day of Qiyamah you should not say that I did not invite you to assist me or remind the truth to you, nor did I inform you regarding the book of Allah (s.w.t.) from the beginning until the end". Hearing this Umar said, "The presence of the Qur'an with us does not make us dependent of the compiled Qur'an of yours towards which you invite us". In another narration it is related that he said, "Leave the Qur'an and go to your own task".

Recalling the Testimony of the Prophet (s.a.w.s.) and it's Denial by Umar

Imam Ali (a.s.) then said, "The Prophet of Allah (s.a.w.s.) told you that I leave among you two weighty things, the Book of Allah (s.w.t.), Qur'an, and my Progeny, my Ahlulbait (a.s.). These two things shall not part from one another until they meet me at the fountain of Kausar in Paradise.[138] Then if you accept the Qur'an, you should also accept me alongwith it so that I should judge among you by what Allah (s.w.t.) has revealed in the Qur'an. For I am more aware than you regarding the entire Qur'an and what it contains with regards to abrogating (Nasikh) and abrogated (Mansukh) verses, its interpretation (Ta'wil), the clear (Muhkam) & explicit (Mutashabeh) verses[139], lawful & unlawful".

[138] This is the most renowned Hadees al Saqalain (the tradition of the two weighty things) that has been reported by numerous Shi'ah and Non Shi'ah traditionists and historians. To quote a few, Imam Muslim, "Saheeh", Part 7 of Kitab Fazaal al Sahabah; Imam Hakim al Naishapuri, "Al Mustadrak alas Sahihain"; Tirmizi, "Saheeh", Vol 5; Imam Ahmad bin Hanbal, "Musnad"; Hafiz Abu Nu'aim, "Hilyatul Awliya"; Ibn Aseer, "Asadul Ghabah"; Jalaluddin Suyuti, "Tafseer Durr Mansoor" & "Jame'us Sagheer"; Hakim Naishapuri, "Mustadrak"; Baihaqi, "Sunan al Kubra"; Allamah Manawi "Fayzul Qadeer"; Darmi, "Sunan"; Abi Ya'la, "Sunan"; etc.

*[139] Muhkam are those verses that are explicit, clear and immediate in their message, and therefore, incapable of being misinterpreted. Mutashabeh are those verses whose meanings are implicit and which are allegorical. They outwardly seem to express a meaning, but contain a further truer meaning whose interpretation is known only to Allah (s.w.t.), His Prophet (s.a.w.s.) and the Holy Aimmah (a.s.). Refer the Qur'anic Verse, **"He it is Who has sent down to you the book, of it there are (some) verses clear, these are the basis of the Book, and others are ambiguous. But those in whose hearts there is perversity, they are after that which is***

ambiguous therein seeking to mislead and seeking to interpret (to suit their selfish motives). While none knows its (hidden) interpretation except Allah and those firmly rooted in knowledge". (Surah Ale Imran : 7). Shaikh Sulayman Qanduzi Hanafi in his Yanabi'ul Mawaddah relates from Imam Ja'far as Sadiq (a.s.) that he recited the above verse of the Qur'an and said, "We are those who are firmly rooted in knowledge".

Hearing this Umar replied, "Take away this Qur'an with you, that which shall not part away from you and you shall not part away from it. We neither need this compiled Qur'an of yours nor you". Imam Ali (a.s.) lifted the Qur'an and returned back to his home. Then he sat at the place of his worship and opened the Qur'an and kept it on his lap and read verses from it, while tears flowed from his eyes.

Visiting the Brother

At this moment his brother Aqeel visited him (Imam Ali) and found him grievous, he said, "Why do you weep, may Allah (s.w.t.) not make your eyes weep". Imam Ali (a.s.) replied, "My brother ! By Allah ! I weep because the Quraish and their associates have paved the way of misguidance and turned away from the truth and they have returned back to their (days of) mischief and ignorance. And thus they have fallen into the valley of discord & hypocrisy and the desert of misguidance. They have united to fight against me as they had united

*whose interpretation is known only to Allah (s.w.t.), His Prophet (s.a.w.s.) and the Holy Aimmah (a.s.). Refer the Qur'anic Verse, **"He it is Who has sent down to you the book, of it there are (some) verses clear, these are the basis of the Book, and others are ambiguous. But those in whose hearts there is perversity, they are after that which is ambiguous therein seeking to mislead and seeking to interpret (to suit their selfish motives). While none knows its (hidden) interpretation except Allah and those firmly rooted in knowledge"**. (Surah Ale Imran : 7). Shaikh Sulayman Qanduzi Hanafi in his Yanabi'ul Mawaddah relates from Imam Ja'far as Sadiq (a.s.) that he recited the above verse of the Qur'an and said, "We are those who are firmly rooted in knowledge".*

to fight against the Prophet (s.a.w.s.). May Allah (s.w.t.) punish them that they have torn apart the relation between us and snatched away the 'Authority' of my cousin the Prophet (s.a.w.s.) from us". Then he wept loudly and said, "Verily we are Allah's and verily unto Him shall we return". Then he recited the following couplets as comparison, "Then if you ask regarding my state know thou, that forbearing the skepticism of the world is similar to being crucified, it is hard upon me to see myself aggrieved, that which pleases the enemy and turns the friends restless".

Messages of Abu Bakr to Ali (a.s.) and his Reply

Sulaym bin Qais relates that then Imam Ali (a.s.) returned back to his house and Umar told Abu Bakr, "Send someone to fetch Ali that he may come and swear allegiance, for the Caliphate will not be considered established without the allegiance of Ali, then if he does so, we shall give him protection". Abu Bakr dispatched someone to Ali (a.s.) with the message that, "Hasten to the invitation of the Caliph of the Prophet of Allah (s.a.w.s.)". The messenger came to Imam Ali (a.s.) and conveyed the message of Abu Bakr to him, to which Imam (a.s.) replied, "Wonderful ! How soon they belie the Prophet of Allah (s.a.w.s.), while Abu Bakr and his associates are well aware that Allah (s.w.t.) and the Prophet of Allah (s.a.w.s.) did not appoint anyone as his Caliph except me". The messenger returned back to Abu Bakr and conveyed the reply of Imam Ali (a.s.) to him. Abu Bakr said, "Then go and tell Ali, Hasten to the call of Amirul Mo'meneen". The messenger came to Imam Ali (a.s.) and gave the message of Abu Bakr to him. Imam Ali (a.s.) replied, "Wonderful ! Not much time has passed of the Prophet (s.a.w.s.) that they have forgotten. I swear by Allah (s.w.t.) that Abu Bakr is well aware of the fact that this title is not suitable for anyone else except myself. Indeed the Prophet (s.a.w.s.) had commanded him to salute me addressing me as Amirul Mo'meneen while he was one among the seven men commanded by the Prophet (s.a.w.s.) to do so. He (Abu Bakr) and his companion (Umar) asked the Prophet of Allah (s.a.w.s.), among seven men present, whether this command was from Allah (s.w.t.) and his Prophet (s.a.w.s.), and the Prophet (s.a.w.s.) answered, yes, indeed from Allah (s.w.t.) and His Prophet. He is Amirul Mo'meneen and the Master of the Muslims, the bearer of the Glowing Standard. Allah, the Mighty, the Sublime shall appoint him over the bridge of Serat on the day of Qiyamah, and he shall despatch his friends to Paradise and his enemies to hell". The messenger came back and related to Abu Bakr the message of Ali (a.s.) and they desisted from calling him on that day.

Sulaym bin Qais relates from Salman that as the night advanced, Imam Ali (a.s.) mounted Fatemah (s.a.), and catching hold of the hands of his sons Hasan (a.s.) and Husain (a.s.), went to the houses of the companions of the Prophet of Allah (s.a.w.s.) and no companion was left except that Ali (a.s.) visited him. They recalled near them Allah (s.w.t.) regarding their rights, and invited them to assist them. And none, except four men, hastened to their call, and they were Salman (himself), Abu Zarr, Miqdad and Zubair bin Awwam. We shaved our heads (showing willingness to assist Ali) and resolved firmly to assist Imam Ali (a.s.), while the view of Zubair amongst us, to assist him, was more. [140]

[140] On his death-bed Umar appointed a counsel of seven men from which one was to be elected as caliph after him while Zubair bin Awwam was also included among them. Thus Umar most schemingly made him stand face to face against Ali (a.s.) whom he had favoured many a times as is also related in the above report, while Umar himself was a witness to it. Thus he succeeded in fuelling the lust of worldly passion into the heart of Zubair and thus oppose Ali (a.s.). Later we find the same Zubair come out in the open to fight Ali (a.s.) in the battle of Jamal !

Kindling the Fire at the Door of the House of Zahra (s.a.)

When Imam Ali (a.s.) saw the disloyalty of men and perceived that they were seeking excuses to assist him and gathering around Abu Bakr, he settled into his house and did not come out. Umar said to Abu Bakr, "Why do you not send message to Ali to come and pay allegiance at your hands ? All the people have sworn allegiance except he and four others". Abu Bakr was tender- hearted and moderate and was careful in affairs, while Umar was stone-hearted and rough, and he possessed a sharp tongue.

Umar said, "I shall send Qunzuf to seek Ali, for he is stone-hearted, hot-tempered and unkind, he is a freed slave while being from among the progeny of Adi bin Ka'ab[141]". Abu Bakr sent Qunzuf alongwith some others to Ali (a.s.), Qunzuf came to the house of Ali (a.s.) and asked permission to enter but the Imam (a.s.) refused to allow him to enter. The companions of Qunzuf returned back to Abu Bakr and Umar, who were seated in the Masjid with a group of men, and said that Ali (a.s.) had not permitted them to enter his house. Hearing this Umar said, "Return back to the house of Ali, and if he does not permit you, enter therein without permission". They came to the door of the house of Imam Ali (a.s.) and asked permission to enter

[141] Some say that he was also the cousin of Umar bin Khattab.

face against Ali (a.s.) whom he had favoured many a times as is also related in the above report, while Umar himself was a witness to it. Thus he succeeded in fuelling the lust of worldly passion into the heart of Zubair and thus oppose Ali (a.s.). Later we find the same Zubair come out in the open to fight Ali (a.s.) in the battle of Jamal !

therein. Sayyedah Fatemah (s.a.) came to the door of the house and said, "I forbid you to enter my house without

permission". The companions of Qunzuf again came to Abu Bakr and Umar, while Qunzuf remained there, and informed them about Fatemah (s.a.)'s refusal to grant them permission to enter therein.

Hearing this Umar was enraged and said, "What do we have to do with the tasks of women", saying this he ordered firewood to be gathered. They gathered firewood, and alongwith Umar, came to the door of the house of Fatemah (s.a.). They scattered the wood at the door while Ali (a.s.), Fatemah (s.a.), Hasan (a.s.) and Husain (a.s.) were therein. Then Umar shouted, "By Allah ! If you do not step out O Ali and swear allegiance at the hands of the Caliph of the Prophet of Allah, I shall burn you down", and his voice was heard by Ali (a.s.) and Fatemah (s.a.). Fatemah (s.a.) told him, "Why do you deal with us in this manner"? Umar replied, "Open the door or else I shall burn you down". Fatemah (s.a.) said, "Do you not fear Allah (s.w.t.) and intend entering my house"? Umar did not move away and asked his associates to bring fire, then he burnt the door of the house of Fatemah (s.a.), and pushing the door with pressure, stepped inside. Seeing this Fatemah (s.a.) stood facing him and called out, "O Father ! O Prophet of Allah !" Umar unsheathed his sword and struck at the side of Fatemah (s.a.) (May Allah's eternal curse be upon him and his associates, "Verily the curse of Allah is on the unjust" Surah al Hud : 18), and she called out, "O father !" Then Umar lifted his whip up and struck at the arm of Fatemah (s.a.) and she gave a cry, "O Prophet of Allah (s.a.w.s.) ! Behold how badly have Abu Bakr and Umar dealt with us". At this moment Imam Ali (a.s.) leapt and caught hold of the collar of Umar and pounded him upon the ground with such force that his neck and eye were injured. He (a.s.) resolved to kill him but suddenly recalled the testimony of the Prophet (s.a.w.s.) (to forebear) and called out, "O son of Sakhak ! I swear by Allah (s.w.t.) Who exalted Muhammad (s.a.w.s.) upon the rank of Prophethood, if the command of Allah (s.w.t.) would not have been decreed and the promise (to bear patiently) not have been given to the Prophet of Allah (s.a.w.s.), you would have realized how difficult it is to enter my house".

Umar then sent a man to Abu Bakr seeking assistance, and a group of the supporters of Abu Bakr came and entered the house of Imam Ali (a.s.). Seeing this Imam Ali (a.s.) arose and unsheathed his sword. Qunzuf ran back to Abu Bakr in fear that Ali (a.s.) would strike at them with his sword, for he was aware of the valour and courage of Ali (a.s.) in the battles. Abu Bakr told Qunzuf, "Return back to the house of Ali, then if he comes out of his house bring him to me, or else burn down the house with its inhabitants". Qunzuf returned back and entered the house of Ali (a.s.) with his associates without seeking permission. Ali (a.s.) desired lifting his sword but Qunzuf preceded him and snatched away the sword from him. At that moment Fatemah (s.a.) came in between to defend Imam Ali (a.s.) and Qunzuf lifted up his whip and struck at her (May Allah's eternal curse be upon him and his associates, and may Allah (s.w.t.) fling him into the bottomless pit of hell in Qiyamah).

"And she (Fatemah) died, and when she died, the mark (of the whip) was visible upon her arm similar to a bracelet".

Then Imam Ali (a.s.) was forcefully brought to Abu Bakr while Umar was standing at his head with sword unsheathed, and other people consisting of Khalid bin Waleed, Abu Ubaydah Jarrah, Salim the freed slave of Abu Huzayfah, Ma'az bin Jabal, Mugheerah bin Shu'bah, Usayd bin Khuzayr, Basheer bin Sa'ad and others were standing around Abu Bakr fully equipped with arms.

The Cry of Fatemah (s.a.) and her Decision to Imprecate

Ayyashi relates that (after Imam Ali was taken to Abu Bakr), Fatemah (s.a.) came out and turned towards Abu Bakr and said, "Do you intend snatching away my husband from me and making me a widow ? And if you do not release him, I swear by Allah, I shall dishevel my hair and tear my collar and go to the grave of my father and imprecate to Allah (s.w.t.)". Suddenly Fatemah (s.a.) grasped the hands of Hasan (a.s.) and Husain (a.s.) and came out to go to the grave of the Prophet (s.a.w.s.). Imam Ali (a.s.) was aware of the consequences and told Salman, "Go and stop Fatemah, the daughter of Muhammad (s.a.w.s.), it is as if I see the two sides of Madinah trembling and swallowed by the earth. By Allah ! If Fatemah dishevels her hair and tears her collar, while going to the grave of the Prophet (s.a.w.s.) and imprecating to Allah (s.w.t.), the people of Madinah will not get respite and all of them shall be swallowed by the earth". Salman hastened to Fatemah (s.a.) and told her, "O daughter of Muhammad (s.a.w.s.) ! Allah (s.w.t.) has made your Father a Mercy for the worlds, then return back to your home and do not imprecate". Fatemah (s.a.) replied, "O Salman ! They desire to kill Ali (a.s.) and my patience has parted away, then let me go to the grave of my father that I may dishevel my hair, tear my collar and imprecate to Allah (s.w.t.)". Salman said, "I fear that Madinah would tremble (due to it) and the earth would swallow the men. Ali (a.s.) himself has sent me to you to return back to your house and refrain from imprecating". Hearing this Fatemah (s.a.) said, "In that case I shall return back, forebear, listen & obey him".

Allamah Tabarsi relates in his book *Al Ehtijaj* that Imam Ja'far as Sadiq (a.s.) said, that when Imam Ali (a.s.) was brought out of his house, all the women of Bani Hashim came out of their houses and decided to go to the grave of the Prophet of Allah (s.a.w.s.). While Fatemah (s.a.) called out, "Leave my cousin. I swear by Allah (s.w.t.) Who has chosen Muhammad (s.a.w.s.) upon the Truth ! If you do not release him, I shall dishevel my hair and place the shirt of the Prophet

(s.a.w.s.) upon my head and imprecate in the presence of Allah, while the Camel of Prophet Saleh (a.s.) is not dearer in the sight of Allah (s.w.t.) than my sons”.[142]

Salman says, that I was standing near Fatemah (a.s.), by Allah, I saw that the walls of the Masjid of the Prophet (s.a.w.s.) rose from the earth to such an extent, that if anyone desired crossing from underneath, they could do so easily. I went near her and said, “O exalted woman and O my Lady ! Allah (s.w.t.) has sent your Father as a Mercy for the worlds, do not be a source of curse for men”. Hearing this Fatemah (s.a.) returned back home, while the walls of the Masjid came down with such force that the mud (from beneath it) entered our eyes.

The Eminent Traditionist Shaikh Kulaini relates from Imam Muhammad al Baqir (a.s.) and Imam Ja’far as Sadiq (a.s.) that they

*[142] The people of Samood acted rebellious to the instructions of Prophet Saleh (a.s.) and killed the She-Camel that was sent as a trial, and this conduct of theirs brought perdition to them. Refer to the Qur’anic Verse, “**But they belied him (Prophet Saleh) and hamstringed her (the She-Camel), so crushed them their Lord for their sins, and leveled them (all with the ground). (Surah al Shams : 14)** Sayyedah Zahra (s.a.) refers to the Camel of Saleh as a similitude that if Allah (s.w.t.) can send his curse due to the She-Camel, He certainly will send curse upon them due to His intense love of the Children of Fatemah (s.a.).*

said, when the affairs of people reached here, Fatemah (s.a.) grabbed the shirt of Umar and threw him upon the ground and said, “By Allah, O son of Khattab ! If I had not feared that the innocent ones be entangled in the curse (of Allah), you would have known that I would have imprecated in the presence of Allah (s.w.t.) and seek His refuge, and very soon Allah (s.w.t.) would have fulfilled my desire”.

It is also related that when Imam Ali (a.s.) was brought out of the house, Fatemah (s.a.) placed the shirt of the Prophet (s.a.w.s.) upon her head, and grasping the hands of Hasan (a.s.) and Husain (a.s.), came to Abu Bakr and said, "O Abu Bakr ! What do we have to do with you ? You wish to orphan my children and snatch away my husband from me ? By Allah ! If it was right, I would have disheveled my hair and imprecated in the presence of Allah (s.w.t.)". Hearing this one of the companions of Abu Bakr told him, "What do you intend ? Do you wish to bring perdition upon all men"? (Thus they released Ali) Ali (a.s.) caught hold of the hand of Fatemah (s.a.) and returned back to the house.

In another tradition Imam Muhammad al Baqir (a.s.) says that, "By Allah ! If she (Fatemah) had disheveled her hair, all men would have perished".

An Account of Ibn Abil Hadeed on the Skirmishes to Extract the pledge of Allegiance from Ali (a.s.)

Ibn Abil Hadeed, the renowned Scholar of the Ahlus Sunnah, relates from the book Al Saqifah of Jawhari, that Sha'bi relates that Abu Bakr asked Umar, "Where is Khalid bin Waleed"? Umar told him the whereabouts and when Khalid came, Abu Bakr told both of them, "Both of you go to Ali and Zubair and bring them here to me". Umar and Khalid both came to the door of the house of Sayyedah Zahra (s.a.), Khalid stood at the side and Umar entered therein. He looked at Zubair and told him, "What is this sword that you have in your hands"? Zubair replied, "I have prepared this sword so that I may pledge allegiance to Ali". In the house there were many companions, among them was Miqdad, while the entire Bani Hashim were present therein too. Umar snatched away the sword from the hand of Zubair and hit it on a stone that was in the house and broke it. Then he caught the hand of Zubair, and raising it up, brought him out of the house. He came out and told Khalid, "Keep an eye on Zubair", Khalid looked over Zubair while many people among the adherents of Abu Bakr had gathered there to guard Umar and Khalid. Then Umar entered the house and told Ali (a.s.), "Arise and take the oath of allegiance". Ali (a.s.) did not rise and refused to pledge allegiance. Umar caught the hand of Ali (a.s.) and said, "Arise", but he did refused to do so. Ali (a.s.) was then forcibly brought out of the house and handed over to Khalid, while a large group was alongwith Khalid. Umar, alongwith his accomplices, brought Ali (a.s.) and Zubair forcefully to the Masjid. People in large numbers gathered and came to have a glimpse, while the streets of Madinah were full of people.

When Fatemah (s.a.) saw this treatment being meted out by Umar, she came out weeping and wailing. The women of Bani Hashim and the other women had surrounded her from all sides, she stood near the door and said, "O Aba Bakr ! How soon have you come to assault the Progeny of the Prophet (s.a.w.s.) and display audacity towards them ? By Allah ! I shall never ever talk to Umar until I meet my Lord". The narrator

says that when Ali (a.s.) and Zubair swore the allegiance and the nuisance and tumult calmed, Abu Bakr came to Fatemah (s.a.) and pleaded on behalf of Umar and requested her to forgive him, then Fatemah (s.a.) became pleased with Umar.

Ibn Abil Hadeed furthers says, that in my view what is true is that when Fatemah (s.a.) departed from this world, she was angry towards Abu Bakr & Umar and had willed that they should not participate in the Prayers upon her dead body. This act is considered a minor sin in the eyes of our Scholars while they consider it liable for forgiveness. But it would have been better that Abu Bakr and Umar should have respected Fatemah (s.a.) and considered her eminence. But they feared discord and controversy and acted upon that which was best in their opinion, while they occupied an eminent position in Religion and powerful certitude (in Islam). And if similitude of this episode is found anywhere, it is not a major sin but a minor one and should not be made a criterion for friendship or enmity (towards them).[143]

[143] This view of Ibn Hadeed is nothing but the outcome of his prejudice and unscrupulous nature. On one hand he narrates numerous traditions to prove that Sayyedah Fatemah (s.a.) suffered countless pains at the hands of Abu Bakr and Umar, but on the other hand he opines as above and tries to defend their stand. He even hypocritically goes on to say that Fatemah (s.a.) forgave Umar, when it is a proven fact, while Ibne Abil Hadeed himself relates in his book, that when Fatemah (s.a.) died, she was displeased with Umar and willed that they should not participate in her funeral rites.

Fatemah (s.a.) Crushed in between the Door and Wall

Allamah Majlisi in his Bihar ul Anwar quotes from the book of Sulaym bin Qais Hilali al Kufi that Aban bin Ayyash relates from Sulaym (bin Qais), that Salman and Abdullah bin Abbas relate, that when the Prophet of Allah (s.a.w.s.) passed away, and still the Prophet (s.a.w.s.) was not yet put to rest, the people broke the pledge (given to the Prophet) and turned apostates and gathered against the course of the Prophet (s.a.w.s.). Ali (a.s.) remained busy in the funeral proceedings of the Prophet (s.a.w.s.) and gave him the funeral bath, shrouded him, applied Hunoot[142], recited the Prayers upon his dead-body and lay him into the grave. Then he returned back to his house, and in accordance to the will of the Prophet (s.a.w.s.), remained engrossed in compiling and arranging the verses of the Qur'an, and this kept him away from other things.

Umar told Abu Bakr, "All the men have pledged allegiance at your hands except this man (Ali) and his family, then send a man to him inviting him to come here and pledge the oath of allegiance". Abu Bakr chose the cousin of Umar named Qunzuf for this task and told him, "Go to Ali and tell him to hasten to the call of the Caliph of the Prophet of Allah (s.a.w.s.)". Qunzuf went to Ali (a.s.) several times and relayed the message of Abu Bakr to him, but Ali (a.s.) refused to come. Umar was enraged and called out to Khalid and Qunzuf and told them to gather fire and wood and they obeyed his orders. They took wood & fire and went alongwith Umar to the house of Fatemah (s.a.). Fatemah (s.a.) was behind the door, while she had yet worn the clothes of grief (upon the Prophet's death) and had become weary and weak due to the separation of the Prophet (s.a.w.s.), when Umar came upon the head and banged at the door calling out, "O son of Abu Talib ! Open the door". Fatemah (s.a.) answered, O Umar ! What do we have to do with you, why do you not leave us alone, while we are still in grief". Umar replied, "Open the door, or else I will burn it down upon you". Fatemah (s.a.) said, "O Umar ! Do you not fear Allah (s.w.t.) ? You enter my house without seeking permission and lay

[142] After bathing a dead body, it is obligatory to embalm it (Hunoot), viz. to apply camphor on the parts of the Sajdah i.e. the forehead, both the palms, both the knees and the toes of both feet.

assault”? But Umar was not moved a bit and called for fire and set the house on fire. Then he pushed the half-burnt door and Fatemah (s.a.) came face to face with Umar and called out, “O Father ! O Prophet of Allah (s.a.w.s.)”! Umar unsheathed his sword and struck at the side of Fatemah (s.a.) and she gave a cry. Then Umar lifted his whip and struck with it at the arm of Fatemah (s.a.) and she gave a cry, “O Father”! Hearing this Imam Ali (a.s.) rushed and caught hold of the collar of Umar, and pulling him, threw him upon the ground such, that his nose and neck were injured. He resolved to kill Umar, when suddenly he remembered the promise he had given to the Prophet (s.a.w.s.) to forbear and obey (Allah and His Prophet) patiently, he said, “O son of Sakhak ! By Allah (s.w.t.) Who cherished Muhammad (s.a.w.s.) for Prophethood ! If there was no will of the Prophet (s.a.w.s.), you would not have the courage to enter my house without permission”.

Umar then gave a cry and called for help, and a group ran forward to help him and entered the house of Ali (a.s.) and they dragged him towards the Masjid. Fatemah (s.a.) was standing at the door, when Qunzaf struck at her with his whip, and when she (s.a.) passed away, the sign of the whip was visible upon her arm similar to a bracelet. Then Qunzaf pushed the door with such severity and threw it at the side of Fatemah (s.a.), that one of her ribs broke and the child in her womb died, then she lay on her bed until she attained martyrdom. (May Allah’s eternal curse be upon those who oppressed the Holy Ahlulbait)

Thanking Qunzuf

Sulaym bin Qais relates that one year Umar bin Khattab took away half of the rights of his workers as indemnity due to shortage of budget but left the entire rights of Qunzuf. Sulaym says that I went to the Masjid of the Prophet (s.a.w.s.) and saw that a group was seated in a corner of the Masjid, while all of them were from among the Bani Hashim, except Salman, Abu Zarr, Miqdad, Muhammad bin Abu Bakr, Umar bin Abi Salmah and Qais bin Sa'ad bin Ubadah. Abbas (the uncle of Prophet) told Imam Ali (a.s.), "Why did Umar not take away the property of Qunzuf like others"? Imam Ali (a.s.) looked around and tears rolled down his eyes, then he replied, "He did this while thanking him (Qunzuf) for the whip that he struck at Fatemah (s.a.) and when she died the sign was visible on her arm similar to a bracelet".

Imam Hasan (a.s.)'s reply to Mugheerah bin Shu'bah

Sulaym bin Qais relates that Imam Hasan al Mujtaba (a.s.) said to Mugheerah bin Shu'bah, in protest to Mu'awiyah and his accomplices, when Mugheerah uttered malicious filth against Imam Ali (a.s.). Imam (a.s.) said, "And then you O Mugheerah bin Shu'bah ! You are an enemy of Allah (s.w.t.) and the one opposing the Qur'an and belying the Prophet (s.a.w.s.) And you struck a whip at the daughter of the Prophet (s.a.w.s.) and wounded her and became a means of aborting her child. Then you oppose the Prophet (s.a.w.s.) with such audacity and vilification, and consider the Prophet (s.a.w.s.)'s saying regarding the eminence of Fatemah (s.a.) to be unimportant, when he said that, O Fatemah, You are the Mistress of the women-folk of Paradise. O Mugheerah ! May Allah (s.w.t.) throw you into hell, and may He load the burden of the etreme guilt of lies upon your neck".[145]

[145] There is no narration which says that Mugheerah had struck with his whip at Fatemah (s.a.), but what Imam Hasan (a.s.) had meant was that Mugheerah, who had disrepected the Ahlulbat (a.s.), due to his vain lies and had sided with the oppressors, and this act of his was similar to it that he himself had actually whipped Fatemah (s.a.). And Allah (s.w.t.) is the Best Knower !

Another view point on the circumstances to extract the pledge of allegiance from Imam Ali (a.s.) and the support of Sayyedah Fatemah (s.a.)

The Researcher/Philosopher Faiz al Kashani in his book *Ilmul Yaqeen* quotes from *Iltehabo Neeranil Ahzaan* regarding the circumstances relating to how people assaulted the house of Imam Ali (a.s.) in the following words :

Umar gathered a group of emancipated slaves and hypocrites around him and came to the house of Ali (a.s.). They saw that the house was bolted from inside and called out, "O Ali ! Come out of the house for the Caliph of the Prophet (s.a.w.s.) wishes to see you". Imam Ali (a.s.) refused to open the door, and they brought firewood and fire so as to burn the door of the house. Umar called out, "By Allah ! If you do not open the door, I shall burn down the house". When Sayyedah Fatemah (s.a.) realized that they desired to burn down her house, she arose and opened the door. The group pushed open the door before she could even veil herself. When Fatemah (s.a.) saw this, she hid behind the door so that the non-intimate men may not see her. Umar pushed the door forcibly while Fatemah (s.a.) took refuge between the door and wall. Then Umar & his accomplices assaulted the house of Imam Ali (a.s.) when he was seated upon a mat. They surrounded him and caught hold of his collar & shirt and dragged him to the Masjid when he was reluctant. Seeing this, Fatemah (s.a.) came and stood in between them and Ali (a.s.) and said, "By Allah ! I shall not let you take my cousin to the Masjid in this oppressive manner. Woe be to you ! How soon have you committed treason with Allah (s.w.t.) and His Prophet (s.a.w.s.) and oppressed his family, when the Prophet (s.a.w.s.) had recommended you towards our obedience and friendship and had told you to adhere to us in all affairs, and Allah (s.w.t.) said in the Qur'an, Say thou (O Prophet), I demand not of you any recompense for it (the toils of Prophethood), save the love of (my) relatives. (Surah al Shura : 23)". [146]

[146] This is one the most renowned verses revealed in praise of Ahlulbait (a.s.) well known as Ayah al Mawaddah. Numerous traditionists have quoted in their books that the 'Relatives' in his Verse refers to Ali (a.s.), Fatemah (s.a.) and their Progeny (a.s.). Refer, Abu Nu'aym Isfahani, "Hilyatul Awliya"; Tabari, "Tafseer"; Jalaluddin Suyuti, "Tafseer Durr al Mansoor"; Hakim Naishapuri, "Mustadrak alas Sahihayn"; Zamaqshari, "Kashshaf"; Tabarani, "Al Awsat" & "Mu'jamul Kabir"; Haisami, "Majma'ul Zawaed"; Ibn Hajar al Haisami, "Sawaequl Muhriqah"; Nabahani, "Al Sharaf al Mu'abbad"; Al Wahidi, "Asbabul Nuzul"; Sa'labi, "Tafseer"; Husain al Bagawi, "Tafseer Ma'alimut Tanzeel"; Ganji Shafe'i, "Kifayatut Talib"; Qastalani, "Mawahibul Ladunniyah"; Zarqani, "Sharhul Mawahib"; Jalaluddin Suyuti, "Ihya'ul Mayyit"; Muhammad al Sabban, "Is'afur Ragebeen"; Ibn Magazili, "Manaqib"; Muhibuddin Tabari, "Zakhaerul Uqba"; Al Hammuwi, "Faraedus Simtain"; Ibn Talhah Shafe'i, "Matalibus Su'ul"; Ibn Sabbag Maliki, "Fusulul Muhimmah "; Shablanji, "Noorul Absar"; Samhudi, "Jawaherul Iqdain"; etc.

The narrator says that hearing these words of Fatemah (s.a.) most of the people scattered but Umar, alongwith his accomplices, remained there. Then he told his cousin Qunzuf, "Strike at Fatemah with your whip". Qunzuf struck at her back and side with his whip and the scars became visible upon her body. While he struck at her with such force that the child in her womb, whom the Prophet (s.a.w.s.) had named Muhsin, died.[147] Then the people dragged Amirul Mo'meneen Ali (a.s.) to the Masjid and made him stand in front of Abu Bakr. At that moment Fatemah (s.a.) came to the Masjid in a distressed state so as to save Ali (a.s.) from their clutches. But she could not do so and went to the grave of her father (s.a.w.s.) and wept profusely, and heart-rendingly recited the following elegy, "My breath has trapped in my chest, and I wish it could flow out, and there is no

Simtain"; Ibn Talhah Shafe'i, "Matalibus Su'ul"; Ibn Sabbag Maliki, "Fusulul Muhimmah "; Shablanji, "Noorul Absar"; Samhudi, "Jawaherul Iqdain"; etc.

[147] *Certain people who turn blind eye to the realities refuse to accept this fact that Sayyedah Fatemah (s.a.) miscarried her child named Muhsin when Umar bin Khattab and his cousin Qunzaf (by Umar's order) struck at her. There are numerous Ahlus Sunnah traditionists & historians that have quoted this incident in their books, to quote a few. We read in Sharh Kushaji page 407 as follows, "Abu Bakr sent Umar when Ali had refused to give allegiance to Abu Bakr. Umar went with fire and this caused Fatemah distress as a result of which she suffered a miscarriage". Salahuddin Khalil al Safadi in his book Waafi al Wafiyyaat under the letter 'A' cited the view of Ibrahim bin Sayyar bin Hani al Basri, well-known as Nazzam, "On the day of allegiance, Umar hit Fatemah (s.a) on the stomach such that the child in her womb died." And there are numerous other historians that quote this incident, like Muhammad bin Jarir Tabari, "Tareekh al Umam wal Muluk"; Mas'oodi, "Muruj uz Zahab" & "Isbatul Wasiyyah"; Ibn Abil Hadeed, "Shahr Nahjul Balaghah"; Shibli Nu'mani, "Al Farooq"; etc.*

good remaining in life after you (O Father), I weep profusely so as not to remain alive anymore".

Then she said, "O Father ! Alas upon your separation ! And alas upon the bereavement of your beloved Abul Hasan Amirul Mo'meneen, the father of your two grandsons, Hasan & Husain. Ali, whom you trained in his childhood and when he grew up you declared him to be your brother. While he was the most eminent and beloved among your companions in your sight, and he was the one who preceeded others in accepting (Islam) and he migrated towards you. O dear father ! O the best of (Allah's) Creations ! And now he (Ali) is being dragged, arrested, similar to a Camel". Then she cried out while wailing, "O Muhammad ! O beloved ! O Father ! O Abal Qasim ! O Ahmad ! O the minority of helpers ! O Aide ! O remoteness of relatives ! O sorrow ! O afflictions ! O evil day"! Then she gave a cry and fell down unconscious, and people started wailing in a loud voice due to her wailing, while the Masjid of the Prophet (s.a.w.s.) was engulfed in sorrow. Then Ali (a.s.) was made to

stand facing Abu Bakr and it was said unto him, "Extend your hand and pledge allegiance". Imam Ali (a.s.) replied, "By Allah ! I shall not pay allegiance, for my allegiance still remains upon your necks (that you all had pledged at Ghadeer by the Prophet's command)".

How the Hand of Abu Bakr was set Upon the Hand of Imam Ali (a.s.)

Adi bin Hatim relates, that by Allah ! My heart did not scorch as much for anyone as it scorched for Ali (a.s.). He was caught hold by the end of this shirt and collar and dragged towards the Masjid. It was said unto him, "Pledge allegiance to Abu Bakr". He (a.s.) replied,

"And if I do not do so, what will happen"? It was said unto him, "Your head shall be severed (Allah's refuge)". Hearing this Imam Ali (a.s.) lifted his head towards the heavens and said, "O Lord ! I hold You as a witness, this community has come forth to kill me, when I am the slave of Allah (s.w.t.) and the brother of the Prophet of Allah (s.a.w.s.)". They again repeated, "Extend your hand to pledge the allegiance". He refused to do so, but they caught hold of his hand and tried to extend it forcibly. He closed his fist, while those present tried their level best to open his hand, but could not do so. Ultimately the hand of Abu Bakr was extended and rubbed upon the closed hand of Ali (a.s.), in a state that he had turned towards the grave of the Prophet (s.a.w.s.) and was saying, "O son of my mother ! Verily the people did reckon me weak and had well-nigh slain me".^[148] Then Imam Ali (a.s.) turned towards Abu Bakr and recited the following couplets, "Then if you have gained authority due to counsel, then what counsel is this in the absence of the counsellors, and if you have evidenced it (the caliphate) due to nearness (of the Prophet), then there are others who are more rightful than you for the Prophet (s.a.w.s.)'s nearness".

Imam Ali (a.s.) often said, "Wonderful ! The Caliphate can be obtained on the grounds of companionship (of the Prophet), but cannot be obtained on the grounds of relationship and companionship both"?

[148] Holy Qur'an, Surah al A'araf : 150

An Account of Umar on Burning the House of Zahra (s.a.)

Umar bin Khattab wrote a letter to Mu'awiyah, the contents of which were as follows, I went to the house of Ali, after having opined with others, to bring him out of the house. Fizzah came out and I told her, "Tell Ali to come out and swear the oath of allegiance to Abu Bakr, for all Muslims have done so". Fizzah replied that Ali was busy (in arranging the Qur'an). I said, "Keep this talk aside, tell Ali to come out or else we shall enter the house forcibly and bring him out". At that moment Fatemah (s.a.) came and stood with her back towards the door and said, "O misled liars ! What do you say and what do you desire from us"? I addressed her and she said, "What do you wish O Umar"? I replied, "Why has your cousin sent you here to reply while he remains seated behind veils"? Fatemah said, "Your rebellion has brought me out O Umar ! And I have ended my proof upon you, and every misled is erroneous". I said, "Keep these vain and womanish words aside. Then tell Ali to come out of the house". She replied, "You are not worthy of love and generosity. Do you make us fear the 'party of shaitan' O Umar ! Verily the party of shaitan are the losers".[149] Hearing this I said, "If Ali does not come out of the house, I shall bring lots of fuel and kindle fire and burn down the house alongwith its dwellers or then I should take Ali to the Masjid for allegiance". Then I took the whip (of Qunzuf) and struck at Fatemah (s.a.) with it, and told Khalid bin Waleed, "Bring firewood", then again I told her, "I shall burn down the house".

[149] Holy Qur'an, Surah al Mujadilah : 19

Fatemah said, "O enemy of Allah (s.w.t.) and enemy of the Prophet of Allah (s.a.w.s.) and the enemy of Amirul Mo'meneen"! Two hands came out from behind the door to stop me from entering the house. I pushed back the hands and then pressed the door with force, while striking at her hands with the whip, so that she may let go the door. She wailed and wept due to intense pain of the whip, and her weeping was

such heart-rending that it was near that my heart would melt and I would retreat back. Suddenly I recalled the envy and avarice towards Ali that he had shed the blood of the eminent Quraishite (apostates) and I kicked at the door. But she had grasped at the door such that it could not be opened. And when I kicked at the door, I heard the cry of Fatemah and thought that this cry would topple up Madinah. In this state Fatemah called out, "O Father ! O Prophet of Allah (s.a.w.s.) ! How do they treat your beloved and your daughter. Alas O Fizzah ! Hasten to my aid, for by Allah (s.w.t.), the child in my womb has died". I presumed that Fatemah had laid her back onto the wall due to extreme pain of labour and I pushed at the door with intense force and the door opened. When I entered therein, Fatemah came and stood in front of me (even though in immense pain), but my intense anger had overwhelmed me as if a veil was cast before my eyes, I slapped at the face upon her veil and she fell down.[150]

[150] This letter is quoted by Allamah Majlisi in his Bihar al Anwar in which he says, that I have related this letter from Dalailul Imamah Vol 2 of Tabari that after the Martyrdom of Imam Husain (a.s.) at Karbala, Abdullah bin Umar (bin Khat-tab) alongwith a group of people of Madinah, came to Syria. They came and protested in front of Yazid regarding his atrocities at Karbala. Yazid told Abdullah bin Umar, "Do you wish to see the letter of your father", saying this he removed the above letter of Umar from a case and gave it to Abdullah.

An Account of Fatemah (s.a.)

It is quoted in Irshad ul Quloob that Sayyedah Fatemah (s.a.) said, that firewood was brought at our house with the intention of burning it down alongwith its occupants. I was standing behind the door and was requesting the people to leave us alone and defend us in the name of Allah (s.w.t.) and His Prophet (s.a.w.s.). Umar took the whip of the emancipated slave of Abu Bakr named Qunzuf, and hit at my arms such that its mark remained upon it like the veins of a bracelet. Then he kicked at the door and pushed it towards me, and I fell upon the ground face downwards while I was pregnant. He (Umar) took the flame of fire and put it at my face, he was hitting at me with his hands while my earrings broke. The intense pain of labour took hold of me while my Muhsin was martyred without any fault.

The Prophet (s.a.w.s.) is informed Regarding the Oppression on Fatemah (s.a.) on the Night of Ascension (Me'raj)

One of the events regarding which the Prophet (s.a.w.s.) was informed on the night of Me'raj was that it was said unto him (s.a.w.s.), "As for your daughter, she shall be oppressed and deprived of her right that you would have bestowed upon her. She would be beaten in a state when she would be pregnant and they would enter her house without permission. They would leave her in a state of dilemma and sorrow. At that moment there would be none to defend her, and her child would have been miscarried and killed due to intense beatings". Hearing this the Prophet (s.a.w.s.) said, "Verily we are Allah's and verily unto Him shall we return, and am satisfied and bow my head in front of Your Command, while favour and patience are from You alone."

Punishment for those who Hurt Fatemah (s.a.)

It is related, that in Qiyamah the first person who shall be rendered justice and called for judgement would be Muhsin, the son of Ali (a.s.). His murderer and Qunzuf shall be called forth and flogged with whips of fire, and if one whip of that would be struck at all the seas (of this world), all the water from the east to the west would flow out due to its intense stew. And if one whip is struck at the mountains of the world, they would crumble and turn into ash, the murderer of Muhsin will be struck at with this whip.

Mufazzal bin Umar, in explanation to the words of Imam Ja'far as Sadiq (a.s.), relates, that on the day of Qiyamah, Sayyedah Khadijah (a.s.) and Sayyedah Fatemah bint Asad (a.s.), the mother of Imam Ali (a.s.), would arrive carrying Muhsin. They would be weeping and wailing while his (Muhsin's) mother Fatemah (s.a.) would be reciting the following verse of the Qur'an, "This is your day, which you were promised.[151](Remember) The day (of Judgment) when every soul shall find present whatever it has wrought of good; and whatever it has wrought of evil, it will wish that wide were the distance between it and himself".[152] Saying this Imam Sadiq (a.s.) wept such bitterly that his sacred beard was soaked with tears,

[151]Holy Qur'an, Surah al Ambiya : 104

[152]Holy Qur'an, Surah Ale Imran : 30

then he (a.s.) said, "May those eyes not be cooled that do not weep upon this suffering".

The property of Imam Ali (a.s.) in Qiyamah

Prophet Muhammad (s.a.w.s.) told Imam Ali (a.s.), "You are the one who has a great property in Paradise while you are the one who has it's two branches", while the two branches refer to Imam Hasan (a.s.) and Imam Husain (a.s.).

Shaikh Sadooq relates that I have heard from some of my teachers that the property referred to in the above tradition is Muhsin, the son of Imam Ali (a.s.), who was aborted when Fatemah (s.a.) was pressed in between the door and the wall. The reason is that it has been related in traditions that on the day of Qiyamah, the aborted child would be standing at the side of Paradise in a serious & angry state. It will be said to it, "Enter Paradise", and it will reply, "I shall not enter Paradise until my parents do not enter therein before me".

Discourse of Nazzam, a tutor and scholar of Ahlus Sunnah

The eminent Sayyed Our Master Meer Hamid Husain Hindi in his book *Abaqat ul Anwar* relates from the book *Al Wafi bil Wafiyyat* authored by Salahuddin Safadi (a Scholar of Ahlus Sunnah) in reference to the life of Nazzam (Ibraheem bin Sayyar Basari) the teacher of Abu Umar and Jahiz. Nazzam. He says that the Prophet (s.a.w.s.) specified that the position of Imamat was for Imam Ali (a.s.) and he designated him for it. All the companions (of the Prophet) were aware of this fact, but Umar denied it for the sake of Abu Bakr.

Nazzam further says that on the day of the allegiance to Abu Bakr, Umar struck at the side of Fatemah (s.a.) with a whip due to which her son Muhsin was aborted.

The Order of the Prophet (s.a.w.s.) Legalizing the Killing of Hubar

The renowned Scholar of Ahlus Sunnah Ibn, Abil Hadeed in his Sharh Nahjul Balaghah relates, that on the day of 'Victory of Makkah', which took place in the sixth year of Hijrah, a man named Hubar bin Aswad frightened Zainab, the daughter of Prophet (s.a.w.s.)^[145], who was seated in the Camel litter, due to which the child in her womb was aborted. And the Prophet (s.a.w.s.) declared that it is lawful to shed the blood of Hubar. Ibn Abil Hadeed further says that I related this incident to my teacher Abu Ja'far Naqeeb. He replied, "If the Prophet (s.a.w.s.) considered the shedding of the blood of Hubar bin Aswad to be lawful because he frightened Zainab and due to which her child

[153] One of the numerous concocted stories of the Non-Shi'ah historians who allege that the Prophet (s.a.w.s.) had three daughters through Sayyedah Khadijah bint Khuwailid (a.s.), apart from Sayyedah Fatemah az Zahra (a.s.). The names of these daughters are stated as Zainab, Umm Kulsum and Ruqayyah, while in reality they were the daughters of Hala bint Khuwailid (wife of Amr bin Hadam), who after her death, were brought up by their aunt Sayyedah Khadijah (a.s.) and Prophet Muhammad (s.a.w.s.). The Shi'ah Scholars have put forward several evidences in refutation of this alleged claim, which was raised simply to compete with Sayyedah Zahra (a.s.)'s personality and also because two of them were later married (consequently) to Caliph Usman bin Affan.

was aborted, then it proves that if he (s.a.w.s) would have been alive, he would have considered lawful shedding the blood of the one who had frightened Fatemah (s.a.) and due to which her child was aborted". I asked him, "Then should I relate this through your authority that Fatemah (s.a.) was frightened and that her Muhsin was aborted"? Abu Ja'far Naqeeb replied, "Do not narrate it's accuracy nor it's

nullification on my authority, while I am static regarding it and I refuse to opine regarding it due to some reports present with me".[154]

Sayyed Jazu'ee has composed such beautiful couplets, "They made her swallow anger after her father, and what bitter was this that she swallowed, they enraged her and in a way they enraged Allah (s.w.t.) the Lord of the Heavens, whose daughter was she and whose mother and whose wife, woe be to the ones who oppressed her and hurt her".

[154] On one hand he agrees and opines that the crime had actually been committed, while on the other hand he hypocritically says that he is in doubt regarding it, double standards !

Chapter 7

Sorrow & anxiety of the Aimmah (a.s.) upon the sufferings of Fatemah (s.a.)

Anxiety of Imam al Jawad (a.s.)

It is related in Dalael al Imamah of Tabari from Zakariyyah bin Adam, who says that one day I was in the presence of Imam Ali al Reza (a.s.) when his son Imam Muhammad al Jawad (a.s.) was brought to him, and he was less than four years old. When he was brought in, he struck his palms upon the ground and raised his head towards the heavens and remained engrossed in deep thought for a long time. Seeing this Imam al Reza (a.s.) asked him, "May I be your ransom ! In what thoughts are you"? Imam al Jawad (a.s.) replied, "I am engrossed in thoughts regarding the sufferings that befell my mother Fatemah (s.a.). By Allah ! I shall bring out those two men from their graves and burn them and then scatter their ashes in the seas". Hearing this, Imam al Reza (a.s.) asked his son to be brought to him and then kissed in between his two eyes and said, "May my parents be your ransom ! You are worthy for this affair (Imamat)".

Sorrow of Imam al Baqir (a.s.) and Imam al Sadiq (a.s.)

It is related that whenever Imam Muhammad al Baqir (a.s.) was afflicted with fever, he would pour cold water upon his body and say, "Fatimah, the daughter of Muhammad (s.a.w.s.)"! Allamah Majlisi, in explanation of this says, that Imam al Baqir (a.s.) desired that pronouncing the sacred name of Fatimah (s.a.) would ward off the fever.

The Author says, that I strongly believe that fever would afflict the sacred body of the Imam (a.s.) due to the sufferings of his mother Fatimah (s.a.) that was lying concealed in his sacred heart. Then he would cleanse the heat of the fever with water through the remembrance of his mother Fatimah (s.a.) and her sufferings and the fever would diminish. It is similar to an afflicted person who tries to lessen his sorrow through sighs and deep breaths. The sufferings of Sayyedah Zahra (s.a.) was more painful to her sons, the Aimmah (a.s.), than the wounds of swords and knives, and her pain was more scorching to them than the fire. It was decreed for them (by Allah) to observe Taqiyyah (dissimulation) and they could not reveal the sufferings of Sayyedah Zahra (s.a.). Thus when the name of Fatimah (s.a.) would be taken in their presence, their hearts would turn sorrowful and every intelligent person could observe it's effect upon their faces.

It is related that Imam Ja'far as Sadiq (a.s.) asked Sakuni, whom Allah (s.w.t.) had blessed with a daughter, "What name have you chosen for her"? He replied, "Fatimah". Hearing this, Imam al Sadiq (a.s.) said, "Oh ! Oh"! Saying this he placed his hand upon his forehead and sat down full of grief.

As has been quoted earlier that Abbas (the uncle of Prophet) asked Imam Ali (a.s.), "Why did Umar not take away the property of Qunzaf like others"? Imam Ali (a.s.) looked around and tears rolled down his eyes, then he replied, "He did this while thanking him for the whip that he struck at Fatimah (s.a.), and

when she died the mark was visible on her arm similar to a bracelet”.

An incident of Bashshar Makaree

Our Masters have related from Bashshar Makaree that I went to meet Imam Ja'far as Sadiq (a.s.) in Kufah and saw that the dates of Tabarzad were brought for him and he was eating from it. He told me, "Come to me and eat these dates". I replied that, "No, may I be your ransom ! On the way I witnessed an incident that aroused my passion, my heart bled and tears engulfed me". Imam (a.s.) said, "I say to you by the Right that I hold upon you, come near and eat from these". I went near and ate some dates, then he (a.s.) asked, "Now tell me what you saw"? I replied, "On the way I saw a guard of the kingdom striking at the head of a woman and dragging her towards the prison. She was yelling, I seek refuge of Allah and His Prophet (s.a.w.s.), and do not seek refuge from anyone else except Allah (s.w.t.) and His Prophet (s.a.w.s.)". Imam Sadiq (a.s.) asked, "Why were they hitting the woman and taking her to the prison"? I replied, "I heard people saying that the woman was walking on the road and suddenly she tripped and fell. She called out O Fatemah ! May Allah (s.w.t.) keep away His Mercy from the ones who oppressed you. Thus the guards arrested her and struck at her". Hearing this, Imam as Sadiq (a.s.) held his hand from eating and wept to such an extent that his kerchief, beard and chest became full of tears, then he (a.s.) said, "O Bashshar ! Arise and let us go to the Masjid al Sahlah and pray for the release of that woman and request Allah (s.w.t.) to safe-guard her".

Thus Imam al Sadiq (a.s.) was grief-stricken after hearing about the unpleasant incident of a woman from among the Shi'ah of Fatemah (s.a.), then what would be the effect upon him when her sufferings would be related to him. That the tyrant slapped her to such an extent that her earrings broke due to the severity of the striking.

A Comparison with the Incident of Karbala

As has been quoted earlier, that inspite of etreme persecu- tion, the innocence of Imam Ali (a.s.) and his forebearance came to light. But it can be said, that some of the afflictions of Imam Ali (a.s.) were more severe than that of his son Imam Hu- sain (a.s.), whose afflictions are quite more in comparision to others. As an example we quote the following incident from the book Nafasul Mahmoom[155]. Tabari relates that then Shimr bin Ziljawshan attacked until he reached a particular tent of Imam Husain (a.s.), and stricking at it with his lance, said, "Bring me fire, so that I may burn it alongwith it occupants." Hearing this the womenfolk started shrieking and came out of the tents in panic. Then Imam Husain (a.s.) called out in a loud voice saying, "O son of Ziljawshan! Do you ask for fire to be brought so as to burn the tent alongwith my family ? May Allah (s.w.t.) burn you in the fire (of hell)."

Azdi says that Sulayman bin Abi Rashid relates from Hameed bin Muslim that he said, that I told Shimr bin Ziljawshan, "Glory be to Allah (s.w.t.)! This does not suit you. Do you desire tasting the wrath of Allah (s.w.t.) by killing the children and ladies ? By Allah ! The commander will be pleased with you by killing the men only." Then Shimr asked me as to who I was, and I said, "I shall not disclose who I

[155]Nafasul Mahmoom is a comprehensive book authored by Hajj Shaikh Abbas al Qummi and is considered one of the reliable books on Maqatal written on the episode of Karbala. Nafasul Mahmoom forms the basis of reference for contemporary authors, researchers, historians and orators (Zakereen) and is acclaimed by one and all. I have the honour of translating this magnificent book into the English language and it is published by Ansarian Publications, Qum (Iran).

am." I said this, for by Allah (s.w.t.), I feared lest he would complain about me in the presence of the sovereign. Then Shabas bin Rab'ee came to him, whose orders he obeyed more,

and said, "I have not heard a more evil speech from you before, nor have I seen a more degraded situation that you have placed yourself into. Then have you now started frightening the women"? I saw that hearing this Shimr was ashamed of himself and retreated back.

One should reflect that inspite of being a foolish and empty-headed person, Shimr, who was also shameless, was stopped by Shabas bin Rab'ee, yet he yielded to his orders and desisted from burning the tents. But the one (was more shameless) who came to the door of Imam Ali (a.s.) and threatened to burn him and his family saying, "By Him in Whose hands is my life ! You should step out of the house to swear allegiance, failing which I shall burn the house upon you all". Someone told him, "Fatemah (s.a.), the daughter of the Prophet of Allah (s.a.w.s.) and his two sons (Imam Hasan & Imam Husain) are therein while also his remembrance". But I (the author) bear witness that he did not desist nor was he ashamed but did what is quoted earlier.

While Amirul Mo'meneen Imam Ali (a.s.) did not have anyone who could assist him or defend his family. And as has been quoted, that when Zubair bin Awwam saw Imam Ali (a.s.) treated in his manner and dragged in a wretched state to the Masjid, he unsheathed his sword and called out, "O tribe of Bani Abdul Muttalib ! Ali (a.s.) is being treated in this manner while you are alive"? Then he fumed at Umar and lifted his sword to strike at him, Umar stole away the sword, and throwing it upon the stone, broke it.

The Oppression upon Imam Ali (a.s.)

The Eminent Traditionist, the Trustworthy Authority of Islam Shaikh Kulaini relates from Sadeer that he says, that we were in the presence of Imam Muhammad al Baqir (a.s.) and were discussing about the events that took place after the death of the Prophet of Allah (s.a.w.s.), and the troubles and estrangement of Imam Ali (a.s.). A man among those present asked Imam al Baqir (a.s.), "May Allah (s.w.t.) mend your affairs ! What happened to the esteem and glory of the Bani Hashim and their large quantity"? Imam al Baqir (a.s.) replied, "There was none among the Bani Hashim present. While the glory of the Bani Hashim was due to the presence of Ja'far al Tayyar and Hamzah. And after the passing away of these two men, two men remained who were old, feeble and neo Muslims, Abbas (bin Abdul Muttalib) and Aqeel (bin Abi Talib). Behold ! By Allah (s.w.t.) ! If Hamzah and Ja'far had been alive, they (the oppressors) would not have reached the position that they had acquired. And if they (Hamzah & Ja'far) would be onlooking, those two men would have fallen into perdition". And due to this loneliness and deprivation it is related that whenever Imam Ali (a.s.) would ascend the pulpit, his last words before alighting would be, "I have always been oppressed from the time Allah (s.w.t.) took away the Soul of His Prophet (s.a.w.s.)".

Musayyab bin Najabah relates, that one day Imam Ali (a.s.) was reciting a sermon when a man suddenly called out, "O oppression"! Imam Ali (a.s.) told him, "Come near", he came near and Imam (s.a.) said, "I have been oppressed equaling the quantity of the particles of sand in the desert and the hair on the body of animals". It is also related that once an Arab passed by and told him, "O Commander of the oppressed faithful". Imam (a.s.) told him, "My dear ! I am the one who has been oppressed equaling the quantity of the particles of sand (in the desert) and the hair (on the body of a Camel)".

Abu Zarr al Ghiffari would address Imam Ali (a.s.) as, "The Oppressed and persecuted Master"!

It is related from the Eminent Traditionist Shaikh Kulaini that Imam Ali al Hadi (a.s.) said, "Stand at the grave of Ali (a.s.) and salute him in these words : Peace be upon you O Friend of Allah (s.w.t.) ! You are the first one who was oppressed and the first one whose right was usurped, you forebore patiently until death came to you. I bear witness that you went to the Presence of Allah (s.w.t.) while you were a Martyr, may Allah (s.w.t.) engulf your murderer with different types of punishments and renew them upon him".

The author says that this being the sigh of the scorched hearts and the little (among numerous) of the heart-rending sorrows (of Ahlulbait) that would melt the rocks of the mountains.

An Elegy Expressing Grief upon Zahra (s.a.)

We quote below the gist of an elegy by Shaikh Saleh al Hilli, who says, "When oppression pounced upon the Progeny of Muhammad (s.a.w.s.), Muhammad (s.a.w.s.) lay without shroud; those who said to Fatemah (s.a.), that you hurt us due to excessive weeping and wailing; they cut the tree of 'Arak', so that she could not sit under the shade of its leaves and flowers and weep; they gathered wood at the house of the ones, in whose absence the Religion would not have been incorporated; the one who gathered at the house of Batool, and subsequently she miscarried her child; they dragged their Imam forcefully, while Chastity (Fatemah) was wailing behind them; leave my cousin or I shall call upon the Lord with disheveled hair and complain to Him; the Camel of (Prophet) Saleh and its children are not more dear in the sight of Allah (s.w.t.) than me; she went to the sacred grave (of the Prophet) with intense grief and sorrowful heart; when the nails of sorrow engulfed in her heart, she complained regarding the scarcity of defenders to assist her; O father! This Samaritan and its calves are under the mercy of men and they have pounced upon Haroon (referring to Imam Ali); what shall I complain to you about, should I complain of the striking of the whip upon me and its mark and pain that shall remain upon me all my life; should I express grief upon the separation of my father or the usurpation of the right of Ali, or upon my broken ribs or the miscarried child; they usurped my inheritance refusing to acknowledge my rights even after recognizing my status well; they aggrieved your Hasan and Husain, and when I asked them my rights they refused to give me".

An account of Mas'oodi regarding the episode of allegiance

The renowned Historian and Scholar Mas'oodi in his book *Isbatul Wasiyyah* says, that when the Prophet of Allah (s.a.w.s.) passed away, Amirul Mo'meneen Ali (a.s.) was in his thirty fifth year of age. He arose to get the reins of Caliphate into his hands by the Will of Allah (s.w.t.). The believers obeyed him while the hypocrites refused to side with him and chose a man for the Caliphate, and they thus opposed the one who was chosen by Allah (s.w.t.) and His Prophet (s.a.w.s.). It is related that when the Prophet (s.a.w.s.) passed away, Abbas bin Abdul Muttalib came to Imam Ali (a.s.) and told him, "Stretch forward your hand so that I may pledge allegiance". Amirul Mo'meneen (a.s.) replied, "But then who except me claims this status, and who except me is worthy of it"? At that moment a group consisting of Zubair and Abu Sufyan came to the presence of Ali (a.s.) to swear the pledge of allegiance but Ali (a.s.) refused to accept it. The Emigrants and Ansar opposed each other, the Ansar said that, "There should be one chief from among us and one from among you". But the Emigrants replied, "We have heard from the Prophet (s.a.w.s.) that the Caliphate rests with the Quraish".[156] Ultimately the Ansar accepted the claim of the Emigrants when they had trampled Sa'ad bin Ubadah under their feet. Umar bin Khattab pledged allegiance at the hands of Abu Bakr while placing his hand upon his. And after him, the bedoins and the neo-Muslims, who had just come to Madinah, took the pledge of allegiance, while others too followed suit seeing them do so. This news reached Imam Ali (a.s.) when he had just completed the funeral proceedings of the sacred corpse of the Prophet (s.a.w.s.). Imam Ali (a.s.) recited the Prayers upon the dead-body of the Prophet (s.a.w.s.) alongwith the Bani Hashim and some of the companions (of the Prophet) like Abu Zarr, Salman, Miqdad, Ammar, Huzayfah, Abiy (or Ubai) bin Ka'ab etc comprising of forty men. Then Imam Ali (a.s.) arose and recited a sermon for those present, he praised and glorified Allah (s.w.t.) and then said, "If the Caliphate rests with the Quraish, then I am the most worthy

among the Quraish for it. And if it does not rest with the Quraish, then the Ansar's claim remains".

[156] *Yahya bin Hasan narrates in twenty ways in Kitabul Ummah from the Holy Prophet (s.a.w.s.) that, "There will be twelve successors after me, and all of them would be from Quraish". Imam Bukhari has quoted in three ways in his Saheeh, Imam Muslim in nine ways in his Saheeh, Abu Dawood in three ways in his Sunan, Tirmizi in one way in his Saheeh. Also refer Sulayman Qanduzi, "Yanabi'ul Mawaddah", Chap 77; Hamwini, "Faraidus Simtayn"; Khwarizmi, "Manaqib"; Ibn Magazili, "Manaqib"; Sa'labi, "Tafseer"; Ibn Abil Hadeed, "Sharh Nahjul Balaghah"; Sayyed Ali Hamadani, "Mawaddatul Qurba"; Imam Ahmad bin Hanbal, "Musnad"; Abi Dawood Tayalisi, "Musnad"; Abu Nu'aim, "Hilyatul Awliya"; Muttaqi al Hindi, "Kanzal Ummal"; Hakim al Naishapuri, "Mustadrak"; Zahabi, "Talkhees"; Ibn Hajar al Asqalani, "Fathul Bari"; Nuruddin Haisami, "Majma'ul Zawaed"; Ibn Hajar Haisami, "Sawaeqe Muhriqa"; Jalaludin Suyuti, "Tareekhul Khulafa"; Ibn Kaseer, "Al Bidaya wan Nihaya"; etc.*

Similitude of the task of Imam Ali (a.s.) with five Prophets (a.s.)

Then Imam Ali (a.s.) returned back to his home and remained away from people. Then one day he told his followers that, "I resemble five Prophets (a.s.) in five ways : (1) Prophet Nooh (a.s.). He addressed Allah (s.w.t.) saying : Verily, I am overcome (by these people), so give help,[157](2) Prophet Ibraheem (a.s.), he told the polytheists : I withdraw from you (all) and what you call upon other than Allah,[158] (3) Prophet Loot (a.s.), who told his rebellious people : Would that I had strength to resist you or betake myself to a strong support,[159] (4) Prophet Moosa (a.s.), he told the people of Fir'aun : So I fled from you when I feared you,[160] and (5) Prophet Haroon (a.s.) who told (his brother) Prophet Moosa (a.s.) : Verily the people did reckon me weak and had well-nigh slain me".[161]

[157] Holy Qur'an, Surah al Qamar : 10

[158] Holy Qur'an, Surah al Maryam : 48

[159] Holy Qur'an, Surah al Hud : 80

[160] Holy Qur'an, Surah al Shu'ara : 21

[161] Holy Qur'an, Surah al A'araf : 150

Then Imam Ali (a.s.) became engrossed in compiling and arranging the Qur'an, (and after completing it) he put it in a cloth and affixed his seal upon it. He told people, "This is the book of Allah (s.w.t.) that I have arranged according to the orders of the Prophet (s.a.w.s.) as it was revealed upon him". Some of those present told him, "Lift your Qur'an and go away". Imam Ali (a.s.) told them, "The Prophet of Allah (s.a.w.s.) had told you all that I leave behind me two weighty things, the book of Allah (s.w.t.) and my Progeny, and these two shall not part from one another until they meet me at the (fountain of) Kausar. Then if you recognise the words of the Prophet (s.a.w.s.), accept me, that I shall judge among you on the basis of the orders of the Qur'an". They replied, "We do not need you nor your Qur'an, now lift up your Qur'an and go

away, then do not part with it". Hearing this Imam Ali (a.s.) returned back and went to his house and also his Shi'ah, for the Prophet of Allah (s.a.w.s.) had taken this pledge from them (to forebear).

But the people did not sit idle, they gathered at the house of Ali (a.s.) and burnt his house. They forcefully dragged him to the Masjid (to swear allegiance at the hands of Abu Bakr), while Fatemah (s.a.) was crushed in between the wall and door and her child Muhsin was aborted. They told Ali (a.s.), "Swear allegiance", but he refused to do so saying, "I shall not do so". They replied, "Then if you do not do so, we shall kill you". Ali (a.s.) replied, "Will you kill me while I am the slave of Allah (s.w.t.) and the brother of the Prophet of Allah (s.a.w.s.)"? They forcibly extended his hand but he closed it and it was not possible for them to open it, thus they rubbed the closed hand of Ali (a.s.) upon that of Abu Bakr.

Two Shocking Miracles

Mas'oodi continues saying, that after some days Imam Ali (a.s.) met one of the two men (Abu Bakr) and told him to remember Allah (s.w.t.) and the day of Allah (s.w.t.) (Qiyamah) and told him, "Do you wish to meet the Prophet (s.a.w.s.) now so that he may advise you to forbid (from evil) and enjoin (good)"? He replied in the affirmative and Ali (a.s.) took him to Masjid al Quba. He showed him the Prophet of Allah (s.a.w.s.) who was seated therein. The Prophet of Allah (s.a.w.s.) told him, "O so and so ! Do you pledge with me in this manner that you shall give away the Caliphate to Ali, while Ali is Amirul Mo'meneen"? Seeing this, he returned back with Ali (a.s.) and resolved to hand over the Caliphate to him but his friend (Umar) did not accept it.

He said, "This is nothing but an apparent magic and the renowned sorcery of the Bani Hashim, while you forget that one day we were alongwith Ibn Abi Kabshah (he meant the Prophet). He signaled towards the two trees and they joined together, then he went behind and answered the call of nature. Then he signaled towards them and they parted from one another as before". The first one (Abu Bakr) said, "Now that you have reminded me about this matter, I too recall an incident. I and he (the Prophet) had taken shelter in the cave (of Saur), he stretched his hand towards my face and signaled with his feet. I saw a river, then he showed me Ja'far (al Tayyar) and his companions who were seated on a boat and sailing". He (Abu Bakr) was influenced by his friend (Umar) and changed his mind to hand over the Caliphate to Ali (a.s.). Then they resolved to kill Ali (a.s.) and

recommended to one another while promising each other, while they deputed Khalid bin Walid for this task. Asma bint Umays[162] became aware of their plan and informed Ali (a.s.) about it. She dispatched her maid to the house of Imam Ali (a.s.), the maid came and caught hold of the two sides of the door and recited this verse in a loud voice, "Verily the chiefs are consulting to slay you, begone, verily unto you I am of the sincere advisers".[163] Khalid hid his sword under his

garments and it was decided that as soon as the Prayer Leader (Abu Bakr) recites the salutations to end the Prayer, Khalid should arise and kill Ali (a.s.) inside the Masjid. Khalid was so much

[162]Asma bint Umays bin Ma'ad was one of the devoted and loyal adherents of the Prophet (s.a.w.s.)'s Ahlulbait (a.s.). Her half sister was Maymoonah bint Haris, the wife of the Prophet (s.a.w.s.). Her first husband was Ja'far bin Abi Talib (a.s.) who was martyred in the battle of Muta in the eight Hijrah. She had several children from Ja'far, one of whom was Abdullah, better known as 'Bahrus Sakha' (the ocean of munificence). He too was a faithful adherent of his uncle Imam Ali (a.s.) and his affection of Abdullah can be evidenced that he married his daughter Sayyedah Zainab (s.a.) to him, from whom he had several children, of them two viz. Aun and Muhammad were martyred in the battle of Karbala alongwith their uncle Imam Husain (a.s.). Later Asma bint Umays was married to Abu Bakr bin Abu Quhafa whom she bore Muhammad bin Abu Bakr. Although remaining in the house of Abu Bakr she remained dedicated to her Imam (a.s.) and Sayyedah Zahra (s.a.) as is evidenced from the above report. After the death of Abu Bakr, Imam Ali (a.s.) married her and consequently Muhammad bin Abu Bakr was brought up by him. Imam Ali (a.s.) loved him much and regarded him as his own son and used to say, "Muhammad is my son from Abu Bakr". Muhammad was appointed the governor of Egypt by Imam Ali (a.s.) and was martyred by the orders of Mu'awiyah in 38 A.H. at the young age of twenty-eight years.

—[163] Holy Qur'an, Surah al Qasas : 20

aroused that people assumed he had committed error in prayers. But the Prayer Leader (Abu Bakr), before reciting the last salutations to end the Prayers, said, "Khalid should not do that which I have commanded him, and Peace be upon you and Allah's Mercy and Blessings".

The Usurpation of Fadak

Allamah Abu Mansoor Tabarsi in his book Al Ehtijaj and Ali bin Ibrahim relate from Imam Ja'far as Sadiq (a.s.), that when the allegiance to Abu Bakr concluded and his Caliphate was established upon the Emigrants and Ansar, he sent his messenger to Fadak[164] and told him to expel the deputy of Fatemah (s.a.) from there.

[164] Fadak was a green fertile place near Madinah. It belonged to the Jews and in the seventh Hijrah it passed from them to the Prophet (s.a.w.s.) under the terms of a settlement for peace. The reason for this settlement was that when after the fall of Khaibar, the Jews realised the real power of the Muslims, their martial aspirations were lowered, and noting that the Prophet (s.a.w.s.) had spared some Jews on their seeking protection, they also sent a message of peace to him (s.a.w.s.) and expressed the wish that Fadak might be taken from them and their area should not be made battle-field. Consequently the Prophet (s.a.w.s.) accepted their request and allowed them amnesty, and this land became his individual property wherein no one else had any interest, nor could there be any such interest; because the Muslims have share only in those properties which they might have acquired as booty after Jihad, while the property acquired without Jihad is called Fai and the Prophet (s.a.w.s.) alone is entitled to it. No other person has a share in it. Thus Allah (s.w.t.) says, **"And whatever has Allah bestowed on his Apostle from them, you pressed not against it any horse or a camel, but Allah grants authority unto His Apostles against whomsoever He wills, and Allah over all things is All Powerful. Whatever has Allah bestowed on His Apostle from the people of the towns, belongs unto Allah, and for the Apostle, and for his (Prophet's) kindred, and the orphans... .."** (Surah al Hashr : 6-7). No one has ever disputed the fact that Fadak was secured without battle, it was therefore the Prophet's personal property to which no one else had any title. The historian Tabari writes, "Fadak was personal

to the Prophet (s.a.w.s.) as Muslims did not use their horses or camels (battled) for it." (Tabari, "Tareekh al Umam wal Muluk", Vol. 3, Pg 303). Imam Balazuri writes, "Fadak was the personal property of the Prophet (s.a.w.s.) as the Muslims had not used their horses or camels (battled) for it." (Futuh ul Buldan, Pg 37). It is also proved in the agreed way that the Prophet had in his lifetime given this land to Sayyedah Fatemah (s.a.) as a gift.

Protest of Sayyedah Fatemah (s.a.) and the Testimony of Witnesses

When Fatemah (s.a.) was informed of the orders of Abu Bakr, she went to him and said, "Why did you snatch away from me the inheritance that my father had left for me and expel my deputy from there, when the Prophet of Allah (s.a.w.s.) had declared it to be my property by the command of Allah"? Abu Bakr replied, "Then bring me witness for your claim". Fatemah (s.a.) left and brought Umm Ayman[165] as a witness. Umm Ayman told Abu Bakr, "I shall not bear

Powerful. Whatever has Allah bestowed on His Apostle from the people of the towns, belongs unto Allah, and for the Apostle, and for his (Prophet's) kindred, and the orphans... .." (Surah al Hashr : 6-7). No one has ever disputed the fact that Fadak was secured without battle, it was therefore the Prophet's personal property to which no one else had any title. The historian Tabari writes, "Fadak was personal to the Prophet (s.a.w.s.) as Muslims did not use their horses or camels (battled) for it." (Tabari, "Tareekh al Umam wal Muluk", Vol. 3, Pg 303). Imam Balazuri writes, "Fadak was the personal property of the Prophet (s.a.w.s.) as the Muslims had not used their horses or camels (battled) for it." (Futuh ul Buldan, Pg 37). It is also proved in the agreed way that the Prophet had in his lifetime given this land to Sayyedah Fatemah (s.a.) as a gift.

[165] Umm Ayman's name was Barakah and she was the Abyssinian slave girl of Abdullah (a.s.), the father of the Prophet Muhammad (s.a.w.s.). After his marriage with Amenah (s.a.) she remained in their household serving them. Even after the death of Abdullah, Barakah was always on the side of Amenah (s.a.) to console her until the Holy Prophet (s.a.w.s.) was born. When the Prophet (s.a.w.s.) was six years old, his mother Amenah (s.a.) too parted away leaving him to the care of Barakah, who most willingly and affectionately brought him up and took utmost care of him such that the Prophet (s.a.w.s.) addressed her as 'his mother'. Later she was married to Ubayd bin Zaid

and bore him Ayman and thereafter came to be known as Umm Ayman. When he died she was married to Zaid bin Haresah and bore him Usamah bin Zaid. Although in the beginning Usamah was not among the adherents of Imam Ali (a.s.) but later turned to him and remained devoted to him until his death during the Imamate of Imam Husain (a.s.). As is related in the above report that the Prophet (s.a.w.s.) himself had declared that Umm Ayman was from among the women of paradise. Her devoteness towards Imam Ali (a.s.) and Sayyedah Fatemah (s.a.) is also well known.

witness until I make you, O Abu Bakr, confirm my merits in the words of the Prophet of Allah (s.a.w.s.). I ask you in the name of Allah (s.w.t.), did not the Prophet (s.a.w.s.) say that verily Umm Ayman is from among the women of Paradise"? Abu Bakr replied, "Yes, I know that the Prophet (s.a.w.s.) said so". Then Umm Ayman continued, "I bear witness that Almighty Allah (s.w.t.) sent revelation to His Prophet saying : And give to the near of kin his due.[166] And when this Verse was revealed upon the Prophet (s.a.w.s.), he immediately gifted Fadak to Fatemah (s.a.)". Then Imam Ali (a.s.) came to Abu Bakr and bore witness similarly. Abu Bakr was convinced that Fadak was the property of Fatemah (s.a.) and he wrote a letter dismissing his claim and handed it over to Fatemah (s.a.). When Umar was informed

bore him Ayman and thereafter came to be known as Umm Ayman. When he died she was married to Zaid bin Haresah and bore him Usamah bin Zaid. Although in the beginning Usamah was not among the adherents of Imam Ali (a.s.) but later turned to him and remained devoted to him until his death during the Imamate of Imam Husain (a.s.). As is related in the above report that the Prophet (s.a.w.s.) himself had declared that Umm Ayman was from among the women of paradise. Her devoteness towards Imam Ali (a.s.) and Sayyedah Fatemah (s.a.) is also well known.

[166] Holy Qur'an, Surah Bani Israeel : 26. When the above verse was revealed upon the Holy Prophet (s.a.w.s.), he gave

Fadak to Fatemah (s.a.). Refer Sa'labi, "Kashful Bayan"; Suyuti in his Tafseer Durr al Mansoor relates from Hafiz Ibn Mardawiyah; the famous commentator Ahmad bin Musa as well as Hafiz Haskani (in his Shawahedut Tanzeel) report from Abu Sa'eed Khudri; Faqih Shafe'i in his Tareekh; Shaikh Sulayman Qanduzi in his Yanabi'ul Mawaddah report from Jam'eul Fawaid; Waqidi and Hakim Naishapuri relate in their Tafseer; Ali Muttaqi Hindi in Kanzul Ummal, Ibn Abil Hadeed in Shahr Nahjul Balaghah, Yaqoot al Hamwini in his Mu'jamul Buldan etc.

of this, he rushed to Abu Bakr and asked him, "What is this letter"? Abu Bakr replied, "Fatemah (s.a.) came to me claiming that Fadak was her property and she brought Umm Ayman and Ali (a.s.) as witness thereof, on this basis I wrote a letter handing over Fadak to Fatemah (s.a.) and gave it to her". Umar rushed towards Fatemah (s.a.), and snatching away the letter from her, tore it into pieces saying, "Fadak is among the spoils of war and it belong to all Muslims. Aws bin Hadasan, A'eshah and Hafsa (daughter of Umar and another wife of Prophet) bear witness that the Prophet of Allah (s.a.w.s.) said, that we the group of Prophets do not leave anything as inheritance, whatever we leave behind is charity. As for the witness of Ali (a.s.), he is the husband of Fatemah (s.a.) and will thus look after his own well-being, as for Umm Ayman, she is a righteous woman, if another person bears witness alongwith her, we shall pay heed to this claim". Fatemah (s.a.) returned back from Abu Bakr and Umar in a grievous state saying, "As you have ripped this letter of mine, may Allah (s.w.t.) rip your belly".^[167]

[167] This prediction of Sayyedah Fatemah (s.a.) came true a few years later. Abu Lulu (Fayruz), a Persian slave of Mugheerah stabbed Umar (in the belly) with a dagger with two heads. Umar was brought some Nabith (a drink of dates) and he drank it, but it wasn't yet distinct from the blood. So they gave him Milk to drink and it came out of the wound. He said, "Even if I had that gold which would fill the earth, I would ransom myself by it from the terror of Qiyamah". (Jalaluddin

Suyuti, "Tareekhul Khulafa"). Did not the 'Caliph of Muslims' read the Qur'an which says, "**The day when will avail not wealth or sons, save him who comes unto Allah with a heart submissive**" (Surah al Shu'ara : 88-89). Or was he fearful of his state in the Hereafter for all the oppression that he meted upon the Ahlulbait (a.s.) of the Prophet (s.a.w.s.) ! Abdul Rahman bin Aban bin Usman relates from his father who relates from Usman bin Affan, who says that, I was the last to see Umar b. al Khattab (before his death), I called upon him and saw his head on the lap of his son Abdullah, while he was weary. He told his son, "Keep my cheek on the ground". Abdullah refused, so he said again, "Keep my cheek on the ground". Abdullah refused, so he said, "Keep my cheek on the ground, you motherless one". So he kept his cheek on the ground, and then Umar said, "O my mother ! Woe to me my mother ! I am not forgiven (by Allah)". He went on saying that till he died. (Shaikh al Mufeed, "Al Amali")

Logical Reasoning of Imam Ali (a.s.) with Abu Bakr

The next day Imam Ali (a.s.) came to Abu Bakr in the Masjid when he was surrounded by the Emigrants and Ansar. He (a.s.) told him, "Why did you forbid Fatemah (s.a.) from the inheritance that she received from her father (s.a.w.s.), the Prophet of Allah (s.a.w.s.), when he in his life-time had handed it over to Fatemah (s.a.)"? Abu Bakr replied, "Fadak is the spoils of war and is associated with all Muslims. Then if Fatemah (s.a.) brings witness that the Prophet of Allah (s.a.w.s.) had given it to her as her property, we shall give it to her, otherwise she does not have claim upon it". Imam Ali (a.s.) said, "O Abu Bakr ! You have judged against the orders of Allah (s.w.t.) regarding us among the Muslims". Abu Bakr said, "It is not so". Ali (a.s.) said, "Then if a property is under the possession of a Muslim and is under his control, then I claim that it is my property, from whom will you ask for two witnesses"? Abu Bakr replied, "I shall ask you to produce two witnesses to support your claim". Then Imam Ali (a.s.) said, "Then why do you ask for two witnesses from Fatemah (s.a.) regarding the property that was already under her possession, and it was very much under her possession during the life-time of the Prophet (s.a.w.s.) and even after his death ? Then why do you not ask Muslims to produce two witnesses on their claim, in the same way that

Khattab (before his death), I called upon him and saw his head on the lap of his son Abdullah, while he was weary. He told his son, "Keep my cheek on the ground". Abdullah refused, so he said again, "Keep my cheek on the ground". Abdullah refused, so he said, "Keep my cheek on the ground, you motherless one". So he kept his cheek on the ground, and then Umar said, "O my mother ! Woe to me my mother ! I am not forgiven (by Allah)". He went on saying that till he died. (Shaikh al Mufeed, "Al Amali")

you ask me to produce witnesses when I claim the property under the possession of another"? Hearing this Abu Bakr did

not reply anything against this inference and remained silent. Then Umar said, "O Ali ! Keep aside these talks, for we do not have the capability to refute your claims. Then if you bring just witnesses, we shall accept your claim, if not, Fadak is the property of all Muslims and you and Fatemah (s.a.) have no claim upon it".

Then Imam Ali (a.s.) again said to Abu Bakr, "Have you read the Qur'an"? Abu Bakr replied in the positive. Imam Ali (a.s.) continued, "Then tell me in whose praise is this verse of the Qur'an revealed, Verily Allah intends to keep off from you (every kind) of uncleanness, O ye Ahlulbait, and purify you (with) a thorough purification.[168] Then is this verse revealed in our praise or anyone else"? Abu Bakr replied, "It is revealed in your praise". Imam Ali (a.s.) continued, "Presume that some people bear witness that (Allah forbid) Fatemah has committed a crime, what shall be your order regarding her"? Abu Bakr replied, "I shall punish her according to the laws of Allah (s.w.t.) as I would do to any other women". Imam Ali (a.s.) said, "In that case you would be among infidels in the sight of Allah (s.w.t.)", Abu Bakr asked, "And why is that so"? Imam Ali (a.s.) replied, "For you have refuted the Witness of Allah (s.w.t.) regarding the Chastity of Fatemah and accepted the witness of the people, thus you have rejected the command of Allah (s.w.t.) and that of the Prophet of Allah (s.a.w.s.). The Prophet of Allah (s.a.w.s.) gifted Fadak to Fatemah (s.a.) under the direct command of Allah (s.w.t.), while it remained under her possession in the lifetime of the Prophet

[168] *Holy Qur'an, Surah al Ahzab : 33*

(s.a.w.s.). You refute this command of Allah (s.w.t.) and you accept the witness of a bedoin who urinates upon his heels (Aws bin Hadasan) ? Then you snatch away Fadak from Fatemah (s.a.) and claim that it is from among the spoils of war for all Muslims, when the Prophet of Allah (s.a.w.s.) has said that, proof is to be brought by the claimant while oath is to be taken by the defendant, then you refute the words of the Prophet of Allah (s.a.w.s.)". Hearing this the people were enraged and a hue & cry arose among them and some said, "By Allah ! Ali

speaks the truth". Then Imam Ali (a.s.) returned back to his house. Fatemah (s.a.) then came to grave of the Prophet (s.a.w.s.), and while circumambulating it, recited the following couplets, "Verily such calamities arose after you, that if you were present they would not have increased much".

A Drafted Conspiracy to Kill Ali (a.s.)

Allamah Tabarsi, in his book *al Ehtijaj*, after quoting the above incidents again relates from Imam Ja'far as Sadiq (a.s.), that after the protest of Imam Ali (a.s.), Abu Bakr returned back to his house from the Masjid and called Umar bin Khat-tab. Umar came to Abu Bakr and he told him, "Did you see how the discourse between Ali and myself concluded? Then if such clashes take place between us again on another day, certainly our power will tremble and the pillars of our authority will become unstable, then what do you opine"? Umar replied, "In my opinion we should order the assassination of Ali". Abu Bakr asked, "How and by whom should this be done"? Umar replied, "Khalid bin Waleed is fit for this job". Then they deputed a man to seek Khalid and he came to them. They told him, "Do you wish that we should appoint you upon a great task"? Khalid replied, "Load me with whatever you want, even if it may be to kill Ali bin Abi Talib". They both replied, "We wish the same". Khalid asked, "I shall do what you confirm, but tell me how should I kill him"? Abu Bakr replied, "Be present in the Masjid and sit besides Ali to recite the Prayers, and when I recite the last salutations to conclude the Prayer, arise and behead him" (May Allah's eternal curse be upon them all). Khalid replied, "Good, I shall do that". Asma bint Umays, who was the wife of Abu Bakr, was present there in the house and she heard their talks. She called her maid saying, "Go to the house of Ali (a.s.) and Fatemah (s.a.) and give my salutations to them. Then tell Ali (a.s.) : Verily the chiefs are consulting to slay you, begone, verily unto you I am of the sincere advisers".^[169] Hearing this Imam Ali (a.s.) told the maid, "Tell Asma that verily Allah (s.w.t.) precludes between them and what they desire".

Then Imam Ali (a.s.) came out of his house with the intention of going to the Masjid to recite the Prayers and sat in the rows. Khalid too entered therein with his sword and sat besides Ali (a.s.). The Prayers started and when Abu Bakr sat to recite the Tashahhud^[170], he

^[169]*Holy Qur'an, Surah al Qasas : 20*

[170] In the second Rak'at (unit) of every Prayer and the third Rak'at in Maghrib Prayers and in the fourth Rak'at of Zuhr, Asr and Isha Prayers, one should sit erect after the second Sajdah and recite the Tashahud viz bearing witness of the Unity of Allah (s.w.t.) and the Prophethood of Muhammad (s.a.w.s.) followed by sending Allah's blessings upon the Prophet (s.a.w.s.) and his Progeny (a.s.). Tashahud is among the obligatory parts of Prayers. It will not out of place to quote here the words of Imam al Shafe'i, who says, "O Ahlulbait ! Your love is a duty imposed on us in the Holy Book. If a worshipper omits Salawat in his Prayer, it will be null & void. Isn't it sufficient evidence of your honour in the eyes of Allah (s.w.t.)"?

regretted his decision and feared that a commotion would erupt in recognition of the valour and courage of Ali (a.s.). He was such disturbed that he wondered whether he should recite the last salutations or no, people presumed that he had fallen prey to error and suspicion. Suddenly he turned towards Khalid and said, "Do not do that what I commanded you..... and peace be upon you Allah (s.w.t.)'s Mercy and His Blessings". Hearing this Imam Ali (a.s.) told Khalid, "What did he command you"? Khalid replied, "He had ordered me to behead you". Ali (a.s.) said, "Then why did you not perform it". Khalid replied, "By Allah ! If he had not stopped me before ending the Prayers, I would certainly have killed you". At that moment Imam Ali (a.s.) pushed Khalid and he fell upon the ground, people gathered around and requested Imam (a.s.) to leave Khalid. Umar called out, "By the Lord of the Ka'bah ! He will surely kill Khalid". The people told Imam Ali (a.s.), "We request you in the name of the one buried in this grave (Prophet), release Khalid", hearing this Ali (a.s.) let him go.

Abu Zarr al Ghiffari relates that Imam Ali (a.s.) caught hold of the neck of Khalid between two of his fore fingers and squeezed it such that Khalid gave a cry. The people were frightened and each one feared for his life, at that moment Khalid polluted his clothes and folded his legs upon one other and did not utter a word. Seeing this Abu Bakr told Umar, "And this is the result of your chaotic opinion, I see today's incident and thank Allah (s.w.t.) that we are safe". And whoever would

go near Ali (a.s.) to rescue Khalid from his firm grip, would return back in fright looking at his enraged eyes. Abu Bakr sent Umar to Abbas bin Abdul Muttalib, he came and intervened and said to Ali (a.s.), "I request you in the name of the occupant of this grave and your sons and their mother, release Khalid". Hearing this, Imam Ali (a.s.) released Khalid. Then Abbas kissed between both the eyes of Imam Ali (a.s.).

In another narration it is related that then Imam Ali (a.s.) caught hold of the shirt of Umar and said, "O son Sakhak, the Abyssinian ! If there would not have been the command of Allah (s.w.t.) and the oath of the Prophet of Allah (s.a.w.s.), you would have known who among us is more feeble and less in number". Those present intervened and Imam Ali (a.s.) released Umar. At that moment Abbas bin Abdul Muttalib went to Abu Bakr and said, "By Allah ! If you had killed Ali, you would not find anyone alive among the children of Taim".

A Reply by the Tutor of Ibn Abil Hadeed to his Questions

Allamah Majlisi in his Bihar ul Anwar relates from the renowned Scholar of the Ahlus Sunnah Ibn Abil Hadeed, who says that I asked my teacher Abu Ja'far Naqeeb that, "I am thrilled at the tasks of Ali (a.s.) as to how come he remained alive for a long time after the death of the Prophet of Allah (s.a.w.s.) inspite of the deception of the enemies. And they could not find respite to kill him deceitfully with all the heart-burn that they bore towards him". Abu Ja'far replied, "If Ali (a.s.) had not practiced forebearance and patience and had not remained isolated, he would have been killed. But he remained in worship, Prayers, recitation of the Qur'an and desisted himself from the previous zeal. He kept away his sword and spent his life like the one in search of respite. He wandered in the forests, deserts and at the end of the mountains. And he remained obedient to the Caliphs[171]

[171] This is not an acceptable historical proof, rather Imam Ali (a.s.) reverted to leading a quiet life, almost confined to the four walls of his house. And this has been pointed out by Vecchia Vaglieri in E12, Article 'Ali', while also the Sermon of Shiqshiqayyah bears witness to it. Ibn Abil Hadeed, writes a long commentary on this speech and explains major characteristics of the first two caliphs, their policies in arranging the affairs of the community, their attitude towards Imam Ali (a.s.) and his reservations about the handling of matters by them. But Imam Ali (a.s.) never remained obedient to the Caliphs and history quotes numerous incidents wherein he differed from them in various matters. On political and administrative matters, his disagreement with Umar on the question of Diwan (distribution of stipends) and his absence from all the wars fought under Umar (in name of extending the frontiers of Islam) can be well cited. Nevertheless, whenever any serious matters came upon Islam or the Muslims, he (a.s.) was the first one to hasten to their call. There are numerous occasions recorded in history that whenever the Caliphs faced certain

straightened circumstances, which were beyond their apprehension & judgement, they would turn to him for help and he would most generously offer his excellent & flawless judgement in this regard. Thus on numerous occasions Umar is found to have said, "If Ali was not there, Umar would have perished".

similar to other men, thus his enemies lifted their hands off him and forgot him. And nobody could kill him, except by obtaining permission from the Caliphs, or obtain their hidden approval. But those in charge did not have the motivation to kill Ali (a.s.) they were helpless to lift their hands off him, otherwise they would have killed him. And from another angle, death itself is a firm and steady circle and a solid fort that cannot be traversed, so that death may not come forth and nobody may be killed (except by Allah's will and command)".

Then I asked my teacher regarding the incident of Abu Bakr appointing Khalid to kill Ali (a.s.). He replied, "A group among the Alawites (Shi'ah) relate this incident and also say that a man came to Zafar bin Hudayl, the student of Abu Hanifah and asked, "What is this that Abu Hanifah says that it is permissible for a man to conclude his

also the Sermon of Shiqshiqayyah bears witness to it. Ibn Abil Hadeed, writes a long commentary on this speech and explains major characteristics of the first two caliphs, their policies in arranging the affairs of the community, their attitude towards Imam Ali (a.s.) and his reservations about the handling of matters by them. But Imam Ali (a.s.) never remained obedient to the Caliphs and history quotes numerous incidents wherein he differed from them in various matters. On political and administrative matters, his disagreement with Umar on the question of Diwan (distribution of stipends) and his absence from all the wars fought under Umar (in name of extending the frontiers of Islam) can be well cited. Nevertheless, whenever any serious matters came upon Islam or the Muslims, he (a.s.) was the first one to hasten to their call. There are numerous occasions recorded in history that whenever the Caliphs faced certain straightened

circumstances, which were beyond their apprehension & judgement, they would turn to him for help and he would most generously offer his excellent & flawless judgement in this regard. Thus on numerous occasions Umar is found to have said, "If Ali was not there, Umar would have perished".

Prayers before reciting the salutations; he can talk, do something or answer the call of nature"? Zafar replied, "It is permissible, in the same manner as Abu Bakr talked before reciting the salutation in Prayers". The man asked, "What did Abu Bakr say before the salutations"? Zafar replied, "It does not suit a man like you to question like this". But he repeatedly requested to be replied and Zafar said to those present, "Remove this man out from here, for I presume he is one among the adherents of Abul Khattab".^[172] Ibn Abil Hadeed says that I asked my teacher Abu Ja'far Naqeeb, "What is your opinion regarding this incident, did Abu Bakr order the murder of Ali (a.s.)"? Naqeeb replied, "I presume it to be remote, but the sect of Imamiyah quote it".

[172] He was Maqlas al Asadi al Kufi and was an extremist. There are traditions in his condemnation, curse and disassociation, and he was killed after Imam Ja'far as Sadiq (a.s.) cursed him. He was killed by Isa bin Musa Abbasi, the governor of Kufah. (Shaikh Abbas al Qummi, "Hadiyatul Ahbab")

A Pounding Letter of Imam Ali (a.s.) to Abu Bakr

It is quoted in Al Ehtijaj of Shaikh Tabarsi that when Imam Ali (a.s.) was informed that Abu Bakr had snatched away Fadak from Fatemah (s.a.) and that he had thrown out her labourers from there, he (a.s.) wrote a pounding letter to Abu Bakr as follows : Steer through the waves of mischief by boats of deliverance, put off the crowns of pride and turn away from the conceit of egoistic men. You should turn alone towards the fountainhead of grace and light. You have taken for your self the inheritance left by the 'Pure Souls', then come out from the circle of ignorance, negligence and perplexity. It is as if I see with my eyes that you, similar to a blindfolded Camel, are circumambulating around destruction and walking in bewilderment and distress. By Allah ! If I had been ordered, I would have blown your heads off similar to ripping of the ready harvest with a sharp iron sickle. And I would sever the heads of your brave ones with such ferocity, that your eyes would be wounded and each one of you would be frightful and perplexed. I am the one who has scattered the abundant crowd (of enemies), and have destroyed armies. I could strike at your group and your customs, I was busy in the battlefield fighting (the enemies), while you had retired in your homes. Just yesterday I was busy in serving the Prophet (s.a.w.s.) and all of you were aware of all my deeds and acknowledged my status. I swear by the life of my father ! You never did consent that Prophethood and Caliphate would both be combined in our family. You have still not forgotten the envy of the battles of Badr and Uhud. By Allah ! If we reveal to you what Almighty Allah (s.w.t.) has decreed regarding you, certainly the bones of your ribs would enter your bodies similar to the points of the compass. If I speak out they would call me greedy towards power, but if I keep quiet they would say that Ali bin Abi Talib is afraid of death. Alas ! Alas ! I am more desirous of death than an infant is with the breast of its mother. I am the one who has made the enemies taste death and have greeted death with open arms in the battlefield. I do not have the slightest fear or terror of death. I am the one who has turned away the flags of the enemies in pitch-black darkness of the nights. I am

the one who warded off blockade and sorrow for the sake of the Prophet (s.a.w.s.). And I am authorized to tell you what Allah (s.w.t.) has revealed regarding you and I know it, then you will tremble like ropes in deep wells and would wander in the desert in bewilderment. But I forebore and have lead a simple and easy life, so that I may meet the Lord of the Universe with hands empty of the pleasures of life and heart vacant of darkness. Then know that the reality of this world of yours is similar to the cloud that hangs in the air and looks wide and thick upon the heads of men, then it (suddenly) disappears and scatters away. Then very soon will the dust set from in front of your eyes and you shall witness the results of your evil deeds. Then you shall reap the bitter seeds of poison & perdition that you have sown. Then know that Allah (s.w.t.) is the Best Judge and His beloved Prophet (s.a.w.s.) shall be your greatest enemy, while the ground of Qiyamah will be your place of return. Allah (s.w.t.) will keep you away from His Mercy and engulf you in His severe wrath. And peace will be unto him who follows the guidance". [173]

[173]Holy Qur'an, Surah al Taha : 47

Reaction of Abu Bakr upon the Letter of Imam Ali (a.s.)

When Abu Bakr read the letter of Imam Ali (a.s.), he turned restless and was fearful and said, "What an astonishment ! Verily Ali has demonstrated against me with such audacity and boldness". Then he said, "O group of Emigrants and Ansar ! Did I not counsel with you regarding the matter of Fadak ? Did you not tell me that the Prophets do not leave behind anything as inheritance ? Did you not declare that it was necessary that (the income of) Fadak should be used to guard and mobilize the frontiers and for general well-being of the people ? Certainly I accepted your advice and approved. But now Ali bin Abi Talib opposes this view and threatens similar to the sparkling of lightening and roaring of thunder. Actually he opposes my Caliphate, I wish to resign in this matter but you do not agree to it. From the first day of opposition, I did not like to come face to face with Ali, and I fled and am escaping from skirmish and dispute with him".

A Severe Protest of Umar Against Abu Bakr

Hearing this Umar bin Khattab was enraged and addressed Abu Bakr in these words, "You cannot speak anything else except such talks. You are the son of that father who was never at the forefront of any battle, nor was he generous and beneficent during the days of severity and famine. Glory be to Allah (s.w.t.)! What a coward and timid man, possessing a weak heart are you? I handed you clear and pleasant water but you are not ready to take benefit from it or quench your thirst of that pure water. I made the stubborn necks bow and submit to you and gathered diplomats and experienced men around you. If it would not have been for my efforts and endeavour, this success would not have come to you and certainly Ali bin Abi Talib would have broken your bones. Offer thanks to Allah (s.w.t.) that because of me you have acquired this significant position, when certainly the one who acquires the place of the Prophet of Allah (s.a.w.s.) on his pulpit should thank Allah (s.w.t.). And this Ali, the son of Abu Talib, is similar to a solid rock that cannot break so that water may pass through it. And he is similar to a dangerous snake (Allah's refuge) that cannot be tamed, except through charm and trick. And he is similar to a bitter tree (Allah's refuge) that even if it is fed with honey, it will not bear a sweet fruit. He has killed the brave men among the Quraish and crushed the stubborn ones. Then be calm and do not fear his threats and let not your heart tremble by his lightening and thunder. I shall finish his task and stop his way before he comes forth to hurt you".

Three Reasons of our Success

Hearing this, Abu Bakr told Umar, "Keep aside these extravagant talks, by Allah (s.w.t.), if Ali wishes he can kill us with his left hand without having need to use his right one. The factors in our favour being three, first he is alone and has no aide, second he is under compulsion to act under the testimony of the Prophet (s.a.w.s.) (to forebear) and he will never go against it, and third being that most of the people of tribes envy him and bear animosity towards him because their family (the infidels) have been killed at his hands, then they do not wish to establish favourable relations with him. And if these factors would not have been there, certainly the Caliphate would have gone to him and our opposition would be useless. O son of Khattab ! Pay attention, that Ali bin Abi Talib (a.s.), as written in his letter, is not inclined towards this world and he flees from the life of this world, while we are frightful of death and flee from it, and how will such a man fear death (until the end)".

A Glance at the Sermon of Fatemah (s.a.)

It is quoted in the book *Al Ehtijaj* of Shaikh Tabarsi from Abdullah bin Hasan, who relates from his fore-fathers, that when Sayyedah Zahra (s.a.) was informed that Abu Bakr had confiscated Fadak, she wore her veil and cloak, and accompanied by some servants and women of the Bani Hashim, came to the Masjid and recited a sermon facing Abu Bakr and the Muslims. Sayyedah Zahra (s.a.) had worn a long dress (and was thus placing her feet upon her dress) and her gait was similar to the gait of the Prophet (s.a.w.s.). When she entered the Masjid, Abu Bakr was seated therein with a group of the Muhajereen, Ansar and others. A veil was put for her and she sat behind it.

Lamentation of those Present

Sayyedah Zahra (s.a.) heaved a sorrowful sigh from her scorched & aggrieved heart such that all those present were effected by it and started weeping. The gathering was converted into a mourning gathering and all those present were deeply troubled. Sayyedah Zahra (s.a.) then remained silent for a moment until the weeping of those present calmed down, and then she started her speech.

Praise and Eulogy of the Lord and Witness of the Unity of Allah and the Prophethood of Muhammad (s.a.w.s.)

She (s.a.) started her speech[174] saying, "Praise be to Allah (s.w.t.) for His bounties (upon us) and thanks to Him for all that He

[174] This is the renowned sermon of Sayyedah Fatemah al Zahra (s.a.). The words of Ma'sumeen (a.s.) are far beyond the comprehension of anyone except their Creator, who created them as an epitome of infallibility and embodiment of perfection. Their words are replete with lucidity, insight & perfection, while pearls of wisdom & eloquence flow through their tongues. Therefore I have mainly relied upon the book "Khutbae Hazrat Fatemah" of the present Marja', Ayatullah al Uzma Shaikh Husain Ali al Muntazari, wherein he explains each of her statements in detail. And instead of translating the literal meanings, I have sufficed upon quoting their explanation. For further study, readers are requested to refer to this informative work.

inspired, and commended be is His name for all the bounties He created before our own creation, for all the common bounties that He bestowed (upon us) from His Ownself without even (our) asking for it, and abundant bounties, and complete bounties[175], such plenteous and unlimited bounties whose numbers cannot be computed,[176] and thanks cannot be offered for the duration and commencement (of the bounties), and whose perpetuity is beyond comprehension. He invited (His servants) to offer praise thus resulting in their (bounty's) increase and eternity.[177] And in lieu of this abundance (of bounties) Allah (s.w.t.) desired that His creatures may praise Him, again He invited you (to perform good deeds) resulting in bounties of this world as well as the hereafter. And I bear witness that there is no other Diety except Allah (s.w.t.), He is Unique and Unparalleled, certainly

explanation. For further study, readers are requested to refer to this informative work.

[175] Refer the Qur'anic Verse : "This day have I perfected for you, your Religion, and have completed my favour on you, and chosen for you Islam (to be) the Religion". Surah al Maedah : 3. This verse was revealed on the day of Ghadir al Khum wherein the Authority of Imam Ali (a.s.) was established by the Prophet (s.a.w.s.) while returning from the farewell pilgrimage. Thus the 'complete bounties' in this case refers to the bounty of the Wilayah of Imam Ali (a.s.) by whose means the bounty of guidance is completed.

[176] Refer the Qur'anic Verse : "And if you reckon Allah's bounties, you will not be able to compute them". Surah al Ibrahim : 34.

[177] Refer the Qur'anic Verse : "And when declared your Lord : If you be grateful I will increase (My favours) unto you, and if you be ungrateful, verily My torment is indeed severe". Surah al Ibrahim : 7.

interpretation (and result) of this witness (of Monotheism) is sincerity, and it's comprehension has been placed in the hearts, and the mind is illuminated by its (profound) understanding. He (Allah) cannot be seen with the eyes nor can He be described with the tongues, or His state cannot be perceived. He is the One Who created all things without any past paradigms, and originated it without having any past image and equals. Rather He created them with His Might and dispersed them according to His Will, not for a need did He create them, nor for a benefit (for Himself) did He shape them, but to establish His Wisdom, and bring their (the creature's) attention to His obedience, and manifest His Might, and (so that) His creatures may thus venerate Him, and (He created to) strengthen His invitation by dispatching His Prophets and Friends. Thus He provided recompense for His obedience and granted punishment for His disobedience, (He stopped) His slaves from performing such acts that invite His wrath, and thus gather them in His Paradise".

"And I bear witness that my Father Muhammad (s.a.w.s.), is His slave and His Messenger, while Allah (s.w.t.) the Almighty chose him and selected him before bestowing Prophethood upon him, and named him before selecting him, and chose him before sending him (for the mission of Islam), when the whole of creation was concealed in the hidden world, and they were in awe, and were in the extinction of nothingness. Almighty Allah (s.w.t.) was certainly aware of the consequences of all the tasks, and was acquainted with the occurrences of the ages, and conscious of the position of the destined. Allah (s.w.t.) sent His Prophet (s.a.w.s.) so as to complete His commands, to execute His rulings, to deliver His decisive ordinances. He saw the nation divided into various religions, addicted to their places of worship, worshipping their idols, denying Allah (s.w.t.) despite their knowledge of Him. Then Allah (s.w.t.) illuminated their darkness (misguidance)

through the medium of my father Muhammad (s.a.w.s.), and lifted off the veils of obscurity from their hearts, and removed ignorance from their eyes. He (the Prophet) stood up among them for their guidance, he delivered them from misguidance and enlightened their eyes from blindness, and he guided them towards the 'Straight Path' and invited them towards 'the Right Path'. Then Allah (s.w.t.) took away his soul with affection and his choice, and willingness and submission, thus Muhammad (s.a.w.s.) was relieved of the toils of this world and entered (the world of) comfort, then he lives in ease among the Righteous Angels, and in the Paradise of the forgiving Lord, and the neighbourhood of the Mighty King. May Allah (s.w.t.)'s Mercy be upon my father, His Messenger (s.a.w.s.) and the Trustworthy One with regards to His Revelation, His friend, the best among His creations, His favourite one. And peace upon him and Allah (s.w.t.)'s Mercy and Blessings".

Concentration upon Memorizing the Qur'an, an Exalted Trust of Allah

"You are the slaves of Allah (s.w.t.), you are the establishers of His commands & forbiddens. You are the possessors of His Religion and His Revelation, the trustworthy ones with regards to yourselves and you should propagate it (Islam) to the other nations, while you deem yourselves worthy of all this ?^[178]There has been taken a pledge

^[178]Here Sayyedah Fatemah (s.a.) taunts the audience and says that you think that you are worthy of all these great entitlements and satisfied with it, while the reality is that you do not stand up to defend truth against falsehood. Then what is the use of this status being bestowed upon you when you do not act and defend the rights of Ahlulbait (a.s.).

from you in advance by Allah (s.w.t.) and there is among you His Remembrance, and that is the book of Allah (s.w.t.) (Qur'an), the speaking one, that is a book of complete truthfulness & the bright light, the brilliant light. Its imminence are evident, its secrets are revealed, its apparents are clear, its adherents become reasons for others envy, it leads its adherents to the status of Paradise (or pleasure of Allah), its listeners are guided towards salvation,^[179] and through it are gained the illuminated evidences of Allah (s.w.t.), it determines the ordinances and forbiddens (of Allah), its evidences are illuminated and its proofs sufficient, it contains the virtues of the Recommendable acts (Mustahibbat),^[180] freedom with regards to performing Mubah^[181] and Makrooh^[182] acts, and in it are written down other Legal Laws (of Islam)".

Then what is the use of this status being bestowed upon you when you do not act and defend the rights of Ahlulbait (a.s.).

[179] Refer the Qur'anic Verse : "And when the Qur'an is recited, then you listen to it and be attentive, that mercy be done unto you". Surah al A'araf : 204.

[180] They are the recommended acts, which are rewarded, but if not performed, no sin is committed. For example, the Optional (Nafilah) Prayers that either precede or follow the daily Prayers.

[181] Permissible acts, performance or non-performance of these acts does not entail any reward or punishment.

[182] There are certain unworthy acts, which a Muslim is advised to avoid, but no sin is committed if he engages in them.

Concentration upon the Philosophy & Aim of Divine Ordinances

"Faith has been set so as to cleanse you of polytheism. Prayers are prescribed so as to keep you away from pride. And Zakat has been prescribed so as to purify ones self and result in the increament of sustenance.[183]And Fasting has been prescribed so that genuineness may be reinforced. And the Haj has been prescribed so as to establish Religion. And justice is prescribed so as to establish proper harmony in the hearts. And the obligation to obey us (the Ahlulbait) has been prescribed to set up order in the community. And our Authority (Imamah) has been prescribed to save oneself from differences. And Jihad is the honour of Islam and humiliation for the people of polytheism and hypocrisy. And patience has been made a medium for recompense to be bestowed.[184] And enjoining good has been prescribed for the general welfare (of the society). And righteousness with ones parents is a safeguard against His (Allah's) wrath. And kindness with ones relatives is a medium of increasing ones' age and increament of friends and relations. And retribution has been prescribed so that people's lives may be safe.[185] And fulfillment of

[183] Refer the Qur'anic Verse, "Take thou alms out of their wealth, you would cleanse them and purify them thereby". Surah al Bara'at : 103

[184] Refer the Qur'anic Verse, "Verily, only the patient ones will be paid their recompense without any account". Surah al Zumur : 10

[185] Refer the Qur'anic Verse, "And for you there is (security of) life in Retribution, O you men of understanding, so that you may guard yourself (against evil)". Surah al Baqarah : 179

vows leads to forgiveness.[186] Consideration of accuracy in measurement in weighing commodities saves from loss. Prohibition of intoxicants has been prescribed so that man may refrain from filth.[187] And prohibition of defaming (of adultery) has been prescribed so as to keep oneself away from the curse

of Allah (s.w.t.).[188] Robbery has been prohibited so that the hands may be pure. Polytheism has been prohibited so that sincerity may be established in Allah (s.w.t.)'s Divinity. Thus fear Allah as you should, and (see that) you die not but as Muslims. [189]And obey Allah (s.w.t.) with regards to His orders and prohibitions. For Verily fear Allah only those of His servants endowed with knowledge". [190]

[186]Refer the Qur'anic Verse, "**They who fulfil their vows, and fear the day the woe of which stretches far and wide**"
Surah al Dahr : 7

[187]Refer the Qur'anic Verse, "**Intoxicants and games of chance, (dedication of) stones (i.e. idols) and (divination by) arrows, are only an adomination of shaitan's handiwork**".
Surah al Maedah : 90

[188]Refer the Qur'anic Verse, "**Verily they who accuse protected believer women, unaware (of the crime), shall be accursed in this world and the hereafter**".
Surah al Nur : 23

[189] Holy Qur'an, Surah Ale Imran : 102

[190] Holy Qur'an, Surah al Fatir : 28

A look at the decisiveness of the Prophet (s.a.w.s.) in strengthening the Path of Guidance

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"O people ! Know, that I am Fatemah and my father was Muhammad (s.a.w.s.). I say, and I shall repeat again and again, and I shall not utter falsehood, and whatever I do shall not be wrong. Indeed has come unto you an Apostle from among yourselves, grievous to him is your falling into distress, (he is) solicitous regarding your welfare, towards the faithful (he is) Compassionate, (and) Merciful.[191] And if you understand and see, you will find that this Apostle is my father and not the father of any one of your women, and is the brother of my cousin (Imam Ali) and not the brother of any one of your men and what fortunate is the one related to him (the Prophet). Then the Prophet (s.a.w.s.) proclaimed the message while stopping the people from ignorance and polytheism while opposing the customs of the polytheists. He broke their backs and their breath had entrapped in their breasts. He called to the way of his Lord with wisdom and kind exhortation.[192] He broke the idols and crushed the heads (rebellion) of the polytheists until they were eradicated and took to flight. Then the darkness of the night passed away and it dawned and truth became manifest in its true form. And when the Leader of the Religion (the Prophet) spoke, foam gushed forth from the mouths of the polytheists and they became silent. And the degraded group of the hypocrites was annihilated and pledges

[191] *Holy Qur'an, Surah al Bara'at : 128*

[192] *Refer the Qur'anic Verse, "And call you unto the way of your Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best" Surah al Nahl : 125*

between disbelief and animosity broke. And you all started uttering the words of sincerity (Monotheism) and you were among a group consisting of illuminated countenances and the fasting ones, those whom Allah (s.w.t.) intended to keep off from them uncleanness and purify them with a thorough purification.[193] And (while) you were on the brink of the pit of the hell-fire.[194] You were a community that was (considered just) a medium of quenching the thirst of others and were a tool in the hands of the avaricious. And you were similar to the

place were hasty men come to take the fire (for their own benefit), and were being trampled under the feet. While your state at that moment was that you were drinking the water from the wayside gutter and your food was uncleaned hides (of animals) or the leaves. You were humiliated and degraded ones among men, fearing that people may carry you away by force.[195] Thus Allah, the Blessed, the Sublime, delivered you through the medium of my father Muhammad (s.a.w.s.), while you attained this deliverance after he (the Prophet) had to face numerous straightened circumstances and scuffle with the stubborn polytheists, the beasts among the Arabs and after that with the possessors of the book (viz. Christians & Jews)".

[193] Refer the Qur'anic Verse, "Verily Allah intends but to keep off from you (every kind of) uncleanness O people of the House, and purify you (with) a thorough purification " Surah al Ahzab : 33

[194] Holy Qur'an, Surah Ale Imran : 103

[195] Refer the Qur'anic Verse, "And remember ye, when you were few and deemed weak in the earth, fearing that people may carry you away by force, but He strengthened you and His aid and provided you of the good things (of sustenance) that you may give thanks" Surah al Anfal : 26

The role of Imam Ali (a.s.) in the Defense of Islam

"Whenever the polytheists kindled the fire of battle, Allah (s.w.t.) would put it off. And when the adherents of shaitan would manifest themselves or the beastly ones among the polytheists opened their mouths of envy, he (the Prophet) would dispatch his brother (Imam Ali) towards them. He (Imam Ali) would crush them and extinguish the blaze of their fire with his sword. And he (Imam Ali) bore extreme brutality in the way of Allah (s.w.t.) and strove to obey the commands of Allah (s.w.t.). He was the most nearest to the Prophet of Allah (s.a.w.s.) and the Master of the Friends of Allah (s.w.t.). He was always ready to serve the creations (of Allah), looking at the welfare of the people, endeavouring and toiling (in this way). And he was not affected with the censure of any censurer.[196] While you were living a life of pleasure and peace, and were far away from the severity of battle, (were in) enjoyment and in security. Then you awaited that we the Ahlulbait (a.s.) may be engulfed in severity and waited to hear this news. And in the heat of the battle you retreated back and fled away from the battlefield".

[196] Refer the Qur'anic Verse, "Soon will Allah bring (forward) a people, whom He loves and they love Him, lowly before the believers, mighty against the infidels, striving hard in Allah's way, and they fear not the censure of any censurer. This is the Grace of Allah, He gives it to whomsoever He desires" Surah al Maedah : 54

Criticism Against the Treachery of Men

"Thus when Allah (s.w.t.) the Almighty exalted his Prophet (s.a.w.s.) from this perishable world towards the abode of His Prophets (a.s.) and His 'Chosen Ones', then the thorns of hypocrisy manifested in you. And the mantle of your Religion gave, and the astray ones, who were silent till yesterday, suddenly started shrieking, and the degraded and mean ones came out of their burrows into the open ground, and the valiant ones of the polytheists of falsehood started roaring. Now these very people have been taken hold of the reins of authority into their hands and shaitan has raised his head from the place of his concealment, inviting you towards evil, thus he found you to be among those accepting his invitation. And you beheld him with an intention to securing position or being deceived. Shaitan invited you to rebel and found you to be base and mean people and he incited your rage and you were enraged. Then you started to snatch the rights of others and you entered the spring that did not belong to you. And you did all this when not much time has passed of the age of the Prophet (s.a.w.s.) and the wound (of his death) is deep and the wounds of our hearts have not yet healed and the corpse of the Prophet (s.a.w.s.) was not even laid to rest in the grave. You acted very swiftly dreading the outbreak of an agitation, beware they themselves have fallen into the pit of agitation. Surely into trial have they already fallen, and verily hell encompasses the infidels.[197] Far be it away from you ! And what has happened to you ? And where are you wandering ? While the book of Allah (i.e. Qur'an) is amongst you, whose orders are apparent and judgements illuminated, and its emblems dazzling. And whose enjoiments and prohibitions are

[197] *Holy Qur'an, Surah al Bara'at : 49*

straightforward. Did you not leave it thus behind your backs, then you turn your faces away from it in disgust and turn to something else for judgement ? And Evil for the unjust would be the exchange.[198] And whoever seeks any religion other than Islam, never shall it be accepted from him, and in the next

world he shall be among the losers.[199] Then you did not even wait for such long that the tempest may calm down, and you hastened to take the reins (of the caliphate) into your hands. After having acquired it (the Caliphate) you started to ignite the fire of mutiny and you became engrossed in inciting the fire. And you responded to the call of Shatain, the seducer, and you intended to put out the light of the Glorious Religion.[200] And you started to destroy the practices of the Chosen Prophet (s.a.w.s.), then you delight in suckling the delicacies of the caliphate and thus you oppose the Ahlulbait (a.s.) in secret and in the open. And we have no choice but to bear the cuts of your daggers and the piercing of the spear into the body".

[198]Holy Qur'an, Surah al Kahf : 50

[199]Holy Qur'an, Surah Ale Imran : 85

[200] Refer the Qur'anic Verses, "**Intend they that they put out the Light of Allah with (the blow of) their mouths, and disdains Allah save that He perfects His Light, though may detest the infidels**" Surah al Bara'at : 32 and "**Intend they to put out the Light of Allah with their mouths, but Allah will perfect His Light, though averse may be the disbelievers**". (Surah al Saff : 8)

Reasoning of Fatemah (s.a.) for Fadak

"And now you presume that we do not have any inheritance from the Prophet (s.a.w.s.) and do you follow the customs of the (age of) ignorance ? Is it (then that) the Judgement of (the times of pagan) ignorance they desire ? And who (else) can be better than Allah to judge for a people of assured faith.[201] And it is as bright as a sun that I am the daughter of the Prophet of Allah (s.a.w.s.). O Muslims ! Is it befitting that I am deprived of my inheritance ? O son of Abu Quhafah ! Is it contained in the Glorious Qur'an that you should inherit from your father while according to your opinion I should not inherit from my father ? Indeed you have come with an unusual thing[202] upon Allah (s.w.t.) and His Prophet (s.a.w.s.). Did you then intentionally forsake the Book of Allah (s.w.t.) and leave it behind your backs ? Allah (s.w.t.) says, And Sulayman inherited Dawood,[203] and in the episode of Zakariyyah (a.s.), He (s.w.t.) says, So grant me from Yourself an heir who shall inherit from me and inherit from the family of Ya'qoob,[204] and Allah (s.w.t.) also says, And the blood relations are nearer to each other in the Book of Allah.[205] And Allah (s.w.t.) says, Allah

[201] Holy Qur'an, Surah al Maedah : 50

[202] Holy Qur'an, Surah al Maryam : 27

[203] Holy Qur'an, Surah al Naml : 16

[204] Holy Qur'an, Surah al Maryam : 5-6

[205] Holy Qur'an, Surah al Anfal : 75

enjoins you about your issues, the male shall have the equal of the shares of two females,[206] and also says, If he leaves behind any goods that he makes a bequest for parents and (the nearest) kinsmen in goodness (this is) a duty upon the pious ones. [207] You presume that I do not have a share and allowance (in the inheritance) and that I should not inherit from my father and there is no relation between us ? Has Allah (s.w.t.) in His verses (of the Qur'an) not taken into consideration you all in general and are not all classes of men included in these verses ? And is my father discharged from the generality of this

verse ? Or you say that two people of the same community do not inherit from one another ? Is not my father and myself a part and parcel of one community ? Then are you more cognizant of understanding the general and particular verses of the Qur'an than my father (s.a.w.s.) and my cousin (Imam Ali) ? Then take thou it (Fadak) until we meet you on the day of judgement, then Allah (s.w.t.) is the Best Judge, and Muhammad (s.a.w.s.) shall be the claimant on that day, and our destined time of meeting will be the Qiyamah. And on that promised day, the fallacious ones shall be engulfed in deep loss and their regret (on that day) shall be of no use to them. For every prophesy is (prefixed) time, [208]

[206] *Holy Qur'an, Surah al Nisa : 11*

[207] *Holy Qur'an, Surah al Baqarah : 180*

[208] *Holy Qur'an, Surah al An'am : 67*

Soon shall ye know who it is on whom descends a torment which will disgrace him, and on whom falls a lasting torment". [209]

[209] *Holy Qur'an, Surah al Hood : 39*

Severe Criticism of Ansar

Then Sayyedah Fatemah (s.a.) turned towards the Ansar and said, "O group of valorous men ! The Aides of nation ! And the helpers of Islam ! What is this slackness with regards to me and you behold the oppression upon me and lie down in slumber. Then did not my father say that the rights of a father for his children should be considered ? How soon have you changed tracks, when you possess the strength to defend my rights and are capable of supporting me regarding my claim. Do you then say that Muhammad (s.a.w.s.) has passed away and there remains no responsibility upon us ? Then his loss is great and the crack that has appeared is grave and the separation is immense. And unity has shattered, and the earth is engulfed in darkness due to his concealment, and the sun and the moon are in eclipse, and the stars have scattered away. And hopes have broken, mountains have crumbled, the family of the Prophet (s.a.w.s.) have been lost and their sanctity has been dishonoured after his (s.a.w.s.) death. And that, by Allah (s.w.t.), is a great calamity and a grand adversity, while this calamity is incomparable and there is no other great calamity than the death of the Prophet (s.a.w.s.). This (the death of the Prophet) had already been informed to you by the Book of Allah, may He be glorified.[210] You were reading the Qur'an day and night, in a loud voice, lamentingly, in a normal tone and in a pleasant voice. And what has happened to Allah's Prophets (a.s.) and Apostles (a.s.) previously, the command is decisive and destiny enjoined. And Muhammad (s.a.w.s.) is not but an Apostle, (other) Apostles (a.s.) have already passed away prior to him, therefore if he dies or be slain, will you turn upon your heels ? And he who turns upon his heels will by no means do harm to Allah in the least, and shortly will reward the grateful ones".[211]Beware ! I have said what I wanted to say, even though I know that you shall not assist me, while this slackness of yours to assist us has become a part of your heart (has become your practice). But all this complaint is the result of the grief of the heart and internal rage, and (I know that) it is of no use, but I have said this to manifest my internal sorrow and complete my proof upon you. Thus usurp it (Fadak), and fasten

it firmly, for it is weak and feeble, while its shame and disgrace shall always remain upon you. The sign of the rage of the Supreme Allah (s.w.t.) has been cast upon it, and it shall be an everlasting disgrace upon you, and it shall lead you to the fire of Allah (s.w.t.), that will engulf the heart. Thus Allah (s.w.t.) sees whatever you do, And soon shall know those who deal unjustly, what an (evil) turning they

[210] Refer the Qur'anic Verses, "And Muhammad (s.a.w.s.) is not but an Apostle, (other) Apostles (a.s.) have already passed away prior to him, therefore if he dies or be slain, will you turn upon your heels"? (Surah Ale Imran : 144)

[211] Holy Qur'an, Surah Ale Imran : 144

shall be turned into.[212] I am the daughter of the Prophet (s.a.w.s.) who was sent to warn you against the severe wrath of Allah (s.w.t.), Act (you) whatever you can, and verily we (too) do act, and wait ye, and verily we too do wait". [213]

[212] Holy Qur'an, Surah al Shu'ara : 227

[213] Holy Qur'an, Surah al Hood : 121-122

Verses of Shaikh Azari

How good has Shaikh Kazim Azari Baghdadi said in this matter, "They have dishonoured the promise given to Ahmad (s.a.w.s.) with regards to his brother, and made Batool taste sorrow, on the day when Adi and Taym (the tribes of Abu Bakr and Umar) came, and due to them her cry arose, and she complained in the Presence of Allah (s.w.t.), and the mountains trembled due to her complain, I do not know what was her state and she was aggrieved, the nation opposed her husband and her father, she preached to the nation with her sermons, as if it was the voice of Mustafa (s.a.w.s.), this is the book (Qur'an) so ask it and it shall narrate to you, regarding the issue of inheritance, and in the meaning of (the verse of Surah al Nisa : 11), Allah (s.w.t.) enjoins you, and are included in it the near ones, she cleansed their hearts, and it was near that grudges may be warded off, (She said) O nation ! Turn towards Allah (s.w.t.) through our medium, we are the gracious garden of Paradise, Know then, that we are the emblems of the Religion of Allah (s.w.t.), it is upto you to honour and obey us, for in us lies affluence from the treasures of the unseen, from which the guided ones take guidance, O people ! Which daughter of the Prophet, that has been deprived of the inheritance of her father, how can they take away from me my ancient inheritance, by putting forth forged traditions, how could our Master (the Prophet) not will regarding us, and the Taym (the tribe of Abu Bakr) among us may will, do you think that we are not entitled for guidance, and the Taym are entitled to it, or do you think that he (the Prophet) has left us in wilderness after Divine Knowledge and you try to settle scores with him, deal with us with justice and defend us by these two, who have not considered the sanctity of the Prophet (s.a.w.s.)".

Reply of Abu Bakr to Fatemah (s.a.)

And when the speech of Fatemah (s.a.) reached here, Abu Bakr replied to her, after Praising & Glorifying Allah (s.w.t.), he said, "O daughter of the Prophet of Allah ! Your father the Prophet of Allah (s.a.w.s.) was affectionate, generous, kind and merciful towards the believers and enraged and severe towards the unbelievers. The Prophet of Allah (s.a.w.s.) was your father in relation and not of any other woman, and he was the brother of your husband and not of anyone else. The Prophet (s.a.w.s.) preferred him (Ali) for all important tasks than all else, and he was an excellent aide for him (Imam Ali). None befriends you except the felicitous ones and none, except an unfortunate, can bear enmity towards you. Thus you are the Chaste Progeny of the Prophet of Allah (s.a.w.s.) and you are the virtuous and chosen ones of Allah (s.w.t.). You are our guides towards felicity and shall be our master towards Paradise. And you, O the best of women, and the daughter of the best of Prophets ! You are honest in your speech and eminent with regards to intelligence and your words cannot be refuted, rather they should be accepted. By Allah ! I have not disobeyed the orders of the Prophet of Allah (s.a.w.s.) and have not acted, except by his permission. Certainly the one who leads does not speak a lie. I hold Allah (s.w.t.) as witness that I have heard from the Prophet of Allah (s.a.w.s.) that we Prophets do not leave any gold or silver, land or property as inheritance, while our inheritance is Knowledge, Wisdom, the Book and Prophethood. And whatever we leave behind of the things of this world is under the possession of the one who takes the reins of the authority in his hands, and it is upon him to spend it as he may deem fit. And I have spent from that, regarding which you claim, for preparing avenues and resources for wars, like weapons and mounts, so that the Muslims may succeed and obtain greatness, and they may attain victory in wars with the polytheists and enemies. And I have done this after obtaining general consent with the Muslims, and I do not share this view alone. And this (with me) is my personal wealth, you may take it as you please, and I do not wish to hoard my wealth after withholding from you. You are the mistress of the nation of

your father (s.a.w.s.) and the Chaste Mother of your children. We do not refuse your merits and status in consideration of your father and children. While your order upon that which is in my hands is binding, but how do you think that I disobey the orders of your father the Prophet of Allah (s.a.w.s.) "?

Fatemah (s.a.)'s reply to Abu Bakr

Hearing this, Sayyedah Fatemah (s.a.) replied, "Glory be to Allah ! My father the Prophet (s.a.w.s.) never turned his face from the Qur'an nor opposed it, rather he was obedient to its injunctions and traversed the path in the light of its verses. Then have you gathered unitedly upon treachery and are making excuse with deceit and fraud ? And these strategies of yours are similar to your strategies of the hypocrites during the lifetime of the Prophet (s.a.w.s.), and this is the Qur'an that is a justifiable judge and a decisive orator. It says, So grant me from Yourself an heir who shall inherit from me and inherit from the family of Ya'qoob[214] and also says, And Sulayman inherited Dawood.[215] And Allah (s.w.t.) in His Book has discussed in detail and clearly regarding the laws of inheritance and the precepts and classes of heirs, and has explicitly declared the portions of heirs among men and women and there is no reason left for hesitation or suspicion by deceptive people. And these verses of the Qur'an have refuted the suspicion and doubts of those to come in future. Have beguiled you your (guilty) selves into something, but (my course is) comely patience, and Allah is He Whose help is to be sought against what you describe". [216]

[214]Holy Qur'an, Surah al Maryam : 5-6

[215]Holy Qur'an, Surah al Naml : 16

[216] Holy Qur'an, Surah al Yusuf : 18

Abu Bakr's Consequent Reply

Abu Bakr replied, "Certainly the words of Allah (s.w.t.) and His Prophet (s.a.w.s.) are true and right while you, O daughter of the Prophet of Allah (s.a.w.s.) speak the truth. You are the mine of wisdom, the homeland of guidance and blessings, the Pillar of Religion and the Evidences of truth, and I do not dispute your opinion and words. But this group of Muslims is seated in front of you that shall judge and they have opined similarly. And whatever I have done is in accordance to their opinion. And this (usurpation of Fadak) is not done by me to display arrogance or deem myself to be great, nor is my personal opinion present in it, neither do I prefer myself upon others, and these all are witness upon these words of mine".[217]

[217]Ibne Abil Hadeed in the sixteenth volume of his Shahr Nahjul Balaghah writes, that once I asked Ali bin al Farooqi, the tutor of the Madrasah al Arabiyah in Baghdad, and he was my teacher too, that, "Was the claim of Fatemah (s.a.) for Fadak true or false in your opinion"? He replied, "Yes, Fatemah (s.a.) was truthful in her claim". Then I asked, "Then why did Abu Bakr not return back Fadak to her"? He smiled at my question and replied, "If Abu Bakr had returned back Fadak to her that day, Fatemah (s.a.) would have come to him the following day and claimed Caliphate (for Ali) back, then Abu Bakr would not have any excuse and evidence against it. If he would have accepted the truthfulness of Fatemah (s.a.) for Fadak, then he would also have to accept her claim for caliphate and he would have no choice but to accept it".

Fatemah (s.a.) Criticizes the Deceit of Men

Then Fatemah (s.a.) turned towards those present and said, "O group of Muslims ! Very Soon have you hastened towards fallacious words and you shut your eyes in the wake of ugly and lossful deeds. What ! Reflect they not on the Qur'an, nay, on (their) hearts are (set) their locks,[218] Nay ! Rather has rusted their hearts.[219] And these evil deeds have shut your ears & eyes. The

[218] Holy Qur'an, Surah al Muhammad (s.a.w.s.) : 24

[219] Holy Qur'an, Surah al Mutaffeffeen : 14

result of your deeds is very evil, as also what you have indicated. And the things that you have usurped or taken control of is also evil, and by Allah (s.w.t.), you shall find it weighty and will not be able to bear its burden. And its end shall be very ugly, when the curtain shall be lifted off from in front of you and the adversities behind it shall be made manifest to you. And there shall appear unto you from your Lord that which you had not been reckoning.[220] And those who stood on falsehood were then the losers". [221]

[220] Refer to the Qur'anic Verse : **And there shall appear unto them, from Allah, that which they had not been reckoning (Surah al Zumur : 47).**

[221] Holy Qur'an, Surah al Mu'min : 78

Verses of Zahra (s.a.) Addressing the Prophet (s.a.w.s.)

In the conclusion of the sermon, Sayyedah Fatemah (s.a.) turned towards the grave of the Prophet of Allah (s.a.w.s.) and addressed him saying, "Just after you such troubles and incidents came up, that if you had been alive they would not have increased; your death upon us is similar to the earth that is devoid of rain, your nation defaulted after your departure, then be thou witness and do not neglect it; and the one who occupies proximity and status near Allah (s.w.t.), is near to his relatives too (and does not forget them); a few men arose whose hearts were full of rancour, when you were no longer amongst us and were hidden under the earth; a group of men looked at us with resentment and deemed our status to be low, when you went away from our midst and (they) snatched away all our rights; you were the light and a full moon from whom people benefited, and it is you upon whom the books were revealed from Allah (s.w.t.); while Jibra'eel who brought the verses was our aide, and all goodness left with your parting away; and I wish death had taken us before your parting away, and we are engulfed in such sorrow after your departure, that no sorrow among the Arabs and Non-Arabs can be compared to that of ours".

It is stated in Ad Durrun Nazeem that Sayyedah Fatemah (s.a.) added three more verses to the above elegy, "Until you were alive I had an aid to support me, and I paved the way with respect and you were similar to my wings; and today I should be humbled and fear the wretched one, and defend myself against those who have done injustice to me; and when the turtledove cries upon the branch at night, while I weep upon you at morning".

Shaikh Mufeed in his Amali relates with his chain of narrators from Sayyedah Zainab, the daughter of Imam Ali (a.s.), that when Abu Bakr desired to snatch Fadak from Fatemah (s.a.), while she became disappointed with him, she went to the side of the grave of the Prophet of Allah (s.a.w.s.) and threw herself

upon his grave. She complained to him regarding the oppression of the nation and wept such, that the earth of the grave of the Prophet of Allah (s.a.w.s.) were soaked with her tears. Then she recited the following heart-rending elegy, "Just after you such troubles and incidents came up, that if you had been alive they would not have increased; your death upon us is similar to the earth that is devoid of rain, your nation defaulted after your departure, then be thou witness and do not neglect it; and the one who occupies proximity and status near Allah (s.w.t.), is near to his relatives too (and does not forget them); a few men arose whose hearts were full of rancour, when you were no longer amongst us and were hidden under the earth; a group of men looked at us with resentment and deemed our status to be low, when you went away from our midst and (they) snatched away all our rights; you were the light and a full moon from whom people benefited, and it is you upon whom the books were revealed from Allah (s.w.t.); while Jibra'eel who brought the verses was our aide, and all goodness left with your parting away; and I wish death had taken us before your parting away, and we are engulfed in such sorrow after your departure, that no sorrow among the Arabs and Non-Arabs can be compared to that of ours".

A Tragic Discourse of Fatemah (s.a.) with Ali (a.s.)

It is quoted in the book Al Ehtijaj of Shaikh Tabarsi that Imam Ali (a.s.) was waiting at home for Sayyedah Fatemah (s.a.). Sayyedah Fatemah (s.a.) arose from the grave of the Prophet of Allah (s.a.w.s.) after her discourse and weeping, then she proceeded towards her house in a disturbed state. When she entered the room and her sight fell upon Imam Ali (a.s.), she addressed him saying, "O son of Abu Talib ! You are sitting in seclusion similar to a child wrapped up in his mother's womb, and have taken refuge in a corner of the house similar to the one accused. Are you not the one who has torn the wings of the hawks, while now the empty-handed people are usurping your rights. This is the son of Abu Quhafah who is snatching away with oppression the gift of my father and the sustenance of my sons. He opposes me openly, and I have found him to be my worst enemy through his speech. The An-sar have shown slackness to assist me, and the Muhajereen too have turned a blind eye. All the people shut their eyes, none defended me nor prevented their oppression. I left the house in a fit of rage and have returned defeated and humiliated. From the day you have sheathed your sword, you have portrayed yourself as meek in front of others. You are the one who has hunted the wolves of Arabs and now you have taken refuge upon the earth ? Neither do you silence the speaking ones nor do you take steps to stop the fallacious ones. I have nothing in my fold and I wish I had died before sitting in seclusion and humiliation. May Allah (s.w.t.) forgive me when I have spoken harshly in your presence, and you should defend and assist me. Woe be upon me every sunrise ! Woe be upon me every sunset ! My refuge (the Prophet) had parted away and my arms have weakened due to his separation, I complain to my father and complain to Allah (s.w.t.). O Allah ! Your Power & Might is more than anyone else and your punishment and wrath is also severer than all".[222]

[222]Allamah Majlisi (a.r.) writes in his Biharul Anwar that people say regarding it that even though Fatemah (s.a.) was an

infallible personality, she spoke with such harshness with Imam Ali (a.s.). Was not Ali (a.s.) Imam and the 'One in Authority' ? And none should speak such harshly with an Imam. What Sayyedah Fatemah (s.a.) meant was that Imam Ali (a.s.) should reveal to the people the bad deeds of those who had taken hold of the reins of the Caliphate and how they had become guilty of a great offense. Due to this reason she spoke harshly, for when a person would like to reveal the gravity of the situation, he (or she) uses harsh words while he (or she) does not mean to insult the one whom he (or she) addresses. What is intended is to reveal the gravity of the situation. This can be proved by an example. Suppose a king or a ruler of a country sees that the businessmen of his kingdom have committed a grave error, he scolds his Finance Minister and warns him. The king is aware that the Finance Minister is innocent of it, but he would like to straighten the businessmen of his kingdom through this warning. A second example is that when Prophet Moosa (a.s.) returned back from the mountain of Toor, he saw that the Bani Israeel were involved in worshipping the calf. He scolded Prophet Haroon (a.s.) for it and warned him while catching hold of his beard and asked, "What have you done"? Prophet Haroon (a.s.) replied, **"O son of my mother ! Seize me not by my beard nor by my head, I was afraid lest you say : You have caused a division among the Bani Israeel and did not respect my word"**. (Surah al Taha : 94). The attitude of Prophet Moosa (a.s.) towards Prophet Haroon (a.s.) was not due of any doubt against the stand taken by him against the Bani Israeel, but he wanted the matter to be exhibited to the public. And he wanted that Haroon (a.s.) should explain his stand so that no room be left for accusing him of joining hands with the Bani Israeel or neglecting his duty. Sayyedah Fatemah (s.a.) too desired similarly and wanted to exhibit the tyranny of the oppressors, thus she used harsh words to reveal to the people of that age, as also the people to come, as to what oppression have been meted out upon the Ahlulbait (a.s.) of the Prophet (s.a.w.s.). Here ends the discourse of Allamah Majlisi.

It is human nature that when a person faces oppression he turns to no one, except his most beloved ones and whom he

trusts most, and often uses harsh words to complain his matter. And Allah (s.w.t.) is the Best Knower.

Ali (a.s.) Consoles Zahra (s.a.)

Hearing this, Imam Ali (a.s.) told her, "Woe and wailing should not be for you but should be for your enemies, control yourself. O daughter of the Chosen one of Allah (s.w.t.) and the remembrance of Prophethood ! I have not acted feebly in the acts of Religion nor have I neglected that what is destined for me. Then if you worry regarding your sustenance, know that it is already reserved for you and your Surety (Allah) is Trustworthy. And whatever has been destined for you in the hereafter is better than that which they snatched away from you. Leave it to Allah (s.w.t.)'s accountability". Fatemah (s.a.) was pacified by these words of Imam Ali (a.s.) and she said, "Verily Allah (s.w.t.) is sufficient for me and the Most Excellent Protector is He".

you say : You have caused a division among the Bani Israeel and did not respect my word". (Surah al Taha : 94). The attitude of Prophet Moosa (a.s.) towards Prophet Haroon (a.s.) was not due of any doubt against the stand taken by him against the Bani Israeel, but he wanted the matter to be exhibited to the public. And he wanted that Haroon (a.s.) should explain his stand so that no room be left for accusing him of joining hands with the Bani Israeel or neglecting his duty. Sayyedah Fatemah (s.a.) too desired similarly and wanted to exhibit the tyranny of the oppressors, thus she used harsh words to reveal to the people of that age, as also the people to come, as to what oppression have been meted out upon the Ahlulbait (a.s.) of the Prophet (s.a.w.s.). Here ends the discourse of Allamah Majlisi.

It is human nature that when a person faces oppression he turns to no one, except his most beloved ones and whom he trusts most, and often uses harsh words to complain his matter. And Allah (s.w.t.) is the Best Knower.

An audacious speech of Abu Bakr after the sermon of Fatemah (s.a.)

The renowned Scholar of the Ahlus Sunnah Ibne Abil Hadeed relates from the book Al Saqifah of Ahmad bin Abdul Aziz Jawhari, that when Abu Bakr heard the sermon of Sayyedah Fatemah (s.a.) with regards to Fadak, her words proved etreme and hard upon him, he mounted the pulpit in the midst of men and said, "O people ! What situation is this ? Why do you lend your ears to every speech and where was this desire of yours during the age of the Prophet of Allah (s.a.w.s.) ? Beware ! Then anyone who has heard anything regarding it (Fadak) from the Prophet of Allah (s.a.w.s.) should relate it, and whoever was present should say something. Verily he is a fox who is betrayed by his own tail (he refers to Imam Ali, Allah's refuge), he seduces and is the one who says that we should return to the previous state (of confusion) when he has turned old. He invites the weak ones to assist him and seeks help from women, similar to the renowned woman Umm Tahhal,[223] whose most dear kinsman is the one who is

[223] Umm Tahhal was an adultress in the days of ignorance, with whom the men of her own family were fond of committing adultery. Thus Abu Bakr uses such offensive language for Imam Ali (a.s.). The Ulama have, in slightly different words, reported from the Holy Prophet (s.a.w.s.) that, "One who reviles Ali, really reviles me; who reviles me, really reviles Allah". (Imam Ahmad bin Hanbal, "Musnad"; Imam Nisai, "Khasaesul Alawiyah"; Imam Zahabi and Fakhruddin Razi in their Tafseer; Ibn Abil Hadeed, "Shahr Nahjul Balaghah"; Muhammad bin Yusuf Ganjei Shafe'I, "Kifayatut Talib"; Sibt Ibne Jawzi, "Tazkirah Khawasul Ummah"; Imam Muslim, "Saheeh"; Muhammad bin Talhah Shafe'i, "Matalibus Su'ul"; Hakim Naishapuri, "Mustadrak". Muhammad bin Ganji Shafe'i in Kifayatut Talib reports that once Abdullah bin Abbas and Sa'eed bin Jubayr saw on the brink of Zamzam a group of Syrians raiting at Ali (a.s.). They went to them and said, "Who among you was abusing the Holy Prophet (s.a.w.s.)"? They replied, "None of us was abusing". Then they said, "Well, who among you

was abusing Ali (a.s.)"? They replied, "Yes, we have been abusing Ali". They said, "You should bear witness that we heard the Prophet of Allah (s.a.w.s.) saying to Ali, one who abuses you really abuses me; one who abuses me, really abuses Allah (s.w.t.). If someone abuses Allah (s.w.t.), He will throw him headlong into the fire of hell".

more disgraced. Beware ! If I desire I could speak and if I speak I could bring to light, but now I have chosen silence". Then he turned towards the Ansar and said, "O group of Ansar ! I heard your stupid talks that you are nearer to the Prophet (s.a.w.s.), you gave refuge to the Prophet (s.a.w.s.) and assisted him because he came to you. Beware ! I shall extend my tongue and hands towards the one who thinks that we are not entitled to this position". Saying this, he alighted from the pulpit and Fatemah (s.a.) returned home.

Ibne Abil Hadeed says that I related this (audacious) speech to Nageeb Yahya bin Abi Zayd Basari and asked him, "Who does Abu Bakr refer to in this speech and who does he mean"? He replied, "Rather he made it clear". I asked, "If he had made it clear, I would not have questioned you". Nageeb smiled and said, "He meant Ali bin Abi Talib". I asked, "All these words were meant for Ali (a.s.)"? And he replied, "Yes, this is the sovereign my son". I asked, "What did the Ansar say in this regard"? He replied, "They considered Ali, while Abu Bakr feared their talks and stopped them from saying anything". Then I asked the meanings of the speech of Abu Bakr to Nageeb and he explained it to me.

abusing the Holy Prophet (s.a.w.s.)"? They replied, "None of us was abusing". Then they said, "Well, who among you was abusing Ali (a.s.)"? They replied, "Yes, we have been abusing Ali". They said, "You should bear witness that we heard the Prophet of Allah (s.a.w.s.) saying to Ali, one who abuses you really abuses me; one who abuses me, really abuses Allah (s.w.t.). If someone abuses Allah (s.w.t.), He will throw him headlong into the fire of hell".

Umm Salma (a.s.) Defends Fatemah (s.a.)

It is quoted in Ad Durrun Nazeem by Jamaluddin Yusuf bin Hatim, the jurist of Syria, that when Umm Salma (s.a.) was informed of what Abu Bakr spoke to Fatemah (s.a.), she said, "Verily is it right that a person similar to Fatemah should be addressed with such words ? By Allah ! Fatemah is a Human Hourie, the soul of the Prophet (s.a.w.s.) and has been raised in the pious laps. The hands of Angels have lifted her up and she has matured in the laps of virtuous ladies. She has been fostered under the rays of virtue and brought up under chastity. Do you imagine that the Prophet of Allah (s.a.w.s.) kept her away from her inheritance and not declared it to her, when Allah (s.w.t.) has informed His Prophet (s.a.w.s.) saying, And warn you your relatives of nearest kin.[224] Did not then the Prophet (s.a.w.s.) warn Fatemah (s.a.) against sins and did Fatemah (s.a.) disobey her father ? When Fatemah (s.a.) is the best of the women of the worlds, the mother of the Masters of the youth (of Paradise) and the equal to Maryam (a.s.) the daughter of Prophet Imran (a.s.) ? The Message of Allah (s.w.t.) concluded upon her father (s.a.w.s.), and I swear by Allah (s.w.t.) that the Prophet of Allah (s.a.w.s.) protected Fatemah (s.a.) against heat and cold, and would make his right hand her pillow and cover her with his left one. O Muslims ! Beware ! You are under the sight of the Prophet of Allah (s.a.w.s) and he watches you, you shall be brought in the Audience of Almighty Allah (s.w.t.). Woe be to you ! Very soon you shall witness the destiny of your deeds". It is said that the same year the monthly pension of Umm Salma (s.a.) was stopped due to this protest.

[224] *Holy Qur'an, Surah al Shu'ara : 125*

Conversation between Fatemah (s.a.) and Abu Bakr

Ibn Abil Hadeed relates from the book Al Saqifah of Jawhari that Sayyedah Fatemah (s.a.) told Abu Bakr, "Umm Ayman bears witness that the Prophet of Allah (s.a.w.s.) bestowed Fadak upon me". Abu Bakr replied, "O daughter of the Prophet of Allah (s.a.w.s.) ! By Allah ! Allah (s.w.t.) has not created anything that is dearer to me than your father the Prophet of Allah (s.a.w.s.), and I wish that the heavens had fallen down upon the earth on the day of his death. By Allah ! It is better in my eyes to see A'eshah turning indigent instead of you, then do you presume that I give away the rights of everyone and oppress you in giving you your rights ? While you are the daughter of the Prophet of Allah (s.a.w.s.) and this property (Fadak) is not from among the personal properties of the Prophet (s.a.w.s.), rather it was among the properties of the Muslims. The Prophet (s.a.w.s.) spent from it to send people to the war or in the way of Allah (s.w.t.), and general charitable matters. After the Prophet (s.a.w.s.) the reins of affairs have come into my hands and I am the care-taker of this property". Fatemah (s.a.) replied, "By Allah ! I shall not speak to you after this". Abu Bakr replied, "By Allah ! I shall never stay away from you". Fatemah (s.a.) said, "By Allah ! I shall imprecate upon you". And when Fatemah (s.a.) lay on her deathbed, she willed that Abu Bakr should not recite the Prayers upon her dead body, thus she was buried at night and Abbas bin Abdul Muttalib recited Prayers upon her dead body, the distance between her death and that of her father (s.a.w.s.) was seventy-two nights.

A Precise Statement of Jahiz Regarding the Matters of Inheritance

Abu Usman Jahiz Basari, one of the renowned teachers and thinkers of the Ahlus Sunnah, quotes the words of Sayyed Mur-taza Alamul Huda, that the people (companions) presume that the veracity of the tradition of the Prophet (s.a.w.s.) narrated by the two men, ie, Abu Bakr and Umar, that we Prophets do not leave anything as inheritance, can be established on the basis that when this was attributed to the Prophet (s.a.w.s.), the Muslims did not refute it, rather they accepted it. But I say to those men who think likewise, that if the veracity of the tradition is proved because the people did not refuse to accept it, then the people did not even object against the claim & protest of Ali (a.s.) and Fatemah (s.a.) and this should also be a proof of their (Ali & Fatemah) truthfulness. No one objected to them nor said that they were lying, even though dispute and discussion between Fatemah (s.a.) and Abu Bakr was prolonged. Their enmity reached such an extent that Fatemah (s.a.) willed that Abu Bakr should not recite Prayers upon her dead body after her death. When Fatemah (s.a.) came to Abu Bakr to claim her right, she said, "If you die, who shall inherit you"? He replied, "Family and my children". Fatemah (s.a.) replied, "How is it that we should not inherit from the Prophet (s.a.w.s.) while your children may inherit from you"? When Abu Bakr prevented Fatemah (s.a.) from her father's inheritance and started making excuses, and when Fatemah (s.a.) witnessed his cruelty and saw her own helplessness and loneliness, she told Abu Bakr, "By Allah ! I shall imprecate upon you". Abu Bakr replied, "By Allah ! I shall pray for your well-being". Fatemah (s.a.) said, "By Allah ! I shall not speak with you from now on", and he replied, "By Allah ! I shall never be away from you". Then if the truthfulness of Abu Bakr preventing Fatemah (s.a.) from her father's inheritance can be established on the grounds that the companions did not protest against him, then it can be said that Fatemah (s.a.) was also truthful in her claim (when none protested against her). And the least thing that was necessary upon the people was that if Fatemah (s.a.) was unaware (Allah's refuge), they should have explained to her,

and if she had forgotten, they should have reminded her. And if she (Allah's refuge) was speaking nonsense or was going astray or severing relations (Allah's refuge), they should have brought her on the right track by protesting. Thus it can be said that if none protested against those two men, no one even protested against Fatemah (s.a.) and this meaning is at par and opposing with each other and thus none has the ability to argue regarding this. And in this matter we should refer to the original rules of inheritance and ordinances of Allah (s.w.t.) regarding the matters of inheritance, and it is better and rightful for us to refer to the originals.

A Precise Question

Then Jahiz continues saying, that how can one say that Abu Bakr hurt Fatemah (s.a.) when even though Fatemah (s.a.) dealt with him hot-temperedly and spoke to him roughly, he replied to her with extreme politeness. For example when Fatemah (s.a.) told him that, "By Allah ! I shall imprecate upon you", Abu Bakr replied, "By Allah ! I shall pray for your well-being". Fatemah (s.a.) said, "By Allah ! I shall not speak with you from now on", and he replied, "By Allah ! I shall never be away from you". In this way Abu Bakr forebore patiently the rudeness of Fatemah (s.a.) in the court of Caliphate in front of the Quraish, while the awe and pomp of the Caliphate did not deter him from gentleness. The status of Caliphate is dependant upon glory and awe and it is likely that it is incumbent upon the Caliph to safeguard the great status of Caliphate from the decisiveness of limits and prevent (anyone) from crossing these limits. But Abu Bakr did not even consider these limits so as not to hurt Fatemah (s.a.) but spoke to her with extreme politeness to safeguard her status and respect. When he said to Fatemah (s.a.), "No one is dearer to me than you in the case of want and free of want. Then what should I do when I have heard from the Prophet (s.a.w.s.) that we the group of Prophets do not leave anything as inheritance, whatever we leave behind is charity".

An Answer for the Above

Jahiz, in reply to the above, says that this gentleness and kindness (of Abu Bakr) is not evidence of his being free from oppression, injustice and violation, and indeed how likely that a tyrant and a treacherous man may act with deceit and fraud, particularly when he is clever and intelligent. He can propound his speech using kind words and gentle dictates and portray himself to be just and equitable, and thus show himself to be saddened by the events.

An Interesting Reply of Usman to A'eshah

Two renowned Historians Tabari and Saqafi relate, that during the days of the Caliphate of Usman, A'eshah came to him and said, "Grant to me the pension bestowed upon me by my father Abu Bakr and after him by Umar". Usman replied, "Abu Bakr and Umar granted to you on their own willingness, but I have not found anything in the book (Qur'an) and the (Prophetic) traditions (supporting it) that I should give you any pension. And I shall not do so". A'eshah replied, "Then give to me my inheritance that I received from the Prophet of Allah (s.a.w.s.)". Usman replied, "But you seem to have forgotten that Fatemah (s.a.) came to your father and claimed her inheritance left by the Prophet of Allah (s.a.w.s.), while you and Malik bin Aws bore witness that the Prophet (s.a.w.s.) did not leave anything as inheritance. You refuted the claim of Fatemah (s.a.)'s inheritance (Fadak)[225] and here you have come to claim that inheritance ? No, I shall not give you anything". Tabari further adds that Usman was seated with his back resting upon the pillow, and when he heard the claim of A'eshah, he sat upright and said, "Were you not the one who, alongwith the bedoin, who would perform ablutions with his urine, bore witness near your father that the Prophets do not leave anything as inheritance"?

[225] It is related that Usman, during his caliphate, gifted the property of Fadak to his son-in-law Marwan bin Hakam. One may question under what justification did he do it ?

The First False Testimony (given) in Islam

It is related in the book Al Ikhtisas of Shaikh Mufeed that Abdullah bin Sinan relates from Imam Ja'far as Sadiq (a.s.) that he said, that when the Prophet of Allah (s.a.w.s.) passed away and Abu Bakr sat in his place, he sent a message to the representative of Fatemah (s.a.) at Fadak and expelled him. Fatemah (s.a.) came to Abu Bakr and said, "O Aba Bakr ! You claim to be the successor of my father (s.a.w.s.) and sit in his place, then you sent your messenger to expel my representative from Fadak ? When you know that the Prophet of Allah (s.a.w.s.) had gifted it to me and I have witnesses for it". Abu Bakr replied, "The Prophets do not leave anything as inheritance". Fatemah (s.a.) returned to Ali (a.s.) and related to him the words of Abu Bakr. Imam Ali (a.s.) told her, "Go to Abu Bakr and tell him that he claims that Prophets do not leave any inheritance from themselves when Sulayman (a.s.) inherited from (his father) Dawood (a.s.) and Yahya (a.s.) inherited from Zakariyyah (a.s.), then why should you not inherit your father"? Fatemah (s.a.) came to Abu Bakr and told him what Imam Ali (a.s.) had told her. Hearing this, Umar replied, "You have been trained and have been told to come here and say this". Fatemah (s.a.) replied, "If I have been trained, my husband and my cousin has trained me (with truth and there is no fault in it)". Abu Bakr replied, "A'eshah and Umar bear witness that they heard from the Prophet of Allah (s.a.w.s.) that the Prophets do not leave anything behind them as inheritance". Fatemah (s.a.) replied, "This is the first false witness that they have borne in Islam".

Testimony of Imam Ali (a.s.) and Umm Ayman

Then Fatemah (s.a.) replied, "Fadak is a property that my father gifted to me and I have evidences for it". Abu Bakr replied, "Then go and bring those witnesses". Fatemah (s.a.) brought Umm Ayman and Ali (a.s.) to Abu Bakr as her witnesses. Abu Bakr asked Umm Ayman, "Did you hear anything from the Prophet (s.a.w.s.) regarding Fatemah (s.a.)"? Umm Ayman and Ali (a.s.) said, "We heard the Prophet (s.a.w.s.) say that Fatemah (s.a.) is the Mistress of the women of Paradise", then Umm Ayman said, "Then the one who is the Mistress of the women of Paradise will not claim anything that is not her property, while I myself am a woman from among the women of Paradise (as related by the Prophet). Then I shall not say that I have heard from the Prophet of Allah (s.a.w.s.) anything that I have not heard from him". Umar said, "Leave aside these words, then say now what witness do you bear regarding Fatemah (s.a.)"? Umm Ayman

replied, "I was seated in the house of Fatemah (s.a.) while the Prophet of Allah (s.a.w.s.) was present there too. At that moment Jibra'eel descended and said, O Muhammad (s.a.w.s.) ! Arise and come with me, that Allah (s.w.t.) has commanded me to draw the boundary of Fadak with my wings. The Prophet of Allah (s.a.w.s.) arose and went with Jibra'eel and returned after an hour and Fatemah (s.a.) asked him, O Father ! Where did you go ? The Prophet (s.a.w.s.) replied that Jibra'eel marked Fadak for me with his wings and drew its boundaries. Fatemah (s.a.) said, that O Father ! I worry about economic necessities after you, then make Fadak an insurance against these necessities for me. The Prophet (s.a.w.s.) replied that, I give this property under your possession and Fatemah (s.a.) spent from it. The Prophet of Allah (s.a.w.s.) told me to be a witness and told Imam Ali (a.s.) to be so". Umar said, "You are a woman and we do not accept the witness of a woman, and as for the witness of Ali (a.s.), he is prompted to do so for his own benefit".[226] Hearing this, Fatemah (s.a.)

[226] It is strange that when other claims of this nature came before Abu Bakr, he allowed them in favour of the claimant

merely on the basis of the claim, and the claimant was neither asked to furnish proof of his claim nor to produce witnesses. In this connection, Imam Bukhari writes: It is related from Jabir bin Abdullah al Ansari that he said, that the Prophet of Allah (s.a.w.s.) had told me that when the booty from Bahrain would arrive he would allow me such and such out of it, but the booty did not reach till the Prophet (s.a.w.s.)'s death. When it arrived in the days of Abu Bakr, I went to him and told him that the Prophet (s.a.w.s.) had promised to give me such and such property out of the booty from Bahrain, whereupon he gave me all that. (Saheeh, Vol. 2, part 27, Pg 190). In the annotations of this tradition, Ibn Hajar Asqalani has written: This tradition leads to the conclusion that the evidence of one just companion can also be admitted as full evidence even though it may be in his own favour, because Abu Bakr did not ask Jabir to produce any witness or proof for his claim. Then if it was lawful to allow property to Jabir on the basis of good impression without calling for witness or evidence, then what stopped allowing Sayyedah Fatemah (s.a.)'s claim on the basis of similar good impression. Firstly her admitted truthfulness and honesty was enough for holding her truthful in her claim, and besides the evidence of Ali (a.s.) and Umm Ayman in her favour was also available. It has been said that the claim could not be decided in favour of Sayyedah Fatemah (s.a.) on the basis of these two witnesses because Qur'an lays down the principle of evidence that, **"Then call to witness two witnesses from among you men and if there not be two men, then (take) a man and two women."** (Surah al Baqarah : 282). If this principle is universal and general, then it should be taken into regard on every occasion, but on some occasion it is not found to have been followed. Consequently, neither the generality of the verse about evidence was hit by this action nor was it deemed to be against the canons of evidence. So if here, in view of the Prophet (s.a.w.s.)'s truthfulness, one evidence in his favour was deemed to be equal to two, then could not the evidence of Ali and Umm Ayman be regarded enough for Sayyedah Fatemah (s.a.) in view of her moral greatness and truthfulness? Besides, this verse does not show that there can be no other way of establishing a claim other than these two ways. In this connection Shaheed al Salis Sayyed Nurullah Shustari has

written in *Ehqaqul Haq, Chapter of Mataen*: "The view of the objector that inspite of the evidence of Umm Ayman the requirement of evidence remains incomplete, is wrong on the grounds that from certain traditions it is seen that it is lawful to give a decision on the basis of one witness and it does not necessarily mean that the injunction of the Qur'an has been violated, because this verse means that a decision can be given on the strength of the evidence of two men or one man and two women, and that their evidence is enough. From this it does not appear that if there is some other ground besides evidence of witnesses, that would be unacceptable and that verdict cannot be given on its basis, unless it is argued that this is the only sense of the verse. But since very sense is not a final argument, this sense can be brushed aside, particularly because the tradition clearly points to a contrary sense and ignoring the sense does not necessarily mean violation of the verse. Secondly, the verse allows a choice between the evidence of two men or of one man and two women. If by virtue of the tradition, a third choice is added, namely that the verdict can be passed by means of another evidence as well, then how does it necessitate that the Qur'anic verse should stand violated. In this connection, Mulla Ali Muttaqi writes: "The Prophet of Allah (s.a.w.s.), Abu Bakr and Umar used to decide cases on the strength of one witness and swearing by Qur'an." When decisions were passed on the strength of one witness and swearing, then even if in Abu Bakr's view the requirement of evidence was incomplete, he should have asked her to swear and he could pass the judgement in her favour. But here the very object was to tarnish the truthfulness of Sayyedah Fatemah (s.a.) so that in future the question of her testimony should not arise".

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arose in a fit of rage, and turning towards Allah (s.w.t.), said, "O Allah ! These two men have oppressed the daughter of your Prophet (s.a.w.s.) and usurped her rights, then punish them severely", saying this they returned back from Abu Bakr.

Imam Ali (a.s.) then mounted Fatemah (s.a.) upon a mount, on which was spread a frilled cloth. He went alongwith Fatemah (s.a.) for forty mornings at the doors of the Emigrants and Ansar and invited them for assistance and aid.

Tearing the Document of Fadak in Disapproval

In continuation of the above report by Imam Ja'far as Sadiq (a.s.), Imam Ali (a.s.) told Sayyedah Fatemah (s.a.) that, "Go to Abu Bakr

women. If by virtue of the tradition, a third choice is added, namely that the verdict can be passed by means of another evidence as well, then how does it necessitate that the Qur'anic verse should stand violated. In this connection, Mulla Ali Muttaqi writes: "The Prophet of Allah (s.a.w.s.), Abu Bakr and Umar used to decide cases on the strength of one witness and swearing by Qur'an." When decisions were passed on the strength of one witness and swearing, then even if in Abu Bakr's view the requirement of evidence was incomplete, he should have asked her to swear and he could pass the judgement in her favour. But here the very object was to tarnish the truthfulness of Sayyedah Fatemah (s.a.) so that in future the question of her testimony should not arise".

when he is alone, for he is of gentle temperament than others. Then tell him that you claim to be the successor of my father (s.a.w.s.) and sit in his place, then assume if Fadak is from among your property and I ask it from you, it is incumbent upon you to return it to me". Sayyedah Zahra (s.a.) came to Abu Bakr and said what Imam Ali (a.s.) had told her. Abu Bakr replied, "You speak the truth", then he called for a paper and wrote down a document reciprocating Fadak. Fatemah (s.a.) took the deed of Fadak and left from his presence. On the way Umar met her and asked, "What is this letter"? Fatemah (s.a.) replied, "This document is the deed reciprocating Fadak written down by Abu Bakr for me". Umar said, "Give it to me", and she refused. Umar was enraged and kicked at her chest and her child, that was in her womb, and who was named Muhsin, was aborted. Then he slapped at her with such severity that it is as if I see her earrings ripped off. (May Allah (s.w.t.)'s eternal curse be upon all those who oppressed the Ahlulbait). Then he snatched the paper away from Sayyedah Zahra (s.a.) and tore them into pieces. It was because of this

incident that Fatemah (s.a.) became sick and was martyred after seventy-five days. At the time of her death she willed to Imam Ali (a.s.) saying, "I request you due to the right of the Prophet of Allah (s.a.w.s.) that when I die, do not let these two men attend my funeral nor recite the Prayers upon my dead body". Imam Ali (a.s.) replied, "I shall certainly fulfil your desire". And when she (s.a.) died, Imam Ali (a.s.) buried her in her house at night.

The Author says that the above tradition in my opinion is not reliable like the other ones related in this regard, but because Allamah Majlisi has quoted it in his Bihar ul Anwar, we too have added it in this book.

Returning Back the Ransom to Zainab

It is quoted by the biographers that during the battle of Badr, Abul Aas bin Rabi', the nephew of Khadijah (s.a.) and husband of Zainab, the daughter of Prophet (s.a.w.s.)^[227] was in the army of the polytheists and after the battle was arrested by the Muslims and brought to Madinah. When the people of Makkah heard about this, they sent some money as ransom to free their relatives who were prisoners. Zainab, who was in Makkah, also sent something as ransom to Madinah consisting of some goods and a necklace to free her husband. And this necklace was a remembrance of Sayyedah Khadijah (s.a.) that she had given it to her daughter on her night of marriage. When the Prophet (s.a.w.s.) saw the necklace he was deeply moved, and told the Muslims, "If you permit I should release Abul Aas and return this ransom back". The Muslims replied, "May our lives and wealth be your ransom O Prophet (s.a.w.s.) ! Certainly we permit it". The Prophet (s.a.w.s.) thus released Abul Aas without any ransom amount and sent the necklace with him to Zainab in Makkah.

[227] One of the numerous concocted stories of the Non-Shi'ah historians who allege that the Prophet (s.a.w.s.) had three daughters through Sayyedah Khadijah bint Khuwailid (a.s.), apart from Sayyedah Fatemah az Zahra (a.s.). The names of these 'daughters' are stated as Zainab, Umm Kulsum and Ruqayyah, while in reality they were the daughters of Hala bint Khuwailid (wife of Amr bin Hadam), who after her death, were brought up by their aunt Sayyedah Khadijah (a.s.) and Prophet Muhammad (s.a.w.s.). The Shi'ah Scholars have put forward several evidences in refutation of this alleged claim, which was raised simply to compete with Sayyedah Zahra (a.s.)'s personality and also because two of them were later married (consequently) to Caliph Usman bin Affan.

The Renowned Scholar of Ahlus Sunnah Ibn Abil Hadeed says that I related the above report to my teacher Abu Ja'far Yahya bin Abi Zaid Naqeeb. He replied, "But Umar and Abu

Bakr were not present when this incident took place nor did they witness this episode from the Prophet (s.a.w.s.) so as to learn this lesson of mercy, so that they too could please the heart of Fatemah (s.a.) by bestowing Fadak to her with mercy and favour. Thus they would ask the Muslims to return back Fadak to her. Then was the status of Fatemah (s.a.) less in the eyes of the Prophet (s.a.w.s.) than her sister Zainab ? Fatemah (s.a.) was the Mistress of the women of the two worlds, rather this grant was to be given when it was not even proved that Fadak was the inheritance received by Fatemah (s.a.) or the Prophet (s.a.w.s.) had gifted it to her (in his lifetime)". I asked my teacher Abu Ja'far Naqeeb, "But according to the tradition related by Abu Bakr, Fadak was from among the rights of Muslims, then it was not lawful for Abu Bakr to take it from the Muslims and give it to Fatemah (s.a.)". Abu Ja'far replied, "But then the ransom of Abul Aas too had become a right of the Muslims, and at that moment the Prophet (s.a.w.s.) took it from them and returned it to Zainab". I said, "The Prophet of Allah (s.a.w.s.) was the Master of the Shari'ah, and there was no other command upon his command, while Abu Bakr did not enjoy the same status". He replied, "Then could not Abu Bakr request the Muslims to return Fadak to Fatemah (s.a.) as the Prophet (s.a.) desired from the Muslims to return the ransom back to Zainab the wife of Abul Aas ? Then if Abu Bakr had told the Muslims that O Muslims ! This is the daughter of your Prophet (s.a.w.s.) and has come to claim some palms trees[228] (Fadak), then do you accept this and are inclined to give it to

[228] Some of the defenders of the 'Caliphs' claim that Fadak was nothing more than a few palm trees, with the intention of lessening the crime. But it is a proven fact of history that it was a large property whose annual income was twenty four thousand or seventy thousand dinars. And also when Abu Bakr confiscated it, he said he wanted to use it to mobilize the army and guard the frontiers, then if it was only a 'few palm trees', what use was in it ? It is related in Manaqib of Ibn Shahr Ashob that once Haroon al Rashid asked Imam Moosa al Kazim (a.s.), "You may determine the four boundaries of Fadak so that it can be returned to you". Imam (a.s.) refused to do so for he knew that

if he related to Haroon the four boundaries of Fadak, he would never return it to him. But Haroon compelled and Imam (a.s.) pointed out to him the four boundaries of Fadak, hearing which Haroon said, "It seems that you desire the entire Caliphate on the pretext of Fadak"! It is also quoted in Majma'ul Bahrain from Imam Ali (a.s.) regarding the four boundaries of Fadak. One part stretches from the hill of Uhud; the second is in Areesh in Egypt, that was probably a town in the area of Sinai; the third being the Red Sea and Armenia; and the fourth being Dawmatul Jundal, which is probably a town in between Kufah and Sham (present day Syria).

Fatemah (s.a.) ? Then would the Muslims refuse ? Certainly not". I replied, "Incidentally the Honourable Judge Abul Hasan Abdul Jabbar bin Ahmad too was of the same opinion". Naqeeb said, "In reality those two men did not deal with Fatemah (s.a.) in a courteous manner and fair conduct, although as per the Religion they did fairly".[229]

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[229]At one place, he says that the caliphs should have returned back Fadak to Fatemah (s.a.), following the Customs (Sunnah) of the Prophet (s.a.w.s.), and then immediately says that, "as per Religion they did fairly". He immediately defends their case and comes up with one excuse or another, as is found in this book.

Beautiful verses by Sayyed Jazu'ee

How good has Sayyed Jazu'ee said in this regard, "Fatimah came to them to claim her inheritance from Mustafa (s.a.w.s.), but they refused to give it to her; I wish I knew why did they oppose the customs of the Qur'an, when the laws (of inheritance) are mentioned therein; then was the verse of inheritance abrogated, or did these two men change it after it's incumbence; do you not see the Verse of Mawaddah, in which the love for Zahra (s.a.) and her nearkins is mentioned; then they told her that your father had said so (that we Prophets do not leave anything as inheritance), and they adamantly established this as evidence; they said that the Prophets do not leave anything as inheritance from ancient time, and thus they took it away from her; had not the daughter of the Prophet (s.a.w.s.) known, if it was ever said by the Guide Prophet (s.a.w.s.); then did the piece of Muhammad (s.a.w.s.) disobey his words, Allah (s.w.t.) forbid our Mistress may do so; if she had heard it from her father, then did she claim her inheritance with misguidance or ignorance; she could not do so when she was the most pious in the eyes of Allah (s.w.t.), the best of creatures, virtuous; to nullify their claim ask the Chapter of Naml, and the Chapter of Maryam that comes before (the Chapter of) Taha, in these Chapters it is stated regarding the inheritance of Yahya, and of Sulaiman if one wishes to verify her words; when they did not listen to her she complained to Allah (s.w.t.), and her tears rolled down; then she said that Fadak was gifted to me by my father, but they refused to give her; then she brought for them witnesses, but they refused saying they are your husband and sons; they did not consider the witness of the sons of the Prophet (s.a.w.s.) to be sufficient, when they are the guides of the worlds and thus they bore enmity with them; were not Ali and Fatimah truthful in their eyes, or their sons too; the Progeny (of Prophet) who do not know the customs of oppression, they be erroneous; was then the piety of the old man (Abu Bakr) more than them, it is ugly who says so and is absurd; they made her swallow after her father, anger many times and what swallow was it; I wish I knew what would they lose, if they had considered the promise of the Prophet (s.a.w.s.)

regarding her; for her respect was similar to the respect of the Seal of the Messengers (s.a.w.s.), the Guide of mankind and the Warner; how good if they had given to her Fadak, nor was it good to prevent her from it; then would the Muslims reprimand them, if they had given it to her; was there any other daughter of the Prophet (s.a.w.s.) besides her under the heavens, the Truthful the Declarer, the Trustworthy; whose daughter, whose mother, whose wife (was she), woe be to the one who oppressed her and harmed her".

Chapter 8

Intense Grief and Lamentation of Sayyedah Fatemah al Zahra (s.a.) in Separation of her Father

When the Prophet of Allah (s.a.w.s.) passed away, every big & small person, whether man or woman, were deeply affected and all throughout Madinah changed into a piece of mourning, grief and lamentation. Floods of tears flowed from the eyes of men and from every quarter of Madinah the voices of weeping and lamentation was heard. People were wailing similar to the pilgrims who adorn the Ehram and recite the Praises of Allah (s.w.t.). There was no man or woman, except that they wept, and this heart-rending sorrow was hard upon the family of the Prophet (s.a.w.s.), and particularly for Amirul Mo'meneen Imam Ali (a.s.), his cousin and brother. The grief of the separation of the Prophet (s.a.w.s.) was such extreme upon Imam Ali (a.s.), that if these sorrows had descended upon the mountains, they would not have the power to bear. And some of his family members were somewhat in a bad state that they could not take care of themselves, grief and restlessness had worn away their patience & intellect and had deprived them of the power of hearing & speech. While also the other men, apart from the progeny of Abdul Muttalib, some of them wept and some had turned restless.

But among all men none could equal the grief and sorrow of Sayyedah Zahra (s.a.). Her sorrow was such deep that none, except Allah (s.w.t.), has the power to perceive it. Her sorrow would increase each hour and each day, and her lamentation would become severe, while the voice of her wailing would not be silent. While the scorching of her heart would not cool, and

each day that would dawn, her lamentation would increase more than the previous day.

A Heart-rending sigh of Fatemah (s.a.) Besides the Grave of her Father (s.a.w.s.)

It is related that Fatemah (s.a.) did not step out of her house for seven days after the death of the Prophet (s.a.w.s.). On the eighth day she stepped out to visit the grave of the Prophet (s.a.w.s.) and proceeded towards it with intense lamentation and wailing. Her garment was dragging upon the earth and her veil was coiled up in her legs (due to intense sorrow). She could not see anything due to constant flow of tears until she reached the grave. As soon as her sight fell upon the grave, she lost consciousness and fell upon it. The women of Madinah hastened towards her and sprinkled water upon her face to bring her into consciousness. She regained consciousness and lamented while addressing the Prophet (s.a.w.s.) saying, "My strength has parted away and my patience has left me, I have turned restless while my enemies rejoice (due to it). Heart-rending sorrow has taken hold of me. O respected father ! I have been left lonely, in perplexion and without aid. My voice has become silent and my back broken, my life has overturned and has become dark. After you O Father ! I do not have any companion in fright and there is none to pacify me". Then she recited the verses with heart-rending lamentation, "O Dear father ! Verily my sorrow is (everyday) a new sorrow, and my heart by Allah (s.w.t.), has turned restless; there is increase each day in my grief, and your separation has not been easy for me; O father, who remains for the widows and indigent, and who remains for the nation until the day of Qiyamah; O father, we have been weakened after you, O father, and we have dawned such that the people have turned their faces away from us; which tears are that do not flow upon your separation, what sorrow is that does not continue after you; and what eyelid is that shuts (into sleep) after you, O father, upon you came a gracious revelation". Then she (s.a.) said, "O father ! Your sorrow is not less, your pulpit lies in perplexity after you and the voice of praises (of the Lord) does not arise from the Prayer-niche. While your grave is rejoicing, after having acquired your sacred body. Woe upon my days until I unite along-with you".

Then Fatemah (s.a.) gave such a grievous cry that it was near that her soul would have parted away. Then she (s.a.) said, "My patience has worn away and mourning has taken hold upon me, after the parting away of the Seal of the Messengers (s.a.w.s.); eyes, O eyes, shed tears abundantly, woe be to you, flow blood instead of tears; O Prophet of Allah (s.a.w.s.) ! O the Chosen one of Allah ! O the refuge of the orphans and weak ones ! The pulpit that you alighted beholds, that darkness has descended upon it after the passing away of the light; O Lord ! hasten my end soon, for my life has turned dark, O my Master"!

Lamentation of Zahra (s.a.) during day & night, and the Suggestion of the Men of Madinah

Then Fatemah (s.a.) returned back to her house but wept day and night. Her lamentation did not subside nor did the flow of tears end. A group of the elders of Madinah came to Amirul Mo'meneen Imam Ali (a.s.) and said, "Fatemah weeps day and night, we cannot sleep at night due to it and cannot find respite during the day. We wish that you tell Fatemah (s.a.) that either she weeps at night and remains silent during the day, or she weeps during the day and remains silent at night". Imam Ali (a.s.) replied, "Okay, I shall convey your message to her with due respects". Ali (a.s.) came to Fatemah (s.a.) and saw her engrossed in immense sorrow, and when her sight fell upon him, she remained calm. Imam Ali (a.s.) said, "The elders of Madinah have requested me to tell you to either weep at night or during the day". Fatemah (s.a.) replied, "O Abal Hasan ! My life among these men remains quite less and I shall go away from their midst soon. By Allah ! I shall weep constantly until I unite with my father the Prophet of Allah (s.a.w.s.)". Imam Ali (a.s.) said, "You are at liberty, you may do as you wish". Then Imam Ali (a.s.) built a house for Fatemah (s.a.) at the Cemetery of Al Baqi', far away from the houses of people, and he named it 'Baitul Ahzaan' (the house of aggrieving). Daily, Fatemah (s.a.) would despatch (Imam) Hasan and (Imam) Husain before her to Baqi' and she would proceed towards it weeping. Then she would sit and weep among the graves, and when night would fall, Imam Ali (a.s.) would come there and take them home.

Heart-rending verses of Fatemah (s.a.) Besides her Father (s.a.w.s.)'s Grave

It is related that when the Prophet of Allah (s.a.w.s.) passed away, and Fatemah (s.a.) was oppressed by the people, she became bid-ridden and sick. And her sacred body turned weak & feeble and the skin of her body melted such, that it stuck to her bones and it appeared as if an engraving upon the wall.

It is also related that Fatemah (s.a.) always tied a kerchief of mourning for her father (s.a.w.s.) upon her head and day-by-day her body weakened. Her tears flowed constantly due to his separation and her heart scorched. She remained conscious for an hour and another hour fell unconscious and would always tell her sons Hasan and Husain, "What happened to your father who cherished you much ? The one who sat you upon his back and was most affectionate towards you, where is he ? What happened to your father who did not allow you to even place your feet upon the earth (but always lifted you up with affection) ? I do not see that he would now open the door of

the house and step herein and lift you up, in a manner that he lifted both of you up".

She always remained grief-stricken as informed to her by her father (s.a.w.s.), she would remember that the 'Revelation' had stopped coming into her house, and sometimes remember the separation of her father (s.a.w.s.). At night she would not hear the sweet voice of the Prophet (s.a.w.s.) reciting the Qu'ran, that she had heard nothing else but that until mid-night, then she would turn frightful. She (now) found herself to be sorrowful and indigent, when during the days of the Prophet (s.a.w.s.) she lived with pride and honour. She came to the grave of her father (s.a.w.s.) and recited the following verses, "What would happen if the one who smells the sweet fragrance of the grave of Ahmad (s.a.w.s.), then he would never smell any other fragrance of the world; such sorrows flowed upon me that if, it had flown upon the days they would have turned into nights (due to extreme sorrow)". She would also say, "When someone dies his remembrance lessens day by day, but by Allah (s.w.t.),

the remembrance of my father increases everyday; I remember that death has made separation between us, I condole myself upon Prophet Muhammad (s.a.w.s.); then I say to myself that death is our path; and if one does not die today, he shall die tomorrow".

She would also say, "When I desire to see you I come to your grave, I weep I complain but you do not answer me; O the one occupying the grave you have taught me weeping, and your remembrance has parted away all other sorrows; and although you are concealed under the earth; you are not concealed from my grievous heart".

When Amirul Mo'meneen Ali (a.s.) gave the dead-body bath to the Prophet (s.a.w.s.) with a shirt, Fatemah (s.a.) told him, "Hand me over the shirt of the Prophet (s.a.w.s.)". And when she smelt the shirt, she fell down unconscious, thus when Imam Ali (a.s.) saw this, he concealed the shirt from her.

The call of Prayers by Bilal Habashi and the lamentation of Fatemah (s.a.)

It is related that one day Fatemah (s.a.) said, "I desire that I listen to the Call of Prayers by Bilal, my father (s.a.w.s.)'s, Prayer Caller". When Bilal Habashi was informed, he decided to fulfil the desire of Fatemah (s.a.) and raised his voice. When he said, "Allaho Akbar (Allah is Great)", Fatemah (s.a.) remembered the days of her father (s.a.w.s.) and could not control her tears. And when Bilal said, "I bear witness that Muhammad (s.a.w.s.) is the Messenger of Allah", Fatemah raised a cry and fell down upon the earth unconscious. The people told Bilal, "Stop the Azaan that Fatemah (s.a.) has passed away", and they thought that Fatemah (s.a.) had died. Bilal stopped his Azaan incomplete and when Fatemah (s.a.) regained consciousness, she told him to complete it. Bilal did not do so and said, "O Mistress of the womenfolk ! I believe that your life is distressed when you hear my voice (therefore pardon me)". Then Fatemah (s.a.) excused him.

Fatemah (s.a.) besides the grave of the Martyrs of Uhud

Imam Ja'far as Sadiq (a.s.) says, that Fatemah (s.a.) remained alive for seventy-five days after the death of the Prophet of Allah (s.a.w.s.) and during this period none found her to be happy or smiling.

And every week she would go to the graves of the Martyrs of Uhud twice, once on Monday and once on Thursday. She would signal and say, "Here was the Prophet (s.a.w.s.) and here were the polytheists (during the battle)".

It is related that Fatemah (s.a.) would say her Prayers there and recite supplications and this continued until her death.

It is related from Mahmood bin Lubaid that when the Prophet of Allah (s.a.w.s.) passed away, Fatemah (s.a.) would come to the grave of the Martyrs of Uhud and stand at the grave of Hamzah (a.s.) and weep. One day I went to the grave of Hamzah (a.s.) and found Fatemah (s.a.) weeping there. I left her alone until she had calmed down, then I went to her and saluted and said, "O Mistress of the womenfolk ! By Allah ! The cords of my heart break due to your lamentation and sorrow". She (s.a.) replied, "O Aba Umar ! It is befitting that I weep, for I have lost him who was the best of fathers, the Messenger of Allah (s.a.w.s.). Alas ! How I crave to have a glimpse of him"! Then she recited the following verses, "When someone dies his remembrance lessons day by day, but by Allah (s.w.t.), the remembrance of my father increases everyday ".

Prayer of Fatemah (s.a.) and her Will

Imam Muhammad al Baqir (a.s.) says that Fatemah (s.a.), the daughter of the Prophet of Allah (s.a.w.s.), fell sick after sixty days had passed after the death of the Prophet (s.a.w.s.) and her illness increased. Her Prayer and complaint against the oppressors was, "O the Alive ! O the Upright ! I seek help by Your Mercy, thus help me.

O Lord ! Keep me away from the fire (of hell) and enter me into Paradise, and join me with my father Muhammad (s.a.w.s.)".

Amirul Mo'meneen Ali (a.s.) told her, "May Allah (s.w.t.) grant you well-being and keep you alive". Fatemah (s.a.) said, "O Abal Hasan ! It is very soon that I shall meet my Lord". She willed to Ali (a.s.) saying, "After my death you may marry Amamah, the daughter of Abul Aas, she is the daughter of my sister Zainab[230]and shall be affectionate towards my children".

It is related in another tradition that Fatemah (s.a.) told Ali (a.s.), "I desire something from you". Imam Ali (a.s.) said, "Your desire is fulfilled O daughter of the Prophet of Allah (s.a.w.s.)". Fatemah (s.a.) said, "I request you in the name of Allah (s.w.t.) and the right of my father Muhammad the Prophet of Allah (s.a.w.s.), that Abu Bakr and Umar should not Pray over me (after my death), you know that I have never concealed anything from you, the Prophet of Allah (s.a.w.s.) told me that, O Fatemah ! You shall be the first one among my

[230] One of the numerous concocted stories of the Non-Shi'ah historians who allege that the Prophet (s.a.w.s.) had three daughters through Sayyedah Khadijah bint Khuwailid (a.s.), apart from Sayyedah Fatemah az Zahra (a.s.). The names of these 'daughters' are stated as Zainab, Umm Kulsum and Ruqayyah, while in reality they were the daughters of Hala bint Khuwailid (wife of Amr bin Hadam), who after her death, were brought up by their aunt Sayyedah Khadijah (a.s.) and Prophet

Muhammad (s.a.w.s.). The Shi'ah Scholars have put forward several evidences in refutation of this alleged claim, which was raised simply to compete with Sayyedah Zahra (a.s.)'s personality and also because two of them were later married (consequently) to Caliph Usman bin Affan.

Ahlulbait to join me, and I dislike informing you about it (about your death)".

Imam Muhammad al Baqir (a.s.) says, that fifty nights had passed after the death of the Prophet of Allah (s.a.w.s.) that the illness of Fatemah (s.a.) resumed and she perceived that this illness informed her of her death. Thus she willed to Imam Ali (a.s.) so that he may act upon it and requested him (a.s.) to act upon the will without fail. Imam Ali (a.s.), who was extremely grievous & restless, promised that he would act upon every will of Fatemah (s.a.). Fatemah (s.a.) said, "O Abal Hasan ! The Prophet of Allah (s.a.w.s.) promised me that I would be the first one among his family to join him, and there is no other way than this. Then bear patiently the Command of Allah (s.w.t.) and be pleased with the Divine Decree. Then give me bath (after my death) at night, shroud me and bury me". Imam Ali (a.s.) followed the will of Fatemah (s.a.). Ibn Abbas says that Fatemah (s.a.) said, "I saw the Prophet of Allah (s.a.w.s.) in a dream, I related to him all that befell me after his death and complained to him. He (s.a.w.s.) told me that there is an everlasting abode for me in the Hereafter that has been created for the pious ones, and very soon I would join him".

Last days of Fatemah (s.a.), her age and her speeches Discourse of Fatemah (s.a.) with Abu Bakr & Umar

When Fatemah (s.a.) lay on her deathbed, she willed to Imam Ali (a.s.) that he should conceal the events of her life and not inform anyone about her illness, and Imam Ali (a.s.) followed her will. Ali (a.s.) looked after Fatemah (s.a.) alone and Asma bint Umays (wife of Abu Bakr) would help him in secret to look after her so that the will of Fatemah (to conceal her illness) may be fulfilled. The Prophet of Allah (s.a.w.s.) had informed about this illness as also regarding the oppression that would befall her. When the illness of Fatemah (s.a.) increased, Allah (s.w.t.) sent Sayyedah Maryam (s.a.) to look after her and accompany her. Abu Bakr and Umar came to know about the illness of Fatemah (s.a.) and they came to the door of the house on the pretext of visiting her. They asked permission to enter therein but Fatemah (s.a.) refused to do so. Umar met Imam Ali (a.s.) and told him, "Indeed Abu Bakr is an old man with a soft heart, he is the one who accompanied the Prophet (s.a.w.s.) in the cave and is among his (s.a.w.s.)'s companions. I came here many times with him and asked permission to enter, but Fatemah (s.a.) refused to do so. If you deem right, take permission for us from Fatemah (s.a.) so that we may come and visit her". Ali (a.s.) replied, "Alright I shall seek permission". Imam Ali (a.s.) then came to Fatemah (s.a.) and said, "O daughter of the Prophet of Allah (s.a.w.s.) ! You know that these two men requested to come to your presence many times and you refused them. They have requested me to ask you to permit them to visit you". Fatemah (s.a.) replied, "By Allah ! I shall not permit them nor even utter a word with them until I meet my father the Prophet of Allah (s.a.w.s.), and I shall complain to him regarding how they dealt with me". Ali (a.s.) said, "I have assured them that I shall seek permission". Fatemah (s.a.) said, "If you have assured them, then the house is your house, while women should obey their husbands, I shall not disobey you in anything, then you may permit whomsoever you desire". Imam Ali (a.s.) came out and permitted Abu Bakr and Umar to enter therein. They came in and when their sight fell upon her, they

saluted her, but Fatemah (s.a.) did not reply to them. She turned her face away from them and they came and faced her, but again she turned her face away from them and this was repeated several times. Then she (s.a.) told Ali (a.s.), "Veil my face" and she told the women present there, "Turn away my face", and when her face was turned away (from them), they again came facing her and requested her to be pleased with them and forgive their past mistakes. Fatemah (s.a.) said, "I tell you in the Name of Allah (s.w.t.), do you remember the day my father the Prophet of Allah (s.a.w.s.) had asked you to come to visit him at mid-night regarding what would come forth for Ali (a.s.)"? They replied in the affirmative. Fatemah (s.a.) continued, "I tell you in the Name of Allah (s.w.t.), did you not hear the Prophet (s.a.w.s.) say that Fatemah is from me and I am from her, the one who hurts her hurts me, and the one who hurts me hurts Allah (s.w.t.). And the one who hurts her after my death is the same as he hurt her when I am alive, and the one who hurts her during my life-time is the same as he hurt her after my death"? And they replied in the affirmative. Then she (s.a.) said, "Praise and thanks to Allah (s.w.t.)", then she directed towards Allah (s.w.t.) and said, "O Lord ! I hold you witness, and O those who are present here, you too may bear witness, that these two men have hurt me in my life and during the time of my death. I swear by Allah ! I shall never speak to them even to the extent of a word until I meet my Lord, and I shall complain to Allah (s.w.t.) regarding the oppressions that befell me at your hands".

And according to another tradition, Fatemah (s.a.) lifted her hands towards the heavens and said, "O Lord ! These two men have hurt me, I complain in Your Audience and that of Your Prophet (s.a.w.s.) regarding them. By Allah ! I shall never be pleased with you until I meet my Father the Prophet of Allah (s.a.w.s.) and inform him regarding your actions, then He may judge between me and you". Hearing this, Abu Bakr cried, "Woe be to me ! Oh the punishment of Allah (s.w.t.) ! I wish my mother had not given birth to me"! Umar told him, "I wonder how men chose you as their guide ! You are an old and feeble man that turns restless upon the rage of a woman and rejoices at the pleasure of a woman, and what happens if one

displeases a woman"? Then they arose and left. Then Fatemah (s.a.) told Imam Ali (a.s.), "Now did I fulfil your desire"? Imam Ali (a.s.) replied in the affirmative. Fatemah (s.a.) said, "Then now if I desire anything from you, will you do it"? And again he (a.s.) replied in the affirmative. Fatemah (s.a.) continued, "I request you in the name of Allah (s.w.t.), do something that these two men may not Pray upon me (after death) and not stand at my grave".[231]

[231] *Ibn Kaseer Damishqi, a student of Ibn Taymiyah (the forerunner of Wahhabism) writes in his book Al Bidayah wal Nihayah Vol 5 Page 289 that, "If by denying the Prophet of Allah (s.a.w.s.)'s inheritance and the estate of Fadak, Fatemah (s.a.) became angry, one should point out that Fatemah (s.a.) was just an ordinary woman (Allah's refuge), and she got angry in the same way that ordinary women do, after all she was not infallible". One can expect such bigotry from a student of Ibn Taymiyyah, whose only aim was to lower the prestige of Ahlul-bait (a.s.). Had not Ibn Kaseer heard the numerous traditions of the Prophet (s.a.w.s.) in praise of Sayyedah Fatemah (s.a.) that are reported by numerous traditionists of the Ahlus Sunnah including the authors of Sihah Sittah, but their rancour towards the Holy Ahlulbait (a.s.) of the Prophet of Allah (s.a.w.s.) blinded their eyes to behold the truth. Allah (s.w.t.) says in the Qur'an, "Say (O Muhammad) O Allah ! Master of the Kingdom, You give the kingdom unto whomsoever You like and take away the kingdom from whomsoever You like, You exalt whomsoever You like and abandon whomsoever You like, in Your hands is all good, verily You are over all things Mighty" (Surah Ale Imran : 26)*

A Concealing Bier

It is related that Fatemah (s.a.) told Asma bint Umays, "I do not like how they carry the corpse of women, they place a cloth upon their beir and their body is visible from underneath it. And whoever sees it knows that it is of a man or a woman. I have turned feeble and the flesh of my body has melted, then will you not make something to conceal my body"? Asma replied, "When I was in Abyssinia the people therein had a beir that would conceal the body, if you desire I shall make it for you". Fatemah (s.a.) said, "Then make it for me". Asma called for a plank and placed it down, then she called for some wood of the palm-tree and fixed it upon the plank. Then she placed a cloth upon it and said, "The beir of the people of Abyssinia was similar to this". Fatemah (s.a.) was pleased and said, "May Allah (s.w.t.) save you from the fire of hell. Make a similar kind for me and then conceal me in it (after my death)".

It is also related that when the sight of Sayyedah Zahra (s.a.) fell upon the beir, she smiled, when she had never smiled after the death of the Prophet of Allah (s.a.w.s.). Then she (s.a.) said, "What a fine beir is it, that it prevents from recognition whether it (the body) is of a male or a female".

Visit of the Women of the Emmigrants & Ansar to Fatemah (s.a.) and her Speech

It is quoted in the book *Al Ehtijaj* of Shaikh Tabarsi from Suwaid bin Ghaflah, that when Fatemah (s.a.) lay on her death-bed, the women of the Emmigrants and Ansar came to visit her and said, "O daughter of the Prophet of Allah (s.a.w.s.) ! How did you dawn with this illness of yours"? Fatemah (s.a.) praised and glorified Allah (s.w.t.) and sent salutations upon her father (s.a.w.s.) and then said, "I dawned, by Allah (s.w.t.), while detesting this world of yours', displeased with your men. Then I tested them under my teeth and spat them out, then I assessed them and hated them. How ugly is that a sharp thing (sword or dagger) may turn blunt ! (Their fervour during the initial days of Islam and their present sluggishness). How ugly is the game after great endeavour (Their resistance in the beginning and their indifference now). How ugly is the striking (of a sword) upon a smooth stone. (You are striving futilely and wasting your energy). How ugly is the breaking of the point of the lance. How ugly is the entering of doubt and falsity in one's views. How ugly is the lapse in desires. Surely evil is that which their selves have sent before for them, for Allah's wrath is on them, and in torment shall they abide.[232] And there was no other way except to forego the reins (of Caliphate & Fadak) into their necks, and its heavy load has been cast upon their backs, and I put its usurpation upon them. Thus may devastation, destruction be upon them, and away with the unjust people. [233] Woe be to them ! To where have they shifted Caliphate from the firm and strong status of Prophethood and the basis of Apostleship and its proofs ? And which is a place of the descending of the Trustworthy Spirit (Jibra'eel), and the Caliphate has been snatched away from the one who was most experienced regarding the affairs of the world as well as the hereafter. That is a loss (which

[232]Holy Qur'an, Surah al Maedah : 80

[233]Holy Qur'an, Surah al Hood : 44

is) manifest.[234] What was the reason for taking revenge from Abul Hasan Ali (a.s.) ? They have revenged, by Allah

(s.w.t.), his sword that was lifted upon the fallacious ones, and because he did not fear death, and for he swept of the fallacious ones off their feet, and his destroying the enemies in the battlefield, and his valour in the way of Allah (s.w.t.). By Allah ! If he (Imam Ali) had attained the position (of Caliphate), the people would not have declined to accept the right path and the apparent evidences of Allah (s.w.t.). And he would have returned them back to the (Right) path and would have prepared them to pave that path. And he would have dealt with them with kindness and gentleness and people would not ever face difficulty, nor would they be tired or dejected. And he would have taken them to a pleasant and pure stream where they could drink the water to their utter satisfaction, whose both banks are filled with abundant water free from any filth, and he would have returned them satiated. He would have counselled them openly and in secret and become their well-wisher. And he would not have spent a least from the treasury nor multiplied his own wealth. And he would not have gained any benefit from the world except to the extent (of a quantity needed) for quenching his thirst, and eating a morsel of food like a caretaker of the orphans (he would only have contended himself by utilising such water & food that would be necessary to quench his thirst and satisfy his hunger, as a care-taker of an orphan does). And it would have become clear who is abstinent and who is inclined towards the world, while the honest from the liar. And if the people of the towns had believed and guarded (themselves against evil), We would have opened up for them blessings from the heavens and the earth, but they

[234] *Holy Qur'an, Surah al Haj : 11*

belied, so We seized them for what they did earn. [235] And (for) those of these who did injustice, soon shall befall unto them the evils what they did earn. [236] Then come and listen. Then the world shall show you vanity until you are alive, then if you wonder, it is because their talks are wonderful. I wish I knew upon what strong basis did these men act and upon what they relied. And upon what pillar have they rested upon, and what rope have they clinged to, and towards whose family they committed disrespect and oppression. Verily evil is the lord,

and evil certainly is the associate. [237] Evil for the unjust would be the exchange.[238]And by Allah ! They have clinged to the low and base people and left the worthy & competent ones. May they be humiliated ! They think that they have done something good after spreading mischief. Beware ! Verily they are the mischief-mongers but they perceive (it) not. [239]What then has befallen you, how (ill) you judge.[240] Beware ! By my life ! This evil character of yours has matured, then wait and watch the consequences thereof. Then you shall milk blood and poison instead of milk, here the evildoers shall be the losers. Those to come will witness

[235]Holy Qur'an, Surah al A'araf : 96

[236] Holy Qur'an, Surah al Zumar : 51

[237] Holy Qur'an, Surah al Haj : 13

[238]Holy Qur'an, Surah al Kahf : 50

[239] Holy Qur'an, Surah al Baqarah : 12

[240]Holy Qur'an, Surah al Yunus : 35

and realize the consequences of those who had established this (injustice & oppression). Thus rejoice at this attainment of yours, and await the advent of mischief, and have good news of the sharp swords, and the severe oppression of the mighty ones, and the pranks. And I give you good news of the tyrants who shall take control upon the public property and leave but a little for you, and because of them being wretched, none will be able to spend from it. They shall unleash a wave of mass slaughter,[241] Alas upon you ! Where are you wandering ? And it has been made obscure unto you, shall we compel you to (accept) it while you be averse from it"? [242]

[241] How true has Sayyedah Fatemah (s.a.) predicted, the Muslims of Emigrants & Ansar remained silent spectators while the rights of Ahlulbait (a.s.) were being usurped. Did they not oppose the tyrants either by word or deed, and willingly accepted their rule, but very soon they realized the folly of their actions. After the passing away of the first two caliphs, the Bani Umayyah came to power and gradually the period of bloodshed & slaughter of Muslims started that continues till day. One should not forget the battles of Jamal, Siffeen &

Naharwan, and the command by Mu'awiyah to Busr bin Artat to slaughter the Muslims in Kufah & Basrah. Then the heart-rending episode of Karbala, followed by the incident of Harrah wherein seven hundred Qur'anic memorizers of the Quraish, Muhajereen, Ansar and ten thousand common people were by slaughtered by the orders of Yazid. The same policy was adopted by the rulers of Bani Marwan and Bani Abbas who shed the blood of Muslims without any legal justification. This tyranny and bloodshed continues upon the earth until now and all the responsibility of it lies on the neck of the foremost ones, who willingly accepted the rule of the tyrants and flung themselves into the pit of everlasting perdition & disgrace.

[242] Holy Qur'an, Surah al Hood : 28

Conveying the message of Zahra (s.a.) via the women of the Emmigrants & Ansar

Suwaid bin Ghaflah relates, that the women who came to visit Fatemah (s.a.), related her message to their husbands and men. A group from among the chiefs of the Emigrants and Ansar came to her for an apology and said, "O Mistress of the womenfolk of the world ! If Ali (a.s.) had presented himself earlier for the Leadership, we would have pledged allegiance to him and would not have turned to anyone else. But Abu Bakr took the lead and we swore allegiance to him". Fatemah (s.a.) replied, "Get away from me, there is no other excuse for you. And after transgression and negligence there remains no place for apology".

A Reply of Fatemah (s.a.) upon the Enquiry of Umm Salma (a.s.)

It is related in Biharul Anwar from Tafseer of Ayyashi, that Umm Salma (a.s.) came to visit Sayyedah Zahra (s.a.) and said, "O daughter of the Prophet of Allah ! How did you dawn with this illness of yours"? Fatemah (s.a.) replied, "I have dawned beholding myself in between two sorrows, my heart has turned into a cloth of blood due to the sorrow of separation of my father (s.a.w.s.). And my heart is ablazed after witnessing the oppression meted out to the Vicegerent of the Prophet of Allah (s.a.w.s.). By Allah ! They disrespected the holy presence of Amirul Mo'meneen Ali (a.s.), and he dawned in a manner that the position of Caliphate and Imamat was snatched away from him. They opposed the book of Allah (s.w.t.) and the traditions of the Prophet (s.a.w.s.). The motive of their deviation is that their hearts were full of envy and enmity towards Ali (a.s.), for he had killed their men in the battles of Badr and Uhud. Thus they quelled the flames of rancour and envy by taking revenge from Ali (a.s.) by usurping his rights. After the passing away of the Prophet (s.a.w.s.), the arrows hit the target. The hidden and suppressed rancour came to light and they arose to oppose us by aiding the seditious and slanderers. They made us the target of their revenge and at once they cut the rope of faith, and they severed the bow of faith with the arrow of faith. They stumbled over the Prophethood of the Master of the Messengers (s.a.w.s.) and the Guardianship of Amirul Mo'meneen (a.s.). After they had secured the interests of the charms of their worlds for themselves, they did not pay attention to the call for help of Ali (a.s.), for he had killed their fathers in the battlefields".

The Testimony of Fatemah (a.s.) to Ali (a.s.)

It is related in Rawzatul Wa'ezeen that Fatemah (s.a.) lay on her bed in illness for forty days and thereafter passed away. When she realized that her end was near, she called for Umm Ayman, Asma bint Umays and Amirul Mo'meneen (a.s.). They came at the side of her bed and she (s.a.) told Ali (a.s.), "O cousin ! News of death has reached me and I perceive that I shall meet my father (s.a.w.s.) soon. I shall will to you whatever is in my heart". Ali (a.s.) said, "O daughter of the Prophet of Allah (s.a.w.s.) ! You may will whatever you desire", saying this he sat near her bed and said to those who were present in the house, "You may go out". Then Fatemah (s.a.) said, "O cousin ! All throughout my life with you, you have never heard falsehood or (witnessed) betrayal from me, nor have I ever disobeyed you". Ali (a.s.) replied, "No, never. You are more informed, virtuous and honourable, while your fear of Allah (s.w.t.) is more than anyone else, that I should reproach you for disobedience. Your separation is very severe upon me but what can one do for there is no escape from death. By Allah ! You have renewed the sorrow of the (separation of) Prophet of Allah (s.a.w.s.) and your parting and bereavement is large and hard upon me. Verily we are Allah's and verily unto Him shall we return, upon the calamity that is tragic and heart-rending. This is an adversity that has no comfort and is such serious that there is no supplant for it". Then they wept together for sometime, Ali (a.s.) pressed the head of Fatemah (s.a.) to his chest and said, "You may will whatever you desire, certainly you will find me such that I shall fulfil your desire with goodness and endear your behest upon that of mine". Fatemah (s.a.) said, "O cousin ! May Allah (s.w.t.) reward you fairly ! Marry Amamah, my niece and daughter of Zainab. Create for me a beir. Then whosoever has oppressed me and usurped my rights should not stand at my corpse nor perform Prayers upon me, nor should their followers be present there.[243]And bury me at night when the eyes are absorbed in sleep".

[243]These words of Sayyedah Fatemah (s.a.) should be pondered upon. She willed to Imam Ali (a.s.) that those who

*oppressed her should not say the Prayers upon her corpse or even stand near it, as also their followers and adherents. It should be noted that although their followers did not hurt her directly, they certainly hurt her by following & supporting them with their tongues, hearts, or their silence. Thus it can be said that the followers of the oppressors stand in the same status as the oppressors themselves, are equal participants in the crime, and on the day of Qiyamah shall be treated as oppressors themselves. Refer the Qur'anic Verse, "**Remember the day (of Judgement) when We will summon every people with their Imam (Leader)**". (Surah Bani Israel : 71). Thus we recite in the Ziyarat al Ashurah, "O Allah ! Curse the foremost tyrant who oppressed the rights of Muhammad (s.a.w.s.) and the Progeny of Muhammad (a.s.), and the last one who followed him on that".*

It is quoted in Misbahul Anwar from Imam Ja'far as Sadiq (a.s.), who relates from his fathers (father and grandfathers) that when Fatemah (s.a.)'s end drew near, she willed to Amirul Mo'meneen Ali (a.s.) saying, "When I pass away, you yourself give me the dead body bath, shroud me, pray upon me and bury me. Build my grave and sprinkle earth upon it, then sit at the head of my grave opposite my face and recite the Qur'an abundantly and supplicate. For it is that moment when the dead person requires affection of the alive ones, and I entrust you to Allah (s.w.t.) and request you to deal with fairness towards my children". Then she pressed her daughter Umm Kulsum (a.s.) to her heart and said, "And when this daughter of mine reaches maturity, the household articles are for her, and may Allah (s.w.t.) be her Support".

It is also related that when the end of Sayyedah (s.a.) approached she wept for sometime. Amirul Mo'meneen Ali (a.s.) asked, "Why do you weep"? She (s.a.) replied, "I weep upon the sufferings and persecutions that shall befall you after me". Imam Ali (a.s.) said, "Do not weep. For by Allah (s.w.t.), these sufferings are nothing for me in the way of Allah (s.w.t.)".

It is also related that Fatemah (s.a.) told Ali (a.s.), "And when I pass away from this world, do not inform anyone except Umm

Salma, Umm Ayman and Fizzah. And among men my two sons, Abbas (bin Abdul Muttalib), Salman, Miqdad, Abu Zarr and Huzayfah, you may inform them. And I make it lawful for you (only) to see me after my death, then you may bathe me with the help of the above mentioned women and bury me at night and do not inform anyone so that they may not come to my grave".

and the Progeny of Muhammad (a.s.), and the last one who followed him on that".

A suggestion of Abbas, Uncle of the Prophet (s.a.w.s.)

Shaikh Toosi relates that when the illness of Fatemah (s.a.) increased, Abbas (bin Abdul Muttalib) paid a visit to the house. He was informed that the state of Fatemah (s.a.) was quite bad and no one was permitted to enter the room where she lay in her bed. Abbas returned back to his house and sent a message to Ali (a.s.) with a messenger. The messenger came and related the message saying, "O nephew ! Your uncle sends you greetings and says that by Allah (s.w.t.), this illness of the beloved of the Prophet of Allah (s.a.w.s.) and the light of his eyes and the light of my eyes, Fatemah (s.a.), has aggrieved me to such an extent, that my existence is crushed. I perceive that she would be the first one among us to join the Prophet of Allah (s.a.w.s.) and he (s.a.w.s.) has chosen for her the best position of Paradise and shall take her to the Presence of the Almighty Allah (s.w.t.). Then if you perceive that Fatemah (s.a.) has passed away, permit me tomorrow to gather the Emigrants and Ansar to take part in her funeral proceedings and attend the Prayers upon her and they may thus be rewarded for it, for this task is better for the grandeur of Islam".

Imam Ali (a.s.) replied to the messenger of Abbas, who according to the narrator was Ammar bin Yasir, saying, "Reach my greeting to my uncle Abbas and tell him that, may Allah (s.w.t.) not lessen your love of us ! I understood your suggestion and your view is fair. But you know that they have oppressed Fatemah (s.a.) and usurped her rights and repressed her inheritance that she received from her father (s.a.w.s.). And they did not honour the recommendations of the Prophet (s.a.w.s.) regarding her (s.a.) nor did they consider the rights of Allah (s.w.t.), and Allah (s.w.t.) is a Sufficient Judge and shall seek revenge from the oppressors. And I, O uncle, seek apology from you and excuse me from neglecting your suggestion, for Fatemah (s.a.) has willed that I should keep her task (death) a secret (until the end)".

Relating to the Martyrdom of Zahra (s.a.) and her Burial - A tragic moment of the martyrdom of Fatemah (s.a.)

The Ahlus Sunnah and Shi'ah narrators relate from Salma, the wife of Abu Rafe', that during the last days of Fatemah (s.a.), I was attending to her. One day her state became fine and the illness lessened. Amirul Mo'meneen Ali (a.s.) went out of the house to attend to some work. Fatemah (s.a.) told me, "Bring me some water so that I may take a bath and purify myself". I brought water and helped Fatemah (s.a.), she arose and took a bath and changed her clothes. Then she (s.a.) told me, "Spread my bed in the middle of the room", saying this she lay on the bed facing the Qiblah. She told me, "I shall leave this world today, I have purified myself and none should uncover my face", saying this she put her hand underneath her head and passed away.

It is related that Fatemah (s.a.) passed away between the time of Maghrib and Isha. When her end drew near, her eyes turned red and she said, "Peace be upon Jibra'eel ! Peace be upon the Prophet of Allah (s.a.w.s.) ! O Lord, (accompanying) with Your Prophet ! O Lord ! In Your Garden (Paradise) and in Your Audience, and Your Abode, the Abode of Peace". Then she told those present, "Do you see what I behold"? They asked, "O daughter of the Prophet of Allah (s.a.w.s.) ! What do you see"? She (s.a.) replied, "I see the dwellers of the heavens alongwith their procession and forms, I see Jibra'eel and I see the Prophet of Allah (s.a.w.s.) who tells me, O daughter ! Come to us, for whatever has been reserved for you is the best".

Zaid bin Ali relates that Fatemah (s.a.) greeted Jibra'eel, the Prophet of Allah (s.a.w.s.) and Azra'eel. Those present could hear the elegant voices of the Angels and smelt the fragrance that was the best of fragrances.

An Account of Asma bint Umays Regarding the Death of Fatemah (s.a.)

Asma bint Umays relates that when the end of Fatemah (s.a.) drew near, she told me, "When Jibra'eel came to the Prophet (s.a.w.s.) during his last moment, he brought alongwith him some camphor. The Prophet (s.a.w.s.) distributed it into three parts, one part he kept for himself, the second for Ali (a.s.), and the third one for me, while its weight was equal to four Dirhams". Then she said, "O Asma ! Bring that camphor that is kept at such place and keep it near my head", she said this and pulled up her dress upon her face. Then she (s.a.) again said, "Wait for sometime and then call me, then if I do not answer you, know that I have united with my Father (s.a.w.s.)".

Asma says that I waited for sometime and then called out to Fatemah (s.a.) and got no reply. I called out, "O daughter of Muhammad al Mustafa (s.a.w.s.) ! O daughter of the most Generous one borne by any woman ! O daughter of the best one who treaded upon the pebbles ! O daughter of the one who was near to his Lord by the measure between two bows (facing each other) or nigher still" ! [244]But I did not receive any reply. I uncovered her face and kissed her, then said, "O Fatemah (s.a.) ! When you reach the presence of your Father, the Prophet of Allah (s.a.w.s.), convey my greetings to him".

*[244] Referring to the Prophet (s.a.w.s.)'s Me'raj (Ascention), refer to the Qur'anic Verses of Surah al Najm, "**While he was in the highest horizon, Then he drew nigh, and became pending, Thus was (he) the measure between two bows (facing each other) or nigher still". (Verses 7-9)***

Hasan (a.s.) & Husain (a.s.) Besides their Mother's Sacred Corpse

Then Asma tore her collar and came out of the house in a disturbed state when she met Hasan (a.s.) and Husain (a.s.). They asked, "Where is our mother"? Asma could not say anything and they ran towards the house and saw that their mother lay with her face towards the Qiblah. Husain (a.s.) shook his mother and perceived that she (s.a.) had passed away and he turned towards his brother Imam Hasan (a.s.) and said, "O my brother ! May Allah (s.w.t.) reward you due to our mother"! Hasan (a.s.) threw himself upon his mother, he kissed her sometime and said, "O mother ! Speak to me before my spirit leaves my body". Imam Husain (a.s.) stepped forward and kissing her feet said, "O mother ! I am your son Husain, speak to me before my heart breaks and I may die".

Ali (a.s.) is informed of her Death

Asma told Hasan (a.s.) and Husain (a.s.), "Go to your father Ali (a.s.) and inform him of your mother's death". Hasan (a.s.) and Husain (a.s.) stepped out of their house calling, "O Muhammad (s.a.w.s.) ! O Ahmad (s.a.w.s.) ! Today your death has become more severe upon us when our mother has died". Then they entered the Masjid and found Imam Ali (a.s.) therein and informed him about the death of Fatemah (s.a.). Hearing this news, Ali (a.s.) was such effected that he fell down unconscious. Water was sprinkled upon his face, and when he regained consciousness, he called out it a grievous voice saying, "How should I console myself O daughter of Muhammad (s.a.w.s.) ! I found comfort in you while you were alive, now where will I find comfort"?

Ali (a.s.) besides the sacred corpse of Fatemah (s.a.)

The renowned historian Mas'oodi relates, that when Fatemah (s.a.) passed away, Imam Ali (a.s.) was extremely restless and wept bitterly, and recited the following elegy, "For every companion there is untimely separation, and every sorrow is forbearing after death; the departure of Fatemah (s.a.) after that of Ahmad (s.a.w.s.), proves that (now) there is no companion left (for me)".

The narrator says that Imam (a.s.) lifted up Hasan (a.s.) and Husain (a.s.) and entered the room in which the body of Fatemah (s.a.) lay. They saw Asma seated near the bedside and weeping and she said, "O orphans of Muhammad (s.a.w.s.)! We were consoling ourselves with Fatemah (s.a.) after passing away of the Prophet (s.a.w.s.), now with whom can we find solace"?

The Will of Zahra (s.a.)

Amirul Mo'meneen Ali (a.s.) uncovered the face of Fatemah (s.a.) and found a letter underneath her head. He lifted it up and saw written in it, "In the Name of Allah the Beneficent, the Merciful ! It is the will of Fatemah (s.a.), the daughter of the Prophet of Allah (s.a.w.s.). Fatemah bears witness that there is no other Deity except Allah (s.w.t.). And Muhammad (s.a.w.s.) is the Messenger of Allah. That Paradise and hell is truth and there is no doubt regarding the arrival of Qiyamah and Allah (s.w.t.) shall raise the dead ones from their graves. O Ali ! I am Fatemah the daughter of Muhammad (s.a.w.s.), whom Allah (s.w.t.) had united in marriage with you, so that I may be linked to you in this world as well as the Hereafter, while you are more worthy of me than anyone else. Then give me bath, shroud me, and give me Hunoot[245] at night. Then recite Prayers upon me and bury me at night, and do not inform anyone else".

[245] After bathing a dead body, it is obligatory to embalm it (Hunoot), viz. to apply camphor on the parts of the Sajdah i.e. the forehead, both the palms, both the knees and the toes of both feet.

People in heart-rending mourning of Fatemah (s.a.)

It is related that the people of Madinah raised a cry and the women of Bani Hashim came to the house of Fatemah (s.a.) weeping and wailing such that it was near that Madinah would tremble due to their weeping. They were calling out, "O Mistress! O daughter of the Prophet of Allah (s.a.w.s.)"! The people of Madinah came to the presence of Imam Ali (a.s.) equaling the quantity of the hair of the horse. Imam Ali (a.s.) was seated while, Imam Hasan (a.s.) and Imam Husain (a.s.), were seated facing him and weeping, while the people too were weeping because of their weeping.[246]Umm Kulsum (a.s.) stepped out of the house in a manner that she had covered her face with the veil and had worn a chador upon her head, whose end was stretched upon the floor, while weeping had turned her restless. She was calling out, "O Father! O Prophet of Allah (s.a.w.s.)! Verily today we have lost you such that there is no meeting after this". People had gathered and were weeping & wailing and they were awaiting the beir of Fatemah (s.a.) to be brought out so they could Pray upon it. At that moment Abu Zarr came out of the house and said, "You may leave, for the funeral of Fatemah (s.a.) has been postponed until night", hearing this the people arose and scattered away.

[246]When the daughter of the Prophet of Allah (s.a.w.s.) passed away, all the wives (of the Prophet) except A'eshah came to console Bani Hashim. She said that she was unwell, and the message that she sent to Ali (a.s.), clearly depicts her joy at this sad occasion. (Ibn Abil Hadeed, "Shahr Nahjul Balaghah", Chap 2 : Pg 439).

Relating to the dead-body bath, shrouding and Prayer upon her Sacred Corpse

And when night came near, Ali (a.s.) gave the dead body bath, none was present at that moment except Hasan (a.s.), Husain (a.s.), Zainab (a.s.), Umm Kulsum (a.s.), Fizzah and Asma bint Umays. Asma said, "Fatemah (s.a.) had willed that none should perform her dead body bath except Ali (a.s.) and myself, and I assisted him in doing so".

It is related that while giving the dead body bath, Imam Ali (a.s.) said, "O Lord! Fatemah (s.a.) is Your Maid and the daughter of Your Prophet and Chosen One (s.a.w.s.). O Lord! Inspire her with her Evidences and increase her reasoning, elevate her position and unite her alongwith her father (s.a.w.s.)".

It is also related that Imam Ali (a.s.) wiped the body of Sayyedah Zahra (s.a.) alongwith the cloth used for wiping the body of the Prophet (s.a.w.s.). And when the bath ended, Ali (a.s.) placed the body in the beir and told Imam Hasan (a.s.), "Tell Abu Zarr to come here". He (a.s.) informed Abu Zarr and both of them lifted the beir till the place of Prayers. Imam Hasan (a.s.) and Imam Husain (a.s.) were also alongwith them and Imam Ali (a.s.) lead the Prayers.

Hasan (a.s.) & Husain (a.s.) in embrace of Fatemah (s.a.)

Waraqah relates that Amirul Mo'meneen Ali (a.s.) says, that I was busy in giving the dead-body bath to Fatemah (s.a.). I bathed her alongwith her shirt on and by Allah, Fatemah (s.a.) was pure and chaste. Then I anointed her with the leftover camphor of the Prophet of Allah (s.a.w.s.). I shrouded her and wrapped her, and before tying the cord of the shroud, I called out, "O Umm Kulsum ! O Zainab ! O Sakinah ! O Fizzah ! O Hasan ! And O Husain ! Come and behold your mother for the time of separation has approached". Hasan (a.s.) and Husain (a.s.) came and heaved a sigh and said, "O grief ! The heat (of grief) for our Grandfather Muhammad al Mustafa (s.a.w.s.) and our Mother Fatemah al Zahra (s.a.) shall never diminish. O Mother of Hasan ! O Mother of Husain ! When you meet our Grandfather (s.a.w.s.), convey our greetings to his presence and tell him that we have become orphans after your passing away". Imam Ali (a.s.) says, that Allah (s.w.t.) is witness, she gave a cry and stretched her hands and pressed them to her chest. Suddenly I heard a caller from the heavens saying, "O Abal Hasan ! Lift them up, for by Allah (s.w.t.), their weeping makes the Angels of the Heavens weep". Then Ali (a.s.) lifted Hasan (a.s.) and Husain (a.s.) from her chest.

Shrouding of Zahra (s.a.)

It is related that Kaseer bin Abdullah wrote the following on the shroud of Zahra (s.a.) : She bears witness that there is no other Deity except Allah, and that Muhammad (s.a.w.s.) is the Messenger of Allah.

It is quoted in Misbahul Anwar that the shroud of Fatemah (s.a.) was coarse and thick. It is related (in the same book) that when the end of Fatemah (s.a.) drew near, she called for some water and took a bath, then she called for a scent[247] and anointed herself with it. Then she called for some cloth, they brought a coarse and thick cloth and she wore it..... until the end.

It is also related that she (s.a.) was shrouded in seven pieces of cloth.

[247] Probably Camphor

Prayer and burial of Fatemah (s.a.)

It is quoted in Rawzatul Wa'ezeen that when the night came forth and people slept and a part of the night had passed, Imam Ali (a.s.) alongwith Hasan (a.s.), Husain (a.s.), Ammar, Miqdad, Aqeel, Zubair, Abu Zarr, Salman, Buraidah, and a few chosen men among the Bani Hashim, brought out the beir of Fatemah (s.a.) and recited Prayers upon it. And they buried her during mid-night and Imam Ali (a.s.) built seven more graves around the real grave so that it could not be recognized.

It is related in Misbahul Anwar that a man asked Imam Ja'far as Sadiq (a.s.), "How many Takbeer did Amirul Mo'meneen Ali (a.s.) recite in the Prayers upon Fatemah (s.a.)"? Imam (a.s.) replied, "Ali (a.s.) would recite one takbeer, Jibra'eel would then recite the second one, followed by the Angels Near to Allah (s.w.t.), thus Imam (a.s.) recited five Takbeers". Another man asked, "Where did they Pray"? Imam al Sadiq (a.s.) replied, "In her house, then they brought the beir out of the house".

Ali (a.s.) greets the Prophet (s.a.w.s) after the burial of Fatemah (s.a.)

Shaikh Toosi relates, that when Imam Ali (a.s.) buried Sayyedah Zahra (s.a.) and levelled her grave to the ground, he cleaned his hands from the earth of the grave. Deep grief and sorrow prevailed upon him and tears rolled down his cheeks. He turned towards the grave of the Prophet of Allah (s.a.w.s.) and said, "Peace be upon you O Prophet of Allah (s.a.w.s.), from myself and your daughter that has been laid in your neighbourhood and united rapidly with you. My patience has parted away due to the separation of your daughter and my strength has faded away. But after facing the heart-rending grief of your separation, all sorrow that reaches me is less (in comparison to that of yours'). I cannot forget the moment when I laid your sacred body into the grave with my hands, and at the time of death your head lay upon my chest and your sacred soul parted away. Verily we are Allah's and verily unto Him shall we return. O Prophet (s.a.w.s.) ! The trust (Fatemah) that you had bestowed me with has been returned back to you, but my sorrow has become everlasting. I will spend sleepless nights until I too am united with you. Very soon your daughter will relate to you how the nation united to oppress us, then you may ask her, when not much time had passed after you and your remembrance not forgotten".

"Salutations upon you both, a farewell salutation, not from weariness or seeking respite. If I return away from you (your grave) it is not due to tiredness, and if I remain at your grave it is not due to lack of belief in what Allah (s.w.t.) has promised the forbearing ones. Verily patience is more auspicious and fairer. If I had not feared the prevailing of those who have gained power upon us, I would have stayed near your grave and would have performed E'tekaf[248] near your tomb. Then I would raise a sorrowful cry similar to a woman who has lost her son. Allah (s.w.t.) has witnessed that I have buried your daughter in secret fearing the enemies, the daughter whose rights had been usurped and whose inheritance was kept away from her. When not much time had passed of your age and

your name had not been worn out. I complain in your presence
O Prophet of Allah (s.a.w.s.) !

[248] Lit. Seclusion; applying oneself zealously for the service of Allah (s.w.t.), for a given period, usually in a Masjid.

And in your obedience lies consolation of the heart, patience and fair fortitude. Allah's benediction, blessings and abundance be upon you and your daughter".

A poet says fairly, "Due to what circumstances should be buried in secret, the piece of Al Mustafa (s.a.w.s.) and her grave flattened; her sorrow was more than any other sorrow of men, and in the age her grave be in concealment; so that men may not find track of it, where is the sacred place that contains her grave"?

Imam Ali (a.s.)'s Words besides the Grave of Fatemah (s.a.)

It is related in Misbahul Anwar from Imam Ja'far as Sadiq (a.s.) that when Amirul Mo'meneen Ali (a.s.) lay the sacred body of Fatemah (s.a.) in the grave, he said, "In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah and by Allah, and upon the Nation of the Prophet of Allah Muhammad bin Abdullah (s.a.w.s.) ! O the honest one (referring to Fatemah) ! I submit you to the one who is better than me, and am pleased upon what Allah (s.w.t.) has chosen for you. From it (the earth) We created you, and into it will We return you".[249]

And when he prepared the grave and sprinkled water upon it, he sat down besides the grave with intense weeping and grief. Abbas (bin

[249]Holy Qur'an, Surah al Taha : 55

Abdul Muttalib) came forward, and taking hold of his hand, took him to his house.

Severe demonstration of Imam Ali (a.s.) Against Exhuming the Grave of Fatemah (s.a.)

It is related, that on the night when Fatemah (s.a.) was buried, forty graves were made in the graveyard of Al Baqi'. And when people were informed of the death of Fatemah (s.a.), they hastened to Al Baqi' and found forty fresh graves thereat. They did not find the grave of Fatemah (s.a.) and started weeping & wailing and reproached one another. They said to one another, "The Prophet (s.a.w.s.) did not leave among you except one daughter, but she passed away from the world and was buried, but you could not participate in her burial and funeral, nor can you recognize her grave". The elders of the community said, "Go and bring alongwith some believer women that they may come and desecrate these graves so that we may find the grave of Fatemah (s.a.). Then we may pray upon her and visit her grave". When Imam Ali (a.s.) was informed of this decision, he came out of his house in a rage. He was in such rage that his eyes had turned red and the vein of his neck had swollen with blood and he had worn a yellow cloak that he would wear during straightened circumstances. He was leaning upon his sword Zulfiqar until he entered the graveyard of Al Baqi' and warned people from exhuming the grave. People said to one another, "This is Ali bin Abi Talib (a.s.), who has come in a state that he swears that if even one stone is turned from upon these graves, he shall kill you all". At that moment Umar, accompanied by a group of his adherents, met Ali (a.s.) and said, "O Abal Hasan ! What is this that you have done, certainly we shall desecrate the grave of Zahra (s.a.) and pray upon her". Imam Ali (a.s.) caught hold of his collar and knotted it and threw him upon the ground. Umar fell upon the ground and Ali (a.s.) told him, "O son of the black Abyssinian ! I left my right due to fear that men may leave the Religion. But in case of the desecration of the grave of Fatemah (s.a.), I swear by Allah (s.w.t.), in Whose Hands lies my life, if you do so, I shall quench the thirst of the earth with your blood, do not do it and thus save yourself". Abu Bakr came forward and said, "I request you due to the right of the Prophet of Allah (s.a.w.s.) and by the right of the One who is upon the High Heavens, leave

Umar, we shall not do that which displeases you". Hearing this, Ali (a.s.) released Umar and people scattered away and desisted from desecrating the grave.

Ali (a.s.)'s explanation to Abu Bakr & Umar

It is related in *Ilalush Sharaye'* that a man questioned Imam Ja'far as Sadiq (a.s.) regarding the decision to desecrate the grave of Fatemah (s.a.). He (a.s.) replied that Imam Ali (a.s.) brought out the beir at night from the house and he lighted some branches of the palm-tree and paved the way in its light. Then they recited Prayers upon it and buried it at night. At morning Abu Bakr and Umar met a Quraishite man and asked him as to where he came from. He replied, "I come from the house of Ali (a.s.), I went to offer condolences to him upon the death of Fatemah (s.a.)". They asked, "Has Fatemah passed away"? He replied, "Yes, and she was buried at mid-night". Hearing this, both of them were distressed and feared the reproach of people. They came to Ali (a.s.) and said, "By Allah ! You did not refrain from any deceit and enmity with us, and all of this is due to the rancour that you hold in your heart against us. This action of yours is similar to that one when you bathed the body of the Prophet (s.a.w.s.) alone and did not inform us. Then you instructed your son Hasan to come to the Masjid and address Abu Bakr saying, alight from the pulpit of my father"? Imam Ali (a.s.) replied, "If I call you in the Name of Allah, will you confirm my words", and they replied in the affirmative. Imam Ali (a.s.) continued, "The Prophet (s.a.w.s.) had willed to me that I should not let anyone participate in his dead body bath and he had said that none, except my cousin Ali (a.s.), should look at my body. Then I gave him the bath, while the Angels turned his sacred body, and Fazl bin Abbas gave me the water, while his eyes were blind folded. And when I desired separating the shirt of the Prophet (s.a.w.s.) from his body, I heard a caller saying, while I could not see him, do not remove the shirt off. I heard this voice over and over again but did not see anyone, thus I bathed him in his shirt. Then the shroud was brought and I shrouded the Prophet (s.a.w.s.) with it and only then did I separate his shirt from his body. As regards my son Hasan coming to the Masjid and rebuking Abu Bakr, all of you the people of Madinah are witness, that Hasan would pass by the ranks of men in the congregational Prayers and reach the Prophet of Allah (s.a.w.s.). He would then climb upon his back

in the state of prostration, and when the Prophet (s.a.w.s.) would arise from the Prostration, he would place one hand upon the back of Hasan and another on his legs and would thus take care (not to let him fall) upon his back until he ended his Prayers". They replied, "Yes we have witnessed this episode". Imam Ali (a.s.) continued, "Then you the people of Madinah are witness that once the Prophet (s.a.w.s.) was seated upon the pulpit and Hasan (a.s.) entered the Masjid. The Prophet (s.a.w.s.) stopped his sermon in between and arose from the pulpit and seated Hasan upon his neck and put his feet upon his chest and concluded the sermon. While the people seated in the end of the Masjid could behold the glitter of the anklet in the leg of Hasan (a.s.). And when Hasan (a.s.) had witnessed this love of the Prophet (s.a.w.s.) and he entered the Masjid and saw someone else seated upon that very pulpit, it was hard upon him. And he said those words, when by Allah (s.w.t.), I had not instructed my son to do so. As regards Fatemah (s.a.), she was the one from whom I took permission for you to visit her. You came to her and heard her words and became aware of her fury towards you. By Allah ! She had willed to me that I should not allow you to attend her funeral nor Pray upon her, thus I fulfilled her desire".

Umar said, "Keep aside these vain talks, I shall myself go and dig the grave of Fatemah (s.a.) and remove her corpse out and then pray upon her". Imam Ali (a.s.) said, "By Allah ! If you do so or even desire doing so, I shall strick off your head, then the sword shall prevail between us, and nothing else". Heated arguments arose between Ali (a.s.) and Umar and it was near that they would attack one another, a group from among the Emigrants and Ansar came forward and separated them and said, "By Allah ! We are not pleased that such words should be uttered to the cousin, brother and Vicegerent of the Prophet (s.a.w.s.)". It was near that a commotion would erupt when they all scattered.

Verses of Qazi Abu Bakr

The Eminent Traditionist Ali bin Isa Irbili writes in his book *Kashful Ghummah*, that some of my companions related to me the following verses of Qazi Abu Bakr Abi Qari'ah (a Scholar of Ahlus Sunnah), that I quote here, "If I had not feared the enmity of the subjects and the politics of the caliph, and the swords of the enemies that would roll off the heads; I would have propagated the secrets of Ale Muhammad word by word, so as to make you independent of the narrations of Malik and Abu Hanifah (Imams of Ahlus Sunnah); I would have informed you that verily (the martyrdom of) Husain was directed on the day of Saqifah, and under what circumstances was the honourable Fatemah buried at night; and why your two Shaikhs were not permitted (by her) to enter her room, Alas ! the daughter of Muhammad (s.a.w.s.) died in rage and sorrow".

The testimony of Sayyedah Fatemah (s.a.) with Imam Ja'far al Sadiq (a.s.)

The Eminent Traditionist Shaikh Kulaini relates from Abu Baseer that he says that Imam Ja'far as Sadiq (a.s.) told me, "Do you not wish that I should read out to you the testimony of Fatemah (s.a.)"? I replied in the affirmative. Imam al Sadiq (a.s.) pulled out a trunk and took a letter from that and read, "In the Name of Allah, the Beneficent, the Merciful. This is the testimony willed by the daughter of the Prophet (s.a.w.s.) Fatemah (a.s.). I give the custodian of the seven gardens viz. 'Awaaf, Dalaal, Baraqah, Mabeet, Hasna, Safiyah and Mashra-bah Umm Ibraheem to Amirul Mo'meneen Ali (a.s.). And after the death of Ali (a.s.), I will that it should go to my son Hasan (a.s.), and after him to Husain (a.s.), and after him it should be under the possession of the Most Eminent among my Progeny. And Allah (s.w.t.) is witness upon this testimony, and also Miqdad and Zubair are witness and this testimony is written at the hands of Ali bin Abi Talib (a.s.)".

The Eminent Scholar Sayyed Ibn Tawoos in his book *Kashful Mahajjah* writes that, "The Prophet of Allah (s.a.w.s.) and Amirul Mo'meneen Ali (a.s.) were not indigent, while it is not necessary that indigence should be among the qualities of piety". He addresses his son and says that, "Your grandfather Muhammad (s.a.w.s.) handed over Fadak and the other gardens to your mother Fatemah (s.a.) willingly, while the annual income and the output of Fadak and the other gardens, according to the narration by Shaikh Abdullah bin Hammad Ansari, was twenty four thousand dinars. It is also related elsewhere that the income and output was equal to seventy thousand Dinars".

The period of age of Fatemah (s.a.) after the death of the Prophet (s.a.w.s.)

There is difference of opinion among the historians regarding the age of Fatemah (s.a.) after the death of the Prophet (s.a.w.s.), the majority six months and minimum forty days as related by them. But the opinion that we accept is that Fatemah (s.a.) remained alive for fifty-nine days after the death of her Eminent father (s.a.w.s.) and passed away on the third of Jamadi'ul Akhar eleventh Hijrah.

Muhammad bin Jareer Tabari Imami relates through reliable sources from Abu Baseer, that Imam Ja'far as Sadiq (a.s.) said that Fatemah (s.a.) passed away on the third of the month of Jamadi'us Saani eleventh Hijrah. The reason for her death was that Qunzaf, the slave of Umar bin Khattab, struck at her with the handle of his sheath by the orders of Umar, and her child Muhsin was aborted. Thus Fatemah (s.a.) fell severely ill, and when she lay on her bed, she did not permit anyone from among who had troubled her, to come to visit her.

By the Grace of Allah (s.w.t.), the English translation of Baitul Ahzaan, upon the life of Our Virtuous Lady Sayyedah Fatemah al Zahra (s.a.) [Allah's Abundant Blessings be upon her, her father (s.a.w.s.), her husband (a.s.) and her sons (a.s.)], concludes on Tuesday 3rd October 2006 A.D. i.e. 10th Ramazan 1427 A.H., corresponding to the day of Wafaat of her Virtuous mother Sayyedah Khadijah (s.a.), at the hands of the humble-most adherer of the threshold of Ahlulbait (a.s.), Ae-jazAli TurabHusain (al Husainee).

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IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)