

SAYYIDA FATIMA AZ-ZAHARA

رضى الله تعالى عنها



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SAYYIDA FATIMA

AZ-ZAHARA

(رضی اللہ تعالیٰ عنہا)

Written By

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1. PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

Shia groups claim excessive love of Sayyida Fatimah Az-Zahara (السيدة فاطمة الزهراء رضی الله تعالى عنها) and members of Ahle Bait and in the process use abusive language for Khulafa-e-Rashideen and Sahabah.

Salafis/Deobandis/Muawiyeeen hide their hate for Ahle Bait-e-At-Haar (رضی الله تعالى عنهم اجمعين) but hold them responsible for the tribulations in Islamic State after the death of Prophet Mohammad (صلى الله عليه وآله وسلم).

Correct comprehension of Islamic issues is important because a slight misunderstanding leads to profound effect on Sahih Iman. It is important that we safeguard our Iman from the extreme opinions to ensure our salvation in Hereafter.

This book provides a brief biography of Sayyida Fatima Az-Zahara (رضی الله تعالى عنها) and clarification of certain issues related with Hadhrat Ali (رضی الله تعالى عنه) and Sayyida Fatima (رضی الله تعالى عنها).

2. BLESSED BIRTH

Prophet Mohammad (صلى الله عليه و آله وسلم) had 7 children from his first marriage to Ummul Momineen Khadija (رضى الله تعالى عنها). They were, (i) son Qasim (598-601), (ii) daughters Zainab (599-629), (iii) Ruqayyah (601-624), (iv) Umm Kulthum (603-630), (v) Fatima (605-632), (vi) sons Taher (607-610), (vii) Tayyib (609-612) (عليهم السلام اجمعين).

There are differences of opinion among scholars about the dates of births and deaths of the children of Prophet Mohammad (صلى الله عليه و آله وسلم). Allah (عَزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه و آله وسلم) know best in this context.

Sayyida Fatima Az-Zahara (رضى الله تعالى عنها) was born in Makka in 605 AD (17 BH); 5 years before the declaration of Prophethood by (Prophet) Mohammad (صلى الله عليه و آله وسلم).

3. EARLY LIFE

Sayyida Fatima Az-Zahara (رضى الله تعالى عنها) spent her childhood under the care of her mother Ummul Momineen Khadija (رضى الله تعالى عنها). She witnessed all the persecution of her father in the hands of Quraish's Chieftains in Makka until they migrated to Madina in 622 AH.

In her childhood, she removed the camel placenta poured over the head of her father (Prophet Mohammad ﷺ) by Amr Ibn Hisham (Abu Jahl) and his men when the Prophet (صلى الله عليه و آله وسلم) was performing Salah in Ka'ba.

She endured, along with her parents and other relatives three-year crippling boycott of the Quraish when they were forced to live in a glen called Sheb Abi Talib during 6-3 BH. Soon after the boycott, her mother Ummul Momineen Khadija (رضى الله تعالى عنها) died. A few weeks later Hadhrat Abu Talib (رضى الله تعالى عنه) died. After the death of Abu Talib (رضى الله تعالى عنه), the Prophet (صلى الله عليه و آله وسلم) became the target of physical attacks by the Quraish. His visit to

Taif was also met with opposition and the Prophet (صلى الله عليه و آله وسلم) was physically hurt in view of the attacks of goons in Taif. Upon Prophet's (صلى الله عليه و آله وسلم) request, the Chief of Banu Nawfal escorted him back to Makka.

In short, she suffered along with her parents all the persecution meted out by the Quraish in Makka.

4. IMMIGRATION TO MADINA

Sayyida Fatimah (رضى الله تعالى عنها) immigrated to Madinah a few weeks after the Prophet (صلى الله عليه و آله وسلم) immigration to Madina. She went with Zayd ibn Harithah (رضى الله تعالى عنه) who was sent by the Prophet (صلى الله عليه و آله وسلم) to Makkah to bring the rest of his family. The people who accompanied Zayd (رضى الله تعالى عنه) to Madina included, Sayyida Fatima, Sayyida Umm Kulthum, Ummul Momineen Sawdah, Barakah, the wife of Zayd (رضى الله تعالى عنهن) and the son of Zayd Usama (رضى الله تعالى عنه).

Hadhrat Abu Bakr's (رضى الله تعالى عنه) family also traveled along with Zayd (رضى الله تعالى عنه) to Madina which included Ummul Momineen Aisha, her sister Asma, her brother Abdullah and her mother (رضى الله تعالى عنهم اجمعين).

5. MARRIAGE

In Madinah, Fatimah (رضى الله تعالى عنها) lived with her father in a simple dwelling he had built adjoining the mosque.

In the second year after the Hijrah, she received proposals of marriage through her father, two of which were not accepted.

Then Ali (رضي الله تعالى عنه), went to the Prophet (صلى الله عليه و آله وسلم) to ask for her hand in marriage. However, he could not say anything in front of the Prophet (صلى الله عليه و آله وسلم). Since the Prophet (صلى الله عليه و آله وسلم) knew the intention of Hadhrat Ali (رضي الله تعالى عنه), he told Ali (رضي الله تعالى عنه) who was staring at the ground, ‘perhaps you have come to propose marriage to Fatimah (رضي الله تعالى عنها)’. Ali (رضي الله تعالى عنه) gathered the courage and said, ‘yes’. The Prophet (صلى الله عليه و آله وسلم) accepted the proposal and asked him if he had anything to give as Mahr. Ali (رضي الله تعالى عنه) replied, he did not. The Prophet (صلى الله عليه و آله وسلم) reminded him that he had a shield which could be sold. Ali (رضي الله تعالى عنه) sold the shield to Uthman (رضي الله تعالى عنه) for four hundred dirhams. Later, Uthman (رضي الله تعالى عنه) returned the shield as his gift of wedding to Hadhrat Ali and Fatima (رضي الله تعالى عنهما). The marriage took place in the second year after the immigration.

On her marriage, the Prophet (صلى الله عليه و آله وسلم) presented Fatimah and Ali (رضي الله تعالى عنهما) a wooden bed intertwined with palm leaves, a velvet coverlet, a leather cushion filled with palm fiber, a sheepskin, a pot, a waterskin and a quern for grinding grain.

6. LIFE AFTER MARRIAGE

Fatimah (رضي الله تعالى عنها) left the home of her beloved father for the first time to begin life with her husband. Barakah (رضي الله تعالى عنها) accompanied her to assist if Fatima (رضي الله تعالى عنها) needed anything.

Prophet (صلى الله عليه و آله وسلم) prayed for the couple, ‘O Lord, bless them, bless their house and bless their offspring.’

In Ali's (رضي الله تعالى عنه) humble dwelling, there was nothing, except a sheepskin that he used as bed.

The next morning, the Prophet (صلى الله عليه و آله وسلم) went to Ali's (رضي الله تعالى عنه) house and supplicated Allah (عَزَّ وَجَلَّ) again for their happy married life.

There were no material comforts in Fatimah's (رضى الله تعالى عنها) life with Ali (رضى الله تعالى عنه) after her marriage. As a matter of fact, it was more rigorous than her life with her father (Prophet ﷺ). There were no helping hands available as she used to do entire work on her own. Hadhrat Ali (رضى الله تعالى عنه) worked as a drawer and carrier of water and she as a grinder of corn. It is reported that her hands used to get blistered from home chores and grinding of corn.

There are many reports of the hard and difficult times which Sayyida Fatimah (رضى الله تعالى عنها) faced after her marriage. Often there was no food in her house for days.

One day she requested her father (Prophet ﷺ) if he could provide her a woman from among the slaves to help her in her work.

The Prophet (صلى الله عليه وآله وسلم) said, 'shall I not tell you of something better than that which you asked of me? He said, recite Subhanallah 33 times, Al-Hamdullillah 33 times and Allahu Akbar 34 times. From that time onwards, they both recited these Azkar all through their lives.

In the middle of the second year after the Hijrah, Ruqayyah (رضى الله تعالى عنها), the older sister of Fatima (رضى الله تعالى عنها) fell ill with fever and measles. This was shortly before the battle of Badr. Her husband Uthman (رضى الله تعالى عنه) was asked by the Prophet (صلى الله عليه وآله وسلم) to stay at home to take care of her. Ruqayyah (رضى الله تعالى عنها) died before the Muslim army returned back from the battle of Badr. The Prophet (صلى الله عليه وآله وسلم) visited her grave after his return from Badr.

Later, Uthman (رضى الله تعالى عنه) was married to Umm Kulthum (رضى الله تعالى عنها), the other daughter of the Prophet (صلى الله عليه وآله وسلم). This is the reason, Uthman (رضى الله تعالى عنه) is known as 'Possessor of the Two Lights' (Dhun Noorain).

Sayyida Fatima (رضى الله تعالى عنها) took part in the battle of Uhad

It is in Hadhith - Abdul Aziz bin Abu Hazim narrated from his father, who said, he heard it from Sahl bin Sa'd (رضى الله تعالى عنه) who was asked about the injury which the Apostle of Allah (s) got on the day of the Battle of Uhud, he said, 'the

face of the Apostle of Allah (صلى الله عليه و آله وسلم) was injured, his front teeth were damaged and his helmet was crushed. Sayyida Fatima (رضى الله تعالى عنها), the daughter of the Apostle of Allah (صلى الله عليه و آله وسلم) was washing the blood (from his head), and Ali bin Abu Talib (رضى الله تعالى عنه) was pouring water on it from a shield. When Sayyida Fatima (رضى الله تعالى عنها) saw that the bleeding had increased on account of (pouring) water (on the wound), she took a piece of mat and burnt it until it was reduced to ashes. She put the ashes on the wound, and the bleeding stopped. **(Muslim, Book 32, Hadith # 124)**

She accompanied the Apostle (صلى الله عليه و آله وسلم) in many battles. She also accompanied him when Makka was conquered.

7. CHILDREN

The bereavement which the family suffered by the death of Ruqayyah (رضى الله تعالى عنها) was followed by happiness when Fatimah (رضى الله تعالى عنها) gave birth to a boy in Ramadan of the third year after the Hijrah. The Prophet (صلى الله عليه و آله وسلم) recited Adhan into the ear of the new-born and called him al-Hasan (رضى الله تعالى عنه).

One year later, she gave birth to another son who was called al-Husayn (رضى الله تعالى عنه). Fatimah (رضى الله تعالى عنها) would often bring her two sons to see their grandfather who was exceedingly fond of them. He would often take them to the Mosque, and they would climb onto his back when he prostrated. He did the same with his little granddaughter Umamah (رضى الله تعالى عنها), the daughter of Zaynab (رضى الله تعالى عنها).

Later, Fatimah gave birth to a third child, a girl. She named after her Zaynab (رضى الله تعالى عنها). Sayyida Fatimah's (رضى الله تعالى عنها) fourth child was named Umm Kulthum (رضى الله تعالى عنها). Her fifth child was named Mohsin (رضى الله تعالى عنه) who is reported to have died in his infancy.

It was only through Fatimah that the progeny of the Prophet (صلى الله عليه و آله وسلم) continued. All the Prophet's (صلى الله عليه و آله وسلم) male children had died and the two children of Zaynab (رضى

named Ali and Umamah (رضى الله تعالى عنهما) died young. Ruqayyah's (رضى الله تعالى عنها) child Abdullah (رضى الله تعالى عنه) also died when he was not yet two years old.

Fatimah (رضى الله تعالى عنها) accompanied the Prophet when he did Umrah after the treaty of Hudaibiya. In the following year, she, and her sister Umm Kulthum (رضى الله تعالى عنها), were among the Muslims who took part with the Prophet (صلى الله عليه وآله وسلم) in the conquest of Makkah.

It is reported, both Fatimah and Umm Kulthum (رضى الله تعالى عنهن) visited the home of their mother Khadijah (رضى الله تعالى عنها) and recalled memories of their childhood and of long struggle in the early years of the Prophet's (صلى الله عليه وآله وسلم) mission.

8. RESEMBLANCE AND TRAITS

It is reported that Fatimah (رضى الله تعالى عنها) had strong resemblance to Prophet Mohammad (صلى الله عليه وآله وسلم).

It is in Hadith - Ummul Momineen Aisha (رضى الله تعالى عنها) reported, 'I have not seen anyone more closely resemble the disposition, mannerism, and characteristics of the Apostle of Allah (صلى الله عليه وآله وسلم) than his daughter Fatimah (رضى الله تعالى عنها). If she entered his home, the Prophet (صلى الله عليه وآله وسلم) would stand for her, take her by the hand, kiss her, and seat her in his place. If the Prophet (صلى الله عليه وآله وسلم) entered her home, she would stand for him, take him by the hand, kiss him, and seat him in her place. (Abu Dawood)

Sayyida Fatima (رضى الله تعالى عنها) was kind to poor and indigent and would often give all the food she had to those in need even if she herself remained hungry. She had no craving for the ornaments of this world nor the luxury and comforts of life. She lived a simple life. She inherited from her father a persuasive eloquence that was rooted in wisdom.

9. DEATH OF SAYYIDA FATIMA (رضى الله تعالى عنها)

In Ramadan of the tenth year AH just before he went on his Farewell Pilgrimage, the Prophet (صلى الله عليه و آله وسلم) confided to Fatimah (رضى الله تعالى عنها), a secret not yet disclosed to others. He said, 'Jibril (عليه السلام) recited the Quran to me and I to him once every year, but this year he has recited it with me twice. I think my time has come.'

On his return from the Farewell Pilgrimage, the Prophet (صلى الله عليه و آله وسلم) became ill. His final days were spent in the house of Ummul Momineen Aishah (رضى الله تعالى عنها). When Fatimah (رضى الله تعالى عنها) came to visit him, Ummul Momineen Aishah (رضى الله تعالى عنها) used to leave father and daughter alone.

One day the Prophet (صلى الله عليه و آله وسلم) summoned Fatimah (رضى الله تعالى عنها). When she came, he kissed her and whispered something in her ear. She wept. Then again, he whispered in her ear, and she smiled.

Ummul Momineen Aisha (رضى الله تعالى عنها) saw this and asked, you cry, and you laugh at the same time. What is the reason?

Sayyed Fatima (رضى الله تعالى عنها) replied, 'he first told me that he would meet his Lord after a short while, so I cried. Then he told me, 'do not cry, for you will be the first of my household to join me.' So, I smiled.'

Later, the noble Prophet (صلى الله عليه و آله وسلم) died. Fatimah (رضى الله تعالى عنها) was grief stricken and she would often be seen weeping profusely. It is narrated that no one saw Fatimah (رضى الله تعالى عنها) laugh after the death of her father.

One morning, in the month of Ramadan, five months after her noble father died, Fatimah (رضى الله تعالى عنها) woke up looking unusually happy. In the afternoon of that day, she called Salma bint

Umays (رضي الله تعالى عنها) who was looking after her. She asked for some water and had a bath. She then put on new clothes and perfumed herself. She then asked Salma (رضي الله تعالى عنها) to put her bed in the courtyard of the house. With her face looking to the heavens above, she asked for her husband Ali (رضي الله تعالى عنه).

When Hadhrat Ali (رضي الله تعالى عنه) arrived, he was taken aback seeing her lying in the middle of the courtyard. He asked her if everything was alright. She smiled and said, I will meet with the Apostle of Allah (صلى الله عليه وآله وسلم) today.

Hadhrat Ali (رضي الله تعالى عنه) cried and she tried to console him. She told him to look after their sons al-Hasan and al-Husayn (رضي الله تعالى عنهما) and other children and advised that she should be buried without any ceremony, without the presence of anyone, during the night. She gazed upwards again and took her last breath. She was 29 years old then.

10. THE ISSUE OF FADAK (فدك)

During the lifetime of the Prophet (صلى الله عليه وآله وسلم), there were two types of earnings of the war. One was, earned after fighting the battle. This is known as War booty (Ghaneemah - غنيمَة). The other was earned without fighting the battle when the opposing side surrenders without any resistance. This was known as 'fay' (the spoils of war). There were different rules for the distribution of these two earnings.

(i) The war booty was divided into 5 parts, 4 of which are distributed among the members of the army who fought the war. The 5th part was used as per the following commandment.

It is in Quran - **وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ -**
[And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allah, and to the Apostle (صلى الله عليه وآله وسلم), and to the near relatives (of the

Apostle ﷺ, and also) the orphans, the poor and the wayfarer.] (**al-Anfaal -41**).

(ii) The fay (spoils of war) was also divided into 5 parts, the distribution of which is described in the following verse.

It is in Quran - مَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [Whatever spoils from the dwellers of the township Allah has bestowed on His Apostle (صلى الله عليه و آله وسلم), shall belong to Allah, His Apostle (صلى الله عليه و آله وسلم), Apostle's (صلى الله عليه و آله وسلم) relatives, and to the orphans, the needy and the travelers in need; so that it may not become the property of the rich among you. Whatever the Apostle (صلى الله عليه و آله وسلم) gives you, take it and from whatever he forbids you, refrain from it. Fear Allah, for Allah is stern in retribution.] (**Al-Hashr - 7**).

In war booty, all recipients used to become owners of their share. But, in Fay, the physical assets (like orchards, etc..) became the property of the state; from the income of which, all beneficiaries were supported on a long or short-term basis. The Head of the State was the Custodian of the Fay (spoils of war).

During the lifetime of Prophet Mohammad (صلى الله عليه و آله وسلم), he personally distributed from the income of fay properties, including the orchards of Fadak, to all assigned beneficiaries. After his death, the distribution was continued in the same way by Khulafa-e-Rashideen, Abu Bakr, Umar, Othman, and Ali (رضى الله تعالى عنهم اجمعين).

Shias claim that after the death of the Prophet (صلى الله عليه و آله وسلم), Sayyida Fatima (رضى الله عنها) claimed the ownership of the Orchard at Fadak which was kept for the contribution for Prophet's (صلى الله عليه و آله وسلم) family. They claim that the Prophet (صلى الله عليه و آله وسلم) had bequeathed this property to Sayyida Fatima (رضى الله تعالى عنها) during his lifetime.

Thus, the difference of opinion among Sahabah occurred after the death of Prophet Mohammad (صلى الله عليه و آله وسلم) when all his belongings were treated as public property by Caliph Abu Bakr (رضي الله تعالى عنه).

It is in Hadith - Abu Bakr (رضي الله تعالى عنه) said, "Verily, the Apostle of Allah (صلى الله عليه و آله وسلم) said, 'We do not leave inheritance, what we leave goes into sadaqah.' Verily, the members of Prophet's (صلى الله عليه و آله وسلم) family will get provision from this money. By Allah! I shall not change the distribution of the sadaqah of the Apostle of Allah (صلى الله عليه و آله وسلم) from what it was in the time of Apostle of Allah (صلى الله عليه و آله وسلم). I shall continue to spend them under the same heads as the Apostle of Allah (صلى الله عليه و آله وسلم) was spending." **(Muslim)**

It is in Hadith - Narrated by Urwah Ibn Zubayr (رضي الله تعالى عنه) from Ummul Momineen Aisha (رضي الله تعالى عنها), She said "... So far as the charitable endowments at Madina were concerned, Umar (رضي الله تعالى عنه) handed them over to Hadhrat Ali (رضي الله تعالى عنه) and Hadhrat Abbas (رضي الله تعالى عنه). And as far as Khaibar and Fadak were concerned, Hadhrat Umar (رضي الله تعالى عنه) kept them under the Caliphate, and said, these are the endowments of the Apostle of Allah (صلى الله عليه و آله وسلم) to the Ummah. **(Muslim)**.

There are more Ahadith in this context. When we study all these Ahadith, it is very much clear that the dispute was only limited to the title of certain properties as public or private. However, the usage of those properties was never disputed by anyone. The income from those properties was continued to be handed over to the same recipients as was done during the Prophet's (صلى الله عليه و آله وسلم) time. This policy was continued under all the three Caliphs before Hadhrat Ali (رضي الله تعالى عنه).

When Hadhrat Ali (رضي الله تعالى عنه) became the Caliph, he continued the policy of Hadhrat Abu Bakr (رضي الله تعالى عنه), Hadhrat Umar (رضي الله تعالى عنه) and Hadhrat Uthman (رضي الله تعالى عنه) and these properties remained titled as "Public".

So where is the dispute and why it should be treated as a dispute between Sayyida Fatima (رضى الله تعالى عنها) and Hadhrat Abu Bakr (رضى الله تعالى عنه).

These historical facts are sufficient to establish that the Shia claim of Hadhrat Ali (رضى الله تعالى عنه) holding up his pledge of allegiance to the Caliph Abu Bakr (رضى الله تعالى عنه) in view of his dispute over a property is absurd and malicious.

There were three pressing reasons why Hadhrat Ali (رضى الله تعالى عنه) kept aloof from the worldly issues for a few months, after the death of Prophet Mohammad (صلى الله عليه وآله وسلم).

(i) The death of Prophet Mohammad (صلى الله عليه وآله وسلم) was a great shock for Hadhrat Ali (رضى الله تعالى عنه), particularly as he was responsible for the last rights of the Prophet (صلى الله عليه وآله وسلم).

(ii) The shock of the Prophet's (صلى الله عليه وآله وسلم) death also shattered Sayyida Fatima (رضى الله تعالى عنها) to an extent that she fell seriously ill and never recovered from it. Hadhrat Ali's (رضى الله تعالى عنه) entire household was in a state of shock and the fast deteriorating condition of Sayyida Fatima (رضى الله تعالى عنها) was another serious blow to Hadhrat Ali (رضى الله تعالى عنه). He did not want to lose her so soon after the Prophet (صلى الله عليه وآله وسلم).

The Prophet (صلى الله عليه وآله وسلم) and Sayyida Fatimah (رضى الله تعالى عنها) were very dear to Hadhrat Ali (رضى الله تعالى عنه) and their loss, one after the other, was unbearable and unmanageable for him. He was unable to focus on anything except to care for his ailing beloved wife and praying for her recovery. This fact was known to everyone in Madina, therefore Hadhrat Abu Bakr (رضى الله تعالى عنه) and other dignitaries did not bother him for the Caliphate issues and waited until the situation at his home came back to normal.

Despite Hadhrat Ali's (رضى الله تعالى عنه) personal care and fulltime attention, Sayyida Fatima (رضى الله تعالى عنها) died of her ailment within months.

(iii) In addition to the care and attention Sayyida Fatima (رضى الله تعالى عنها) needed during her ailment, Hadhrat Ali (رضى الله تعالى عنه) was busy in collecting all parts of Quran for preservation. He realized the importance of this task and had taken a vow at the time of Prophet's (صلى الله عليه و آله وسلم) death that he will not do anything else until he collects all parts of Quran and preserves it for future generations.

The above issues were more important and urgent for Hadhrat Ali (رضى الله تعالى عنه) which required his fulltime attention. These facts are recorded in Tabaqat Ibn Sa'd, the famous book of History of Islam, as follows:

"When Hadhrat Abu Bakr (رضى الله تعالى عنه) inquired of Hadhrat Ali (رضى الله تعالى عنه) why he was so late in taking public pledge of Caliphate? Did he dislike his (Hadhrot Abu Bakr - رضى الله تعالى عنه) Caliphate? Hadhrot Ali (رضى الله تعالى عنه) replied "I do not dislike your Caliphate but the fact is that I had taken an oath after the death of the Prophet (صلى الله عليه و آله وسلم) not to put on my sheet (meaning get engaged in any work) except for performing Salah until I have collected all the parts of Qur'an." Then Hadhrot Ali (رضى الله تعالى عنه) publicly took pledge on the hand of Abu Bakr (رضى الله تعالى عنه) and helped him throughout his Caliphate. He was highly active during the time of Hadhrot Umar (رضى الله تعالى عنه). In the matter of Hadhrot Uthman's (رضى الله تعالى عنه) election he voted in Hadhrot Uthman's (رضى الله تعالى عنه) favor." (**Tabaqat Ibn Sa'd**)

Hadhrot Ali (رضى الله تعالى عنه) was member of the core Group 'Majlis-e-Shura' (Advisory Council) and Jurist of Madina during the time of all his predecessor Caliphs. He was also among the panel of six Sahabah who were responsible to select a Caliph after Hadhrot Umar's (رضى الله تعالى عنه) death. Hadhrot Uthman (رضى الله تعالى عنه) had great regard for him and consulted him in all issues related to the Caliphate. He sent his sons; Hadhrot Hassan (رضى الله تعالى عنه) and Hadhrot Hussain (رضى الله تعالى عنه), to guard Hadhrot Uthman's (رضى الله تعالى عنه) residence when the rebels laid siege to his house.

11. CORRECT UNDERSTANDING OF AHADITH

It is in Hadith - Fatima (رضي الله تعالى عنها) the daughter of the Prophet (صلى الله عليه وآله وسلم) sent someone to Abu Bakr (رضي الله تعالى عنه) (when he was a caliph), asking for her inheritance of what Allah's Apostle (صلى الله عليه وآله وسلم) had left of the property bestowed on him by Allah from the Fay (booty gained without fighting) in Madina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr (رضي الله تعالى عنه) said, 'Allah's Apostle (صلى الله عليه وآله وسلم) said, 'our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad (صلى الله عليه وآله وسلم) can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Apostle (صلى الله عليه وآله وسلم) and will leave it as it was during the lifetime of Allah's Apostle (صلى الله عليه وآله وسلم), and will dispose of it as Allah's Apostle (صلى الله عليه وآله وسلم) used to do.' So, Abu Bakr (رضي الله تعالى عنه) refused to give anything of that to Fatima (رضي الله تعالى عنها). So, she became angry with Abu Bakr (رضي الله تعالى عنه) and kept away from him and did not speak to him till she died. She remained alive for six months after the death of the Prophet (صلى الله عليه وآله وسلم). When she died, her husband Ali (رضي الله تعالى عنه), buried her at night without informing Abu Bakr (رضي الله تعالى عنه) and he said the funeral prayer by himself.

When Fatima (رضي الله تعالى عنها) was alive, the people used to respect Ali (رضي الله تعالى عنه) much, but after her death, Ali (رضي الله تعالى عنه) noticed a change in the people's attitude towards him. So, Ali (رضي الله تعالى عنه) sought reconciliation with Abu Bakr (رضي الله تعالى عنه) and gave him an oath of allegiance. Ali (رضي الله تعالى عنه) had not given the oath of allegiance during those months (the period between the Prophet's ﷺ - death and Fatima's - رضي الله تعالى عنها death).

Ali (رضي الله تعالى عنه) sent someone to Abu Bakr (رضي الله تعالى عنه) saying, come to us, but let nobody come with you,' as he disliked that Umar (رضي الله تعالى عنه) should come, Umar (رضي الله تعالى عنه) said (to Abu Bakr - رضي الله تعالى عنه), 'No, by Allah, you shall not go to them alone, Abu Bakr (رضي الله تعالى عنه) said, 'what do you think they will do to me? By Allah, I will go to them. So, Abu Bakr (رضي الله تعالى عنه) went to them, and then Ali (رضي الله تعالى عنه) recited Tashah-hud and said (to Abu Bakr رضي الله تعالى عنه), 'we know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it

because of our near relationship to Allah's Apostle (صلى الله عليه و آله وسلم) ." Thereupon, Abu Bakr's (رضى الله تعالى عنه) eyes flowed with tears. And when Abu Bakr (رضى الله تعالى عنه) spoke, he said, 'by Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Apostle (صلى الله عليه و آله وسلم) is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Apostle (صلى الله عليه و آله وسلم) following, in disposing of it, but I will follow.' On that Ali (رضى الله تعالى عنه) said to Abu Bakr (رضى الله تعالى عنه), 'I promise to give you the oath of allegiance in this afternoon.' So, when Abu Bakr (رضى الله تعالى عنه) had offered the Zuhr prayer, he ascended the pulpit and recited the Tashah-hud and then mentioned the story of Ali (رضى الله تعالى عنه) and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered. Then Ali (رضى الله تعالى عنه) got up and praying to Allah for forgiveness, he recited Tashah-hud, praised Abu Bakr's (رضى الله تعالى عنه) right, and said, that he had not done what he had done because of jealousy of Abu Bakr (رضى الله تعالى عنه) or as a protest of that Allah had favored him with. Ali (رضى الله تعالى عنه) added, 'but we used to consider that we too had some right in this affair (of rulership) and that he (Abu Bakr (رضى الله تعالى عنه)) did not consult us in this matter, and therefore caused us to feel sorry.' On that all the Muslims became happy and said, 'you have done the right thing.' The Muslims then became friendly with Ali (رضى الله تعالى عنه) as he returned to what the people had done (giving the oath of allegiance to Abu Bakr - (رضى الله تعالى عنه)). (Bukhari)

The above Hadith is reported by Ibn Shihab Az-Zuhri.

Ibn Sa'd reported an account purporting to be in az-Zuhri's own words in which he described that he left his home in Madina and went to Syria to serve Umayyed ruler Abdul Malik and he worked for the Court of Umayyeds until his death.

There are differences of opinion among scholars about the authenticity of Az-Zuhri in the narrations of Ahadith, particularly in Ahadith related to Hadhrat Ali (رضى الله تعالى عنه) as he served the Umayyed court throughout his life. That time Hadhrat Ali (رضى الله تعالى عنه) was abused and accused from the pulpit of the mosques all over the Islamic State.

In his famous letter to Malik ibn Anas (رضي الله تعالى عنه), Laith Ibn Sa`d wrote – ‘Ibn Shihab would give many contradicting statements when we would meet him. While if any one of us would ask him something in writing, he, despite being so learned, would give three contradictory oral answers to the same question. He would not even be aware of what he had said about the issue in the past. This is what prompted me to give up what you do not approve of (quoting a narrative on the authority of ibn Shihab).

It is evident from the above that it is difficult to form an opinion based on certain narrations of scholars who served the Umayyad rulers during their lifetime. It is obvious that they could not displease the rulers they were serving.

The story that Sayyida Fatima (رضي الله تعالى عنها) ever talked to Abu Bakr (رضي الله تعالى عنه) or Hadhrat Ali (رضي الله تعالى عنه) ever resisted the Caliphate of Hadhrat Abu Bakr (رضي الله تعالى عنه) is clouded in uncertainty. As a matter of fact, Hadhrat Ali (رضي الله تعالى عنه) was never keen to take up the caliphate and he assisted all three Caliphs in the administration of the Islamic nation. Islamic history and religious literature are witness in this regard.

It is in Hadith - Abu Bakr (رضي الله تعالى عنه) narrated that look at Muhammad (صلى الله عليه و آله وسلم) through his family (if you criticize, accuse, or do injustice to members of his family, it means you are criticizing, accusing and doing injustice to him). **(Bukhari, Book 62, Hadith # 63)**

It is in Hadith - Ibn `Umar (رضي الله تعالى عنه) narrated that Abu Bakr (رضي الله تعالى عنه) used to say, ‘make the Prophet (صلى الله عليه و آله وسلم) happy, by doing good to his family.’ **(Bukhari, Book 62, Hadith # 97)**

As we have described above, Fadak was a nonexistent issue which was created and kept alive for centuries.

The following Ahadith confirm the trend during Umayyad’s rule.

(i) It is in Hadith - Abdullah al-Jadali (رضي الله تعالى عنه) said: "I came to Umm Salama (رضي الله تعالى عنها) and she said to me: 'How come Allah’s Apostle (صلى الله عليه و آله وسلم) is being cursed among you?' I replied: We seek refuge from Allah or

praise is for Allah or some similar words'. She said: I heard Allah's Apostle (صلى) (رضى الله تعالى عنه), has indeed cursed me'. (**Musnad Ahmad**)

(ii) It is in Hadith - عن سعد بن أبي وقاص قال قدم معاوية في بعض حجاته فدخل عليه سعد فذكروا [On his way to Hajj, Sa'd (رضى الله تعالى عنه) met Mu'awiya (رضى الله تعالى عنه) and his companions mentioned Hadhrat Ali (رضى الله تعالى عنه) upon which Muawiya (رضى الله تعالى عنه) showed disrespect towards Hadhrat Ali (رضى الله تعالى عنه) : Sa'd (رضى الله تعالى عنه) got angry and asked 'why do you say such things.] (**Ibn Majah**) - Salafi scholar Al-Bani said this Hadith is authentic.

(iii) It is in Hadith - عن عامر بن سعد بن أبي وقاص، عن أبيه، قال أمر معاوية بن أبي سفيان سعدا فقال ما منعك أن تسب أبا التراب فقال أما ما ذكرت ثلاثا قالهن له رسول الله صلى الله عليه وسلم فلن أسبه لأن تكون لي واحدة منهن

Amir bin Sa'd bin Abi Waqqas (رضى الله تعالى عنه) reported on the authority of his father that Muawiya Ibn Abi Sufyan (رضى الله تعالى عنه) appointed Sa'd (رضى الله تعالى عنه) as the Governor and said: What prevents you from abusing Abu Turab (Hadhrat 'Ali (رضى الله تعالى عنه), whereupon he said : It is because of three things which I remember Allah's Apostle (صلى الله عليه و آله وسلم) having said about him that I would not abuse him and even if I find one of those three things for me, it would be more dear to me than the red camel. I heard Allah's Apostle (صلى الله عليه و آله وسلم) say about 'Ali (رضى الله تعالى عنه) as he left behind him in one of his campaigns (Tabuk). 'Ali (رضى الله تعالى عنه) said to him: Allah's Apostle (صلى الله عليه و آله وسلم), you leave me behind along with women and children. Thereupon Allah's Apostle (صلى الله عليه و آله وسلم) said to him: Aren't you satisfied that you are to me like Aaron (عليه السلام) was to Moses (عليه السلام) but with this exception that there is no prophet after me. And I (also) heard him say on the Day of Khaibar: I would certainly give this standard (banner) to a person who loves Allah and His Apostle (صلى الله عليه و آله وسلم) and Allah and His Apostle (صلى الله عليه و آله وسلم) love him too. He (the narrator) said: We had been anxiously waiting for it, when he (the Apostle - صلى الله عليه و آله وسلم) said: Call 'Ali (رضى الله تعالى عنه). He

was called and his eyes were inflamed (red). He applied (his) saliva to Ali's (رضي الله تعالى عنه) eyes and handed over the standard (banner) to him, and Allah gave him victory. (The third occasion) When the (following) verse was revealed - تَعَالُوا - نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ [Let us summon our children and your children.] (Aal-e-Imran - 61). Allah's Apostle (صلى الله عليه وآله وسلم) called 'Ali, Fatima, Hassan and Husain (رضي الله تعالى عنهم اجمعين) and said: O'Allah, they are my family. (Sahih Muslim - Book 31, Hadith # 5915)

Qurtubi in his book Al-Mufhem, Vol 20 page 25 wrote - وقول معاوية لسعد بن أبي وقاص : ما منعك أن تسب أبا تراب ؛ يدل : على أن مقدم بني أمية كانوا يسبون عليا وينتقصونه [The statement of Mu'awiya (رضي الله تعالى عنه) to Sa'd bin Abi Waqas (رضي الله تعالى عنه) 'what prevents you from cursing Abu Turab (رضي الله تعالى عنه)' indicates that Banu Umayya were abusing and insulting Hadhrat Ali (رضي الله تعالى عنه) openly (in mosques and public places).]

Ibn Tamiyah wrote in his Minhaj as-Sunnah, Vol. 5, page 42 - وأما حديث سعد لما - (رضي الله تعالى عنه) [While the narration about Sa'd (رضي الله تعالى عنه) (relates to) when Muawiya (رضي الله تعالى عنه) ordered him (Sa'd (رضي الله تعالى عنه) to curse Hadhrat Ali (رضي الله تعالى عنه), but he refused.]

There is another version of the above Hadith recorded by Ibn Hajar Asqalani in Fath ul Bari, Sharah Sahih Bukhari, Vol 7, Chapter 'Manaqib-e-Hadhrat Ali (رضي الله تعالى عنه):

وعند أبي يعلى عن سعد من وجه آخر لا بأس به قال لو وضع المنشار على مفريقي على أن أسب عليا ما سببته أبدا

Sa'd (رضي الله تعالى عنه) said, even if a saw were placed on my neck to abuse Hadhrat Ali (رضي الله تعالى عنه), I would not do so.

12. AHLE SUNNAH AQEEDAH

There are groups of scholars who claim that (i) Fatima (رضى الله تعالى عنها) was making a mistake in asking Abu Bakr (رضى الله تعالى عنه) for Fadak. Some say, her mistake was Ijتهadi, not deliberate. Some say, association of mistake with Ahle Bait-e-At-Haar, deliberate or Ijتهadi is sin. Some scholars, particularly Shia, say Hadhrat Abu Bakr (رضى الله تعالى عنه) was at fault by refusing to give Fadak to Fatima (رضى الله تعالى عنها).

What is the Aqeedah of Ahle Sunnah in this regard?

The Aqeedah of Ahle Sunnah is, the Prophets are ‘Innocent (معصوم)’. Ahle Bait-e-At-Haar are ‘Purified (پاك)’. Important dignitaries of Islam and Awliya Allah are ‘Protected (محفوظ)’.

(i) **Innocent (معصوم)** - The concept of sin or wrongdoing is not associated with them in any manner whatsoever.

(ii) **Purified (پاك)** – Allah (عَزَّ وَجَلَّ) has purified them from His beneficence. How have they been purified and what is the status of their purity? Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله) know best.

(iii) **Protected (محفوظ)** – Allah (عَزَّ وَجَلَّ) keeps them protected. How He keeps them protected? Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله) know best.

It is not appropriate to compare these three categories with each other.