

Part 4: What Al-Mufid Says

Someone has been trying to cast doubt about everything which took place to al-Zahra' (sa) with the exception of setting her house to fire and the confiscation of Fadak. The reader will read about Fadak later in this book. He even tries to underestimate the effect of the threats, labeling them as “mock threats,” claiming that “Those who were brought by the second caliph to assault al-Zahra' (sa) had hearts filled with love for her; so, how can we imagine that they would assault her?”

He adds saying, “People respected and venerated her, so it would not be easy to believe that they would do anything against her.” He means that the threats would become “mock threats.” Then he adds saying, “The head of the assailants had made an exception with regard to al-Zahra' (sa) taking her out of the circle of the threat.” He interpreted “So what?” in the answer of one who said to him, “But Fatima is inside it!” saying, “What he meant by ‘So What?’ is: We have no business with Fatima; we have come to arrest Ali.” He provides “proofs” for all of this which we have enumerated in the previous Part and which we will mention in this Part and in the one to follow.

What we would like to deliberate in this part is what the man considered as supportive of his view and is derived from the statements of some prominent personalities of the sect and the pioneers of knowledge. He cited as proofs statements by three such personalities; they are:

1. Imam Shaikh al-Mufid, may Allah sanctify his soul,
2. Ayatollah Shaikh Muhammed Husayn Kashifal-Ghita', may Allah have mercy on him,
3. Ayatollah Sayyid 'Abd al-Husayn Sharifud-Din, may Allah make his resting place good.

Let us first cite what al-Mufid (may Allah sanctify him) has stated, then we will explain how it does not benefit the man in his attempt to prove what he aspires to prove due to the following:

Relying on What Scholars Say

We have indicated how this man cites as “proofs” for casting doubt about what actually took place to al-Zahra’ (sa) of trials and tribulations from statements some of which are attributed to major scholars such as al-Mufid, Kashifal-Ghita’ and Sharifud-Din. But before we enter into a discussion of the accuracy of what is attributed to them, we would like to remind you of a very serious issue relevant to seeking testimony from the statements of scholars in general; so let me say the following:

Someone may seek an excuse for himself as he quite often violates religious matters by describing how the pioneers of knowledge are, how this scholar or that says such and such, and so on... He may not confine his excuse to issues relevant to *fiqh* but goes on to the tenets of the faith, to history, to *Tafsir*, etc. He may sometimes need, before publicly stating his conviction, to pave the way for the latter with norms of introductions by distancing them from being taken with derision and amazement.

So he “smuggles” his view through some of those who are close to him, then he announces on successive occasions that he is still studying the subject, hinting at the same time at opportunities to produce the anticipated view in one way or another. When he finds no *Faqih* to agree with him, he resorts to obligatory precaution by saying the opposite of what he had said before, hinting or pointing at his future agreement with the *fatwa*. Saying that it is precautionary to prohibit the shaving of the beard, for example, is regarded as a step on the path to making it permissible, and it is acceptable to use it as evidence...!

Then you may find him saying that so-and-so scholars and renown *Faqih* are the first to thus advise. But if you consult their books and encyclopedia of *fiqh*, you will find the case being not so at all. Rather, many other *Faqih*s had already stated the same.

For example, you may be told on many occasions that the great religious authority Sayyid Muhsin al-Hakim, may Allah have mercy on his soul, is the one to issue a *fatwa* that a Follower of the Book (i.e. Christian or Jewish) is *tahir* (clean), thus contradicting the consensus. The objective of this statement is to justify the contradiction of consensus by those concerned about such justifications. The fact is that Ibn Abu ‘Aqal, Ibn al-Junayd and Shaikh al-Mufid may have attributed the same statement to Shaikh al-Tusi. All these men are major *Faqih*s of the Imamite Shi’as who have all issued *fatawa* prior to Sayyid al-Hakim, may Allah have mercy on him, that the People of the Book are *tahir*.

Another example, which we would like to cite here, is that when this individual is asked about the reason why he justifies gambling, he immediately seeks to justify it by saying that Imam al-Khomeini (aa) contradicted the consensus when he regarded playing chess as permissible, and that chess is gambling...!

But the Sayyid Imam did not declare chess, which is a gambling game, as permissible; rather, he, may Allah have mercy on him, said, “Chess, if it is outside the gambling tools, may be played.” This issue is

conditional. Satisfying the condition does not mean satisfying both of its ends.

Yet it is quite obvious that issuing a verdict by saying something is permissible if it satisfies a condition does not mean that it contradicts those who issue a verdict without tying it to a condition.

When someone hoards a heap of verdicts which are quite unusual to a noticeable extent, we find him justifying all of that by claiming that so-and-so from among the scholars has issued such a verdict and that the other scholar said such-and-such about it, and so on...!

But we do not know why such an individual can be right with regard to specific issues wherein he became the exception to the rule and regarding which he agreed with other scholars, yet some make errors in their verdicts and this famous individual goes along with their error in other verdicts the judgment in which is contrary to his own, let alone their error in what they became the exception to the known rule and were not endorsed by the same individual!

Yet the collection of many odd verdicts issued by one person may lead to this person getting out of the circle of the sect's *fiqh*, the sect to which he belongs. One *Faqih* may be endorsed in some of his odd verdicts which are very few in number and which are harmless and do not get him out of the mainstream of the sect to which he belongs.

Such is this introduction, and now let us enter the subject on which we must focus and say:

Consensus Regarding Oppression

There are some people who say that there is a consensus of some sort that al-Zahra' (sa) was oppressed, beaten and even caused to miscarry, but someone cast doubt about such a consensus and was not convinced by the summary provided by al-Shafi derived from the text of the sect's Shaikh (mentor), namely al-Tusi, that there is no argument among the Shi'as that Fatima (sa) was subjected to beating and miscarriage.

Nor was he convinced by many narratives which appear in the works of those who follow the path of Ahl al-Bayt (sa) in addition of many details in non-Shi'a references as well. The narratives provided by the Shi'as who quote the Infallible ones, as well as others, regarding her being oppressed are numerous and diversified, so one can say that they are consecutively reported.

We would like here to quote what Shaikh al-Tusi and '*allama* Kashifal-Ghita' have said in this regard, then we will follow it by discussing what this individual has said about it; so, let us say the following:

1. The sect's Shaikh, Imam Muhammed ibn al-Hassan al-Tusi, who died in 460 A.H., and who was a student of Shaikh al-Mufid and of al-Sharif al-Radi, said: "... And what he was criticized for is their beating Fatima (sa) who is reported as having been beaten with whips. What is famous and what is the consensus among the Shi'as is that 'Umar (ibn al-Khattab) hit her on her stomach till she miscarried,

and the child whom she miscarried was named Muhsin. Such a narrative is quite famous among them. Add to this their desire to set her house to fire when people sought refuge with her and refused to swear the oath of allegiance to him (to Abu Bakr). Nobody denies this narrative because we have explained the narrative as reported by the Sunnis through al-Balathiri and others. Shi'as provide more details, and they do not differ in this regard."[1](#)

2. Here is a statement by *'allama* Shaikh Muhammed Husayn Kashifal-Ghita':

Numerous accounts in the books of the Shi'as, since the inception of Islam, from the first century, such as the book by Sulaym ibn Qays and of those who succeeded him till the eleventh century and beyond, actually till our time, state so. It is recorded in all Shi'a books which dealt with what the Imams and their father, the great *aya*, and their truthful mother, peace of Allah be on all of them, had to go through.

Those who documented their biographies and wrote about them have all agreed with one another, or their researches agreed with each other, regarding the trials and tribulations that divinely purified part of the Prophet S had to undergo after the demise of her father, the Chosen One S, how the oppressors slapped her on her face, hit her cheek till her eyes became red and her ear-ring scattered on the ground in bits and pieces, and how she was squeezed with the door till her rib was broken and she miscarried till in the end she died and her wrist carried a black mark like a bracelet. Poets who follow Ahl al-Bayt, peace of Allah be on them, dealt with this issue and with these shameful acts, using them as the material for their poems and eulogies, taking these details as agreed on. Among them are: al-Kumait, Sayyid al-Himyari, Du'bal al-Khuza'i, al-Numayri, al-Salimi, Deek al-Jinn and those who came after them as well as those who preceded them till this century...[2](#)

3. Al-Maqdisi has said, "... then Muhsin was born, and he is the one, the Shi'as claim, whom she miscarried because of "Umar beating her."[3](#)

4. The Mu'tazilite Shafi'i scholar has attributed the incident of her being beaten, and which caused her to miscarry, to the Shi'as and that only the Shi'as make such a claim.[4](#)

5. *Allama* al-Muzaffar says, "Suffices the truth of the intention of the deliberate burning the mass of its narration by their scholars; nay, the narration of even one of them of it, especially since the Shi'as report it consecutively."[5](#)

Al-Maqdisi and the Mu'tazilite Shafi'i scholars, then, attribute the oppression (suffered by Fatima (sa)) to a sect from among the Shi'as, not to their masses, or to those famous from among the followers of this sect. This points to the consensus to which al-Tusi and Kashifal-Ghita', may Allah have mercy on them, point out.

Having stated all the above, I would like to say that someone tried to cast doubt about the said consensus based on three issues:

FIRST: That Shaikh al-Mufid does not endorse it. Rather, he says in his book titled *Al-Irshad* what contradicts this consensus.

SECOND: That Shaikh Muhammed Husayn Kashifal-Ghita' did not endorse its gist.

THIRD: That Sayyid Sharifud-Din also did not uphold its meaning.

On the following pages of this Part, and in the one that follows it, we will quote their statements and discuss them with the intention to be brief and restrictive; so, let us say the following:

What Shaikh al-Mufid Intended to Say in His Book Titled

Al-Irshad

Someone says that Shaikh al-Mufid, may Allah sanctify his resting place, has said the following: "There are among the Shi'as those who say that Fatima, peace and blessings of Allah be on her, miscarried a boy after the demise of the Prophet S whom the Messenger of Allah S named, when he was in his mother's womb, as 'Muhsin.' So, according to this sect, the children of the Commander of the Faithful (as) are twenty-eight in number, and Allah knows best."⁶

Sayyid al-Amin has cited this statement by Shaikh al-Mufid in his book titled *A'yan Al-Shi'ah*, and so did al-Majlisi in his book titled *Bihar al-Anwar* as well as others.

If Shaikh al-Tusi was transmitting the consensus of the Shi'as that "Umar hit Fatima's stomach till she miscarried Muhsin, and the narrative is famous among them⁷, Shaikh al-Mufid, then, contradicts al-Tusi, his contemporary and professor, and his statement gives the impression that he basically does not adopt the notion of such a miscarriage.

The answer to the above is as follows:

FIRST: The said statement does not indicate that al-Mufid contradicted al-Tusi in this regard because the word "Shi'a" used to be applied during al-Mufid's time to many sects such as the Zaidis, Isma'ilites, Imamites and others, actually even the Mu'tazilites who used to rule Baghdad and who permitted the commemoration of 'Ashura' in the well known way since then. The opponents of the Shi'as used to call the latter "Rafidis."

Al-Nawbakhti, in his book titled *Firaq al-Shi'a*, al-Ash'ari in his book titled *Al-Maqalat wal Firaq*, and Shaikh al-Mufid himself in *Al-Fusal al-Mukhtara*, have all discussed this issue; so, whoever wishes to see the details should refer to them and to other books dealing with schisms and sects. The honorable 'allama al-Mazandarani al-Khawajoo'i has rebutted those who claimed that the word "Shi'a" was applied particularly to those who believed in Ali's Imamate even if he does not believe in other Imams saying, "This is strange and is indicative of the limited knowledge of one's research. There is an indication in

many narratives that the Zaidis, Waqfis and their likes were also called Shi'as."⁸

Imam al-Sadiq, peace with him, is quoted as having said, "'Umar ibn Yazid talked about the Shi'as in detail," adding, "There will be among the Shi'as after us those who are worse than the Nasibis.' I said, 'May I be your sacrifice! Don't they claim that they love you and dissociate themselves from your enemy?' He said, 'Yes..., etc.'"⁹

Al-Mufid here does not want to attribute the narrative of al-Muhsin's miscarriage to all the Shi'as in the general sense but rather to the Imamites in particular. He, may Allah have mercy on him, may have chosen the term "sect" after that to identify a sect from among the Shi'as that narrates the same, not all the sects labelled as "Shi'as."

What is noteworthy is that he, may Allah have mercy on him, did not say, "Some Shi'as narrate a tradition...", but he rather said, "Among the Shi'as are those who state that Fatima, peace of Allah be on her, miscarried after the demise of the Prophet S..., etc." He, may Allah be merciful to him, did not point out to one *hadith* or more, nor did he point out to the size of the sect that says so from among the Shi'as in as far as their number is concerned. Rather, he pointed out to the fact that it is accurate to call them a "sect" when he said, "According to what this sect says..., etc."

Shaikh al-Tusi, may Allah have mercy on him, is called the sect's Mentor, meaning the sect of the Imamites, not of all the Shi'as.

SECOND: The time during which al-Mufid, may Allah have mercy on him, lived was very precarious and one of the harshest of all centuries in the history of the Shi'as of Ahl al-Bayt (as). Dissensions broke out anew every year on the anniversary of Al-Ghadir and particularly on the occasion of 'Ashura' when the Shi'as commemorated events which their opponents, from among the fanatical Hanbalites of Baghdad, could not tolerate. Those opponents, therefore, used to assault them and many calamities and catastrophes as well as massacres resulted as we explained in the first part of our book titled *Sira' al-Hurriyya fa 'Asr al-Mufid*. In some years, they set fire to the homes of the Shi'as in the Karkh area, killing eighteen thousand or, according to Ibn Khaldan, twenty thousand children, youths and women.

He, may Allah have mercy on him, wanted to deal with the issues wisely and be precise. He aspired to write his book titled *Al-Irshad*, which he wrote near the close of his life, as a book containing, in addition to precision and scholarly honesty, historical accounts accepted by everyone, so that everyone would benefit from it. He did not want it to be anything but defining an event by its details, away from sectarianism. He even transcends the sectarian limitations and fanaticism in order to make it a book for all people.

It is for this reason that he did not mention in it noteworthy provocative and sensitive issues. He even did not include anything about the details of the incident of the *saqifa* or anything relevant to swearing the oath of allegiance to Abu Bakr¹⁰. It seems that he did not include the said incident in the realm of his balanced policies which contemplated on the circumstances and environments and dealt with them

realistically, with responsibility and awareness.

As regarding Shaikh al-Tusi, he had a book to defend specifically Imamite Shi'as because *Al-Shafi* contains the rebuttal by Sayyid al-Murtada to what the Mu'tazilite judge 'Abd al-Jabbar had stated, so al-Tusi, may Allah have mercy on him, summarized it. Al-Tusi, then, like Sayyid al-Murtada, had written a book as an Imamite defending his sect, proving its validity. He wanted to get to the defining line that separated him from others. But Shaikh al-Mufid wanted his book, *Al-Irshad*, to transcend such lines to be a book of chronicles for everyone who could take a look at it and benefit from it without feeling any embarrassment or being charged.

If the Imamites are the only ones with such consensus, rather than all others from among Shi'a sects, such as the Isma'ilites, Zaidis, etc., it is not then right that al-Mufid should attribute it to non-Imamite sects which have no consensus in its regard.

It is noteworthy that al-Mufid, may Allah have mercy on him, avoided stirring fanaticism on one hand, and on the other he tried to point out to a very sensitive issue in a very indirect and clever way, proving the existence of a stillborn whom the Prophet S named "Muhsin," leaving to the reader the task to research the fate of that boy...

THIRD: The claim that al-Mufid contradicts al-Tusi in this regard will be dealt with when we answer the following question and prove that he did not contradict him at all but agreed with him; so, there is no need to rush it now.

FOURTH: Shaikh al-Tusi was a student of al-Mufid, and al-Mufid, may Allah have mercy on him, was the Number One man among the Shi'as then; so, it is not conceivable that al-Tusi should claim that there was a consensus among the Shi'as in such emphasis, decisiveness and clarity then contradict his professor and the greatest man among the Shi'as! At least, he was supposed to tell us that his professor contradicted such consensus, or that his professor denied the existence of such a consensus!

Could al-Tusi have decided a consensus which his professor openly denied and rejected then say that only some Shi'as make such a claim?! Or was al-Tusi not familiar with his professor's view?! Or did he arbitrarily claim such a consensus without verifying it first?! Any of these hypotheses cannot be accepted. This emphasizes al-Mufid's objective in what he stated in *Al-Irshad* to be just what we have indicated above, and he did not at all intend it to contradict or reject the consensus which al-Tusi discusses.

Al-Mufid Did Not Mention What al-Tusi Mentioned

Someone says, "If Shaikh al-Tusi transmits the consensus of the Shi'as regarding the beating and the miscarriage suffered by al-Zahra' (sa), then Shaikh al-Mufid is the man who was adamant in his rebuttal of those who disagreed with him in his sect contemporary to al-Tusi, and he did not mention anything in

his books, other than in *Al-Ikhtisas*, where there is doubt cast about its attribution to him, about the issue of breaking her rib or anything else said in this regard at all.”

Then he adds saying, “I have traced the references cited in his (al-Mufid’s) books and which discuss al-Zahra’ (sa) and could not find any tradition regarding breaking the rib, the miscarriage, or things like that..., and I do not know if my investigation is precise (enough).”

In respond to this statement, we would like, first and foremost, to record the following observation:

This same individual insists on making a reference to the breaking of the rib although he rebuts what al-Tusi said by citing al-Mufid’s first statement proving that he undertook the task of denying everything which al-Tusi stated regarding beating al-Zahra’ (sa) and her miscarrying Muhsin. Al-Tusi did not discuss breaking the rib when he decided the said consensus and his report that many traditions support each other in its regard; so, what is the justification of cramming the issue of breaking the rib in this regard?!

Having stated such an observation, we would like to say that Shaikh al-Mufid did, indeed, discuss the oppression suffered by al-Zahra’ (sa) and much of what she had to undergo in his books.

In the field of discussing what the same individual said about this issue, I would like to state the following:

FIRST: I could not understand what is meant by the issues referred to by this speaker with the use of the phrase “things like that” which he adds to the issue of breaking her rib. Does he mean beating her (sa) or her miscarriage, or burning her house till the fire consumed the door’s wood?!

SECOND: Since al-Mufid did not mention any of these things in his books, if we say that this is true at all, it does not mean that he denied that it took place. Remaining silent and not mentioning something does not prove basically denying it. Rather, we have said that the report of al-Tusi, student of al-Mufid, regarding the consensus, and his taking it for granted, proves that his professor was on the top of the list of those who advocated it and were enthusiastic about it. It cannot be true that Shaikh al-Tusi should thus mention this issue in such an emphasis, with firmness, and with complete clarity, if one of his professors, whom nobody, those who agree or disagree with him, doubts his in-depth knowledge of these issues, contradicts others in this issue and denies that there was a fundamental consensus.

But if this professor, namely al-Mufid, says that very few made such a claim, the issue, i.e. the claim of consensus, becomes a lot more complicated because al-Tusi’s claim regarding the consensus becomes an open proof of lying and false attribution to the dignitaries of the sect and its symbols, and al-Tusi is much, much greater than anyone can level such a charge against him.

THIRD: When al-Mufid wants to address the Shi’as and write a book about this sect, he never hesitates to openly declare the details of what the truthful Lady, al-Zahra’ (sa), had to undergo. He narrates in his

book titled *Al-Ikhtisas* from ‘Abdullah ibn Sinan who cites Imam al-Sadiq (as) saying the following:

Abu Bakr wrote a title of her ownership of Fadak, so she went out and the title was in her hand. ‘Umar [ibn al-Khattab] met her. He said to her, ‘‘What is this piece of paper which you are holding, O Daughter of Muhammed?’’ She said, ‘‘A title written for me by Abu Bakr whereby he restored my ownership of Fadak.’’ He said, ‘‘Give it to me.’’ She refused to give it to him, so he kicked her with his foot, and she was big with Muhsin, causing her to miscarry. Then he slapped her. It is as though I can see an earring in her ear being broken. Then he took the title and tore it to pieces. She left, and she remained sick for seventy-five days because of ‘‘Umar thus beating her, following which incident she died.¹¹

What the Fadak Story?

Most readers, non-Shi’ites of course, know little or none about Fadak, so it is appropriate here to introduce them to Fadak and to narrate its story to them:

Fatima (sa) After The Prophet’s Demise

The Prophet of Islam (S) left us only one single offspring: his daughter Fatima (sa), the personification of human perfection. He S taught Fatima (sa) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (sa) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some Muslims.

This book cannot be complete without shedding more light on her life and on the way some Muslims mistreated her, so much so that nobody knows for sure where her grave is. When you read her biography, you will glorify the Almighty and get to know Him better by seeing how He bestowed on this great lady what He did not bestow on any other woman in the history of mankind. To know Allah, is to know His creation, and one of the very best of His creation is this great lady; so, let us review some pages of Islamic history and see how some Muslims, even during the first Islamic century, had a shallow idea of their creed and how their conviction did not settle deeply in their hearts as their actions clearly demonstrate to those who have eyes.

قال ابن الجوزي ، أبو الفرج عبد الرحمن بن أبي الحسن علي بن محمد القرشي التيمي البكري، الفقيه الحنبلي الحافظ المفسر الواعظ المؤرخ الأديب المعروف بابن الجوزي، رحمه الله رحمة واسعة، وأدخله فسيح جناته، فقيه حنبلي محدث ومؤرخ ومتكلم (510 هـ /1116 م - 12 رمضان 592 هـ/16 آب 1196) ؛ ولد وتوفي في بغداد روي عن علي (عليه السلام قال: لما مات رسول الله صلى الله عليه وآله وسلم، جاءت فاطمة عليها السلام فأخذت قبضة من تراب القبر فوضعتة على عينيها، فبكت وأنشأت تقول

نفسى على زفراتها محبوسة يا لييتها خرجت مع الزفرات

لا خير بعدك في الحياة وإنما أبكي مخافة أن تطول حياتي

Ibn al-Jawzi, namely Abul-Faraj Abdur-Rahman ibn Abul-Hassan Ali ibn Muhammed al-Qarashi (or Quraishi, of Quraish tribe) al-Taymi al-Bakri, was a Hanbali *faqih* who knew the Holy Qur'an by heart, an orator, historian and a man of letters. He was born in Baghdad in 510 A.H./1116-7 A.D. and died there on the 12th of the month of Ramadan of 592 A.H. which coincided with August 16, 1196 A.D. according to the Gregorian Christian calendar or the 9th of the same month and year according to the Julian calendar. May the Almighty shower him with His spacious mercy and admit him into His spacious Paradise, *Allahomma Ameen*. He quotes Imam Ali ؑ saying that when the Messenger of Allah S died, Fatima (as) went to his gravesite, took a handful of its dust, put it on her eyes, wept and composed these verses of poetry:

My soul is confined with every sigh,

How I wish it departed as sighs depart.

No good is there in life after you so I

For fear my life will prolong do I cry.

Fadak

In 628 A.D., the Prophet of Islam found himself fighting the Jewish tribes in Medina who had violated the terms of a pact which they had signed with the Prophet. Those Jews were not originally residents of Medina but had migrated to it from Yemen and Palestine in order to be the first to testify to the truth of the new Arabian Prophet, but they ended up fighting him. In that year, the Prophet expelled Banu Nadir and Banu Qinaqa' from Medina and dispatched Ali ibn Abu Talib on an expedition to a Jewish tribe living in Fadak, one of the oases of Khaybar.

It was inhabited by Arab Jews (tribes that spoke Arabic and were following the Jewish faith) who pioneered the cultivation of the Fadak oasis and made their living growing date palm trees, as well as through commerce and craftsmanship, accumulating considerable wealth. This oasis was divided into three regions: al-Natat, al-Shiqq الشَّقْ, and al-Katiba الكتيبة, probably separated by natural diversions such as the desert, lava drifts, and swamps. Each of these regions contained several fortresses or redoubts containing homes, storehouses and stables. Each fortress was occupied by a clan and surrounded by cultivated fields and palm-groves. In order to improve their defensive capabilities, the fortresses were raised up on hills or basalt rocks.

Ali ibn Abu Talib without any battle, they agreed to the same terms as the people of Khaybar had.

The income from Khaybar was for all Muslims in general, whereas the income from Fadak was exclusively for the Prophet because it was taken without any use of force. Jalaluddin al-Sayyuti states in *Ad-Durr al-Manthur* on the authority of Bazar, Abu Yacli and Ibn Abu μ atim who have learned the tradition from Abu Sa'eed al-Khudri that when the verse: ***Wa ati thal-Qurba μ aqqahu "And give thy kinsfolk their dues"*** (*Qur'an, Chap. 17, V. 26*) was revealed, the Prophet gave the property of Fadak as a gift to Fatima. Also, Ibn Abbas has narrated that when the verse "And give thy kinsfolk their dues" was revealed, the Prophet assigned the Fadak property to Fatima.

The Prophet S taught Fatima (sa) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (sa) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some Muslims.

Khutba of Fatima al-Zahra' (sa) Demanding Fadak

(S) عند مطالبتها بفدك و ميراثها من أبيها (S) بنت النبي محمد في مسجد أبيها (sa) خطبة فاطمة الزهراء

روى عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبو بكر وعمر على منع فاطمة عليها السلام فدكا و بلغها ذلك لانت خمارها على رأسها و اشتملت بجلبابها وأقبلت في لمةٍ من حفدتها ونساء قومها تطأ ذيولها، ما تخرم حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت ،(S) مشيتها مشية رسول الله دونها ملاءة فجلست ثم أنت أنت أجهش القوم لها بالبكاء فأرتج المجلس ثم أمهلت هنيئة حتى إذا كن نشيج القوم وهدأت فورتهم افتتحت الكلام بحمد الله و الثناء عليه والصلاة على رسوله فعاد القوم في بكائهم فلما أمسكوا عادت في كلامها فقالت عليها السلام

الحمد لله على ما أنعم وله الشكر على ما ألهم والثناء بما قدم من عموم نعم ابتداها وسبوغ آلاء أسداها وتمام منن أولها جم عن الإحصاء عددها ونأى عن الجزاء أمددها وتفاوت عن الإدراك أبدها وندبهم لاستزادتها بالشكر لاتصالها واستحمد إلى الخلائق بإجزالها وثنى بالنذب إلى أمثالها وأشهد أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص تأويلها وضمن القلوب موصولها وأنار في التفكير معقولها الممتنع من الأبصار رؤيته ومن الألسن صفته ومن الأوهام كيفيته ابتدع الأشياء لا من شيء كان قبلها وأنشأها بلا احتذاء أمثلة امتثلها كونها بقدرته وذراها بمشيته من غير حاجة منه إلى تكوينها ولا فائدة له في تصويرها إلا تثبيتا لحكمته وتبنيها على طاعته وإظهارا لقدرته تعبدا لبريته وإعزازا لدعوته ثم جعل الثواب على طاعته ووضع العقاب على معصيته زيادة لعباده من نعمته وحياسة لهم إلى جنته وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباها واصطفاه قبل أن ابتعته إذ الخلائق بالغيب مكنونة وبستر الأهواويل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابتعته الله إتماما لأمره وعزيمة على إمضاء حكمه وإنفاذا

لمقادير رحمته فرأى الأمم فرقا في أديانها عكفا على نيرانها عابدة لأوثانها منكرا لله مع عرفانها فأثار الله بأبي محمد ص ظلما وكشف عن القلوب بهمها وجلى عن الأبصار غمها وقام في الناس بالهداية فأنقذهم من الغواية وبصرهم من العمية وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رافة واختيار من تعب هذه الدار في راحة قد حف بالملائكة الأبرار ورضوان الرب الغفار ومجاورة (S) ورغبة وإيثار فمحمد الملك الجبار صلى الله على أبي نبيه وأمينه وخيرته من الخلق وصفيه والسلام عليه ورحمة الله وبركاته.

ثم التفتت إلى أهل المجلس وقالت : أنتم عباد الله نصب أمره ونهيه وحمله دينه ووحيه وأمناء الله على أنفسكم وبلغاه إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقية استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينة بصائرته منكشفة سرائره منجلية ظواهره مغتبطة به أشياعه قائدا إلى الرضوان اتباعه مؤد إلى النجاة استماعه به تنال حجج الله المنورة وعزائمه المفسرة ومحارمه المحذرة وبيناته الجالية وبراهينه الكافية وفضائله المندوبة ورخصه الموهوبة وشرائعه المكتوبة فجعل الله الإيمان تطهيرا لكم من الشرك والصلاة تنزيها لكم عن الكبر والزكاة تزكية للنفس ونماء في الرزق والصيام تثبيتا للإخلاص والحج تشبيدا للدين والعدل تنسيقا للقلوب وطاعتنا نظاما للملة وإمامتنا أمانا للفرقة والجهاد عزا للإسلام والصبر معونة على استيجاب الأجر والأمر بالمعروف مصلحة للعامة وبر الوالدين وقاية من السخط وصلوة الأرحام منسأة في العمر ومنامة للعدد والقصاص حقنا للدماء والوفاء بالنذر تعريضا للمغفرة وتوفية المكايل والموازين تغييرا للبئس والنهي عن شرب الخمر تنزيها عن الرجس واجتناب القذف حجابا عن اللعنة وترك السرقة إيجابا للعفة وحرمة الله الشرك إخلاصا له بالربوبية فاتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون وأطيعوا الله فيما أمركم به ونهاكم عنه فإنه إنما يخشى الله من عباده العلماء .

ثم قالت: أيها الناس اعلموا أنني فاطمة و أبي محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا ، لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ ، فإن تعزوه وتعرفوه تجدوه أبي دون نسائكم وأخا ابن عمي دون رجالكم ، ولنعم المعزى إليه ص فبلغ الرسالة صادعا بالندارة مائلا عن مدرجة المشركين ضاربا بئجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يجف الأضنام وينكت الهام حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر والشقاق وفهت بكلمة الإخلاص في نفر من البيض الخماص وكنتم على شفا حفرة من النار مذقة الشارب ونهزة الطامع وقبسة العجلان وموطئ الأقدام تشربون الطرق وتقتاتون القد و الورق أدلة خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا واللتى وبعد أن مني ببهم الرجال وذؤبان العرب ومردة أهل الكتاب كلما أوقدوانارا للحرب أطفالها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفى حتى يطاء جناحها بأخمصه ويخمد لهبها بسيفه مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سيذا في أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه في الله لومة لائم وأنتم في رفاهية من العيش وادعون فاكهون آمنون تتريصون بنا الدوائر وتتوكفون الأخبار وتنكصون عند النزال وتفرون من القتال. فلما اختار الله لنبيه دار أنبيائه ومأوى أصفياه ظهر فيكم حسكة النفاق وسمل جلاباب الدين ونطق كاظم الغاوين ونبغ حامل الأقلين وهدر فنيق المبطلين فخطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه هاتفا بكم فألفاكم لدعوته مستجيبين وللعزة فيه ملاحظين ثم استنهضكم فوجدكم خفافا وأحمشكم فألفاكم غضابا فوسمتم غير إلبكم ووردتم غير مشربكم هذا والعهد قريب والكلم رحيب والجرح لما يندمل والرسول لما يقبر ابتدارا زعمتم خوف الفتنة ألا في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين فهيهات منكم وكيف بكم وأنى تؤفكون وكتاب الله بين أظهركم أموره ظاهرة وأحكامه

زاهرة وأعلامه باهرة وزواجره لائحة وأوامره واضحة وقد خلفتموه وراء ظهوركم أرغبة عنه تريدون أم بغيره تحكمون بئس للظالمين بدلا ومن يتبع غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين ثم لم تلبثوا إلا ريث أن تسكن نفرتها ويسلس قيادها ثم أخذتم تروون وقدها وتهيجون جمرتها وتستجيبون لهاتف الشيطان الغوي وإطفاء أنوار الدين الجلي وإهمال سنن النبي الصفي تشربون حسوا في ارتغاء وتمشون لأهله وولده في الخمرة والضراء ويصير منكم على مثل حز المدى ووخز السنان في الحشا وأنتم الآن تزعمون أن لا إرث لنا ، أ فحكم الجاهلية تبغون ومن أحسن من الله حكما لقوم يوقنون أفلا تعلمون ، بلى قد تجلى لكم كالشمس الضاحية أني ابنته أيها المسلمون أأغلب على إرثي يا ابن أبي قحافة أفي كتاب الله ترث أباك ولا أرث أبي؟ لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم إذ يقول: "وَوَرِثَ سُلَيْمَانُ دَاوُدَ" وقال فيما اقتص من خبر يحيى بن زكريا إذ قال : "فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ" وقال : " وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ" وقال : "يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ لَلْأُنثَىٰ" وقال: " إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأُولَادَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ" ، وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا أفخصكم الله بأية أخرج أبي منها أم هل تقولون إن أهل ملتين لا يتوارثان أو لست أنا وأبي من أهل ملة واحدة أم أنتم أعلم بخصوص القرآن وعمومه من أبي وابن عمي؟ فدونكموها مخطومة مرحولة تلقاكم يوم حشركم، فنعلم الحكم الله والزعيم محمد والموعود القيامة، وعند الساعة يخسر المبطلون، ولا ينفعكم إذ تندمون، ولكل نبأ مستقر وسوف تعلمون من يأتبه عذاب يخزيه ويحل عليه عذاب مقيم.

ثم رمت بطرفها نحو الأنصار فقالت:

يا معشر النقيبة وأعضاء الملة وحضنة الإسلام، ما هذه الغميمة في حقي والسنة عن ظلامتي؟ أما كان رسول الله أبي يقول: المرء يحفظ في ولده؟ سرعان ما أحدثتم وعجلان ذا إهالة ولكم طاقة بما أحاول وقوة على ما أطلب و فخطب جليل استوسع وهنه واستنهر فتقه وانفتق رتقه وأظلمت الأرض لغيبته (S أزاول. أتقولون مات محمد وكسفت الشمس والقمر وانتثرت النجوم لمصيبته وأكدت الآمال وخشعت الجبال وأضيع الحريم وأزيلت الحرمة عند مماته؟ فتلك والله النازلة الكبرى والمصيبة العظمى لا مثلها نازلة ولا بائقة عاجلة، أعلن بها كتاب الله جل ثناؤه في أفنيتكم وفي ممساكم ومصبحكم، يهتف في أفنيتكم هتافا وصراخا وتلاوة وألحانا، ولقبله ما حل بأنبيا الله ورسله، حكم فصل وقضاء حتم "وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ؟ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا، وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ . "إيها بني قبيله، أأهضم تراث أبي وأنتم بمرأى مني ومسمع ومنتدى ومجمع، تلبسكم الدعوة وتشملكم الخبرة وأنتم ذوو العدد والعدة والأداة والقوة وعندكم السلاح والجنة توافيكم الدعوة فلا تجيبون وتأتيكم الصرخة فلا تغينون؟ أنتم موصوفون بالكفاح، معروفون بالخير والصلاح، والنخبة التي انتخبت والخيرة التي اختيرت لنا أهل البيت، قاتلتهم العرب وتحملتكم الكد والتعب وناطحتهم الأمم، وكافحتهم البهيم، لا نبرح أو تبرحون، نأمركم فتأتمرون؛ حتى إذا دارت بنا رحي الإسلام ودر حلب الأيام وخضعت ثغرة الشرك وسكنت فورة الإفك وخمدت نيران الكفر وهدأت دعوة الهرج واستوسق نظام الدين، فأني حزتم بعد البيان وأسررتهم بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان؛ يؤسا لقوم نكثوا أيمانهم من بعد عهدهم وهموا بإخراج الرسول وهم بدءوكم أول مرة؛ أ تخشونهم؟ فالله أحق أن تخشوه إن كنتم مؤمنين. ألا وقد أرى أن قد أخذتم إلى الخفض وأبعدتم من هو أحق باليسر والقبض وخلوتم بالدعة ونجوتهم بالضيق من السعة فمجتهم ما وعيتم ودسعتهم الذي تسوغتم فإن تكفروا أنتم ومن في الأرض جميعا فإن الله لغني حميد ألا وقد قلت ما قلت هذا على معرفة مني بالجدلة التي خامرتكم والغدرة التي استشعرتها قلوبكم ولكنها فيضة النفس ونفثة الغيظ وخور القناة وبثة الصدر وتقدمة الحجة فدونكموها فاحتقبوها دبرة الظهر نقبة الخف باقية العار موسومة بغضب

الجبار وشنار الأبد موصولة بنار الله الموقدة التي تطلع على الأفئدة ، فبعين الله ما تفعلون وسيعلم الذين ظلموا أي منقلب ينقلبون وأنا ابنة نذير لكم بين يدي عذاب شديد فاعملوا إنا عاملون و انتظروا إنا منتظرون

Abullah son of Imam al-Hassan (as) quotes his forefathers saying that Abu Bakr and 'Umar decided to prevent Fatima (sa) from her Fadak property. When she came to know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, her gait not differing from that of the Messenger of Allah (S), she went and entered [the Mosque of the Prophet] where Abu Bakr was.

Abu Bakr was in the company of a crowd of the Muhajirun, Ansar and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present there and then burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allah and lauding Him, sending blessings to His Messenger, whereon people resumed their cries. When they stopped, she resumed her speech saying,

"Praise to Allah for that which He bestowed (on us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures. I testify that there is no God but Allah , the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is. He originated things but not from anything that existed before, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and lodge them into His Paradise.

"I also testify that my Father, Muhammed S, is His servant and messenger whom He chose. Prior to sending him, the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allah the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event. Allah sent him (Muhammed S) to perfect His commands, accomplish His decree and implement the dictates of His Mercy. So he (Muhammed S) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allah [atheists] despite their knowledge of Him. Therefore, Allah illuminated their darkness with my Father, Muhammed S, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the

right religion and inviting them to the Straight Path (*as-ṭirat al-Mustaqeem*).

"Allah then chose to recall him mercifully, with love and preference. So, Muhammed S is now in comfort, released from the burden of this world, surrounded by angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with him."

Fatima (sa) then turned to the crowd and said:

'surely you (people) are Allah 's servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allah entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and a legacy which He left to guard you: the eloquent Book of Allah , the Qur'an of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed. (The Qur'an) leads its adherents to righteousness; listening (and acting on) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written. So Allah made belief (in Islam) an act of purification for you from (the filth of) polytheism.

He made prayers an exaltation for you from conceit, *zakat* an act of purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (*ʿAdl*) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt (as)) the management of the affairs of the nation and our leadership (Ahl al-Bayt (as)) a protection from disunity. He made *jihad* a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (*al-ʿAmr bil maʿruf*) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one's kin a cause for a longer life and for multiplying the number of offspring, in-kind reprisal (*qisas* قصاص) for saving lives, fulfilling vows the earning of mercy, the completing of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, and the abandonment of stealing a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allah as He should be feared, and die not except in a state of Islam. Obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those who truly fear Him from among His servants are those who have knowledge.'

"O People! Be informed that I am Fatima , and my father is Muhammad ; I say so repeatedly and initiate it continually. I do not utter mistakenly, nor do I do what I do aimlessly. Now has come unto you a Prophet from amongst yourselves; it grieves him that you should perish; ardently anxious is he over you; to the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali (as)) rather

than any of your men. What an excellent identity he was, may the peace and blessings of Allah be with him and his descendants

Thus, he propagated the Message, coming out openly with the warning, inclining away from the path of the polytheists, (he) struck their strength and seized their throats, while he invited (everyone) to the way of his Lord with wisdom and beautiful preaching. He destroyed idols and defeated heroes until their group fled and turned on their heels. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; the crown of hypocrisy was diminished; the tying of (the knots of) infidelity and desertion were untied, so you spoke the statement of devotion amongst a band of starved ones, and you were on the edge of a pit of the fire. (You were) the drink of the thirsty; the opportunity of the desiring ones; the fire brand of one who passes in haste; the step for feet. You used to drink of stagnant water gathered on roads; eat dry jerked meat. (Lady Fatima (sa) was stating their miserable living conditions before Islam). You were despised outcasts always in fear of being abducted by those around you.

Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, Arab beasts, and demons of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali (as)), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali (as) is) diligent in Allah 's affair, near to the Messenger of Allah S, a master among Allah 's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in serving Islam), while you were calm, cheerful and feeling safe in your lives of ease, waiting for us to face disasters, awaiting the spread of news. You fell back during every battle and took to your heels at times of fighting.

Yet, When Allah chose His Prophet to Him from the abode of His prophets, the abode of His sincere (servants), the thorns of hypocrisy appeared on you, the garment of faith became worn out, the misguided ignorant ones from among you spoke out, the sluggish ignorant ones came out to the front and brayed. The vain camel wiggled its tail in your courtyards and the devil stuck its head out of its hideout calling on you, finding you responsive to his invitation and observant of his deceits. He then excited you and found you quick (to answer him), inviting you to wrath; therefore, you branded other than your camels and proceeded to other than your drinking places.

Then, while the era of the Prophet was still near, the gap was still wide, the scar had not yet healed, and the Messenger was not yet buried..., a (quick) undertaking you claimed, saying that you aimed at preventing discord. Surely they have fallen into trial already! And indeed Hell surrounds the unbelievers. How preposterous! What a notion! What falsehood! Allah 's Book is still amongst you; its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident.

Yet, indeed you have cast it behind your backs! What?! Do you detest it? Or according to something

else do you wish to rule? Evil would be such a barter for the wrongdoers! And if anyone desires a religion other than Islam, it will never be accepted from him, and in the hereafter he will be in the ranks of those who have lost. Surely you have not waited until its stampede stopped and it became easier to deal with. You started fueling its flames, feeding its coal, complying with the call of the misled devil, putting out the light of the manifest religion, and extinguishing the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (Prophet's) kin and children in swamps and forests [i.e. you plotted against them in deceitful ways]. But we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens.

'still, you now claim that there is not inheritance for us! What?! "Do they, then, seek the ruling of (the Days of) ignorance? But how so for people whose faith is assured? Can you give a better ruling than Allah ? Do you not know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Quhafa (Abu Bakr)! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: **'And Solomon (Sulayman) inherited David (Dawud)'** (Qur'an, 27: 16)?

And when it narrates the story of Zacharias, it says: **'So grant me (O Lord!) one (heir) who will inherit me and inherit the posterity of Jacob'** (19: 16) And: **'Blood relatives are nearer to each other in the Book of Allah'** (Qur'an, 8:75). And: **'Allah (thus) directs you regarding your children's (inheritance): to the male is a portion equal to that of two females'** (Qur'an, 4: 11). And: **'It is prescribed for you that when death approaches any of you, if he leaves behind any goods, that he make a bequest to parents and next of kin in goodness, a duty incumbent on the pious'** (Qur'an, 2: 180).

You (O Abu Bakr!) claim that I have no share! And that I do not inherit my father! What?! Did Allah reveal a (Qur'anic) verse regarding you from which He excluded my father? Or do you say that these (Fatima (sa) and her father S) are from people of two (different) faiths, so they do not inherit each other?! Are we not, I and my father, people adhering to one and the same faith? Or is it that you have knowledge about the specifications and generalizations of the Qur'an *more* than my father and my cousin (Imam Ali (as))? So, here you are! Take it! (Ready with) its nose rope and saddle! But it shall encounter you on the Day of Gathering: How Great a judge Allah is when the claimant is Muhammad ! What what a day it shall be, the Day of Rising! At the time of the Hour shall the wrongdoers lose, and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit, and soon shall you all know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment.

(Fatima (sa) then turned towards the Ansar and said:)

"O you people of intellect! The strong supporters of the nation! And those who embraced Islam: What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done to

me)? Did not the Messenger of Allah S, my father, use to say: 'A man is upheld (remembered) by his children'? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (enough to help me) in that which I request and (in) my pursuit (of it). Or do you say: 'Muhammad has perished'? Surely this is a great calamity; its damage is excessive, its injury is great, its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were dashed; mountains submitted; sanctity violated, and holiness encroached on after his death.

Therefore, this, by Allah , is the great affliction, and the momentous calamity; there is not an affliction—which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah —excellent in praising him—announced in the courtyards (of your houses) in the place where you spend your evenings and mornings, a call, a cry, a recitation and (verses) placed in order. It (death) had previously come on His (Allah 's) Prophets and Messengers; (for it is) a decree final, and predestination fulfilled: 'Muhammed is but a Prophet: Many were the Prophets that passed away before him. If he dies or is slain, will you all then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah ; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.'

O you people of reflection! Will I be usurped of the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call and are included in the (outcome of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This happens) while you are characterized by struggle, known for goodness and welfare, the selected group, and the best ones chosen by the Messenger for us, we Ahlul-Bayt (as). You fought the Arabs, bore with pain and exhaustion, struggled against the nations and resisted their heroes. We were still, so were you in ordering you, and you in obeying us.

So Islam triumphed, the accomplishment of the days came near, the fort of polytheism was subjected, its outburst was quelled, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness, concealing matters after announcing them? Do you thus turn on your heels after charging, associating (others with Allah) after believing? Will you not fight people who violated their oaths, plotted to expel the Prophet and became aggressive by being the first (to assault) you? Do you fear them? Nay, it is Allah Whom you should more justly fear, if you believe! Now I see that you are inclined to easy living, having dismissed one who is more worthy of guardianship [referring to Ali (as)].

You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, you and all those on earth put together, Allah is free of all want, worthy of all praise. Surely I have said all that I have said with full knowledge that you intend to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of the soul, the effusion of fury, the dissemination of (what is

in) the chest and the presentation of the proof. Hence, here it is!

Bag it (leadership and) put it on the back of an ill she-camel which has a thin hump with everlasting grace, marked with the wrath of Allah and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which mounts (right) on the hearts. Allah witnesses what you do, and soon will the unjust assailants come to know what vicissitudes their affairs will take! And I am the daughter of a warner (Prophet) to you against a severe punishment. So, act and so will we, and wait, and we, too, shall wait.”

فأجابها أبو بكر وقال: يا بنت رسول الله، لقد كان أبوك بالمؤمنين عطوفا كريما رءوفا رحيمًا وعلى الكافرين عذابا أليما وعقابا عظيما، إن عزواناه وجدناه أباك دون النساء وأخا إلفك دون الأخلاء، أثره على كل حميم وساعده في كل أمر جسيم، لا يحبكم إلا سعيد ولا يبغضكم إلا شقي بعيد، فأنتم عترة رسول الله الطيبون الخيرة المنتجبون على الخير، أدلتنا وإلى الجنة مسالكنا. وأنت يا خيرة النساء وابنة خير الأنبياء صادقة في قولك سابقة في وفور عقلك غير مردودة عن حقاك ولا مصدودة عن صدقك، والله ما عدوت رأي رسول الله ولا عملت إلا بإذنه والرائد لا يكذب يقول: نحن معاصر الأنبياء لا نورث زهبا ولا فضة و (S أهله، وإني أشهد الله وكفى به شهيدا أني سمعت رسول الله لا دارا ولا عقارا وإنما نورث الكتاب والحكمة والعلم والنبوة وما كان لنا من طعمة فلولي الأمر بعدنا أن يحكم فيه بحكمه، وقد جعلنا ما حاولته في الكراع والسلاح يقاتل بها المسلمون ويجاهدون

عن كتاب الله صادفا ولا لأحكامه مخالفا، بل كان يتبع (S فقالت عليها السلام: سبحان الله! ما كان أبي رسول الله أثره ويقفو سوره؛ أفتجمعون إلى الغدر اعتلالا عليه بالزور وهذا بعد وفاته شبيه بما بغى له من الغوائل في حياته؟ هذا كتاب الله حكما عدلا وناطقا فصلا يقول: ﴿يَرْتُبِي وَيَرْتُبُ مِنْ آلِ يَعْقُوبَ﴾ و يقول ﴿وَوَرِثَ سُلَيْمَانُ دَاوُدَ﴾، وبين عز وجل فيما وزع من الأقساط وشرع من الفرائض والميراث وأباح من حظ الذكران والإناث ما أزاح به علة المبطلين وأزال التظني والشبهات في الغابرين؛ كلا؛ بل سولت لكم أنفسكم أمرا فصبر جميل، والله

. المستعان على ما تصفون

فقال أبو بكر: صدق الله ورسوله وصدق ابنته معدن الحكمة وموطن الهدى والرحمة وركن الدين وعين الحجة، لا أبعد صوابك ولا أنكسر خطابك، هؤلاء المسلمون بيني وبينك قلدوني ما تقلدت وباتفاق منهم أخذت ما أخذت، غير مكابر ولا مستبد ولا مستأثر، وهم بذلك شهود

:فالتفتت فاطمة عليها السلام إلى الناس و قالت

معاصر المسلمين المسرعة إلى قيل الباطل المغضبية على الفعل القبيح الخاسر، أفلا تتدبرون القرآن أم على قلوب أقفالها؟ كلا بل ران على قلوبكم ما أسأت من أعمالكم فأخذ بسمعكم وأبصاركم وليئس ما تأولتم وساء ما به أشترتم

وشر ما منه اغتصبتم، لتجدن والله محمله ثقيلا وغبه وببلا إذا كشف لكم الغطاء وبان بإورائه الضراء وبدا لكم من ربيكم ما لم تكونوا تحتسبون و خسر هنا لك المبطلون

Abu Bakr responded to her by saying, "O daughter of the Messenger of Allah ! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was he a painful torment and a great punishment. Surely the Prophet is your father, not anyone else's, the brother of your husband, not of any other man's; he surely preferred him over all his friends and (Ali (as)) supported him in every important matter. No one loves you save the lucky and no one hates you save the wretch. You are the blessed progeny of Allah 's Messenger, the chosen ones, our guides to goodness, our path to Paradise.

And you, O the best of women, the daughter of the best of prophets, are truthful in your statements, excelling in reasoning. You shall not be driven back from your right... But I surely heard your father saying: 'We, group of prophets, do not inherit, nor are we inherited. Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. Do you think that I would violate your father's (will)?"

Fatima then refuted Abu Bakr's claim that the Prophet had stated that prophets could not be inherited. She said: "Glory to Allah !! Surely Allah 's Messenger did not abandon Allah 's Book, nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this—after his departure—is similar to the disasters which were *plotted against him during his lifetime*. But behold! This is Allah 's Book, a just judge and a decisive speaker, saying: '... **One who will inherit Me and inherit the posterity of Jacob (Ya'qub),'** (*Qur'an, 19:6*) and '**Sulayman (Solomon) inherited Dawood (David).'**' (*Qur'an,27: 16*)

Thus, He (Glory to Him) made clear that which He made all heirs share, decreed from the amounts of inheritance, allowed for males and females and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygone. Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought."

It is apparent that Abu Bakr seized the moment when he was addressed Lady Fatima (sa) after delivering her speech to defend himself. Listen to his following speech which is his reply to Fatima 's speech.

Abu Bakr said: 'surely Allah and His Prophet are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allah not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims among us who have entrusted me with leadership, and it was according to their satisfaction that I received what

(authority) I have undertaken. I am not being arrogant, autocratic or selfish, and they are my witnesses." On hearing Abu Bakr speak of the people's support for him, Lady Fatima al-Zahra' (sa) turned towards them and said:

"O people who rush towards uttering falsehood and are indifferent to disgraceful and lost actions! Do you not earnestly seek to reflect on the Qur'an , or are your hearts isolated with locks? But on your hearts is the stain of the evil which you committed; it has seized your hearing and your sight. Evil is that which you justified, cursed is that which you reckoned, and wicked is that which you have taken for an exchange! You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the Day when the cover is removed and what is behind it of wrath appears to you. When you will be confronted by Allah with that which you can never expect, there and then, those who stood on falsehoods will perish."

Although parts of Abu Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abu Bakr delivered after Lady Fatima's arguments, it appears certain that Abu Bakr was finally persuaded to return Fadak to her. Nevertheless, when Fatima was leaving Abu Bakr's house, 'Umar suddenly appeared and exclaimed: "What is it that you hold in your hand?"

Abu Bakr replied: "It is a decree I have written for Fatima (sa) in which I returned Fadak and her father's inheritance to her." 'Umar then said: "With what will you spend on the Muslims if the Arabs decide to fight you?!"

وفي سيرة الحلبي ج 3 ص :- 391 أن عمر أخذ الكتاب فشقّه

According to p. 391, Vol. 3, of al-Halabi's *Seera* book, 'Umar [ibn al-Khattab] seized the decree and tore it to pieces...

In some reports, Abu Bakr, a longtime *sahabi* of the Prophet and one of the earliest men to embrace Islam, honored Fatima's request and returned Fadak to her. He wrote her a deed of the Fadak property in his own hand and gave it to her, whereon she (sa) left the Prophet's Mosque, which Abu Bakr had made the seat of his government, feeling happy. She happened to be seen by 'Umar who asked her what she was carrying in her hand. When she told him what it was, he grabbed it from her hand in a rude way and with force, spitted in it then tore it to pieces.

و قالت (S) ثم عطفت على قبر النبي

قد كان بعدك انباء و هنبئة لو كنت شاهدا لم تكثر الخطب

انا فقدناك فقد الارض وابلها و اختل قومك فاشهدهم فقد نكبوا

و قد رُزينا بما لم يرزّه أحد من البرية لا عجم و لا عرب

سيعلم المتولي ظلم حامتنا يوم القيامة أنى سوف ينقلب

ضاققت عليّ بلادي بعدما رحبت و سيم سيطاك خسفاً فيه لي نصب

و كل أهل له قربي و منزلة عند الاله على الأدينين مقرب

أبدت رجال لنا نجوى صدورهم لما مضيت و حالت دونك الترب

تجهمتنا رجال و آستخف بنا ان غبت عنا فنحن اليوم نغتصب

وكنت بدرا و نورا يستضاء به عليك ينزل من ذي العزة الكتب

قد كان جبريل بالآيات يؤنسنا فقد فقدت و كل الخير محتجب

فليت قبلك كان الموت صادفنا لما مضيت و حالت دونك الكتب

فسوف نبكيك ما عشنا وما بقيت من العيون بتهمال لها سكب

و قد رزينا به محضا خليقته صافي الضرائب و الأعراق و النسب

فأنت خير عباد الله كلهم و أصدق الناسحين الصدق و الكذب

After you, reports and momentous chaotic events we found,

If you witnessed them, calamities would not abound.

We missed you as sorely as earth would miss its rain,

Your folks lost balance, see how from the creed they did refrain,

We, like no others, have suffered affliction,

Unlike all Arabs, or others from among Allah 's creation.

One who has oppressed us will come on Judgment Day

To know what fate will be awaiting him.

My homeland is now narrow after its great expanse indeed,

Both your grandsons have been wronged, so my heart is grieved,

Every family has relatives and a place

With the Almighty Who is close to those of grace,

Certain men what their chests hid did they to us reveal,

When you went, and now you from our sights did a grave conceal,

Men assaulted and slighted us, when you became far away

So, now what rightfully belongs to us is being taken away.

You were the moon, your light showed us what we should heed,

Messages from the Exalted One were to you revealed.

With the Verses did Gabriel make our day,

Now you are gone, every good thing is kept away.

How we wish in our direction death did the Almighty guide

Before you left us, and you did the dunes from us hide.

We shall cry over you so long as our tears can pour,

So long as floods of tears can withstand and endure.

We have been afflicted with tragedy on his account

One who is pure in peers, folks and lineage,

For you are the best of Allah 's creation and

Most truthful of those who only the truth defend.

- من أشار إلى خطبة الصديقة فاطمة (عليها السلام) أو روى شيئاً منها نذكر بعضاً منهم على سبيل المثال لا الحصر، وهم كالتالي:

- الخليل بن أحمد الفراهيدي (ت 175 هـ) في كتاب العين: 8 / 323 في كلمة اللمة، قال: وفي الحديث جاءت 1 فاطمة (عليها السلام) إلى أبي بكر في لميمة من حفدتها ونساء قومها.

- جار الله محمد بن عمر الزمخشري (ت 538 هـ) في الفائق: 3 / 331 في مادة اللمة أيضاً قال: وفي حديث 2 فاطمة (عليها السلام): إنها خرجت في لمة من نساءها تتوطأ ذيلها، حتى دخلت على أبي بكر.

- أبو الفرج عبد الرحمن بن علي بن الجوزي، (ت 597 هـ) في غريب الحديث: 2 / 333 وقال : وفي الحديث: أن 3 فاطمة (عليها السلام) خرجت في لمة من نساءها إلى أبي بكر فعاتبته. أي في جماعة؛ وقيل: من الثلاث إلى العشر.

- مجد الدين أبو السعادات ابن الأثير (ت 606 هـ). في النهاية في غريب الحديث والأثر: 4 / 273 وقال في حديث 4 فاطمة (عليها السلام) : (إنها خرجت في لمة من نساءها تتوطأ ذيلها، إلى أبي بكر فعاتبته.

- أبو الفضل جمال الدين بن منظور (ت 711 هـ) (في لسان العرب: 12 / 548 وقال: وفي حديث فاطمة (عليها 5 السلام) : (إنها خرجت في لمة من نساءها تتوطأ ذيلها إلى أبي بكر فعاتبته. نكرها في مادة لمم.

References to this speech by the Truthful One, Fatima , peace with her, including some who cited excerpts of it, include the following:

Al-Khalil ibn Ahmed al-Farahidi الفراهيدي (d. 175 A.H./792 A.D.) on p. 323, Vol. 8, of *Kitab al-Ayn*,

Jarallah Muhammed ibn 'Umar al-Zamakhshari, الزمخشري (d. 538 A.H./1144 A.D.) on p. 331, Vol. 3, of *Al-Fa'iq*;

Abul-Faraj Abdur-Rahman ibn Ali ibn al-Jawzi ابن الجوزي (d. 597 A.H./1201 A.D.),

Majd ad-Din Abu al-Sa'adat Ibn al-Athir الأثير (d. 606 A.H./1210 A.D.) on p. 273, Vol. 4 of his book titled *An-Nihaya*,

Abul-Faḥl Jamal ad-Din ibn Manṣūr ابن منظور (d. 711 A.H./1312 A.D.) on p. 548, Vol. 12 (old edition) of his lexicon titled *Lisan al-'Arab*.

A Brief History of Fadak After Fatima's Death

The motive which prompts us to pursue the history of Fadak and to extract the series of events after it for a period of three centuries from the texts of historical books is to clarify three issues:

- a. The truth about the rule of annulment of inheritance from prophets allegedly made by the Holy Prophet S; in other words, the claim that property of the Holy Prophet S is part of the public treasury, *baytul-mal*, and belongs to all Muslims. This was claimed by the first caliph, Abu Bakr, and it was rejected by his successors, i.e. by both next caliphs ('Umar and 'Othman), by the Umayyads and the Abbassids, *all of them*. We must consider that the lawfulness and rightfulness of their caliphate depended on the "correctness" and "lawfulness" of the caliphate of the first caliph and his actions.
- b. Imam Ali ibn Abu Talib (as) and the descendants of Fatima (sa) never had any hesitation regarding the rightfulness and justification of their claim. They emphasized and confirmed that Fatima (sa) had always been right and that Abu Bakr's claim had always been rejected; they did not yield to false claims.
- c. Whenever a caliph made a decision to put Allah's command into effect, with regard to Fadak, to observe justice and equity and to restore the right to the entitled one in conformity with Islamic rules, he used to return Fadak to the descendants of Fatima (sa). 'Umar ibn al-Khattab was the most harsh person in depriving Fatima (sa) of her Fadak estate as he himself later confessed, probably with remorse, thus: "When the Messenger of Allah S died, I came along with Abu Bakr to Ali ibn Abu Talib (as) and said, "What do you say about what has been left by the Messenger of Allah S?" He replied, "We have the most rights with the Holy Prophet S." I ('Umar) said, "Even those properties of Khaybar?" He said, "Yes, even those of Khaybar." I said, "Even those of Fadak?" He replied, "Yes, even those of Fadak."

Then I said, "By Allah! We say NO even if you cut our necks with saws" as recorded in *Majma' al-Zawa'id*, Vol. 9, pp. 39 – 40. As it has already been mentioned, 'Umar then took the document (deed of ownership) of Fadak and tore it up. But when 'Umar became caliph (13 – 23 A.H./634 – 644 A.D.), he gave Fadak back to heirs of the Holy Prophet S. Discussing the Fadak issue, Yaqut al-Hamawi (574 – 626 A.H./1178 – 1229 A.D.), the famous historian and geographer, says the following: "When 'Umar ibn al-Khattab became caliph and gained victories and the Muslims secured abundant wealth (i.e. the public treasury satisfied the caliphate's needs), he made a judgment contrary to that of his predecessor. He gave it (Fadak) back to the Prophet's heirs. At the time, Ali ibn Abu Talib (as) and Abbas ibn Abdul-Muttalib disputed about Fadak."

Ali رضي الله عنه said that the Holy Prophet صلى الله عليه وسلم had bestowed it on Fatima (sa) during his lifetime. Abbas denied this and used to say, "This was in the possession of the Holy Prophet صلى الله عليه وسلم and I have a share in this inheritance." They were disputing this with each other and asked "Umar to settle the case. He refused to judge between them and said, "Both of you are more conscious and aware of your problem; but I only give it [Fadak] to you" (*Mu'jam al-Buldan*, Vol. 4, pp. 238 –239; *Wafa' al-Wafa'*, Vol. 3, p. 999; *Tahdhib al-Lughah*, Vol. 10, p. 124; *Lisan al-Arab*, Vol. 10, p. 473; *Taj al-'Arus*, Vol. 7, p. 166).

The reason why "Umar and Abu Bakr were trying to seize Fadak was economic and political, not merely a religious one, as the previous episode shows. When the economic and political conditions of the caliphate improved, and when there was no need for the income obtained from Fadak, "Umar reversed his own decision.

The last part of this historic event has been inserted afterwards to demonstrate the matter of inheritance by the brother or paternal uncle of the deceased when the latter had no sons. This problem is a matter of dispute among Islamic sects. The judicial and jurisprudential discussion is separate from our own goal in the writing of this book. We are only discussing the matter historically.

Abbas had no claim in this case because he had not proven that he had a share in this property, nor did his descendants consider it to be among their own assets even when they [the Abbasides] became caliphs and were ruling the Islamic lands. They either considered themselves as owners of this estate in their capacity as caliphs, or they used to return it to the descendants of Fatima (sa) when they had decided to be just rulers.

When 'Othman ibn 'Affan became caliph, following the death of "Umar (23 – 35 A.H./644 – 656 A.D.), he granted Fadak to Marwan ibn al-Hakam, his cousin (see *Al-Sunan al-Kubra*, Vol. 6, p. 301; *Wafa' al-Wafa'*, Vol. 3, p. 1000; Ibn Abul-Hadid, Vol. 1, p. 198) and this was one of the causes of hostile feelings among the Muslims against 'Othman: Refer to *Al-Ma'arif*, Ibn Qutaybah, p. 195; *Al-'Iqd al-Farid*, Vol. 4, pp. 283, 435; Abul-Fida', *Tarikh*, Vol. 1, p. 168; Ibn al-Wardi, *Tarikh*, Vol. 1, p. 204.

These hostile sentiments ended in the rebellion against him and, subsequently, in his murder. "While previously Fatima (sa) used to claim it, sometimes as her inheritance and sometimes as a gift (from her father), she was driven away from it (Fadak)," as Ibn Abul-Hadid has said in *Sharh Nahjul-Balagha*. In this way, Fadak fell into the possession of Marwan. He used to sell its crops, fruits and products for at least ten thousand dinars per year. If in some years its income decreased, this drop was not made public. This was its usual profit till the time of the caliphate of "Umar ibn Abdul-Aziz (in 100 A.H./718 A.D.) (Ibn Sa'd, Vol. 5, pp. 286, 287; Subh al-A'sha, Vol. 4, p. 291).

When Mu'awiyah ibn Abu Sufyan (41 – 60 A.H./661 – 680 A.D.) declared himself ruler of Syria, he became partner in Fadak with Marwan ibn al-Hakam and others, allotting one third of it to Marwan, one third to 'Amr son of 'Othman ibn 'Affan, and one third to his own son Yazid, as if it were their personal

property. This was after the death of Imam al-Hassan ibn Ali (as). "In order to enrage the progeny of the Holy Prophet (S), as al-Ya'qubi states on p. 199, Vol. 2 of his *Tarikh*, it remained in the possession of the three above-mentioned individuals till Marwan became monarch for less than a couple of years (64 – 65 A.H./684 – 685 A.D.); he took full possession of it. Then he doled it out to his two sons, Abdul-Malik and Abdul-Aziz. Then Abdul-Aziz doled out his share to his son ('Umar ibn Abdul-Aziz).

When 'Umar ibn Abdul-Aziz became caliph (99 – 101 A.H./717 – 720 A.D.) for this shorter period, he delivered a sermon once in which he said, "Verily, Fadak was among the things which Allah had bestowed on His Messenger and neither horse nor camel was stirred for its acquisition." He mentioned the history of the Fadak case during the past monarchies till he said the following: "Then Marwan [ibn al-Hakam] gave it (Fadak) to my father and to Abdul-Malik.

It became mine as well as al-Walid's and Sulayman's (Marwan's two sons). When al-Walid became ruler (86 – 96 A.H./705 – 715 A.D.), I asked him for his share and he gave it to me. I also asked for Sulayman's share and he, too, gave it to me. Then I gathered the three parts and I possessed no property more dear to me than it. Do testify that I have returned it to its original status (as property of Fatima's descendants)." He wrote to his governor over Medina, Abu Bakr ibn Muhammed ibn 'Amr ibn Hazm, ordering him to carry out what he had declared in this sermon.

Then Fadak went back to the possession of the children of Fatima (sa). "This was the first removal of oppression through the returning of Fadak to the children of Ali [\[4\]](#)," Abu Hilal al-'Askari writes on p. 209 of his work titled *Al-Awa'il*. They possessed it during the rule of 'Umar ibn Abdul-Aziz.

When Yazid ibn Abdul-Malik became caliph (101 – 105 A.H./720 – 724 A.D.), he seized Fadak and they (Ali's children) were again dispossessed, robbed of their property. It fell into the possession of the children of Marwan ibn al-Hakam, cousin of 'Othman ibn Affan, as it had previously used to be. They passed it from one to another till their authority came to an end. It was then that it passed to the hands of Banu al-Abbas, the Abbasids or Abbasides or Abbasis.

When "Abul-Abbas" Abdullah as-Saffah became the first caliph of the Abbasid dynasty (132 – 136 A.H./749 – 754 A.D.), he returned Fadak to the children of Fatima (sa), handing it over to Abdullah ibn al-Hassan ibn al-Hassan [known as al-Hassan al-Muthanna or al-Hassan II] son of Imam Ali ibn Abu Talib (as). When "Abu Ja'far" Abdullah al-Mansur ad-Dawaniqi (136 – 158 A.H./754 – 775 A.D.) became caliph, he confiscated Fadak from the offspring of Imam al-Hassan C. When Muhammed al-Mahdi, son of al-Mansur, became caliph (158 – 169 A.H./775 – 785 A.D.), he returned Fadak to the children of Fatima (sa). Then Musa al-Hadi ibn al-Mahdi (169 – 170 A.H./785 – 786 A.D.) and his brother Harun ar-Rashid (170 – 193 A.H./786 – 809 A.D.) confiscated it from the descendants of Fatima (sa). It found itself in the possession of Banu al-Abbas till the time when al-Ma'mun became caliph (193 – 218 A.H./813 – 833 A.D.). Al-Ma'mun al-Abbasi gave it back to the descendants of Fatima (sa) in 210 A.H./826 A.D.).

It is narrated through al-Mahdi ibn Sabiq that al-Ma'mun one day sat to hear the complaints of the

people and to judge in their disputes. The first complaint which he received caused him to weep on considering it. When he asked where the defending representative of the children of Fatima (sa) daughter of the Holy Prophet (S) was, an old man stood up and came forth. He argued with him about Fadak, and al-Ma'mun, too, argued till the first won the argument over al-Ma'mun, as we read on p. 209 of *Al-Awa'il*. Al-Ma'mun summoned the *faqih*s and questioned them about the claim of the descendants of Fatima (sa).

They narrated to al-Ma'mun saying that the Holy Prophet (S) gave Fadak to Fatima (sa) as a gift and that after the death of the Holy Prophet (S), Fatima (sa) demanded Abu Bakr to return it to her. He asked her to bring witnesses to her claim regarding this gift. She brought Ali, al-Hassan, al-Husayn (as) and Umm Ayman ؓ as her witnesses.

They testified in the case in her favor. Abu Bakr rejected their testimony. Then al-Ma'mun asked the *faqih*s: "What is your view about Umm Ayman?" They replied, 'she is a woman to whom the Holy Prophet (S) testified that she is a resident of Paradise.'"Al-Ma'mun disputed at length with them and forced them to accept his argument. They finally confessed that Ali, al-Hassan, al-Husayn (as) and Umm Ayman ؓ had testified only to the truth. When they unanimously adopted this stand, he restored Fadak to the descendants of Fatima (sa) as we read on pp. 195-96 of Vol. 3 of the famous history book, *Tarikh*, by the earliest historian, al-Ya'qubi.

Then al-Ma'mun ordered the Fadak estate to be registered as the property of the descendants of Fatima (sa). Once it was registered, al-Ma'mun signed the deed in person. Then he wrote a letter to his governor in Medina, Qutham ibn Ja'far, as follows:

"Be informed that Imam Ali ibn Abu Talib (as), exercising the authority vested on him by the divine religion as the caliph, successor and kinsman of the Holy Prophet (S), considered himself more worthy of following the precedent of the Holy Prophet (S) and of carrying out his commands. And (the chief is more entitled) to restore to the rightful persons any endowment gifted by the Holy Prophet (S) or anything which the Holy Prophet (S) had gifted to anyone.

The success and safeguarding of Imam Ali ibn Abu Talib (as) is done by Allah, and he is particularly anxious to act in a way which will win the pleasure of the Almighty for him. Verily, the Holy Prophet (S) had gifted the estate of Fadak to his daughter, Fatima (sa). He had transferred its ownership to her. It is a clear and an established fact. None of the kindred of the Holy Prophet (S) has any difference of view in this regard. Fatima (sa) always claimed that which was more worthy (to be justified) than the person (Abu Bakr) whose word was accepted.

Imam Ali ibn Abu Talib (as) considers it right and proper to restore Fadak to the heirs of Fatima (sa). He will hereby win nearness to Allah Almighty by establishing His justice and right. It will win the appreciation of the Holy Prophet (S) by carrying his commandments into effect. Imam Ali ibn Abu Talib (as) has commanded that this restoration of Fadak should duly be registered. This command should be

transmitted to all officials.

"As it was a custom to proclaim on every annual *hajj* gathering after the death of the Holy Prophet (S), anyone to whom the Holy Prophet had promised by way of a gift or a present should come forward. His statement will be accepted and the promise will thus be fulfilled. Certainly, Fatima (sa) had a superior right to have her statements accepted in the matter of the gifting of Fadak by the Holy Prophet to her.

"Verily, Imam Ali ibn Abu Talib (as) has commanded his servant, Mubarak al-Tabari, to restore Fadak to the descendants of Fatima (sa) the daughter of the Holy Prophet (S), in all its borders, rights and servants attached thereto, cereal crops and other things.

"The same has been restored to Muhammed ibn Yahya ibn al-Hassan ibn Zaid ibn Ali ibn al-Husayn ibn Ali ibn Abu Talib (as) and Muhammed ibn Abdullah ibn al-Hassan ibn Ali ibn al-Husayn ibn Ali ibn Abu Talib (as).

"Imam Ali ibn Abu Talib (as) appointed both of them as agents representing the owners of the lands: the heirs of Fatima (sa). Be then informed that this is the view of Imam Ali ibn Abu Talib (as) and that Allah has inspired him to obey the order of Allah and to win His pleasure and the pleasure of the Holy Prophet (S). Let also your subordinates know this. Behave towards Muhammed ibn Yahya and Muhammed ibn Abdullah in the same manner as you used to behave towards Mubarak al-Tabari. Help them both in everything which has anything to do with its flourishing and prosperity, its improvement in abundance of cereals by Allah's will, and that is the end of the matter."

This document was dated Wednesday, two nights past Dhul-Qi'dah, of the year 210 A.H. which coincided with February 14, 826 A.D.

During the period of al-Ma'mun's government, Fadak was in the possession of Fatima's descendants. This continued during the caliphate of al-Mu'tasim (218 – 227 A.H./833 – 842 A.D.) and that of al-Wathiq (227 – 232 A.H./842 – 847 A.D.).

When Ja'far al-Mutawakkil became caliph (232 – 247 A.H./847 – 861 A.D.), the one among them who was marked as an arch-enemy of the progeny of the Holy Prophet (S), both of those alive and of those dead, gave the order to again confiscate Fadak from the descendants of Fatima (sa). He seized it and gave it to his poet Harmalah al-Hajjam (the cupper).

After the death of al-Hajjam, he gave it to al-Bazyar (the falconer, a native of Tabaristan), according to *Kashf al-Ghumma*, Vol. 2, pp. 121 – 122; *Bihar al-Anwar* [1st old ed.], Vol. 8, p. 108 and *Safinat al-Bihar*, Vol. 2, p. 351. Abu Hilal al-'Askari stated that his name was Abdullah ibn "Umar al-Bazyar and added: "... And there were in it (Fadak) eleven date-palm trees which the Holy Prophet (S) had planted with his own hands.

The descendants of Abu Talib used to pick these dates. When pilgrims (*hujjaj*) entered Medina, these

descendants donated the dates to them. Through this, they received a considerable return. This news reached al-Mutawakkil. He ordered Abdullah ibn ‘Umar to pick the produce and to squeeze it into juice. Abdullah ibn ‘Umar sent a man named Bishr ibn Umayyah ath-Thaqafi who squeezed the produce into juice. It was reported that he made it into wine..., *Astaghfirullah*! It had not reached Basra, on its way to this Mutawakkil despot, before decaying. By then al-Mutawakkil was killed, as we read on p. 209 of *Al-Awa'il*.

When al-Mutawakkil was killed and al-Muntasir (his son) succeeded him (247 – 248 A.H./861 – 862 A.D.), the latter issued an order to restore Fadak to its rightful owners, the descendants of al-Hassan and al-Husayn C, awarding grants to them in order to mitigate them. This took place in 248 A.H./862 A.D. according to the following references: *Fath al-Buldan*, Vol. 1, pp. 33 – 38; *Mu'jam al-Buldan*, Vol. 4, pp. 238 – 240; *Tarikh*, al-Ya'qubi, Vol. 2, p. 199; Vol. 3, pp. 48, 195 – 196; *Al-Tarikh Al-Kamil*, Ibn al-Athir, Vol. 2, pp. 224 – 225; Vol. 3, pp. 457, 497; Vol. 5, p. 63; Vol. 7, p. 116; *Al-'Iqd al-Farid*, Vol. 4, pp. 216, 283, 435; *Wafa' al-Wafa'*, Vol. 3, pp. 999 – 1000; Ibn Sa'd, *Al-Tabaqat al-Kubra*, Vol. 5, pp. 286 – 287; *Tarikh al-Khulafa'*, pp. 231 – 232, 356; *Muruj al-Dhahab*, Vol. 4, p. 82; *Sirat 'Umar ibn Abdul-Aziz*, Ibn al-Jawzi, p. 110; *Subh al-A'sha*, Vol. 4, p. 291; *Jamharat Rasa'il al-'Arab*, Vol. 2, pp. 331 – 332; Vol. 3, pp. 509 – 510; *A'lam an-Nisa'*, Vol. 3, pp. 1211 – 1212; Ibn Abul-Hadid, *Sharh Nahjul-Balagha*, Vol. 16, pp. 277 – 278; *Al-Awa'il*, p. 209; *Kashf al-Ghumma*, Vol. 2, pp. 120 – 122; *Bihar al-Anwar*, Vol. 8, pp. 107 – 108.

It seemed that Fadak was re-seized from the descendants of Fatima (sa) after the death of Abdul-Nasir "al-Muntasir Billah", which took place in 248 A.H./862 A.D., because "Abul-Hassan" Ali ibn Isa al-Irbili (d. 692 A.H./1293 A.D.) stated that al-Mu'tadid (279 – 289 A.H./892 – 902 A.D.) returned Fadak to the descendants of Fatima (sa). Then he mentioned that al-Muqtafi (289 – 295 A.H./902 – 908 A.D.) seized it from them. It is said also that al-Muqtadir (295 – 320 A.H./908 – 932 A.D.) returned it to them (to the descendants of Fatima [Ø¹]), according to *Kashf al-Ghumma*, Vol. 2, p. 122; *Bihar al-Anwar*, Vol. 8, p. 108 and *Safinat al-Bihar*, Vol. 2, p. 351.

After this long period of re-seizing and restoring, Fadak was returned to the possession of the usurpers and their heirs. It seems there is no further mention that such changing hands was ever made in history, and the curtain fell. ***"Is it then that the judgment of (the times of pagan) ignorance that they desire? And who (else) can be better than Allah to judge for a people of assured faith?" (Qur'an, 5:50).***

[Back to the Ikhtisas Book](#)

He, may Allah have mercy on him, has also narrated in the same book, I mean *Al-Ikhtisas*, another incident stating that the "second caliph" kicked her house door with his foot, breaking it, then he kicked Fatima (sa) with his foot, causing her to miscarry Muhsin. [12](#)

He has also narrated another tradition at the end of the same book wherein he quotes Abu 'Abdullah (as) as saying, "... and [God condemns] the killer of the Commander of the Faithful, the killer of Fatima,

the killer of al-Muhsin, the killer of al-Hassan, and the killer of al-Husayn..., etc.”¹³

As regarding the accuracy of attributing the book titled *Al-Ikhtisas* to Shaikh al-Mufid, we have stated in a query to follow that doubting the accuracy of attributing it to Shaikh al-Mufid is out of question in the absence of an acceptable or a reasonable justification. We also said that it appears that al-Mufid chose this part of the book from *Al-Ikhtisas* by Ibn ‘Imran; thereupon, his choice of this tradition in particular, may Allah have mercy on him, is due to a merit which he saw and which caused him to prefer it over others.

FOURTH: Shaikh al-Mufid, may Allah have mercy on him, discussed what al-Zahra’ (sa) had to go through in more than one place in his other books as well. So, notice the following:

1. Al-Kanji al-Shafi’i has cited Shaikh al-Mufid, may Allah have mercy on him, saying that the latter added to what is narrated by the mass of others the following: Fatima (sa) miscarried a boy after the demise of the Prophet S, one who had been named by the Messenger of Allah S as Muhsin. This is something which is not reported by transmitters with the exception of Ibn Qutaybah.”¹⁴

Al-Kanji, then, attributes to specifically al-Mufid, may Allah have mercy on him, the claim that al-Muhsin was miscarried, apparently with the intention to point out to what he, may Allah have mercy on him, stated in *Al-Irshad*. There is a strong possibility that he had pointed out to what *Al-Ikhtisas* has stated. But we would like to say the following to al-Kanji in this regard: A simple review of the transmitted texts will demonstrate that many, besides Ibn Qutaybah, had also transmitted the same, and we will, Insha-Allah, mention many of such texts in the parts of this book.

2. Shaikh al-Mufid has stated in his book titled *Al-Muqanna’a*, which deals with Shi’i *fiqh*, and also in the book titled *Al-Mazar*, a particular *ziyara* of the truthful one and the pure, which states that she (sa) is a martyr. In it, we read the following: “Peace with you, the *batul*, the pure martyr.”¹⁵ What was the reason behind her martyrdom other than what those folks put her through? Was she (sa) martyred because of an ailment that afflicted her? Or did she have an accident such as falling from her house’s rooftop?! Or was she anonymously assassinated?! Texts will be cited which al-Mufid, may Allah have mercy on him, recorded as they fit in the section dedicated to texts by the will of Allah.

3. Al-Mufid, may Allah sanctify him, recorded the attempts to set the house of al-Zahra’ (sa) to fire in his book titled *Al-Amali* from al-Ji’abi from al-‘Abbas ibn al-Mughirah from Ahmed ibn Mansur al-Ramadi from Sa’d ibn ‘Afar from Ibn Lahi’ah from Khalid ibn Yazid from Abu Hilal from Marwan ibn ‘Othman saying, “When people swore the oath of allegiance to Abu Bakr, Ali (as), together with al-Zubayr and al-Miqdad, remained at the house of Fatima (sa) and refused to get out (to swear it). “Umar ibn al-Khattab said, ‘Set the house on fire.’ Al-Zubayr came out with his sword unsheathed... Ali ibn Abu Talib (as) came out and was met by Thabit ibn Qays ibn Shammas who asked him, ‘What are you going to do, O Father of al-Hassan?’ He said, ‘They wanted to set my house to fire while Abu Bakr is sitting on the pulpit as people swear the oath of allegiance to him, and he is neither defending us nor finding fault with

the assault...’ Thabit said to him, ‘My hand shall never part from yours till I am killed defending you.’ They all went out and returned to Medina. Fatima was standing at her door. There was nobody inside her house at the moment. She said, ‘I have never seen people whose presence is worse than yours. You abandoned the corpse of the Messenger of Allah S inside the coffin lying in front of us and settled your own affair among you without granting us any authority, then you did what you did, safeguarding no right for us.’”[16](#)

This tradition is quite clear in its indication that an attempt was made to enter her house by force and that they assaulted its residents because Ali (as) said, “... while Abu Bakr is sitting on the pulpit as people swear the oath of allegiance to him, and he is neither defending us nor finding fault with the assault...’ There was an assault going on which needed to be stopped and an oppression which needed to be denounced. Also, the sentence saying “They wanted to set my house to fire” implies that they did make such an attempt such as gathering firewood, especially when he described how Abu Bakr was “... neither defending us nor finding fault with the assault,” that is, he neither objected to, nor did he stop, what they wanted to do, i.e. burning his house. So, the issue was not merely an empty threat. This is supported by his saying “... They wanted...” instead of saying “They threatened to set my house to fire.”

This narrative is clearly indicative of the house which they were going to assault was inside the Mosque facing the pulpit of the Messenger of Allah S where Abu Bakr was sitting to receive the oath of allegiance after he had returned from the *saqifa* accompanied by his supporters who were escorting him to the Mosque and who were forcing people to swear the oath of allegiance to him. What was going on did go on before his very eyes; he neither stopped it nor even denounced it.

It is quite obvious that the grave of the Messenger of Allah S was at the house of Fatima (sa), not at the house of ‘A’isha, as we investigated and verified[17](#). They neither respected the sanctity of the grave, nor that of the Mosque, nor that of the house, nor that of al-Zahra’ (sa)...

4. Al-Mufid has also said the following in his book titled *Al-Jamal*: “When people from Bana Hashim and others assembled at Fatima’s house to demonstrate their objection to the authority of Abu Bakr and to show their differences with him, ‘Umar ibn al-Khattab sent Qunfath and said to him, ‘Get them out of the house. If they do not get out, collect firewood at its door and tell them that if they do not get out to swear the oath of allegiance, you will set the house to fire.’ Then he (‘Umar) went with a group of men which included al-Mughirah ibn Shu’bah al-Thaqafi and Salim slave of Abu Huthayfah till they reached the door of Ali, peace with him. He (‘Umar) called out: ‘O Fatima daughter of the Messenger of Allah! Get those who have sought shelter in your house out so that they may swear the oath of allegiance and join the Muslims in what they have agreed on, otherwise, by Allah, I shall set them all to fire!’”[18](#) This narrative is quite famous. What he (al-Mufid), may Allah have mercy on him, has written in his book titled *Al-Irshad* what we have already quoted above, so there is no need to quote it again here.

Al-Ikhtisas Book by Shaikh al-Mufid

We have already stated that someone has made casting some doubt about the attribution of the book titled *Al-Ikhtisas* to Shaikh al-Mufid an excuse for refusing to rely on what he narrates of the oppression to which al-Zahra' (sa) was subjected and to refuse to attribute narrating it to al-Mufid, may Allah have mercy on him.

We say that after having taken into consideration what is said about *Al-Ikhtisas* by Shaikh al-Mufid, we have found such questions to be unreliable to cast doubt about the accuracy of attributing all of this to such a great man of knowledge. We are here briefly answering some of the issues which were raised about this book, so let us say the following:

1. There are many traditions in the book which start thus: "I was told by Ja'far ibn al-Husayn, the believer..., etc.," so, some people thought that the book was written by this man!

But, mind you, there are many other traditions in the book which do not start with the name of this man but with the names of others, or they may add other individuals with the use of a conjunction pronoun. So, all of this contradicts the attribution of the book to the said individual.

2. Authors of encyclopedias, such as al-Najjashi's *Rijal*, al-Tusi's *Fahrist* and Ibn Shahr Ashub's *Ma'alim al-'Ulema'*, do not refer to this book as being among those authored by al-Mufid.

The answer to this is that all these compilers did not mention all what al-Mufid had written. Rather, each author listed some of them, and *Al-Ikhtisas* is one book which they did not list. We will *Insha-Allah* discuss why they did not list it among his works.

3. The handwritten copies of this book contain a great deal of confusion: The book's sermon in one copy is found at the end of all its pages in another!

The answer is that the pages of some copies may have become out of order, so the compilers put them together the best that they could.

4. Here is another question: "Muhammed ibn 'Abd al-Rahman said..., etc." "Who is this man?!"

The answer is derived from what the author himself says, as was customary among ancient authors, and not the statement of others who transmitted him, may Allah have mercy on him.

It is possible that this statement was written by some people as explanatory, then the copyists inserted it in the original through an inserious mistake which needs no proving. His choice of al-Mufid rather than anyone else was due to the reference to some of al-Mufid's mentors in the book. It is said to him: "Just as these were his mentors, they were the mentors of others as well." But there are in the book others who are not known to be al-Mufid's mentors, that the book is al-Mufid's, and that the other possibilities

were not taken into consideration, and they are more numerous!

5. The book is formatted more like a collection of narratives most of which deal with the virtues of Ahl al-Bayt, peace with them. It does not follow its sequence, according to a logical and harmonious procedure, whereas al-Mufid is characterized by precision and innovation.

We say that this is not a fault in the book. The objective of some authors may be to write collections of narratives or something else. Al-Mufid himself is the writer of the book titled *Al-Amali*, a modern book which is also formatted like a collection of narratives. Shaikh al-Mufid's precision and innovation do not have to manifest themselves in his modern books as is obvious. Regardless of this fact, the book is a selection by Shaikh al-Mufid of citations from the book titled *Al-Ikhtisas* by Ibn 'Imran as we shall see.

6. There are researches in the book which are not in sync with al-Mufid's views in all his books, nor does the general framework of the book itself indicate that it is authored by an intellectual such as Shaikh al-Mufid; rather, it is closer to the writing of a modernist such as Shaikh al-Saduq, for example.

The answer to this is already known from what we have already stated, that is, the objective may have been to safeguard some traditions within a collection of narratives as is the case with *Al-Amali*, for example, one of which was written by Shaikh al-Mufid. Add to this the possibility that the compilation of these traditions may have taken place before al-Mufid became an *imam* in tenets, *fiq*, etc.

The objective behind compiling them may not have been to put them together as a book artistically arranged which people handle and on which they rely. Add to this the fact that the view relevant to the traditions or to the creed does not prohibit the importation of what may contradict it, such as the traditions which may agree therewith.

A scholar is characterized by conforming to the rules of the research of *hadith* when he studies it and to also uphold all the restrictions and follow the procedures adhered to with regard to traditions and to transmitting and selecting them while assuming the role of a traditionist. For this reason, we find the traditionists narrating contradictory incidents in their books despite their adoption and acceptance of a particular group thereof, especially in the area of *fiqh*, and this can be seen from reviewing the books of al-Kulayni and al-Saduq as well as those of others.

We have seen how a scholar writes assuming the role of a traditionist, as is the case with al-Tusi, may Allah sanctify him, who wrote *Al-Nihaya*, which is a collection of narratives. A philosopher may write like those who introduce their ideas to the public, as happened to Shaikh Nasir ad-Din al-Tusi in some of his letters. Or a traditionist may write like a philosopher, as happened to al-Fakhr al-Razi. A *sufi* may assume the role of a philosopher, as is the case with al-Ghazali, and those like them are quite few.

On the other hand, we say that some views may change as time goes by especially if a scholar holds a view and enjoys an intellectual vitality and treads the path of perfection in his awareness, intellect and knowledge. The degrees of an author's awareness of certain considerations which he observes as he

from time to time writes. Yet we shall mention that the contents of this book are selections by al-Mufid from another book.

7. Another observation is recorded about *Al-Ikhtisas* which is: the existence of fault or sometimes ambiguity in referring to some pronouns in it, or the existence of a large gap between the pronoun and what it denotes.

This point has been answered by saying that such is not confined only to this book but does exist in various ones such as *Al-Kafi*, *Al-Tahthib* and *Al-Wasa'il* as well.

This issue is rendered to various reasons; among them is that the author may come across a narrative, so he places it somewhere in his book, paying no attention to the necessity of reconsidering the sequence which is supposed to be observed in placing the pronoun and what it denotes between two narratives separated by a new tradition or a new statement.

8. One of their criticism about this book is that its author once quotes from books like those of al-Saduq, or from *Basa'ir al-Darajat* or from other Shaikhs.

If we discern the Shaikhs (mentors) whom he has quoted, we will find five of them to be mentors of al-Mufid and sixteen others for whom al-Mufid does not quote a single narrative except in his book titled *Al-Ikhtisas*. On the other hand, there are mentors of al-Mufid who enjoy a distinctive status, while there is not a single narration about them in *Al-Ikhtisas*, such as al-Ji'abi, Ahmed ibn Muhammed ibn al-Hassan ibn al-Walad, al-Sayrafi, and others.

The answer to this point is that the author of the book is apparently Ibn 'Imran who was chosen by al-Mufid who quoted what he liked from him. The book's sources are, then, the mentors of Ibn 'Imran, not those of al-Mufid. There will be more to back this fact by the will of Allah Almighty.

SECOND: It is possible that the author of the book wrote it before he had many mentors. He, may Allah have mercy on him, may have selected all or some of its narratives from the books which he had with him, and there is nothing wrong with that.

THIRD: The (critics) say that some of those quoted by the author of the book are not quoted by al-Mufid in his books. This cannot serve as evidence to deny his authorship of the book. He may in one place quote a mentor who was not quoted by his own other mentors. He may learn from new mentors, so he writes about them then leaves them to take other mentors for reasons varying along the passage of time according to conditions, circumstances and objectives.

Is there among the scholars of *hadith* anyone who preconditions the narrator to quote in all his book each and every mentor of his from whom he learned during his lengthy scholarly history?!

Having stated all the above, there are many copies of *Al-Ikhtisas* which are as follows:

1. The copy written from the one by Shaikh al-Hurr¹⁹ which has attributed the writing of the book to Shaikh al-Mufid without any ambiguity about its being written by him. The following had been written on it: The Book of *Al-Ikhtisas* by Shaikh al-Mufid, Muhammed ibn Muhammed ibn al-Nu'man, selected from *Al-Ikhtisas* by Ahmed ibn al-Husayn ibn 'Imran." At its conclusion, he wrote the following: "This is the complete text of the book *Al-Ikhtisas* by Shaikh al-Mufid, may Allah sanctify him."

As regarding the copy of Shaikh al-Hurr himself, it was written on it that it was the property of Shaikh al-Hurr, may Allah have mercy on him, in 1087 A.H. The date of its writing is not known, and it is available at the Library of Ayatollah [Muhsin] al-Hakim, may Allah have mercy on him, in Najaf al-Ashraf (Iraq).

2. There is another copy at Library Spah Salar-Tehran with the date of its writing as 1118 A.H. Its scribe has written down saying that the book is abridged from *Al-Ikhtisas* by Ahmed ibn al-Husayn ibn 'Imran. This statement is not different from what is written on the copy of Shaikh al-Hurr because what is meant by it is that *Al-Ikhtisas* itself if Ibn 'Imran's, and this does not contradict its abridged version to be Shaikh al-Mufid's as well.

3. There is an old copy at the Library of the mausoleum of Imam al-Rida (as) with the date of its writing indicated as 1055 A.H. After several pages, the following statement is written:

"This book is extracted from the book titled *Al-Ikhtisas* by Abu Ali, Ahmed ibn al-Husayn ibn Ahmed ibn 'Imran, may Allah have mercy on him."

This statement, too, does not contradict what is written on the copy of Shaikh al-Hurr himself for the same afore-mentioned reason, that is, *Al-Ikhtisas* itself is written by Ibn 'Imran while its abridged version is Shaikh al-Mufid's.

It seems that some of the pages of this copy are ahead of or following those of other versions, as it appears from observing it closely, and this happens for many reasons.

So, there is no objection to attributing the printed book, *Al-Ikhtisas*, which agrees with the first two editions, to Shaikh al-Mufid since he selected its contents from Ibn 'Imran's book, so much so that he sets out to select its precious legacies and jewels of narratives. The testimony to this is the fact that the book titled *Al-Fusul al-Mukhtara*, which is selections by al-Sharif al-Radi from the contents of *Al-'Uyun wal Mahasin* by al-Mufid, is not counted among the works of al-Sharif. Rather, its attribution to al-Mufid is more obvious and clear and is still counted among his works as is well known.

¹. Al-Shafi, Talkhis, Vol. 3, p. 156.

². Jannat al-Ma'wa, pp. 78-81.

³. Al-Bid' wal-Tarikh, Vol. 5, p. 20.

⁴. Ibn Abul-Hadid, Sharh Nahjul-Balagha, Vol. 2, p. 60.

⁵. Dala'il al-Sidq, Vol. 3, section 1.

⁶. Al-Mufid, Al-Irshad, Vol. 1, p. 355 (edition published by the al al-Bayt for the revival of the legacy of Beirut, Lebanon, in 1416 A.H./1995 A.D.).

- [7.](#) Al-Shafi, Talkhis, Vol. 3, p. 156.
- [8.](#) Ibid.
- [9.](#) Ibid.
- [10.](#) Al-Mufid, Al-Irshad, Vol. 1, p. 189 (published by the al al-Bayt (as) Foundation)
- [11.](#) Al-Mufid, Al-Ikhtisas, p. 185. Al-Majlisi, Bihar al-Anwar, Vol. 29, p. 192.
- [12.](#) Refer to Al-Ikhtisas, p. 344 and Bihar al-Anwar, Vol. 29, pp. 192 and Vol. 28, p. 227 and Vol. 7, p. 270.
- [13.](#) Al-Mufid, Al-Ikhtisas, p. 344. Kamil al-Ziyarat, p. 327, through another isnad. Al-Majlisi, Bihar al-Anwar, Vol. 7, p. 270 and Vol. 8, p. 213. He also cited al-Saffar's book titled Basa'ir al-Darajat.
- [14.](#) Kifayat al-Talib, p. 413.
- [15.](#) Al-Muqanna`a, p. 459. Al-Majlisi, Bihar al-Anwar, Vol. 97, p. 195. Al-Balad al-Amin, p. 198.
- [16.](#) Al-Mufid, Al-Amali, pp. 50-59.
- [17.](#) Refer to my book titled Dirasat wa Buhuth fal Tarikh wal Islam (studies and researches in history and Islam), Vol. 1, p. 169, the research titled "Where was the Prophet buried: at the House of `A`isha or at Fatima's House?"
- [18.](#) Al-Jamal (new edition), pp. 117-18.
- [19.](#) This copy is available at the sacred mausoleum of Imam al-Rida (as) in the city of Mash-had, Iran, written in either 1085 or 1087 A.H. (1674 or 1676 A.D.).

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