

More Facts on Fadak

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Comments from Futuhul Buldan by Baladhuri's

Now we present with some comments, regarding Khums and Fa'y some quotations from Baladhuri's Futuhul Buldan, Urdu translation, Jami'a Uthmania, Hyderabad Deccan.

1. At last they sought peace on these terms – ‘ We shall go away from your town, leaving our weapons and mail coats, shall take with us only those articles which can be loaded on camels. All other articles including weapons, mail coats, oases, and lands will be the property of the Prophet of Allah. On this account the properties of Bani Nazir became under the Holy Prophet's ownership. He used to get the land with the palm-date trees cultivated, and from its income he defrayed the expenses of his dependents for the whole year.’

(Vol. 1, page 25, Chapter The properties of Bani Nuzair).

From narration 1, it is established that the properties of Bani Nuzair exclusively belonged to the Holy Prophet. He got these lands cultivated for the subsistence of his dependents.

2. The narrator says that in this verse Allah has brought home to the Muslims that these properties were exclusively of the Holy Prophet and for no one else. (page 26).

From narration 2, it is established that since Muslims had not exhausted their horses and camels against Bani Nuzair their properties were meant exclusively for the Holy Prophet and for no one else.

3. Caliph Umar said ‘ The properties of Bani Nuzair were among those properties which Allah had given to His Prophet without fighting and on which the Muslims had not galloped their horses or camels. On that account they were the Holy Prophet's exclusive property. From them he used to defray the expenses of his dependents for the whole year, and whatever was saved from it was spent in the way of Allah or for horses and weapons. (page 28).

From narration 3, it is established that Caliph Umar used to say that the properties of Bani Nuzair exclusively belonged to the Holy Prophet and from them he used to defray the expenses for his dependents for the whole year.

4. It is said on return from Khyber the Holy Prophet sent Mohayyasah bin Mas'ud Ansari to the people of Fadak to invite them to Islam. At that time their chief was a man from among themselves named Yusha' bin Noon, the Jew. He offered to make peace with the Prophet by giving half the land to him, and the Holy Prophet accepted it. Hence, Fadak became exclusively the Prophet's property because the Muslims had not advanced on it with their horses and camels. (page 45).

From narration 4, it is established that Fadak was granted by Allah to His Prophet without fighting. Therefore it was exclusively meant for the Holy Prophet.

5. Fatimah said to Caliph Abu Bakr, 'Give Fadak to me because the Holy Prophet had reserved it for me' and presented 'Ali as her witness. He (Abu Bakr) demanded another witness. She produced Umme Aiman. He said, 'O daughter of the Prophet! You know that evidence is not complete unless it is given by one man and two women'. Hearing this she went away. (pp. 47- 48).

From narration 5, it is established that Fatimah said to Abu Bakr 'Give Fadak to me, since the Prophet of Allah had reserved it for me'. In reply she was asked to produce witnesses who were afterwards rejected.

6. Fatimah said to Caliph Abu Bakr 'Give Fadak to me because the Holy Prophet had given it to me'. He demanded proof. She produced Umme Aiman and Rubab, the freed slave-girl of the Prophet. Both gave evidence. Abu Bakr said, 'In any case this evidence is not enough. The evidence should be of one man and two women'. (page 48).

From narration 6, it is established that Fatimah said to Abu Bakr, 'Give Fadak to me because the Prophet of Allah had given it to me', which means that Fadak was in the possession and control of Fatimah from the days of the Holy Prophet and no one had the authority to deprive Fatimah of it.

7. Fatimah went to Caliph Abu Bakr and inquired, 'When you die who will be your successor?' He said, 'My issues'. Fatimah said, 'Then how is it that despite our presence you have become the successor of the Holy Prophet'. He said, 'O daughter of the Prophet! By Allah I have not inherited gold or silver or any other thing from your father'. She said, 'Khyber is our share and Fadak is a gift to us'. He said, 'O daughter of the Prophet! I have heard from the Holy Prophet, 'This source of living is till my life. After me, it should be distributed among the Muslims'. (page 48).

>From narration 7, it is established that Fatimah inquired from Abu Bakr, 'When you die who will be your successor?' Abu Bakr said, 'My issues'. Fatimah thereupon said, 'and then how is it that despite our presence you have become the successor of the Holy Prophet', and in reply Abu Bakr said, 'I have heard the Holy Prophet saying, 'this source of living is till my life; after me it should be

distributed among the Muslims’ .

A few questions arise here. First, whether after the Holy Prophet the economic necessities of Ale Muhammad would also come to an end? Secondly, whether Allah excluded Ale Muhammad from the rule of inheritance. Thirdly, is there any verse in the Holy Qur’an from which it may be established that if Abu Bakr dies his issues should inherit him and when Muhammad bin Abdullah dies, his issues should not inherit him.

8. The verse ‘ Since you did not have to exhaust your horses and camels (or even fight)’ , pertains to Fadak and such other areas of Arabia, which were exclusively reserved for the Holy Prophet. (page 49).

From narration 8, it is established that Fadak and some areas of Arabia were exclusively reserved for the Holy Prophet.

9. After this in the year 210 A.H. Amirul Mo’minin, Mamun Abdullah bin Harunur Rashid ordered restoration of Fadak to the descendants of Fatimah and wrote about it to Qasim bin Ja’far who was his Governor in Medina ‘ By virtue of his position in the religion and being a near kinsman of the Holy Prophet, Amirul Mo’minin is apt to abide by his Sunnah and enforce his commands, and to give over anything that he might have bequeathed to anyone as charity or gift. The succour and protection of Allah is in favour of Amirul Mo’minin and by every act, he aims at His Pleasure.

‘ The Holy Prophet had gifted Fadak to his daughter Fatimah. This was such a well-known matter that there was no difference about it among the descendants of the Prophet. On this basis Fadak had been demanded from Amirul Mo’minin. The disposal of this matter was very important for him by virtue of his sincerity towards the Prophet. Therefore, Amirul Mo’minin deems it proper to restore Fadak to the descendants of Fatimah, and entrust it to them so as to secure Pleasure of Allah by upholding right and justice and of the Prophet by enforcing his command. Accordingly Amirul Mo’minin orders that this be entered in his records and his officers be informed accordingly.

Since after the Prophet it was announced in every Haj that whoever had been given any charity or gift or had been promised anything should come and his statement would be accepted, and his share would be made over to him, Fatimah was more entitled to it that her statement in respect of what had been reserved for her should be taken as true. Amirul Mo’minin has ordered his freed slave Mubarak Tabari that Fadak in its original boundaries together with all the rights appertaining to it now and also along with its working slaves, and its revenues, should be handed over to the descendants of Fatimah i.e. Muhammad bin Yahya bin Husayn bin Zayd bin ‘Ali bin Husayn bin ‘Ali bin Abi Talib, because Amirul Mo’minin has made them trustees for the administration of these matters.

So know that this is according to the view of Amirul Mo’minin and it has been put in his mind by Allah because of the obedience and service that he performs and of the determination that Allah gave him through the nearness that he enjoys with Allah and His Prophet. You should appraise Mubarak Tabari of this and deal with Muhammad bin Yahya and Muhammad bin Abdullah whom Amirul Mo’minin has

appointed trustees in the same manner in which you had held dealing with Mubarak Tabari, and co-operate with them in the matter in which, if Allah wills, the development, improvement and prosperity of Fadak is involved, and increase of its produce is aimed at. (page 50).

The edict has been written on Wednesday the 2nd day of Zi'qadah in the year 210 A.H. But when Mutawakkil became the caliph, he reversed the position of Fadak.

>From narration 9, an edict of Caliph Mamun has been given. He wrote to his Governor at Medina, Qasim bin Ja'far to restore Fadak to the descendants of Fatimah. In it Mamun has clearly written that the Holy Prophet had gifted Fadak to Fatimah. He has also written that during the days of Haj it was announced that if the Holy Prophet made any promise to someone he should say so, and the words of those making such claims were accepted and no witnesses were asked for. As such, Fatimah argued that her claim should be accepted and she should be given what had been reserved for her by the Holy Prophet. But alas, it was not done. Everyone among the common people was given according to his claim, without any witness as called for, but the daughter of the Holy Prophet, for whose truthfulness Allah revealed the verse of Purification (Vide, al-Qur'an, 33 33) in the Holy Qur'an, was made to produce witnesses, and on presentation of the witnesses also, the claim was disallowed.

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