Tragedy of
FĀTIMA
DAUGHTER OF PROPHET MUHAMMED:

DOUBTS CAST AND REBUTTALS

مأساة الزهراء عليها السلام .. شبهات وردود

By:

`Allāma Sayyid Ja`far Murtada al-`Āmili

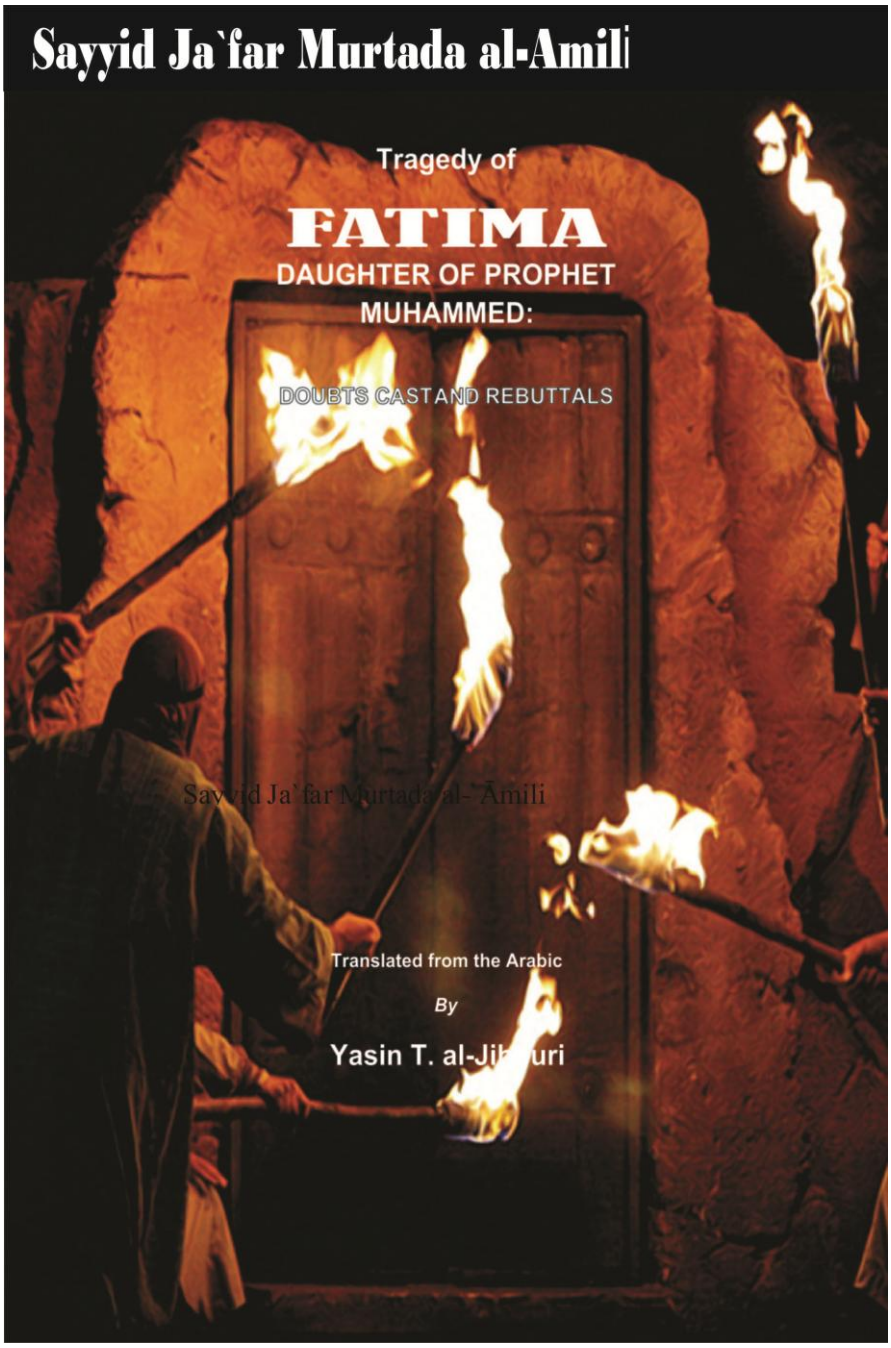
العلامة السيد جعفر مرتضى العاملي



Translated from the Arabic

By

Yasin T. al-Jibouri


Sayyid Ja`far Murtada al-Amili
Tragedy of
FATIMA
DAUGHTER OF PROPHET
MUHAMMED:
DOUBTS CASTAND REBUTTALS
Sayyid Ja`far Murtada al-`Āmili
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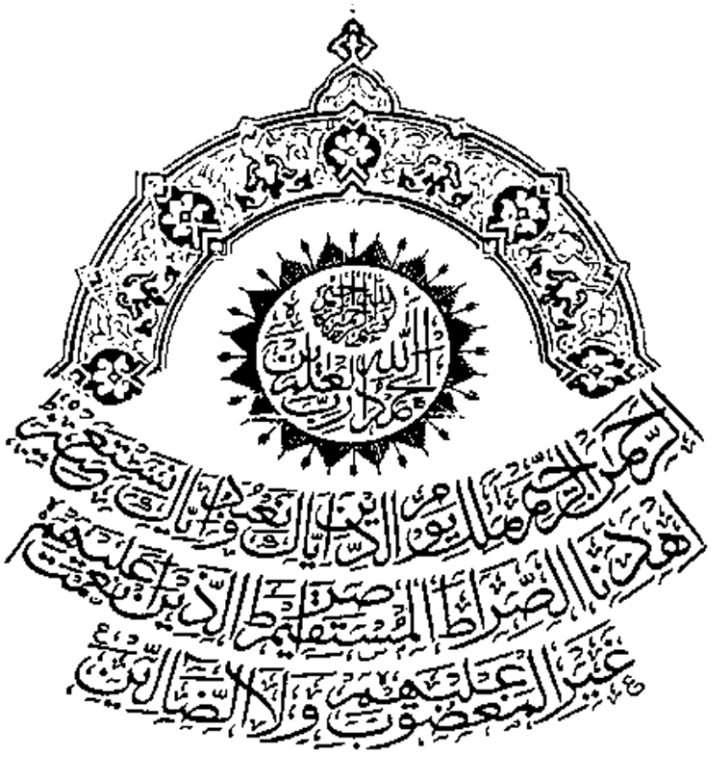
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الحمد لله رب العالمين
الرحمن الرحيم
مالك يوم الدين
إياك نعبد وإياك نستعين
اهدنا الصراط المستقيم
صراط الذين أنعمت عليهم
غير المغضوب عليهم ولا الضالين



AUTHOR

This is the English translation of one of the books written by His Eminence *`allāma* Sayyid Ja`far Murtada al-`Āmili a list of which is here below in Arabic.

The author was born on Safar 25, 1364 A.H./January 6, 1945 in a southern Lebanese village called Deer Qanūn Rās al-`Ayan where his parents lived for many years. He moved to Aitha town where he settled. In his early childhood, the author was tutored by his father, His Eminence *`allāma* Sayyid Mustafa Murtada al-`Āmili. Before reaching his 20th year of age, the author went to al-Najaf al-Ashraf, Iraq, in order to study at its famous ancient theological seminary, the *hawza*. He started his studies in 1382 A.H./1962 A.D. There, he studied the *muqaddimāt* (Introductions) and most of the *sutooh* till the year 1388 A.H./1968 A.D. when he decided to move to the holy city Qum where he founded some theological schools in addition to undertaking various activities.

The revered author has been participating in several scholarly conferences in Iran and abroad, and he participated in the founding of what is called the Arab School which is now administered by Qum's *hawza*. The reader can see the extensive list below of 71 of his works. We have preferred to keep this list in Arabic for the benefit of Arabic-speaking readers as well as Arabists and other scholars and researchers.

زوروا موقع سماحة السيد المؤلف على الشبكة العنكبوتية:

https://www.facebook.com/Sayyed.Ja3far.Mortada

نبذة عن حياة سماحة آية الله السيد جعفر مرتضى العاملي

اللهم صلِّ على محمد وآل محمد وعجل فرجهم الشريف بوليك صاحب العصر وإمام الزمان الحجة ابن الحسن عجل الله تعالى بالحق فرجه وسهّل مخرجه ، وجعلنا من أنصاره وأعوانه ومُقَوّية سلطانه والذّابين عنه والمستشهدين بين يديه برحمتك يا أرحم الراحمين..

السلام عليكم ورحمة الله وبركاته



إن للبيئة التي يفتح عليها الانسان عينيه ، وينشأ فيها، ويتلقى فيها مبادئ الثقافة والتفكير أثرًا كبيرًا في صياغة الشخصية و تكوينها، و مهما كانت قابلية الشخص ومؤهلاته فلابد أن يتأثر بالبيئة التي ينشأ فيها، ويندمج بها فكريًا وعلميًا وعمليًا ، ولذلك فلا يمكن للباحث أن يفصل الشخصية التي يريد أن يدرسها عن البيئة التي نشأ فيها، والمؤثرات البيئية التي تدخلت في تكوينها وصياغتها ..

منذ ولادة الشهيد الأول وإلى الوقت الحاضر ظلّت جبل عامل مركزًا من مراكز الإشعاع في مجال الفكر الإسلامي ولا سيما في الدراسات الفقهية والأدبية ، ورغم أن المنطقة صغيرة في حد ذاتها، فقد قدّمت للعالم الإسلامي على مدى تاريخها المشرق رجالا من ذوي الكفاءة والثقافة الراقية في مجالات الفكر الإسلامي ، ويكفي أن يتصفح الإنسان كتاب (أمل الآمل) وما ألحق به من مستدركات وتكملات، ليلمس أهمية هذا القطر من الناحية الفكرية والفقهية بصورة خاصة .

جبل عامل : جزء من بلاد سوريا الكبرى يقع في جنوب لبنان ويسمى بـ "عاملة "

نسبة إلى عاملة بن سبأ الذي رحل من اليمن وسكن جبالا من لبنان فأطلق عليها اسم العاملة فيما بعد .

يقول (الشيخ الحر العاملي (رحمه الله: " إن علماء الشيعة في جبل عامل يبلغون نحو الخمس من علماء الشيعة في جميع الأقطار مع أن بلادهم أقل من عشر عشر بلاد الشيعة."

ازدهر جبل عامل بثُلّة عظيمة من العلماء حتى قال صاحب كتاب) أمل الآمل) في ذكر علماء جبل عامل: ((وقد سمعت من بعض مشايخنا أنه اجتمع في جنازة في قرية من قرى جبل عامل سبعون مجتهدًا في عصر الشهيد الثاني)) . اهـ.

ومجتمع عاملة بشكل عام مجتمع فكري ، فهناك في عاملة تكثر الندوات العلمية، والحلقات الدراسية ومجالس البحث والمناقشة . حتى في المجالس العامة يطغى حديث العلم والأدب على أي لون آخر من ألوان الحديث، وتكثر المساجد بينهم وتعاطي الشعر المرتجل الذي يخلو من أي تكلف وصنعة .

بلدة صغيرة في قلب جبل عامل يطلق عليه اسم (عيثا الجبل) التي كان يطلق عليها سابقًا اسم (عيثا الزط) أنجبت فطاحل العلماء منهم آية الله السيد جعفر مرتضى..

ولد سماحته في اليوم الخامس والعشرين من شهر صفر لعام 1364 هـ الموافق لليوم السادس من شهر يناير لعام 1945 م في بلدة جنوبية من قرى لبنان تدعى دير قانون رأس العين ، و التي كان قد سكنها والداه لعدة سنوات، ثم عاد بلدته عيثا واستقر فيها .

بدأ سماحة السيد بتحصيل العلوم الدينية منذ صغره على يد والده سماحة العلامة السيد مصطفى مرتضى ، كما بدأ قول الشعر في صغره ، فقال له والده: " أريدك عالماً ولا

أريدك شاعراً " ثم ضرب له مثلاً كبار العلماء، حيث غلب عليه الشعر ونسيت خصوصيته العلمية .

و قبل أن يتم العشرين من عمره المديد ان شاء الله توجه إلى النجف الأشرف لمتابعة تحصيله العلمي وذلك سنة ١٣٨٢هـ . الموافق ١٩٦٢م .

و هناك درس المقدمات وأكثر السطوح، ثم كان أن قرر في العام ١٣٨٨ هـ الانتقال إلى الحوزة العلمية في مدينة قم المقدسة وذلك نزولاً عند رغبة والده رحمه الله ، وموافقة للاستخارة .

أسس سماحة السيد في مدينة قم المقدسة بعض المدارس الدينية .بالإضافة إلى بعض النشاطات المتنوعة الأخرى ..

كما شارك في العديد من المؤتمرات العلمية في إيران وغيرها وأسهم في تأسيس ما يسمى بالمدرسة العربية التابعة للحوزة العلمية في قم المقدسة .

و قد حاز كتابه المعروف بـ" الصحيح من سيرة النبي الأعظم ﷺ" على جائزة الكتاب الأول في الجمهورية الإسلامية لعام1992 م. وهو من أهم الكتب في بابه .

عودة السيد إلى أراضيه :

عاد سماحة السيد جعفر مرتضى العاملي إلى جبل عامل في أواخر سنة ١٩٩٣ م. وهناك كانت له عدة أنشطة حيث أسس مدرسة دينية في لبنان" باسم حوزة الإمام علي بن أبي طالب(ع)" وأنشأ المركز الإسلامي للدراسات.

وهو يقوم بتدريس الدروس الحوزوية العليا في بيروت . ويتابع الدروس الأسبوعية في تفسير القرآن الكريم والثقافة الإسلامية والدينية .

وللسماحته كتابات تخصصية في مجال التاريخ وكانت مميزة من حيث التحقيق

والتنقيب حيث شمر عن ساعد الحد في مجال البحث والتقصي بهــدف حفــظ الإرث المحمدي العلوي وتنقيته من الشوائب .

مؤلفاته:

وله مؤلفات عديدة طبع منها :

١ ـ الآداب الطبية في الإسلام
٢ ـ ابن عباس وأموال البصرة
٣ ـ ابن عربي سنيّ متعصب
٤ ـ أبوذر لا إشتراكية.. ولا مزدكية
٥ ـ أحيوا أمرنا
٦ ـ إدارة الحرمين الشريفين في القرآن الكريم
٧ ـ الإسلام ومبدأ المقابلة بالمثل
٨ ـ الإمام علي والنبي يوشع عليهما السلام
٩ ـ أفلا تذكرون «حوارات في الدين والعقيدة»
١٠ ـ أكذوبتان حول الشريف الرضي
١١ ـ أهل البيت في آية التطهير
١٢ ـ بحث حول الشفاعة
١٣ ـ براءة آدم عليه السلام حقيقة قرآنية
١٤ ـ البنات ربائب.. قل: هاتوا برهانكم
١٥ ـ بنات النبي صلى الله عليه وآله أم ربائبه
١٦ ـ بيان الأئمة وخطبة البيان في الميزان
١٧ ـ تخطيط المدن في الإسلام
١٨ ـ تفسير سورة الفاتحة
١٩ ـ تفسير سورة الكوثر
٢٠ ـ تفسير سورة الماعون
٢١ ـ تفسير سورة الناس
٢٢ ـ تفسير سورة هل أتى (٢/١)
٢٣ ـ توضيح الواضحات من أشكل المشكلات
٢٤ ـ حديث الإفك
٢٥ ـ حقائق هامة حول القرآن الكريم
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٢٧ ـ الحياة السياسية للإمام الجواد عليه السلام
٢٨ ـ الحياة السياسية للإمام الحسن عليه السلام
٢٩ ـ الحياة السياسية للإمام الرضا عليه السلام
٣٠ ـ خلفيات كتاب مأساة الزهراء عليها السلام (٦/١)
٣١ ـ دراسات وبحوث في التاريخ والإسلام (٤/١)
٣٢ ـ دراسة في علامات الظهور

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٣٦ ـ الزواج المؤقت في الإسلام (المتعة)
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٥٧ ـ مأساة الزهراء عليها السلام (٢/١)
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٦٥ ـ موقع ولاية الفقيه من نظرية الحكم في الإسلام
٦٦ ـ موقف علي عليه السلام في الحديبية
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٧٠ ـ ولاية الفقيه في صحيحة عمر بن حنظلة
٧١ ـ أبو ذر مسلم أم شيوعي؟! (بالفارسية)



In the Name of Allāh, the most Gracious, the most Merciful

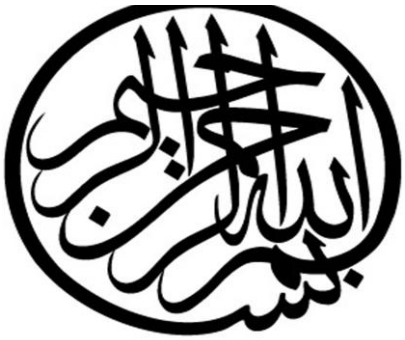
INTRODUCTION

In the Name of Allāh, the most Gracious, the most Merciful; all praise belongs to Allāh, Lord of the Worlds. Peace and blessings with the best of Allāh's creation: Muhammed ﷺ and with his pure Progeny عليهم السلام and truly sincere companions.

Before starting my plain and honest discourse, I would like to attract the attention of all brethren readers to the following:

I hope that they all will read what I present to them slowly and in-depth without any prior notion that may cause them to pass a negative judgment in advance on this book, a judgment that may be greatly unfair and slanted. I also request them not to be in awe of any ideologist whose theory is presented to them to the degree that they do not subject such a theory to judgment, and that they be fair and conscientious. Nothing should bind them to take what they read for granted even if the writer would like them to do just that... They also ought not reject what they read or hear based on fanaticism in favor of or against this person or that. Rather, what is aspired is that when there is right or wrong, they should accept what is right and reject what is wrong, acting on the statement of the Almighty saying, "Those who listen to the word then follow the best thereof: these are the ones whom Allāh has guided, and these are the men of understanding" (Qur'ān, 39:18).

A good idea in any book should not be the reason for accepting a wrong one in it, even if it may be by mistake. Likewise, a wrong idea should not be the reason for rejecting a right one. The most urgent and sensitive demand is that they should require us—and they should require others as well—to provide them with whatever convinces them, pleases their commonsense and satisfies their conscience so they may thus win the pleasure of Allāh, the most Glorified One, and the pleasure and intercession of His prophets and the latter's successors عليهم السلام; they should accept no blame in following Allāh's path. Right ought to be followed. There is neither might nor power except in Allāh; on Him do I rely, and to Him is my return.



AUTHOR'S INTRODUCTION

About four months ago, [the original Arabic text of] my book titled *Tragedy of al-Zahrā': Doubts and Responses*[1] stirred an artificial uproar the obvious purpose of which was to achieve more than one goal. But I am not going to discuss this goal right here, though. Yet I have felt the need to clarify why I have written this book and the reason why I chose this issue specifically, i.e. the issue of al-Zahrā' عليها السلام rather than any other, aspiring brevity and restricting the discussion to what is necessary without delving into undue details and without tackling many of our issues which may embarrass some people or cause them to lose balance. This is exactly what happened when they felt that my afore-mentioned book came close to such issues; so, what would be the outcome if I go beyond that to state openly then to explain what I state?! For this reason, I will restrict myself to briefly touching on some such issues, simply displaying them without the attempt to explain them except whenever necessary, leaving to the kind reader the option to draw his own conclusion; so, let me say the following:

Choosing the Tragedy of al-Zahrā' as a Topic

There are two reasons behind choosing the tragedy of al-Zahrā' عليها السلام as the subject-matter with which I will deal in a series of many

[1] I have opted to slightly change the title in my English translation in order to reflect its topic more precisely and for the sake of brevity. –Tr.

topics the right wherein I would like to bring forth; they affect the issues of the creed and the sect; these are:

FIRST: This single issue, the tragedy of al-Zahrā' عليها السلام, demands an explanatoin and a clarification in order to remove whatever doubts that may entertain some people's minds, procedural or scientific inquiries, as some people label them, which they have frequently encountered during scores of radio interviews, in the printed press, or in many meetings, correspondence or debates during a lengthy period of time. Many various "evidences" were provided to deny that any violence took place against al-Zahrā' عليها السلام at her home, or against Ali عليه السلام at the home of al-Zahrā' عليها السلام. Such "evidences" and "proofs" were granted "modern ideological labels" such as "provocations," "question marks," or "researched doubts," up to the end of such expressions which have all become well known.

For this reason, I wanted to study this subject by dealing with such "provocations" in detail in order to be able to absorb all issues causing such doubts, and so that I may then be able to dismiss the "question marks" in their regard. Thus, I will perhaps deserve to be thanked as promised by someone who said once to me, "We appreciate the effort of those who respond to the question marks which we have made,"[1] hoping that the subject will thus come to a conclusion and the doubts will be dispelled.

The "appreciation" promised by some people is actually distinguished in its type and is unique in its classification as we, by the will of Allāh, will point out.

SECOND: The issue of al-Zahrā' عليها السلام, due to certain circumstances, transcended its specific scholarly nature, becoming a label pointing out to a general trend that goes beyond history's sphere to other aspects of Islamic concerns, such as issues relevant to the creed, scholastic theology, *usūl, hadīth, fiqh*, exegesis, and even linguistics, in addition to many other doctrinal and non-doctrinal issues. Yes, the

[1] —, *Fikr and Thaqāfī* newsletter, No. (October 19, 1996).

issue of al-Zahrā' عليها السلام has become the symbol, or the guiding title, that sums up its own diction and has its own specific stamp. It has its own spheres and characteristics, what it permits and what it abandons.

For the sake of all the above, I wished that my discussion of the said subject-matter be a contribution to accomplishing the duty realized by every believing Muslim, one who finds no justification in aimlessly standing by, a spectator witnessing the attempts launched against the beliefs and tenets of this creed the impact of which affects its aspects and renown personalities. I shall do so *not* based on upholding the "holy legacy" of the faith of the forefathers, as some people accuse us of doing while also accusing all adherents of the creed of Ahl al-Bayt عليهم السلام and righteous Shī`ite scholars.[1] Rather, I shall uphold the criterion of any decisive scholarly evidence that leaves no excuse whatsoever, thus laying the firm foundations of the truth.

When all such statements are made in order to raise doubts about theological issues, shaking their very foundations, everyone will have the right and the freedom to appropriately and scholarly respond to them, no matter from what source, without any compromise. Such is the responsibility of anyone who possesses the means of knowledge and scholarship that enable him to do so. This is what we actually witnessed when the foremost scholars of theology, in addition to many other scholars of the nation, did in order to denounce what someone has stated, declaring their rejection of the latter's statements. We expect them to continue to carry out their religious duty in this regard, and we shall remain steadfast with them on the same path.

TO THE READER

All praise belongs to Allāh; peace and blessings with Muhammed, the Messenger of Allāh, and with his pure Progeny.

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[1] __, *Bayyināt* (October 25, 1996).

The events which al-Zahrā' عليها السلام had to undergo and the tribula-tions were not directed against just her own self, or against her personality as an individual, as much as transgressing firm Islamic principles in order to reach what those who carried them out could not otherwise reach or achieve, matters which they had no right to attain. Al-Zahrā' عليها السلام in fact, was a mighty bulwark that stood in the way of the achievement of such unjustified and illegitimate ambitions. This issue emphasized and confirmed the illegitimacy and illegality of such ambitions according to the nation's level of awareness, in her conscience, and in the Islamic and human consciousness as well.

One may find, as he tries to comprehend the historic sequence of events, that one may pretend that he lives a state of hesitation in accepting any reasonable justification for them, or at least subjective opportunities, for such events to take place at all. This stirs many questions in his mind about how accurate, or how precise, those who transmitted such events actually were. For this reason, he is not too embarrassed to cast doubts even if he cannot reject the issue or openly and publicly declare it as being unacceptable.

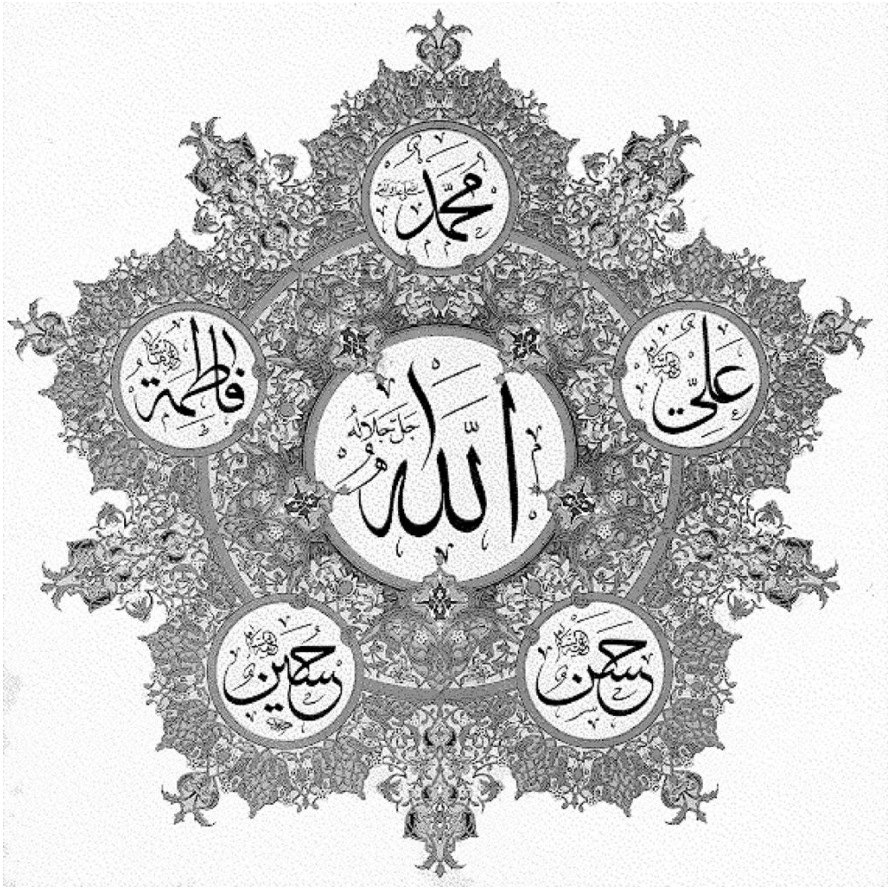
Yet the stand of such sort of people instills within them something which they take for granted, one in which they do not doubt. It says that the answer to such inquiries, then the verification of the authenticity of those events with seriousness and precision…, will by necessity imply a straightforward indictment and an open rejection of the "legitimacy" of all the events that took place in its aftermath. He will openly and bitterly find those who coined those events and who caused all those catastrophes that surrounded the truthful al-Zahrā' عليها السلام as being wrong, and this is something which they wish to avoid falling into.

This brief review aims at displaying those inquiries which produced some sort of doubts among some people then register observations and provide explanations which clarify things and, God willing, polish the right image and perfect its necessary characteristics, providing explanations or answers to other questions or doubts raised about other issues relevant to al-Zahrā' عليها السلام.

We provide all the above with the emphasis that we respect and appreciate everyone's individuality, that a different view and the recording of issues as significant as these should not spoil any friendly relationship.

It is from Allāh that we derive strength and seek help. We ask the most Exalted One to inspire us to say what is right, to aspire what is right, to make our intention pure, and to help us act with the purity of intention. He is our Master and the One Who guides us to the Straight Path.

Ja`far Murtada al-`Āmili
Sha`bān 10, 1417 A.H./December 8, 1996 A.D.
Beirut, Lebanon


محمد
علی
فاطمة
الله جل جلاله
حسن
حسین



In the Name of Allāh, the most Gracious, the most Merciful

PREFACE

From the very beginning, this book has been subject to many issues recently raised about the tragedy of al-Zahrā' عليها السلام and what she had to go through following the demise of the Messenger of Allāh صلى الله عليه وآله وسلم and about other issues relevant to her عليها السلام in a way which demanded me to clarify and edit.

Before dealing with what is most important, I like to remind the dear reader of issues and points most of which are relevant to agitations in the cycle of scholarly research and with which he has to be familiar. I have already dealt with some of them in an article which was published months ago titled "Not above making a mistake."

I would like here to provide the kind reader with some of them in this Preface also due to their importance. He may not be able to refer to them in the said article. Following are points repeated or edited, and it is from Allāh that all success comes.

Important Points to Notice

1. The points referred to above, which I discuss in this book, have been mentioned in many books, articles, lectures, press, radio or television interviews. I took special care not to name the person who made them in order not to hurt his feelings, for I did not want to tickle his conscience in the least. I have always desired to maintain my friendship with and love for everyone, wishing all people

goodness. Had I not felt duty-bound to explain some of these issues, I would not have undertaken this review at all.

If someone considers what is contained in this book as being relevant to him and to nobody else, following the principle of "The skeptic almost said, `Take me!,'" then he may do just that. But I advise him not to do so because I mean by it anyone who says likewise, whoever he may be.

2. In your scholarly life, you may come across some of those folks who bear titles or labels and who parasite on education and knowledge, waging a scandalizing campaign against anyone who differs from them in views or who discuss such views with them, even according to the principle which one person in particular applied in order to support Yazīd son of Mu`āwiyah, when he considered cursing the latter as committing a wrongdoing. Said he, "But such sects fell into curses and condemnations, not satisfied with cursing and condemning the accursed Shimr but went beyond him to Mu`āwiyah, Yazīd and Banū Umayyah."[1]

If I, too, face such sort of people, it does not frighten me in the least, nor does it prohibit me from writing books similar to this one that discuss various subjects put forth in a scholarly, subjective and calm manner, so long as there is a need to discuss them, or if I feel that the Islamic Sharī`a obligates me to adopt a stand towards them. It has become quite obvious that there is no room to make a truce with regard to the creed, to the issues relevant to the creed, and to whatever relates to Ahl al-Bayt عليهم السلام. I shall never pay attention to the intimidating attempts of some of such folks, for these are like mirage which the thirsty person mistakes for water.

Let Allāh make righteousness prevail through His Words and cause the effort of the treacherous to go to waste.

3. Some people may say that discussing the ideas and criticizing them is regarded as scandalizing those who uphold them. The latter

[1] —, *Al-Safīr* newspaper of June 27, 1996, in an article by a professor.

should be safeguarded and their mistakes should be covered up rather than publicized.

Let me say the following:

FIRST: If discussing and criticizing the ideas is "scandalizing", all doors of knowledge and scholarship have to be shut; constructive criticism should be prohibited. Criticizing the ideas, even of the greatest scholars, has been throughout history the mark that distinguishes thinkers and scholars, especially those who follow the school of Ahl al-Bayt عليهم السلام.

SECOND: Prohibitive scandalizing is one that deals with personal matters. Not so is the constructive and subjective criticism, nor o sot the correcting of mistakes in the doctrinal issues and issues relevant to conviction and ideology, especially if such mistakes reflect on people's creeds, religious issues and concepts of conviction. These remain to be the most urgent of all. Safeguarding people's religion is the most important and obligatory, more so than protecting those who jeopardize it or transgress its limits.

Everyone has to know his limits. He should not try to undermine issues and fixed beliefs of the faith, creed and conviction.

THIRD: Taking the initiative to criticize an ideology is neither victimizing nor scandalizing. Rather, insistence on bringing about issues which jeopardize the established creed, sect, history or other things, in a way which lacks scholarly precision and transgresses natural limits. Doing so does, indeed, *lead* to scandalizing one who espouses them.

4. Some people may be of the view that tackling some fixed creeds represents a form of innovative thinking, Islamic or historical education, and the like.

But the fact is that what is regarded as falling in such a category, generally speaking, represents a call to discuss issues which others in past generations had already discussed. Even many of them mention some such issues nowadays when holding discussions with

Imāmite Shī`as. Such a discussion traverses the folds of their words, spoken and sectarian renunciations, in their books, as any informed researcher knows. Imāmite Shī`as have always answered the same clearly and precisely, in a responsible and an aware way, praise to Allāh.

5. There is a statement which we have heard and read more than once saying that we should not have any apprehension against putting issues forth to people to discuss. It claims that the Qur'ān has conveyed to us the thoughts of those who cast doubts about the Prophet ﷺ saying, "How can we know what they said about him being a madman, a wizard, or a liar, had the Qur'ān not revealed their antagonistic stances?"

Let me say the following:

FIRST: Their claim that he ﷺ was a wizard, a liar, or a madman does not represent "ideologies" of those who cast doubts; rather, it is merely cursing, condemning and insulting the Messenger of Allāh ﷺ within the scope of their media assaults against him. Those who personally said so, more than anyone else, knew very well that they were lying.

SECOND: Raising questions and throwing doubts and insults, accusing the Prophet ﷺ, or anyone else…, is not considered an expression of an ideology, much less the "modernization" of an ideology.

THIRD: While narrating the statements of these folks, the Qur'ān mentioned them as responding to the first party, falsifying them. The Qur'ān was not satisfied with just bringing them about. Nor did it leave them up in the air so that they would rest in the hearts of people who had no means of knowledge to enable them to subject them to their judgment with precision, awareness and depth.

6. Some people say that the scholar's responsibility is to demonstrate his knowledge when innovations appear within and without the Islamic reality, and if he does not do so, the curse of Allāh will then

be on him, as the Prophet ﷺ has said. Allāh has said, "Surely those who conceal the clear proofs and the guidance that We revealed, after We made it clear in the Book for men, these it is whom Allāh shall curse, and those who curse shall curse them (too)" (Qur'ān, 2:159).

Acting on this same statement, I have all my scholarly life obligated myself to face any challenge agitated from within or without the Islamic reality if and when it represents something new in our ideological heritage, or in our faith, or in the true sect the truth of which has been verified by the symbols of Islam, the pioneers of original Shi`ism, the flagpoles of scholarship, with clear proofs and shining evidences.

7. Someone may turn his own claim into his only definite evidence, so think about it!

8. Someone may try to undermine the proofs established by the scholars regarding a creed or some other issue. Regardless of his failure or success in such regard, when he does not provide an alternative evidence, he will thus give up the same creed whose proof he claims he has undermined, for he cannot uphold a creed for which he has no proof except if he imitates an authority in doctrinal matters, something which is not acceptable to anyone.

9. Someone may say that nobody has the right to advise him about not putting forth his own views and queries about matters relevant to the creed to ordinary people, belief in it, and the history about which he disagrees with the consensus of the sect's scholars, symbols and genius theologians. He should not do so even if such an advice aims at safeguarding him from falling into the greatest sin. Such a sin is committed when anything which he suggests represents a serious deviation (from the creed). Such a deviation obligates scholars, who are prohibited from hiding the knowledge and the proofs, to face him with the definite evidence, the terse proof, the similar style, or any legitimate style which explains to him and corrects him. Add to this the fact that it results in dire consequences with regard to the outcomes of these violations and their aftermaths and whatever

method he imposes on others so they may deal with him and a way to face his queries, views and suggestions.

10. He also says, "Some people are concerned about putting ideological and doctrinal questions leading to undermining legacy ideas which may or may not be accurate."

Then he turns to people to say, "Do not sell your minds to anyone, and do not remain stagnant as described by the verse saying, `We found our fathers on a course, and surely we are guided by their footsteps' (Qur'ān, 43:22), since each generation has to open up to reality," as he reasons. Then he provides an evidence for the necessity of putting his ideas and queries about the *hadīth* saying, "When innovations appear, a scholar has to demonstrate his knowledge; otherwise, may the curse of All be on him," citing the verse saying, "Surely those who conceal the clear proofs and the guidance that We revealed, after We made it clear in the Book for men, these it is whom Allāh shall curse, and those who curse shall curse them (too)" (Qur'ān, 2:159).

I say, I do not know the justification for such a serious statement which implies an accusation that some of the ideologies and creeds of our true sect may not be correct! We never thought that the followers of this sect inherit ideologies and creeds without evidence and proof but only through blind imitation which is neither accepted nor is it rational! And we never thought that the followers of this sect are the ones referred to in verse 43:22 cited above!

What is worse is the "classification" of our ("inherited") beliefs among the "innovations," so one needs to "demonstrate" his knowledge according to the tradition cited above!

11. Someone may resort to projecting any "scholarly" treatment of the statements which he makes as related to personal motivations. Then analyses and speculations start, and accusations are coined, hence people will be busy with them, forgetting what is beyond that. We do not want to obligate anyone to think well of anyone else, although we believe that if he thinks well, especially on the scholarly level, it is what Islamic brotherhood calls for. But we remind those

who are busy with "scholarship" of an obligation mandated by Allāh, Glory to Him, on all, that they have to distance themselves from making speculations, charges and backbiting, since all these imply transgressing the dignity of people without any legitimate justification. Such a transgression is rejected and is considered as a violation of the injunctions of the Sharī`a , religion and conscience.

We would like to remind everyone of two things:

One is that this sort of understanding of issues does not decrease the value of scholarship or ideology presented for such a treatment which may be intended to hide its effect through such means. The scholarly spirit and strength of proof are the criteria and the scales for responding or accepting, if necessary, either of these things in any problem which falls in the essence of our concern and among our priorities.

The other is that we may not find any justification for such ill thoughts because the criteria mandated by the Sharī`a are the ones which should judge any situation or conduct, especially if the relationship between both parties of the debate is warm and sound across a long period of time, had it not been for such an opposition to the ideas which a certain individual wishes to publicize and advance to prominence, defending them with might and means. It was then that the other party felt the obligation of scholarly responsibility, or that of the Sharī`a, in order to clarify what it finds to be true and accurate, and there is no embarrassment about that. Had such a responsibility not been thus undertaken, there would have been doubt about its righteousness and straight-forwardness.

12. Someone says that whatever statements he makes are merely due to his own *ijtihād*, that everyone has the right to practice *ijtihād* and to disagree with others' views.

I say that there is no objection to anyone practicing *ijtihād* and disagreeing or agreeing with others in their views as long as the issue is confined and restricted to him and represents his own personal creed and is not the creed of anyone else. But when this individual wishes to disseminate among the public his own *ijtihād*,

which is in contrast with the foundations on which the sect stands, and which agrees with irrefutable proofs and driven to by clear, authentic and consecutive traditions, so he calls on people to accept his own statements which disagree with such foundations..., then the stand towards him must be different from anyone else. Challenging him and protecting people from following in his footsteps is a must in order to protect people from his views which disagree with the facts of the creed and with the fixed facts which the symbols of the sect and its most prominent personalities have confirmed. Everything should be brought out into the light and the difference between him and such personalities should likewise be made clear.

The obligation to challenge his dissertations becomes more pressing when we find him presenting them to the public under the label of an "ideology" that is in sync with what our scholars have agreed on as representing revitalization and modernization. He does so while not admitting at all that they differ from many established facts in the aspects of the creed and conviction, something which agrees with neither the ideological integrity nor the ethics of a man who is a transmitter and a critic.

13. It may be observed how someone exaggerates in his reliance on his own reason and in giving it the main role and the final decision even in matters where reason has no ability to explore. He may even make of his reason a criterion or a yardstick, claiming that he realizes the causes of the injunctions, so he probes the texts. When he comprehends their gist and finds himself in harmony with their contents, he accepts them and agrees with them; otherwise, he does not hesitate to reject them and to judge them as having been fabricated or "secretly" introduced.

We would like to explain the above within the framework of two suppositions from which error becomes evident:

One of them is this: The outward meaning of a text may obviously and clearly contradict reason in a matter which is one of the affairs of the intellect, one falling within the realm of reason and under its supervision. In this case, the text has to be interpreted according to what agrees with reason and with the principles of expression. If this

is not possible, it has to be rejected. Such a supposition is the accurate one and the one accepted by the scholars.

The other is this: One's rationale may fall short of realizing the wisdom or the cause of what the text discusses. For example, when the text says that the menstruating woman has to make up the fast but not the prayers, or when it tells us that near the end of time, Allāh will bring back to life men from among the righteous, and men from among the wretches, so the righteous will receive eminence and nearness to Allāh while the wretches will be punished because of some of what they had committed, thus the hearts of the believers will be healed.

If the mind is incapable of comprehending the interpretation of such an injunction, or such an event related by the text, it will unhesitatingly reject it or demand an interpretation for it saying, for example, that the meaning implies the return of the state and of authority (to the rightful people). There is no basis for such a rejection nor for demanding an interpretation because it does not presuppose that the mind of any single individual is capable of realizing all causes and injunctions for everything which has been or which is being mandated by Allāh, Glory to Him.

Likewise, if one's brain is incapable now of realizing some matters and mysteries, it may be able to do so in the future, or nobody will. Then future generations, hundreds of years later, will come to realize them, as is the case with many mysteries of life and of the cosmos which the Qur'ān mentions, some of which we have already learned from the Qur'ān.

Even if we did not realize them, with such knowledge remaining in the cycle of what Allāh has kept for His own knowledge, or He may have taught it to His prophets and righteous servants, what is wrong with that?!

It seems to us that going to extremes in sanctifying the mind, since it is the "one and only" source of knowledge, making it the criterion for accepting or rejecting texts even in the last probability, that is, that it is learned from the Mu`tazilites, and it is their ailment as well

as elixir, the cause of their tide's ebb, and of their fire in the past generations which was put out. Here is history repeating itself. We now witness a return to their same claim which proves the fallacy of what has been proven by evidences, and so have other claims which time has left far behind. We now witness such claims sticking their heads out of history's cracks and hidden corners to be redisplayed once under the guise of modernization and once in the name of a new "ideology." Allāh is the One Who initiates and Who repeats, and He is the One Who does whatever He pleases.

14. Someone may claim that the reason why he criticizes the ideas of this person or those of that is his desire to prepare the environment against such a person [only] because he occupies a distinguished place, so fanaticism moved in this direction or that in order to cause his downfall. We say:

FIRST: It is quite evident that many people have declared their rejection of such claims, and they discuss them. They do not live the idea or the hallucination of "positions and labels" even if it is the label or the ideology of a specific religious authority, and this does not at all fall into the cycle of their concerns.

SECOND: We may find those who make these self-indicting statements to be the ones who initiate inflammatory ideas and live the worry of promoting their ideas through all means, once raising the level of suspension and excitement, and once lowering it, and facts have proven it.

THIRD: Besides all of this, the criterion and the balance of the ideology being discussed is the element of conviction therein and its share of the balance of right and wrong as well as the extent of its nearness or distance from the facts of the religion and of the sect.

Nobody claims knowledge of the unknown in as far as what the consciences of the people, the facts and the motives; so, let their motive be this or that, for this does not affect judging an idea as being right or wrong, nor does it underestimate or overestimate its significance.

15. We keep hearing that someone puts forth his ideas in various fields, ideas which do not agree with what the scholars have decided, nor are they in sync with a great deal of what they all agree about, based on the irrefutable proofs which rely on reason, or on authentic reports.

An attempt was undertaken to research these maters with the same people who initiated them in the first place and who were requested in more than one letter and through more than one messenger to enter into a scholarly debate, a written and a clear one, one wherein everything is clarified and right becomes distinguished from wrong through irrefutable evidences. All this is in the hope that it will lead, if undertaken, to sparing the field the negativity of their continuous advertising through what is not recommended, before establishing facts, reaching conviction and blocking gaps.

Unfortunately, his answer came back refusing such a debate unless it would take place within four walls and behind closed doors; such is his concept of a debate!

He refused to write me even one word by way of clarification, seeking an excuse of having no time to write, although he has been writing down about these same issues, circulating them everywhere, sometimes to particular people, and sometimes to people in general. He has been discussing them in articles, speeches and lectures through various news media outlets. When he realized my insistence, he did not hesitate to refer to his dictionary in order to provide me with precious things of color, taste and smell of stinging language, stark speech plus a barrage of accusations. It was as though my request for a scholarly debate was equivalent to disbelieving in Allāh, the Great, or even uglier, if there is anything uglier than that at all!

Perhaps the least harsh which I have heard and the most tolerable is that I am motivated by instincts, suffering from backwardness and complexes, falling under the influence of this or of that [individual], in addition to being described as having the “Iranian way of thinking” and of being a fanatic, an accusation which I like because I am fanatical about following the truth and defending it. It is, to me,

something which is commended and praised by Allāh and His Messenger ﷺ, by His righteous servants and choicest ones, His blessings with all of them.

Till a few months ago, prior to writing these words, I was considered (by this individual) to be among the best of those who love and who keep him company. Nothing disturbed such love and friendship till we discovered lately what we thought we were obligated by the *Sharī`a* to ask for a calm and terse academic discourse in order to solve this "complex".

16. This book before the kind reader provides a large number of texts derived from scores, nay hundreds, of references, although it was produced within months not exceeding the number of fingers on one hand, a very short period, indeed, which does not permit a great deal of researching and investigating[1], especially in the presence of many diversions which obstruct undertaking the slightest effort during countable days.

I find myself in need to remind the kind reader that the references mentioned in this book's footnotes were so many that I feared lest I should fall into error in documenting the numbers of their volumes and pages, as I did in many places in the publication of several editions of the same book; so, let him notice the same.

Paying a special attention to references, as has been my habit, is based on placing the reader before the most minute particularities of an incident so that he may be the one to judge, to ponder on, to conclude and to decide through upholding the means of knowledge, directly supervising the issues put forth for discussion and by his being acquainted with their environments, circum-stances and conditions, so that his attitude towards issues will then be precise and deep and springing out of awareness and inclusion, originality and firmness.

[1] The original Arabic text of this book falls into two volumes. The total number of their pages exceeds one thounsand. I have preferred to put them together for the kind reader. – Tr.

This method may not be appreciated by some people, those who write hundreds, or even thousands, of pages and who delve deeply into foundations based on exciting words and big claims without supporting them with clear texts or opening horizons of direct and inclusive knowledge except very little of what the commoners circulate or, in particular, whatever supports one's own ideas! He keeps a great deal from you when he thinks that his interest lies in so doing. If you want to know some of it, you will find yourself without any of its means. Nor will he let you gain anything substantial, i.e. something of which you can take hold.

He wants you to read his own "education," his experience as an individual, and to fly in his horizons, to sense his pains, hopes, aspirations and even whims and fantasies; there is nothing beyond that but mirage, and only mirage.

17. Again, I am very, very sorry to say that this book has not been destined to treat a particular subject with a beginning and an end as well as elements incorporating details relevant to some people casting doubts, for one reason or another, about the events that took place to al-Zahrā' عليها السلام or about their aftermath.

Repeated Points

I would like here to select some points which we mentioned in a previous article I published:

1. Bringing forth to discussion similar traditions (*ahadīth*) or issues difficult to understand by ordinary people, then insisting on such an exposition, without providing a reasonable and acceptable explanation for it, is not acceptable, nor are its consequences commendable. This is not expected especially from people who are looked on to solve problems and to clarify what is ambiguous, especially when such traditions, or complex problems, are not presented before specialized thinkers but to simple-minded people. Among the latter are young and old folks, men and women, the learned and the ignorant. And all this is done through the general news media and in the open!

2. Exposing bringing about sensitive issues and putting forth questions to those who do not have the means to know what enables them to safely and correctly solve what is complex: Someone is doing so without providing sufficient answers, through all the means he has at his disposal. We try to avoid innocent people falling into a great and serious error. And all this is done without any concern about restricting the discussion to criticizing the idea without insulting, scandalizing or belittling anyone but safeguarding one's dignity and honour in a scholarly, civilized and dignified way.

It is not fair to bring about such issues in the open then expect others to remain silent and not criticize them except behind closed doors. An expectation such as this is understood only as an order of silence, a forced order; rather, it is extortion. It confines the right of speech to only "his excellency" or "his holiness" and to nobody else.

3. No courtesies are to be paid when it comes to the issues of the religion and the creed. Nobody should expect to receive them, be he near in kin or a loved one, no matter what status he occupies or what role he plays, for the truth, and the religion, are above all considerations.

4. The issues of the religion and of the creed are not the monopoly of one particular party rather than another. They concern all people regardless of their status or [educational] level. Everyone has the right to show sensitivity towards a statement which undermines such issues, and this must be granted utmost attention, so that one may determine where he stands. Yet all of this should be done within the confines of moderation and in a scholarly, subjective, terse and responsible manner.

This is underscored when we get to know the following:

The issues relevant to the creed should not be followed by (blind) imitation; rather, each individual should seek a convincing and an acceptable evidence for them first and foremost. The issues relevant to the creed are not on par with those relevant to the *fiqh* wherein an ignorant person refers to a scholar in order to obtain his verdict based on general proofs which mandate imitation [*taqlīd*].

People should not be prohibited from discussing such issues, nor is it appropriate to require them to blindly follow them, to imitate fathers and forefathers, this scholar or that. Also, this is not appropriate. In fact, their tardiness should not be taken advantage of, nor should their purity. These issues should not be presented to them in a way which is incomplete and out of balance, for this agrees with neither scholarly integrity nor with the *Sharī`a* which ought to be observed.

People's sensitivity to issues relevant to the religion and creed and their energetic and enthusiastic interest are all healthy signs and sound indications which ought to be encouraged and safeguarded. They should not be assaulted, nor should they be faced with serious accusations with the objective to suppress them and to put an end to them. They should be emphasized, safeguarded, properly directed in a straight and sound way, so that such a creed will become more firmly established and deeper in its effect on their conduct and stance, especially when they are faced with challenges.

5. Islamic branches of knowledge are numerous. They have vast and spacious inclusion, in addition to precision, in many detailed topics. There is no harm in a scholar taking his time to answer many questions about various branches of knowledge with which he is faced. He cannot answer *all* of them except if he were on the level of prophets or Imāms. It is said, "May Allāh have mercy on a man who knows his limits."

If a responsible person has not finished his research and investigation of certain issues, nor has he studied them minutely and sufficiently in a way that enables him thereafter to present them to the people with precision and inclusion, he is not supposed to issue final verdicts in their regard, nor should he answer questions about them. If he has to do it, he must confine himself to the limits of presentation and dissociation from responsibility, providing an excuse that he has not sufficiently studied and examined them. There is no harm if he is satisfied with whatever great scholars of the sect have agreed on, without paying attention to what this particular scholar or that has singled himself out, for exceptions cannot be followed while leaving aside what is famous and what is backed.

But when one comes out to tell whatever he reveals within himself or answers every question by casting doubts which provide for him an escape route[1], misleading people into thinking that he is knowledgeable of all the details of issues, and that he raises questions about them out of knowledge, responsibility and deep thinking, although he may not have seen the text in the first place, let alone having studied or researched it…, this is not appropriate. Such a method is not acceptable. It is neither logical nor rational.

6. Nobody has the right to require people to restrict themselves to inquire about issues relevant only to the Prophet ﷺ and to the Imāms عليهم السلام authenticated by criteria applied to narrators of *hadīth*... This means that people should remain silent about traditions dealing with most issues and questions, be they theological, historical, or others. Should one who requires people to do so confine his statements to the particulars of issues about which authentic proofs have been narrated by the Infallible Ones عليهم السلام, he will find himself forced to remain silent, to sit at home, because he finds only a few that he will exhaust during a few days or less than that.

We, however, say, and so does he, that proving an issue is not dependent on the Abundance of authentic traditions narrated by the Infallible Ones عليهم السلام, for there may be other proofs which sometimes strengthen the degree of depending on them, such as the tradition being weak and it is well known that it was acted on and relied on, despite the presence before their eyes of authentic support, then they did not pay it any attention. Also, if the text represents a decision from a reprobate admitting something which indicts him or contradicts his line, it is not correct to say that this person is reprobate, so his statement cannot be accepted. Thereupon, various proofs have to be examined in *fiqh* issues and in *usūl*, creed, history, etc., by the specialized people who benefit from them in order to

[1] For example, he once asked about something which exists in a text, saying, “This is not ascertained,” or, “The authenticity of the narration is not known,” or, “There are traditions which prove that this is not true.”

strengthen a text whose support is weak, or *vice versa*, according to sources and to the existence of proofs.

7. There is nothing easier for anyone to stand and cast doubts or deny what is already proven. There is nothing easier than running away from being committed to issues or from bearing responsibility. This is neither a practical proof nor does it indicate the universality of anything at all. A scholar who delves deeply into issues, the critic, the researcher…, is the one who exerts a serious effort to verify the origins, confirms and verifies the facts, asserting what is proven and discarding what is fabricated.

8. Attributing any statement to a particular sect of people, or to any sect at all, is right only when the statement is made by him/them and publicly declared by their prominent figures and scholars across the centuries and is what their views have agreed on and their hearts accepted. This is known by referring to their assemblies, books, creed's texts…, and to their biographies.

But if someone, or a people belonging to a sect, becomes the exception to the rule with regard to some views, it is not right to attribute the exception to the entire sect, or to its *faqīhs* or scholars; so, what would you say when the latter are the ones who reneged in their speeches from the recognized pioneer who verified the sect's issues?!

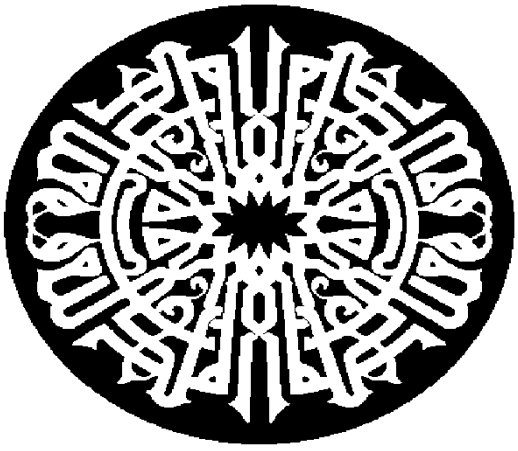
So is the case if someone understands an issue incorrectly, unnaturally or out of the ordinary: It is not right to attribute it to others as a generalization. It is then that the operation of scandalizing him with glittering words, exaggerating and magnifying him, starts. The end result is holding the sect's scholars in contempt and thinking lightly of their way of thinking without any justification. Then he provides the alternative which he prepared in advance with sweet words no matter how weak and meek his alternative may be.

9. Putting forth for ordinary people issues which require explanations in ambiguous ways, though it may to a certain extent facilitate for the person who does it the means to avoid the

consequences of his dissertation, does not exempt one from the responsibility of ordinary people considering the idea as the whole truth and the view, which results from research and study and anything other than it..., as being wrong.

Yes, none of this exempts him from responsibility so long as everyone knows that people understand the issues in a simple way. They do not pay attention to words such as “perhaps,” “maybe,” “we may imagine,” “we could understand,” “we may be inspired,” “we have to study,” etc.

We appreciate the efforts of sincere workers and pray for them to achieve success. We thank all sincere brethren who exerted a great deal of effort to make this book a success, especially my Brother, the great *`allāma*, Shaikh Ridwān Sharārah. May Allāh appreciate the effort of everyone, and may He protect them and enable all of us to be sound of view and sincere in action. He is our Master, and He is the One Who grants guidance to the straight course.



PART I

AL-ZAHRĀ' عليها السلام AND HER TRAGEDY

Not all readers have a thorough knowledge of the daughter of the Prophet of Islam, the only one according to Shi`ite Muslims, wife of the Prophet's right hand, Commander of the Faithful Ali ibn Abu Talib, and mother of the Imams. A number of readers of this book will be non-Muslims, so one cannot assume that they know much about this great lady, if anything at all. For these reasons, we find it mandatory to insert this chapter to introduce Fatima al-Zahra to the kind reader:

Birth and Names of Fātima عليها السلام

Fātima عليها السلام (615 – 632 A.D.), mother of the Imāms عليهم السلام is the daughter of the Messenger of Allāh by his first wife, Khadīja daughter of Khuwaylid, may the Almighty be pleased with her. Fāṭima was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the year 615. Some historians say she was only 18 years and 75 days when she died in Medīna few days only (some say 75) after the death of her revered father: The Prophet of Islam صلى الله عليه وآله وسلم whose soul departed from this vanishing world on Safar 28/May 28 according to the Christian Gregorian calendar, or the 25th according to the Julian calendar, of the same year. Fāṭima passed away on the 14th of Jumada I of 11 A.H. which corresponded to August 7, 632 A.D. She was buried somewhere in the graveyard of Jannatul-Baqī' in Medīna in an unmarked and unknown grave…, shame on those who were behind the burying of the Prophet's fragrant flower in an unmarked grave... According to her will, her husband, Imām Ali عليه السلام, did not leave any marks identifying her grave, and nobody knows where it is.

Fāṭima عليها السلام has nine names/titles: Fāṭima **فاطمة**, al-Ṣiddīqa **الصديقة** (the truthful one), al-Mubāraka **المباركة** (the blessed one), al-Tāhira **الطاهرة** (the pure one), al-Zakiyya **الزكية** (the chaste one), al-Raḍiayya **الرضية** (the grateful one), al-Marḍiyya **المرضية** (the one who shall be pleased [on Judgment Day]), al-Muhaddatha **المحدثة** (the one, other than the Prophet صلى الله عليه وآله وسلم, to whom an angel speaks) and al-Zahrā' **الزهراء** (the splendid one, or the lady of light).

The Prophet صلى الله عليه وآله وسلم taught Fāṭima عليها السلام 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 Fāṭima 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".

A number of chronicles quote her mother, Khadīja عليها السلام, narrating the following about the birth of her revered daughter: "At the time of Fāṭima's birth, I sent for my neighboring Quraishite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muhammed. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me. Finding me dismayed, one of them addressed me thus, `O Khadīja! I am Sarah, mother of Isāq (Isaac).' The other three are: Mary mother of Christ, Asiya daughter of Muzaim and Umm Kulthūm sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.' Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fāṭima was born."

The motherly blessings and affection received by Fāṭima عليها السلام were only for five years after which Khadīja left for her heavenly home. The Holy Prophet صلى الله عليه وآله وسلم brought her up thereafter.

The Holy Prophet صلى الله عليه وآله وسلم said: "Whoever injures (physically or otherwise) Fāṭima, he injures me; and whoever injures me

injures Allāh; and whoever injures Allāh practices unbelief. O Fāṭima! If your wrath is incurred, it incurs the wrath of Allāh; and if you are pleased, it makes Allāh pleased, too."

M.H. Shakir writes the following: "Fāṭima, the only daughter of the Holy Prophet of Islam ﷺ, was born in Mecca on 20th of Jumada al-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadīja and the Apostle of Allāh bestowed all their natural love, care and devotion on their lovable and only child, Fāṭima, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet ﷺ was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title *al-Zahrā'* which means `our Lady of Light'. She was moderately tall, slender and endowed with great beauty which caused her to be called `az-Zahrā' (the Lady of Light)".

Fāṭima عليها السلام was called az-Zahrā' because her light shone among those in the heavens. After arriving in Medīna, she was married to Ali عليه السلام in the first year of Hijra, and she gave birth to three sons. Her sons were: Ḥassan, Ḥussain, Masters of the youths of Paradise, and Musin who never saw the light because he was aborted as his mother was behind her house door fending for herself while rogues were trying to break into it and force her husband عليه السلام to swear the oath of allegiance to Abū Bakr. Reference to this tragic incident is made somewhere else in this book. She had two daughters, Zainab, the heroine of Kerbalā', and Umm Kulthūm. Her children are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history.

The Holy Prophet ﷺ said **فاطمة بضعة مني**, "Fāṭima is part of me". He would go out to receive his daughter whenever she came from her husband's house. Every morning on his way to the Mosque, he would pass by Fāṭima's house and say, *"as-Salāmu `alaykum yā Ahla Bayt annnubuwwah wa ma`din arr-risāla"* (Peace with you, O Ahl al-Bayt (Household of the Prophet ﷺ) and the Substance of the Message).

Fāṭima عليها السلام is famous and acknowledged as the "Sayyidatu Nisā'u1-`Ālamīn" (Leader of all the women of the world for all times) because the Prophethood of Muhammed would not have been perpetuated without her. The Prophet ﷺ is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'ān for women, Fāṭima عليها السلام is the perfect role model who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same time.

Fāṭima inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity and benevolence, devotion and worship of Allāh, self-sacrifice and hospitality, forbearance and patience, knowledge and nobility of disposition of her illustrious father, both in words and in actions. "I often witnessed my mother," says Imām Hussain, "absorbed in prayer from dusk to dawn." Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door empty-handed. She عليها السلام worked, dressed, ate and lived very simply. She was very generous; and none who came to her door ever went away empty handed. Many times she gave away all the food she had had, staying without any food at all. As a daughter, she loved her parents so much that she won their love and regard to such an extent that the Holy Prophet ﷺ used to stand up whenever she came to him.

When Fāṭima came of age, a number of hopefuls sought her hand in marriage. The Holy Prophet ﷺ was awaiting the Divine order in this respect until Imām Ali عليه السلام approached him and asked for her hand in marriage. The Holy Prophet ﷺ came to Fāṭima عليها السلام and asked, "My daughter! Do you consent to be wedded to Ali عليه السلام, as I am so commanded by Allāh?" Fāṭima عليها السلام thereupon bowed her head in modesty. Umm Salamah narrates the following: "Fāṭima's face bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet ﷺ stood up to shout: *Allāhu Akbar!* (Allāh is great)! Fāṭima's silence is her acceptance." On Friday, Thul Ḥijja 1, 2 A.H., which corresponded to May 25, 624 A.D. according to the Julian Christian calendar or to the 28th of May of the same year according to the Gregorian Christian calendar

which is widely used in the text of this book, the marriage ceremony took place. All the Muhājirūn (emigrants) and Anṣār (supporters) of Medīna assembled in the mosque while Imām Ali عليه السلام was seated before the Holy Prophet صلى الله عليه وآله وسلم with all the ceremonious modesty of a bridegroom. The Holy Prophet صلى الله عليه وآله وسلم first recited an eloquent sermon then declared: "I have been commanded by Allāh to get Fāṭima wedded to Ali عليه السلام, and so I do hereby solemnize the matrimony between Ali and Fāṭima عليها السلام on a dower of four hundred *mithqal* of silver." Then he asked Imām Ali عليه السلام, "Do you consent to it, O Ali?" "Yes, I do, O Holy Prophet of Allāh!" replied Imām Ali عليه السلام. Then the Holy Prophet صلى الله عليه وآله وسلم raised his hands and supplicated thus: "O Lord! Bless both of them, sanctify their progeny and grant them the keys of Your beneficence, Your treasures of wisdom and genius; and let them be a source of blessing and peace to my *umma*." Her children; Imām Ḥassan, Imām Ḥussain, Zainab and Umm Kulthūm, are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history and fortified Islam which otherwise would have been lost to mankind.

As a wife, she was very devoted. She never asked Ali عليه السلام for anything in her entire life. As a mother, she cared for and brought up wonderful children; they have left their marks on the pages of world history which time and the plots of enemies of Ahl al-Bayt عليهم السلام will never be able to erase.

Parents of Fātima عليها السلام

Readers undoubtedly know who the father of our heroine is, so there is no need to elaborate on him, the Seal of Prophets and Messengers of Allāh that he was. But most readers may not be familiar with her mother, namely Khadja daughter of Khuwaylid; therefore, the Translator of this book has opted to insert the following information, as well as the one above, in this book citing his own, namely Volume Two of Allāh: The Concept of God in Islam which Authorhouse published on June 29, 2013 (ISBN 978-1-4817-7150-4). The following information is published on pages 258 – 277 of the afore-mentioned reference with minimum editing:

Khadīja Daughter of Khuwaylid

In the year 595 A.D., Muhammed ﷺ was 25, old enough to go with his contemporaries' trade caravans. His tribe, Quraish, was known for having mastered trade. But the financial position of Abū Tālib, his uncle and guardian and in whose house Muhammed ﷺ spent most of his childhood years, had by then become very weak because of the expenses of *rifāda* and *siqāya*, services rendered to the pilgrims of the Ka`ba in Mecca, and it was no longer possible for him to equip Muhammed ﷺ with merchandise on his own. He, therefore, advised him to act as agent for a noble lady, Khadīja bint (daughter of) Khuwaylid, who was the wealthiest person in Quraish.

Her genealogy joins with that of the Prophet at Qusayy. She was Khadīja daughter of Khuwaylid ibn (son of) Assad ibn Abdul-`Ozza ibn Qusayy. She, hence, was a distant cousin of Muhammed ﷺ.

The reputation which Muhammed ﷺ enjoyed for his honesty and integrity led Khadīja to willingly entrust her mercantile goods to him for sale in Syria. She sent him word through his friend, Khazimah ibn Ḥakim, a relative of hers, offering him twice the commission she used to pay her agents to trade on her behalf. Muhammed ﷺ, with the consent of his uncle Abū Tālib, accepted her offer.

Most references consulted for this book (*Allāh: The Concept of God in Islam* by the Translator of this book) make a casual mention of Khadīja. This probably reflects a male chauvinistic attitude which does a great deal of injustice to this great lady, the mother of the faithful whose wealth contributed so much to the dissemination of Islam. It is not out of place at all that we should learn a little bit more about this great lady.

If you wish to research the life of this great lady, the best references are: al-Sayyūṭi's *Tārīkh al Khulafā'*, Abul-Faraj al-Isfahāni's *Aghāni,* Ibn Hishām's *Seera,* Muhammed ibn Ishāq's *Seerat Rasool-Allāh,* and *Tārīkh al-Rusul wal Mulūk* by Abū Ja`far Muhammed ibn Jarīr al-Tabari (839 - 923 A.D.). Of all these books, only al-Tabari's *Tārīkh* is being translated (by more than one translator and in several

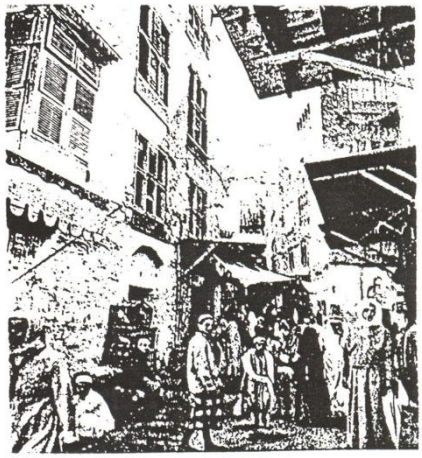
volumes) into English. One publisher of Tabari's English *Tārīkh* is the press of the State University of New York (SUNY).

“Islam did not rise except through Ali's sword and Khadīja's wealth," a saying goes. Khadīja al-Kubra was the daughter of Khuwaylid ibn Assad ibn Abdul-`Ozza ibn Qusayy who belonged to the clan of Banū Hāshim of the tribe of Banū Assad. According to some historians, Quraish's real name was Fahr, and he was son of Malik son of Madar son of Kananah son of Khuzaimah son of Mudrikah son of Ilyas son of Mazar son of Nazar son of Ma`ad son of Adnān son of Isma`eel (Ishamel) son of Ibrāhīm (Abraham) son of Sam son of Noah, peace and blessings of Allāh with the prophets from among his ancestors. According to a number of sources, Khadīja was born in 565 A.D. and died in 620 A.D. at the age of 55, but some historians say that she died ten years later. Khadīja's mother, who, according to some sources, died around 575 A.D., was Fāṭima daughter of Zā'ida ibn al-Asam of Banū `Āmir ibn Ghālib, also a distant relative of Prophet Muhammed ﷺ. Khadīja's father, who died around 585 A.D., belonged to the Abd al-`Ozza clan of the tribe of Quraish and, like many other Quraishis (or Quraishites), was a merchant, a successful businessman, whose vast wealth and business talents were inherited by Khadīja and whom the latter succeeded in faring with the family's vast wealth. It is said that when Quraish's trade caravans gathered to embark on their lengthy and arduous journey either to Syria during the summer or to Yemen during the winter, Khadīja's caravan equalled the caravans of all other traders of Quraish put together.

Although the society in which Khadīja was born was terribly male chauvinistic, Khadīja earned two titles: *Ameerat-Quraish*, Princess of Quraish, and *al-Tāhira*, the Pure One, due to her impeccable personality and virtuous character, not to mention her honorable descent. She used to feed and clothe the poor, assist her relatives financially, and even provide for the marriage of those of her kin who could not otherwise have had means to marry.

By 585 A.D., Khadīja was left an orphan. Despite that, and after having married twice—and twice lost her husband to the ravaging wars with which Arabia was afflicted—, she had no mind to marry a

third time though she was sought for marriage by many honorable and highly respected men of the Arabian peninsula throughout which she was quite famous due to her business dealings. She simply hated the thought of being widowed for a third time. Her first husband was Abū (father of) Hālah Hind ibn Zārah who belonged to



دار السيدة خديجة التي كانت منزل النبي (ص) و
مولد فاطمة الزهراء (ع) الواقعة في سوق الماغة
في مكة هدمتها الحكومة السعودية عام ١٤١٣ هـ .

A very old photo of the 3-story house of Khadīja رضي الله عنها where she and the Prophet of Islam صلى الله عليه وسلم lived and where their daughter, Fāṭima عليها السلام, was born, before its demolition by the Saudi government in 1413 A.H./1993 A.D.



Dome over the grave of Khadīja before the Wahhabi rulers of Saudi Arabia demolished it. Thus do some people behave…

Banū `Adiyy, and the second was Ateeq ibn `Aith. Both men belonged to Banū Makhzoom. By her first husband, she gave birth to

a son who was named after his father Hind and who came to be one of the greatest *sahābis* رضی اللہ عنہم of the Prophet ﷺ. He participated in both battles of Badr and Uhud, and he is also famous for describing the Prophet's physique; he was martyred during the Battle of the Camel in which he fought on the side of Imām Ali ibn Abū Tālib علیہ السلام, although some historians say that he died in Basra. All biography accounts describe Hind as an outspoken orator, a man of righteousness and generosity, and one who took extreme caution while quoting the Messenger of Allāh ﷺ. Besides him, Khadīja gave birth by Abū Hālah to two other sons: al-Tāhir, and, of course, Halah, who is not very well known to historians despite the fact that his father is nicknamed after him.

Who were Khadīja's children by her second husband? This is another controversy that revolves round the other daughters or step-daughters of the Prophet ﷺ besides Fāṭima. These daughters, chronologically arranged, are: Zainab, Ruqayya, and Umm Kulthūm. Some historians say that these were Khadīja's daughters by her second husband, whereas others insist they were her daughters by Muhammed ﷺ. The first view is held by Sayyid Safdar Hussain in his book *The Early History of Islam* wherein he bases his conclusion on the contents of al-Sayyūti's famous work *Tārīkh al-khulafa wal muluk* (history of the caliphs and the kings). Here is a brief account of Khadīja's daughters:

Zainab, their oldest, was born before the prophetic mission and was married to Abul-`Ās ibn al-Rabee`. She had accepted Islam before her husband did and participated in the migration from Mecca to Medīna. She died early in 8 A.H./629 A.D. and was buried in Jannatul Baqee` where her grave can still be seen defying the passage of time. Ruqayya and Umm Kulthūm married two of Abū Lahab's sons. Abū Lahab, one of the Prophet's uncles, stubbornly and openly rejected his nephew's preaching; therefore, he was condemned in the Mecci Chapter 111 of the Holy Qur'ān, a chapter named after him. Having come to know about such a condemnation, he became furious and said to his sons, "There shall be no kinship between you and me unless you part with these [step-] daughters of Muhammed ﷺ," whereupon they divorced them instantly. Ruqayya

married the third caliph `Othmān ibn `Affān and migrated with him to Ethiopia in 615 A.D., five years after the inception of the prophetic mission, accompanied by no more than nine others. That was the first of two such migrations. After coming back home, she died in Medīna in 2 A.H./623 A.D. and was buried at Jannatul Baqee`. `Othmān then married her sister Umm Kulthūm in Rabial-Awwal of the next (third) Hijri year. Umm Kulthūm lived with her husband for about six years before dying in 9 A.H./630 A.D., leaving no children.

One particular quality in Khadīja was quite interesting, probably more so than any of her other qualities mentioned above: she, unlike her people, never believed in nor worshipped idols. There was a very small number of Christians and Jews in Mecca, and a fairly large number of Jews in Medīna. What brought those Jews to Mecca and Medīna? Some of them had migrated from Najrān, Yemen, after being massacred by a fanatical Christian governor ruling on behalf of the Ethiopian Negus. The date of the massacre is 523 A.D., and its details are outside the scope of this book. Others had come from Greater Syria (including Jerusalem, Palestine) either escaping the persecution of the Romans or driven by curiosity and the desire to meet a new prophet of God whose advent was predicted in their books. The Holy Qur'ān tells us that Jewish scriptures make a reference to Prophet Muhammed ﷺ, and here are proofs testifying to this fact not from the Holy Qur'ān but from the Jews themselves:

Abdullāh ibn Salam, a Jewish rabbi who later on accepted Islam when the Prophet ﷺ was in Medīna, was asked once by `Omar ibn al-Khaṭṭāb, Do you have any reference to Muhammed ﷺ in your books? "Yes, by Allāh," said Abdullāh, "We can identify him by the description whereby Allāh described him if we see him among you just as one of us identifies his son once he sees him in the company of other children."[1] According to the reference titled *Dala'il al-Nubuwwah*, Ḥassān ibn Thābit, the renown poet, is quoted by a chain of narrators saying, "By Allāh! I was a young child of 7 or 8, yet I could very well understand whatever I heard. One day I heard a

[1] *Ibid*., pp. 180-181. Also see *Faraj al-Mahmoom*, p. 29.

Jew on the summit of a hill shouting as loudly as he could for other Jews to go to him. `Woe to you,' said they, `what is the matter with you?!' He said, `The star that signals the birth of Ahmed the prophet did, indeed, appear last night!'[1]

Imām al-Ḥassan, the oldest son of Imām Ali ibn Abū Tālib عليه السلام, is quoted in a lengthy statement saying,

A group of Jews came to the Messenger of Allāh صلى الله عليه وآله وسلم. The most knowledgeable person among them asked him about certain things, and he, peace and blessings of Allāh with him and his progeny, answered them for him. He, therefore, accepted Islam then took out a white sheet of *riqq* (papyrus) wherein he recorded the statements of the Prophet صلى الله عليه وآله وسلم and said to him, "O Messenger of Allāh! I swear by the One Who sent you a Prophet in truth that I have not copied this except from tablets which Allāh, the most Exalted and the most Sublime, had dictated to Moses son of Amram (`Imrān). I have also read in the Torah so many of your merits that I even doubted them. For forty years, I have been wiping out any reference to you in the Torah, yet whenever I wiped it out, I saw it fixed again therein. I have read in the Torah that nobody can answer these questions (which I have just asked you) except you, and during the time wherein you answer them, Gabriel would be on your right, Michael on your left, and your *wasi* in front of you. The Messenger of Allāh صلى الله عليه وآله وسلم said, "You have surely said the truth. Here is Gabriel on my right and Michael on my left and my *wasi* Ali ibn Abū Tālib عليه السلام in front of me. The Jew believed and proved that his conviction was sound.

Waraqah ibn Nawfal, one of Khadīja's cousins, though some historians say he was her uncle, had embraced Christianity and was a pious priest who believed in the Unity of the Almighty, just as early Christians did, that is, before the concept of the Trinity crept into the Christian faith, widening the theological differences among the believers in Christ. He reportedly had translated the Bible from Hebrew into Arabic. His likes could be counted on the fingers of one hand during those days in the entire populous metropolis of Mecca, or Becca, or Ummul-Qura (the mother town), a major commercial

[1]al-Majlisi, *Bihār al-Anwār*, Vol. 15, p. 181. This text also exists in Vol. 2, p. 9 of al-*Khisāl*.

center at the crossroads of trade caravans linking Arabia with India, Persia, China, and Byzantium, a city that had its own Red Sea port at Shu`ayba. Most importantly, Mecca houses the Ka`ba, the cubic "House of God" which has always been sought for pilgrimage and which used to be circled by naked polytheist "pilgrims" who kept their idols, numbering 360 small and big, male and female, inside it and on its roof-top. Among those idols was one for Abraham and another for Ishmael, each carrying divine arrows in his hands. Hubal, a huge idol in the shape of a man, was given as a gift by the Moabites of Syria to the tribesmen of Khuzā`ah, and it was Mecca's chief idol. Two other idols of significance were those of the Lāt, a grey granite image which was the deity of Thaqif in nearby Taif, and the `Ozza, also a block of granite about twenty feet high. These were regarded as the wives of the Almighty... Each tribe had its own idol, and the wealthy bought and kept a number of idols at home. The institute of pilgrimage was already there; it simply was not being observed properly, and so was the belief in Allāh Whom the Arabs regarded as their Supreme deity. Besides Paganism, other "religions" in Arabia included star worship and fetishism.

The Jews of Medīna had migrated from Palestine and Yemen and settled there waiting for the coming of a new Prophet from the seed of Abraham in whom they said they intended to believe and to be the foremost in following, something which unfortunately did not materialize; on the contrary, they joined ranks with the Pagans to fight the spread of Islam as the reader will come to know later in this book. Only a handful of them embraced Islam, including one man who was a neighbour of Muhammed ﷺ; he lived in the same alley in Mecca where Khadīja's house stood; his wife, also Jewish, used to collect dry thorny bushes from the desert just to throw them in the Prophet's way.

Since Khadīja did not travel with her trade caravans, she had always had to rely on someone else to act as her agent to trade on her behalf and to receive an agreed on commission in return. In 595 A.D., Khadīja needed an agent to trade in her merchandise going to Syria, and it was then that a number of agents whom she knew before and trusted, as well as some of her own relatives, particularly Abū Tālib, suggested to her to employ her distant cousin Muhammed ibn

Abdullāh ﷺ who, by then, had earned the honoring titles of *as-Sādiq*, the truthful, and *al-Amin*, the trustworthy. Muhammed ﷺ did not have any practical business experience, but he had twice accompanied his uncle Abū Tālib on his trade trips and keenly observed how he traded, bartered, bought and sold and conducted business; after all, the people of Quraish were famous for their involvement in trade more than in any other profession. It was not uncommon to hire an agent who did not have a prior experience; so, Khadīja decided to give Muhammed ﷺ a chance. He was only 25 years old. Khadīja sent Muhammed ﷺ word through Khazimah ibn Ḥakim, one of her relatives, offering him twice as much commission as she usually offered her agents to trade on her behalf. She also gave him one of her servants, Maysarah, who was young, brilliant, and talented, to assist him and be his bookkeeper. She also trusted Maysarah's account regarding her new employee's conduct, an account which was most glaring, indeed one which encouraged her to abandon her insistence never to marry again.

Before embarking on his first trip as a businessman representing Khadīja, Muhammed ﷺ met with his uncles for last minute briefings and consultations, then he set out on the desert road passing through Wadī al-Qura, Midian, and Diyār Thamūd, places with which he was familiar because of having been there at the age of twelve in the company of his uncle Abū Tālib. He continued the lengthy journey till he reached Busra (or Bostra) on the highway to Damascus after about a month. It was there that he had met Buhayrah the monk when he was a child. Buhayrah had died and was succeeded in the monastery by Nestor. Busra, the city, was then the capital of Ḥawrān, one of the southeastern portions of the province of Damascus situated north of the Balqā'. To scholars of classic literature, Ḥawrān is known by its Greek name Auranitis, and it is described in detail by Yaqut al-Ḥamawi, Abul-Faraj al-Isfahāni, and others. Arab trade caravans used to go there quite often and even beyond it to Damascus and Gaza, and few made it all the way to the Mediterranean shores to unload their precious cargoes of Chinese paper and silk textiles bound for Europe.

What items did Muhammed ﷺ carry with him to Busra, and what items did he buy from there? Meccans were not known to be skilled craftsmen, nor did they excel in any profession besides trade, but young Muhammed ﷺ might have carried with him a cargo of hides, raisins, perfumes, dried dates, light weight woven items, probably silver bars, and most likely some herbs. He bought what he was instructed by his employer to buy: these items may have included manufactured goods, clothes, a few luxury items to sell to wealthy Meccans, and maybe some household goods. Gold and silver currency accepted in Mecca included Roman, Persian, and Indian coins, for Arabs during those times, including those who were much more sophisticated than the ones among whom Muhammed ﷺ grew up such as the Arabs of the southern part of Arabia (Yemen, Ḥadramaut, etc.), did not have a currency of their own; so, barter was more common than cash. The first Arab Islamic currency, by the way, was struck in Damascus by the Umayyad ruler Abd al-Malik ibn Marwān (697-698 A.D.) in 78 A.H./697 A.D., 36 years after the establishment of the Umayyad dynasty (661-780 A.D.).

The time Muhammed ﷺ stayed in Busra was no more than a couple of months during which he met many Christians and Jews and noticed the theological differences among the major Christian sects that led to the disassociation of the Copts, the Syrian (Chaldean) Nestorian, and the Armenian Christians from the main churches of Antioch (Antakiya), Rome, and Egyptian Alexandria. Such dissensions and differences of theological viewpoints provided Muhammed ﷺ with plenty of food for thought; he contemplated on them a great deal.

There is another testimonial to the cloud that shaded young Muhammed ﷺ; it comes from the holy and pure offspring of Muhammed ﷺ. Imām al-Ḥassan al-`Askari[1] has narrated saying

[1]One of the offspring of Prophet Muhammed ﷺ, "Abū Muhammed" Imām Hassan al-`Askari was the son of Imām Ali al-Naqi and the father of the Awaited Imām, the Mahdi, peace and blessings of the Almighty be on all of them. He was born in Medīna on Rabi` II 10, 232 A.H./December 4, 846 A.D. and was martyred in Samarra, Iraq, on Rabi` I 8, 260

that he once asked his father (Imām) Ali ibn Muhammed, peace with them both, about the miracles performed by the Messenger of Allāh ﷺ, peace and blessings of Allāh with him and his progeny, in Medīna and Mecca. Here is what Imām al-`Askari عليه السلام said to his son:

> O son! As for the cloud (that used to shade the Prophet ﷺ), when the Messenger of Allāh ﷺ travelled to Syria to trade on behalf of Khadīja daughter of Khuwaylid, and the distance from Mecca to Jerusalem was one month on foot, they used to suffer from the extreme heat of the sun in those open plains. The wind would blow at them and would pour on them sands and dust. During those times, Allāh Almighty used to send a cloud to His Messenger ﷺ in order to shade him. It would stop whenever he stopped and resume whenever he did. If he advanced, it would advance, and if he lagged behind, it would do the same. If he went to the right, it, too, would go to the right, and if he went to the left, it would go there, too. It used to protect him from the heat of the sun from above. The wind that used to stir the sands and the dust would do so in the faces of the Quraishites and their camels, but when it came close to Muhammed ﷺ, it would become calm and quiet, and it would not carry neither sands nor dust. Instead, an easy and cool breeze would blow on him, so much so that Quraish used to say, "Muhammed's company is better than a tent! They used to seek refuge with him and try to earn his friendship. Comfort was theirs whenever they were near him even when the cloud was actually intended only for him. When strangers intermingled with their (the Quraishites) caravans, the cloud would distance itself from them. They would then inquire, "Whom is this cloud serving?! Whoever it serves is surely honored and revered. The cloud would then address those in the caravan saying, "Look at the cloud, and

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A.H./January 1, 874 A.D. poisoned by the `Abbāsid ruler al-Mu`tamid. If the reader wishes to learn more about him and about the other Infallible Fourteen, I strongly recommend the book titled *Biographies of Leaders of Islam* by his eminence Sayyed Ali Naqi Naqwi which I edited. It is available from Imām Hussain Foundation, P.O. Box 25-114, Beirut, Lebanon. It is also available to order Online through www.amazon.com.

> you will see that it is written on it: `There is no god except Allāh, Muhammed ﷺ is the Messenger of Allāh ﷺ; I support him through Ali عليه السلام, the master of *wasis*, and distinguished him through his Progeny who are loyal to him, and to Ali عليه السلام, and to their friends, who are the enemies of his opponents. All this would be readable and comprehensible to those who knew and were skilled in reading and writing as well as to those who did not.[1]

While in Syria, a monk named Nestor observed some signs of Prophethood about Muhammed ﷺ, so he asked Maysarah, "Is there a glow, a slight redness, around his eyes that never parts with him? Nestor asked Maysarah. When the latter answered in the affirmative, Nestor said, "He most surely is the very last Prophet; congratulations to whoever believes in him. and Nestor very much desired to see Muhammed ﷺ. The rest of the story is narrated by `Abbās, Muhammed's uncle, who quotes Abdul-Muṭṭalib quoting Abū Tālib saying,

We once took Muhammed ﷺ on a (business) trip to Syria. When we were in the marketplace, a high priest named Nestor came and sat in front of him, looking at him without saying anything. He kept doing so for three consecutive days. He then could no longer do so without going to him and coming behind him, as if he was requesting him for something. I said to him, "O monk! Do you want anything from him? "Yes, Nestor said, "I do want something from him. What is his name? "Muhammed son of Abdullāh ﷺ," said I. By Allāh, his face changed colour, then he said, "Could you please ask him to agree to uncover his back so that I may look at it? Muhammed ﷺ drew his garment from his back, and when Nestor saw the mark of Prophethood on it, he kept kissing him and crying. Then he said, "O man! Hurry and take this child back to the place where he was born, for if you only know how many his enemies in our land are, you will not even think much of the reason because of which you came here. Nestor kept looking after him every day, carrying food for him. When we departed from Syria, Nestor brought Muhammed ﷺ a shirt and said to him, "Could you please wear this shirt so that you may remember me thereby? But Muhammed ﷺ did not accept it, and I noticed how he did

[1] al-Majlisi, *Bihār al-Anwār*, Vol. 15, pp. 193-198.

not like the idea, so I took the shirt myself so that his feelings would not be hurt and said to him, "I shall wear it. Then I hurried and took Muhammed ﷺ back to Mecca. By Allāh, not a single woman or man, young or old, stayed without eagerly welcoming him back with the exception of Abū Jahl, may Allāh curse him, for he then had drunk so much wine that he was completely drunk.

Here is another testimonial to that incident:

> Bakr ibn Abdullāh al-Ashja`i quotes his forefathers saying that in the same year when the Messenger of Allāh ﷺ went to Syria, Abd Manat ibn Kinānah, Nawfal ibn Mu`awiyah ibn `Orwah ibn Sakhr ibn Nu`man ibn `Adiyy also went out as businessmen. When Abū al-Muwayhib, the monk, met them, he asked them, "Who are you? "Merchants from the people of the sanctuary, from Quraish. "From which (clan of) Quraish are you? He asked them again. They answered his question, whereupon he asked them, "Is there anyone else from Quraish in your company? They said, "Yes, a young man from Banū Hāshim named Muhammed ﷺ. Abū al-Muwayhib then said, "He, by Allāh, is the one I am seeking! They said to him, "By Allāh, there is none among the Quraishites more obscure than him, and they refer to him only as the orphan of Quraish. He is hired by one of our women named Khadīja; so, what do you want with him? He kept moving his head as he said, "He is the one! He is the one! Then he requested them to take him to meet Muhammed ﷺ. "We left him (trading) at Bostra's market. Just as they were talking thus, the Messenger of Allāh ﷺ came. The monk immediately said, "This is the one! He spent an hour in a dialogue talking to him, then he kissed his forehead and took out something from his pocket which we could not tell what it was. He kept asking Muhammed ﷺ to take it from him as a gift, and Muhammed ﷺ kept refusing. Once he left him, he said to us, "Do you accept my advice? This, by Allāh, is the last Prophet! By Allāh, he will soon invite people to testify that: *Lā ilāha illa Allāh, Muhammedun Rasool-Allāh*; so, when he does so, you should follow him. Then he asked us, "Does his uncle Abū Tālib have a son named Ali? We answered him by saying, "No. "He must have either been born, or he will be born this

> year[1]. He will be the first to believe in him. We know him, and we have a description of him as the *wasi* just as we have Muhammed ﷺ described as the Prophet. He shall be the master and the scholars of the Arabs among whom he will be like Dhul-Qarnain. He will be the most prominent among all creation on the Day of Judgment next only to the prophets. Angels call him "the victorious hero; wherever he goes, victory shall go with him. By Allāh, he is more known in the heavens than the shining sun.

One of Muhammed's observations when he was in that Syrian city was the historical fact that a feud was brewing between the Persian and Roman empires, each vying for hegemony over Arabia's fertile crescent. Indeed, such an observation was quite accurate, for after only a few years, a war broke out between the then mightiest nations on earth that ended with the Romans losing it, as the Holy Qur'ān tells us in Chapter 30 (The Romans), which was revealed in 7 A.H./628 A.D., only a few months after the fall of Jerusalem to the Persians, just to win in a successive one. Only four years prior to that date, the Persians had scored a sweeping victory over the Christians, spreading their control over Aleppo, Antioch, and even Damascus. Muhammed ﷺ was concerned about either of these two empires extending its control over the land inhabited by Muhammed's fiercely independent Pagan people. The loss of Jerusalem, birthplace of Christ Jesus son of Mary, was a heavy blow to the prestige of Christianity. Most Persians were then following Zoroastrianism, a creed introduced in the 6th century before Christ by Zoroaster (628 - 551 B.C.), also known as Zarathustra, whose adherents are described as worshippers of the "pyre", the holy fire. "Persia", hence, meant "the land of the worshippers of the pyre", the sacred fire. Modern day Iran used to be known as "Aryana", land of the Aryan nations and tribes. Not only Iranians, but also Kurds, and even Germans, prided in being Aryans, (Caucasian) Nordics or speakers of an Indo-European dialect. Some Persians had converted to Christianity as we know from Salmān al-Fārisi who was one such adherent till he fell in captivity, sold in Mecca and freed to be one of the most renown and cherished *sahābis* and narrators of *hadīth* in

[1]al-Majlisi, *Bihār al-Anwār*, pp. 202-204.

Islamic history, so much so that the Prophet of Islam ﷺ said, “Salmān is one of us, we Ahl al-Bayt (People of the Household of Prophethood)."

The war referred to above was between the then Byzantine (Eastern Roman) emperor Heraclius (575 - 641 A.D.) and the Persian king Khusrau (Khosrow) Parwiz (Parviz) or Chosroes II (d. 628 A.D.). It was one of many wars in which those mighty nations were embroiled and which continued for many centuries. Yet the hands of Divine Providence were already busy paving the path for Islam: the collision between both empires paved the way for the ultimate destruction of the ancient Persian empire and in Islam setting root in that important part of the world. Moreover, Muhammed's (and, naturally, Khadīja's) offspring came to marry ladies who were born and raised at Persian as well as Roman palaces. Imām Hussain ibn Ali ibn Abū Tālib عليه السلام, Muhammed's grandson and our Third Holy Imām, married the daughter of the last Persian emperor Jazdagird (Yazdegerd) III son of Shahryar and grandson of this same Khusrau II. Jazdagerd ruled Persia from 632-651 A.D. and lost the Battle of Qadisiyyah to the Muslim forces in 636, thus ending the rule of the Sassanians. Having been defeated, he fled for Medīna in northwestern Iran, homeland of Persian Mede tribesmen, and from there to Merv, an ancient Central Asian city near modern day Mary in Turkmenistan (until very recently one of the republics of the Soviet Union), where he was killed by a miller.

The profits Khadīja reaped from that trip were twice as much as she had anticipated. Maysarah was more fascinated by Muhammed ﷺ than by anything related to the trip. Muhammed ﷺ, on the other hand, brought back his impressions about what he had seen and heard, impressions which he related to his employer. You see, those trade caravans were the only links contemporary Arabs had with their outside world: they brought them the news of what was going on beyond their drought-ridden and famine-stricken desert and sand dunes.

Raqah ibn Nawfal, like Buhayrah (or Baheera according to some sources, but we will stick to the first in this book), the monk who

had met and spoken to Muhammed ﷺ when he was a lad, adhered to the Nestorian Christian sect. He heard the accounts about the personality and conduct of young Muhammed ﷺ from both his cousin Khadīja and her servant Maysarah, an account which caused him to meditate for a good while and think about what he had heard. Raising his head, he said to Khadīja, "Such manners are fit only for the messengers of God. Who knows? Maybe this young man is destined to be one of them. This statement was confirmed a few years later, and Waraqah was the very first man who recognized Muhammed ﷺ as the Messenger of Allāh ﷺ immediately after Muhammed ﷺ had received the first revelation at Hira cave.

The trip's measure of success encouraged Khadīja to employ Muhammed ﷺ again on the winter trip to southern Arabia, i.e. Yemen, the land that introduced the coffee beans to the rest of the world, the land where the renown Marib irrigation dam was engineered, the land of Saba and the renown Balqees, the Arabian Queen of Sheba (Saba) of Himyar, who married prophet Solomon (Sulayman the wise, peace with him), in 975 B.C. (after the completion of the construction of the famous Solomon's Temple[1]),

[1]This temple was built by Solomon (Prophet Sulayman عليه السلام) to express his gratitude for what the Almighty had granted him. Solomon had in advance obtained his Lord's permission to erect it. A glimpse of its grandeur is described in the Holy Qur'ān in 27:44:

﴿ قِيلَ لَهَا: ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا؛ قَالَ: إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ؛ قَالَتْ: رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

"It was said to her (to Balqees, the Queen of Sheba): Enter the palace; but when she saw it, she deemed it to be a great expanse of water," that is, its marble floors shone like glass, reflecting her image as water does. This temple was later ordered by Solomon to be demolished in its entirety, and the claim of the Jews that the al-Aqsa mosque is built on its very foundations is totally false. The Jews plot to demolish the al-Aqsa Mosque in order to rebuild Solomon's Temple. They intend to do so at the right time, when they realize that the Muslims of the world, because of the weakness and hypocrisy of most of their rulers, are too weak to stand between them and the achievement of their most vile goals, and when the "Christian West" will be ready, more so than now, to help them achieve

the land of natives skilled in gold, silver and other metal handicrafts, not to mention their ingenuity in the textile industry and domestic furniture..., and it may even be the land that gave Arabic its first written script which, as some believe, was modelled after written Amheric, then the official language in Ethiopia and its colonies. Yemen, at that time, was being ruled by an Ethiopian regent. This time Khadīja offered Muhammed ﷺ three times the usual commission. Unfortunately, historians do not tell us much about this second trip except that it was equally profitable to both employer and employee. Some historians do not mention this trip at all.

Khadīja was by then convinced that she had finally found a man who was worthy of her, so much so that she initiated the marriage proposal herself. Muhammed ﷺ sat to detail all the business transactions in which he became involved on her behalf, but the wealthy and beautiful lady of Quraish was thinking more about her distant cousin than about those transactions. She simply fell in love with Muhammed ﷺ just as the daughter of the Arabian prophet Shu`ayb had fallen in love with then fugitive prophet Moses. Muhammed ﷺ was of medium stature, inclined to slimness, with a large head, broad shoulders and the rest of his body perfectly proportioned. His hair and beard were thick and black, not altogether straight but slightly curled. His hair reached midway between the lobes of his ears and shoulders, and his beard was of a length to match. He had a noble breadth of forehead and the ovals of his large eyes were wide, with exceptionally long lashes and extensive brows, slightly arched but not joined. His eyes were said to have been black, but other accounts say that they were brown, or light brown. His nose was aquiline and his mouth was finely shaped. Although he let his beard grow, he never allowed the hair of his moustache to protrude over his upper lip. His skin was white but tanned by the sun. and there was a light on his face, a glow, the same light that had shone from his father, but it was more, much more powerful, and it

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their objectives. The West has been supporting the Jews against the Muslims, and there will never be any reversal to this trend... *We belong to Allāh, and to Him shall we return...*

was especially apparent on his broad forehead and in his eyes which were remarkably luminous.

By the time he was gone, Khadīja sought the advice of a friend of hers named Nufaysa daughter of Umayyah whom some references describe as being her maid, not friend. The latter offered to approach him on her behalf and, if possible, arrange a marriage between them. Nufaysa came to Muhammed ﷺ and asked him why he had not married yet. “I have no means to marry," he answered. “But if you were given the means," she said, “and if you were bidden to an alliance where there is beauty, wealth, nobility and abundance, would you not then consent?" “Who is she?!" he excitedly inquired. “Khadīja," said Nufaysa. “And how could such a marriage be mine?!," he asked. “Leave that to me!" was her answer. “For my part," he said, “I am willing." Nufaysa returned with these glad tidings to Khadīja who then sent word to Muhammed ﷺ asking him to come to her. When he came, she said to him:

> O son of my uncle! I love you for your kinship with me, and for that you are ever in the center, not being a partisan among the people for this or for that. And I love you for your trustworthiness, and for the beauty of your character and the truth of your speech.

Then she offered herself in marriage to him, and they agreed that he should speak to his uncles and she would speak to her uncle `Amr son of Assad, since her father had died. It was Ḥamzah, despite being relatively young, whom the Hashemites delegated to represent them on this marriage occasion, since he was most closely related to them through the clan of Assad; his sister Safiyya had just married Khadīja's brother `Awwām.

It was Abū Tālib, Muhammed's uncle, who delivered the marriage sermon saying,

"All praise is due to Allāh Who has made us the progeny of Ibrāhīm (Abraham), the seed of Isma`eel (Ishmael), the descendants of Ma`ad, the substance of Mudar, and Who made us the custodians of His House and the servants of its sacred precincts, making for us a House sought for

pilgrimage and a shrine of security, and He also gave us authority over the people. This nephew of mine Muhammed ﷺ cannot be compared with any other man: if you compare his wealth with that of others, you will not find him a man of wealth, for wealth is a vanishing shadow and a fickle thing. Muhammed ﷺ is a man whose lineage you all know, and he has sought Khadīja daughter of Khuwaylid for marriage, offering her such-and-such of the dower of my own wealth."

Nawfal then stood up and said,

"All praise is due to Allāh Who has made us just as you have mentioned and preferred us over those whom you have indicated, for we, indeed, are the masters of Arabs and their leaders, and you all are worthy of this (bond of marriage). The tribe (Quraish) does not deny any of your merits, nor does anyone else dispute your lofty status and prestige. and we, furthermore, wish to be joined to your rope; so, bear witness to my words, O people of Quraish! I have given Khadīja daughter of Khuwaylid in marriage to Muhammed ibn Abdullāh ﷺ for the dower of four hundred dinars."

Then Nawfal paused, whereupon Abū Tālib said to him, "I wished her uncle had joined you (in making a statement)." Hearing that, Khadīja's uncle stood up and said, "Bear witness, O men of Quraish, that I have given Khadīja daughter of Khuwaylid in marriage to Muhammed ibn Abdullāh ﷺ."

All this took place in the same year: 595 A.D. These details and more are recorded in Ibn Hishām's *Seera*. After his marriage, Muhammed ﷺ moved from his uncle's house to live with his wife in her house which stood at the Smiths Market, an alley branching out of metropolitan Mecca's long main bazaar, behind the *mas`a*, the place where the pilgrims perform the seven circles during the *hajj* or *`umra*. In that house,Fatima Fāṭima عليها السلام was born and the revelation descended on the Messenger of Allāh ﷺ many times. This house, as well as the one in which the Prophet of Islam ﷺ was born (which stood approximately 50 meters northwards), were both demolished by the ignorant and fanatical Wahhabi rulers of Saudi Arabia in 1413 A.H./1993 A.D. and turned into public bathrooms... The grave sites of many family members and companions (*sahāba*)

of the Prophet ﷺ had already been demolished by the same Wahhabis in 1343 A.H./1924 A.D. against the wish and despite the denunciation of the adherents of all other Muslim sects and schools of thought world-wide.

The marriage was a very happy one, and it produced a lady who was one of the four perfect women in all the history of mankind: Fatima Fāṭima عليها السلام daughter of Muhammed ﷺ. Before her, Qasim and Abdullāh were born, but they both died at infancy.

By the time Khadīja got married, she was quite a wealthy lady, so wealthy that she felt no need to keep trading and increasing her wealth; instead, she decided to retire and enjoy a comfortable life with her husband who, on his part, preferred an ascetic life to that of money making.

The Messenger of Allāh ﷺ had no desire to accumulate wealth; that was not the purpose for which he, peace and blessings of Allāh on him and his progeny, was created. He was created to be the savior of mankind from the darkness of ignorance, idol worship, polytheism, misery, poverty, injustice, oppression, and immorality. He very much loved to meditate, though his meditation deepened his grief at seeing his society sunk so low in immorality, lawlessness, and the absence of any sort of protection for those who were weak and oppressed. Khadīja's period of happiness lasted no more than 15 years after which her husband started his mission to invite people to the Oneness of God, to equality between men and women, and to an end to the evils of the day.

When Muhammed ﷺ was 38 years old, he spent most of his time in meditation and solitude. The cave of Hira, which overlooks the Ka`ba from a distance of about three miles north of Mecca, was his favorite place. It is there that he used to retire with food and water and spend days and weeks in remembrance of Allāh. Nobody was allowed to go there except Khadīja and Ali عليهما السلام. He used to spend the whole month of Ramadān therein.

The period of waiting had come to a close. His forty years of life had varied experiences, and from the world's point of view, he had developed a maturity of mind and Judgment, although in reality he was the embodiment of perfection from the very beginning. He has said: “I was a prophet when Adam was between water and clay. His heart was overflowing with profound compassion for mankind and a pressing urge to eradicate wrong beliefs, social evils, cruelty and injustice.

Status and Infallibility of al-Zahrā’ عليها السلام

We shall start our discourse in this Part by narrating the biography of al-Zahrā’ عليها السلام since some people try to avoid, or even refuse to uphold or be bound by what the glorious Prophet صلى الله عليه وآله وسلم has stated, or by what the Purified Imāms عليهم السلام have said, that is, that she عليها السلام was born out of the fruit of Paradise following the *isrā’* and *mi`rāj*[1], and that she عليها السلام married Ali عليه السلام when she was quite young. Such person senses a degree of embarrassment, so he avoids being convinced, preferring not to expose himself to such issues. It may neither be this possibility nor that. It may be something else which prompts him to make such a stand, and surely Allāh knows the facts of all issues and knows what the hearts conceal.

Then we discuss issues closely connected to the infallibility of the purified one, peace of Allāh with her and His blessings.

This discussion of infallibility is an acceptable introduction to the stations of eminence and the degrees of nearness to the Head of all Women of the World, peace and blessings with her, under the divine care and upbringing, without neglecting to point out to the subject of her connection with the unknown on account of the attributes, merits and divine boons which Allāh, Glory and Exaltation are His, has bestowed on her, distinguishing her from all other women of mankind. She was the woman on the occasion of whose marriage with Ali عليه السلام the heavens celebrated before the earth, the woman who was pure and purified from all irreverence, uncleanness or

[1] Refer to my book titled *Al-Sihāh min Sīrat al-Nabiyy al-A`zam (a)*, Vol. 3, in the chapter discussing the *isrā’* and *mi`rāj*.

shortcoming, so much so that Allāh exempted her from whatever afflicts women of particular things relevant only to them without letting any of that have a negative effect on her personality in as far as pregnancy and childbirth are concerned.

Before exiting the circle of her eminent divine boons, supreme merits and attributes, we have quickly been acquainted with what Allāh blessed her: knowledge relevant to the world of the unknown, with what Allāh granted her, through a great angel who used to talk to her and to console her after the demise of her father ﷺ, the thing which resulted in a very serious book about which the purified Imāms, peace with them, were very concerned and of which they were very proud. They used to read it and quote it, and it is known as "Mushaf Fātima," the book of Fātima عليها السلام, in addition to other books with which she, peace and blessings of Allāh with her, was blessed.

We shall read glimpses of all of these matters in this Part, paying a special attention to making a good selection and to being as brief as possible. Success comes from Allāh, and so does guidance.

When was al-Zahrā' عليها السلام Born?

The first that we come across, with regard to the biography of this truthful and purified one, is the date of her birth. Some people claim that she عليها السلام was born five years before the Prophetic mission. We say that this is incorrect. Accurate is what the followers of Ahl al-Bayt عليهم السلام know from their Imāms[1] عليهم السلام; the people of the House know best what is therein. They are followed suit by many others. She عليها السلام was born five years after the inception of the Prophetic mission, i.e. in the year when the migration to Ethiopia took place (615 A.D.), and she died at the age of 19 (in roughly 13 A.H. or 634 A.D.). This is narrated by our Imāms عليهم السلام according to authentic narrations[2].

[1] Refer to *Diyā' al-`Ālamīn*, Vol. 2, p. 2 (manuscript). Ibn al-Athīr, *Jāmi` al-Usūl*, Vol. 12, pp. 9-10.

[2] al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 101, quoting *Al-Kāfi* through an

Let us add to the above that this date can be reached or supported by the following:

1. A number of historians have mentioned that the total number of the children of Khadīja, may Allāh shower her with His mercy and blessings, were born after the inception of the Prophetic mission, and that Fātima عليها السلام was their youngest.

2. There are many traditions narrated by a number of the Prophet's companions, such as `Ā'isha, `Omar ibn al-Khattāb, Sa`d ibn Mālik, Ibn `Abbās, and others, proving that Fātima's seed came as the result of the fruit of Paradise which the Prophet صلى الله عليه وآله وسلم had eaten during the *isrā'* and *mi`rāj*[1], the event which we proven as having taken place during the early period of such mission[2].

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authentic tradition, and also *Al-Misbāh al-Kabīr, Dalā'il al-Imāma, Misbāh al-Kaf`ami, Al-Rawda*, Ibn Shahr Āshūb, *Kashf al-Ghumma*, Vol. 2, p. 75, and *Ithbāt al-Wasiyya*. Refer also to *Thakhā'ir al-`Uqba*, p. 52, *Tārīkh al-Khamīs*, Vol. 1, p. 278 quoting the book about the dates of the births of Ahl al-Bayt عليهم السلام by Imām Ahmed ibn Nasr ibn `Abdullāh al-Darrā`. Refer also to al-Mas`ūdi's *Murūj al-Dhahab*, Vol. 2, p. 289, and to other books.

[1] You can find such narrations in the books of the Shī`as such as: al-Majlisi's *Bihār al-Anwār*, Vol. 43, pp. 4-6; al-Sadūq's *Āmāli*, as well as *`Uyūn Akhbār al-Rida, Ma`āni al-Akhbār, `Ilal al-Sharā'i`*, al-Qummi, *Tafsīr*; al-Tibrisi, *Al-Ihtijāj*, and in others. Refer also to *Al-Anwār al-Nu`māniyya*, Vol. 1, p. 80 or any other book, modern or classic, which discusses al-Zahrā' عليها السلام.

[2] In non-Shī`a books, you can find them in works such as *Al-Mustadrak `Alal Sahīhihayn*, Vol. 3, p. 156; al-Dhahbi, *Talkhīs al-Mustadrak* (as referred to in a footnote in *Al-Mustadrak*); *Nuzul al-Abrār*, p. 88; *Al-Durr al-Manthūr*, Vol. 4, p. 153; al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 5, p. 87; Ibn al-Maghāzli, *Manāqib al-Imām Ali ibn Abū Tālib*, p. 357; *Tārīkh al-Khamīs*, Vol. 1, p. 277; *Thakhā'ir al-`Uqba*, p. 36; *Lisān al-Mīzān* , Vol. 1, p. 134; *Al-La'āli' al-Masnū`a*, Vol. 1, p. 392; and *Al-Durra al-Yatīma fī Ba`d Fadā'il al-Sayyida al-`Azīma*, p. 31.

If there is anyone who argues about the premises of some of these narrations in his own way, there is no argument about the others even if the same method is applied.

If anyone claims that this narration cannot be authentic because al-Zahrā' عليها السلام was born five years before the inception of the Prophetic mission, he actually circumvents the outcome because these traditions, which we are discussing, have been narrated by various narrators, and this is the strongest evidence testifying to the fallacy of such a claim.

3. Al-Nisa'i has narrated saying that when Abū Bakr and `Omar sought the hand of Fātima عليها السلام in marriage, the Prophet صلى الله عليه وآله وسلم rejected them saying that she was too young to marry[1]. Had their claim been that she was born five years prior to the Prophetic mission, her age after the Migration, when both men sought her hand, according to the consensus of historians, she would have been about 18 or 19. Nobody can say that such a person is too young to marry.

In the Appendices Section of *Ihqāq al-Haqq*, Vol. 10, pp. 1-10, they are quoted from some of the references cited above as well as from *Mīzān al-I`tidāl*, *Al-Rawd al-Fā'iq, Nuzhat al-Majālis, Mujma` al-Zawā'id, Kanz al-`Ummāl, Muhadarāt al-Awā'il*, al-Khawārizmi's *Maqtal al-Hussain*; *Miftāh al-Najāt, Al-Manāqib* by `Abdullāh al-Shāfi`i, *I`rāb Thalāthīn Sūra*, and *Akhbār al-Duwal*.

The author of *Diyā' al-`Ālamīn* discusses it on pp. 4-5, Vol. 4, of his work and in his manuscript, citing a large number of references.

There are other references which we mentioned while discussing the *isrā'* and *mi`rāj*, while discussing the biography of the Greatest Prophet (a) to which you may refer.

[1] Refer to *Khasā'is Amīr al-Mu`minīn Ali ibn Abū Tālib*, p. 228, critiqued by al-Mahmūdi; p. 393, Vol. 3, of *Al-Manāqib* by Ibn Shahr Āshūb (Dār al-Adwā' edition); *Tathkirat al-Khawāss*, pp. 306-307; and *Diyā' al-`Ālamīn*, Vol. 2, p. 36 (manuscript).

4. It is narrated that the women of Quraish abandoned Khadīja, may Allāh have mercy on her, when she was pregnant with Fātima عليها السلام, so Fātima عليها السلام used to talk to her and urge her to be patient[1].

Some people may find it unlikely that Khadīja could have been pregnant with Fātima عليها السلام five years after the inception of the Prophetic mission because Khadīja (may Allāh be pleased with her) was too old to get pregnant. But this supposition is inappropriate because I have proven in my book titled *Al-Sahīh min Sīrat al-Nabiyy al-A`zam* صلى الله عليه وآله وسلم that her age then was about 50 years or, according to the strongest arguments, even less than that, although there is a great deal of disagreement in this regard. It is also possible that her birth after her mother was past the child-bearing age was a blessing unto Khadīja and unto the Messenger of Allāh صلى الله عليه وآله وسلم, one similar to the woman who said, "Shall I bear a son while I am a very old woman and this husband of mine is a very old man?!" (Qur'ān, 11:72). This is out of place because had it been so, it would have become widespread, but we find no references to it anywhere.

5. Another evidence is the Abundance of traditions explaining why she was named Fātima, among other names given her, which point out and prove that her name came from the heavens according to the orders of Allāh, Exalted and Great is He. These are many in number, and they exist in many references, so refer to them[2].

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[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 2.

[2] Refer to *Yanābī` al-Mawadda* and to p. 219, Vol. 6, of *Kanz al-`Ummāl* by al-Muttaqi al-Hindi; to pp. 221 & 229 of *Al-Manāqib* by Ibn al-Maghāzli; to *Diyā' al-`Ālamīn* (manuscript), Vol. 4, pp. 6 & 9, where there is a plenty of researched material. Refer also to al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 13 and to its footnotes citing *`Ilal al-Sharā'i`*, Vol. 1, p. 178. Refer also to *Thakhā'ir al-`Uqba*, p. 26; to Vol. 2, p. 400 as well as Vol. 3, p. 439 of *Mīzān al-I`tidāl*; to *Lisān al-Mīzān*, Vol. 3, p. 267; to *Tawāli` al-Anwār*, pp. 112-113 (Tabriz, 1395); to p. 51 (Dār al-I`tisam, Beirut, 1392) of *Ma`rifat ma Yajib li Āl al-Bayt al-Nabawi* by Ahmed ibn Ali al-Maqrīzi, and to Ahmed Fahmi's book titled *Al-Batūl al-Tāhira*, pp. 11 & 15.

Who is Superior: Maryam or Fātima, peace with them both?

The question of who is superior, Maryam daughter of `Imrān عليها السلام or Fātima عليها السلام daughter of Muhammed صلى الله عليه وآله وسلم, may be answered by some this way: "Such is useless knowledge. It neither benefits those who know it nor harms those who do not. It is an intellectual luxury item, or even nonsense or backwardness." Then one may add saying, "Since there is no dispute in this regard between Maryam and Fātima, why should we dispute about it? Fātima has her merits, and so does Maryam, and we see no problem here."

To me, I would like to say the following:

FIRST: There is no doubt that al-Zahrā' عليها السلام is the best of all womankind, of the early generations as well as the later ones. As for Maryam, she was the head of the women of her time. Such is narrated about the Messenger of Allāh صلى الله عليه وآله وسلم himself as well as the Imāms, peace with them[1].

This proves that since she is the head of the women of Paradise, she is superior to Maryam, and Maryam is superior to such women[2]. Another proof of her superiority is narrated by Imām al-Sādiq عليه السلام who has said, "Had Allāh, Exalted and Glorified is He, not created the Commander of the Faithful for Fātima (as a husband), nobody

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[1] Refer to *Thakhā'ir al-`Uqbā*, p. 43; to *Siyar A`lām al-Nubalā'*, Vol. 2, p. 126; to *Al-Jawhara*, p. 17; to *Al-Istī`āb* (as referred to in a footnote in *Al-Isāba*), Vol. 4, p. 376; to *Tārīkh Dimashq* (to the section dealing with the biography of Imām Ali and researched by al-Mahmūdi), Vol. 1, pp. 247-248; to *Al-Majālis al-Saniyya*, Vol. 5, p. 63 citing al-Sad_q's *Am_li*; to *Al-Ist_`āb* and p. 56, Vol. 3, of *Sharh al-Akhbār*; to p. 79, Vol. 1, of *Maqtal al-Hussain* by al-Khawārizmi; to pp. 178-179 of *Nazm Durar al-Simtayn*; to *Ma`ānī al-Akhbār*, pl. 107; to p. 182, Vol. 1, of *`Ilal al-Sharā'i`*; to al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 37, Vol. 39, p. 278 and p. 68, Vol. 37; and to Ibn Shahr Āshūb's *Manāqib*.

[2] Refer to p. 459 of *Al-Rasā'il al-I`tiqādiyya*, citing p. 36, Vol. 5, of al-Bukhāri's *Sahīh* and also p. 262 of *Al-Tarā'if*, citing *Al-Jam` Baynal Sihāh al-Sitta*, and p. 61, Vol. 1, of *Mir'āt al-Jinān*, and pp. 19-21, Vol. 2, of *Diyā` al-`Ālamīn*.

else on the face of earth would have been qualified to be her husband, be he from among the descendants of Adam or from among those of anyone else."[1] This tradition proves the superiority of the Commander of the Faithful عليه السلام as well.

SECOND: Our inquiry about the superiority does not mean that we seek to be different; rather, it is the question of someone who seeks to know more about the status of those who enjoy nearness to Allāh Almighty. We are urged to seek more knowledge about them because it requires us to know more about Allāh Almighty. If we differ at all, it is not dissension or animosity. Rather, it is a difference of opinion which leads us to research the truth, to increase our knowledge, and to correct what is wrong or what is misunderstood by this party or that.

THIRD: We have to realize, each according to his ability, that we have to know the minute details of all contents of the Book of Allāh, and all what was said by the Messenger of Allāh صلى الله عليه وآله وسلم and his *wasis*, peace with them, which they conveyed to us, if we find a way to do it at all. It is knowledge of a great deal of significance. Those who are ignorant of it will be harmed, and those who know it will be benefitted thereby. Knowing it is not confined to political, material, social or organizational matters or to our daily practice of rituals and the like.

Mankind moves on the path of perfection, a movement which he carries out willingly and energetically and through his persistent effort. He sets out in such a movement prompted by his conviction, relying on the degree of his faith. Such conviction and faith are nourished by knowing the secrets of life and its minute details, knowledge of the domain of Allāh, Glory to Him, of the secrets of creation, of knowing Allāh, the praised One, of His Attributes, of Prophets and *walis* whom He chose from among His servants, and

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[1] Refer to p. 461, Vol. 1, of *Al-Kāfi*, to pp. 10 & 107, Vol. 43, of *Bihār al-Anwār*; to p. 11, Vol. 2, of *Diyā' al-`Ālamīn* (manuscript) citing *`Uyūn al-Mu`jizāt*; and to p. 48 of *Kitāb al-Firdaws*.

knowing their high status and degree of nearness to Allāh, such as our knowledge that Allāh, Glory to Him, is the One Who chose a name for Fātima[1], that He joined her in marriage in the heavens before doing so on earth[2], that she used to talk to her mother when she was in her womb[3], and such things.

All such knowledge increases the purity of the soul and deepens conviction. It leads to self-knowledge that leads to knowing the Lord, Glory to Him.

It is, then, quite obvious that the status of the prophets, *wasis* and the *walis*, and the degrees of their distinction varies in sublimity and differs according to their level of knowledge of all the above.

Yet, some branches of knowledge may require introductions so that we may absorb them and qualify ourselves to properly benefit from them. It will then be necessary to be gradual in undergoing the stages of such a path, just as a first grade pupil is not usually satisfactorily capable of absorbing the material given to a student of a higher grade like a university student. Instead, he has to go through stages that will prepare him to comprehend and absorb all of that so he may benefit from it.

Whenever one gets closer to Allāh, he will be more in need of new branches of knowledge which suit his new station of nearness to

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[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 13 citing p. 178, Vol. 1, of *`Ilal al-Sharā'i`*.

[2] Refer to p. 31 of *Thakhā'ir al-`Uqbā*; p. 98, Vol. 2, of *Kashf al-Ghumma*. Refer also to *Kunūz al-Haqā'iq* by al-Mannāwi in a footnote on p. 75, Vol. 2, of *Al-Jāmi` al-Saghīr*; and to pp. 141 & 145, Vol. 43, of al-Majlisi's *Bihār al-Anwār*.

[3] Al-Qazwīni, *Fātima al-Zahrā' Minal Mahd ilal Lahd*, p. 49; al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 2; p. 227, Vol. 2, of *Nuzhat al-Majālis*; and pp. 27, 38, Vol. 2, of *Diyā' al-`Ālamīn*.

Allāh, and he will need to be more pure, more cleansed, and to formulate his feelings and emotions, rather, all his condition, accordingly. Such a matter has its originality and reality, and it does not agree with one who says that this is knowledge which does not benefit those who know it nor harms those who do not.

If Imām al-Sādiq عليه السلام did feel above delving into a topic like this, when he was asked about it, and when he did provide an answer, are we, then, right in feeling above an issue which the Imām addressed without having to, while he is our role model?! So, we, indeed, need to know the lofty status and the station of nearness to Allāh which Fātima عليها السلام enjoys and knowing her superiority over other beings. We need to know that she is the head of all women of the world, of the early generations and of the last ones, and that she is superior to Maryam عليها السلام, head of the women of her time.

We are in need of all of this because it deepens our relationship with Fātima عليها السلام and it permits Fātima عليها السلام into our hearts, incorporating her into the soul, the feelings, the emotions, so that we may be more aware of what she says or does, so we may feel what she feels, like what she likes and hate what she hates. We are in pain when her soul agonizes, and we are happy when her soul is pleased. This increases our sincerity and purity, and it increases our knowledge of the facts relevant to those who oppressed her and transgressed against her. It makes us acquainted with the magnanimity of the injustice to which she was exposed, with how bad and how ugly it was.

Worthiness of al-Zahrā' عليها السلام

Some people may wonder saying, "The participation of al-Zahrā' عليها السلام in the Mubahala issue does not indicate the greatness of her value and distinction because her father, the Prophet صلى الله عليه وآله, had raised all his family members since they were the dearest to him, the ones he loved the most, in order to prove that he was ready to sacrifice them for the sake of the religion, and it does not have any other implication."

In answer, we would like to say that Allāh, Glory to Him, involved al-Zahrā' عليها السلام in an issue that had something to do with the

permanence of the religion and with its being the truth. She affects the essence of believing in it till the Day of Judgment because the Mubahala was to prove that Jesus عليه السلام was only a human being, not a god.

The Holy Qur'ān has immortalized her participation in the Mubahala in order to demonstrate that she عليها السلام had reached the pinnacle in her perfection, eminence and distinction, so much so that Allāh, the most Glorified One, made her, in addition to the Prophet صلى الله عليه وآله وسلم, the *wasi* and both grandsons عليهما السلام of the Prophet صلى الله عليه وآله وسلم the evident proof that the Prophet صلى الله عليه وآله وسلم was truthful in everything he said. Allāh, Glory to Him, was the One Who ordered His Prophet صلى الله عليه وآله وسلم to use these individuals to invoke His curse on the liars; he صلى الله عليه وآله وسلم did not do it on his own.

Therefore, it was not done because they were his family members, his Ahl al-Bayt عليهم السلام. Rather, it was done because Fātima, peace of Allāh and His blessings with her, the Prophet صلى الله عليه وآله وسلم, Ali and both grandsons of the Prophet, peace with them all, were, as such, the most precious of everyone in existence and the most distinguished among all of Allāh's creation. It became quite clear that the most Exalted One wanted all people to realize that sacrificing those chosen elite ones meant sacrificing everything, that there was no value for existence without them, and the sacred *hadīth* carries the same meaning.[1]

The exclusion of more than one man, and the restriction of the female gender to only al-Zahrā' عليها السلام in this issue, points out to the fact that no other woman came close to the status of eminence and nearness to Allāh, Glory to Him, than did al-Zahrā' عليها السلام. So, there is no room to attribute any merit to anyone else besides her عليها السلام by way of distinction over all other women. Some people attribute status and

[1] Refer to pp. 179 and 198 of *Al-Kāfi*; and to pp. 138-139 of al-Nu`māni's *Ghayba*; to pp. 488-489 of *Basā'ir al-Darajāt*. Refer also to p. 359, Vol. 8, of *Al-Sihāh min Sīrat al-Nabiyy al-A`zam* صلى الله عليه وآله وسلم where they are quoted.

distinction to some wives of the Prophet ﷺ, such as `Ā'isha, regarding her as superior to the nation's women. This cannot be right especially when we see how `Ā'isha behaved after the demise of the Messenger of Allāh ﷺ, how she declared mutiny against the Imām, the Commander of the Faithful عليه السلام, how she set out to fight the *wasi* of the Messenger of the Lord of the Worlds, causing the death of a very large number of innocent people from among those who stood tall in their conviction and service to Islam. Satan did, indeed, show its horns from where the Prophet ﷺ had pointed; Allāh, the Great, said the truth, and so did His glorious Prophet ﷺ.

What `Ā'isha did, then, how she disobeyed Allāh, can never be used as a justification for women's political activity, as some people may claim, nor does it prove that Islam sanctions it or that it does not.

As regarding the conduct of al-Zahrā' عليها السلام, it is but the criterion and the scales because such conduct was in obedience of Allāh, for she was the purified and the infallible woman whose statements and actions are relied on when a verdict is to be derived from the Sharī`a, be it relevant to a political or an apolitical issue.

Head of the Women of Mankind

What is evident is that discerning, providing an ideological restriction, or issuing verdicts does not grant the verdict, the ideology or the restriction strength or firmness in the hearts as much as when it is personified and formed into a living and moving reality. This is so because the rational or instinctive evidence, for example, may not convince someone or take hold of him. But the personification of an ideology makes one pleased and overwhelmed thereby, feeling contended and satisfied with it, following in the principle of the Qur'ānic verse saying, "He said: What! And do you not believe?! He said: Yes, but so that my heart may be at ease" (Qur'ān, 2:260).

Mental, rational and practical satisfaction is based on clear and sufficient evidence free from any shortcoming or defect. But the soul's tranquility may need a personification of the idea in the outside world so that the psychological tranquility may be in sync

with the firm mental, rational and intellectual conviction, perhaps they may both form the rich fountainhead of feelings and emotions.

Al-Zahrā' عليها السلام was the very first woman in whom the role model and the most exemplary conduct for all women of the world were personified. This happened after humanity marched a great deal. During such march, many women achieved perfection till Fātima عليها السلام became the pinnacle of such perfection. Just as perfect man was first personified in Adam عليه السلام so that it would be a living reality, a man living his well-balanced humanity wherein nothing happens arbitrarily, a humanity that he lived in all its characteristics and attributes, sincerity, purity and energy in reason, intellect, conduct, wisdom, and management, so much so that he became the role model for all human beings. He was Adam the prophet and the man, not Adam the dust. Rather, the dust that became a perfect human being in the true sense of the word.

The march for humanity's perfection went on; therefore, many prophets عليهم السلام were perfect human beings, and many women achieved perfection, too, such as Asiya daughter of Muzahim, Maryam (Mary) and Khadīja عليهما السلام. Then perfection reached the highest pinnacle in the person of the Messenger of Allāh صلى الله عليه وآله وسلم the man, and in al-Zahrā' عليها السلام the woman. Whims and desires, ambitions and instincts, as well as challenges, etc. could not prohibit man from personifying his humanity, live a life of conviction, the life of complete perfection and peace, not the one of environmental or social pressures.

Humans' role models are those who stand and are able to convince man that he has to defy, to face, and to tread his path forcefully, that he can achieve victory so long as his highest examples are the Prophet صلى الله عليه وآله وسلم and the *walis*, starting from Adam and ending with the Messenger of Allāh صلى الله عليه وآله وسلم and his purified progeny عليهم السلام. He does not only receive from them an ideology, he sees the movement and the stand in the Messenger, the *wasi* and the *wali*. He, therefore, was not satisfied with just bidding or forbidding, as in the verse saying, "... Whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back" (Qur'ān, 59:7). Rather, He went beyond it to

say, “Certainly you have in the Messenger of Allāh an excellent exemple for him who sets his hopes on Allāh and the latter day and remembers Allāh much” (Qur’ān, 33:21). He (God) shows him the movement, the stand and the purity personified before him in the person of the Prophet and the *wasi*, and in women who faced the greatest trials and tribulations, such as Pharaoh’s wife and al-Zahrā’, Fātima عليها السلام, who had to face people’s deviation from the right course. She faced hardship and oppression. And so is the case of Maryam daughter of `Imrān who had to face pressures around her in matters that were most sensitive to woman’s gender in general.

The Social Activity of al-Zahrā’ عليها السلام

Some people may bring about a point with a loaded meaning. It says, “We do not find anything in history that points out to a social activity undertaken by Lady Fātima al-Zahrā’ in the Islamic society except in one or two traditions.”

Commenting on the above, I would like to say the following:

Each generation has its own requirements, technicalities and frameworks. A man or a woman is demanded to be or is judged accordingly. His/her activities, too, are evaluated on the same basis in as far as the size of their impact on the Islamic reality as a whole is concerned.

During the time of the Prophet صلى الله عليه وآله وسلم, al-Zahrā’ عليها السلام taught women how to recite the Holy Qur’ān; she educated them in the injunctions of the Sharī`a and in the necessary theological branches of knowledge. She actively and effectively took part in the call to Allāh, Glory and Exaltation are His, in various situations, including the Mubāhala incident involving the Christians. She had a leading role in defending the issues of the fate of the nation, including that of the Imāmate. Add to this her magnificent statement which she delivered at the (Prophet’s) Mosque which by itself is considered as a school and as a fountainhead which nourishes the generations with knowledge. Add to all of this her participation, which suited her personality and abilities, during Islam’s decisive wars, in addition to

her treatment of the needy, such as the orphans, the captives and the indigent, something which Allāh, Glory to Him, has immortalized in a Qur'ān that is to be recited till the Day of Judgment.

Greater than all the above is her powerful and effective stance wherein she played her role, including her demise and burial, in order to safeguard the fruits of Jihād for Islam's greatest cause, just as her daughter Zainab عليها السلام did within the framework of her powerful and effective safeguarding of the fruits of Jihād and momentous sacrifices of Imām Hussain عليه السلام and his companions in Kerbala'.

Yes, all of this and its likes prove that al-Zahrā' عليها السلام did, indeed, participate in civil activities, in political, educational and doctrinal fields as suited the reality, the dictates and the circumstances of her time and within the frameworks of its activities according to the then prevalent values.

She made essential achievements on the level of having an impact on protecting the Call, its dissemination, deepening the understanding of its concepts and filling the gaps in various fields within which the circumstances of that age permitted her to move. Such achievements may not be equaled by that of any other woman in history, no matter how great her activity might have been, how branched out its fields, and how diverse its particulars, because it aimed at firming the roots [of our Islamic faith]. It, therefore, has the greatest impact in safeguarding the tree of Islam and in granting it more strength, stability and power, and in making its fruits richer, more pleasing and more delightful.

All the above makes it clear that the difference in the fields of activity, its conditions and norms between the generation of al-Zahrā' عليها السلام and this generation does not place al-Zahrā' عليها السلام in the circle of backwardness, deficiency or shortcoming, nor does it make the achievement of woman in this generation of a greater influence, even when the demands of life are wider and the fields of activity and movement are more diverse. It is only natural that the age of firming the foundations of the creed, of properly setting up the facts

of conviction, of determining the issues that shape man's fate as the most important, the most weighty, and the achievement therein being greater and more serious.

Thus, it becomes obvious that there is no sense in judging al-Zahrā' عليها السلام as having conducted a very small social activity during her time and base such a judgment on the fields of activity of women in this generation.
Having introduced all the above to the kind reader, I would like to remind him of the following matters:

FIRST: We wish that the same individual had mentioned to us the tradition or two to which he referred so that we might know what he meant by "social activity." Does he mean that she fell short of carrying out her mission and did not fulfil her obligation as an infallible lady and as the daughter of a Prophet and the wife of a *wali*? If her opponents find this to be her fault, her father and husband were then obligated to lead her to the right course in this regard. But if by "social activity" he means establishing schools, charities, educational societies, philanthropic organizations, or holding discussion circles, delivering speeches, writing books to give away or to sell..., it is then quite possible that al-Zahrā' عليها السلام did not do many of such activities which some women nowadays do, and this was not confined to only al-Zahrā' عليها السلام. It applies to all women of that generation and of the generations that followed. The nature of the social life and its potentials, and also the nature of woman's life-style at that time, restricted the activity in which she could participate except in certain fields which are different from today's, regardless of the legislative justifications about which some people talk in one way or another.

But if he means that history has not mentioned that she used to publicly declare the truth, for those who wanted to know the truth, nor did she carry out her obligation in teaching and directing women and in safeguarding the creed, on the level of the major Islamic issues, and on that of others, especially the branches of knowledge which she disseminated, even within the framework of those of her

deeds that were relevant to worship..., what she has achieved in this field is as clear to the eyes of the beholder as the rays of the sun.

Her speech, which she delivered at the Mosque of the Prophet (peace and blessings of Allāh with him and his progeny), and with the women of the Ansār, is regarded as a school for the generations and as the fountainhead of knowledge across history only when it is well understood and benefitted from. This she did despite the presence of her father, the Messenger of Allāh ﷺ and her cousin, the Commander of the Faithful عليه السلام, who were the axes of the social, human and Islamic activity. Her activity عليها السلام was part of the whole general activity of the time.

Yet his claim that there are only one or two traditions (referring to her social activities) remains unclear and imprecise. There are many traditions which have referred to her participation in various activities, be they social, political, or educational, and we have already mentioned some of them. Actually, some narrations state that she used to participate even in non-Muslim [social] functions when some Jews invited her to attend one of their weddings.

There is an incident narrating how she gave a bedouin her necklace and a bed on which al-Hassan and al-Hussain عليهما السلام used to sleep, so `Ammār ibn Yasir رضي الله عنه bought them back. This is well documented.

Even Allāh, Glory to Him, tells us how she and her Ahl al-Bayt عليهم السلام are of the habit of feeding the indigent, the orphan and the newly released captive seeking His Pleasure.

When she delivered her famous speech at the Mosque, she went there accompanied by a crowd of women who supported her demands. Some historians discuss the presence of a bloc of women who supported her عليها السلام versus *others* who opposed her. Besides, she is famous for admonishing her children to look after the neighbor before looking after their own family. This provides us with a picture depicting the nature of her concerns. Had she found any opportunity to carry out any social, civil or educational activity, she would have set out swiftly with full awareness and interest.

SECOND: The Prophet صلى الله عليه وآله وسلم continuously stressed her status and role, her position in Islam, belief and knowledge. This granted her a special status; she became an authority for the people who referred to her. Her house was often frequented by women coming in and out all the time[1]. The women of Medīna [in general], as well as her neighbors [in particular] used to quite often visit her.[2] People sought her to teach them from the knowledge that she had with her.[3]

The Prophet صلى الله عليه وآله وسلم used to personally send people who were in need of something materialistic to go to the house of Fātima عليها السلام as in the story of the bedouin whom she gave her necklace and a bed belonging to both her sons as we have just stated.

People used to frequent her house seeking knowledge, too. All this must have filled her life with movement and activity, in addition to her domestic activity, during a time when she used to use the grind-stone till her hands bled.

THIRD: Nobody, no matter who he/she is, can be evaluated based on his/her social achievements and activities or political shrewdness, for there are many politicians who are quite shrewd and who are not adorned by the true value of humanity. A social activity or shrewdness does not provide any value for a politician or a political stance. Politics are ruled by their own principles and interests, and they are to be derived from an infallible person such as a prophet or a *wasi*, and from al-Zahrā' عليها السلام, too. She عليها السلام defines for us where

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[1] Ibn Abul-Hadīd al-Mu`tazilite al-Shāfi`i, *Sharh Nahjul-Balāgha*, Vol. 9, p. 198.

[2] *Ibid.*, Vol. 9, p. 193.

[3] The story of how someone went to her seeking to learn from her, so she asked for a book which the Messenger of Allāh صلى الله عليه وآله وسلم had given her will come later in this book. When she [actually her maid, Fidda] did not first find it, the man had to wait.

the political value lies, or the value of any other action, be it social or non-social. Al-Zahrā' عليها السلام does not derive her worthiness from her policies or social activities; otherwise, some criminals or deviators would have been valued as greater than prophets, *walis* or *wasis*, if one of them had conducted a huge social or political activity due to the Abundance of wealth, prominence and authority at the disposal of a prophet or a *wali*, peace with them all.

The truth is that the worthiness of a human being stems from within him, from the values which he personifies, from his ideals and humanitarianism, from his useful knowledge which produces piety and fear of Allāh, Glory to Him. Anything other than these falls in the category of causes and outcomes, and it may be found on the other side of the equation.

FOURTH: We have first to verify the status of al-Zahrā' عليها السلام with relevance to the conviction of any Muslim and also verify the reality of the responsibilities expected to be undertaken in support of this religion and its structure. So, let us say the following:

The loyalty of a Muslim to the Prophet صلى الله عليه وآله وسلم, to the Imāms and to al-Zahrā' عليها السلام, plays a major and crucial role in crystallizing his conviction and realizing his identity, personality and humanity. The presence of al-Zahrā', the woman, who is neither an Imām nor a prophet, being a woman perfect in her humanity, is what we need by necessity to be mandated by life, belief, conduct and daily process. As regarding her social or political activity, this does not have the same degree of significance or sensitivity in the presence of her father and husband.

We need such a presence so that we may be linked to it, so that our hearts may lean towards it, for it embodies for us values and principles and the human perfection which we need, too, so that our hearts may embrace it through embracing al-Zahrā' عليها السلام, then it participates in building our creed and firming the Islamic concepts, the values and the principles in our hearts and minds…, so that it may coin our feelings and emotions, actually our existence

altogether. Such is the role of Fātima عليها السلام. Her role or theirs is not to establish foundations, civil organizations or charities, etc.

FIFTH: There is no doubt that al-Zahrā' عليها السلام plays a serious and sensitive role in keeping this religion alive and pure. Had it not been for her, it would have been distorted and become a thing of the past. Al-Zahrā' عليها السلام is the window of light, the proof of righteousness, the mirror of Islam that reflects its teachings, injunctions, concepts and outlooks towards the cosmos and life itself, as is the case with her husband, the Commander of the Faithful عليه السلام. She and the truth are inseparable companions. She is the criterion and the scales whereby people's conviction is weighed, and so is their uprightness on the path of guidance, goodness, honesty and sincerity. We know thereby whether Allāh and His Messenger صلى الله عليه وآله وسلم are pleased or displeased. This is referred to by the tradition of the Prophet صلى الله عليه وآله وسلم wherein he says, "She is part of me; she is my heart within my ribs; whoever harms her harms me, and whoever harms me in fact harms Allāh," or "I am pleased with whoever pleases her, and I am angered by anything/anyone which/who angers her," or some such wording.

Notice how he has made her part of him, the very criterion for his pleasure with whatever/whoever pleases her and his displeasure with whatever/whoever displeases or harms her.[1]

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[1] There is no doubt in the consecutive reporting of this tradition or in its authenticity. Shaikh Ja`far Kāshif al-Ghitā', on p. 12 of his famous book *Kashf a-Ghitā'*, has noted its being consecutively reported by both parties, so refer to it. Since this tradition is mentioned in various references which discuss al-Zahrā' عليها السلام, listing its references is very hard, even impossible, and we find no need to do so here. We, however, will contend ourselves by mentioning some of them. Anyone who wishes to know more should review the books which discuss the biography of al-Zahrā' عليها السلام, her miracles or merits. He will find this tradition cited wherever he goes. The references to which we would like to point out here are:

Farā'id al-Simtayn, Vol. 2, p. 46; *Mujma` al-Zawā'id*, Vol. 9, p. 203; al-Khawārizmi's *Maqtal al-Hussain*, Vol. 1, pp. 52-53; *Kifāyat al-Tālib*, pp. 364-365; *Thakhā'ir al-`Uqba*, pp. 37-39; *Usd al-Ghāba*, Vol. 5, p. 522; al-Bukhāri's *Sahīh*, Muslim's *Sahīh; Yanābī` al-Mawadda*, pp. 173-174, 179, 198; *Nazm Durar al-Simtayn*, pp. 176-177; al-Hākim's *Mustadrak*, Vol. 3,

It is quite evident that her being part of his physical body, being his daughter, is not the reason that whatever pleases her pleases him for two reasons:

FIRST: He does not set out from a point of bias towards his kinship or blood relation, etc. Rather, he wishes that all the particularities and privileges, material or immaterial abilities, should be at the service of this religion.

SECOND: Being the biological or non-biological father is insufficient by nature to win privileges of such a level of significance, though they may be important since they refer to the purity of the element and the purification of the kind, since she عليها السلام was a *nūr* in the lofty loins and the purified wombs. When the son of Noah عليه السلام who, according to some traditions, was adopted[1], did not exert such an effort, he strayed and perished, so much so that Allāh said the following about him to his father Noah, "O Noah! Surely he is not of your family; surely he is (the doer of) other than good deeds; therefore, do not ask of Me that of which you have no knowledge; surely I admonish you lest you should be among the ignorant" (Qur'ān, 11:46). Thereupon, the pleasure of Noah's son was surely not the Pleasure of Allāh and His Messenger, nor was his anger theirs.

What is intended, in as far as her being part of him is concerned, should be a meaning hinging on her pleasure being also his, and her being harmed is his harm, especially since we know that he said so

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pp. 154, 158-159 and its *Talkhīs* by al-Dhahbi as referred to in the latter's footnote; *Kanz al-`Ummāl*, Vol. 13, pp. 93 & 96 and Vol. 6, p. 219 and Vol. 7, p. 111; *Al-Ghadīr*, Vol. 7, pp. 231 & 236; *Siyar A`lām al-Nubalā'*, Vol. 2, p. 132; *Al-Sawā`iq al-Muhriqa*, pp. 186 & 188; al-Zarqāni's *Sharh al-Mawāhib*, Vol. 4, p. 335; in addition to many others.

[1] It does not make any sense when some people say that Noah's paternal feelings affected him, so he followed his emotions, not paying attention to Allāh's address in this regard. Refer to Vol. 2, p. 220, of *Al-Burhān fi Tafsīr al-Qur'ān*.

when she answered the following question: "What is the best for a woman?" She said, "That she does not see men, nor do men see her," as will be discussed, God willing. Or it may have been said to Ali عليه السلام in the presence of those who harmed Fātima عليها السلام when they told her that he had sought the hand of the daughter of Abū Jahl. Ali عليه السلام said to him, "By the One Who sent you with the truth as a Prophet, there is no truth whatsoever in what she was told that I have done, nor did I ever contemplate doing anything like that." The Prophet صلى الله عليه وآله وسلم said to him, "You have said the truth, and you are the truthful one." Fātima عليها السلام then felt glad about it. She smiled till her father saw her teeth. One of the two men said to his companion, "What caused you to call on me during a time such as this?"

The Prophet صلى الله عليه وآله وسلم, then, wanted to tell the person who brought that false news to Fātima that he had caused her and him harm. No matter what, the meaning of this statement harmonizes with: harming her means harming him. Her characteristics are derived from those of the Messenger of Allāh صلى الله عليه وآله وسلم and so is her perfection. Discussing her connotes that she is part of the Prophet صلى الله عليه وآله وسلم and his human and prophetic existence in all its attributes, in its particularities, minute characteristics, as a perfectly holy human being who represents humanity, perfection, purity, truth and righteousness, in the most precise and manifest of such means and in their most sublime.

Obviously, when Fātima عليها السلام is angry, she is angered when humanity is belittled, and when values and principles are violated. She is pleased when humanity is honored and values are firmed. Her being exposed to oppression does not anger her as an individual; it angers her because it is an aggression against humanity, spiritual perfection and ideological sublimity, and because it is an attempt to belittle this sacred existence.

To assault Fātima عليها السلام is to assault righteousness, natural disposition and honor, and this is what angers her and angers Allāh and His Messenger. Every deed which is done according to natural disposition, safeguarding this existence, pleases her and pleases the Messenger and Allāh. Thus, she fits to be a criterion and a scale

when she is pleased and when angered. We may make this meaning clearer when we refer to the Qur'ānic verse saying, "Whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept all men alive" (Qur'ān, 5:32). The body, which is composed of flesh and bones, remains present, and what is missing is its power of will, the ability to choose, reason as well as human characteristics of nobility, generosity, feelings, emotions... The body is emptied of its contents when the soul is separated from it.

al-Zahrā' : Her Father's Mother

One of the most strange of what we have ever heard is a statement someone made claiming that al-Zahrā' عليها السلام compensated the Prophet صلى الله عليه وآله وسلم for his mother who had died when he was still a child, and that for this reason, she was called "mother of her father."

The same individual says the following verbatim: "The Prophet started his life complaining about having lost his mother's love because such love could not be provided by a wet nurse or a governess... So she [al-Zahrā' عليها السلام] provided him with her maternal affection by embracing him, and the Messenger of Allāh said to her that the gap which he had felt through the loss of his mother he could now fill through his daughter."[1] I would like to say to him that such talk is not acceptable, for we cannot agree that the Prophet صلى الله عليه وآله وسلم used to suffer from an inferiority complex resulting from losing his mother, so he needed someone to compensate him for what he had lost. Rather, it simply means that al-Zahrā' عليها السلام used to take care of her father like a mother taking care of her son. This does not mean that doing so was a compensation for the Prophet صلى الله عليه وآله وسلم for an emotion which he missed, nor was it to complement a shortcoming.

Can this person accept that someone else other than al-Zahrā' عليها السلام was able to fill that "gap" had she cared for the Messenger of Allāh صلى الله عليه وآله وسلم and given him the emotion which he needed?!

[1] *Kitāb al-Nadwa*, p. 58.

Finally, "mother of her father" explains only the fact and the dimension of how Lady al-Zahrā' عليها السلام treated her father. It does not connote any "filling of a gap" or untying an inferiority complex in the sacred personality of the Prophet, God forbid.

Does Infallibility Force One Not to Commit Sins?!

1. The same individual says that the infallibility which manifested itself in al-Zahrā' عليها السلام was the result of the environment and the *imān* surrounding her wherein she lived and grew up because it was an environment of belief, purity, virtue and righteousness.

It is clear that this statement implies something which requires a bold and sensitive question: What if al-Zahrā' عليها السلام had lived in another environment, in one stained with vices and abominations?! What if someone else other than her had lived in the same environment? Will the result be the same? Some women did, indeed, live in such a stained environment, so why was the case not so?

2. Despite all of this, we find the same person talking about the "forming" of infallibility, implying endorsement of the theory saying that the Almighty "forces" some people (to be infallible), a theory the error of which has been proven and which Ahl al-Bayt عليهم السلام rejected, saying that there is neither forcing nor commissioning but something in-between.

I say that I do not wish to go into detail in making a distinction between obedience and disobedience. Rather, I contend myself with referring to the following:

FIRST: Leaving aside acts of obedience is by itself an act of disobedience. One, therefore, cannot afford to leave them out. How can he, then, have a choice in doing or not doing them, and what do you mean when you say that he has the option regarding certain acts of obedience?!

SECOND: Such a distinction lacks evidence, and nothing leads to it. Rather, it is merely judging things. Why not reverse the case and

give him the option to leave aside disobedience while being obligated to do acts of obedience...?

What is noteworthy here is that when the writer had to face these questions, he resorted once to citing al-Balkhi, who says that rewards for obedience are granted out of God's favors, not because His servant deserves them, and once to what some claim that one who deserves to be rewarded is, indeed, rewarded out of God's favors. This, like al-Balkhi's, is a statement unworthy of anyone's attention due to the evidence that obedience is earned when one deserves it, not due to preference.

The evidence referred to above is this: Obedience is a hardship mandated by Allāh on His servant. If there is no purpose behind it, it is then oppression, it is senseless, something too ugly to be attributed to the all-Wise One. But if there is a purpose behind it, if it comes from Him, the most Exalted One, it is false because He is not in need of anything at all. But if it is relevant to the obligated person, and if the purpose is to harm him, it would be ugly oppression. But if it is for one's own benefit, it must have been right for the Almighty to initiate it for the benefit of His servant; obligation will then become senseless. But if it is not initiated by the Almighty, and it requires obligating so that one may be worthy of its benefit, it will then be exactly what is required.

The outcome is this: Rewards are granted because someone earns them, not because they come due to preference.

As regarding al-Balkhi's statement, it is wrong from its foundations because he derives his conclusion from the assumption that an obligation is mandated as means to thank the Almighty for His blessing, so one does not deserve, because of it, any rewards. Rewards are granted as a favor from the most Exalted One. There is no doubt that this statement is erroneous. What we are discussing is what is pleasant and what is ugly. Wise people consider it ugly for someone to be preferred over another by receiving a blessing, then he is obligated to thank the Giver for it without receiving any rewards for carrying out the same obligation. They consider it a shortcoming and attribute it to love for power and authority and such

ugly meanings which do not come from the all-Wise One; so, we have to say that rewards are earned, deserved.

The ultimate goal is that it can be said, though this statement does not agree with what al-Balkhi says who also contradicts it and rejects it, that although Allāh, Praise belongs to Him, is the Owner of everything, and His ownership makes Him the Originator in deciding the initiation of the rewards for those whom He owns for their good deeds, but, having determined this under the label of "wages," granting them for it many times its worth, making it a divine law, it enters the circle of deserved rewards after it had not been there.

Because of the above, reason does not permit that Allāh should grant those who disobey Him and withhold it from those who obey him. Had rewards been initiated out of His favors, this would have been permissible. This is similar to the case of a man who decided to grant his son a prize if he passed his school examination. If the son passes, he will demand his father to give him the prize, considering himself wronged and insulted if he does not receive it, let alone if his father gives it to his brother who did not pass.

Do Environment and Surroundings Affect Infallibility?

As regarding what is said about the effect of the environment and the surrounding atmosphere of conviction on the personality of al-Zahrā' عليها السلام, we would like to say the following:

Al-Zahrā' عليها السلام is the *noor* that was created from the fruit of Paradise; she used to talk to her mother when she was inside her womb before she was born. She is among the best of the creation of Allāh, Praise belongs to Him. He chose her to be infallible[1], the purified one, the

[1] Infallibility in prophets and *wasis* is fixed by reason because the station of the Prophetic Mission and Imāmate requires it. It is supported by narrations which may also explain its limits, scopes and other particulars.

As regarding the infallibility of al-Zahrā' عليها السلام, it is fixed by authentic traditions of the Messenger of Allāh صلى الله عليه وآله وسلم and by Qur'ānic texts, and it is one of the necessities of the sect and its fixed tenets. It goes without saying

selected elite one, prior to her entering the environment which some people discuss, claiming that it is the main reason for the status and prestige enjoyed by al-Zahrā' عليها السلام. The individual's statement implies that had al-Zahrā' عليها السلام lived in another environment, one which lacks righteousness, goodness, and piety, she would then have been stamped by its particular stamp, becoming an evil and a deviated woman, and we seek Allāh's protection against making such assumptions! Is this acceptable or rational?!

I insist that the environment wherein al-Zahrā' عليها السلام lived was not the reason for reaching a station of nearness to Allāh, nor did it formulate and crystallize her believing personality or caused her infallibility or human perfection. Rather, her sound inner self, her pure soul, her wise mind, her balanced characteristics and human perfection, in addition to the care with which Allāh Almighty surrounded her, being kind to her, guiding her and granting her success, and also her own individual and voluntary effort to attain more sincerity, purity and purification so that she could reach the degrees of nearness to Allāh and to achieve His Pleasure. All that produced the personality of al-Zahrā' عليها السلام, the infallible lady, the purified one.

Infallibility does not mean the inability to do something [prohibitive]. It means the ability and the knowledge, making the right option, the strong and the effective will that works with the great mind, in addition to the divine kindness, care and support. Being a senior or a junior or the amount of bodily growth are not the criteria in the purity of the soul or the perfection of faculties and human attributes, nor is it in giving the lead to reason, or the power of reason and realization, or in vast knowledge and being worthy of

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that infallibility cannot be known except from such traditions because the divine orders to do or not to do are not confined to deeds of the senses but transcend them to incorporate the heart, the self, the soul, and to coining the characteristics of a human being, his feelings, emotions such as courage, generosity, jealousy, love, hatred, belief, hypocrisy, intentions and other things with which we cannot be familiar without traditions quoting the infallible person.

attaining the stations of divinely-granted glory. Allāh granted wisdom to Yahya [John the Baptist عليه السلام] when he was a child, and Jesus عليه السلام spoke even when he was in the cradle thus: "Surely I am a servant of Allāh; He has given me the Book and made me a prophet; and He has made me blessed wherever I may be, and He has enjoined on me prayer and *zakāt* as long as I live and [to be] dutiful to my mother, and He has not made me insolent, unblessed" (Qur'ān, 19:30-32).

Al-Zahrā' عليها السلام in no time had the mentality of a child, nor was she ever on the level of abilities, realizations or ambitions of a child. Ali spoke, and so did al-Zahrā', peace with both of them, at the time of their birth, and al-Zahrā' عليها السلام spoke to her mother before her birth. Narratives and history books, and others, of both parties, mentioned for us all of this and its likes in relevance to Ahl al-Bayt, peace with them. This proves that she and they were as such; may Allāh shower them with His blessings and shower her Shī`as and those who love her till the Day of Judgment.

The Ability to Revolt Against the Environment And the Surroundings

As regarding what is related to the environment and the surroundings, we do not deny their effects on one's soul, psychology and moral code. But we say that this is not the absolute rule with all people, nor is it inevitable to the degree that one loses with it his power of will, confining him and preventing him from choosing, prohibiting him from making options, chaining him against moving in the right direction, the direction of goodness, righteousness, success and salvation.

The Holy Qur'ān has made all of this clear for us in a way that leaves no room for doubt when it told us about women who were role models such as Maryam daughter of `Imrān and Asiya daughter of Muzahim. Then it talked about others from whom we may derive admonishment and warning such as the wives of Noah and Lot.

Referring to one of the wives of the Prophet صلى الله عليه وآله وسلم to whom he confided about a very important matter and who revealed that

confidential matter, adding to it something from her own self, the Holy Qur'ān states the following:

"Allāh sets forth an example to those who disbelieve the wife of Noah and the wife of Lot: They were both under two of Our righteous servants, but they acted treacherously towards them so they (their husbands, the prophets) availed them naught against Allāh, and it was said: 'Enter, both of you, into the Fire with those who enter'. And Allāh sets forth the example for those who believe the wife of Pharaoh when she said: 'Lord! Build for me a house with Thee in the Garden and deliver me from Pharaoh and his deeds, and deliver me from the unjust people'. And Maryam, the daughter of `Imrān, who guarded her chastity, so We breathed into her of Our inspiration, and she accepted the truth of the words of her Lord and His books, and she was of the obedient ones" (Qur'ān, 66:12).

We find Him, Glory to Him, providing an exemplary conduct for those who believe, not specifically for believing women, of that of Asiya daughter of Muzāhim and Maryam daughter of `Imrān. For those who disbelieve, not specifically for disbelieving women, He provides the example of the wives of Noah and Lot. In order to explain all of this, let us say the following:

Wives of Prophets Noah and Lot عليهما السلام

What aids in clarifying what we want to explain as the meaning of the verses cited above is to observe the following matters:

1. He has pointed out in the verse how a woman stood in the face of a man. Perhaps some people see men as having a distinction over women in certain areas. This distinction provides preference and precedence in many matters.

2. Both men (prophets) are husbands, and a husband enjoys a strong position, at least in his wife's house.

3. Regardless of the above, a husband usually is the most knowledgeable of all people, including the parents, of the conditions of his wife, of her habits, of the points of her weakness or strength, because he is practically in continuous contact with her, and she

usually lives with him. Such knowledge is most clear to him and is held in the highest degree.

4. This man possesses attributes of perfection and means of power, especially in his awareness, management, mind and wisdom, in his intellectual level and the soundness of such mentality, as well as in his ability to convince, let alone other things. He actually is the pinnacle in all of that, so much so that he has deserved to be a prophet, even a messenger of Allāh. One of them, namely Noah عليه السلام, is one of "ulul-`azm" who possess the highest degrees of firmness, immunity and power. Who else more than a prophet/messenger who knows the means of convincing others, its methods and tools? Or is there anyone else more than him in his acquisition of the intellectual diction or anything else needed to do so?!

5. Moreover, this woman lived in an environment of guidance, in the atmospheres of purity, cleanliness, straightforwardness, virtue, conviction, goodness and righteousness where all of this is personified as a concrete reality which could be directly felt, rather than being mere abstracts.

As regarding deviation, evil and apostasy, these will be in such an environment strange, rejected, outcast, having no freedom of movement, and they will never be accepted.

6. Both of these men/prophets عليهما السلام, one of whom belongs to "ulul-`azm," had to bear the responsibility of guiding the nation, defending it, distancing it from the slippery venues of deviation and their ills. Providing such guidance is their primary and basic responsibility, and it is everything in their lives as a guiding message. It is not something casual, such as money which can be compensated, or authority which one can live without, nor is it power nor influence, nor house management. And it is not a materialistic interest, nor is it any of life's affairs which can be overlooked. Rather, undermining it means undermining destiny and existence, the future, this life and the life hereafter. This mission is regarded and treated as a sacred thing from the standpoint of worship and adoration.

His wife defies him although she does not possess any of what we have listed above, rebelling against him in the depth of his responsibility and in the most precious thing which he had had.

7. Such defiance was a defiance of the environment and the surroundings because it sprung up from within the environment of righteousness, conviction, goodness and guidance.

8. What increases the pain is that she defied him in something towards which he aimed instinctively, something to which his heart and conscience were tied, and so were his feelings, soul and existence.

Yet even more bitter is that she wants to be the antithesis which is not confined to mere deviation, but she tries to demolish what he was building, taking advantage of the deviating environment which could help her achieve her objective, grant her a boost and enhance her determination.

On the other hand, this matter is not confined to one source which can be regarded as incidental or as the exception to the rule, for this same matter repeated itself and involved Noah and Lot, peace with them both, whom Allāh puts forth as examples for what happened to them.

Maryam عليها السلام Facing the Challenge

As for the challenge in the case of Maryam عليها السلام it, too, is harsh and bitter. It is a challenge in a matter that touches her own person and being, a most sensitive challenge for a female who regards herself as the pioneer of purity and virtue, deploring her people's sins and deviation. It is a challenge regarding chastity and purity. It came in a way wherein she lost with it all the means of self-defense. How can a woman bring her people her newborn then claim that she never committed a sin nor had she had a relationship with any man? She claims that she was big with child without having been touched by a man, insisting that she preserved the meaning of virtue and purity in the precise sense of the word. She accepts no other interpretation in

that regard, not even one wherein a forceful action (such as rape) is applied and because of which a woman is excused.

Even when a married woman gives birth, she is shy during the first days to a high degree especially before those who knew her and whom she knew. So, how is it if she goes to her people carrying a newborn to whom she had given birth without having gotten married, insisting that she was not touched by any man at all?! Could she not expect them to think or imagine that something else must have taken place?!

Yet Maryam's belief was not shaken, nor did she retreat, nor did she hide that infant, nor did she send him away or dissociate herself from him. Rather, she accepted and was pleased, and she persevered and tolerated everything, seeking to please Allāh, Praise is His. She was rightfully the head of the women of her time, and she was quite worthy of it, because she believed in the Words of Allāh, and she supplicated to Him.

As for the truthful and pure lady, Fātima al-Zahrā', peace of Allāh and His blessings with her, the greatest Messenger of Allāh ﷺ had said that she was better than all the women of mankind from the early generations to the last ones, including Maryam, Asiya and others despite what the latter had been through, and despite what they had to face. This informs you of how great her status is and how tremendous her trial and tribulation based on the *hadīth* saying, "The most to be afflicted with trials are the prophets, then those who are less than them in status, then the most exemplary, and so on."[1]

Deductions from the Above

Many results have become clear from what is stated above; among them are:

1. From the examples provided by Allāh, it has become clear that the environment and the surroundings do not make up one's personality

[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 64, p. 200.

although they may sometimes have an influence on him, in the absence of an aware self-supervision, when man surrenders to submission and bondage.

There is no room, then, for anyone to say that the personality of al-Zahrā' عليها السلام is the outcome of the environment and the surroundings wherein she lived, and we will never accept anyone's statement that had she عليها السلام lived in other surroundings, i.e. corrupt ones, she, too, would have lived the realities of her corrupt environment.

2. Maryam faced the pressures of the deviated environment surrounding her regarding the most sensitive and serious issue relevant to her without having any known means to defend herself except her pure conviction and great trust in Allāh, the most Exalted One. Asiya daughter of Muzahim moved around in the depth of the den of deviation and apostasy, in the midst of its surroundings, facing the most powerful man, the one with the most means of oppression, enticement, challenge, injustice, iniquity and arrogance. Both of these examples prove that there is no room to justify the deviation that results from the pressures of the environment and the surroundings or the authority, nor to succumbing to the will of the husband, etc.

3. All the above has made it clear that a woman, as well as a man, possesses a real power and strength to determine the final decision regarding any issue. This stands on the same level with the Divine call, and it can reach the highest degrees that qualify her for the most sublime status within the scope of dignity and divine care.

4. The impulse to support justice, the upholding of the laws of Allāh, the acting on His commandments, the upholding of the path of guidance and righteousness..., is undoubtedly something conducive to nature and reason. To deviate from it is nothing short of lagging behind the requirements of nature, taking rational thinking lightly and sacrificing the meanings of humanity, straight-forwardness and guidance.

PART II

AL-ZAHRĀ ' عليها السلام AND THE UNKNOWN

Someone says that we have no need for whatever historical data is available regarding the marriage of al-Zahrā' عليها السلام and its unknown aspects, in the heavens celebrating it or in other such relevant things. He also raises reservations about the tradition saying that there were unknown elements or unnatural particulars in the personality of al-Zahrā' عليها السلام, wondering what we could gain or lose, as he puts it, whether she is a *noor* or not, for such is "knowledge which does not benefit anyone who is familiar with it, nor does it hurt anyone who is ignorant thereof." Then he adds saying that we find nothing particular except the circumstances that guaranteed her spiritual and intellectual growth and her practical upholding on the level wherein the elements of one's personality are balanced naturally in the issue of the personal growth, and that we cannot take for granted the tradition in question saying that there are certain unknown elements which get her out of the level of an ordinary woman because this is *not* subject to any "undisputable proof".

We, in as far as the necessity of the education of the unknown is concerned, would like to record the following:

FIRST: Raising issues in such a way may be the catalyst for setting off a "domestic dispute," since it aims at casting doubt about the importantce of learning about the knowledge of the unknown,

something which is not acceptable, nor is it rational, for it is one of the issues of the faith and of the creed. Such issues are unreservedly accepted. There is no doubt that distancing a very important aspect of theological issues from the circle of interest through weakening them or taking them lightly is considered as undermining an important foundation of the creed. It is a genuine confusion of the leading Islamic ideology, and it implies raising question marks about the diction of other theological branches of knowledge, something which will lead to the weakening of people's conviction, to diverting their interest from Allāh, Praise and Exaltation are His, from his Messengers عليهم السلام and elite ones. Their conviction of the facts of Islam and belief will be shaken, and it will raise many question marks about matters which ought not be subjected to a debate which is not based on a procedure or science, for it will then produce nothing but confusion in the general state. It will divert people's interest to directions which are further from the reality, further from seriously contemplating on their fate issues, from whatever threatens their future and very existence. It will distance them from planning and confronting huge dangers awaiting them in their arena where they face the powers of grudge and haughtiness against which we should all unite. May Allāh protect us from losing our minds or deviating in our thinking or action; He is the omni-Potent One, the Able, the One most capable of responding.

SECOND: There is no doubt that there are texts proving the Divine care of al-Zahrā' عليها السلام even to many of her miracles[1] and attributes which were particularly hers and which are all too many in number to deny. They are justified both scientifically and ideologically.

[1] Abul-Salāh al-Halabi, as stated on pp. 102-103 of *Al-Kāfi*, says that miracles happen to also those who are not prophets, and that they are not confined to the prophets facing challenges to their mission, as some people claim. He provides an example for this from the story of Asif ibn Barkhiya and how he brought the throne of Balqees in less than the blink of an eye, in addition to the miracles which appeared for Mary عليها السلام, such as her obtaining sustenance, and the miracles of the disciples of Jesus, and others.

If such size of texts does not prove one's distinction, status, or Divine care, then there is no room to prove any other Islamic reality. The Mu`tazilites have preceded this man in denying that a miracle can be performed by a *wali* in the pretext they look like those performed by prophets, so much so that one prophet cannot then be distinguished from another[1]. They did not pay any heed to the fact that a miracle is performed by a *wali* only when he upholds the line of the faith in a way whereby he does not claim to be a prophet; otherwise, he would not have been a *wali*, nor would he have been worthy of Divine care from Allāh, nor will Allāh enable him to perform one at all.

THIRD: Allāh, the most Exalted and Sublime, has said, "*Alīf Lām, Mīm*. This Book, there is no doubt in it, is a guide to those who guard (themselves against evil). Those who believe in the unseen and keep up prayer and spend out of what We have given them" (Qur'ān, 2:1-3). There is no doubt that matters relevant to the unknown have a strong impact on a Muslim's conviction, and that the unknown is one of the essential matters in the subject of conviction which Allāh, the Praised One, requires of His servants.

Also undoubted is that it is insufficient to believe in the unknown by simply experiencing an ambiguous and mysterious sense of the existence of ambiguities and mysteries in some aspects of life then feeling incapable of attaining them, then developing a sense of fear and awe of them. Nor is it sufficient to bring conviction, in its essence, in all its circumstances and vocabulary, unknown or otherwise, to reality in order to attain dry ideological satisfaction and arithmetic equation settling in the mind and in the consciousness of man, so that he may draw on such basis the map of his conduct or a life separated from the unknown, or one not in harmony therewith at all. Neither this nor that suffices, for conviction is an option. It renews itself and continues, for Allāh, Glory to Him, has said, "They believe." He has not said, "They believed." This is so because the present continuous verb conveys the meaning of renewal and

[1] Al-Taftazāni, *Sharh `Aqā'id al-Nasfiyya*, p. 177.

continuity. That is, they choose this conviction, causing it to happen, to exist, personifying it continuously.

Since it is also obvious that fearing the unknown and ambiguously sensing the matters which are absent from our senses is not conviction, it contradicts the belief which sets the heart on an issue, embracing it affectionately, loving and understanding it, then feeling at ease in the heart in feeling comfortable with what it embraces; it feels comfortable with it, being pleased thereby: "Surely by remembering Allāh do hearts find rest" (Qur'ān, 13:28); "O soul that is at rest! Return to your Lord, well-pleased (with Him), well-pleasing (Him)" (Qur'ān, 89:27-28).

If the matter is as such, and since we can neither embrace the vacuum, nor feel at ease, nor be pleased thereby, there has to be an evidence leading to what is ambiguous, personifying it in man's awareness, so that it may get out of its unknown status and into the reality of conviction and consciousness, becoming an evidence for conviction, even if it may be in its reality and existence not conducive with the senses, nor does it appear to them but remains separated and absent therefrom.

From such a junction, there is a justification for tying this unknown to the subjective reality so that it may become more effective in consciousness, deeper and more firmly settled in one's beliefs. Such vocabulary words, which express it and lead to it, take it out of its state of cloudiness and uncertainty, making it more firm and more defined to the degree of realistic personification of the unknown meaning which prepares man to set his heart on it, so that the believing Muslim may be convinced about the unknown according to the Will of Allāh, Glory to Him. All this is accomplished according to the divine plan for its realization. Thus, we can understand, in depth, the statement by Ali عليه السلام wherein he says, "Had the veil been removed from me, it would not have increased my conviction."[1] And when he was asked how he worshiped a God

[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 40, p. 153 and Vol. 46, p. 135.

Whom he never saw, he said, "I am not one who worships a God Whom he does not see. Eyes never saw Him, but the hearts saw him through convincing facts."[1]

Likewise, hearts do find rest in the remembrance of Allāh, Praise to Him: "Surely when remembering Allāh, hearts find rest" (Qur'ān, 13:28), for the heart does not touch on the Divine reality itself; rather, it touches on its effects and actions, finding comfort in the remembrance of Allāh. The Almighty has also said, "And Allāh's are the best names, so call on Him thereby" (Qur'ān, 7:180); "Read in the name of your Lord Who created…" (Qur'ān, 96:1); "In the Name of Allāh, the most Gracious, the most Merciful."

It becomes clear from all the above that when Islam mandated belief in the unknown, it did not intend it to be cloudy and without a direction, empty and ambiguous. Rather, it wanted it as an objective and conscious unknown which is personified on the page of the heart and the soul. It becomes more clear, more deeply rooted and firm through the means whereby Allāh, Praised is He, wanted to transmit the unknown element to our consciousness so that it may be its ever-present companion, depending and leaning on it.

The knowledge of the unknown, then, distances belief in the unknown from being a state of fear of the unknown, so that it may be a true vision of the heart on which one sets his mind, strengthening his conviction, subjecting his feelings thereto, setting out to be the life and the awareness of the conscience, and so that it may become a stand, a movement, a conduct, an attitude and a spontaneous norm of conduct which is honest and sincere. At the same time, such unknown remains independent of the senses which cannot fathom it, remaining helpless towards it, for it is connected to what is superior to them, to what makes it independent of them, upholding its own means, setting out in its own sphere.

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[1] *Ibid*., Vol. 4, pp. 27, 32, 33, 44, 52, 54, 304, and Vol. 10, p. 118, and Vol. 36, p. 406.

If we cast a general look at the means and proofs which personify this unknown in man's heart, transforming him into an effective element of belief, we find out that Islam, in its treatment of this sensitive aspect, has intended the unknown to free itself from the bondage of reason and awareness, so it may settle in the heart, and so that such a heart may embrace it with affection, so that it may find with it pleasure and tranquility, and so that it may, thereafter, wander in the sphere of the soul, in an amalgamation of feelings, and so that it may be a shining and overwhelming feeling.

And it flows in man's existence to coin his feelings and sentiments, and so that it may become his hearing, vision, intellect, character, language, attitude, conduct, stand and everything in his life.

For the sake of all the above, the intellect has to be incorporated into the feeling, so the tragedy of al-Zahrā' عليها السلام the memory of al-Hussain عليه السلام during `Āshūra', and the tragedy of his infant son..., etc., may become part of the ideological fact. Thus, everything uttered by the Messenger of Allāh صلى الله عليه وآله وسلم and by the Purified Imāms عليهم السلام represents an educational necessity to complement the belief in the facts of Islam, including believing in the unknown.

No wonder, then, that such a meaning given to the unknown is personified as a divine miracle and a living reality that influences man's awareness. It is personified in the Black Stone to which Allāh gave the trusts of the creations, in the *isrā'* and *mi`rāj*, in the settling of Yūnus (Jonah) in the belly of the whale, in the speech of the ant about which Solomon smiled, in the transporting of the throne of Balqees from Yemen [to Jerusalem] in a blink of an eye, in Fātima's talk to her mother while she was in her womb, in the heavenly bridal when she was wedded to Ali عليه السلام and in the angel's talk to her which Ali عليه السلام called "Mushaf Fātima," and that the angels used to call on her just as they used to call on Maryam daughter of `Imrān saying, "O Fātima! Allāh has chosen you and purified you..., etc.," so she was for this reason called "muhaddatha **محدثة**."[1]

[1] *Kashf al-Ghumma*, Vol. 2, p. 94. *Dalā'il al-Imāma*, p. 56. Refer to Vol. 1, pp. 182-183 of *`Ilal al-Sharā'i`* and Vol. 5, p. 345 of *Rawdat al-*

No wonder, then, when such unknown is personified in the fact that Fātima is a *noor*, and that she is a human *hūri* created from the fruit of Paradise[1] which is different from worldly fruits in its purity and purification. Fātima increased this purity and purification due to the effort which she exerted and which was crowned with success through her knowledge of Allāh and to what she achieved of seeing the secrets of creation and the laws of life. She, hence, earned the prize of being divinely guided, so she was the infallible woman: Allāh is pleased when she is pleased and is wrathful when she is angry. She became the Head of the women of mankind, from the early generations and the last. All these matters prove that she عليها السلام was strongly linked to the unknown due to her status and to the divine bliss which she earned, one which our minds cannot grasp and our comprehension falls short of.

It becomes quite obvious from all the above that if the unknown is personified in certain symbols such as the prophets of Allāh, or His chosen ones, His friends and those who enjoy a special status with Him due to the blessings which He bestowed on them, and in many other symbols, our hearts will then embrace her and will embrace with her the known deposited in her, so she becomes the axis of conviction and the hope of the hearts so that our souls may live in tranquility and pleasure, and our emotions may yearn for her, tickling our senses. Knowledge will then become useful for those familiar with it, and those who are ignorant of it will be grievously harmed by their ignorance.

The vocabulary of the unknown being personified in certain individuals, such as the prophets, the *wasis* and the *walis*, does not necessarily cause us to prefer this person over that. On the contrary;

Muttaqīn.

[1] Refer to Vol. 1, pp. 183-184 of *`Ilal al-Sharā'i`* and numerous other references too many to count here.

the nature of the stage or certain circumstances may be the ones that mandate such a particularity of the unknown.

As regarding making a preference, it has its own criteria. These have been mentioned in the Holy Qur'ān and by the Honored Prophet صلى الله عليه وآله وسلم. This is not one of them. All such knowledge of the unknown relevant to al-Zahrā' عليها السلام and to others is part of this religion. It enjoys a great deal of significance in formulating one's belief, humanity and awareness of the message due to the attributes that bring about one's humanity, existence, uniqueness, distinction and grants him a high degree of purity and purification. It also brings about a degree of connection with the friends of Allāh and His elite, making him love them more and feeling a conscious interaction with everything which they say and do.

The Imāms عليهم السلام have informed some of their close followers about some knowledge of the unknown. Among such followers are: Maytham al-Tammar, Zurarah, Muhammed ibn Muslim, and others. Surely useful is the knowledge of the unknown for those who learn it, and how magnificent the esteem, how great and how effective, and how badly we need it! How magnificent the Great Qur'ān is as it depends on many terms in this procedure, announcing their extreme significance in building the civil and believing character that bears a message!

Ideological Connection is Insufficient

It is not accurate, then, what is repeated by some people who claim that we need to ideologically be connected with them through our knowledge of their policies, the norms of their personal conduct, and their social activities so that they may be our role models to emulate and in whose footsteps to follow, and so that this will make us feel happy, admiring them as individuals as we admire many a genius and many a thinker such as Addison or Ibn Sīna (Avicenna). No; what we need is an ideological, conscientious and emotional connection wherein the feelings participate and to which the senses respond spontaneously and willingly, one that causes shakes the whole being of a man, stressing the depth of his existence, willingly and unconditionally. What is needed is that these elite ones enter our

hearts to be the life that sustains them. What is needed is that they enter our souls so that they may more intensely shine and glitter. What is needed is that they enter our being so that they may become more pure, serene and sincere.

What is needed is that they should have the greatest share in coining our believing personality, and that they participate in coining our feelings and formulating our senses.

Let us forever dismiss the argument of those who say that this is knowledge which does not benefit those who know it, nor does it harm those who do not. It surely is a harmful statement which certainly brings us loss and disappointment.

If we overlook all of this, the scales of benefit and harm about which they talk is not clearly defined. It varies in conditions and sources. To talk about medicine to a carpenter may not be of any benefit for his career. So is to talk about astronomy to the smith, or to the weaver, or to the administrator, each in his own career. But the matter relevant to the issues of belief and conduct do not necessarily fall in this category, although the degrees of knowledge of them and of their requirements varies from one to another, following the principle of, "We have been ordered to talk to people, each according to his level of understanding."

Al-Zahrā' عليها السلام was above Menstruation and Postpartum

Someone says that the fact that Lady al-Zahrā' عليها السلام did not menstruate is considered a health problem which needed treatment, or at least it was a deficiency in her womanhood or in her personality as a woman, and it cannot be counted among her esteems or merits, and so is the case with her postpartum. He even labels such a condition as "nonsense."

We say:

FIRST: It may happen to some women, though rarely, that one does not bleed while delivering, or she may bleed a little, and this is not seen as a deficiency in her womanhood or personality as a woman. As regarding al-Zahrā' عليها السلام having no menstruation, we say that

slipping out of the straits of nature is not regarded as a deficiency. Rather, it is an esteem for her and a trait just like that bestowed on Mary (Maryam) عليها السلام who was pregnant by Jesus عليه السلام although no man had ever touched her before, and like the wife of Abraham عليه السلام who became pregnant at a very advanced age, and like the wife of Zacharias (Zakariyya) عليه السلام who also became pregnant although she was sterile. There are many such super-natural esteems and blessings.

The fact that al-Zahrā' عليها السلام was above menstruation points out to her lofty status, to her uniqueness and distinction from all others since menstruation is a discomfort as described by the One Who has all the Glory[1].

Such a "discomfort" causes the woman to be embarrassed, to feel psychologically and physically out of the ordinary. It is an indication of a woman's bad health, according to some traditions, and a sick condition, according to the physicians' researches in this subject. It invalidates her fast and prayers and forbids her from entering mosques and from doing other things which point out to the woman being unable to live the spiritual environments with all her energy, tranquility, purity and strength...

Such a continuous condition, which neither ablution nor *ghusūl* nor *tayammum* can remove till it is no more, was removed by Allāh, Glory is His, from the Head of the Women of Mankind whom He purified from all filth with a perfect purification. She was chosen by Allāh, Glory to Him, for His favour and esteem without in any way altering her feminine nature. Allāh, the most Exalted One, is the One Who causes all causation, the omni-Potent Who can override the law of cause and causation not by "violating" it or annihilating it but through the law of causation itself. He, the most Exalted One, is the One Who brings about the miracles of His prophets through causes for them, the knowledge of which is with Him, and only with Him,

[1] The Almighty has said, "They ask you about menstruation. Say: It is a discomfort; therefore, stay away from women during menstrual discharge and do not go near them unil they have become clean" (Qur'ān, 2:222).

and humans are not familiar with it, nor is it well known to them. This is the meaning of the super-natural which they discuss in the subject of miracles and super-natural phenomena. This may be more clear than needing additional explanations, proofs or evidences.

SECOND: Labelling the exemption of al-Zahrā' عليها السلام from menstruation and postpartum as "nonsense" is unacceptable from one who follows the statements of the Prophet صلى الله عليه وآله وسلم and the purified Imāms عليهم السلام because everything articulated by the Prophet صلى الله عليه وآله وسلم and by the purified Imāms عليهم السلام can never be nonsense, nor can it be useless knowledge for those who know it.

Such an exemption has been narrated by Shī`as and Sunnis who cite the Messenger of Allāh صلى الله عليه وآله وسلم and the purified Imāms عليهم السلام in numerous texts which are so many, they reach the degree of consecutive reporting. They all prove that Allāh, Glory and Exaltation are His, exempted al-Zahrā' عليها السلام from going through menstruation or postpartum. Among such narrations are the following:

1. The Prophet صلى الله عليه وآله وسلم has said, "Fātima is called `al-batūl' because she was exempted from menstruation and postpartum."[1]

2. He صلى الله عليه وآله وسلم has also said, "My daughter, Fātima, is a *hūri* who never menstruated nor went through postpartum."[2]

3. Al-Sadūq, through his own *isnād*, has cited `Omar ibn Ali quoting his father saying that the Prophet صلى الله عليه وآله وسلم was asked, "What is `batūl'? We have heard you, O Messenger of Allāh, saying that Maryam is

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[1] Al-Qandūzi, *Yanābī` al-Mawaddah*, p. 260. *Ihqāq al-Haqq* (in the Appendices section), Vol. 10, p. 25, where it is quoted from the previous reference and from p. 103 of *Mawaddat al-Qurba.*

[2] *Thakhā'ir al-`Uqba*, p. 26. *Sharh Bahjat al-Mahāfil*, Vol. 2, p. 138. Refer to Vol. 11, p. 54 of *`Awālim al`Ulūm* and in one of its footnotes citing Vol. 12, p. 331 of *Tārīkh Baghdād* and Vol. 12, p. 109 of *Kanz al-`Ummāl* and many other references. Refer also to *Is`āf al-Rāghibīn* as cited in a footnote on p. 173 of *Nūr al-Absār.*

batūl and Fātima is *batūl*." He said, "*Batūl* **بتول** is a woman who never menstruates, for it is contemptible for the daughters of prophets to menstruate."[1]

4. Al-Qattān, quoting al-Sukkari quoting al-Jawāhiri quoting al-`Abbās ibn Bakār from Abdullāh ibn al-Muthanna from his uncle Thumāmah ibn `Abdullāh from Anas ibn Mālik who quotes his mother saying that Fātima never saw any blood in any menstruation, nor did she undergo any postpartum.[2]

5. Abū Ja`far has cited his forefathers saying that she عليها السلام was called "al-Tāhira" (the pure one) for many reasons one of which is that she never underwent any menstruation or postpartum.[3]

6. Imām al-Sādiq عليه السلام has said, "Do you know what the meaning of `Fātima' is? She was weaned from evil, and it is said that she is named so because she was weaned from menstruation."[4]

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[1] *Ma`āni al-Akhbār*, p. 64. *Manāqib al Abū Tālib*, Vol. 3, p. 330, citing Abū Sālih, the caller to prayers, in *Al-Arba`een. Tāj al-Mawālīd*, p. 20. *Kashf al-Ghumma*, Vol. 2,p. 90. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 15-16; also refer to Vol. 78, p. 112. Al-Qandūzi, *Yanābī` al-Mawaddah*, p. 260. *Mustadrak al-Wasā'il*, Vol. 2, p. 37. *`Ilal al-Sharā'i`*, Vol. 1, p. 181. *Musbāh al-Anwār*, p. 223. Al-Kaf`ami, *Musbāh*, p. 659. *Rawdat al-Wā`izīn*, p. 149. *Dalā'il al-'Imāma*, p. 55. *Al-Rawda al-Fayhā' fī Tārīkh al-Nisā'*, p. 252. *Habīb al-Siyar*, Vol. 1, p. 433. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 7. *Ihqāq al-Haqq*, Vol. 10, pp. 25, 310 and Vol. 19, p. 11, citing other references. *Tārīkh al-`Awālim*, Vol. 11, p. 153 in the footnote of which there are many references.

[2] Al-Sadūq, *Al-Āmāli*, p. 154. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 21. Refer also to *Tārīkh al-`Awālim*, Vol. 1, p. 153 in the footnote of which there are many references.

[3] Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 19 citing *Musbāh al-Anwār*. *`Awālim al-`Ulūm*, Vol. 11, p. 66.

[4] *Manāqib al Abū Tālib*, Vol. 3, p. 330. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 16.

7. The Prophet ﷺ said once to `Ā'isha, "O Humayrā'! Fātima is not like other women; she does not suffer from (green) sickness like they do."[1]

8. Abū `Abdullāh al-Sādiq عليه السلام is quoted as having said, "Allāh forbade Ali عليه السلام from taking another wife as long as Fātima was alive because she was purified and never menstruated."[2]

The author/compiler of *Bihār al-Anwār*, Shaikh al-Islām *`allāma* al-Majlisi II, has spoken very well about this issue; so, refer to him.

9. `Ā'isha is quoted as having said, "Whenever Fātima came along, her gait was similar to that of the Messenger of Allāh صلى الله عليه وآله وسلم, and she never menstruated because she was created from the apple of Paradise."[3]

10. The author of *Dalā'il al-Imāma*, through his own *isnād* going back to Asmā' daughter of `Umays, cites the latter saying, "I have been around Fātima and she had given birth to some of her children. The Messenger of Allāh said to me, `O Asmā'! Fātima was created as a human *hūri*.'"[4]

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[1] Refer to both above-cited references and to Vol. 9, p. 202 of *Mujma` al-Zawā'id* citing al-Tabrāni. *I`lām al-Wara*, p. 148. *Mir'āt al-`Uqūl*, Vol. 5, p. 345. *Al-Tarā'if*, p. 111. *Al-`Awālim* (in a section about the biography of al-Zahrā'), p. 64. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 7.

[2] Al-Khawārizmi, *Maqtal al-Hussain*, Vol. 1, p. 64. *Manāqib al Abū Tālib*, Vol. 3, p. 330. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 16, 153 where the latter reference is cited and so is al-Tūsi's *Āmāli*, Vol. 1, p. 42. *Mustadrak al-Wasā'il*, Vol. 2, p. 42. Refer to *Al-Tahthīb*, Vol. 7, p. 475 and *Bishārat al-Mustafa*, p. 306. Refer also to *`Awālim al-`Ulūm*, Vol. 11, pp. 66 &387 and *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 7.

[3] *Akhbār al-Duwal*, p. 87 (Baghdād edition) according to the contents of the Appendices of *Ihqāq al-Haqq*, Vol. 10, p. 244. Refer to *`Awālim al-`Ulūm*, Vol. 11, p. 60.

[4] *Dalā'il al-Imāma*, pp. 53, 55. Al-Majlisi, *Bihār al-Anwār*, Vol. 78, p.

11. Ali عليه السلام is quoted as having said that the Messenger of Allāh صلى الله عليه وآله said to him that Fātima was created as a *hūri* in human form, and that the daughters of prophets do not menstruate.[1]

12. In a tradition from Abū Ja`far عليه السلام he said, "So He called her Fātima عليها السلام. Then He said, `I have weaned you with knowledge and weaned you from menstruation.'" Then Abū Ja`far عليه السلام continued to say, "By Allāh! Allāh, the most Exalted and Sublime, weaned her with knowledge and from menstruation according to His covenant."[2]

Al-Majlisi I described this tradition as strong.[3]

13. Al-Sadūq, may Allāh have mercy on him, has cited his father quoting Sa`d from Ibn `Īsa from Ali ibn al-Hakam from Abū Jameela from Abū Ja`far عليه السلام saying, "Daughters of the prophets, peace and blessings of Allāh be on them, do not menstruate, for menstruation is a penalty, etc."[4]

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112. Refer to Vol. 43, p. 7 of *Kashf al-Ghumma*.

[1] *Dalā'il al-Imāma*, p. 52. Al-Majlisi, *Bihār al-Anwār*, Vol. 78, p. 112. *Mustadrak al-Wasā'il*, Vol. 2, p. 37.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 13 citing *Misbāh al-Anwār*. *Kashf al-Ghumma*, Vol. 2, p. 89. *`Ilal al-Sharā'i`*, p. 179. *`Awālim al-`Ulūm*, Vol. 11, p. 55 and in its footnote are the following references: *Al-Kāfi*, Vol. 1, p. 46; *Al-Muhtadir*, pp. 132, 138; *Al-Mukhtasar*, pp. 172, 218 and others.

[3] *Rawdat al-Muttaqīn*, Vol. 5, p. 439.

[4] *`Ial al-Sharā'i`*, Vol. 1, p. 290. Al-Majlisi, *Bihār al-Anwār,* Vol. 43, p. 25 and Vol. 12, p. 107 and Vol. 81, p. 81. *`Awālim al-`Ulūm,* Vol. 11, p. 153. *Mustadrak al-Wasā'il,* Vol. 2, p. 38.

14. Abū `Abdullāh عليه السلام is quoted as having said, "Daughters of the prophets do not menstruate."[1]

15. Al-Sayyūti has said, "One of the characteristics of Fātima عليها السلام is that she never menstruated."[2]

16. Al-Sabbān has said, "She was called al-Zahrā', which means the purified one, because she never bled in a menstruation nor during childbirth."[3]

17. The Prophet صلى الله عليه وآله وسلم is cited in a tradition as saying, "Fātima was called *batūl* because she was exempted from women's ordinoory monthly periods."[4]

18. Asmā' daughter of `Umays has said, "I acted as the midwife for Fātima عليها السلام and I never noticed any bleeding, so I said, `O Messenger of Allāh! I never noticed any bleeding in Fātima during a menstruation or postpartum.'" The Messenger of Allāh عليه السلام said to her, "Have you not come to know that my daughter is pure and purified and she undergoes no bleeding during any menstruation or childbirth?"[5]

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[1] *Al-Kharā'ij wal Jarā'ih*, Vol. 2, p. 527.

[2] *Ihqāq al-Haqq* (Appendices), Vol. 10, p. 309 from al-Sayyūti's *Al-Sharīf al-Mu'abbad*. Refer to *`Awālim al-`Ulūm*, Vol. 11, p. 63.

[3] Refer to *Is`āf al-Rāghibīn* (as appears in a footnote in *Nūr al-Absār*), p. 172, which is attributed to al-Muhibb al-Tabari and to the Hanafi author of *Al-Fatāwa al-Zahariyya*.

[4] *Ihqāq al-Haqq*, Vol. 10, p. 25 from *Al-Manāqib al-Murtadawiyya*, p. 78 and from *`Awālim al-`Ulūm*, Vol. 11, p. 64.

[5] Refer to *Al-`Awālim* (in the biography of al-Zahrā'), pp. 66, 153 from *Sahīfat al-Rida* عليه السلام and *Thakhā'ir al-`Uqba*, p. 44, and *Ithāf al-Sā'il*, p. 90, and *Tārīkh al-Khamīs*, Vol. 1, p. 417, and *Nuzhat al-Majālis*, Vol. 2, p. 183, and *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 7.

19. The author of *`Umdat al-Akhbār* has said, "Al-Hassan son of Ali عليهما السلام was born in the middle of the month of Ramadan. His mother conceived al-Hussain عليه السلام after having given birth to al-Hassan عليه السلام because Fātima عليها السلام never underwent any menstruation or postpartum."[1]

20. Ibn `Abbās has said, "The Messenger of Allāh صلى الله عليه وآله has said, `My daughter Fātima is a *hūri*; she has never menstruated, nor has she ever been through postpartum.'"

21. In the *Sihāh* books, Ali ibn Ja`far quotes his brother Abul-Hassan عليه السلام saying, "Fātima is a truthful woman, a Witness, and the daughters of prophets do not menstruate."[2]

22. Anas ibn Mālik quotes Umm Salamah wife of Abū Talhah al-Ansāri as saying that she never saw Fātima عليها السلام suffering from bleeding during menstruation or childbirth, that she was created of the water of Paradise, and that when the Messenger of Allāh صلى الله عليه وآله went during his *isrā'* journey and entered Paradise, he ate of the fruit of Paradise and drank of its water. He also narrated the same from the Prophet.[3]

23. Ahl al-Bayt عليهم السلام are also quoted as having said that the way with the mothers of all the Imāms, peace with them, is the same like that with Fātima: menstruation was removed from them.[4]

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[1] *Al-`Awālim* (in the biography of al-Zahrā'), p. 66 from *`Umdat al-Akhbār*, p. 349.

[2] *Rawdat al-Muttaqīn*, Vol. 5, p. 342. *Al-Kāfi*, Vol. 1, p. 458.

[3] *I`lām al-Wara*, p. 148.

[4] Al-Tibrisi, *Tāj al-Mawālid*, p. 20, where it is included among a sect of precious letters and is published by Intisharat Baseerti, Qum, Iran.

24. It is agreed on that the Prophet ﷺ is quoted as having said, "Fātima is not like any of you; she never sees any bleeding during menstruation or childbirth, like a *hūri*."[1]

Interpreting Texts

When someone has to face such numerous texts, he is puzzled and unable to reject them because they are consecutively reported or almost so. He will then tell you that we have simply to "interpret" these texts just as the case with those relevant to the *raj`a* (return) or other beliefs.

We say that there is no room here for interpretation, neither of these texts nor of those. Rather, we have, if our comprehension cannot absorb them, to render their knowledge to Allāh, just as al-Khawajoo'i al-Mazandarāni[2] has said when he discussed the subject of *raj`a*, and here is his statement:

"We ought not express our astonishment at it, for the issues whose causes are unknown should not be regarded as odd. Have you not heard that our master, the Commander of the Faithful, peace and blessings be on him, saying, `This is knowledge of which people are vastly ignorant; refer its knowledge to Allāh'? Yet some of such knowledge, like the *walis* winning the honour of being the supporters and the helpers (of Imām al-Mahdi عليه السلام) and their elation at the inception of his State and Government, and like seeking revenge against the enemies and their punishment and the

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[1] Al-Sadūq has narrated this tradition in his *Faqah* book in a chapter about taking a bath following menstruation in "Kitāb al-Tahāra" (the book of purification).

[2] According to p. 401, Vol. 3, of *A`yān al-Shī`a* encyclopedia of Sayyid Muhsin al-Amīn, his full name is Ismā`īl al-Mazandarani al-Isfahani, one of the scholars of many sciences. He distinguished himself in the science of logic, *fiqh* (jurisprudence), *tafsīr* (exegesis) and *hadīth* (traditions of the Prophet صلى الله عليه وآله), in particular. He memorized the entire text of the Holy Qur'ān and wrote a number of books that discuss logic and wisdom. He died in 1177 A.H./1763 A.D. – Tr.

chastisement which they deserve, in addition to other matters all of which are recorded."[1]

Yes, there is no room here for interpretation due to the following considerations:

1. If the text contains a binding order which is not subject to rationalizing, nor does it violate what is theologically or rationally fixed, it has to be accepted as is.

2. If we do not comprehend such a text, nor can we understand the wisdom behind it, we have no right to reject it, nor are we permitted to interpret it. Time may come when our intellectual power, our minds, ascend the ladder of supremacy, a time when our knowledge increases, and it will be then that we understand the wisdom behind it. Scores of years, even centuries, may pass for mankind to take a stride in his intellectual and scholarly progress so we may ascertain the secret in it or the wisdom behind it or the precise meaning of some texts.

Many meanings of the verses of the Qur'ān, such as those dealing with the cosmos, and others, have been grasped in the twentieth century, especially during the last couple of decades. Those which we do not yet comprehend are many more.

3. Interpreting the text takes place if it superficially appears to contradict reason or differs from what is already agreed on or taken for granted by the Sharī`a or others provided such an interpretation is acceptable, reasonable and plausible.

4. If the text does not permit an interpretation acceptable to linguists, and it is one which clearly contradicts what is taken for granted, to reason and to the Sharī`a , while contradicting the clear text of the Qur'ān, it will then have to be rejected and thrown out of the window since no infallible person has stated or articulated it.

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[1] *Al-Rasā'il al-I`tiqādiyya*, p. 115.

Hence, it becomes obvious that relying on what is far-fetched and what is recommended in issues relevant to the unknown, to what we cannot see, and also the lack of ability to rationalize or comprehend some issues which the text contains, does not justify rejecting such a text, nor does it obligate us to interpret it, and this is quite obvious and clear.[1]

Sayyid al-Murtada, may Allāh have mercy on his soul, then, says that:

1. The *raj`a* is fixed among the consensus beliefs of Imāmites.

2. Consensus is a rational proof and, as such, it is not subject to interpretation because it is not among the texts which accept interpretation.

3. Those who act contrariwise have done so after verifying that the Imāmites have collectively agreed on it. Their action does not harm

[1] The *raj`a* is another example. Similar to what we say is said by someone else because there are issues which prove consensus or through rational evidence. Both are rational proofs, and there is no room to interpret a rational proof as stated by Sayyid Murtada (may Allāh sanctify him) when he responded to someone who said that the traditions relevant to the *raj`a* have to be interpreted as the return of the Government (to its rightful owners), to bid and to forbid. He said: "Some Shī`as, having felt incapable of supporting the concept of the *raj`a* and explain how it is possible and that it does not contradict what is obligatory, resorted to such an interpretation of statements regarding the *raj`a*. This is not correct. The *raj`a* was not proven by transmitted traditions, so it could be interpreted. How can what is already proven as authentic be proven by traditions which do not necessitate knowing? What is relied upon, in order to prove the *raj`a*, are the consensus of the Imāmites regarding what it means, that is, that Allāh Almighty will bring back to life some of those who are already deceased at the time when al-Qā'im عليه السلام comes out of his occultation, from among his followers as well as from among his foes as we explained; so, how can there be any interpretation of what is already known?" This is recorded on p. 126, Vol. 1, of the messages of al-Sharīf al-Murtada.

the consensus. Rather, it is an evidence which indicts them and obligates them to accept it and to rely on it.

4. *Raj`a* is not among what can be conceived rationally, so that one may resort to reason to comprehend it. Rather, it is something unknown recognized by citation or by consensus from an Infallible one who conveys it to the public. The consensus, according to Sayyid al-Murtada, has revealed to us their knowledge of such a binding issue which they learned from the Infallible Ones (A).

If the *raj`a* is already fixed through consecutively reported traditions, then the transmissions relevant thereto must not be subjected to interpretation, as we have suggested above, except when they collide with a rational instinctive judgment. Yet even this does not justify its interpretation, as we have indicated.

What we have mentioned applies here, and there is no room to deny it.

In order to provide evidence for what we have stated, that is, that the *raj`a* is unequivocally proven through irrefutable evidence, we would like to quote here some of what prominent people have said:

On p. 250 of his book titled *Jawāhir al-Fiqh*, Ibn al-Barraj, counting the beliefs of the Ja`faris, says, "Our Prophet and Infallible Imāms have indicated that during the time of al-Mahdi, a sect of past and future nations will be resurrected in order to declare their State and rights, and this has been fixed in consecutively reported traditions and verses."

Sayyid `Abdullāh Shubbar, on pp. 2-3 of his book titled *Haqq al-Yaqin*, says the following:

"Be informed that the *raj`a* is agreed on by true Shī`as, the rightful sect. Nay! It is one of the basics of their sect. `Allāma al-Majlisi, may Allāh have mercy on his soul, has said, `The Shī`as have all agreed about the reality of the *raj`a* in all periods and is famous among them like the sun at midday, so much so that they composed poetry about it and used to argue with those who differ from them in

their views, asserting the same in their books and chronicles. Among them is al-Rāzi and al-Naishapuri and others. How can a believer cast doubt about the truthfulness of the Purified Imāms in this regard despite more than two hundred clear traditions narrated by more than 40 trusted renown scholars in more than fifty of their books? Among the latter are: Thiqatul-Islam al-Kulayni, al-Sadūq Muhammed ibn Babawayh, Shaikh Abū Ja`far al-Tasi, Sayyid al-Murtada, al-Najjashi, al-Kashshi, al-`Ayyāshi, Ali ibn Ibraham, Salam al-Hilāli, Shaikh al-Mufīd, al-Karākchi, al-Nu`māni, al-Saffar, Sa`d ibn `Abdullāh, Ibn Qawlawayh, Ali ibn `Abd al-Hamad, Sayyid Ali ibn Tāwūs and his son, the writer of *Kitāb al-Tanzal wal-Tahraf*, Abul-Fadl al-Tibrisi, Abū Tālib al-Tibrisi, Ibraham ibn Muhammed al-Thaqafi, Muhammed ibn al-`Abbās ibn Marwan, al-Barqi, Ibn Shahr Āshūb, al-Hassan ibn Sulaymān, al-Qutub al-Rāwandi, *`allāma* al-Hilli, Sayyid Baha' ad-Dan Ali ibn `Abd al-Karam, Ahmed ibn Dāwūd ibn Sa`d, al-Hassan ibn Ali ibn Abū Hamzah, al-Fadl ibn Shathān, the martyred Shaikh Muhammed ibn Mekki, al-Hussain ibn Hamdan, al-Hassan ibn Muhammed ibn Jumhar, al-Hassan ibn Mahbab, Ja`far ibn Muhammed ibn Mālik al-Kāfi, Tahr ibn `Abdullāh, Shathān ibn Jibra'il, the author of the book titled *Kitāb al-Fada'il*, the author of the book titled *Al-`Ataq*, the author of the book titled *Kitāb al-Khutab*, and many other authors of books anonymously written.

`If such is not regarded as consecutively reported, then what is, despite what is narrated by all Shī`a scholars, sons from fathers? I think that anyone who doubts these personalities and doubts the Imāms of the creed and yet is unable to come out with a justification for such doubt resorts to the annihilation of the straight faith by stating what feeble minds state of the doubts of pedants and atheists: `They desire to put out the light of Allāh with their mouths, but Allāh will perfect His light, though the unbelievers may be averse thereto' (Qur'ān, 61:8). A sect of ancient scholars categorized books and proved the [concept of the] *raj`a*. Among them is Ahmed ibn Dāwūd ibn Sa`d al-Jurjani. The Shaikh has said in his table of contents that al-Jurjani has written a book about the *mut`a* and another about the *raj`a*. Also among them is al-Hassan ibn Ali ibn Abū Hamzah al-Bata'ini. A book about the *raj`a* is counted among the works of al-Najjashi. Also among them is al-Fadl ibn Shathān al-

Naishapuri. The Shaikh, in his table of contents, stated that al-Najjashi had a book proving the *raj`a*. Also among them is al-Sadūq Muhammed ibn Ali ibn Babawayh who has listed a book about the *raj`a* as belonging to al-Najjashi. Also among them is Muhammed Ibn Mas`ud al-Najjashi. The Shaikh has referred to al-Najjashi in his table of contents, stating that the latter has a book about the *raj`a*. Also among them is al-Hassan ibn Sulaymān who will soon be quoted.'"

I say that transmissions supporting each other from the Purified Imāms عليهم السلام say: "None of us is one who does not believe in our *raj`a*." Al-Faqah quotes al-Sādiq عليه السلام as saying, "None of us is one who neither believes in our return nor considers our *mut`a* as permissible."

The *raj`a* means that some people from among those who have already died and who follow and support al-Mahdi عليه السلام will be resurrected during the time when al-Qa'im عليه السلام comes out in order to win the rewards of supporting him and assisting him, and so that they may feel elated at the inception of his State. Likewise, some of his own enemies will be resurrected so that he may seek revenge against them, and so that they may receive some of the pain which they deserve and be killed at the hands of his Shī`as and be insulted and humiliated when they see how lofty his word is. This, according to us, is restricted to those whose conviction or the lack thereof has been ascertained, whereas the others will be ignored, according to many texts. The Book of Allāh and the Sunnah of His Messenger صلى الله عليه وآله وسلم, in addition to consensus, prove its necessity for the sect.

Is al-Zahrā' عليها السلام the First Author in Islam?

It may be said that al-Zahrā' عليها السلام is the first to write a book in Islam. Narrations have proven that she used to have a book to which she would refer, namely "mushaf Fātima". Such a title proves our suggestion. This means that she had a role in writing and authoring this book. In other words, attributing the book to Fātima عليها السلام proves that she is its owner, just as attributing another to Ali عليه السلام means that he is its author, as the Imāms عليهم السلام have told us.

To sum up, there is no objection to saying that she is the first author in Islam.

In response to skeptics, we would like to say that attributing the *mushaf* to Fātima عليها السلام and labeling it as "mushaf Fātima عليها السلام" does not necessarily mean that she was the one who wrote and authored it. You may say, "This is the book of so-and-so" if the latter has some connection with that book, such as owning it. And you may say, "This is the watch of so-and-so" or his shirt, house, etc., but this does not mean that he is the one who made that watch or built or owned that house, nor is he the one who tailored the shirt, etc. A tradition says that a woman's mosque is her home. It is also said that a woman is not supposed to leave the house without her husband's permission although she has the right only to live in it. For this reason, it is also said "The Psalms of David," "The Torah of Moses," "The Bible of Jesus," "The Du`a of Kumayl," "The Covenant of al-Ashtar," etc. Allāh Almighty has said, "Most surely this is in the earlier scriptures, the scriptures of Abraham and Moses" (Qur'ān, 87:18-19). Does this mean that these scriptures were written by them, peace with them?! Or does it mean that they were the ones who wrote them with their own hands?!

The same inquirer has said that "Mushaf Fātima عليها السلام" was written during the time of the Messenger of Allāh صلى الله عليه وآله, and after his death in the handwriting of Ali عليه السلام and the dictation of an angel, or it was dictated by the Prophet صلى الله عليه وآله وسلم; so, what does he mean when he says that there is no objection to saying that she is the first author in Islam?

The *mushaf*, then, was written for her and because of her, and she is the one to benefit from it; its ownership belongs to her, and it contains her will..., does all this not suffice to accurately attribute the *mushaf* to her عليها السلام without the need of her to participate in writing and authoring it? Add to this the lack of evidence proving her participation in writing it from a historical or narrative standpoint and the lack of necessity mandating proving the same. There is no need also to insist on its being inspired by her, etc.

As regarding apologizing for that by saying that what is meant is to project the image of the Muslim woman in a way which earns her admiration, this is not acceptable, for it suggests something which is not factual. Add to this the fact that the life and purity, as well as knowledge, which consecutively reported narrations have proven, especially the sermon at the Mosque, etc., of al-Zahrā' عليها السلام…, more than makes up for holding to an imaginary issue which has no basis of the truth; so, there is no need to mislead people by saying that she عليها السلام was, or she was not, an author.

Are there in "Mushaf Fātima" Judicial Injunctions?

Someone claims that "mushaf Fātima" contains judicial injunctions. He relies on a narration by Imām Ja`far al-Sādiq عليه السلام saying, "I have with me the white cipher." I asked him, "What does it contain?!" He said, "The Psalms of David, the Torah of Moses, the Bible of Jesus, the Tablets of Abraham, peace with them all, and it contains what is permissible and what is prohibitive, and Mushaf Fātima, and I do not claim that there is any Qur'ān in it. It contains what people need, so they come to us seeking it, while we do not need anyone. It even contains the whip, half the whip and quarter of the whip, even the tiny scratch on one's cheek."[1]

We say the following:

FIRST: His statement "It contains what people need" is not conjoint with the one saying, "I do not claim that there is any Qur'ān in it" so that it may explain what the contents of the *mushaf* are. Rather, it is conjoint with the one saying, "The Psalms of David, the Torah of Moses, the Bible of Jesus, the Tablets of Abraham, ...etc.," that is, the white cipher contains the Psalms of David, the Torah of Moses, the Mushaf of Fātima, and it contains what is permissible and what is not plus everything people need.

[1] Al-Kulayni, *Al-Kāfi*, Vol. 1, p. 240. Al-Majlisi, *Bihār al-Anwār*, Vol. 26, p. 37. *Basā'ir al-Darajāt*, p. 150.

Another narration from `Anbasah ibn Mis`ab states that by the "cipher" are meant: the weapons of the Messenger of Allāh, the (divinely revealed) books, and Mushaf Fātima.[1]

SECOND: Al-Kulayni has quoted a number of our own folks quoting Ahmed ibn Muhammed from `Omar ibn `Abd al-`Azīz from Hammad ibn `Othmān from Imām al-Sādiq عليه السلام a tradition wherein he stated that an angel used to talk to al-Zahrā' عليها السلام and entertain her, so she expressed her concerns about that to the Commander of the Faithful عليه السلام who said to her عليها السلام "If you feel any such thing, and if you hear the sound, tell me," so I let him know, and the Commander of the Faithful عليه السلام kept writing everything he heard till he compiled a whole book of it. Then he said, "There is nothing in it about what is permissible or prohibitive, but there is in it the knowledge of what will be."[2]

Someone discussed this tradition saying, "It is supposed that the angel went to her to talk to her and to entertain her in order to cheer her up [following the loss of her most revered father صلى الله عليه وآله وسلم]; so, how could she complain about this to the Commander of the Faithful? This implies that she was not comfortable with it. It is also apparent that the Imām عليه السلام did not know about it and that the whole issue was hearing the angel's voice rather than seeing him."

We say that there is no problem with seeing the angel or only hearing his voice, nor in whether or not the Commander of the Faithful عليه السلام knew about it. This is not the focal point although proving it is quite easy, but it has nothing to do with proving or disproving anything about "Mushaf Fātima" nor in her being or not being the first author in Islam; so, there is no need to inject such a statement like that.

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[1] *Basā'ir al-Darajāt*, pp. 154, 156. Al-Majlisi, *Bihār al-Anwār,* Vol. 26, pp. 42, 45, and Vol. 47, p 271.

[2] *Al-Kāfi*, Vol. 1, p. 240. Al-Majlisi, *Bihār al-Anwār*, Vol. 26, pp. 42, 45; Vol. 47, p. 271.

As regarding her concern, it was not with regard to her talk with the angel. Rather, it was due to the angel mentioning to her what will be endured by her offspring. In the book titled *Al-Muhtadir*, it is stated that when her Father ﷺ passed away, Fātima عليها السلام said to the Commander of the Faithful عليه السلام "I hear someone telling me about things and events which will happen to my offspring." He said, "If you hear it, dictate it to me," so she kept dictating it to him, and he kept writing it down. It is narrated that its bulk is three times the size of the text of the Holy Qur'ān without containing anything of the Qur'ān itself.

When he finished it, he named it "Mushaf Fātima" because she was the one who was addressed by the angels.[1] The same confused person, immediately after having stated the above, mentions a tradition by Abū `Ubaydah containing the statement that "Gabriel used to visit her in order to console her following the demise of her father and to remove distress from her, telling her about her father and his place (in Paradise), informing her of what will happen to her offspring. He used to write all of that. Such is Fātima's *mushaf*."[2]

Al-Majlisi I [the first, the father] has described this narration as authentic.[3]

Someone passed his own judgment on this narration, labeling it as "weak and should be examined and ascertained" although apparently Abū `Ubaydah al-Haththa' (shoemaker), namely Ziyād ibn Abū Raja', is a trusted authority. We do not know why someone thought

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[1] *`Awālim al-`Ulūm*, Vol. 11, p. 583 (Fātima's *Musnad*). *Al-Muhtadir*, p. 132.

[2] *Al-Kāfi*, Vol. 1, pp. 240, 241, 457, 458. Al-Majlisi, *Bihār al-Anwār*, Vol. 22, p. 545. Refer to Ibn Shahr Āshūb, *Al-Manāqib*, Vol. 3, p. 337 (published by the scholarly press at Qum, Iran).

[3] *Rawdat al-Muttaqīn*, Vol. 5, p. 342. *Mir'āt al-`Uqūl*, Vol. 3, pp. 59 and Vol. 5, p. 314.

that he was al-Madā'ini, although we could not find any narration by Ibn Ri'ab from this Madā'ini, nor did he narrate from al-Madā'ini except apparently one single narration. This could be the cause of narrators being confused (about the last names of these narrators).

If the name of Abū `Ubaydah is mentioned, he must be al-Haththa' **الحذاء** especially since Ibn Ri'ab **ابن رئاب** has quoted more than one narration by him despite the fact that there was nothing serious which he could narrate from al-Madā'ini.[1]

What is also noteworthy is that this same individual has made a comment about this tradition saying, "It is apparently relevant to knowledge of only what will happen to her progeny, whereas the other narration talks about what is much more general to the extent that it discusses the appearance of the atheists in the year 128 A.H./746 A.D. which is what the Imām عليه السلام read in Fātima's *Mushaf*."

We say that the whole matter is as follows: The narrative has proved that Gabriel عليه السلام was speaking to Fātima عليها السلام regarding what would happen to her offspring, and it does not contain anything negating the existence of other things related to the unknown. It is obvious that confirming something does not negate other things. Nor does the narrative contain any evidence denying the existence of other branches of knowledge or other things in the *mushaf*. But she wanted to point out to something which made her عليها السلام very concerned and which she mentioned to Ali عليه السلام because it was relevant to what would happen to their offspring.

THIRD: There is one *hadīth* by Habab al-Khath`ami **حباب الخثعمي** stating that al-Mansur once wrote Muhammed ibn Khālid requiring him to ask the people of Medīna, including Imām al-Sādiq, peace with him, a question relevant to *zakāt*. The Imām عليه السلام answered the question, so `Abdullāh ibn al-Hassan asked him, "Where did you get

[1] There is no harm in consulting *Mu`jam Rijāl al-Hadīth,* Vol. 21, pp. 233-236.

this knowledge from?" The Imām عليه السلام said, "I obtained it from the book of our mother, Fātima عليها السلام."[1]

The individual [who is critiqued throughout this book] commented about this narrative saying, "This tradition apparently indicates that Fātima's book, i.e. "mushaf Fātima," contains what is permissible and what is prohibitive."

We say:

FIRST: This tradition is weak.

SECOND: The term "Fātima's book" also exists in a narrative by Fudayl ibn Sakrah who quotes Imām al-Sādiq عليه السلام and it is not necessarily "mushaf Fātima" which is the focal point of the research, let alone emphatically insisting on it, then taking that for granted, for Fātima might have had other books besides the *mushaf*:

1. Al-Kulayni, in his book titled *Al-Kāfi*, has quoted Ali citing his father quoting Ibn Abū `Omayr quoting Ishāq ibn `Abd al-`Azīz quoting Zurarah quoting Abū `Abdullāh عليه السلام as saying[2], "Fātima عليها السلام came once to the Messenger of Allāh صلى الله عليه وآله وسلم complaining about something. The Messenger of Allāh صلى الله عليه وآله وسلم gave her the wide tip of a palm leaf and said to her, `Learn what is written on it.' Its contents stated the following: `Anyone who believes in Allāh and in the Last Day should not harm his neighbor, and anyone who believes in Allāh and in the Last Day should be generous to his guest, and anyone who believes in Allāh and in the Last Day should should say what is right or remain silent.'"[3]

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[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 47, p. 227.

[2] Al-Kulayni, *Al-Kāfi*, Vol. 1, p. 242.

[3] *`Awālim al-`Ulūm*, Vol. 11 (this volume deals in its entirety with al-Zahrā' عليها السلام p. 187). Al-Kulayni, *Al-Kāfi*, Vol. 2, p. 667. Consult also Vol. 1, p. 285 of the same reference. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 51. *Al-Wasā'il*, Vol. 8, p. 487. *Al-Junna al-Wāqiya*, p. 508.

2. In *Dalā'il al-Imāma*, Ibn Mas`ud narrated saying, "A man went to Fātima عليها السلام and said, 'O daughter of the Messenger of Allāh! Has the Messenger of Allāh left anything with you with which you would provide us as something of a unique interest?' She ordered her bondmaid [Fidda **فضه**] to bring her something which she had wrapped. When the bondmaid told her that she could not find it, Fātima عليها السلام said to her, `Woe unto you! Find it, for it is to me equal to (my sons) Hassan and Hussain.' The bondmaid searched for it and found it wrapped. It contained the following: `One is not counted among the believers if his neighbor does not feel secure from his mischief. One who believes in Allāh and in the Last Day does not harm his neighbor. One who believes in Allāh and in the Last Day should either say what is right or remain silent. Allāh loves one who is righteous, clement, above following his desires, and He hates the sinner, the miser, the argumentative and the one who incessantly asks people to help him. Modesty is an indication of good belief, and good belief is rewarded with Paradise. Vulgarity stems from obscenity, and what is obscene is in the Fire.'"[1]

This narrative and its precedent indicate that she عليها السلام was the one who wrote and authored. In the first narrative, there is evidence to the contrary because she stated that he gave her the upper wider tip of the palm leaf with writing already written on it and told her to memorize it.

3. Al-Sadūq relies on Abū Nadrah who quotes Jabir in a narrative indicating that he visited Fātima عليها السلام to congratulate her on the occasion of the birth of al-Hussain عليه السلام and found her holding a white tablet. He asked her about it and she told him that it contained the names of the Imāms from among her offspring, and that nobody

[1] *Dalā'il al-Imāma*, p. 1. *`Awālim al-`Ulūm*, Vol. 11, pp. 188, 620, 621 (the part relevant to al-Zahrā' عليها السلام in the footnotes of p. 113 there is reference to the *Musnad* of Fātima (A). Consult *Mustadrak al-Wasā'il*, Vol. 18 and *Safīnat al-Bihār*, Vol. 1, pp. 229, 231. Al-Tabrāni, *Al-Mu`jam al-Kabīr*, Vol. 22, p. 413 where there is a slight difference in wording from the above reference.

was permitted to touch it except a prophet, a *wasi,* or a member of the prophet's immediate family, but it was permissible to know its contents from the outside. He looked at it and read it, then he told others what he had read.[1]

There is No Contradiction in Traditions about Fātima's *Mushaf*

This same individual has claimed that the traditions relevant to Fātima's *mushaf* contradict each other because some of them refer to its being the dictation of the Messenger of Allāh and the writing of Ali[2] عليه السلام whereas others state that an angel used to visit her after the demise of her father صلى الله عليه وآله to talk to her and that Ali عليه السلام was the one who wrote down what went on, hence it was Fātima's *mushaf*.[3]

In response, we would like to state the following:

The meaning of "contradiction" in the narratives is that each apparently belies the other; one confirms something while the other denies it, or *vice versa*. If there are no common grounds among them, some of them have to be eliminated if there is a reason.

The traditions which refer to "Mushaf Fātima" are not like that. There are common grounds among them. The book referred to as "mushaf" may have been called so because it combined tablets

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[1] *`Uyūn Akhbār al-Rida*, Vol. 1, pp. 40, 44, 46. *Al-Ikhtisās*, p. 210. Al-Tasi, *Al-Āmāli*, Vol. 1, p. 297. *Al-Khisāl*, Vol. 2, pp. 477-478. *Kamāl ad-Dīn*, pp. 305, 313.

[2] Refer to *Basā'ir al-Darajāt*, pp. 153, 155, 161. Al-Majlisi, *Bihār al-Anwār*, Vol. 46, pp. 41, 42, 47, 48, 49, 271.

[3] Al-Kulayni, *Al-Kāfi*, Vol. 1, pp. 41, 240, 457, 458. *Basā'ir al-Darajāt*, pp. 157, 153, 159. *Al-Kharā'ij wal-Jarā'ih*, Vol. 2, p. 526. Al-Majlisi, *Bihār al-Anwār*, Vol. 26, pp. 41, 240, and Vol. 43, pp. 79-80, and Vol. 22, pp. 545-546. Refer also to Vol. 47, p. 65. There are numerous references recorded on the footnotes of *Al-Kharā'ij wal-Jarā'ih*. *`Awālim al-`Ulūm* (in the section dedicated entirely to al-Zahrā' عليها السلام), Vol. 11, pp. 483, 447 citing p. 132 of *Al-Muhtadir*. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, pp. 38-39.

together some of which were dictated by the Messenger of Allāh ﷺ and handwritten by Ali عليه السلام, while the other part was dictated by the angel to Fātima عليها السلام and handwritten by Ali عليه السلام. It was written after the demise of the Messenger of Allāh ﷺ when that angel used to visit her and entertain her, and this *mushaf* also contains the will of Fātima عليها السلام; so, examine such texts.[1]

To sum up, the purpose may simply be the fact that the Messenger of Allāh ﷺ undertook the dictation of some of the contents of the book in order to prove that it is accepted and endorsed by him عليه السلام in order to confirm the authenticity of what the book contains and its significance.

As regarding the tradition which states that Gabriel عليه السلام was the one who entertained Fātima عليها السلام, it does not contradict the tradition saying that an angel used to talk to her and entertain her, for this angel may be Gabriel himself[2], yet al-Majlisi has described this tradition as authentic[3], so refer to it.

Portraying Contradiction Differently

Someone has indicated another contradiction in the narrations that refer to "mushaf Fātima" saying, "There are two narrations saying

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[1] *Basā'ir al-Darajāt*, pp. 157-158. Al-Majlisi, *Bihār al-Anwār*, Vol. 26, p. 43. Al-Kulayni, *Al-Kāfi*, Vol. 1, p. 241.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 79 and Vol. 26, p. 41. *Basā'ir al-Darajāt*, p. 153. Al-Kulayni, *Al-Kāfi*, Vol. 1, p. 241. *Al-Kharā'ij wal Jarā'ih*, Vol. 2, p. 526. There are numerous references in its footnotes. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 38.

[3] Refer to Vol. 5, p. 342 of *Rawdat al-Muttaqīn*. *Mir'āt al-`Uqūl*, Vol. 3, p. 59. *Jalā' al-`Uyūn*, Vol. 1, p. 183.

that it is in the handwriting of Ali عليه السلام and deals with what the angel told al-Zahrā' عليها السلام, but the other narrations do not give such an indication. These [traditions] refer to what is permissible and what is prohibitive and to Fātima's will; so, one of them only has to be preferred over the other."

We say that we have already commented on what the man has said in this regard, and let us add here our comment on his latest statement, that is, that one of them only has to be accepted in preference over the other: We say that his statement suggests that both narrations contradict each other. This cannot be accepted at all. One of them has to be eliminated while the other accepted according to the norms of preference. Such argument is not acceptable because:

FIRST: The existence of two narratives indicating that the handwriting was that of Ali عليه السلام does not mean that the other, which is silent about this issue, denies it. It simply did not deal with it because it dealt with other fronts where there was no need to obligate anyone to mention the name of the one who wrote or who dictated.

If there are two narrations, both declaring that Ali عليه السلام was the one who wrote the *mushaf*, is there even one single narration declaring that Fātima عليها السلام was the one who wrote and authored it?! So, why emphasize that "mushaf Fātima" was in her own handwriting although this contradicts the conclusion that it was handwritten by Ali, peace with him?!

SECOND: We do not know how there can be any contradiction among the narrations some of which have stated that the writer of the *mushaf* is Ali عليه السلام while the others state that what Ali عليه السلام wrote contained what was permissible and prohibitive, then other narrations have stated that in this *mushaf* there is the will of Fātima عليها السلام! So, the fact that both latest categories of narrations do not name Ali عليه السلام as the writer, should they both be looked on as contradicting those that say that Ali عليه السلام was the one who wrote the *mushaf*?!

Where is the contradiction?! How can one be the opposite of the other?!

THIRD: When we reviewed the narrations, we found the one by Hammad ibn `Othmān saying that "mushaf Fātima" does not contain anything about what is permissible and what is prohibitive. Then we reviewed that of al-Hussain ibn Abul `Alā' and found the reference to people needing such text was not relevant to "mushaf Fātima" but to the cipher. The outcome of this review is that reference to what is permissible and what is prohibitive is in neither the cipher nor the *mushaf*. Then we reviewed al-Khath`ami's narration and found it discussing Fātima's book, not "mushaf Fātima." We have already stated that she عليها السلام had other writings besides the *mushaf*.

What we have mentioned regarding the difference in the objectives behind narrating certain particulars is, in some of its aspects, similar to transmitting the events that took place to al-Zahrā' عليها السلام; so, we find out that some folks threatened to burn the house... Another narrator transmits how the firewood was gathered...

A third transmits how a fire torch was brought...

A fourth transmits the burning of the door and the igniting of the fire...

A fifth transmits breaking the door and entering the house by force...

A sixth transmits how al-Zahrā' عليها السلام was squeezed between the door and the wall, and how she miscarried...

A seventh transmits how she was slapped on her cheek, or how she was hit on her hand, or on her forehead, or on her back, or on her wrist, till the mark looked like a bracelet...

An eight transmits how her rib was broken...

A ninth transmits that `Omar [ibn al-Khattāb] hit her...

A tenth transmits how al-Mughīrah, too, hit her...

An eleventh transmits how Qunfath hit her by order of his master, `Omar...

A twelfth transmits how Khālid ibn al-Walīd hit her..., etc.

None of these transmissions belies the rest. Each transmits a piece of fact of what took place either because there was a reason for transmitting it or because this is what became confirmed to the transmitter as having taken place, or due to a political circumstance, etc., and there is nothing unusual in all of this.

Yet the differences among the particulars of transmission does not harm the fact that the incident did, indeed, take place; rather, it underscores it. If many do not pay attention to small details, then it is a fact that Fātima عليها السلام was, indeed, hit. And the transmitters differed regarding who the hitter was with the open possibility that they all may have taken part in such a horrible and abominable act. The matters got mixed up during the melee.

Such is the case regarding "mushaf Fātima," peace of Allāh with her, with one exception: The reason why there is a variety of transmission of what took place is mostly rendered to political, sectarian or other inclinations. As regarding Fātima's *mushaf*, the reason is to clarify something relevant to the status of al-Zahrā' عليها السلام or to the significance of the *mushaf* attributed to her and to its authenticity, or something like that.

But we could not at all confirm the motives behind "mushaf Fātima": Does it contain juristic injunctions? What are the reasons or justifications for many issues stated in this regard and in other numerous and diverse issues?

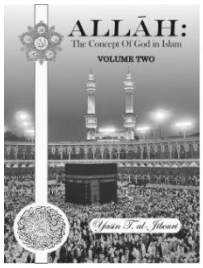
DIGRESSION: Khālid ibn al-Walīd and his Father

Here, we divert the attention to narrate to him a page of history with which not many Muslims are familiar. Many Muslims have heard the name "Khālid ibn al-Walīd" but seldom have they been told who

he was and who his father was; therefore, we would like to take the reader back to the early days of Islam in order to introduce him to Khālid then to hix father, al-Walīd ibn al-Mughīrah, who is cursed in the Holy Qur'ān.

Khālid ibn al-Walīd

His full name is: Khālid ibn al-Walīd ibn al-Maghīrah of Banū Makhzūm. He is given by "Ahl al-Sunnah wal Jamā`a" the title of "The Sword of Allāh."



His father was one of the wealthiest men whose wealth was immeasurable and is condemned in the text of the Holy Qur'ān as you will come to know later in the next excerpt.

Khālid's father thought that he deserved to be prophet more than Muhammed ﷺ; he used to say, "Should the Qur'ān and Prophetic Mission be revealed unto Muhammed ﷺ the indigent while I, the master of and the greatest among Quraish, be left out?"

On such a doctrine did his son, Khālid, grow up bearing animosity towards Islam and the Prophet of Islam who ridiculed his father's dreams and undermined his power base. Khālid, therefore, participated in each and every war waged against the Messenger of Allāh.

Khālid undoubtedly used to share his father's belief that the latter was more worthy of Prophetic Mission than Muhammed ﷺ, the indigent orphan. Since Khālid, like his father, was one of the most prominent figures in Quraish, if not the very most prominent one, he felt he should have had the lion's share of the Qur'ān and the Prophetic Mission had they only been his father's lot, and he would have inherited Prophetic Mission and authority just as prophet Solomon had inherited David. It is in reference to such belief that Allāh, Glory to Him, says,

> When the truth came to them, they said: This is sorcery, and in it are we disbelievers. And they said: Why was this Qur'ān not revealed to a man of importance in both towns [Mecca and Medīna]? (Holy Qur'ān, 43:30-31)

No wonder, then, to see how he tried all he could to put an end to Muhammed ﷺ and his mission. We find him raising a huge army financed from his wealth during the Battle of Uhud, lying in ambush to the Prophet in an attempt to finish him. During the year of the Hudaybiya treaty, which was signed on Thul-Qi`da 4, 5 A.H./March 27, 627 A.D. he also tried to assassinate the Prophet ﷺ, but Allāh, Glory to Him, foiled all his schemes, rendering them a failure, while supporting His Prophet on all occasions.

When Khālid came to know, as did other prominent members of Quraish, that the Messenger of Allāh ﷺ was invincible, seeing how people were accepting the religion of Allāh in large numbers, it was then that he surrendered to reality while suppressing his sighs. His acceptance of Islam, therefore, came as late as the eighth year after the Hijra (630 A.D., though some say it took place one year earlier, i.e. in 629 A.D.), only four months before the conquest of Mecca which took place in 8 A.H./630 A.D.

Khālid inaugurated his acceptance of Islam by behaving contrarily to the orders issued by the Messenger of Allāh ﷺ not to kill anyone. Khālid entered Mecca on the conquest day after having killed more than thirty men who belonged mostly to Quraish although the Prophet had clearly instructed them not to kill anyone.

No matter how many excuses some people may find for Khālid by saying, for example, that he was banned from entering Mecca, and that they faced him with their weapons, he was not justified in killing anyone after having been prohibited by the Prophet from doing so; he could have gone to another gate to enter the city without a fight as others did, or to send a message to the Prophet seeking his advice with regard to those who were prohibiting him from entering. But none of that happened. Rather, Khālid followed his own opinion, challenging what he had clearly heard from the Messenger of Allāh ﷺ.

Since we are talking about those who follow their own opinions at the expense of contradicting the available text, something which gained many supporters and enthusiasts, or say it acquired a school of its own from which many great *sahāba* and legislators graduated, a school which was later called the school of the caliphs, we cannot avoid pointing out here to the fact that *ijtihād* in such sense is nothing other than disobedience of Allāh and His Messenger ﷺ. We have become accustomed to seeing references made to *ijtihād* versus the available texts, so much so that it appears as though it is perfectly legitimate. In fact, we have to say that Khālid disobeyed the Prophet's order instead of saying that he followed his own view in the face of an existing text. This is what the Qur'ān teaches us to do; Allāh says, "Adam disobeyed his Lord, so his life became evil to him...." (Holy Qur'ān, 20:121). This is so because Allāh had prohibited him from eating of the forbidden tree. Since Adam did eat of it, we must not say: "Adam followed his own *ijtihād* as opposed to the available text."

Each and every Muslim has to keep himself at his limit rather than transgress and voice his own view in an issue regarding which an order permitting or prohibiting it had already been issued by Allāh or His Messenger ﷺ, for that will be obvious apostasy. Allāh said to the angels, "Prostrate to Adam." This is an order. "So they prostrated" (Holy Qur'ān, 20:116); this is a positive response, an act of submission, an expression of obedience. The exception was Eblis: He followed his own view, so he said, "I am better than him; why, then, should I prostrate to him?!" Here we encounter a rebellion, a mutiny, regardless of who is better than who: Adam or Eblis. This is why the most Glorified One says, "It does not behoove any believing man or woman to make any choice in their matter once Allāh and His Apostle have decided it, and whoever disobeys Allāh and His Messenger ﷺ surely strays off a manifest straying" (Holy Qur'ān, 33:36).

It is to this fact that Imām Ja`far al-Sādiq عليه السلام referred when he said once to Abū Hanīfah, "Do not apply *qiyās* (analogy), for if it is applied to the Shari`a, it will be obliterated, and the first person to apply *qiyās* was Eblis when he said, `I am better than him; You

created me of fire while creating him of dust' (Holy Qur'ān, 7:12 and 38:76)."

His statement that "... If it is applied to the Sharī`a, it will be obliterated" is the best expression of the invalidity of *qiyās*. If people follow their own diverse views in the face of available texts, there will be no Sharī`a at all. "Had the truth followed their own (low) desires, the heavens and the earth and all those therein would then have perished" (Holy Qur'ān, 23:71).

Having made this brief express the principle of *ijtihād*, let us see how Khālid ibn al-Walīd disobeyed the order issued by the Messenger of Allāh صلى الله عليه وآله وسلم on another occasion when he was sent by the Prophet to Banū Juthaymah to invite them to Islam. The Prophet did not order Khālid to fight anyone. Yet Khālid went there and afflicted them with treachery even after their declaration of acceptance of Islam, killing some of them in cold blood, so much so that Abd al-Rahmān ibn `Awf, who was an eye witness to that incident, said that Khālid had killed them only out of his desire to seek revenge for both of his uncles whom Banū Juthaymah had killed[1]. When the Messenger of Allāh صلى الله عليه وآله وسلم heard about that shameful treachery, he thrice dissociated himself before Allāh from what Khālid ibn al-Walīd had done. Then he sent them Ali ibn Abū Tālib عليه السلام carrying with him a lot of money to pay their blood money, the blood spilled by Khālid.

[1] On p. 61, Vol. 2, of his Tārīkh, al-Ya`qūbi says that Abd al-Rahmān said, "By Allāh! It is Khālid who killed these people though they are Muslims." Khālid responded by saying, "Rather, I have killed them to avenge your father `Awf ibn Abd `Awf!" Abd al-Rahmān then said to him, "No, you did not avenge my father, but you avenged your uncle al-Faqīh ibn al-Maghīrah." See how Khālid did not deny that he killed those people although they were Muslims but rather admitted that he killed them seeking revenge for `Awf, Abd al-Rahmān's father. Does this, according to Allāh's creed, permit him to massacre a group of people for the murder of one single man? Is it permissible to kill several Muslims for the killing of one *kāfir*?

No matter how many excuses "Ahl al-Sunnah wal Jamā`a" may find for Khālid ibn al-Walīd, the pages of history are full of the tragedies which he inflicted and of his violations of the Book of Allāh and the Sunnah of His Messenger ﷺ. Suffices the researcher to read his biography and what he did in the Yamāma during the time of Abū Bakr, how he betrayed Mālik ibn Nuwayrah and executed his men in cold blood although they were Muslims then "married" Mālik's wife and cohabited with her on the same night of her husband's murder, discarding Islam's Sharī`a with regard to the *`idda* and the Arabs' principles of valor and manliness.

Even `Omar ibn al-Khattāb, despite his reluctance to enforce Islam's injunctions, exposed him and called him an enemy of Allāh, promising to stone him to death, which he never carried out.

Researchers are obligated to review history with keen eyes from the stand of constructive criticism which leads them to the truth without any abstraction or bias. Nor should they be overtaken by sectarian fanaticism, so they evaluate individuals based on fabricated *ahādīth* attributed to the Prophet. "Ahl al-Sunnah wal Jamā`a," who, in fact, are Banū Umayyah, wiped out all historical events with one single tradition which they themselves fabricated in order to thus stop the researchers short of reaching the truth. How easy it is for one of them to say, "The Messenger of Allāh said to Khālid ibn al-Walīd, `Welcome, O Sword of Allāh!'" so this false tradition takes control of the hearts of innocent Muslims who think well of others and who do not know what others hide and what schemes the Umayyads plot! Based on this fabricated tradition, they interpret all facts about Khālid and find excuses for him. This is called the psychological effect on people, and it is the acute ailment obstructing one from reaching the truth, turning the facts upside down.

History is the best witness of deeds through which we evaluate anyone; we do not hold in high esteem anyone about whom falsehood is uttered. This, in fact, is exactly what Imām Ali عليه السلام has said: "If you want to know the truth, you must know who follows it." Since we have studied history and come to know what Khālid ibn al-Walīd had done and come to distinguish the truth from falsehood,

we cannot call him "The Sword of Allāh." We have also the right to ask on what occasion did the Messenger of Allāh ﷺ ever called him the "Sword of Allāh"?! Did he call him Allāh's sword when he killed the people of Mecca on the conquest day, having come to know that he had prohibited him from fighting anyone? Or was it when he sent him with the army commanded by Zayd ibn al-Hārithah and dispatched to Mu'ta, saying, "If Zayd is killed, then Ja`far ibn Abū Tālib (should take the command), and if Ja`far is killed, then Abdullāh ibn Ruwāhah [should lead]," without nominating him except in the fourth position to lead the army, yet after all these three men were killed, Khālid fled from the battlefield accompanied by the remnant of that army...? Or did he give him that title when he accompanied him to attack Hunayn in twelve thousand warriors? There, too, he fled, leaving behind him on the battle grounds the Messenger of Allāh ﷺ who had no more than twelve men who stood steadfastly with him?

I personally think that Khālid, in the first place, never knew this title as long as the Prophet was alive, nor did the Messenger of Allāh ﷺ ever call him so. Rather, Abū Bakr was the one who bestowed this "badge of courage" on him when he sent him to silence those who revolted against him and opposed his caliphate, so he did to them what he did, so much so that `Omar ibn al-Khattāb (because of what Khālid had done) said to Abū Bakr, "Khālid's sword is quite excessive," and he surely knew him best. It was then that Abū Bakr responded to `Omar by saying, "Khālid is one of the swords of Allāh which He unsheathed against His foes," which is a totally erroneous way of looking at things—hence the title.

In his book *Al-Riyad al-Nadira*, al-Tabari indicates that Banū Saleem had reneged, whereupon Abū Bakr sent them Khālid ibn al-Walīd who gathered some of their men inside animal sheds then set them to fire. [Islam prohibits burning humans or animals or even green plants.] When `Omar ibn al-Khattāb came to know about this incident, he went to see Abū Bakr and said, "Why do you let a man employ the same method of torture employed by Allāh, the Most Exalted One, the Great [i.e. burning with fire]?" Abū Bakr answered him by saying, "By Allāh! I shall not shame a sword which Allāh

unsheathed against His foes till He Himself shames it," then he ordered him to leave, whereupon he instantly went out to see Musaylamah the Liar. This is how "Ahl al-Sunnah wal Jamā`a" came to call Khālid "The Sword of Allāh" even though he had disobeyed the order of the Messenger of Allāh ﷺ and burnt people with fire, thus totally discarding the Sunnah.

In his *Sahīh*, al-Bukhāri indicates that the Messenger of Allāh ﷺ had said, "Nobody employs the fire for torture except Allāh," and also, "None torments with the fire except the fire's God." And we have already indicated how Abū Bakr used to say before his death, "I wish I never burnt al-Salami!"

We say: We wish there had been someone to ask `Omar ibn al-Khattāb, "Since you already knew that none torments with the fire except Allāh, why did you swear after the death of the Prophet to burn the house of Fātima al-Zahrā' and everyone inside it if they refused to swear the oath of allegiance [to Abū Bakr]? Had Ali عليه السلام not surrendered and ordered everyone to go out to swear it, you would certainly have carried out your threat."

Sometimes I doubt whether `Omar opposed Abū Bakr and whether the latter did not heed his opposition, for this would be quite unusual. We have already seen how Abū Bakr did not stand in the face of `Omar, nor did he maintain his stand in the face of his opposition. More than once did he say to him, "I had already told you that you are stronger than me in handling this matter, but you subdued me." On another occasion, when he complained to him about those whose hearts could be won towards Islam and what `Omar did to the covenant which he had written for them, how he spat on it and tore it to pieces [a reference to the Fadak property deed], he was asked, "Are you the caliph or is it `Omar?" He answered, "He, Allāh willing, is." For this reason, I say that the one who opposed Khālid's ugly deeds may have been none other than Ali ibn Abū Tālib عليه السلام, but the early historians and narrators used to quite often avoid mentioning his name, so they substituted it with that of `Omar as testified by several narrations traced back to

"Zainab's father" or to "a man," meaning Ali عليه السلام but not openly revealing his name.

Actually, this is not a mere probability, or we may accept what is stated by some historians who write saying that `Omar ibn al-Khattāb used to hate Khālid and could not stand looking at him in the face because he was jealous of him: Khālid had won people's hearts because of his victories. It is also said that Khālid had wrestled with `Omar during the days of *jāhiliyya*, winning the match and breaking `Omar's leg.

What is important is that once he became caliph, `Omar deposed Khālid but did not carry out his threat of stoning him. The result: Khālid and `Omar ibn al-Khattāb vied with one another in their toughness and arrogance; each one of them was stone-hearted, and each deliberately violated the Prophet's Sunnah and disobeyed the Prophet during his life and after his death. Moreover, both hated the Prophet's *wasi* and tried very hard to distance him from public life. Khālid plotted with both `Omar and Abū Bakr to assassinate Ali عليه السلام shortly after the death of the Prophet (as the reader will come to know later), but Allāh, Glorified and Exalted is He, saved him from their mischief so that he might carry out something which He had decreed.

The following text is excerpted from the Translator's book *Allāh: The Concept of God in Islam* (Volume Two) (Bloomington, Indiana, U.S.A., Authorhouse, 2013):

Story of al-Walīd ibn al-Mughīrah

Al-Walīd ibn al-Mughīrah, father of Khālid ibn al-Walīd, was a man of experience and cunning, a senior among Arab seniors of his time, a man of great wealth according to the testimony of the Holy Qur'ān as we read in Sūrat al-Muddaththir (Chapter 74 of the Holy Qur'ān). All the clans of Quraish used to collectively share the expense of the covering sheet of the Ka`ba one year, and in the next year, al-Walīd would pay the entire expense all by himself. In Mecca alone, he had ten sons and ten slaves, and each one of his slaves used to trade in a merchandise valued at one thousand dinars, each dinar weiging one *qintar*, talent, of gold (equivalent to four thousand dinars). He used to always ridicule Prophet Muhammed ﷺ. The Prophet ﷺ used quite often to recite the Holy Qur'ān (and sometimes he would ask others to recite it in his presence). The Quraishis assembled at the house of al-Walīd ibn al-Mughīrah and said to him, "O Abd al-Shams! What is this that Muhammed is saying? Is it poetry, sorcery, or oratory?!" "Let me hear it myself," said he, going close to where Muhammed was as he recited the Qur'ān. "O Muhammed!" Said al-Walīd, "Recite to me some of your poetry." The Prophet ﷺ said, "It is not poetry; it is the speech of Allāh with which He blessed His angels and prophets." "Recite some of it for me," said al-Walīd. The Messenger of Allāh ﷺ recited these verses of Sūrat Ḥa-Meem (Chapter 32 of the Holy Qur'ān):

بسم الله الرحمن الرحيم

﴿ الم ۞ تَنْزِيلُ الْكِتَابِ لا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ۞ أَمْ يَقُولُونَ افْتَرَاهُ؟! بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ۞ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ؛ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلا شَفِيعٍ؛ أَفَلا تَتَذَكَّرُونَ؟ ۞ يُدَبِّرُ الأَمْرَ مِنَ السَّمَاءِ إِلَى الأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۞ ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ۞ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الإِنسَانِ مِن طِينٍ ۞ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلالَةٍ مِّن مَّاء مَّهِينٍ ۞ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ، قَلِيلا مَّا تَشْكُرُونَ ۞ وَقَالُوا: أَئِذَا ضَلَلْنَا فِي الأَرْضِ، أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ؟! بَلْ هُم بِلِقَاء رَبِّهِمْ كَافِرُونَ ۞ قُلْ: يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ، ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ۞ وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُو رُؤُوسِهِمْ عِندَ رَبِّهِمْ: رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ۞ وَلَوْ شِئْنَا لآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا، وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي: لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

In the Name of Allāh, the most Beneficent, the most Merciful.
Aleef Lām Meem. (This is) the Revelation of the Book in which there is no doubt, from the Lord of the worlds. Or do they say, "He has forged it"?! Nay, it is the truth from the Lord of the Worlds so that you may admonish (thereby) people to whom no warner has come before you in order that they may receive guidance. It is Allāh Who has created the heavens and the earth, and all between them, in six days, and He is firmly established on the throne (of authority): You have none, besides Him, to protect or intercede (for you): will you then not receive admonishment? He regulates (all) affairs from the heavens to the earth: In the end (all affairs) will go up to Him, on a Day the span whereof will be (as) a thousand years of your reckoning. Such is He, the One Who knows all things, the hidden and the open, the One Exalted (in power), the Merciful One; He Who has made everything which He has created excellently. He began the creation of man with (nothing more than) clay, and made his progeny from a quintessence of the nature of a despised fluid: He then fashioned him in due proportion and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): Small thanks do you grant! And they say, "What?! When we lie, hidden and lost, (buried) in the ground, shall we indeed be in a renewed creation?!" Nay, they deny the meeting with their Lord! Say, "The angel of death, (the one who is) in charge of you, will (duly) take your souls (away at the time of death); then you shall be brought back to your Lord." If only you could see when the guilty ones bend their heads down before their Lord (saying,) "Our Lord! We have seen and we have heard: Now, then, do send us back (to the world): We will do righteous deeds, for we do indeed believe (now)." If We had so willed, We could certainly have brought every soul its true guidance: But the word from Me will come true: "I will fill Hell with jinns and men all together." (Qur'ān, 32:1-13)

When the Prophet ﷺ finished reciting the last verse quoted above, al-Walīd shuddered and his hair stood up. He went home without giving Quraish an answer.

Quraish, therefore, went to Abū Jahl and said, “O Abū al-Ḥakam! Abd al-Shams is inclined towards Muhammed's creed; have you seen how he did not come to us with a follow-up?" Abū Jahl went to him and said, “O uncle! You have caused our heads to stoop down in humiliation and have exposed us and made our enemies happy on our account by you inclining towards Muhammed's creed." al-Walīd said, “I have not inclined to his creed, but I heard something he said which is quite weighty, a speech because of which the skins shudder." “Is it an address that he delivered?" asked Abū Jahl. al-Walīd said, “No, it is not, for an address is a continuous speech, and this is prose some parts of which are not similar to others." “Is it poetry?" asked Abū Jahl. “No," al-Walīd answered, “for I have heard all types of the Arabs' poetry; it is not poetry." “Then what is it? asked Abū Jahl. “Let me think about it," answered al-Walīd. On the next day, he was asked again, “O Abd al-Shams! What do you say about our query?" He said, “Tell people that it is sorcery, for this will affect people's hearts better." It is then that the Almighty revealed the following verses to express His Wrath at what al-Walīd had attributed to Him and to His Prophet:

﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۞ وَجَعَلْتُ لَهُ مَالا مَّمْدُودًا ۞ وَبَنِينَ شُهُودًا ۞ وَمَهَّدتُّ لَهُ تَمْهِيدًا ۞ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۞ كَلاَّ! إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۞ سَأُرْهِقُهُ صَعُودًا ۞ إِنَّهُ فَكَّرَ وَقَدَّرَ ۞ فَقُتِلَ كَيْفَ قَدَّرَ ۞ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۞ ثُمَّ نَظَرَ ۞ ثُمَّ عَبَسَ وَبَسَرَ ۞ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۞ فَقَالَ: إِنْ هَذَا إِلاَّ سِحْرٌ يُؤْثَرُ ۞ إِنْ هَذَا إِلاَّ قَوْلُ الْبَشَرِ ۞ سَأُصْلِيهِ سَقَرَ ۞ وَمَا أَدْرَاكَ مَا سَقَرُ۞ لا تُبْقِي وَلا تَذَرُ ۞ لَوَّاحَةٌ لِّلْبَشَرِ ۞ عَلَيْهَا تِسْعَةَ عَشَرَ﴾

Leave Me and him whom I created alone and gave vast riches, and sons dwelling in his presence, and I adjusted affairs for him adjustably, yet he desires that I should add more! By no means! Surely he opposes Our Signs. I will make a distressing punishment overtake him. Surely he reflected and guessed, but may he be cursed how he guessed! Again, may he be cursed how he guessed! Then he looked, then he frowned and scowled, then he turned back and was big with pride, then he said: This is naught but sorcery narrated (from others); this is naught but the word of a mortal. I will cast him into hell. and what will make you realize what hell is? It leaves naught, nor does it spare aught. It scorches the mortal. Over it are nineteen (keepers). (Qur’ān, 74:11-30).

PART III

WHAT AL-MUFĪD قدس سره SAYS

Someone has been trying to cast doubts about everything which took place to al-Zahrā' عليها السلام, 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-Zahrā' عليها السلام 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-Zahrā' عليها السلام taking her out of the circle of the threat." He interpreted "So what?" in the answer of one who said to him, "But Fātima is inside it!" saying, "What he meant by `So What?' is: We have no business with Fātima; 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. Imām Shaikh al-Mufīd, may Allāh sanctify his soul,
2. Ayatollāh Shaikh Muhammed Hussain Kāshifal-Ghitā', may Allāh have mercy on him,
3. Ayatollāh Sayyid `Abd al-Hussain Sharīfud-Dīn, may Allāh make his resting place good.

Let us first cite what al-Mufīd (may Allāh 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-Zahrā' عليها السلام of trials and tribulations from statements some of which are attributed to major scholars such as al-Mufīd, Kāshifal-Ghitā' and Sharīfud-Dīn. 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 *Tafsīr*, 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 *Faqīh* 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 *Faqīh* 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 *Faqīhs* had already stated the same.

For example, you may be told on many occasions that the great religious authority Sayyid Muhsin al-Hākim, may Allāh 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 Abū `Aqal, Ibn al-Junayd and Shaikh al-Mufīd may have attributed the same statement to Shaikh al-Tūsi. All these men are major *Faqīhs* of the Imāmite Shī`as who have all issued *fatāwa* prior to Sayyid al-Hākim, may Allāh 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 Imām al-Khomeini (ra) contradicted the consensus when he regarded playing chess as permissible, and that chess is gambling...!

But the Sayyid Imām did not declare chess, which is a gambling game, as permissible; rather, he, may Allāh 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 *Faqīh* 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-Zahrā' عليها السلام 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-Tūsi, that there is no argument among the Shī`as that Fātima عليها السلام 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 عليهم السلام in addition of many details in non-Shī`a references as well. The narratives provided by the Shī`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-Tūsi and *`allāma* Kāshifal-Ghitā' 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, Imām Muhammed ibn al-Hassan al-Tūsi, who died in 460 A.H., and who was a student of Shaikh al-Mufīd and of al-Sharīf al-Radi, said: "... And what he was criticized for is their beating Fātima عليها السلام who is reported as having been beaten with whips. What is famous and what is the consensus among the Shī`as is that `Omar (ibn al-Khattāb) 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 Abū Bakr).

Nobody denies this narrative because we have explained the narrative as reported by the Sunnis through al-Balāthiri and others. Shī`as provide more details, and they do not differ in this regard."[1]

2. Here is a statement by *`allāma* Shaikh Muhammed Hussain Kāshifal-Ghitā':

> Numerous accounts in the books of the Shī`as, since the inception of Islam, from the first century, such as the book by Sulaym ibn Qays al-Hilāli al-Kūfi and of those who succeeded him till the eleventh century and beyond, actually till our time, state so. It is recorded in all Shī`a books which dealt with what the Imāms and their father, the great *aya*, and their truthful mother, peace of Allāh 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 ﷺ had to undergo after the demise of her father, the Chosen One ﷺ, 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 Allāh 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-Khuzā`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]

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[1] Al-Shāfi, *Talkhīs*, Vol. 3, p. 156.

[2] *Jannat al-Ma'wa*, pp. 78-81.

3. Al-Maqdisi has said, "... then Muhsin was born, and he is the one, the Shī`as claim, whom she miscarried because of `Omar beating her."[1]

4. The Mu`tazilite Shāfi`i scholar has attributed the incident of her being beaten, and which caused her to miscarry, to the Shī`as and that only the Shī`as make such a claim.[2]

5. *`Allāma* 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 Shī`as report it consecutively."[3]

Al-Maqdisi and the Mu`tazilite Shāfi`i scholars, then, attribute the oppression (suffered by Fātima عليها السلام) to a sect from among the Shī`as, not to their masses, or to those famous from among the followers of this sect. This points to the consensus to which al-Tūsi and Kāshifal-Ghitā', may Allāh 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-Mufīd does not endorse it. Rather, he says in his book titled *Al-Irshād* what contradicts this consensus.

SECOND: That Shaikh Muhammed Hussain Kāshifal-Ghitā' did not endorse its gist.

THIRD: That Sayyid Sharīfud-Dīn also did not uphold its meaning.

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[1] *Al-Bid' wal-Tārīkh*, Vol. 5, p. 20.

[2] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 2, p. 60.

[3] *Dalā'il al-Sidq,* Vol. 3, section 1.

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-Mufīd Intended to Say in His Book Titled *Al-Irshād*

Someone says that Shaikh al-Mufīd, may Allāh sanctify his resting place, has said the following: "There are among the Shī`as those who say that Fātima, peace and blessings of Allāh be on her, miscarried a boy after the demise of the Prophet ﷺ whom the Messenger of Allāh ﷺ named, when he was in his mother's womb, as `Muhsin.' So, according to this sect, the children of the Commander of the Faithful عليه السلام are twenty-eight in number, and Allāh knows best."[1]

Sayyid al-Amīn has cited this statement by Shaikh al-Mufīd in his book titled *A`yan Al-Shī`ah*, and so did al-Majlisi in his book titled *Bihār al-Anwār* as well as others.

If Shaikh al-Tūsi was transmitting the consensus of the Shī`as that `Omar hit Fātima's stomach till she miscarried Muhsin, and the narrative is famous among them[2], Shaikh al-Mufīd, then, contradicts al-Tūsi, 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-Mufīd contradicted al-Tūsi in this regard because the word "Shī`a" used to be applied during al-Mufīd's time to many sects such as the Zaidis, Ismā`īlites, Imāmites and others, actually even the Mu`tazilites who used to rule Baghdād and who permitted the commemoration of

[1] Al-Mufīd, *Al-Irshād*, 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.).

[2] Al-Shāfi, *Talkhīs*, Vol. 3, p. 156.

`Āshūrā' in the well known way since then. The opponents of the Shī`as used to call the latter "Rāfidis."

Al-Nawbakhti, in his book titled *Firaq al-Shī`a*, al-Ash`ari in his book titled *Al-Maqalat wal Firaq*, and Shaikh al-Mufīd 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 *`allāma* al-Mazandarani al-Khawajoo'i has rebutted those who claimed that the word "Shī`a" was applied particularly to those who believed in Ali's Imāmate even if he does not believe in other Imāms 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 Shī`as."[1]

Imām al-Sādiq, peace with him, is quoted as having said, "`Omar ibn Yazīd talked about the Shī`as in detail," adding, "`There will be among the Shī`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.'"[2]

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

What is noteworthy is that he, may Allāh have mercy on him, did not say, "Some Shī`as narrate a tradition...," but he rather said, "Among the Shī`as are those who state that Fātima, peace of Allāh be on her, miscarried after the demise of the Prophet ﷺ..., etc." He, may Allāh be merciful to him, did not point out to one *hadīth* or more, nor did he point out to the size of the sect that says so from

[1] *Ibid*.

[2] *Ibid.*

among the Shī`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-Tūsi, may Allāh have mercy on him, is called the sect's Mentor, meaning the sect of the Imāmites, not of all the Shī`as.

SECOND: The time during which al-Mufīd, may Allāh have mercy on him, lived was very precarious and one of the harshest of all centuries in the history of the Shī`as of Ahl al-Bayt عليهم السلام. Dissensions broke out anew every year on the anniversary of Al-Ghadīr and particularly on the occasion of `Āshūrā' when the Shī`as commemorated events which their opponents, from among the fanatical Hanbalites of Baghdād, 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-Mufīd*. In some years, they set fire to the homes of the Shī`as in the Karkh area, killing eighteen thousand or, according to Ibn Khaldan, twenty thousand children, youths and women.

He, may Allāh have mercy on him, wanted to deal with the issues wisely and be precise. He aspired to write his book titled *Al-Irshād*, 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 *saqīfa* or anything relevant to swearing the oath of allegiance to Abū Bakr[1]. It seems that he did not include the said incident in the realm of his balanced policies

[1] Al-Mufīd, *Al-Irshād*, Vol. 1, p. 189 (published by the al al-Bayt عليهم السلام Foundation)

which contemplated on the circumstances and environments and dealt with them realistically, with responsibility and awareness.

As regarding Shaikh al-Tūsi, he had a book to defend specifically Imāmite Shī`as because *Al-Shāfi* contains the rebuttal by Sayyid al-Murtada to what the Mu`tazilite judge `Abd al-Jabbār had stated, so al-Tūsi, may Allāh have mercy on him, summarized it. Al-Tūsi, then, like Sayyid al-Murtada, had written a book as an Imāmite defending his sect, proving its validity. He wanted to get to the defining line that separated him from others. But Shaikh al-Mufīd wanted his book, *Al-Irshād*, 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 Imāmites are the only ones with such consensus, rather than all others from among Shī`a sects, such as the Ismā`īlites, Zaidis, etc., it is not then right that al-Mufīd should attribute it to non-Imāmite sects which have no consensus in its regard.

It is noteworthy that al-Mufīd, may Allāh 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 ﷺ named "Muhsin," leaving to the reader the task to research the fate of that boy...

THIRD: The claim that al-Mufīd contradicts al-Tūsi 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-Tūsi was a student of al-Mufīd, and al-Mufīd, may Allāh have mercy on him, was the Number One man among the Shī`as then; so, it is not conceivable that al-Tūsi should claim that there was a consensus among the Shī`as in such emphasis, decisiveness and clarity then contradict his professor and the greatest man among the Shī`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-Tūsi have decided a consensus which his professor openly denied and rejected then say that only some Shī`as make such a claim?! Or was al-Tūsi 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-Mufīd's objective in what he stated in *Al-Irshād* to be just what we have indicated above, and he did not at all intend it to contradict or reject the consensus which al-Tūsi discusses.

Al-Mufīd Did Not Mention What al-Tūsi Mentioned

Someone says, "If Shaikh al-Tūsi transmits the consensus of the Shī`as regarding the beating and the miscarriage suffered by al-Zahrā' عليها السلام, then Shaikh al-Mufīd is the man who was adamant in his rebuttal of those who disagreed with him in his sect contemporary to al-Tūsi, and he did not mention anything in his books, other than in *Al-Ikhtisās*, 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-Mufīd's) books and which discuss al-Zahrā' عليها السلام 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-Tūsi said by citing al-Mufīd's first statement proving that he undertook the task of denying everything which al-Tūsi stated regarding beating al-Zahrā' عليها السلام and her miscarrying Muhsin. Al-Tūsi 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-Mufīd did, indeed, discuss the oppression suffered by al-Zahrā' عليها السلام 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 عليها السلام or her miscarriage, or burning her house till the fire consumed the door's wood?!

SECOND: Since al-Mufīd 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-Tūsi, student of al-Mufīd, 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-Tūsi 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-Mufīd, says that very few made such a claim, the issue, i.e. the claim of consensus, becomes a lot more complicated because al-Tūsi'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-Tūsi is much, much greater than anyone can level such a charge against him.

THIRD: When al-Mufīd wants to address the Shī`as and write a book about this sect, he never hesitates to openly declare the details of what the truthful Lady, al-Zahrā' عليها السلام, had to undergo. He narrates

in his book titled *Al-Ikhtisās* from `Abdullāh ibn Sinan who cites Imām al-Sādiq عليه السلام saying the following:

> Abū Bakr wrote a title of her ownership of Fadak, so she went out and the title was in her hand. `Omar [ibn al-Khattāb] 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 Abū 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 `Omar thus beating her, following which incident she died.[1]

What Fadak Story?

Most readers, non-Shī`ites of course, know very little or nothing at all about Fadak, so it is appropriate here to introduce them to Fadak and to narrate its story to them:

FĀṬIMA عليها السلام AFTER THE PROPHET'S DEMISE

The Prophet of Islam صلى الله عليه وآله وسلم left us only one single offspring: his daughter Fātima عليها السلام, the personification of human perfection. He صلى الله عليه وآله وسلم taught Fātima عليها السلام 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 Fātima عليها السلام 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

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[1] Al-Mufīd, *Al-Ikhtisās*, p. 185. Al-Majlisi, *Bihār al-Anwār*, Vol. 29, p. 192.

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 Allāh, 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 فوضعته على عينيها، فبكت وأنشأت تقول:

نفسي على زفراتها محبوسة يا ليتها خرجت مع الزفرات

لا خير بعدك في الحياة وإنما أبكي مخافة أن تطول حياتي

Ibn al-Jawzi, namely Abul-Faraj Abdur-Rahmān ibn Abul-Hassan Ali ibn Muhammed al-Qarashi (or Quraishi, of Quraish tribe) al-Taymi al-Bakri, was a Hanbali *faqīh* who knew the Holy Qur'ān by heart, an orator, historian and a man of letters. He was born in Baghdād 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, *Allāhomma Āmeen*. He quotes Imām Ali عليه السلام saying that when the Messenger of Allāh صلى الله عليه وآله وسلم died, Fātima عليها السلام 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 Medīna who had violated the terms of a pact which they had signed with the Prophet. Those Jews were not originally residents of Medīna 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 Banū Nadir and Banū Qinaqa` from Medīna and dispatched Ali ibn Abū Tālib عليه السلام 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 الشق, 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.

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. Jalāluddin al-Sayyūti states in *Ad-Durr al-Manthūr* on the authority of Bazar, Abū Yaᶜli and Ibn Abū Ḥatim who have learned the tradition from Abū Sa`eed al-Khudri that when the verse: *Wa ati thal-Qurba Ḥaqqahu* "And give thy kinsfolk their dues" (Qur'ān, Chap. 17, V. 26) was revealed, the Prophet gave the property of Fadak as a gift to Fātima. Also, Ibn

Abbās has narrated that when the verse "And give thy kinsfolk their dues" was revealed, the Prophet assigned the Fadak property to Fātima.

The Prophet ﷺ taught Fātima عليها السلام 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 Fātima عليها السلام 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 Fātima al-Zahrā' عليها السلام Demanding Fadak

خطبة فاطمة الزهراء عليها السلام بنت النبي محمد في مسجد أبيها ﷺ عند مطالبتها بفدك و ميراثها من أبيها ﷺ:

روى عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبوبكر وعمر على منع فاطمة عليها السلام فدكا و بلغها ذلك لاثت خمارها على رأسها و اشتملت بجلبابها وأقبلت في لمةٍ من حفدتها ونساء قومها تطأ ذيولها، ما تخرم مشيتها مشية رسول الله ﷺ، حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت دونها ملاءة فجلست ثم أنَت أنَةً 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 أولاها جم عن الإحصاء عددها ونأى عن الجزاء أمدها وتفاوت عن الإدراك أبدها وندبهم لاستزادتها بالشكر لاتصالها واستحمد إلى الخلائق بإجزالها وثنى بالندب إلى أمثالها وأشهد أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص تأويلها وضمن القلوب موصولها وأنار في التفكر معقولها الممتنع من الأبصار رؤيته ومن الألسن صفته ومن الأوهام كيفيته ابتدع الأشياء لا من شي ء كان قبلها وأنشأها بلا احتذاء أمثلة امتثلها كونها بقدرته وذرأها بمشيته من غير حاجة منه إلى تكوينها ولا فائدة له في تصويرها إلا تثبيتا لحكمته وتنبيها على طاعته وإظهارا لقدرته تعبدا لبريته وإعزازا لدعوته ثم جعل الثواب على طاعته ووضع العقاب على معصيته ذيادة لعباده من نقمته وحياشة لهم إلى جنته وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباه واصطفاه قبل أن ابتعثه إذ الخلائق بالغيب مكنونة وبستر الأهاويل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابتعثه الله إتماما لأمره وعزيمة على إمضاء حكمه وإنفاذا لمقادير رحمته فرأى الأمم فرقا في أديانها عكفا على نيرانها عابدة

لأوثانها منكرة لله مع عرفانها فأنار الله بأبي محمد ص ظلمها وكشف عن القلوب بهمها وجلى عن الأبصار غممها وقام في الناس بالهداية فأنقذهم من الغواية وبصرهم من العماية وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رأفة واختيار ورغبة وإيثار فمحمد ﷺ من تعب هذه الدار في راحة قد حف بالملائكة الأبرار ورضوان الرب الغفار ومجاورة 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 وحملة دينه ووحيه وأمناء الله على أنفسكم وبلغاءه إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقية استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينة بصائره 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 تشييدا 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 وصلة الأرحام منسأة في العمر ومنماة للعدد والقصاص حقنا للدماء والوفاء بالنذر تعريضا للمغفرة وتوفية المكاييل والموازين تغييرا للبخس والنهي عن شرب الخمر تنزيها عن الرجس واجتناب القذف حجابا عن اللعنة وترك السرقة إيجابا للعفة وحرم 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 أني فاطمة و أبي محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا ، لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما 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 بالنذارة مائلا عن مدرجة المشركين ضاربا ثبجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يجف الأصنام وينكث 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 وفهتم 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 أذلة خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا واللتي وبعد أن مني ببهم الرجال وذؤبان العرب ومردة أهل الكتاب كلما أوقدوانارا للحرب أطفأها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفئ حتى يطأ جناحها بأخمصه ويخمد لهبها بسيفه مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سيدا في أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه في الله لومة لائم وأنتم في رفاهية من العيش وادعون فاكهون آمنون تتربصون بنا الدوائر وتتوكفون الأخبار وتنكصون

عند النزال وتفرون من القتال .فلما اختار الله لنبيه دار أنبيائه ومأوى أصفيائه ظهر فيكم حسكة النفاق وسمل جلباب الدين ونطق كاظم الغاوين ونبغ خامل 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 إبلكم 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 تورون وقدتها وتهيجون جمرتها وتستجيبون لهتاف 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 سُلَيْمانُ داوُدَ "وقال فيما اقتص من خبر يحيى بن زكريا إذ قال " :فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ "وقال : "وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ "وقال: "يُوصِيكُمُ اللَّهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ "وقال ":إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوالِدَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ"، وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا أفخصكم الله بآية 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، فنعم الحكم الله والزعيم محمد والموعد القيامة، وعند الساعة يخسر المبطلون، ولا ينفعكم إذ تندمون، ولكل نبأ مستقر وسوف تعلمون من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم.

ثم رمت بطرفها نحو الأنصار فقالت :

يا معشر النقيبة وأعضاد الملة وحضنة الإسلام، ما هذه الغميزة 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 أزاول. أتقولون مات محمد ﷺ فخطب جليل استوسع وهنه واستنهر فتقه وانفتق رتقه وأظلمت الأرض لغيبته 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 بأنبياء الله ورسله، حكم فصل وقضاء حتم "وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ؟ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً، وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ " .إيها

بني قيله، 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 تغيثون؟ أنتم موصوفون بالكفاح، معروفون بالخير والصلاح، والنخبة التي انتخبت والخيرة التي اختيرت لنا أهل البيت، قاتلتم العرب وتحملتم الكد والتعب وناطحتم الأمم، و كافحتم البهم، لا نبرح أو تبرحون، نأمركم فتأتمرون؛ حتى إذا دارت بنا رحى الإسلام ودر حلب الأيام وخضعت ثغرة الشرك وسكنت فورة الإفك وخمدت نيران الكفر وهدأت دعوة الهرج واستوسق نظام الدين، فأنى حزتم بعد البيان وأسررتم بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان؟ بؤسا 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 أخلدتم إلى الخفض وأبعدتم من هو أحق بالبسط والقبض وخلوتم بالدعة ونجوتم بالضيق من السعة فمججتم ما وعيتم ودسعتم الذي تسوغتم فإن تكفروا أنتم ومن في الأرض جميعا فإن الله لغني حميد ألا وقد قلت ما قلت هذا على معرفة مني بالجذلة 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 .

Abullāh son of Imām al-Ḥassan عليه السلام quotes his forefathers saying that Abū Bakr and Omer decided to prevent Fātima عليها السلام 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 Allāh صلى الله عليه وآله وسلم, she went and entered [the Mosque of the Prophet] where Abū Bakr was.

Abū Bakr was in the company of a crowd of the Muhājirūn, Ansār 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 Allāh and lauding Him, sending blessings to His Messenger صلى الله عليه وآله, whereon people resumed their cries. When they stopped, she resumed her speech saying,

"Praise to Allāh 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 Allāh, 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, Muḥammed ﷺ, 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. Allāh the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event. Allāh sent him (Muḥammed ﷺ) to perfect His commands, accomplish His decree and implement the dictates of His Mercy. So he (Muḥammed ﷺ) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allāh [atheists] despite their knowledge of Him. Therefore, Allāh illuminated their darkness with my Father, Muḥammed ﷺ, 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 (*aṣ-Ṣirāṭ al-Mustaqeem*).

"Allāh then chose to recall him mercifully, with love and preference. So, Muḥammed ﷺ 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 Allāh 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 Allāh with him."

Fātima عليها السلام then turned to the crowd and said:

'surely you (people) are Allāh's servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allāh 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 Allāh, the Qur'ān 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'ān) 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 Allāh made belief (in Islam) an act of purification for you from (the filth of) polytheism. He made prayers an exaltation for you from conceit, *zakāt* 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 (*`Adl*) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt عليهم السلام) the management of the affairs of the nation and our leadership (Ahl al-Bayt عليهم السلام) a protection from disunity. He made *jihād* a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (*al-`Amr bil ma`rūf*) 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 (*qisās* 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. Allāh has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allāh as He should be feared, and die not except in a state of Islam. Obey Allāh 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 Fātima, and my father is Muḥammad ﷺ; 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 عليه السلام) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allāh 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 Fātima عليها السلام was stating their miserable living conditions before Islam). You were despised outcasts always in fear of being abducted by those around

you. Yet, Allāh rescued you through my father, Muḥammad ﷺ 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, Allāh 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 عليه السلام), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali عليه السلام is) diligent in Allāh's affair, near to the Messenger of Allāh ﷺ, a master among Allāh'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 Allāh 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 ﷺ 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! Allāh'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 Allāh ? 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 Abū Quḥāfa (Abū Bakr)! Where is it in the Book of Allāh 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 Allāh and cast it behind your back? Do you not read where it says: `And Solomon (Sulaymān) inherited David (Dāwūd)' (Qur'ān, 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 Allāh**' (Qur'ān, 8:75). And: `Allāh (thus) directs you regarding your children's (inheritance): to the male is a portion equal to that of two females' (Qur'ān, 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'ān, 2:180). You (O Abū Bakr!) claim that I have no share! And that I do not inherit my father! What?! Did Allāh reveal a (Qur'ānic) verse regarding you from which He excluded my father? Or do you say that these (Fātima عليها السلام and her father صلى الله عليه وآله وسلم) 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'ān *more* than my father and my cousin (Imām Ali عليه السلام)? 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 Allāh is when the claimant is Muḥammad صلى الله عليه وآله! 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.

(Fātima عليها السلام then turned towards the Ansār 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 Allāh صلى الله عليه وآله وسلم, 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: `Muḥammad 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 Allāh , 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 Allāh —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 (Allāh's) Prophets and Messengers; (for it is) a decree final, and predestination fulfilled: `Muḥammed 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 Allāh; but Allāh (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 ﷺ for us, we Ahlul-Bayt عليهم السلام. 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 Allāh) 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 Allāh 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 عليه السلام]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, you and all those on earth put together, Allāh 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 betrāyal 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 Allāh and the blame of ever (which leads to) the Fire of (the wrath of Allāh kindled (to a blaze), that which mounts (right) on the hearts. Allāh 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 ﷺ) 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 رحيما وعلى الكافرين عذابا أليما وعقابا عظيما، إن عزوناه وجدناه أباك دون النساء

وأخا إلفك دون الأخلاء، آثره 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 حقك ولا مصدودة عن صدقك، والله ما عدوت رأي رسول الله ولا عملت إلا بإذنه والرائد لا يكذب أهله، وإني أشهد الله وكفى به شهيدا أني سمعت رسول الله ﷺ يقول :نحن معاشر الأنبياء لا نورث ذهبا و لا فضة و لا دارا و لا عقارا و إنما 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 .

فقالت عليها السلام :سبحان الله !ما كان أبي رسول الله ﷺ عن كتاب الله صادفا ولا لأحكامه مخالفا، بل كان يتبع أثره ويقفو سوره؛ أفتجمعون إلى الغدر اعتلالا عليه بالزور وهذا بعد وفاته شبيه بما بغي له من الغوائل في حياته؟ هذا كتاب الله حكما عدلا وناطقا فصلا يقول﴿ :يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ﴾ و يقول ﴿وَ وَرِثَ سُلَيْمانُ داوُد﴾، 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 وصدقت ابنته معدن الحكمة وموطن الهدى والرحمة وركن الدين وعين الحجة، لا أبعد صوابك ولا أنكر 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:

معاشر المسلمين المسرعة إلى قيل الباطل المغضية على الفعل القبيح الخاسر، أفلا تتدبرون القرآن أم على قلوب أقفالها؟ كلا بل ران على قلوبكم ما أسأتم من أعمالكم فأخذ بسمعكم وأبصاركم ولبئس ما تأولتم وساء ما به أشرتم وشر ما منه اغتصبتم، لتجدن والله محمله ثقيلا وغبه وبيلا إذا كشف لكم الغطاء وبان بإورائه الضراء وبدا لكم من ربكم ما لم تكونوا تحتسبون و خسر هنا لك المبطلون .

Abū Bakr responded to her by saying, "O daughter of the Messenger of Allāh! 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 عليه السلام) 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 Allāh'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)?"

Fātima then refuted Abū Bakr's claim that the Prophet had stated that prophets could not be inherited. She said: "Glory to Allāh!! Surely Allāh's Messenger did not abandon Allāh'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 Allāh's Book, a just judge and a decisive speaker, saying: `… One who will inherit Me and inherit the posterity of Jacob (Ya`qūb),' (Qur'ān, 19:6) and 'Sulaymān (Solomon) inherited Dawood (David).' (Qur'ān, 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) bygones. 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 Allāh (alone) whose help can be sought."

It is apparent that Abū Bakr seized the moment when he was addressed Lady Fātima عليها السلام after delivering her speech to defend himself. Listen to his following speech which is his reply to Fātima's speech.

Abū Bakr said: 'surely Allāh 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 Allāh 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 Abū Bakr speak of the people's support for him, Lady Fātima al-Zahrā' عليها السلام 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'ān, 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 Allāh, 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 Allāh with that which you can never expect, there and then, those who stood on falsehoods will perish."

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

Abū Bakr replied: "It is a decree I have written for Fātima عليها السلام in which I returned Fadak and her father's inheritance to her." Omer then said: "With what will you spend on the Muslims if the Arabs decide to fight you?!"

وفي سيرة الحلبي ج 3 ، ص391 -: أن عمر أخذ الكتاب فشقه .

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

In some reports, Abū Bakr, a longtime *sahābi* of the Prophet and one of the earliest men to embrace Islam, honored Fātima'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 عليها السلام left the Prophet's Mosque, which Abū Bakr had made the seat of his government, feeling happy. She happened to be seen by Omer 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.

ثم عطفت على قبر النبي صلى الله عليه وآله وسلم و قالت :

قد كان بعدك انباء و هنبثة ... لو كنت شاهدها لم تكثر الخطب

انا فقدناك فقد الارض وابلها ... و اختل قومك فاشهدهم فقد نكبوا

و قد رُزينا بما لم يرزه أحد ... من البرية لا عجم و لا عرب

سيعلم المتولي ظلم حامتنا ... يوم القيامة أنى سوف ينقلب

ضاقت عليَّ بلادي بعدما رحبت ... و سيم سبطاك خسفاً فيه لي نصب

و كل أهل له قربى و منزلة ... عند الاله على الأدنين مقترب

أبدت رجال لنا نجوى صدورهم ... لما مضيت و حالت دونك الترب

تجهمتنا رجال و آستخف بنا ... اذ 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 الكثب

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 Allāh'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 Allāh's creation and
Most truthful of those who only the truth defend.

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

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

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

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

4- مجد الدين أبو السعادات ابن الأثير (ت606 هـ.) في النهاية في غريب الحديث والأثر 273 / 4 :وقال في حديث فاطمة (عليها السلام) : إنّها خرجت في لمة من نسائها تتوطّأ ذيلها، إلى أبي بكر فعاتبته.

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

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

Al-Khalīl ibn A|med al-Farāhīdi **الخليل بن أحمد الفراهيدي** (d. 175 A.H./792 A.D.) on p. 323, Vol. 8, of *Kitāb al-`Ayn*,
Jarallāh Mu|ammed ibn Omer al-Zamakhshari, **الزمخشري** (d. 538 A.H./1144 A.D.) on p. 331, Vol. 3, of Al-Fā'iq;
Abul-Faraj Abdur-Ra|mān ibn Ali ibn al-Jawzi **ابن الجوزي** (d. 597 A.H./1201 A.D.),
Majd ad-Dīn Abū al-Sa`ādāt Ibn al-Athīr **ابن الأثير** (d. 606 A.H./1210 A.D.) on p. 273, Vol. 4 of his book titled *An-Nihāya*,
Abul-Fadl Jamāl ad-Dīn ibn Manzour **ابن منظور** (d. 711 A.H./1312 A.D.) on p. 548, Vol. 12 (old edition) of his lexicon titled *Lisān al-`Arab*.

A Brief History of Fadak after Fātima'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 ﷺ; in other words, the claim that property of the Holy Prophet ﷺ is part of the public treasury, *baytul-māl*, and belongs to all Muslims. This was claimed by the first caliph, Abū Bakr, and it was rejected by his successors, i.e. by both next caliphs (`Omar and `Othmān), by the Umayyads and the Abbāssids, *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. Imām Ali ibn Abū Tālib عليه السلام and the descendants of Fātima عليها السلام never had any hesitation regarding the rightfulness and justification of their claim. They emphasized and confirmed that Fātima عليها السلام had always been right and that Abū Bakr's claim had always been rejected; they did not yield to false claims.

c. Whenever a caliph made a decision to put Allāh'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 Fātima عليها السلام. `Omar ibn al-Khattāb was the most harsh person in depriving Fātima عليها السلام of her Fadak estate as he himself later confessed, probably with remorse, thus: "When the Messenger of Allāh ﷺ died, I came along with Abū Bakr to Ali ibn Abū Tālib عليه السلام and said, "What do you say about what has been left by the Messenger of Allāh ﷺ?" He replied, "We have the most rights with the Holy Prophet ﷺ." I (`Omar) 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 Allāh! We say NO even if you cut our necks with saws" as recorded in *Majma` al-Zawā'id*, Vol. 9, pp. 39 - 40. As it has already been mentioned, `Omar then took the document (deed of ownership) of Fadak and tore it up. But when `Omar became caliph (13 - 23 A.H./634 - 644 A.D.), he gave Fadak back to heirs of the Holy Prophet ﷺ. Discussing the Fadak issue, Yāqūt al-Hamawi (574 - 626 A.H./1178

- 1229 A.D.), the famous historian and geographer, says the following: "When `Omar ibn al-Khattāb 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 Abū Tālib عليه السلام and Abbās ibn Abdul-Muttalib disputed about Fadak."

Ali عليه السلام said that the Holy Prophet صلى الله عليه وآله وسلم had bestowed it on Fātima عليها السلام during his lifetime. Abbās denied this and used to say, "This was in the possession of the Holy Prophet صلى الله عليه وآله وسلم and I have a share in this inheritance." They were disputing this with each other and asked `Omar 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-Buldān*, Vol. 4, pp. 238 - 239; *Wafā' al-Wafā'*, Vol. 3, p. 999; *Tahdhīb al-Lughah*, Vol. 10, p. 124; *Lisān al-Arab*, Vol. 10, p. 473; *Tāj al-`Arūs*, Vol. 7, p. 166).

The reason why `Omar and Abū 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, `Omar 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.

Abbās 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 Abbāsides] 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 Fātima عليها السلام when they had decided to be just rulers.

When `Othmān ibn `Affān became caliph, following the death of `Omar (23 - 35 A.H./644 - 656 A.D.), he granted Fadak to Marwān ibn al-Hakam, his cousin (see *Al-Sunan al-Kubra*, Vol. 6, p. 301; *Wafā' al-Wafā'*, Vol. 3, p. 1000; Ibn Abul-Hadīd, Vol. 1, p. 198) and this was one of the causes of hostile feelings among the Muslims against `Othmān: Refer to *Al-Ma`ārif*, Ibn Qutaybah, p. 195; *Al-`Iqd al-Farīd*, Vol. 4, pp. 283, 435; Abul-Fidā', *Tārīkh,*Vol. 1, p. 168; Ibn al-Wardi, *Tārīkh,* Vol. 1, p. 204. These hostile sentiments ended in the rebellion against him and, subsequently, in his murder. "While previously Fātima عليها السلام 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-Hadīd has said in *Sharh Nahjul-Balāgha*.
In this way, Fadak fell into the possession of Marwān. 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 `Omar ibn Abdul-Azīz (in 100 A.H./718 A.D.) (Ibn Sa`d, Vol. 5, pp. 286, 287; Subh al-A`shā, Vol. 4, p. 291).

When Mu`āwiyah ibn Abū Sufyān (41 - 60 A.H./661 - 680 A.D.) declared himself ruler of Syria, he became partner in Fadak with Marwān ibn al-Hakam and others, allotting one third of it to Marwān, one third to `Amr son of `Othmān ibn `Affān, and one third to his own son Yazīd, as if it were their personal property. This was after the death of Imām al-Hassan ibn Ali عليه السلام. "In order to enrage the progeny of the Holy Prophet صلى الله عليه وآله وسلم, as al-Ya`qūbi states on p. 199, Vol. 2 of his *Tārīkh*, it remained in the possession of the three above-mentioned individuals till Marwān 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-Mālik and Abdul-Azīz. Then Abdul-Azīz doled out his share to his son (`Omar ibn Abdul-Azīz).

When `Omar ibn Abdul-Azīz 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 Allāh 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 Marwān [ibn al-Hakam] gave it (Fadak) to my father and to Abdul-Mālik. It became mine as well as al-Walīd's and Sulaymān's (Marwān's two sons). When al-Walīd 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 Sulaymān'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 Fātima's descendants)." He wrote to his governor over Medīna, Abū 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 Fātima عليها السلام. "This was the first removal of oppression through the returning of Fadak to the children of Ali عليه السلام," Abū Hilāl al-`Askari writes on p. 209 of his work titled *Al-Awā'il*. They possessed it during the rule of `Omar ibn Abdul-Azīz.

When Yazīd ibn Abdul-Mālik 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 Marwān ibn al-Hakam, cousin of `Othmān ibn Affān, 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 Banū al-Abbās, the Abbāsids or Abbāsides or Abbāsis.

When "Abul-Abbās" Abdullāh as-Saffah became the first caliph of the Abbāsid dynasty (132 - 136 A.H./749 - 754 A.D.), he returned Fadak to the children of Fātima عليها السلام, handing it over to Abdullāh ibn al-Hassan ibn al-Hassan [known as al-Hassan al-Muthanna or al-Hassan II] son of Imām Ali ibn Abū Tālib عليه السلام. When "Abū Ja`far" Abdullāh al-Mansūr ad-Dawaniqi (136 - 158 A.H./754 -775 A.D.) became caliph, he confiscated Fadak from the offspring of Imām al-Hassan عليه السلام . When Muhammed al-Mahdi, son of al-Mansūr, became caliph (158 - 169 A.H./775 - 785 A.D.), he returned Fadak to the children of Fātima عليها السلام. Then Mūsa al-Hadi ibn al-Mahdi (169 - 170 A.H./785 - 786 A.D.) and his brother Hārūn ar-Rashīd (170 - 193 A.H./786 - 809 A.D.) confiscated it from the descendants of Fātima

عليها السلام. It found itself in the possession of Banū al-Abbās till the time when al-Ma'mūn became caliph (193 - 218 A.H./813 - 833 A.D.). Al-Ma'mūn al-Abbāsi gave it back to the descendants of Fātima عليها السلام in 210 A.H./826 A.D.).

It is narrated through al-Mahdi ibn Sabiq that al-Ma'mūn 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 Fātima عليها السلام daughter of the Holy Prophet صلى الله عليه وآله وسلم was, an old man stood up and came forth. He argued with him about Fadak, and al-Ma'mūn, too, argued till the first won the argument over al-Ma'mūn, as we read on p. 209 of *Al-Awā'il*. Al-Ma'mūn summoned the *faqīhs* and questioned them about the claim of the descendants of Fātima عليها السلام. They narrated to al-Ma`mūn saying that the Holy Prophet صلى الله عليه وآله وسلم gave Fadak to Fātima عليها السلام as a gift and that after the death of the Holy Prophet صلى الله عليه وآله وسلم, Fātima عليها السلام demanded Abū Bakr to return it to her. He asked her to bring witnesses to her claim regarding this gift. She brought Ali, al-Hassan, al-Hussain عليهما السلام and Umm Ayman رضي الله عنها as her witnesses. They testified in the case in her favor. Abū Bakr rejected their testimony. Then al-Ma'mūn asked the *faqīhs*: "What is your view about Umm Ayman?" They replied,'she is a woman to whom the Holy Prophet صلى الله عليه وآله وسلم testified that she is a resident of Paradise." Al-Ma'mūn disputed at length with them and forced them to accept his argument. They finally confessed that Ali, al-Hassan, al-Hussain عليهم السلام and Umm Ayman رضي الله عنها had testified only to the truth. When they unanimously adopted this stand, he restored Fadak to the descendants of Fātima عليها السلام as we read on pp. 195-96 of Vol. 3 of the famous history book, *Tārīkh*, by the earliest historian, al-Ya`qūbi.

Then al-Ma'mūn ordered the Fadak estate to be registered as the property of the descendants of Fātima عليها السلام. Once it was registered, al-Ma'mūn signed the deed in person. Then he wrote a letter to his governor in Medīna, Quthām ibn Ja`far, as follows:

"Be informed that Imām Ali ibn Abū Tālib عليه السلام, exercising the authority vested on him by the divine religion as the caliph,

successor and kinsman of the Holy Prophet ﷺ, considered himself more worthy of following the precedent of the Holy Prophet ﷺ 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 ﷺ or anything which the Holy Prophet ﷺ had gifted to anyone. The success and safeguarding of Imām Ali ibn Abū Tālib عليه السلام is done by Allāh, and he is particularly anxious to act in a way which will win the pleasure of the Almighty for him. Verily, the Holy Prophet ﷺ had gifted the estate of Fadak to his daughter, Fātima عليها السلام. He had transferred its ownership to her. It is a clear and an established fact. None of the kindred of the Holy Prophet ﷺ has any difference of view in this regard. Fātima عليها السلام always claimed that which was more worthy (to be justified) than the person (Abū Bakr) whose word was accepted. Imām Ali ibn Abū Tālib عليه السلام considers it right and proper to restore Fadak to the heirs of Fātima عليها السلام. He will hereby win nearness to Allāh Almighty by establishing His justice and right. It will win the appreciation of the Holy Prophet ﷺ by carrying his commandments into effect. Imām Ali ibn Abū Tālib عليه السلام 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 ﷺ, 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, Fātima عليها السلام had a superior right to have her statements accepted in the matter of the gifting of Fadak by the Holy Prophet to her.

"Verily, Imām Ali ibn Abū Tālib عليه السلام has commanded his servant, Mubarak al-Tabari, to restore Fadak to the descendants of Fātima عليها السلام the daughter of the Holy Prophet ﷺ, 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-Hussain ibn Ali ibn Abū Tālib عليه السلام

and Muhammed ibn Abdullāh ibn al-Hassan ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib عليه السلام.

"Imām Ali ibn Abū Tālib عليه السلام appointed both of them as agents representing the owners of the lands:the heirs of Fātima عليها السلام. Be then informed that this is the view of Imām Ali ibn Abū Tālib عليه السلام and that Allāh has inspired him to obey the order of Allāh and to win His pleasure and the pleasure of the Holy Prophet صلى الله عليه وآله وسلم. Let also your subordinates know this. Behave towards Muhammed ibn Yahya and Muhammed ibn Abdullāh 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 Allāh'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'mūn's government, Fadak was in the possession of Fātima's descendants. This continued during the caliphate of al-Mu`tasim (218 - 227 A.H./833 - 842 A.D.) and that of al-Wāthiq (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 صلى الله عليه وآله وسلم, both of those alive and of those dead, gave the order to again confiscate Fadak from the descendants of Fātima عليها السلام. He seized it and gave it to his poet Harmalah al-Hajjām (the cupper). After the death of al-Hajjām, he gave it to al-Bāzyār (the falconer, a native of Tabaristan), according to *Kashf al-Ghumma*, Vol. 2, pp. 121 - 122; *Bihār al-Anwār* [1st old ed.], Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351. Abū Hilāl al-`Askari stated that his name was Abdullāh ibn `Omar al-Bazyar and added: "... And there were in it (Fadak) eleven date-palm trees which the Holy Prophet ﷺ had planted with his own hands. The descendants of Abū Tālib used to pick these dates. When pilgrims (*hujjaj*) entered Medīna, these descendants donated the dates to them. Through this, they received a considerable return. This news

reached al-Mutawakkil. He ordered Abdullāh ibn `Omar to pick the produce and to squeeze it into juice. Abdullāh ibn `Omar sent a man named Bishr ibn Umayyah ath-Thaqafi who squeezed the produce into juice. It was reported that he made it into wine..., *Astaghfirullāh*"! 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-Awā'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-Hussain عليهما السلام, 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-Buldān*, Vol. 1, pp. 33 - 38; *Mu`jam al-Buldān*, Vol. 4, pp. 238 - 240; *Tārīkh*, al-Ya`qūbi, Vol. 2, p. 199; Vol. 3, pp. 48, 195 - 196; *Al-Tārīkh Al-Kāmil*, Ibn al-Athīr, Vol. 2, pp. 224 - 225; Vol. 3, pp. 457, 497; Vol. 5, p. 63; Vol. 7, p. 116; *Al-`Iqd al-Farīd*, Vol. 4, pp. 216, 283, 435; *Wafā' al-Wafā'*, Vol. 3, pp. 999 - 1000; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 5, pp. 286 - 287; *Tārīkh al-Khulafā'*, pp. 231 - 232, 356; *Murūj al-Dhahab*, Vol. 4, p. 82; *Sīrat `Omar ibn Abdul-Azīz*, Ibn al-Jawzi, p. 110; *Subh al-A`shā*, Vol. 4, p. 291; *Jamharat Rasa"il al-`Arab*, Vol. 2, pp. 331 - 332; Vol. 3, pp. 509 - 510; *A`lām an-Nisā'*, Vol. 3, pp. 1211 - 1212; Ibn Abul-Hadīd, *Sharḥ Nahjul-Balāgha*, Vol. 16, pp. 277 - 278; *Al-Awā'il*, p. 209; *Kashf al-Ghumma*, Vol. 2, pp. 120 - 122; *Bihār al-Anwār*, Vol. 8, pp. 107 - 108.

It seemed that Fadak was re-seized from the descendants of Fātima عليها السلام after the death of Abdul-Nāsir "al-Muntasir Billāh", 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 Fātima عليها السلام. 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 Fātima [عليها السلام[1]]), according to *Kashf al-Ghumma*, Vol. 2, p. 122; *Bihār al-Anwār*, Vol. 8, p. 108 and *Safīnat al-Bihār*, 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 Allāh to judge for a people of assured faith?" (Qur'ān, 5:50).

Back to the *Ikhtisās* Book

He, may Allāh have mercy on him, has also narrated in the same book, I mean *Al-Ikhtisās*, another incident stating that the "second caliph" kicked her house door with his foot, breaking it, then he kicked Fātima عليها السلام with his foot, causing her to miscarry Muhsin.[1]

He has also narrated another tradition at the end of the same book wherein he quotes Abū `Abdullāh عليه السلام as saying, "... and [God condemns] the killer of the Commander of the Faithful, the killer of Fātima, the killer of al-Muhsin, the killer of al-Hassan, and the killer of al-Hussain..., etc."[2]

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

FOURTH: Shaikh al-Mufīd, may Allāh have mercy on him, discussed what al-Zahrā' عليها السلام had to go through in more than one

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[1] Refer to *Al-Ikhtisās*, p. 344 and *Bihār al-Anwār*, Vol. 29, pp. 192 and Vol. 28, p. 227 and Vol. 7, p. 270.

[2] Al-Mufīd, *Al-Ikhtisās*, p. 344. *Kāmil al-Ziyārāt*, p. 327, through another *isnād*. Al-Majlisi, *Bihār al-Anwār*, Vol. 7, p. 270 and Vol. 8, p. 213. He also cited al-Saffār's book titled *Basā'ir al-Darajāt*.

place in his other books as well. So, notice the following:

1. Al-Kanji al-Shāfi`i has cited Shaikh al-Mufīd, may Allāh have mercy on him, saying that the latter added to what is narrated by the mass of others the following: Fātima عليها السلام miscarried a boy after the demise of the Prophet صلى الله عليه وآله وسلم, one who had been named by the Messenger of Allāh صلى الله عليه وآله وسلم as Muhsin. This is something which is not reported by transmitters with the exception of Ibn Qutaybah."[1]

Al-Kanji, then, attributes to specifically al-Mufīd, may Allāh have mercy on him, the claim that al-Muhsin was miscarried, apparently with the intention to point out to what he, may Allāh have mercy on him, stated in *Al-Irshād*. There is a strong possibility that he had pointed out to what *Al-Ikhtisās* 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, Inshā-Allāh, mention many of such texts in the parts of this book.

2. Shaikh al-Mufīd 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 *ziyāra* of the truthful one and the pure, which states that she عليها السلام is a martyr. In it, we read the following: "Peace with you, the *batūl*, the pure martyr."[2] What was the reason behind her martyrdom other than what those folks put her through? Was she عليها السلام 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-Mufīd, may Allāh have mercy on him, recorded as they fit in the section dedicated to texts by the will of Allāh.

3. Al-Mufīd, may Allāh sanctify him, recorded the attempts to set the house of al-Zahrā' عليها السلام to fire in his book titled *Al-Āmāli* from al-

[1] Kifāyat al-Tālib, p. 413.

[2] *Al-Muqanna`a*, p. 459. Al-Majlisi, *Bihār al-Anwār*, Vol. 97, p. 195. *Al-Balad al-Amīn*, p. 198.

Ji`abi from al-`Abbās ibn al-Mughīrah from Ahmed ibn Mansūr al-Ramadi from Sa`d ibn `Afar from Ibn Lahī`ah from Khālid ibn Yazīd from Abū Hilal from Marwan ibn `Othmān saying, "When people swore the oath of allegiance to Abū Bakr, Ali عليه السلام, together with al-Zubayr and al-Miqdād, remained at the house of Fātima عليها السلام and refused to get out (to swear it). `Omar ibn al-Khattāb said, `Set the house on fire.' Al-Zubayr came out with his sword unsheathed... Ali ibn Abū Tālib عليه السلام came out and was met by Thābit 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 Abū 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...' Thābit said to him, `My hand shall never part from yours till I am killed defending you.' They all went out and returned to Medīna. Fātima 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 Allāh صلى الله عليه وآله وسلم 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.'"[1]

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 عليه السلام said, "... while Abū 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 Abū 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."

[1] Al-Mufīd, *Al-Āmāli*, pp. 50-59.

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 Allāh ﷺ where Abū Bakr was sitting to receive the oath of allegiance after he had returned from the *saqīfa* 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 Allāh ﷺ was at the house of Fātima عليها السلام, not at the house of `Ā'isha, as we investigated and verified[1]. They neither respected the sanctity of the grave, nor that of the Mosque, nor that of the house, nor that of al-Zahrā' عليها السلام...

4. Al-Mufīd has also said the following in his book titled *Al-Jamal*: "When people from Bana Hāshim and others assembled at Fātima's house to demonstrate their objection to the authority of Abū Bakr and to show their differences with him, `Omar ibn al-Khattāb 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 (`Omar) went with a group of men which included al-Mughirah ibn Shu`bah al-Thaqafi and Salim slave of Abū Huthayfah till they reached the door of Ali, peace with him. He (`Omar) called out: `O Fātima daughter of the Messenger of Allāh! 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 Allāh, I shall set them all to fire!'"[2] This narrative is quite famous. What he (al-Mufīd), may Allāh have mercy on him,

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[1] Refer to my book titled *Dirāsāt wa Buhūth fal Tārīkh wal Islām* (studies and researches in history and Islam), Vol. 1, p. 169, the research titled "Where was the Prophet buried: at the House of `Ā'isha or at Fātima's House?"

[2] *Al-Jamal* (new edition), pp. 117-18.

has written in his book titled *Al-Irshād* what we have already quoted above, so there is no need to quote it again here.

Al-Ikhtisās Book by Shaikh al-Mufīd

We have already stated that someone has made casting some doubt about the attribution of the book titled *Al-Ikhtisās* to Shaikh al-Mufīd an excuse for refusing to rely on what he narrates of the oppression to which al-Zahrā' عليها السلام was subjected and to refuse to attribute narrating it to al-Mufīd, may Allāh have mercy on him.

We say that after having taken into consideration what is said about *Al-Ikhtisās* by Shaikh al-Mufīd, 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-Hussain, 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 *Rijāl*, al-Tūsi's *Fahrist* and Ibn Shahr Āshūb's *Ma`alim al-`Ulemā',* do not refer to this book as being among those authored by al-Mufīd.

The answer to this is that all these compilers did not mention all what al-Mufīd had written. Rather, each author listed some of them, and *Al-Ikhtisās* is one book which they did not list. We will *Inshā-Allāh* 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-Rahmān 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 Allāh 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-Mufīd rather than anyone else was due to the reference to some of al-Mufīd’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-Mufīd’s mentors, that the book is al-Mufīd’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-Mufīd 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-Mufīd himself is the writer of the book titled *Al-Āmāli*, a modern book which is also formatted like a collection of narratives. Shaikh al-Mufīd’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-Mufīd of citations from the book titled *Al-Ikhtisās* by Ibn `Imrān as we shall see.

6. There are researches in the book which are not in sync with al-Mufīd’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-Mufīd; rather, it is closer to the writing of a modernist such as Shaikh al-Sadūq, 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-Āmāli*, for example, one of which was written by Shaikh al-Mufīd. Add to this the possibility that the compilation of these traditions may have taken place before al-Mufīd became an *imām* in tenets, *fiqh*, 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 *hadīth* 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-Sadūq 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-Tūsi, may Allāh sanctify him, who wrote *Al-Nihāya*, which is a collection of narratives. A philosopher may write like those who introduce their ideas to the public, as happened to Shaikh Nasīr ad-Dīn al-Tūsi in some of his letters. Or a traditionist may write like a philosopher, as happened to al-Fakhr al-Rāzi. A *sufi* may assume the role of a philosopher, as is the case with al-Ghazāli, 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-Mufīd from another book.

7. Another observation is recorded about *Al-Ikhtisās* 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-Kāfi, Al-Tahthīb* and *Al-Wasā'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-Sadūq, or from *Basā'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-Mufīd and sixteen others for whom al-Mufīd does not quote a single narrative except in his book titled *Al-Ikhtisās*. On the other hand, there are mentors of al-Mufīd who enjoy a distinctive status, while there is not a single narration about them in *Al-Ikhtisās*, such as al-Ji`ābi, Ahmed ibn Muhammed ibn al-Hassan ibn al-Walīd, al-Sayrafi, and others.

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

SECOND: It is possible that the author of the book wrote it before

he had many mentors. He, may Allāh 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-Mufīd 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 *hadīth* 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-Ikhtisās* which are as follows:

1. The copy written from the one by Shaikh al-Hurr[1] which has attributed the writing of the book to Shaikh al-Mufīd without any ambiguity about its being written by him. The following had been written on it: The Book of *Al-Ikhtisās* by Shaikh al-Mufīd, Muhammed ibn Muhammed ibn al-Nu`mān, selected from *Al-Ikhtisās* by Ahmed ibn al-Hussain ibn `Imrān." At its conclusion, he wrote the following: "This is the complete text of the book *Al-Ikhtisās* by Shaikh al-Mufīd, may Allāh 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 Allāh have mercy on him, in 1087 A.H. The date of its writing is not known, and it is available at the Library of Ayatollāh [Muhsin] al-Hakīm, may Allāh have mercy on him, in Najaf al-Ashrāf (Iraq).

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[1] This copy is available at the sacred mausoleum of Imām al-Rida عليه السلام in the city of Mash-had, Iran, written in either 1085 or 1087 A.H. (1674 or 1676 A.D.).

2. There is another copy at Library Spah Salar-Tehran with the date of its writing as 1118 A.H./1706 A.D. Its scribe has written down saying that the book is abridged from *Al-Ikhtisās* by Ahmed ibn al-Hussain ibn `Imrān. 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-Ikhtisās* itself if Ibn `Imrān's, and this does not contradict its abridged version to be Shaikh al-Mufīd's as well.

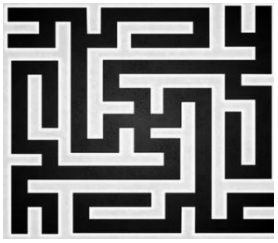
3. There is an old copy at the Library of the mausoleum of Imām al-Rida عليه السلام with the date of its writing indicated as 1055 A.H./1645 A.D. After several pages, the following statement is written:

"This book is extracted from the book titled *Al-Ikhtisās* by Abū Ali, Ahmed ibn al-Hussain ibn Ahmed ibn `Imrān, may Allāh 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-Ikhtisās* itself is written by Ibn `Imrān while its abridged version is Shaikh al-Mufīd'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-Ikhtisās*, which agrees with the first two editions, to Shaikh al-Mufīd since he selected its contents from Ibn `Imrān'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-Fusūl al-Mukhtāra*, which is selections by al-Sharīf al-Radi from the contents of *Al-`Uyūn wal Mahāsin* by al-Mufīd, is not counted among the works of al-Sharīf. Rather, its attribution to al-Mufīd is more obvious and clear and is still counted among his works as is well known.



PART IV

KĀSHIFAL-GHITĀ' AND SHARAFUD-DĪN

What Kāshifal-Ghitā' Says

One individual seeks an excuse from a statement made by the renown scholar and authority, Shaikh Muhammed Hussain Kāshifal-Ghitā', whom he describes as a thinker, when asked about this subject. He considers the statement of Kāshifal-Ghitā' as proving the invalidity of the claim that the rib of al-Zahrā' عليها السلام was broken because she was assaulted, and that this also negates the claim that they forcibly entered her house, beat her and were responsible for the events which preceded and succeeded that. The proofs on which Kāshifal-Ghitā' relies are the following:

1. He, may Allāh have mercy on him, has said, "I do not exonerate these folks, but hitting a woman was in those days a shameful act. Anyone who beats a woman will incur shame on himself and on his offspring. In *Nahjul-Balāgha*, Ali عليه السلام says, `Do not afflict women with any harm, even if they condemn your honour, because they are weak in body, in spirit, and in mind. If we, during the pre-Islamic era, used to be admonished to keep away from them, the polytheist that we were, so he and his offspring after him are all shamed for it."[1]

2. He, may Allāh have mercy on him, has also said, "But the issue of al-Zahrā' عليها السلام and slapping her on the cheek is something which my conscience cannot accept, nor can my mind believe, nor my feelings are satisfied with it, because those folks would have been too embarrassed to commit such a momentous vile act. The Arab traditions and the pre-Islamic customs had already deepened such

[1] Ibn Abul-Hadīd, *Nahjul-Balāgha*, the part dedicated to the Imām's letters (edited by Muhammed `Abdoh), Vol. 3, p. 16 (published by Dār al-Ma`rifah, Beirut, Lebanon).

feelings of embarrassment..., etc."[1]

3. Then he presumed that if they had something like that, they would have found from among the *sahāba* those who would have rebuked and stopped them.

4. He also derived his excuse from her lack of reference to their having beaten her or causing her to miscarry, nor did she refer to any of that in her speeches which contained her complaints against how she was treated by her people, how badly she was mistreated, such as her speech at the Mosque in the presence of the *Muhājirūn* and *ansar* "although she was rebellious, extremely upset." She said to Ali عليه السلام, "So-and-so usurped from me what I have inherited from my father صلى الله عليه وآله وسلم and what will both my sons inherit." She did not say that he or his friend beat her. So is the case when she spoke to the ladies from the *muhājirūn* and the *ansār* when she started her statement by saying, "I have, by Allāh, become indifferent to your world, despising your men..., etc." But she did not complain except from the confiscation of Fadak and from the caliphate. Had beating her, slapping her cheek, breaking her rib and driving a nail in her chest been all true, these would have been much greater than the confiscation of Fadak. Also, when Abū Bakr and `Omar came to seek Ali's permission to visit and appease her, she did not mention to them anything of what she had been through. Ali, the Commander of the Faithful عليه السلام, did not refer to any of these things in his sermons or statements. His grief overwhelmed him after he had buried her. He addressed the Prophet صلى الله عليه وآله وسلم saying, "Peace with you, O Messenger of Allāh, from me and from your daughter who is lying beside you..., etc." The occasion demanded that he should have mentioned it, had it been so; it is a strong argument against them, and it contains a great emotional outburst against them from all directions.[2] Then he, may Allāh have mercy on him, regarded this matter as the doing of Qunfath al-Wardi and nobody else.

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[1] Refer to *Jannat al-Ma`wa*, p. 81.

[2] Refer to the previous references.

Such is stated and upheld by Shaikh Kāshifal-Ghitā', and this individual, who seeks to cast doubts, repeats it in order to stir the dust of doubt about this issue.

In answer, we say that what is stated by Shaikh Kāshifal-Ghitā' and which is utilized by this person to cast doubt about what happened to al-Zahrā' contains many points which we would like to state thus:

1. Kāshifal-Ghitā' Does Not Deny What Took Place

Although we believe that Kāshifal-Ghitā' does not deny the momentous events and the tribulations which al-Zahrā' عليها السلام went through, we say the following:

FIRST: Although he, may Allāh have mercy on him, is a prominent scholar, this does not safeguard him against falling into error and confusion especially regarding an issue which needs more investigation of references. We have found how he mentioned the references on which he relies when stating his view regarding assaulting the house of al-Zahrā' عليها السلام, beating her and causing her to miscarry. What he relies on is the evidence, so we have to look into such an evidence and subject it to our cross-examination, for it may not be accurate. His being an Imāmite does not place him above scholarly criticism of objective discerning of his views and of what he relies on.

SECOND: Shaikh Kāshifal-Ghitā' may be addressing those who sanctify the assailants and regard them as the criterion for what is right and the balance of the truth, so he wants to acquaint them with the truth without stirring their reservations or fanaticism. It is for this reason that we find him labeling this incident as "far-fetched," putting the blame on a person towards him they have no sensitivity, nor do they sanctify him, namely Qunfath al-`Adawi.

What supports this conclusion is that he, may Allāh have mercy on him, wrote it once in answer to a question which he had received. He simply took into consideration the state of mind of the inquirer, or the general condition wherein he does not want to stir hostile feelings or anxieties, especially after having demonstrated a great

deal of interest in the issue of unity among the Muslims.

THIRD: We find this same great scholar disclosing his real view when there is no need for placating or flattering anyone, when his address is directed to those whose feelings he is supposed to respect. We, then, find him, may Allāh have mercy on him, openly denouncing how al-Muhsin was miscarried, and how the fire was ignited at the house of Fātima عليها السلام. He says the following verses of poetry:

At al-Taff, the grandson fell subdued:
This is the outcome of al-Muhsin
Miscarried behind the door.
And when the tents were set ablaze,
From the firewood of the house
Of the Guide's daughter did it take its flame...[1]

FOURTH: He, himself, may Allāh have mercy on him, states saying that there is a consensus regarding this matter, and we have already quoted some of his statements in this regard. Nevertheless, we would like to repeat them here again (with an addition):

"Numerous accounts in the books of the Shī`as since the inception of Islam, from the first century, such as the book of Sulaym ibn Qays al-Hilāli al-Kūfi and those of his successors till the eleventh century and beyond, actually till our time. It is recorded in all Shī`a books which dealt with what went on to the Imāms and to their father, the great *aya*, and to their truthful mother, peace of Allāh be on all of them. All those who documented their biographies and wrote a book about them have agreed with one another, or their researches agreed with one another, regarding the trials and tribulations which that particular divinely purified portion of the Prophet صلى الله عليه وآله وسلم had to undergo after the demise of her father, the Chosen One صلى الله عليه وآله وسلم, how the oppressors slapped her on her face, hit her cheek till her eyes

[1] `Abd al-Razzāq al-Muqarram, *Maqtal al-Hussain* (original Arabic text has been translated into English by Yasin T. al-Jibouri), p. 389, published by the Dept. of Islamic Studies, Tehran, Iran.

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 Allāh 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-Khuzā`i, al-Numayri, al-Salimi, Deek al-Jinn and those who came after them, as well as those who preceded them, till this century. Major poets from among the Shī`as in the 13th and 14th centuries, such as al-Khatti, al-Ka`bi, al-Kawazan, al Sayyid Mahdi al-Hilli and others too many to count have elaborated on it. Each of these heart-rending and horrible incidents, the most awful and abhorred norms of conduct which stir amazement and denunciation, are almost unacceptable to reason, nor can the mind nor the conscience absorb them, especially since the same folks had committed what they committed: the (confiscation of) caliphate, the usurpation of the divine post from its rightful owners, is surely greater and more horrible."[1]

2. People Accepting the Hitting of al-Zahrā' عليها السلام

One who draws his proof from others says that people would not have agreed to expose al-Zahrā' عليها السلام to any harm or anything bad. We say the following:

FIRST: Had it been true that people would have confronted the assailants if the latter intended to harm al-Zahrā' عليها السلام, how do you then explain their attempt to burn her door, how they collected firewood for that purpose, all as people saw with their own eyes what was going on and the streets of Medīna were filled with people, according to some texts? Why did nobody at all interfere to stop them?!

SECOND: When so-and-so [`Omar] said to the Prophet صلى الله عليه وآله وسلم when he asked for an ink-pot and a writing material to write them

[1] Refer to *Jannat al-Ma'wa*, pp. 83-84 and 78-81.

something that would safeguard them from straying after his demise, "The Prophet is hallucinating," why did nobody at all object to such a rude remark, nor did anyone reprimand him, or confront him, or even frown at him?! Was not the Prophet ﷺ greater and more holy in the heart of people than al-Zahrā' عليها السلام and than Ali عليه السلام and anyone else?!

THIRD: If we accept that people did not agree with them, were people capable of confronting the new rulers who started their political career with violence and erected their government with the power of the sword?! Was not the public over-powered, helpless?!

3. Al-Zahrā' عليها السلام Arguing about what Took Place

As regarding the argument of those who oppressed al-Zahrā' عليها السلام, we would like to say the following:

FIRST: There is no validity for the argument which says that since she did not use it as an argument, it actually never took place. An event takes place and there may sometimes be obstacles in using it as an argument. In other words, if something happens, and people witness it and verify it, there will be no need to mention it, nor is there any benefit of telling others about it, especially to the same person who committed it except if something else necessitates such a repetition, such as obligating him to take responsibility for it, or something like that.

SECOND: We have stated that had she عليها السلام made this issue the foundation of her objection to those who usurped the caliphate, she would have fallen in the risk of losing the main polar issue, the issue of caliphate. They would have portrayed to the public that the dispute with her عليها السلام was personal and about trivial matters. It would not have been a dispute regarding the faith or regarding who is more fit to rule or to be trusted with safeguarding the interests of the nation.

If the issue becomes personal, it is then obligatory on al-Zahrā' عليها السلام to forgive the wrongdoers who went to her and asked her to forgive them. This is so because forgiveness regarding personal matters is

mandated by exemplary civil and Islamic norms of conduct. Allāh Almighty has said, "Take to forgiveness and enjoin good and turn away from the ignorant ones" (Qur'ān, 7:199). He also says, "... pardon and forgive so that Allāh may bring about His command" (Qur'ān, 2:109) and "... turn away with kindly forgiveness" (Qur'ān, 15:85).

Turning the dispute to a personal matter is the best gift al-Zahrā' عليها السلام could have presented to them. But the issue was not personal. They did not affect justice. They did not hand over the caliphate to its legitimate owner, nor did they do anything that would demonstrate their obedience to righteousness. So, al-Zahrā' عليها السلام had no right to forgive them, nor to placate them, nor to tell them what would have pleased them and made them very happy.

THIRD: She عليها السلام did make a reference to the same. She mentioned it to the Commander of the Faithful عليه السلام, too. We will together review such statements in the section dedicated to texts and legacies. Yet we would like here to refer to some of them:

4. Al-Zahrā' عليها السلام Arguing

Al-Daylami has narrated that she عليها السلام said, "They gathered plenty of firewood at our door and brought a torch to burn it and to burn us, so I stood at the door knob and pleaded to them in the Name of Allāh and in the name of my father to stop it and to leave us alone. `Omar took the whip from the hand of Qunfath, slave of Abū Bakr, and hit my wrist with it, and the whip wrapped itself around my wrist, leaving a mark like a bracelet. He kicked the door with his foot, causing it to slam on me, and I was pregnant. I fell on my face as the fire was burning, torching my face. He slapped me with his hand till my ear-ring broke from my ear into bits and pieces. Childbirth overtook me, so I miscarried al-Muhsin, a child killed without having committed any crime at all."[1]

[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 8 (ancient edition), p. 231, quoting *Irshād al-Qulūb*. References will be discussed in the texts' section to follow.

5. Ali عليه السلام Refers to this Matter

With reference to what is narrated from Ali عليه السلام, we would like to say:

FIRST: Al-Sadūq has narrated, through his *isnād* which ends with Ali عليه السلام that he said, "While I, Fātima, al-Hassan and al-Hussain عليهم السلام were with the Messenger of Allāh صلى الله عليه وآله وسلم, he turned to us and broke into tears. I asked him, `What is wrong, O Messenger of Allāh?' He said, `I weep for the time when someone will deal a sword's blow to your head and when Fātima's cheek is slapped.'"[1]

SECOND: Another *hadīth* states the following: "Ali ibn Abū Tālib عليه السلام went out towards the highland and was met by Qays ibn Shammas who asked him, `O father of al-Hassan! What are you upset about?' He said, `They wanted to burn my house and its residents as Abū Bakr seated himself on the pulpit [of the Prophet صلى الله عليه وآله وسلم] to receive the oath of allegiance without stopping the aggression nor even denouncing it.'"[2]

He complains and demonstrates how they treated him by way of narrating a tradition rather than as a form of protest so that the incident may be the axis of the argument, the decisive issue. The protests were always directed towards effecting justice regarding the most important issue, that is, the coup that assaulted the caliphate (which is relevant to all the Islamic reality), as expressed by the person seeking the evidence. There are other narratives which will be narrated in the section dedicated to the texts and legacies, by the Will of Allāh.

6. Protest's Justifications non-Existent

Regarding the inquiry of someone who wonders about the reason

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[1] Al-Sadūq, *Al-Āmāli*, p. 118. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 51. We will discuss the references in the texts' section.

[2] Al-Mufīd, *Āmāli*, pp. 49-50.

why Ali عليه السلام did not take advantage of this issue in his arguments and debates although it contains a very strong and serious evidence against them, stirring the emotions from all fronts against them, as the person himself puts it, we would like to state the following:

1. This matter was not obscure from people's knowledge so that he had to mention it to them. It is not necessary to absorb all the facts to use them as arguments especially when they are so clear and so obvious.

2. The situation could not tolerate stirring feelings and emotions. Rather, there was a need for toleration, for calming excited feelings so that matters might not explode, and so that he might not disobey the Messenger of Allāh صلى الله عليه وآله وسلم who ordered him to remain silent and not to confront them with arms because doing so would weaken the creed and prepare the environment for reneging from Islam as the Commander of the Faithful عليه السلام said in *Nahjul Balāgha* and elsewhere.

3. We have already stated that he mentioned the incident when there were no repercussions against doing so, in a calm manner which did not render the caliphate a dispute of a personal nature for which someone may apologize and be forgiven.

4. Their disobedience of the Command of Allāh and of the order of the Messenger of Allāh صلى الله عليه وآله وسلم is the most important issue; therefore, it is more worthy of being brought back to people's minds because it is the criterion for what is right and wrong. As regarding personal wounds and psychological pains, their knots may be untied by sweet words and by a pretense to show remorse and regret so that it would appear to the public that the matter did not amount to anything serious that would justify their indictment of the offenders. What is narrated about the attempt of both men to appease her عليها السلام prior to her death is a very good proof. We will explain this matter in another place by the Will of Allāh Almighty.

7. Al-Zahrā' عليها السلام did not Remind Abū Bakr of what Took Place

The individual who seeks support for his statements from what

Kāshifal-Ghitā' says has raised the question as to why she did not remind Abū Bakr and `Omar of what took place, i.e. her being beaten and her miscarriage, when they both went to her to appease her. Here is our answer:

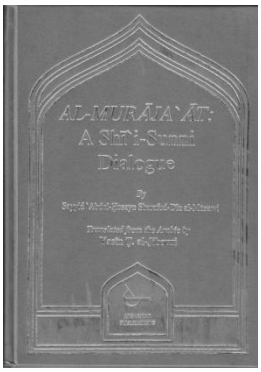
1. She also did not mention to them how Fadak was confiscated, nor how the caliphate was usurped, both issues the inquirer points to in his question, and he himself considers the confiscation of the caliphate as the greatest of all crimes.

2. Mentioning this issue to them had a purpose and a deterrent. Her objective at the time was not to mention such things to them. Rather, she wanted to establish the argument against them by extracting an admission from both of them regarding what they had heard her father ﷺ say. She refused to speak to them before their making such an admission. Then she recorded the decisive and eternal situation by indicting them for all time to come. She did not at all give them any room to discuss one particular issue whatsoever. It was not a meeting of one blaming another, or for settling old accounts, or listing what they had committed against her, for that would have been to no avail at all. They would have apologized for it by saying that it was an oversight promulgated by the circumstances of irresponsible agitation and anger. So, she did not give them a chance to do that, and this is the zenith of her wisdom.

For this reason, we find her عليها السلام contending with a general view of issues, refraining from providing details. She says to them, "O Allāh! Bear witness that they have both harmed me..., etc."

8. What Sayyid Sharafud-Dīn Confirms

Someone quotes the scholar-authority, Sayyid `Abd al-Hussain Sharīfud-Dīn, saying, "It is confirmed that they brought firewood to burn the house. They said (to `Omar), `But Fātima is inside!' He said, `So what?!'"



The same individual adds in support his own statement wherein he says, "Sayyid `Abd al-Hussain did not state in his book *Al-Nass wal*

Ijtihād, nor in *Al-Muraja`at,* anything like that; so, refer to them!" We answer as follows:

FIRST: Sayyid `Abd al-Hussain Sharīfud-Dīn was not in his works providing the details of this matter or determining what is confirmed thereof and what is not. Had he desired to thus research, he might have done a disservice to the goal which he aspired to achieve by writing these books. Allāh, Glory and Exaltation are His, has said, "Call to the Way of your Lord with wisdom and goodly exhortation and dispute with them in the best manner" (Qur'ān, 16:125) in order not to hurt people's feelings and not to cause them anxiety except when the situation demands making things very clear, even in sensitive issues when right is feared lost, and when there is a need for a surgical operation even in sensitive and dangerous places. The issue for Sayyid Sharaf ad-Dīn did not fall in such a category.

For this reason, we find him, may Allāh rest his soul in peace, mentioning this issue casually then swiftly saying, "Was the action manipulated by fear of the sword or of burning a conviction of the establishment of the oath of allegiance?! Will it be a testimony to what he had said, `My nation shall never set the consensus on something wrong'?"[1]

He also says, "They had hardly buried him when those who befriended and loved him were given the option to swear the oath of allegiance (to Abū Bakr) or otherwise be burnt alive. It is just as the Nile's poet, Hāfiz Ibrāhīm, says in one of his poems which we abstain from translating out of our concerns about some readers'

[1] Al-Mūsawi, *Al-Muraja`āt,* p. 346, edited and commented on by Shaikh Hussain al Radi. The Translator of this book has also translated *Al-Muraja`āt* which was first published in 1415 A.H./1995 A.D. in Beirut, Lebanon, by the Imām Hussain Foundation, then it was reprinted by Ansariyan in 1380 A.H./2001 A.D. which has been reprinting it ever since due to public demand. The London, U.K., office of His Holiness Grand Ayatollāh Sayyid Ali al-Sistani recently published a Spanish translation of this edition. Another translation into Albanian is complete but is yet to be published. Its Translator, al-Jibouri, is planning to publish it in the U.S. very soon, *Inshā-Allāh*.

sentiments:

وقَـولَـــةٌ لِـ (عَـلـيٍّ) قَـالَهـا (عُمَـرُ) ... مـا نَحْـنُ فيـهِ بَقـايـا مِـنْ مَآسـيهـا
حَرَقْـتُ دارَكَ لا أُبْـقـي عَلَيْـــكَ بِهـــا ... إنْ لَـمْ تُبـــايِعْ وبِنْـــتُ المُصْطَفى فيهـا)
ومـا أتَى دارَ وَحْيِ اللّـــهِ مُنْـتَـفِـضـا ... بِـالنّـــارِ يـوعِـدُها حَـــرْقـــاً يُمَحّيهـا
قالـوا لَـــهُ:(فاطِـــمٌ) في الدّارِ قـالَ:(وإنْ) ... بِغِلْظَـــةٍ أعْجَـــزَتْ حتّـى مُداريهـــا
فَقَـولَـــةُ أفْصَـحَتْ عَنْ ديـنِ صـاحِبِهـا ... هَـــلْ كـانَ بِـالحَـقِّ أمْ بِـالظُّـلْمِ مُلْقِيهـا؟
وقُـــلْ لِمـنْ عَـدَّ هـذا القَـولَ مَكْرُمَـــةً ... لِلْمُكْـــرَمـــاتِ بِسَـــهْمِ الإفْكِ تَرْمِيهـــا
سائِـلْ (أبا حَفْصَ) هَـــلْ كـانَتْ مَقولَتُـــهُ ... وفْـقَ الشَّـريعَـــةِ؟ أمْ حُكْمـــاً تُنافِيهـــا؟
أفي الكِتـابِ؟ وَذا القُـــرآنُ شـاهِـــدَةٌ ... آيـاتُـــهُ أنَّـــهـا لِلْـكُـفْـــرِ تُنْمِيهـا
أمْ سَـنَّةُ المُصْـطَفى جـاءَتْ بِهـا ولَـــهُ ... عِلْـمٌ بِأسْـرارِها فَالْتَـــاعَ يُخْبِيهـــا
إنَّ الـذي يَهْتِـــكُ (الـزَّهْـراءَ) حُرْمَتَهـــا ... ما كـــانَ يَوْمـــاً لآيِ الـذِّكْـرِ تالِيهـــا
أليْـــسَ قَـــوْلَ رَسُـــولِ اللّـــهِ: فاطِمَـــةٌ ... بَضْعَتِـي فيكُـــمُ بِـالفَضْـلِ يُصْـفيهـــا
و(فـاطِـــمٌ) بِضْـــعَةٌ مِـنّي فَيـؤلِـمُـني ... ما كـانَ يُـؤلِمُهـا يـا بِئْـسَ مـؤذيهـا
يا لَهْـفَ (فـاطِـمَ) خَلْـفَ البابِ إذْ وَقَفَـتْ ... تَـدْعـو أبـاهـــا عسى يأتي فَيَحْـميهـا
لَـمْ يَنْـلُ جِسْـمُكِ وَالأحْكـامُ قَـدْ بُلِيَـتْ ... و(العَسْـــامِرِيُّ) بِحُكْـمِ الجَـوْرِ ماحيهـــا
قَـدْ كـانَ بَغْـدَكِ أنْبِـــــاءٌ وَهَنْبَثَـــــةٌ ... لَـوْ كُنْـتَ شـاهِـدَها) هـانَتْ دَواهيهـا
قَتْـلُ الجَنِيـــنِ وَكَسْـرُ الضِّلْعِ أعْظَمُهـا؟ ... أمْ غَصْـبُ حَقِّي وَأهْـــوالٌ أُلاقيهـــا؟
يا بـابَ (فاطِـمَ) ما لاقَيْـتَ مِنْ مِحَـنٍ ... تُشْـجي الكِـرامَ وَمـا زالَـتْ تُقـاسيهـا

Poem by renown Egyptian poet Hāfiz Ibrāhīm portraying the incident of `Omar ibn al-Khattāb burning the door of the house where Fātima عليها السلام daughter of the Prophet صلى الله عليه وآله وسلم and her family were living.

A statement to Ali said by Omar, [1]
Glorious is the listener, great is the speaker:
"I shall burn your house, none shall I leave
"If you do not swear fealty, though the daughter

[1] Refer to the Arabic text above of the poem composed by Egyptian poet Hāfiz Ibrāhīm in reference to this incident.

"Of the Chosen One ﷺ is within."
None but Abū Hafs was the speaker,
Addressing `Adnan's Knight and Protector.[1]

Then he, may Allāh be merciful to him, writes in the footnotes of both his works, *Al-Muraja'at* and *Al-Nass wal Ijtihād*, saying, "Their threat to burn the house of Ali عليه السلام is confirmed by decisive consecutive reports."[2]

Then he, may Allāh have mercy on his soul, mentioned in the footnotes of both books referred to above many references which discuss how the second caliph, (i.e. `Omar) hit her عليها السلام, how she miscarried, and other issues. If one reviews them, he will realize that he did him a favor by not embarrassing him about this very serious matter. Had he embarrassed him, he would have found escape routes for him and interpretations, all of them with fanaticism and emotion which prohibit him from absorbing the idea in a casual and natural fashion.

Had Sayyid Sharaf ad-Dīn, may Allāh have mercy on him, had no such objective, he would have confined himself to the references which discuss the threat to burn in particular, neglecting everything else.

To sum up, the discussion, argument and debate all imply a sense of defiance of one's conviction, so he is unconsciously defending two things: the idea and himself.

If anyone listens to the debaters, he will absorb the idea stripped of the challenge and will accept and surrender to the truth before the debaters. This is so because he has no sensitivity, nor does he confront a problem resulting from understanding and evaluating the

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[1] Al-Mūsawi, *Al-Nass wal Ijtihād*, p. 79 published by Al-A`lami Foundation.

[2] Refer to the footnotes of *Al-Nass wal Ijtihād*, p. 79, and *Al-Muraja`āt*, p. 346

debate. He will not be required to retreat from anything, nor will he himself feel any shortcoming or self-indictment because of a shortage of verification, or lack of precision, or anything like that. Sayyid Sharaf ad-Dīn always paid heed not to embarrass anyone with whom he debated nor force him to make such a difficult choice.

SECOND: What is transmitted orally about Sayyid Sharaf ad-Dīn cannot be relied on here, for he, may Allāh have mercy on him, was not in a position to deny the confirmation of anything other than the threat to burn the house. He, may Allāh have mercy on him, wanted to make sure about this part of the act then remain silent about anything else for a common cause which he considered behind such silence. It is the same that prevented him from entering into the details of this same matter in his books.

The testimony, rather the evidence, for what we have stated is the following:

1. This matter was not recorded by the Sayyid in his books, nor did any other scholar transmit to us that he said it. So, why did he, then, confide this very serious secret, which touches on an extremely sensitive issue, to a young teenager not quite seventeen years old yet? This is so if he did mention it to him in the early 1950s. But if he said that he told him so in the mid 1950s, that is, in 1955, what is strange in such a case is that he said that he was then 23 or 24 years old although he was born in 1935! He was not that old till near the demise of Sayyid Sharaf ad-Dīn, i.e. in 1957...!

2. The narrative which he mentioned under the heading "... What is confirmed with us... so they said, `But Fātima is inside it!' He said, `So what?!'" This is stated in his book titled *Al-Imāma wal Siyāsa* without mentioning its *isnād*, in addition to other narratives which are more widely circulated and quoted and whose *isnād* is more authenticated and whose narrators are more numerous, counted by the scores, and the venues of its *isnād* are many and diverse. So, how could Sayyid Sharaf ad-Dīn have considered those narratives to be the ones confirmed with us while leaving all the other numerous narratives and texts altogether with their *isnād* as well, and these are counted by the scores, labeling them as "unconfirmed"?!

As regarding the narratives of the threat to burn the house, why should they be the only ones that are "confirmed" while the narratives about her being hit and about her miscarriage not so?! These narratives are not more numerous or authentic than the first! A number of narrators have stated that these matters did, indeed, take place, as is clearly stated in this book.

THIRD: Who does Ayatollāh Sharaf ad-Dīn mean when he says "with us"? Does he mean by "us" we, the Shī`as? Or does he mean only himself?! If he means the first, this is not correct. We have already cited al-Tūsi and Kāshifal-Ghitā' in this regard. Refer to the statements of the sect's scholars as recorded in their books, some of which we have already cited in this book. It will reveal to us what al-Tūsi has said in the abridged version of *Al-Shāfi* to be more worthy of being pleased with, quoted and accepted.

If he means the second, he may be right if we take the following into consideration: the number of the references at his disposal, may Allāh have mercy on him, which, from reviewing their footnotes, we can see how few and how limited compared to what people nowadays have.

Regarding the available new references, which used to be manuscripts and which were not in circulation at that time, they found their way to the critics and to publication later on. Sayyid Sharaf ad-Dīn could not review them. We can discount the notion that he was satisfied with what he alleged as "confirmed" to him, which is the narration of "So what?!" He, the scholar that he is, was expected to investigate in the references and not to rush his judgment, if he at all made a judgment.

FOURTH: The lack of "confirmation" with Ayatollāh Sharaf ad-Dīn does not mean that it cannot be confirmed at all. If a researcher is able to follow the texts of this issue and gather the proofs and evidences for it, he will have enough to be fair. Perhaps he, may Allāh have mercy on him, had numerous and big involvements which blocked him from following many issues which needed such an investigation if they did not fall within the circle of his actual

concerns.

Even if the case is not so, the scholarly confusion is rendered to Sayyid Sharaf ad-Dīn just as it is rendered to others. The scholarly and theological issues are subject to evidence and proof except when the Infallible One decides and speaks out in their regard.

FIFTH: We cannot define the nature of the question which the Sayyid received because this question determines the way how and to what extent it should be answered. The question may be, "Did they burn the house of al-Zahrā' عليها السلام?" The answers may come like this: "What is confirmed to us is that there was a threat to burn it but not the actual burning." As regarding the miscarriage, there is no question nor an answer about it, that is, the answer denies that there was an actual burning while only confirming the threat to burn it. But it is silent regarding the miscarriage. As for hitting her and other matters, it does not deal with them; it neither confirms nor denies them. It is as though you may say that Zaid is tall. This does not mean that his complexion is dark or that he is not a scholar, etc.

The question may have also been put this way: "Was al-Zahrā' عليها السلام beaten, so she miscarried?" The answer comes: "What is confirmed to us is that she was threatened with burning her house." This gives the impression of confirming the negation of everything other than the said threat, and it is the same that this individual quotes from Sayyid Sharaf ad-Dīn.

Thereupon, in the absence of our knowledge of the question put forth to him, we cannot say that Sayyid denies anything except the threat to burn the house of al-Zahrā' عليها السلام.

SIXTH: The person who cites this very important statement was a young man when he inquired of the Sayyid and obtained the answer from him. He probably was no more than seventeen years old, as we indicated above. He was not familiar then with the scholarly methods which are characterized by precision, nor was he used to them. He may have fallen into error in understanding the scholarly method, or he may have advanced one word ahead of another, so the

meaning came different. He is only transmitting something which he says took place forty-five years ago, as he stated in one of his messages dated 1414 A.H. (1993 A.D.). Yet the possibility of forgetfulness, that is, forgetting the text of the answer, is quite possible as well.

The evidence pointing to the question being about the actual burning, or the threat to burn, as the second possibility, is that Imām Sayyid Sharaf ad-Dīn himself, as pointed out above, stated that there was fear of the sword or of burning. But he did not point out to the sword in his answer to the inquirer...

The statement of this individual claiming that he *stumbled* on a narrative in *Bihār al-Anwār* indicates that he, since the death of Sayyid Sharaf ad-Dīn, did not conduct any research of this matter. It is not accepted by reason that he remained for more than forty years researching this issue, which is discussed in scores of narratives from the Infallible Ones in addition to scores, even hundreds, of others, then he during this lengthy period does not "stumble" on anything but a single narrative...!

9. Other Evidences and Proofs

The same Sayyid, Sharaf ad-Dīn, may Allāh have mercy on him, has stated that they took Ali عليه السلام out by force. He also indicates exposing the house of Fātima عليها السلام to danger[1], how the house was assaulted, and that they were quite a few in number dispatched by Abū Bakr as enforcement to `Omar (ibn al-Khattāb) and Khālid ibn al-Walīd. He states how people gathered as onlookers and how Medīna's streets were full of men. When Fātima عليها السلام saw what `Omar did, she screamed and pleaded for help. Many women from Bana Hāshim and others gathered around her. She went out and, at the door of her chamber, she called out saying, "O Abū Bakr! How quickly you

[1] Ibn Abul-Hadīd, *Nahjul-Balāgha*, the part dedicated to the Imām's letters (edited by Muhammed `Abdoh), Vol. 3, p. 16 (published by Dār al-Ma`rifah, Beirut, Lebanon).

assaulted the family living at the house of the Messenger of Allāh ﷺ..., etc.!"[1]

He, may Allāh have mercy on him, has also quoted Abū al-Aswad saying that `Omar and his folks entered Fātima's house by force, and that Fātima عليها السلام kept calling for help and pleading to them.[2] He mentions all of this, stating the names of those who participated in the assault on the house of al-Zahrā' عليها السلام, referring to fear of the sword, taking its authenticity for granted without any reservation. So, how can this individual say that Sayyid Sharaf ad-Dīn, may Allāh have mercy on him, "did not mention in *Al-Muraja`at* or in *Al-Nass wal Ijtihād* anything like what is said, so refer to them"?! We have, indeed, referred to them and found the opposite of what he says!

To sum up, all this proves that he, may Allāh have mercy on him, says that they went beyond threatening to actually doing it to the extent that they assaulted the house, in addition to other details stated above. He, may Allāh have mercy on him, may have said to this person who quoted him the same as he said in both his books, *Al-Muraja`at* and *Al-Nass wal Ijtihād*, that is, that the threat to burn the house is already confirmed through decisive consecutive reports.

This statement is different from the one which says, "What is confirmed with us... that there was a threat to burn, etc." All what we have stated confirms the first statement and underscores it, weakening the other. He mentions his references in the footnotes of each page. Some of such references point out to the entire subject, including hitting her and causing her to miscarry. All this points out to his desire that the reviewer may be acquainted with it.

Did We Miscalculate?!

We calculated that doing the above would spare us the need to expand our discussion of all issues which have been and are being discussed by some people via various information media. These

[1] Refer to *Jannat al-Ma`wa*, p. 81.

[2] Refer to the previous references.

issues are very important and sensitive, especially those relevant to the creed and to the faith, in addition to other well known legislative matters.

But the truth demonstrated that the matters went against what we had anticipated. Some folks portrayed to the public that "The main issue that concerns us—in fact, the one that concerns us the most—is none other than that of al-Zahrā' عليها السلام; nothing attracts our attention more than some people's discussion of breaking her rib and bringing it about in a *negative* manner." Such is their attempt to mislead the public and distance them from the truth of the matter. What has assisted them in doing so is our own selves when we practically did *not* discuss such issues. This tempted them to assault us viciously. These assaults have daily intensified our discerning of their intention and the extent of their insistence on what they are doing. This left us with only one option: to tell the public the truth and to make them aware that the issue of al-Zahrā' عليها السلام is but one besides scores like it which may even be more worthy of being researched and clarified.

Perhaps the reader has the right that we should not make him wait for too long when it becomes necessary to provide a "specimen" of such "hearsay" in order to fulfil our promise and to point out that we shall keep our promise to our precious Islamic creed. What cannot be all realized must not be mostly left alone.

As regarding researching the statements, written or recorded, made by some people, this actually is beyond our means because it needs a whole lengthy life-span! Add to this our conviction that we do not find it necessary to do so since the little can portray or suffice for a lot of what is a clear indication of a huge project undertaken by some people that aims at substituting what is originally ancient and fixed by decisive evidence from our legacy and heritage (as they like to term it) with what is *new* and *unique*, without supporting this *new* with any scientific evidence which withstands criticism. For this reason, we find them adorning their "evidences" or modernizing them as the circumstances demand, evidently insisting on their claim, which they are still unable to support with sound scientific proofs, thus giving the impression that they are ready-made ideas for

which they are looking for proofs. Perhaps they consider the latter a part of the parcel of their "renewing" project with which many are dazzled and which aims at "correcting" the mistakes found, as they claim, in our inherited creed based on the criterion of facing reality, as they term it, on many occasions.[1]

What is really odd in this regard is that the same people who aspire for such "renewal" and such facing of the reality on sensing the seriousness of the situation in the face of such allegations have started accusing others of spite, malice, psychological complexes, backwardness and of working for intelligence agencies or falling under their spell, and that the aim is to cause their downfall, or the undermining of their religious authority, and that those who object to their allegations have no religion at all..., up to the end of the list of various expressions which pour in the same venue!

Moreover, such people started even denying some of their own allegations, seeking to explain or interpret or conclude some others. They even went as far as announcing, more than once, that ninety percent of what they are quoted is *attributed* to them, and that ten percent is falsified..., or that 99.99% are lies and innuendos!

So where is this "renewal," and where is this "clarification"?! With what do they wish to "face" the reality if they turn against what they have already stated?! How, according to their latest terminology, do they wish to assault what is already taken for granted?! Which items, from among what is "taken for granted," do they wish to assault?!

Yet we still hope that we will not be forced to publish detailed studies dealing with many sensitive and very serious issues contained in the storehouses of what someone writes or publishes if it is at all possible to avoid through this method or that.

Reactions to the Book are in Two Directions

As regarding the reactions to the book from "concerned" individuals, these reactions vary and diversify, but in essence they fall into two

[1] __, *Dunya al-Mar'a*, p. 25. __, *Al-Murshid* magazine, p. 282.

directions:

FIRST: The direction of those who still consider this book, *Tragedy of al-Zahrā' عليها السلام: Doubts and Responses*, as a serious achievement in the field of scholarly and objective research since it has provided logical answers that are accurate and convincing, stopping in their tracks those who cast doubts. The most prominent of those who provided such responses are the great religious authorities in Najaf al-Ashrāf and Qum, in Islamic Iran, may Allāh grant it dignity and honour.

I received many hand-written letters as well as oral declarations from some of them, may Allāh prolong their presence among us and keep them as defenders of our creed. In addition to that, I received other letters and statements in the same direction from brilliant scholars who have enriched the Islamic world with their precious works and who enjoy a great scholarly reputation.

I do not exaggerate if I say that I do not know any, from among the major scholars who deservedly carry the title of "scholars" and who reviewed this book, or when the book was referred to in their presence, and who did not lavish praise on the book...! Most people should be aware of the good echo left by this book among the believing and educated youths especially since many of them were surprised when they saw how those dissertations were displayed so often and with such insistence from the pulpits and in a written form, so much so that you may see one idea discussed in ten books or more. What has surprised them the most is that such issues are enthusiastically discussed by some people during such harsh and cruel periods of our nation's struggle against its Israeli enemy and against all forms of international arrogance.

SECOND: The reaction of the concerned front, the one that sees itself as being harmed by this book, the one that was the cause for the writing of this book in the first place, since one of its most prominent personalities has been the one who stirred the doubts which varied in shape and form, so they set out to defend him (based on the principle of feeling obligated to thank the benefactor).

Such responses have all poured into one venue: indictment, rejection and crushing confrontation to the extent that we became unable to tell whether there are Islamic legislative or ethical limits that should be upheld and reached though outwardly. Or has what is forbidden been dropped off?! Or has what is condoned become condemned, or what is condemned become condoned or even made obligatory if it contributes to safeguarding the fabric (of the nation) or of the individual, or of the front?! All this is based on a premise that contradicts our Islamic principles, one preached by Machiavelli before, that is, "The end justifies the means." Such a premise has been modified by some people to the extent that the end not only justifies the means, it even cleanses falsehood "in order to correct" what is wrong of the beliefs of Imāmite Shī`as, may Allāh increase their dignity, eminence and honour!

Glimpses from Some Reactions

I can cite samples of the reactions expressed by the front that concerned itself with this book. Here they are:

❖ Some people reacted emotionally on their pulpits, on the radio, and at private and public meetings trying to belittle the book and its author, regarding it as being written "illegally"...!

❖ Banning the sale of the book, its reading or handling, applying pressure on the public to do so. Moreover, some publishing houses as well as book-stores were coerced not to circulate this book. This happened although the same people had already expressed on the radio their rejection of boycotting "misleading" books, considering doing so as a mistake which should be avoided.

❖ Numerous and diverse rumors were circulated in more than one direction, without any religious or moral deterrent. Among them have been:

A. in the form of insinuations aiming at belittling the dignity of the author, casting doubts about his conduct and manners, religion and straight-forwardness.

B. condemnations, verbal abuses and insults aiming at belittling the

writer's scholarly status and position, depicting him as ignorant, backward, despotic in his views, unable to soundly comprehend what some people say, etc.

C. doubts cast about the scholarly value of the book, or its style, or background, or even some-times authenticity.

D. discussions of imaginary backgrounds that supposedly caused the author to write this book at such a specific period of time.

❖ Indirect threats, death threats, methods of terrorism, oppression, hegemony, seeking the help of security forces to curtail the effectiveness of the book or the activity of those who read it or circulate it and those who sympathize with him or who voice their opinion regarding the issues discussed therein, have all been applied.

❖ Coercion to give the book a political stamp and to place it in the circle of balances, subjecting it thereafter to the environments of give and take in the market-place of benefits and auctions and even political interests when necessity forces them to resort thereto.

❖ Casting doubts about the objectives and incentives of the author, regarding the book once as indicative of personal ambitions and once as an answer to malice, and a third time as the result of a psychological complex which some people attached to the author.

❖ At any rate, the result, from their viewpoint, is that the goal of the book about al-Zahrā' عليها السلام is "political assassination" or scientific and social assassination of what they term as the "symbol" or "those charged with the Islamic status quo." Such is a terrible crime that leads, as they view it, to the assassination of Islam itself in the name of Islam, so, Woe unto Islam! What a calamity! They have been depicting the issue to the public as a plan the chapters of which and the struggle and the threats thereof are cleverly woven by international or regional or local or even "Islamic" intelligence agencies, or even the Mossad!

❖ Their attempt to limit the subject-matter to "a historical issue," and only to a historical one, in order to divert the attention from many statements relevant to the aspects of the creed and the belief and to theological issues with which the book deals.

❖ Their attempt to raise question marks about the viability of subjects such as this one, although they themselves are the ones who

keep insisting on bringing them up, having depicted to the public that the matter does not exceed the very specific historical issue, that is, the issue of breaking the rib of al-Zahrā' عليها السلام, setting aside all other injustices to which she عليها السلام was subjected.

❖ The attempt to link the subject in its entirety, for the sake, of course, of publicity, to certain fronts which plan the downfall of the authority of so-and-so because it sees itself as being harmed by the appearance of an Arab authority that is loyal to its nation *versus* the Persian authorities that perhaps are loyal to their Persian nation...![1] They accuse the grand religious authority of some Islamic countries of being behind stirring the struggle against them, depicting them as mere competitors to them in as far as the religious authority is concerned.

Written Responses

Besides the above, and in addition to this and that, published responses have appeared by those who stirred all such circumstances. They are still exerting euphoric efforts to fix their statements, as diverse as they may be, in the minds and hearts of the public via various news media apparatuses and through the plentiful means at their disposal, so much so that during short periods of time and sequentially, they publish a book or more containing the same ideologies, or sometimes even the same speeches and interviews. Yet each book has its own form, size, title and arrangement, all differing from those of its predecessors. But if you open any of these books to read, you will be reading the same customary ideologies intended to be fixed in the public's mind.

Whatever responses appeared from his party to my book titled *Tragedy of al-Zahrā'* عليها السلام written by various writers, or by hired

[1] There are many such indications. During this Summer, in a televised interview wherein Sarkis Na`oom participated, a certain individual expressed his pleasure with the statements made by Na`oom who concentrated on the subject of Persian and Arab religious authorities. He did not oppose him, nor did he express any reservations about his statements.

pens, or in radio interviews with his son or brothers or others..., all these tried to recover a lost esteem or stir doubts and suspicions about the book and its author.

Their news media has strongly circulated these responses. A radio interview with one of those hired pens aired by a local station owned by someone was transmitted as many as four times during less than a week. This was done in conjunction with honourary titles and adjectives lavished on the writer of the said book which he never dreamed of had he *not* been the first to shoot an arrow from his bow. Then they circulated the same interview among the youths after the said radio station had continuously aired, during many days, commercials inviting the youths to obtain their copies of the taped interview. Such was their attempt to instil hostility, malice and hatred in those innocent souls. This by itself suffices to prove their awful failure to scholarly and logically face the challenge. It also proves the extent of the lowliness of the level whereby they treat those who criticize the ideology of one whom they label as their "symbol."

I do not wish to elaborate on how their offices and establishments circulate thousands of free copies to various servants of Allāh in different lands. Perhaps spending such large sums of money has its justifications! Perhaps they are to be excused by their own standards to some of which we have already pointed out and from which they set out in such cases!

Scholarly Value of such Responses

There is no exaggeration in saying that when we reviewed the contents of those "responses," we were amazed, for we found nothing in them worthy of attention from a scholarly viewpoint. Our amazement was greater when we saw the extent of the attention paid to publicizing and circulating them and how they were passed out as "scholarly efforts" justifying the claims of some and dropping the objections of others. We do not know how they found spending such time, effort and money to circulate them, or to publicize for them, via their various news media, palatable.

It is for the achievement of this objective, and for others, that we, from our end, preferred to ignore them. We do not see it necessary to spend time and effort to expose their weaknesses, lowliness and shortcomings. The deceptions, insinuations, allegations, ill manners, and ignominious ignorance these "responses" contain, in addition to their well selected injurious expressions..., all can hardly escape any fair person with a heart and listens like a witness.

Our ignoring them may have deprived one who bets on distracting us with secondary issues of his opportunity to do so, investing our time with "You said, I said, and I meant, while they did not understand my objective," so that those others may remain shielded in their ivory tower, depicting to the people that they are above such issues, and that our problem is not only with him but with many others, those who took the initiative to support such allegations. This is so although he himself is the one who has been fueling its fire and increasing its flame once in secret and once in the open, once by making a clear statement, and once through alluding. And he is the one who has been spending serious money to have them published and distributed and perhaps rewarding those who take them, after having reviewed them, with his own endorsement of their contents!

From our part, all of this did not and will not be able to achieve those folks' objectives. Rather, it has increased our conviction in three matters:

FIRST: My book, *Tragedy of al-Zahrā' عليها السلام: Doubts and Responses*, is a firm and powerful response to what someone has put forth and has been putting. There is no scientific, nor any objective, rebuttal to it. For this reason, I see no need to reconsider any of the book's entries.

SECOND: I have become more convinced than ever before of the need to rebut whatever issues which others have put forth. I have become convinced that there is a certain insistence on publicizing

such allegations and fixing them in people's minds and hearts, something which causes a serious danger to many issues relevant to the religion, creed and conviction.

THIRD: It has become quite obvious to me that all or most of such allegations should be put forth before the people's eyes rather than stirring a few issues from which we want the other party to know that we shall never remain silent, nor shall we placate anyone, when we find ourselves obligated by the Sharī`a to stand in the face of anything that may harm issues relevant to Islam and to conviction.

Nation's Religious Authorities and Renown Theologians Make a Stance

The good religious authorities and the nation's scholars have not remained silent, though the norms of their rebuttal have varied. A number of *Taqlīd* authorities have issued verdicts rejecting some of those allegations, so much so that the person responsible for them (for the allegations) was forced to exert an attempt, though unsuccessful, to dissociate himself from them once, and once to respond to them. Moreover, some religious authorities in Najaf al-Ashrāf have alluded to the firm beliefs of the sect in the face of the attempts to cast doubts about them and to which they are exposed.[1]

Add to the above, a number of books and articles were published criticizing and rebutting him, and so did some people who delivered sermons and lectures. These are still being issued by many thinkers and men of letters from among those who guard the sect, its symbols and flag-posts.

My book (the Arabic original of this one), *Tragedy of al-Zahrā'* عليها السلام*: Doubts and Responses*, as we have stated, received a great deal of

[1] Quoted from a published communique issued by his Qum office in order to falsify what was announced during the Friday prayers and was aired by a radio station belonging to some people regarding forging his signature and invalidating it.

welcome, and it has become the favourite of great religious authorities whose letters and oral messages still reach us, all laden with praise and support and with supplications for our success. I have also been receiving letters from weighty scholars expressing their elation with this book, their pleasure and admiration of it. I may succeed in publishing them in the future.

Even if we were in an environment where others did not find the opportunity to move and to make a stand, this only doubles our feeling of the responsibility and mandates on us to stand, even alone, to defend the facts of the sect and the issues relevant to Islam and conviction. We find ourselves responsible, now more than ever before, for carrying out this particular religious obligation: defending our religion.

Our Hand is Stretched out for a Debate

This book, *Tragedy of al-Zahrā' عليها السلام: Doubts and Responses*, came about after several months of waiting during which we invited someone to a written debate, doing so in many letters and through many messengers [but to no avail]. But *he* remained refusing and rejecting while our hand remained stretched out asking him and insisting on debating in a scholarly and objective manner. This is so because it is the most exemplary method to prove the truth as true and to avoid more embarrassments of dissertations which stir worries about people's conceptions and their issues of conviction, provided it is a serious and objective debate wherein both parties uphold the conditions, outcomes and results, once it is conducted in a conscientious manner obligating both parties to precisely express their relevant objectives and not to renege from the implications of their statements, all according to what people comprehend and circulate and to what some of them use as evidence against others.

Objections and Reproaches

I have been notified about some objections and differing viewpoints regarding my book titled *Tragedy of al-Zahrā' عليها السلام: Doubts and*

Responses. I am of the view to make a reference to them in this Introduction with a quick reference to our stand in their regard.

Why Rebut?!

Some may wonder: Why don't we remain silent as the others do, since doing so saves us a great deal of trouble and hardship, especially since some people possess financial, media and security capabilities in addition to popularity that may cause all sorts of harm to those who stand in their way? They cite the example of what happened to *`allāma* Yasin al-Mūsawi, may Allāh protect him, and others.

We say:

❖ If there is a religious obligation mandating on us to make a stand, we have to revert the question back to them and ask them: Why do others remain silent?! Why don't they speak as we speak and make a stand as we do, especially since the issues under discussion are only pure theological expressions which are not related to any policy, position or anything else? Moreover, the religious authorities have stated that there should be *no* silence in such a case.

❖ The religious obligation, when the goal is to obligate, is the final and the last judgment, neither fear of the financial capabilities, nor facing harm, nor anything else. Allāh Almighty has said, "Those to whom the people said: Surely men have gathered against you; therefore, fear them, but this (only) increased their faith, and they said: Allāh suffices us and is the most excellent Protector" (Qur'ān, 3:173).

❖ Had such "logic" been the criterion, permitting people to withdraw from the field and relax, then the prophets, their successors, and the reformers should have withdrawn from the fields of confrontation so that they might not expose themselves to any harm, and because others have been, throughout history, hoarding materialistic power, be they in the areas of the media or in others, more so than all others around them.

Sanctifying the Legacy

Some folks "accuse" us of sanctifying the legacy, be it lean or pithy,

following the principle of, "We found our forefathers on a course, and surely we are guided by their footsteps" (Qur'ān, 43:22).

For example, why should we not "sanctify" the book by Sulaym ibn Qays al-Hilāli al-Kūfi?![1] Is it not a legacy document?!

We say that we do not need to emphasize that what we need of the legacy is what has been verified for us through sound and binding scholarly proofs in a way that mandates on us to uphold it, defend it, and not to permit anyone to be disrespectful to it since it represents a religious and Islamic fact.

As regarding Sulaym's book, we have said that mere trusting its contents, according to us, and according to other scholars as well, does not mean it is due to its legacy; rather, it is due to verifying such contents through evidence.

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[1] Sulaym ibn Qays al-Hilāli al-Kūfi, an Arab scholar and may be the very first author in Islam outside the immediate family of the Prophet ﷺ, was one of the companions of Imām Ali عليه السلام and is well-known for his book titled **قیس نبـ ملیسـ بـکتـا**, *The Book of Sulaym ibn Qays*. According to Ibn al-Nadīm, this book is "the oldest surviving Shī`ite book" which is written in the first Islamic century. Sulaym is said to have been born near the place where Kūfī was later built. He became an ardent supporter of Imām Ali عليه السلام as did Abū Dharr al-Ghifāri, Salmān al-Fairis and many others from among the Prophet's most respected *sahāba* رضي الله عنهم. He wrote down what he learned from and experienced with Ali عليه السلام, and his writing eventually became this same book. Sulaym collected some of the sermons which Imām Ali delivered at Kūfa's Grand Mosque. When al-Hajjāj ibn Yousuf al-Thaqafi became the governor of Kūfī, after the martyrdom of the Imām عليه السلام, Sulaym fled to Persia with his writings in 694 A.D., staying in Nobandegan. There, he found a fifteen-year-old boy, Abān ibn Abū `Ayyāsh and became fond of him, so he started to educate him, and Abān eventually became a Shī`a. Sulaym entrusted all of his writings to Abān, after Abān had made a solemn oath not to talk of any of the writings during Sulaym's lifetime and that after his death he would give the book only to trustworthy supporters of Imām Ali عليه السلام.

These folks have overlooked the fact that we, at the same time, while emphasizing our endorsement of Sulaym's book based on evidence, we have discussed the book titled *Conference of Baghdād's Scholars*, and we hold a view in its regard which we have recorded in our book titled *Tragedy of al-Zahrā'* عليها السلام. Our scientific approach in the writing of *Tragedy of al-Zahrā'* عليها السلام, as it is in all other books of ours, proves the fact that we adopt the evidence: we go wherever it takes us.

We say the following to anyone who has any complaint against us: It is not sufficient to let accusations fly around. They have to be backed by irrefutable proofs; otherwise, those who let them fly around will themselves be the accused who may not be able to prove their innocence from that in which they let themselves fall.

A Reference

We would like here to point out that when we discussed the book titled *Conference of Baghdād's Scholars*, the focus of our attention was the same book: who wrote it, when it was written, a review of some of its contents, etc. We relied in doing so on published and circulated copies, perhaps the best among them is the one that contains the commentary of our brother, the scholar *`allāma* Shaikh Muhammed Jamal Hammad whose comments were incorporated in its footnotes which, to say the truth, are all useful. He surely exhausted himself in collecting their references and referring to the proofs that showed that much of the book's contents are already contained in other respectable books. May Allāh appreciate his effort, and may He keep his feet firm on the right course.

Arguments Regarding the Angels' Species

It is said or, say, rumoured, that the book's subject-matter is marginal and not serious; so, why do we concern ourselves with it while others concern themselves with what is more important and more beneficial?! Is not doing so similar to arguing about what sort of species the angels are while others have already reached Mars?! Is not doing so short-sightedness, close-mindedness and intellectual backward-ness?!

My response is the following:

1) I wonder about who initiated this issue as well as many others, insisting on them in his information media, exerting a great deal of effort, exhausting material and non-material resources as well as manpower just to lay emphasis on them and firm their foundations?! And he has been assaulting the scholars and the religious authorities of the nation, launching against them various accusations specifically because of these issues, keeping the public and the scholars for many months and years concerned with them?

2) The dispute with some people is not about what species the angels are, nor is it anything like that. Rather, it is regarding sensitive and weighty issues some of which touch on the subject of Imāmate, infallibility, the characteristics of the prophets عليهم السلام, the Imāms عليهم السلام and their role, in addition to other theological topics.

As regarding the issue of al-Zahrā' عليها السلام, these same folks deny that any violence took place against her, at her home, except threats of burning. This contradicts what a certain individual himself had stated in his sermon at the Hussainiyya of Martyr [Muhammed Bāqir] al-Sadr wherein he said *verbatim*, "... History and *hadīth* are fraught, and narratives are consecutively reported, that she was beaten, that she miscarried, and that she..., and that she..."[1] Yet he

[1] This lecture was published in *Qadiyya Islamiyya* magazine of Qum, Vol. 1, p. 13, and it is recorded in his own voice on an audio cassette which many people already have. He had delivered this sermon/lecture at Hussainiyyat al-Shahīd al-Sadr in the sacred city of Qum on Sha`bān 21, 1414 A.H./February 3, 1994. It was reprinted on p. 22, Vol. 3, of *Ru'a wa Mawāqif* magazine and was also published on May 16, 1997 by *Bayyināt* newsletter, with two alterations:

1. The lecture was dated 1995 instead of its real date especially since he never went to Qum in that year anyway.

2. His statement was altered and underwent editorial additions in order to the removal of the contradiction in the stand made by the same person who delivered it. The statement was made to read as follows: "History is

went back to deny it all over again, making his denial public many times. On Sawt al-Iman Radio, he said that he never apologized nor retracted; rather, he had spoken in agreement with the view of *others*, being apprehensive of "dissension." After the dissipation of such "dissension," he went back to Qum to deliver the said sermon which has contained what the reader already knows! This is why we, after a lengthy period of hesitation and many attempts to open the door for a debate with him, as well as many attempts to confine the subject-matter to a specific sphere, decided that all such attempts failed and their failure forced us to write this book: *Tragedy of al-Zahrā'* عليها السلام*: Doubts and Responses*. Some people faced this book in an emotional manner, some provocatively. Then he kept spending funds and encouraging the publication of responses containing many misleading lies, trying to firm his statement and fix it in people's minds, claiming that no injustice befell al-Zahrā' عليها السلام, exonerating the oppressors.

In this book, we have proven that there were more than just threats against al-Zahrā' عليها السلام in addition to other issues relevant to the creed which we once explained in detail and once in general as it becomes clear for anyone who reviews the said book and looks into it equitably and without prejudice.

Why was the Response Late?

Some of the criticism which we have had to face was that someone has said, "If some people had stated such issues and recorded them

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fraught with various *ahādīth* (claiming) that she was beaten, and that she miscarried, and that *she...,* and that *she*... Yet these do not deny that her sanctity was violated as well as that of the Prophet's house which was assaulted, and threats were made to burn it even if Fātima was inside it." The purpose of the substitution of one word for another is quite clear. All narratives pour down in one venue which they all confirm and which we, too, want to prove in this book. His statement does not emphasize one particular issue at all. The addition to the statement came to emphasize the same. Such alteration and falsification provides us with the evidence that we cannot trust what they transmit to us. This is only one simple example. We have many more such examples.

in their books many years ago, why have these objections been delayed till lately?" Our answer is:

1) The writings of those folks did not earn the attention of the scholars as the latter researched and investigated because they considered them entertaining reading material for the young generation, so they are not circulated among the scholars, verifiers and researchers. Rather, those who paid his books special attention are mostly a specific sect tied to him with special ties and by virtue of a particular circumstance.

2) As regarding the issue of al-Zahrā' عليها السلام, objections to his statements in her regard and in regard to others did, indeed, appear many years ago. An uproar took place in 1993, and someone stepped away from his statements: his own retreat therefrom is recorded. Then he went back later on to contradict such a retreat under the slogan of "bowing before the storm." As for the rest of his dissertations, there was a great deal of good intentions and acceptance of issues according to their nature and with confidence. There was no justification for suspecting those works of containing what contradicted such good intentions.

We add to the above a note that most of those works were written during the [Lebanese civil] war that reflected its negative results on various fields, including verifying books and subjecting them to scrutiny by the specialists, the scholars, and the believing and aware youths. Such circumstances, and others, distanced the author of these books from coming directly in contact with brilliant scholars and major verifiers at the *hawzas* of [theological] knowledge except during brief official visits which did not allow sifting the depth of his ideologies and discovering the truth of his convictions. Even if they were circulated, this does not, by necessity, guarantee their knowledge that such is his final conviction. This is so especially since he puts such ideologies under the banner of mobilizing the scholastic environment which does not need more than supposing an idea even when it obviously is wrong.

Who is "Oppressed"? Is this "Scandalizing"?

Among what we heard are the following issues:

They claim that we scandalized someone and oppressed him when we published a book that calls to account and refutes his ideologies and statements. We would like to say the following:

1) We never wished to discuss who the oppressor or the oppressed one is because the issue is not essentially personal. When it becomes personal, its tackling and discussion in such a method becomes unjustified. The discussion should have involved the wronged truth which is intended to be hidden from the people who have full right to discover it, to own it, to be fully familiar with it, and to be acquainted with its minute details.

Likewise, we do not wish to discuss the oppression of one who, under the guise of justice, oppresses. Nor do we wish to discuss the oppression which some people label as forgiving and overlooking the scapegoat, as we hear some people repeatedly say...!

But if it is the discussion of an oppressor who assumes the guise of piety, one who commits his crime from the position of mercy and benevolence, so that he may be godly, not thinking of the minute and marginal issues..., we cannot imagine anything like this to take place except in a reviving revolution of ideals and concepts, one which the advocates of "modernity" consider to be a legacy of the ancient past.

No matter what, what is required is that the truth should not be dealt with unjustly, nor should the values and supreme principles be oppressed. Such would be worse than any oppression to be discussed.

2) Since we have no choice except to refer, against our wish, to what we have been asked to refer, we would like to say the following:

We find it odd that the oppressor becomes the oppressed one, while the oppressed one becomes oppressed to the extent that these folks object to the publication of a book that refutes someone's statements, rather than confront him with their objection for having made certain statements and disseminated them. This comes despite our invitation to him to discuss such issues before the scholars and

the thinkers prior to presenting them to ordinary people. He responded to us in the *Bayyinat* newsletter of October 25, 1996 saying, "I do not believe that the public are commoners and that we should keep them ignorant... I find it wrong to put forth issues only at private meetings. Rather, we have to discuss them at public meetings."

We, in this regard, are like what the poet described thus:

He oppresses me, then he calls me oppressor;
He condemns me, then I am called the one who condemns.

3) As regarding scandalizing, if there were such thing, it is obvious that someone had himself initiated the casting of doubts from the pulpits, on the radio waves, in books, newspapers and magazines, etc., about issues which do not accept doubt due to their clarity and to the irrefutable proofs which confirm them. Let us also not forget that naming him publicly was done by those who defended him on his own behalf. He also is the one who has been publicizing for and circulating these statements as is evident.

Quoting Sayyid Sharafud-Dīn

I have been criticized, with regards to this book, when reference was made to Sayyid Sharafud-Dīn [Sadr ad-Dīn al-Mūsawi] being quoted in the early 1950s as citing an incident involving the assault on the house of al-Zahrā' عليها السلام. And when someone was asked about his age at that time, he said that he was 22 or 23 years old. We at that junction stated that since he was born in 1935[1], he must have been a lot younger. They rumoured that doing so represented accusing the man of being a liar which, in their view, was a very serious crime.

[1] Refer to *Al-Murshid* magazine, issues 3 and 4, pp. 23 and 210, quoting the book titled *As'ila wa Rudūd minal Qalb*. But on pp. 299, 282 and 127, the same reference states that he was born in 1936. On p. 122 of Libdiyār newspaper, issue dated April 19, 1992, it is stated that he was born in Najaf al-Ashrāf on March 19, 1934/Sha`bān 19, 1354. The same interview was published in the book titled *Āfāq al-Hiwār al-Islāmi-al-Masīhi* [horizons of the Islamic-Christian dialogue], p. 351; so, refer to it.

We respond to them with the following:

1) The language of our discussion is one of right and wrong, of hitting or missing the mark. As regarding the catalysts and causes of one falling into error, these are none of our own concern. One who errs is himself responsible for justifying his conduct. We did not apply the language of ethics or of the Sharī`a, whether that was among the diction of lying or telling the truth. The intention is that he stated what was not true without having a reason or an excuse for doing so, whether he did or did not intend it to be as such.

2) We were only discussing the nature of the exactness of quoting expressions in an issue that took place forty years ago. Such quoting represents to some people one basis for denying the issue of the assault on the house of al-Zahrā' عليها السلام and the details that followed the incident. He is the one who has said, "When one wishes to remember his childhood through the history which has, to a certain extent, become far-fetched, going back to more than fifty years, it is only natural that such person cannot remember all the details."[1] Such a statement is realistically sound.

We have found the truth of such a statement in many issues not only in reference to Sayyid Sharafud-Dīn but also in other instances as well. Here we would like to mention the instances wherein error was made with regard to his age, leaving others alone except for one instance, so that they may serve as models telling about others; so, let us state the following:

1. This individual was asked about his age on graduating from the school and jointing the *hawza*. "How old were you then?," he was asked. "I was eleven[2]," said he. But he, in another instance, talked about himself saying, "... and through that, I sought theological

[1] __, *Tahaddi al-Mamnoo`*, p. 23.

[2] *Ibid.*

studies at a very early age when, I think, I was nine years old."[1]

2. In another instance, he said, "... I can say that I joined the theological *hawza* in about 1363 A.H. (1944 A.D.) when I was then eleven years old."[2]

The difference between both statements is quite obvious. Once he says that he was nine and once that he was eleven; once he thinks and once he is positive! Then we find the difference in the context of the second statement. Had he been born in 1354 A.H.[3] (1935 A.D.), his age would have then been nine years, not eleven, as he stated in the said text.

3. In the story of the famous incident of the Bi'r al-`Abd attack, which was a "very serious historical milestone," according to him, even his "mighty resurgence,"[4] according to those who sing his praise, we find him saying, "I was exposed to more than one assassination attempt prior to the failed attempt to which I was exposed in 1984[5] in the region of Bi'r al-`Abd." Yet he also says, "As regarding the attack of Bi`r al-`Abd of 1984 wherein they tried

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[1] —, *Al-Murshid* magazine, issues 3 and 4, p. 56, citing p. 26 of *Tahaddı al-Mamnoo`*.

[2] *Ibid.*, issues 3 & 4, p. 62, citing p. 43 of *Tahadd_ al-Mamnoo`*.

[3] Refer to *Tahaddi al-Mamnoo`*, p. 19. But he also stated that he was born in 1936 A.D., and so is the indication on p. 127 of *Al-Murshid*, although this coincides in 1935; so, refer to p. 210, issues 3 and 4, and consult *Mu`jam Rijāl al-Fikr wal Adab*. What is noteworthy is that many dates are given to his year of birth. He mentioned 1935, 1936 and 1934. Refer to another footnote above.

[4] —, *Al-Murshid* magazine, issues 3 and 4, p. 299, where the statement is quoted as follows: "The greatest resurgence took place after 1982, then following the great explosion at Bi'r al-`Abd in 1984 which made him the focus of all attention."

[5] —, Tahaddī al-Mamnoo`, p. 87.

to assassinate me..., etc."[1] The Bi'r al-`Abd attack took place on March 8, 1985, killing 80 persons[2], and the book titled *Tahadda al-Mamnoo`* was published in 1992, only seven years after the said massacre. This individual forgot the date of the greatest event that he had to face in his lifetime; so, how can he help forgetting an incident that took place more than forty years ago dealing with a topic which is not one of his concerns, as he himself has said and to which we referred on many occasions?!

4. We also find him saying in another incident, "I started issuing a written magazine titled *Al-Adab*, and I used to edit it when I was ten or eleven at the time. I used to write an issue whenever a new subscriber was added."[3] He also says, "During that time, I published a written magazine titled *Al-Adab* in which I wrote two articles. I solicited articles from some people, and I tried to write and issue a new edition whenever a new subscriber was added. The late Sayyid Mahdi was a very good writer. I published five issues of this magazine between the years 1949 and 1950."[4]

The implication of his latest statement is that he was 13 or 14 years old when he published the said magazine based on his birth year being 1936 A.D. But if he was born in 1935 or in 1934, as is known from what has already been said in the text and in the footnotes, his age would then increase by a year or two to become 14, 15 or 16.

According to all estimates, his statement that he was ten or eleven years old when he issued the magazine is not precise. And if it all

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[1] *Ibid*., p. 88.

[2] __, *Al-Murshid* magazine, p. 128, citing the *Al-Sha`ab* Egyptian newspaper of August 6, 1993 and p. 344 of *The Secret Wars of the U.S. Central Intelligence Agency*.

[3] *Ibid*., issues 3 and 4, p. 57 and p. 28 of *Tahaddi al-Mamnoo`*.

[4] *Ibid*., issues 3 and 4, p. 20, citing the book titled *As'ila wa Rudood minal Qalb*.

boils down, as he himself said, to something that became, to a certain extent, ancient history, then it is only natural that one cannot remember all its details. Let what he said about the Imām, Sayyid Sharīfud-Dīn, be part of that "distant history," the details of which can hardly be remembered with precision, a change in altering the facts of history, at least from the viewpoint of Sayyid Sharīfud-Dīn.

Time Period Between Hijri and Christian Calendars

What is noteworthy here is that someone accused me of confusing, according to his claim, the Hijri, in as far as his age is concerned, with the Christian calendar which he meant in his statement about determining the meeting year with regard to Sayyid Sharafud-Dīn. We say that it is quite obvious that every 33 Christian years increase the Hijri calendar by one single year. The theory invented by the claimant cannot solve the problem of the terms to which we made a reference because the difference is quite big and because the number of years between both ends is quite large, and it is defined by words and letters, not by figures.

All Islamic Ideology is Human Except Fundamental Facts

In a discourse which I conducted with some officials of the Islamic Educational Center, I found him making an objection the gist of which is as follows:

> The truth is not anyone's property. Nobody, not even a mujtahid, can claim that he owns the truth, the whole truth. Islam, with the exception of fundamental facts, is a collection of human viewpoints in the comprehension of the texts. All the *fiqh* legacy is human, not divine.

Based on this statement, it does not make any sense to issue severe verdicts, as is the case in regard to this book, against those who hold different views, for the truth is not anyone's property. He even says that the truth is relative! We did not wish to discuss such an objection had we not found out recently that the man has recorded the same more clearly in some of his books.

Having said "There is no doubt that the Qur'ān is the Book of Allāh, its diction remains subject to the interpretations of scholars and those specialized in exegesis," he goes on to state the following:

"I believe, therefrom, that our legacy of *fiqh*, *hadīth* and philosophy is the product of the interpreters, philosophers and thinkers. It has resulted from their intellectual output. It does not represent the truth except in as much as we feel satisfied with its representation of the truth based on our criteria of what is true. As such, I consider all the Islamic ideology, with the exception of Islamic fundamental facts, as human, not divine. Humans may err in what they comprehend of the Speech of Allāh or of His Messenger ﷺ, or they may hit the mark.

"Based on the above, I believe it is very important to look into the legacy that springs from the *ijtihād* of the thinkers, regardless of their point of focus, with an outlook that distances itself from the sanctity of their lives, qualifications, spiritual or practical lives among others on the level of religious authorities or pious men who fear Allāh, Glory to Him and Exaltation. Such is one thing, while the issue of ideology is another. For this reason, I invite everyone to study such legacy critically, a legacy wherein we live our intellectual personality and openness which was lived by the ancient ones who implemented it in their intellectual experience."[1]

I say that such an objection, though obviously invalid, is considered as quite serious. It makes it the most weighty and sensitive of all objections. I would like here to state some criticisms, promising to deal with them in detail at another opportunity where elaboration on text and on meaning will be opportune; so, let me say the following:

1. If all of this is "human," with the exception of a limited number of "fundamental facts" such as belief in the Unity of God, Prophetic Mission, Resurrection, and issues relevant to the Islamic Sharī`a that are taken for granted, like the obligatory prayers, fast, *jihād*, pilgrimage, *zakāt*, enjoining what is right and forbidding what is

[1] Refer to p. 480 of *Hiwarāt fıl Fikr wal Siyāsa wal Ijtimā`* where issue 8 of *Al-Mawsim* magazine of 1990 is quoted.

wrong, prohibiting adultery, theft, wine drinking, gambling, slandering, homosexuality, backbiting, killing someone whose killing is prohibited, in addition to such issues which do not go beyond the cycle of very general issues, without going into their details, for such details are within the range of personal "human" interpretations; they are not divine, something which someone describes as "subject to change."

If it is so, why then do we invite non-Muslims to accept Islam?! Do we invite them to accept the specifics of these fundamental facts in their cloudy and general labels which are quite a few? Or do we invite them to accept viewpoints of individuals who, like them, are only human?!

When it is said that we have to present Islam to others as a creed, an ideology and a system capable of solving all problems, the most exemplary model of conduct for all human beings, in all fields..., *which* Islam do we present? Should we present the specifics of such fundamental facts, or should we present the human ideology then say to them, "This human ideology is Islam which Allāh Almighty revealed to His servants"?! Which ideology of these humans do we present to others?!

2. If what is meant by "fundamental" is what nobody discussed, this is wrong, for the existence of a discussion of an issue does not make such an issue a human ideology. Many may discuss the existence, or the non-existence, of God, and many Muslims may discuss the Prophetic Mission of Muhammed ﷺ, but neither discussion makes it a human ideology. Many sects discuss the ideology of Imāmate, but this does not make it a human ideology. Many discuss religious facts and legislative verdicts, but this does not mean that such facts or verdicts become a human ideology.

Take, for example, some people's attempt to analyze a man looking at another man's nudity, or a woman looking at another woman's nudity[1]. The prohibition of both cases is non-negotiable, yet some

[1] Refer to the book titled *Kitāb al-Nikāh*, Vol. 1, p. 66.

people's permission thereof does not make this fixed verdict, that it is prohibited, a human ideology.

If what is meant by the "fundamental truth" is the issue whose validity is ascertained on casting a look at it, it is quite obvious that the Islamic truth, though fundamentally true in its own merits, or it may not be so according to some people, can be obtained by signs, proofs and legislation. Deriving a fact from the evidence, or obtaining a consensus in its regard, after exerting some extensive effort, does not qualify it as a human ideology simply because it is not a fundamental issue. So is the case had it not been fundamentally true according to some people, as is the case with the said nudity. But some injunctions or issues may not have definite and final evidences. If they are missed by the indications and evidences, as applied by the Kashfis, one does not come under any obligation before Allāh, Praised and Exalted is He, if he violates the actual injunction. Yet acting on the principles set by the Sharī`a makes all results having an Islamic and a divine characteristic. And if the actual injunction is not validated, the soundness of obtaining an excuse from Allāh Almighty through the implementation of means set forth by the Sharī`a is a divine injunction, not a human one. My response to those who make such a claim is: Making fundamental facts as characteristic of being a divine ideology is invalid, if we agree on the term "divine ideology" at all.

When obligation becomes the effort to act on what the Sharī`a mandates, or following the basics in their own sources, this becomes a divine injunction that obligates the individual, and it is a divine ideology, as someone would like to term it, not a human one, because Allāh is the One Who made it an obligation to act on it, or to follow the origin of such sources.

The source is characterized by legitimacy, Islamic and divine characteristics due to its being among the sources determined divinely and Islamically for this case and for similar cases.

3. We deeply comprehend someone's attempt to demonstrate Shī`asm as a human ideology when he says, "Le the Sunni and Shī`a

issue be one of two Schools in understanding Islam"[1] and that Shī`asm is merely a viewpoint when he says, "The issue under discussion may be that Shī`asm is a viewpoint in the line of Islam, a case isolated from the general reality of the Muslims."[2]

Then he regards Imāmate as "A variable that moves within the world of texts which are subject to *ijtihād* for their verification and implication, something which was not declared on the level which allows no room for a difference of opinion, nor was it confirmed to the degree that leaves no doubt therein. Such is the condition of debate in which the Muslims were involved, such as debating caliphate and Imāmate, what is good and what is bad, and what is rational."[3]

This statement implies that there is no text mandating Imāmate, that Imāmate, even Shī`asm altogether, is a human ideology brought forth by the Imāms عليهم السلام like any other human ideology brought forth by others, rather than a divine ideology, because Imāmate is not, according to some Muslims, a fundamental fact since the time when the Messenger of Allāh صلى الله عليه وآله وسلم passed away, as someone claims. It is, then, a human ideology subject to *ijtihād* and is not divine, as someone claims; had it been divine, the deniers would have been excommunicated from Islam altogether, something which he does not uphold.

Does the existence of someone's doubt regarding a fundamental fact turns what is fundamental into a mere viewpoint, changing it into a human ideology, then sorting it among what is "variable," such as Imāmate?!

4. What is fundamentally true does not need the mandating of *Fiqh*, *Itjihād, Taqlīd*, or *Ihtiyāt* on people. As regarding what is termed as

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[1] —, *Al-Murshid* magazine, Vols. 3 and 4, p. 68.

[2] —, *Ta'ammulāt fī Mawāqif al-Imām al-Kāzim* (_) p. 94.

[3] __, "Originality and Renewal," *Al-Minhāj* magazine, Vol. 2, p. 60

"a human ideology," it, too, carries no meaning because it is not mandated and there is no need for it...

5. If someone admits what is Islamically fundamental as being true, then he wishes to follow others in as far as human laws are concerned, or he himself likes to adopt a human, non-divine, viewpoint, then why should he be labelled as having brought about a *bid`a* (innovation in the creed)? And why should his books be considered misleading so he faces the harsh judgment meted to those who make innovations in the creed and getting his books to be banned because they mislead others? What is the criterion whereby a human ideology becomes at some time acceptable or at others not?

One may say that the existence of things that are not fundamentally true, on the whole, is regarded as fundamentally true, so it, too, is divine. Or one may say that the means of producing the human ideology that are acceptable in such a case are not acceptable to human laws. This may produce the following response: How can a divine ideology, according to their terminology, become human, and how can the human ideology be treated as divine for that sake? In both cases, it is not divine.

6. Let us suppose that the people refuse to uphold what is called a human ideology; should they be sensitive or enthusiastic about that ideology so they are motivated to enjoin what is right and forbid what is wrong, to wage a holy war, to make sacrifices of their lives and of the lives of their offspring as well as of their wealth for its sake? How can we convince them of sacrificing their lives and those of their children?! Would they do so for the sake of a human ideology?! Have all the efforts and sacrifices of the Prophets, elite pious men and martyrs ever been for the sake of firming the foundations of human viewpoints which vary and which contradict with each other?!

What about this "human ideology," namely Islam? What distinguishes it from any other human ideology or any man-made code whose advocates claim that it guarantees happiness for people and solves their problems? Does not this mean that this Islam, the "human ideology" that has no spirituality of its own, is merely an

ideological luxury or the collection of viewpoints of individuals which people have circulated at their lush salons and savour it at their offices and night parties?!

7. If what some "scholars" comprehend of the texts and of a superficial understanding of the Qur'ān and the Sunnah as a human ideology, why did Allāh, Glory to Him, hide His "divine ideology," as they term it, turning it into a pawn of speculations and human imagination? What benefit remains from the sending of Prophets, and from establishing divine legislative systems, since such systems will become useless because the criteria then are these human concepts in their regard and, in the end, the severing of the tie with Allāh on this basis?! How can we compromise this with the legislator requiring the public to uphold the Book and the Sunnah, using the latter as arguments against the servants, then he either rewards or punishes them accordingly although they both, as these folks claim, are unable to prove a divine ideology, and to bet the facts of the creed and of the Sharī`a to the public?!

So is the case regarding all other evidences which Allāh Almighty requires us to uphold. How did it become possible that Allāh makes an issue, which is unable to fix its objectives, as means of reaching His goals? This is truly amazing!

8. Before we conclude our discussion, we would like to point out to the invalidity of the argument saying that the truth is relevant. This is silly. It is nonsense. The truth is the truth; some reach it while others miss its mark. There is no variation in it like the variation in the degrees of colours or in temperature degrees so that one may say it is relevant.

As regarding the variation in the abundance or the lack of sources, this makes the truth relevant. Were such a term fixed, it would still not benefit those who espouse the theory of the divine versus the human ideology, so all *fiqh* legacy as well as *hadīth* comprise a human ideology, as they claim.

What Implication did the Bi'r al-`Abd Attack

I have been informed that one of the criticisms of this book is that it

discusses, in a way that implies casting doubt about the claim that the said individual was the target of an assassination plot in the Bi'r al-`Abd attack.

I say that reference to the said attack came in the process of objecting to his statement wherein he said: "I am not concerned whether the rib of al-Zahrā' was broken or not." His lack of concern springs out of the fact that it was a historical incident which took place a long time ago, whereas this personal incident took place also some time back. Despite that, he exerts an effort to remind others of it every year. It is then that radio announcers and others place this "painful event" before people. I did not intend from doing so to delve into the personal aspects of this ugly massacre in which more than eighty children, women, men, the young and the old, lost their lives, nor in its details.

Again, let me emphasize that I will not be dragged into discussing anything which causes the book to deviate from its pure theological and scientific objective.

Curses and Condemnations

One of the criticisms against this book, especially its Preface, is that it contains, as they claim, condemnations and personal assaults against somebody. I would like to say the following:

1. I find no reasonable nor any acceptable justification for this statement. The Preface treats topics with which someone dealt and which make up the book's subject-matter: the tragedy of al-Zahrā' عليها السلام so that they, on one hand, may be part of it once, and so that, on the other hand, they may strengthen such evidences in the minds of ordinary people. For example, why should ordinary people be told that this individual is simply raising some questions about al-Zahrā' عليها السلام or that criticizing his statements about al-Zahrā' عليها السلام is considered "scandalizing," or that his statements in this regard fall into the category of *Ijtihād*? Rather, he himself says, "I held discussions with *all* the scholars in Iran and elsewhere..., etc." Is not this statement made for the sake of creating a condition of submission and admiration among ordinary people so that his

statement may be regarded by them as a fact taken for granted?

Perhaps one who has not been following up what someone airs from the radio or writes about the book's subject-matter and about other serious issues recently discussed may be excused in imagining that there is some "cruelty" in such a Preface. But if one follows up, listens, reads, gets to know and witness, it is difficult to find an excuse for him for claiming that there is something in the book's Preface that is strange to its subject-matters. He will be surprised and resentful when he scrutinizes the statements made by this individual with regard to the subject of al-Zahrā' عليها السلام in particular, not to mention other sensitive topics.

2. Asides from all of this, can anyone by himself produce for us an evidence for what may be termed as curses or condemnations, or even a lot less than that?!

3. I do not know what the position of these people will be with regard to one who constantly demonstrates himself as one who does not wish to respond to anyone out of his clemency and feeling above delving into such issues, being busy with what is more important and useful! Then he goes on to label others as well as all scholars, including top religious authorities, with labels the most mild of which is: intellectual inferiority, psychological complex, motivated by instinct, unstable... Then he describes on the air some scholars, who do not endorse his statements, as having no religion, in addition to very serious accusations which he has been repeating and circulating in every direction! We prefer not to "educate" anyone with these labels, for we think that people are above learning them, let alone using them.

As regarding written responses which he circulates and propagates using all his methods and means, despite the decorative speech that they contain in addition to misleading, falsifying and condemning, these have become clearer than midday sun. We made a reference to them in this Introduction at the appropriate place.

Why a Reply Method?

Someone tries to stir another question which he considers to be

worthy of respect and regard. Here it is: Is it not better to stay away from a response method which carries possibilities of accusing someone of being wrong or ignorant and, in fact, is among the forms of challenge to the speaker who is supposed to be immune to anything like that?! Is it not better to write this book in a different way, i.e. by discussing a topic without referring to what this person or that says?!

I say:

1. I do not know if a subjective and scholarly criticism carries the attribute of the so-called "challenge"! Had this been accurate, people would have been better closing the door before any scholarly discussion with any particular person! Would it have been better that no discussion be held between two individuals in any scholarly ideological or vital issue?!

2. The question or, rather, the objection thereto, should be better directed to the same individual who faces criticism or rebuttal of his views or actually the beliefs of an entire sect. Rather, he employs many derogatory statements against it and against its scholars, accusing them of all cruel accusations, using very strong and stinging words the mildest of which are: unawareness, falling under the influence of a backward environment, stagnation, close-mindedness, living in the past, not being modernized..., etc.

3. I find it quite odd that someone should discuss this subject employing such a method. I have discussed it in a way whereby I avoid mentioning anyone's name, trying not to embarrass anyone who finds himself in a position where he does not like to be.

If there is a situation for which someone himself contributed or which he prolonged, since he insists on following up the stirring of the elements of excitement, we do not know its secret, nor do we know its objectives, so much so that it has become quite clear to many people who the owner of such statements is. If the case is as such, we wonder: What is our fault?!

But it is quite clear that when we prefer to avoid naming names,

some people did not like it, considering it charging anonymous people, disseminating ignorance and insults. They, therefore, stirred environments whereby they undertook to publicize and announce names when they did not like allusions or indirect references. As a comment on their action, we can do nothing but feel sorry, hoping that Allāh will grant us success in knowing the "wisdom" in what they have done.

4. We, on one hand, never heard nor saw anyone who introduces himself as advocating debates and openness to others yet, at the same time, he subdues his debaters from within, so there is neither openness nor a debate! Then he refuses to openly debate with those whom he cannot oppress. On the other hand, we find him calling for putting forth issues before the public with honesty and clarity because scholarship and ideology are not the monopoly of one party rather than another. We find them, instead, stirring the appetite of many to debate, saying, "We consider criticism the best present given to us." In contrast, we find them facing this book, which is based on the plain scientific truth, with the worst attitude of anger with its contents and with its author. Then we find them practicing a policy of besieging the book, exerting a great deal of effort to prohibit people, in one way or another, from circulating it or even selling or buying it, so much so that its fate surpassed the misleading books whose circulation and reviewing someone permitted lately! Perhaps the least bearable are their attempts to stir people emotionally by considering the book as being an attack against so-and-so, or that it aims at the downfall of this person or that, let alone their attempt to distort its contents, their unfairness and scandals which may never come to an end.

5. The purpose of the book is to establish a scholarly and subjective discussion of certain statements which someone collected in order to correct the attitude of those who may be influenced by what is said to them and act on it.

Had the research which is stripped from a direct reference been sufficient, scores of books which discuss these subjects, backing them up with numerous proofs, would have likewise been sufficient, and there would have been no need to write this book at all.

There are many authoritative books which, though fraught with irrefutable proofs, can not stop these people from being influenced by this person in an issue of consensus among the followers of Ahl al-Bayt عليهم السلام and is backed by statements of the Infallible Ones عليهم السلام cited consecutively by historians and traditionists of various inclinations and belonging to different sects.

Perhaps Speaker's Objective is not the Impression which he Gave. One of the objections which I have faced is this one: Perhaps the objective of the speaker is not what you yourself have understood; so, in order to be certain, the speaker has to be questioned in person.

My response is:

1. This individual speaks before the general public, to people at large. What we understood is what other people understood from what his statements apparently indicate, and we did not attribute to him anything other than what his statements carried of meanings which he used expressive of his objective according to all people who speak and who comprehend the language and according to the rules of discourse and methods of getting a message across.

2. If one who spent decades studying and researching cannot understand the purpose of these few, who then can address him about his own speeches so he would understand them?! We wonder what ordinary people who attended his meetings understood, having heard him directly or on the radio or through other means! There are among them men and women, old and young, youths, those who are educated and those who are not, the labourers and the farmers.

3. Let us suppose, for the sake of argument, that there is an error in understanding by this individual of some of those matters, how much can we imagine its size and amount besides scores of matters which have been understood just as people understand them once they are addressed thereby in a sound and straightforward way?! What could we do regarding the consensus views of major scholars and authorities of the faith as well as many educated people, including a sect that does not follow ours or our school of thought, so much so that someone started arguing against the followers of this sect?!

Let the person who objects lead us to those matters which need clarifications and corrections so that we may know how and why we misunderstood them! Then let us look into what is put forth and what is supposed to be a clarification/editing: can it be truly

described as such? Is it valid at all?!

Those Who Fish in Muddy Waters

What we still keep hearing from more than one direction is that this book has made it possible for sects scattered here and there to fish in muddy waters, as they describe, and move in the direction of achieving other objectives unrelated to the objectives of this book. I would like to say the following:

Perhaps discussing inflammatory topics, when undertaken by one side, that is, that of the said individual, there should be no problem at all even if doing so leads to a shake-up in doctrinal pillars; rather, the field would remain as clear as the roaster's eyes. But if someone else makes a stand to defend the truth and to object to someone's statements with the goal to protect people from being dragged after someone's statements, receiving them with good intentions and with an open mind, without any discussion thereof, this would be a major crime because it may represent an obstacle in the path of the project undertaken by someone for the past forty or fifty years. Is there a crime greater than attracting people's attention to what harms lie in ambush for them?! Is that not considered shaking the foundations of Islam as a whole, as they describe it?!

Having said all what I have said, I would like to add the following:

1. We wish such a statement were conveyed to the individual who caused an uproar about these issues in the first place. He has insisted on circulating them and fixing them among the public on various occasions and for an extended period of time. I and my book became the scapegoat of his insistence. Many of its words were taken out of context. It was carefully characterized. Employing sizeable media potential and means that are "impressive and effective," quite often we were warned, but we did not pay attention to the warnings, nor did we care the least about them, because we found our Islamic obligation mandating on us to treat what can be treated. If Allāh is pleased, such is our objective.

2. There has been a great deal of exaggeration and fuss about those whom he labels as "fishing in muddy waters," especially despite

what we have stated above.

3. It is quite clear that putting an ideology before the public, so that it may become part of their creed or general knowledge, so that it may, in one way or another, become part and parcel of their everyday life, it requires taking the initiative to put forth an opposite view that exposes where it went wrong within the same sphere and applying the same method wherein the first ideology was discussed. It is not appropriate to wait for years because making a stand at that time against an ideology which has been fixed in people's minds and hearts, becoming part of their creed, concepts, and everyday life, will be much, much more difficult then.

4. Whether the right idea is put forth today or tomorrow, or after scores of years, there will be those who benefit there from in any time or clime. We think that their presence does not constitute any hindrance to taking the initiative to correct or to explain; otherwise, were we to uphold such a stand to such an extent, we would never be able to respond to any idea, nor face any plan, especially if it is against many terms some of which are very serious and sensitive, something which requires speed in taking the initiative to such correcting.

Now is Not the Time for Such Issues

Having said the above, it becomes clear how to answer the statements of some of those whose echos we still hear. This echo is: "Now is not the time to put forth such issues to discuss, for there are other more important issues, and there are more complex and greater ideological, behavioural and doctrinal problems, in addition to the presence of our brothers who follow other religions and who may be disturbed by particular issues. Most importantly, Israel is there, and so are the plots of international arrogance that jeopardize our lives and very existence."

I would like to state the following:

1. Such a statement should be directed to the person who puts forth such issues for discussion in the first place. The status quo has been in existence before and after raising these issues; so, why was it

opportune to bring them about but not to respond to them?!

2. If nobody responds to these statements now, when can one respond so that the response is effective?!

3. When and in what period of time did the Muslims *not* have great and serious problems? When will they *ever* get out of these problems and their likes except at the time when the Awaited Mahdi (may Allāh hasten his reappearance) comes out?! Since the Israeli enemy and international arrogance are both lying in ambush against us, should we at all allow or tempt anyone to assault our religious affairs or the matters relevant to our conviction, so that he may undermine them or alter their terminology by granting him asylum, by keeping silent rather than responding to him, and by sheltering him?! Will there be a day when there will be nobody who feels upset once our issues are put forth for discussion?! When will others agree that we discuss matters which indict or endorse the violations committed by those who do not respect them?! Then *who* will determine the day when we have *no* enemy plotting against us so that we may be able to correct what is wrong?!

4. We have repeatedly wondered: Why not examine one who carries out his responsibilities, tries to bring matters to their right course and safeguard the general attitude against falling in error in their beliefs and conviction and who wishes to discuss statements which he sees as touching on very sensitive issues in the theological field, in conviction, and in education? Why should he be looked on as the one who thus stirs a problem or wishes to cause a shake-up in the field rather than one who insists on facing the reality[1] and corrects the "wrong and inherited" beliefs, as he terms them[2], or even demonstrates knowledge rather than innovations when he says that "Some beliefs of the sect of Ahl al-Bayt are those innovations" which his knowledge contradicts?!

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[1] __, *Al-Murshid* magazine, Nos. 3 and 4, p. 281.

[2] __, *Bayyināt* newsletter of October 25, 1996.

If we suppose that all this may cause a problem, why is he *not* himself questioned for stirring them in the first place, insisting on upholding them and "educating" the public in their regard?!

5. We have always been inviting this same individual to participate in a serious and subjective scholarly debate which obligates everyone, provided it will be in a clear and written language. Such language should not permit anyone to hide behind expressions such as "I did not mean..." or, "They misunderstood me" or, "They told lies about me" or, "I never said that" or, "perhaps" or, "maybe," up to the end of such tools of circulation and denial in the face of clear statements and their objectives which a scholar as well as an ordinary individual comprehends.

We have always taken pain to use useful and productive means of debate, avoiding what is negative in the field of open discussions. A testimony to this fact is the number of our dissertations. Many of those who carried our messages to him testify to the same. They all returned empty handed.

We would like here to take advantage of the opportunity to call on all sincere people who can adopt such a debate, to carry it out within the frameworks which we have outlined. They may, by so doing, provide a great service to the creed that will grant them a special status and pride on the Day of Judgment.

A Bad Method; There is no Objection to Using it!

What is put forth for discussion, with the goal of diverting attention from a scholarly response to what someone articulates, is his statement saying: "The matter does not exceed being merely stirring questions of methodology and scholarship about the injustice meted to al-Zahrā' عليها السلام in addition to other subjects relevant to the creed, to history, to the Qur'ān, etc."

We have pointed out that such is not acceptable from a scholar who is supposed to answer people's questions, especially the commoners among them. We also said that if one stirs questions only, why does he *not* support them with proofs which cannot be refuted, hiding behind the front of stirring questions?

We do not know whether this person is serious or even realistic about casting his questions. Or does he consider us among the people of misguidance, those who are his opponents in as far as the creed is concerned, so he grants himself a license to use a method which he himself has described as "bad and corrupt," one which he himself uses against his enemies and "misguided" people?! Does he wish to use the same method with us, as if we were among those enemies who, according to him, are "straying from the right course"?!

If the answer is the first, then we really have a catastrophe at hand. But if it is the second, then the catastrophe is even greater, more bitter and more intricate.

So let us listen to him as he discusses the story of [prophet] Sālih and [the people of] Thamūd:

"The attempt of the arrogant ones to stir the doubt of the underprivileged with regard to the Message, through putting forth a naive question, has the appearance of seeking the truth, but it is inwardly an attempt to promote misguidance in order to dupe them into thinking that they have to reconsider their convictions on the basis that the issue includes giving and taking and does not go beyond the level of clarity so that they may discover that it does not represent the sure truth. But the underprivileged stood strongly to emphasize their belief in a method that made those folks discover their own identity of disbelief, stubbornness and violent resistence."

Then, having described this method as "bad and corrupt," he goes on to say,

"It is one of the methods of disbelief and misguidance when they talk to us in a friendly and flattering way as if they say: Are you serious or not when you announce your belief in what you believe or in the issues which you bring forth for discussion? Then they add saying: We do not believe like that because you, in our view, are in a level of awareness and knowledge which places you in a scholarly position which refuses to accept it; so, how can you believe in it?! It

is a corrupt method which tries to turn the issue of belief and creed into one that insults man's dignity due to its mistreatment of his intellectual capabilities."

Then he goes on to say,

"We do *not* object to the employment of such a method with many of those misguided ones *from among those who disagree with our creed* because it agrees with the reality of the matters if we implement it."[1]

Exiting the Sect's *Fiqhi* Circle

They also objected to us by saying that we have accused someone of having exited the sect's circle when we said that the mass of so many odd verdicts causes one to get out of the *fiqhi* (juristic) circle of the sect to which he belongs. The truth of the matter is that contradicting what is well known, no matter how much, does not obligate such exiting. We would like to add by saying the following:

1. Even a beginner student knows the difference between odd verdicts and verdicts which contradict what is well known, regardless of the individuals' conditions, and regardless of the direct verdict against them, be it negative or positive.

2. What I have indicated is merely a precaution resulting from so many such odd verdicts. I did not discuss the criterion of *fiqh*, about capacity, depth and affiliation, and that it is the method followed by the *faqīh* according to his restrictions and the onsets of his deduction, then according to the general stamp which distinguishes his verdicts. All this does not suffice this scholar with regard to these verdicts or to his agreement with others with regard to their verdicts. We may find a *fiqhi* sect among non-Imāmite Shī`as generally agreeing with a sundry and odd verdicts, or sometimes they are not odd, adhered to by a Shī`a *faqīh* here and another there despite the obvious difference in the methodology, onsets and similar characteristics. Such characteristics do not place them in a [separate]

[1] __, *Al-Hiwār fil Qur'ān,* pp. 252 and 253.

sect. So there is no benefit whatever gained by someone who keeps saying that so-and-so agrees with him or with this verdict of his or with that.

Is this the Jawāhiri Approach?

As regarding the creative approach, although we find someone claiming that he follows the Jawāhiri approach of deduction[1], yet we also find him upholding, in his way of deduction, a method which disagrees with the Jawāhiri approach. I would like to provide the reader with some examples:

1. He considers the conclusions and the life-styles of rational people as providing injunctions for a Muslim *even* if they may touch on an aspect of the Sunnah which is comprised of the statements, traditions and decisions of the Infallible one[2].

2. He considers what has come down to us from the *fiqh* legacy, with the exception of what is fundamentally true, a few issues, the product of the *faqīhs*; so, it is *all* human ideology, *not* a divine one[3].

3. He considers the Qur'ān as the one that expands on or restricts *hadīth*. As for *hadīth*, it cannot restrict the Qur'ānic concept[4].

4. Then he considers what is general and what is particular as contradictory of one another if they are separated by a lengthy span of time[5], and that they are to be appended for the same reason to what is absolute and restricted.

5. The he says, "Reason uncovers injunctions' implications."[6]

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[1] Refer to p. 244, issues 3 and 4 of *Al-Murshid*, citing a lecture delivered at the Institute of Islamic Sharī`a in Bi'r Hassan on January 18, 1995.

[2] Ibid.

3 Refer to p. 480 of *Hiwārāt fıl Fikr wal Siyāsa wal Ijtimā`*.

4 __, *Al-Murshid*, Nos. 3 & 4, pp. 267, 247.

5 Ibid.

6 *Ibid*., p. 245.

6. He also is inspired by the Qur'ānic meaning just as the Imāms used to be inspired![1]

7. He has *no* objection to act on *qiyās* (relative comparison) and other perceptive methods in any source for which there is no legislative rule in the Book or in the *hadīth* although the Imāms have banned *qiyās*. The Imāms' rejection of it is based on its closure of the wide gate of knowledge. It expands to include even the smallest gap though it may be in a legislative rule in a very specific reference.

8. He considers as reliable the *hadīth* which the scholars have agreed that it is weak, claiming there is no need to lie in its regard.

9. For the same reason, according to him, it is permissible to act on the traditions narrated by non-Shī`as[2].

10. Language, according to him, develops; so, we have to understand the Qur'ān and the *hadīth* based on the new meaning which was not circulated before, nor was the expression led to it during the time when the text was revealed[3].

11. According to him, some legislative rules have to be reconsidered because they lead to paralysis and stagnation[4].

12. He considers the principle of agreed on interests on which the Sunnis rely to be the same principle of public crowding in the School of Ahl al-Bayt عليهم السلام although the difference between them is quite vast[5].

13. Obligatory precaution regarding the prohibition of something,

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1 __, *Al-Insān wal Hayāt*, p. 310.

2 *Kitāb al-Nikāh*, Vol. 1, p. 58.

3 Refer to pp. 19-20 of Qirā'a Jadīda li Fiqh al-Mar'a.

4 *Ta'ammulāt fī Āfāq al-Imām al-Kāzim* عليه السلام, p. 47.

5 *Al-Insān wal Hayāt*, p. 169.

according to him, is considered an inclination towards permissibility. So he considers anyone who advocates obligatory precaution by not shaving the beard, for example, to be among those who incline to say that it is alright to shave it, although the meaning of "precaution" is that the *faqah* does not have an evidence for prohibition. It is as though the *faqah* says, "I cannot issue a verdict in this regard; so, go to someone else, or take precaution, so that you may avoid being penalized."

Placing the Hands on One Another, Testimony for the *Wilāyat*

As an example for the contradictions in his *fiqh* methodology, I would like to mention the following:

He considers the saying of: "I testify that Ali is the *Wali* of Allāh" while reciting the *Iqāma* as causing a great deal of *harm*; he says the following in its regard: "I find no benefit for the *Sharī`a* to incorporate a new element in the obligatory prayer, in the introduction thereto, or in its rituals, because this may lead to many *harms*."[1] We do not know why he does not remove it from the *athān* as well, for it is one of the introductions to the prayers as his statement indicates.

Counting what invalidates the prayers, he then continues to say, "To deliberately say آمـــين *`āmeen*' is precautionary, though it may be valid especially if the intention behind saying it is to supplicate."[2]

Then he considers putting the right hand on the left, or *vice versa*, during the prayers to be nullification as a precaution, especially if it is meant to be part of the prayers, although a stronger consideration is that it does *not* invalidate it when it is not meant to be part of it and in the absence of a *Sharī`a* rule in this regard, especially if it is meant to be submission to Allāh."[3]

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[1] *Al-Masā'il al-Fiqhiyya*, Vol. 2, p. 123 (1996 edition).

[2] *Ibid.*, Vol. 1, p. 92 (fifth edition).

[3] *Ibid.*, Vol. 1, pp. 91-92 (fifth edition).

He, then, has no evidence for the nullification of prayers when the hands are placed as described above, nor by articulating "āmeen" on purpose, for the whole issue to him is only a precaution, and precaution, according to him, implies an inclination to authorization. Nay! He has no objection to the pronouncement of "āmeen" *even* if it is *not* meant to be a supplication due to the presence, in his estimation, of validity, and so is the case with putting the hands during it as described above with the intention of its not being part of the prayers.

What is noteworthy here is that he did not record any reservation in this regard. He does not consider it as leading to many harms. He is reserved about the third statement in the *Shahāda* (Declaration of Faith), considering it as falling in the same category, although putting the right hand on the left, or *vice versa*, and the pronouncement of "āmeen" are both, like the above, elements introduced into an obligation, namely the daily prayers, not in something highly commendable and optional. This element has entered into the prayers itself, not in something regarded as a part thereof, although such a possibility is very weak.

Why should there be such a reservation regarding the third statement of the *shahāda*?! Is it because of mere possibility? Is he not himself waging a fierce battle against all the scholars who advocate the necessity of precaution even when it comes to obligatory injunctions?![1]

Perhaps the allusion we have indicated spares the reader any details with regard to his stand regarding two issues: one is linked to Ali عليه السلام and the other to putting the right hand on the left, or *vice versa*. It is linked to a party that aims at firming everything except the line and the methodology of Ali عليه السلام!

We wish, having seen how he advocates, that if testimony for the Commander of the Faithful عليه السلام in both the *athān* and the *iqāma* causes a lot of harm, he would not seek violent means to achieve his

[1] Refer to *Al-Murshid*, Vol. 3 & 4, p. 263.

objective if he acts on the principle whereby he reached the conclusion that smoking is prohibitive and harmful, deriving it from this verse of the Almighty: "... And their sin is greater than their benefit" (Qur'ān, 2:219). He found it palatable to interpret "sin" as meaning "harm" without any linguistic evidence... He did not like to interpret "benefit" as meaning "reward" although neither is preferred over the other.

Having said so, we do not wish to remind this individual of his pledges to make all his verdicts earning the endorsement of the sect's scholars, yet we have found no endorsement whatsoever for his precautionary verdict wherein he prefers leaving out testimony for Ali عليه السلام in both *iqāma* and *athān*, neither from early scholars nor from the latest, having widely researched the views of more than a hundred scholars, may Allāh be pleased with them all. Let him name one single scholar who advocates that it is a precaution to prefer leaving out the testimony for the *wali* عليه السلام in both the *iqāma* and the *athān* without the intention of making it part thereof.

Permissibility of Looking at Nudity

Is this not similar to his advocating the permissibility of a man looking at the nudity of another man, and a woman looking at the nudity of another woman, based on "rational" commendable acts and on *qiyās*?! Rather, he even perfectly clearly makes it permissible to look at the nudity of those who participate in nudist clubs[1] although such a prohibition is quite obvious according to the beliefs of our sect. Can he name one single scholar who agrees with this verdict of

[1] Refer to p. 66, Vol. 1, of *Kitāb al-Nikāh*. The basis upon which he relies does not refrain from prohibiting men from looking at women's nudity, nor women from looking at men's nudity, for he considers it one of the issues which are not relevant to obligations. His criterion is the nude person dropping the prohibition (of seeing himself/herself in the nude) from his/her own self when he/she uncovers the private parts. So, if one relinquishes one's own right to safeguard the nudity, looking at such nudity will be (according to this scholar) permissible just as it is permissible for the women who do not refrain when they are prohibited from doing something prohibitive. Refer to his statements relevant to this subject and see for yourself.

his?! Maybe there should be no embarrassment after this day in going to such clubs, according to his views, in order to benefit scientifically from them!

May Allāh protect us against slipping away from the Right Path in our way of thinking, in what we say or do.

About the Social Activity of al-Zahrā' عليها السلام

One of the issues raised is their claim that I have discussed the social activity of al-Zahrā' عليها السلام as I have discussed someone's statement wherein he says that he does not "... find in history what refers to *any* social activity of al-Zahrā' عليها السلام in the Islamic society except in one or two narratives."

I discussed the fact that she did not establish philanthropic foundations, nor did she participate in civil organizations or the like. So, he considered such statements derogatory to his activities in this field, as if he wants to find an evidence demonstrating that this book assaulted personal characteristics unrelated to the scholarly aspect on which the book is based. They also apologized for this person saying that he simply was criticizing and indicting the oppressive history. Let me say the following:

FIRST: Someone's care about philanthropic or civil establishments is not considered as indicting him/her, nor is it a point of weakness in his/her practical life so it could be assaulted.

SECOND: Making a stand to oppose issues of this sort, paying them such an attention, is not an issue relevant to this party or that. Rather, this is considered a framework undertaken by those who deal with social issues. We never objected to such sort of activity, nor do we have any problems in this direction.

THIRD: Anyone who reads, with awareness and fairness, what we wrote and understands our objective and who still needs some explanation, we would like to say to him: We discussed the possibilities within the cycle of what social life demanded during that generation.

FOURTH: We believe that history has been unfair to al-Zahrā' عليها السلام just as it has been to many righteous and sincere people and those who laboured for the sake of Allāh. But to deny the existence of any except one or two such traditions needs a complete supervision and a perfect tracing of historical texts in various books and biographies to prove it. We have cited in this book samples proving that anyone who makes a statement like this has not conducted a thorough research so that he would be accurate in such a way.

FIFTH: This same person who makes such a statement gives credit to this Lady, al-Zahrā' عليها السلام, in various and numerous lectures of his which fall in the same category, as stated by some of those who took to defending him; so, what is the meaning of such minute restriction of the subject to one or two narratives?! We have found such matters cited in a lot more than that as is quite obvious.

Categorizing or Sorting Texts

One of this individual's criticisms against this book is that it took pains to stack many texts and references. We say just as what the Commander of the Faithful عليه السلام said in one of his letters to Mu`āwiyah ibn Abū Sufyān: "By Allāh! You intended to speak ill [of me] but you instead complimented [me], and you wanted to expose but you yourself became exposed!"[1] For what is meant from stacking texts is to show the meaning on which they all agree, in a scholarly way, through showing the existence of consecutive reporting which spares the researcher the need to minutely research the evidences. A minute research is required when an issue is not certain, is unclear and its non-existence through such consecutive reporting puts an end to doubts. This is so when each text in many adds a degree of possibility, then such possibilities keep increasing whenever a new text is added to its predecessors till we reach a degree of conviction, then to a strong conviction, then to a stronger one, and so on till such possibilities become piled up to the extent the opposite possibility drops and disappears and reason diverts

[1] Refer to Book 58, to the Section about the Imām's letters and messages of *Nahjul-Balāgha*.

itself from taking it into consideration. This happens with consecutive reporting and with certainty regarding the accuracy of the meaning to be proven. This matter is assisted by various elements and circumstances. For example: whenever references are reliable and at hand since the time when the texts came out, or since the incident, the chances of confirming the meaning will be greater, while the need for such "stacking" will be less.

This is assisted by the issue being one of those that do not agree with the policies of the rulers or with historians' own personal likes and dislikes. Letting many texts of such a characteristic pass through increases the chances of strengthening such possibilities. Stacking doubts about them becomes faster and more plentiful especially when such an abundance is not contrasted by what contradicts it by those who assist the rulers and by those who are concerned about clearing the name of the party that set off the incident.

If the traditions differ among themselves with regard to minor details, or when some of them include particular details which the other party neglected or overlooked, this does not harm the stacking of doubts about the origin of the incident, since it is intended to be known and to be confirmed by all these narrations.

Perhaps one who criticizes us for stating the texts without verifying their sources has not paid attention to this issue because the one who stands to deny has no say in such issues.

Let me add that mentioning the references which were written across consecutive centuries does not necessarily mean that the successor copied his predecessor whose book is available with us, for quite often he may have copied it from another contemporary or previous reference. Moreover, a scholar's attention in recording this issue and discussing it in numerous volumes proves that he does not take that incident lightly, nor does he look on it casually.

In our view, assaulting al-Zahrā' عليها السلام, her being verbally abused, her house being broken into by force and by a number of people, and the arresting of Ali عليه السلام in order to force him to swear the oath of

allegiance was narrated from [predicted by] the Prophet ﷺ and from most Imāms of Ahl al-Bayt عليهم السلام as well as from al-Zahrā' عليها السلام herself in many narratives.

This incident has also been reported, briefly or in detail, by many historians from various degrees and inclinations. Poets have composed poetry about it. Speakers have cited it. Scholars, despite their various inclinations and scholarly levels, have confirmed it. All this pours into one venue: There is information regarding its being reported by people who cannot all agree on one and the same meaning due to the differences among their sects, due to their various likes and dislikes as well as specializations across many centuries.

There is no room to accept someone's claim that nothing wrong happened to al-Zahrā' عليها السلام nor to her house, nor inside it, except some people threatening her with burning... while there is also doubt about the seriousness of such a threat since the assailants' hearts were "full of love" for al-Zahrā' عليها السلام and since her social status prohibited them from doing any such thing. This is so except when those who oppose reject stacked up texts and deny even their consecutive reporting, evidences and outcomes, contrarily to what they publicly declare!

To sum up, one who is not certain, or when there are no proofs supporting an issue, needs to research the evidences in a clear and consecutive manner. Had history been confined to what has only an authoritative support, according to the terminology used by scholars of *hadīth*, then no historical fact can ever be proven except what strays from the common grounds and is quite rare.

Had the researcher been non-Muslim, one who is not concerned about investigating the truthfulness of the narrators as Muslims do, he cannot prove any historical fact at all, even what is mostly out of the ordinary and rare, unless he relies on the method sought and referred to by the happy martyr, Ayatollāh Sayyid [Muhammed Bāqir] al-Sadr, may Allāh have mercy on his soul, when he discussed establishing firm grounds for consecutive reports based on

possibilities:

Every news heard where there is a possibility of agreeing or disagreeing with it, and when the disagreement is based on the possibility of an error from the side of the reporter or the possibility of deliberate lying in order to serve a specific interest of his that spurs him to hide the truth, if the news comes from many sources…, the possibility of its disagreement with the truth diminishes. This is so because the possibility of an error, or in deliberate lying from the side of each and every reporter of it in an artificial manner, if it is present to a certain extent, then the possibility of error, or of deliberate lying by the reporters of one and the same incident, is at a lesser degree. This is so because the degree of possibility results by multiplying the value of the possibility of lying, by one reporter, by the value of the possibility of another reporter. Whenever we multiply the value of the possibility by the value of another possibility, the possibility decreases because the value of the possibility always represents a fraction defined from the true figure. If we represent the truth by the figure 1, the possibility will be ½ or 1/3 or something like that. And whenever we multiply a fraction by another fraction, the outcome will be a smaller fraction as is quite obvious.

When a large number of reporters are present, we have to repeat the multiplication by the number of narratives reported by those reporters so that we may reach the value of the possibility of lies in all of them. This possibility becomes very small, and it keeps decreasing as the number of the reporters keeps increasing, and so on till it becomes scientifically nil due to its diminution and to the fact that the human mind cannot retain very minute possibilities. The number of narrations which remove such a possibility scientifically, or defacto consecutive reporting, as well as the reports will all then be labelled as consecutively reported.

There is no specific value for the number reached in the latter case because this is affected to a great degree, in addition to the number of narrators, by the quality of such narrators and the extent of their reliability, mastership and other factors which make up the possibility. This shows that considering a report as being

consecutively reported depends on the calculation of possibilities.

Consecutive reporting may sometimes be oral, in other times in general meaning, or as a whole. If the common axis for all reports is a specific wording, it will belong to the first type. If it is a specific ideology, it belongs to the second. But if it is persistent and derivative, it belongs to the third.

As long as the axis is more precisely defined, the result of the consecutive reporting required for confirmation, according to the calculation of possibilities, will come out faster. In such a case, the possibilities of finding common interest grounds among all the reporters to such a degree of precision, despite the differences in their conditions and circumstances, are further than the logic of the calculation of possibilities. The characteristics of the reporters, their quantity and quality, also impact the evaluation of any possibility. Also bearing an impact is the characteristic of those who quote him, i.e. who tell the gist of the reports, and these are of two types: general and relative.

What is meant by the general characteristics is the following: Every specific meaning constitutes, in the calculation of a possibility, an aiding element leading to the report being true or untrue regardless of the type of person who reports it. For example: the oddity of the issue told. It is an element by itself aiding to prove the lie, so it mandates taking the time to reach conviction through consecutive reporting. Contrary to this is when the issue is normal, is expected and is in agreement with all other known issues. This is an element that aids the truth; conviction will then take place much faster.

What is meant by the relative characteristic is: every specific meaning constituting, according to the calculation of possibility, an aiding element leading to the truthfulness of the report or to its being a lie once the quality of the person who brings it about is carefully examined.

For example, if a non-Shī`a narrates anything endorsing the Imāmate of Ahl al-Bayt, peace with them, the narrative itself will bring into focus the characteristic of the narrator as an element aiding to

confirm his being truthful according to the calculation of possibility because a personal interest will be considered as a remote possibility that he will be lying. Both specific and general characteristics may be combined to prove the authenticity of the report, as is the case with the example above, if we suppose the report came out during the reign of Banū Umayyah or their likes who were always trying to obstruct such reports through coercion or enticement.

A specific idea, regardless of the sect to which its narrator belongs, is a strong evidence leading to the truth. The specificity of the content, while taking into consideration the sect to which the narrator belongs, is the strongest testimony to the same.[1]

Specialization and Sulaym's Book

One of the rumours circulated against the book is that one of the references on which it relies is the book titled *Al-Ikhtisās* (specialization) and also the book written by Sulaym ibn Qays al-Hilāli al-Kūfi. Those who raise such issues do not necessarily find these books reliable despite the fact that most narratives relevant to the issue of al-Zahrā' عليها السلام are referred to the second [book]. We would like to say the following:

1. The references which have recorded the events from which al-Zahrā' عليها السلام suffered are not confined to these books, nor do they end there either. The least review of this book and its sources, which are narrated by Sunnis and Shī`as, guarantees to prove the error of such a claim. Anyone who discerns the narratives which support each other and are consecutively reported have been narrated by followers of various sects. What is quoted from Sulaym's book are only a few traditions which may not exceed the number of the fingers on one single hand. The differences among the narratives within the same report and among the sources on which they rely is a true witness testifying to the transmission being from more than one book, i.e. Sulaym's book about which some people are sensitive.

2. With regard to the book titled *Al-Ikhtisās*, we would like to say

[1] Refer to *Durūs fi `Ilm al-Usūl*, Vol. 1, Second Series, pp. 108-110.

that the same individual has relied on this same book, attributing it to Shaikh al-Mufīd[1]. I have discussed in this book the doubts raised about it, and it has become obvious that they all are unworthy of anyone's attention.

3. The authenticity of Sulaym ibn Qays's book and the acceptance of its narratives do not hinge on the venue leading to him, openly and directly. Suffices to accept its narratives the fact that scholars have already accepted them and are pleased with them. They quote them and clearly rely on them, paying no heed to what is said about the men leading to his venue. This is a strong testimony to the fact that this book is above being criticized. It is firmly and strongly established so long as the proofs for its authenticity are to the extent that no noteworthy doubt can ever scratch its accuracy. When someone discusses one of its narratives, it is the same as one discusses one of the narratives in al-Kāfi's work, or in the *Tahthīb*, as stated by Imām al-Khoei, may Allāh have mercy on his soul, in *Mu`jam Rijāl al-Hadīth*. Rather, the criterion, according to the same individual whom and whose statements I discuss in this book, is the authenticated transmission, not the report of authenticity; so, he needs no authenticity of the venue. The authenticity of the context and its acceptance suffice. The rational commendable things which he has mentioned as justifying doubt in the text do not justify the end which he tries to reach as we have clarified and to which Imām al-Khoei referred in *Mu`jam Rijāl al-Hadīth*.

The outcome is this: I have stated that Sulaym's book has been received by the nation with acceptance and appreciation just as it received other reliable Imāmite books even when some scholars have discussed some of its narratives. Such is meant by Grand Ayatollāh Sayyid [Abul-Qasim] al-Khoei, may Allāh have mercy on his soul, when he defended the contents of the book once then decided that the venue, according to him, was weak. What he stated came out to accept the evidence of the report of authenticity rather than the authenticated one.

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[1] Refer to *Ta'ammulāt fī Āfāq al-Imām al-Kāzim* عليه السلام, p. 40..

By my life, one who decides that it is alright to accept Sunni narratives without any reservation or minute investigation of their references[1], once he trusts the accuracy of their contents and finds no reason for any lies therein, has no right to discuss Sulaym's book which is one of the most important books that uphold the right sect without straying from its path.

How could he conclude that the *fiqh* matters narrated in Sunni books can be authenticated in the pretext there is no need for lies therein, without being convinced of the authenticity of what Sunni books regard persons whose indictment about anything at all they do not like, while there is no justification for telling lies therein as well, but they are motivated not to publicly declare such matters though they themselves mention them?![2]

He set out without a Legislative Method

Asides from all of this, the most amusing of the criticism we have heard about this book is what someone mentioned when he was asked about it. Said he, "I do not have any comment about the book, and I do not respond to many things which come out in a way contrary to the Sharī`a and are irresponsible."

It is unclear to me what is meant by this answer. Does he mean by "a way contrary to the Sharī`a" that the writer held the pen with his left hand instead of the right one?! Or did he use stolen ink, or stolen pen or wrote on stolen paper?! Or did I start from the bottom of the page instead of from its top?!

Why is it not said that the condemnations and false accusations, which are directed at others with or without any occasion, also come out in a way that is contrary to the Sharī`a?! Has what he said, or the lies and insinuations written as responses to the book titled *Tragedy of al-Zahrā' عليها السلام: Doubts and Responses*, been falsifying the truth, betraying and confusing the nation, whereas all his books and articles have contained condemnations and insinuations? If so, then

[1] *Ibid.*

[2] Refer to *Kitāb al-Nikāh*, Vol. 1, p. 58.

such books are circulated free of charge, stirring a huge media blitz to welcome him! Is all of this done in a way accepted by the Sharī`a?! We do not wish to know, while the aware person and the intelligent already knows.

Authentication of Texts

We have been reproached by some of our brethren for not verifying some statements by attributing them to their sources, or by verifying the dates when they were issued or aired since doing so complements the book and instills comfort and ease in the reader's heart regarding the authenticity of such attributions. I would like to say that I found no reason for doing so due to the following:

FIRST: We did not want to concentrate on personalities so that it would not be considered as defaming anyone.

SECOND: We wished not to take part in attributing this matter to this person or that, more than it actually is, in order to safeguard him from being exposed to what we do not wish him to be exposed, and to safeguard the reputation of some good people against falling into doubt or error.

THIRD: What I have stated in my book has become quite famous and well known, so it needs no attributing to its sources or references. We do not think that this individual can deny any of his own statements to which we referred. He, more than anyone else, knows what and how big statements he wrote, recorded, aired and circulated among people throughout the Islamic world and in the areas where there are Muslims. What is tragic yet ludicrous is that we find some people who wish to support such statements and who demand that we should provide them, in very few places, with the references from which we quoted him. Had they referred to what their fellow had written, or to his published or circulated statements, they would have spared us such an effort.

No Need for any Change

Maybe some people suggest the following: Since the Introduction to the book contains some "severity," could it be toned down a little bit in forthcoming editions? Let me say that the book's Introduction is only a response to allegations which someone made as he tried to convince people to accept his viewpoints relevant to al-Zahrā' عليها السلام. Such a response has been scholarly, clear, and frank. I found no reason to mislead the kind reader especially since the statements (discussed throughout the book) have already been published and circulated by the news media. Nor do I find in this Introduction anything that condemns anyone except when the scholarly truth represents a shock to him, so he considers announcing it or responding to it as condemning or cursing.

Why was it alright for this same person to object to all the nation's scholars since the first day of the Islamic history till our time, assaulting them and undermining them? Then it was alright for him to continue his accusations against the sincere scholars, labeling them as backward, lacking in understanding, suffering from psychological complexes, accusing them of being agents of intelligence agencies or falling under their influence, of having no creed..., up to the end of the list of terms of which his dictionary is brimful. Why is it *not* alright for others to publicly, and in response to all of that, declare the scholarly truth which dispels their doubts or whims and make them aware of where they erred against this religion in an open and clear way? Is not the same person the one who discussed these methods, describing them as being employed by the unbelievers against the Prophet صلى الله عليه وآله وسلم and against the believers? He says,

"We may need to learn from this situation: How can we face the accusations fueling the war of nerves directed by the enemies of Allāh who work in His Path: mockery, ridicule, accusations of backwardness, of being distant from the march of civilization..., up to the end of the list of such irresponsible diction? There are those who are lackeys of the foreigners or following in the latter's footsteps with the objective of wrecking our nerves so that we may

withdraw from the line of work and forsake the call to Allāh..."[1]

He also says,

"We have found, besides theological terms such as apostasy, atheism, heresy, words such as backwardness, treason, subjugation to foreigners, moral decay, etc. This caused us to exhaust the vocabulary of the available dictionary and seek help from foreign vocabularies, English and French, such as Nazi, Fascist, totalitarian, and the like. For this reason, I imagine the hardship lived by a Muslim in the east, who adheres to his faith, as being the same severity lived by the secular man in the east, especially what is related to the vocabulary words dealing with general terms such as advancement, backwardness, or words which deal with political issues directly. From this, we understand that this phenomenon is not purely religious in the deep religious context, though it plays a role there, but it is a phenomenon related to the eastern emotional condition whose depth Marxism increased through the Marxist method of facing the opposite ideology or the opposing individual. When some Muslims resorted to harsh methods, they were treasuring the Marxist method in their application of Islam."[2]

Having said the above, let me add saying that we do not know how these words came to make us face an embarrassing question about the wisdom in what some believers do against each other, ways implemented by the enemies of Allāh against those who believe in Him. Before concluding, let me remind the kind reader of three matters:

FIRST: I expect the reader to witness anew a fierce assault against me containing many insults and accusations, one stirring antagonistic sentiments and provoking people against me. The pretext will be: my supposed "scandalizing" of so-and-so, and that my exposition is not scholarly or subjective.

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[1] —, *Risālat al-Ta'ākhi*, Vol. 1, quoting "Lessons from the Prophet's Lifetime," in a section on the birth of the Prophet ﷺ, pp. 22-23.

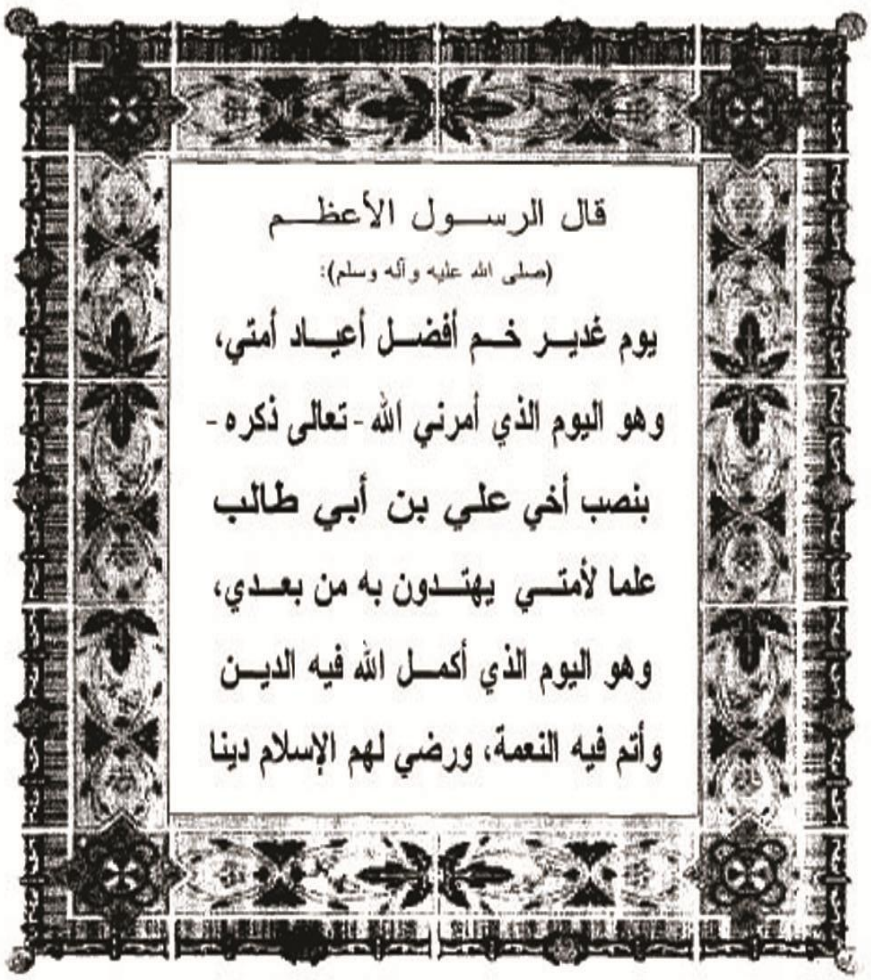
[2] —, *Al-Murshid*, Nos. 3 & 4, pp. 198-199.

SECOND: You will find them clinging to minor and secondary issues in order to confuse the sensitive and serious subjects of the book and to water down the issues.

THIRD: They will consider this legitimate defense of the truth and righteousness as stirring dissension from one side although I have not dealt with all his numerous statements in various issues relevant to creed and conviction. These are quite sensitive and weighty issues, as we have pointed out. They will not remember their prior consecutive and persistent agitations and the challenges of such sensitive and weighty issues raised by the nation's scholars and religious authorities to whom we referred more than once. Surely the morrow is near to one who anticipates it.

May Allāh safeguard us against straying from the right course in our way of thinking, speaking, in whatever we do. We plead to Allāh, Glory to Him, to help us pursue goodness, guidance and success; He suffices us, and how good He is to rely on!

Ja`far Murtada al-`Āmili
Rabī` II 27, 1418 A.H./August 31, 1997 A.D.


قال الرسـول الأعظـم
(صلى الله عليه وآله وسلم):
يوم غديـر خـم أفضـل أعيـاد أمتي،
وهو اليوم الذي أمرني الله - تعالى ذكره -
بنصب أخي علي بن أبي طالب
علما لأمتـي يهتـدون به من بعـدي،
وهو اليوم الذي أكمـل الله فيه الديـن
وأتم فيه النعمة، ورضي لهم الإسلام دينا

PART V

"THEIR LOVE AND RESPECT DETER THEM"

It is highly unlikely that the coup leaders would assault the house of Fātima عليها السلام, being deterred by her status from doing any such thing.

He tries to provide evidence for such a status with many matters which, in turn, are mere unsubstantiated claims or unfit to prove his point.

But he does not find it "unlikely" that they would threaten to burn the house in order to psychologically coerce them to yield to their demands, emphasizing that they only wanted to arrest the Commander of the Faithful, peace with him. As for al-Zahrā' عليها السلام or others, they had no business with them...!

In this Part, we are going to discuss these issues which he considers to be sufficient to justify the doubt which he entertains and which does not reach the degree of open rejection, although he tries to amass proofs and evidences to sufficiently deny all of that, not to merely cast some doubt. Here we are going to provide his proofs and evidences and explain how they are unfit for such a role.

This Part's Research

Before entering into the details, we would like to point out to the discussion in this Part to be centering around these points:

1. A dispute with one person does not prohibit him from respecting that person's wife for one reason or another.

2. Ali عليه السلام taking Fātima عليها السلام to the houses of the Ansār to solicit their support demonstrates the loftiness of her status and of the respect which she enjoyed in the Islamic society.

3. Those brought by `Omar to the house of al-Zahrā' عليها السلام objected

when he threatened to burn the house and everyone inside it, so they said to him, "But Fātima عليها السلام is inside!" He said to them, "So what?!" This has many implications:

One: al-Zahrā' عليها السلام enjoyed a status which could not be ignored.

Two: The hearts of those brought by `Omar were filled with love for al-Zahrā' عليها السلام; so, how can we imagine that they would assault her?

Three: Even if they did not love al-Zahrā' عليها السلام nor respect her, they went there only to subdue the opposition and to arrest Ali عليه السلام and had no business with al-Zahrā' عليها السلام even if she was present there and then, and this is what `Omar meant when he said, "So what?!"

Four: There is more than one narrative discussing people's respect for al-Zahrā' عليها السلام; so, how could anyone dare to assault her?

Five: Their going there, i.e. Abū Bakr and `Omar going to the house of al-Zahrā' عليها السلام and requesting her to forgive them, shows the greatness of the status which she enjoyed in the Islamic society especially among senior *sahābis*.

Six: al-Zahrā' عليها السلام was pleased with both senior *sahābis* when they visited her seeking to appease her.

Seven: The reception awarded by al-Zahrā' عليها السلام to both senior *sahābis* proves the invalidity of the tradition of hers which says, "It is best for a woman that she neither sees men, nor men should see her."

Their Dispute With Ali عليه السلام and Respect for al-Zahrā' عليها السلام

Someone says that the dispute of the assailants with Ali عليه السلام did not prohibit them from loving and respecting al-Zahrā' عليها السلام for there may be one candidate competing with another to be elected and

wishing to drop him from the elections, but having a dispute with him does not stop him from respecting the wife of his competitor for one reason or another.

The answer is that we notice many matters regarding this statement:

FIRST: The case of Ali عليه السلام with those who assailed him and his house, usurped his right and disobeyed Allāh and His Messenger صلى الله عليه وآله وسلم, has no similarity with the competition between two candidates. Rather, it is similar to a military coup d'etat carried out by a sweeping and devastating force, though it was not that obvious yet deeper in its implications and indications.

SECOND: Respect for the competitor's wife is not known by conjecture or assumption. Rather, it is known by practice, stand, and movement on the real grounds. We have seen these folks being very cruel and crude against the wife of the person described by this same individual as a "competitor"! It is the practice that lacks any mercy or compassion in their hearts. So let the reader read the description of what went on in various texts and legacies which we do not exaggerate if we say that they are consecutively reported as the kind reader will see for himself.

THIRD: Even if we submit that the assailants respected her, or even loved her عليها السلام, respect and love did not stop them when she stood in their faces and threatened them with her aspirations and was the reason for the failure of their serious plan. All that did not stop them from turning against her and treat her with utmost cruelty.

Even if the doers were their brothers and offspring, they would still confront them with the same violence, for love for authority and the seriousness of what they wanted to carry out would put them in a fateful dilemma which would act as a catalyst for deciding the matter by force. The matter for them was much more serious; it was stronger than and ignoring such a respect.

Status of al-Zahrā' عليها السلام with the Ansār and with Her Assailants

Someone claims that those who assaulted the house of al-Zahrā' عليها السلام loved and respected her, and that those brought by `Omar had hearts full of love for her; so, how could they have assaulted her?!

Then he seeks evidence from the following:

According to *Bihār al-Anwār* and many other references, Ali عليه السلام used to take al-Zahrā' عليها السلام around the houses of the Muhājirūn and the Ansār so that she might defend his right. She, then, wanted to take advantage of her status and of the respect awarded to her to win their support; so, how could anyone dare to assault her?!

Obviously, such talk is derived from al-Fadl ibn Roozbahan who used to rebut *`allāma* al-Hilli by saying, "The chiefs of the Ansār and senior *sahābis* were Muslims who were led by their love for the Messenger of Allāh صلى الله عليه وآله وسلم; so, could it be possible that they remained silent and did not speak to Abū Bakr in this regard? Surely burning the house of the family of the Prophet صلى الله عليه وآله وسلم is not permissible or commendable."[1]

The answer is as follows:

FIRST: There were three parties in Medīna:

1. A party which nothing could deter, be it religion or ethics or civil feelings, from harming Ahl al-Bayt عليهم السلام, even burning their houses or killing them and those who seek refuge with them with the fire.

2. Another party which sympathized a little with the oppressed group which faced all these great calamities, but it preferred to remain safe and was not ready to sacrifice anything for the oppressed, not even for righteousness or for the religion to which they were invited.

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[1] Refer to *Abtāl Nahjul-Balāgha* (including in *Dalā'il al-Sidq*), Vol. 3, Part 1, p. 47.

All these elements combined, the love, respect, religion, oppression, humanity, could not move it to take a decisive stand against the assailing party aiming at forcing Ali عليه السلام to swear the oath of allegiance to him. Both Ali and al-Zahrā' عليها السلام tried to stir this particular party to action, but they could not; thus was the will of the Messenger of Allāh صلى الله عليه وآله وسلم lost.

3. A third party which stood beside al-Zahrā' عليها السلام ready to sacrifice everything precious for the sake of effecting justice and equity and putting an end to injustice when daring and courage were viable. The members of this party was very small; they included Abū Tharr, Salmān, al-Miqdād, `Ammār...

Thus, it becomes obvious that there was no indication that the assailants were members of the party that loved al-Zahrā' عليها السلام rather than the third or the second party. We find their actions, assaults and practices, as clear indications that they belonged to the party which did not respect her but did hate her, and they did not hesitate to burn her house with everyone who sought shelter in it. They actually caused all of that to happen when they hit her and caused her to miscarry, so she died a martyr in its aftermath, although they were trying not to openly express such a hatred. Such was their policy. Thus did they placate people so that the public might not lean more to the family of Ali عليه السلام and so that they would be convinced that he and his Ahl al-Bayt عليهم السلام were, indeed, oppressed, and that their way was more right.

To sum up, there is no meaning for pointing to the status enjoyed by al-Zahrā' عليها السلام and to the respect which she enjoyed by the members of the second party which liked its skins to remain safe and did not want to enter the arena of struggle. There is no meaning for pointing out to the status of and to the "respect" whereby she was held by the assailing party which did not hesitate to attack al-Zahrā' عليها السلام and confront her with evil and harm.

SECOND: Had the assailants really loved and respected al-Zahrā' عليها السلام, there would have been no need for Ali عليه السلام to take her around

the homes of the Muhājirūn and the Ansār to win their support and to convince them to defend his right, peace with him. Rather, it would have been sufficient for her to face the assailants in person and to use her influence with them and her position in their hearts so that they might retreat, or to disappoint those who enticed them to do what they wanted them to do without achieving their objective or earn anything that went against the wish of al-Zahrā' عليها السلام or which would have enraged her.

Asides from that, had they all loved al-Zahrā' عليها السلام, would she still have needed to seek the support of the Ansār to attack those who loved her and to try to kill them?! Was al-Zahrā' عليها السلام the type of person who would cause animosity among those who loved her, letting them fight among themselves while she stood to watch both parties happy and pleased?!

THIRD: If those folks loved al-Zahrā' عليها السلام, why did she die turning away from them and from those who brought them to her house?! Then she stated in her will that neither of the two senior *sahābis* (Abū Bakr and Omar), nor any of those who oppressed her, should be present at her funeral. Then she was buried, for this reason, in the darkness of the night. It is for this reason that her grave is not known to people at all, to all of them, the only daughter of the Messenger of Allāh صلى الله عليه وآله وسلم that she was and the Head of the Women of Mankind from the early generations to the last ones.

How could she meet their love with such cold-heartedness while Allāh, Praised and Glorified is He, commands them to love her and to make her pleased, while she turns away from them or feel angry with them?!

Who Said to `Omar, "But Fātima عليها السلام is Inside..."?!

Someone says that those who objected to `Omar, when he threatened to set the house of al-Zahrā' عليها السلام to fire, were the same individuals whom he had brought with him to assault her house, so they said to him, "But Fātima عليها السلام is inside!" And he said to them, "So what?!"

Their objection is evidence that they loved al-Zahrā' عليها السلام, venerated and respected her, because it means that "The daughter of the Messenger of Allāh صلى الله عليه وآله وسلم was inside the house; so, how could we enter her house by force, scare and terrorize her?"

It has already been stated that the individual says that the assailants brought by `Omar had hearts that were full of love for al-Zahrā' عليها السلام, so how can we imagine that they would attack her?!

Before answering this question, let us keep in mind two issues mentioned by someone:

The first is that those who objected to `Omar are the same individuals whom he had brought to attack the house where revelation had descended.

The second is that their objection reflects the status al-Zahrā' عليها السلام enjoyed in their hearts.

We would like to answer both points by saying:

FIRST: Who said that those who objected to `Omar's order were the same assailants? And what is the evidence for that, if any? Fātima's house was located inside the Prophet's Mosque itself, and people used to frequent the Mosque and be present there at most of the time. When they assaulted the house of al-Zahrā' عليها السلام, "... people assembled to watch, and the streets of Medīna were full of men"[1]. So, why could those who objected to the assailants not be among those assembling men who gathered to watch what was going on or some of the good believers who were present at the Mosque of the Prophet صلى الله عليه وآله وسلم? That would make more sense, for it appears that the assailants did not consider any value for the house, or for those inside it, or even to the Mosque or to the grave of the Messenger of Allāh صلى الله عليه وآله وسلم which was also inside the house of al-Zahrā' عليها السلام.

[1] Ibn Abul-Hadīd, *Sharh Nahjul Balāgha,* Vol. 6, p. 50.

SECOND: If we suppose that some men among the assailants said it, it is evident that they did not respect al-Zahrā' عليها السلام, nor did they venerate her. Such a protest could have been prompted by their fear of the consequences of committing something as serious as that... If people accepted their conduct to attack Ali عليه السلام, since he was the sensitive nucleus of the opposition to their schemes and to their ambitions to take over the government, and if they excused them because Ali عليه السلام had killed their fathers and sons and brothers while defending the Cause of Allāh, al-Zahrā' عليها السلام did not do any such deeds. So, attacking her house with the intention to burn it, the only daughter of the Messenger of Allāh صلى الله عليه وآله وسلم that she was, the one who was well known as such throughout the entire Islamic world, could not have been justified at all by the public, and it could have turned things against them if it appeared that al-Zahrā' عليها السلام had been killed as a result.

THIRD: The assailants attacked al-Zahrā' عليها السلام by beating her and through other means, causing her to miscarry. Nobody among the assailants, nor among others who did what they did, objected to it. Had they been afraid of `Omar, were they afraid of Qunfath, or of al-Mughīrah ibn Shu`bah, or of their likes?!

FOURTH: If the assailants respected al-Zahrā' عليها السلام to such an extent, then the reason for her confronting them and for Ali عليه السلام and Banū Hāshim to have a sit-in at the house becomes quite clear because her confrontation in such a situation was to prevent the assailants from reaching Ali عليه السلام and arresting him, as the individual seeking evidence for his statements says and according to his own criteria! Thus, the reason why she, rather than Ali عليه السلام or anyone else who was present there and then, went in person to open the door. And we wish that it was sufficient to deter them from forcing the door open, although it does have an impact on safeguarding the truth from being lost and showing the real face of the leaders of the coup.

FIFTH: The history and policies of those brought by `Omar to attack the house of al-Zahrā' عليها السلام point out to the fact that they did not love her عليها السلام at all, and we have found no proof to the contrary.

History has informed us of the names of a number of the assailants such as:

Abū Bakr, `Omar, Qunfath, Abū `Ubaydah ibn al-Jarrāh, Salim slave of Abū Huthayfah, al-Mughīrah ibn Shu`bah, Khālid ibn al-Walīd, `Othmān (ibn `Affān), Assad ibn Hadar, Mu`ath ibn Jabal, `Abd al-Rahmān ibn `Awf, `Abd ar-Rahmān ibn Abū Bakr, Muhammed ibn Maslamah (who broke al-Zubayr's sword), Zaid ibn Aslam, `Ayyash ibn Raba`ah and others[1] who will be mentioned in the texts' section.

How Much Respect Did the *Sahāba* Have For al-Zahrā' عليها السلام?

Someone says that al-Zahrā' عليها السلام enjoyed a distinctive status among all the Muslims; so, attacking her in such a horrible way could stir the public opinion against the assailants. A proof for this great status is that people treated her with utmost respect and regards, and this raises many question marks about the accuracy of what is claimed about her being allegedly assaulted.

The answer is as follows:

FIRST: Her father, the Messenger of Allāh صلى الله عليه وآله وسلم, enjoyed a greater status in the hearts of the Muslims than anyone else, yet this did not stop someone (`Omar ibn al-Khattāb) from confronting the Messenger of Allāh صلى الله عليه وآله وسلم with his famous statement, "The Prophet is

[1] *Kanz al-`Ummāl*, Vol. 5, p. 597. Al-Hākim, *Al-Mustadrak*, Vol. 3, p. 66 who said that this is authentic according to the endorsement of both Shaikhs (al-Bukhāri and Muslim), and it is endorsed by al-Dhahbi. *Hayāt al-Sahāba*, Vol. 2, p. 18. Ibn Hamzah, *Al-Shāfi*, Vol. 4, pp. 171, 173. *Al-Ikhtisās*, p. 186. Al-`Ayyāshi, *Tafsīr*, Vol. 2, pp. 66, 67. *Al-Riyād al-Nadira*, Vol. 2, p. 241. Many texts will be cited in a forthcoming section which expose the identity of the participants in the assault, and it is there that you will, *Inshā-Allāh*, find their sources in detail.

hallucinating"[1] or something like that. The person who articulated this statement was the head of those who assaulted the house of al-Zahrā' عليها السلام.

We neither heard nor read anywhere that a single person from among those who were present, when the said statement was articulated, protested or expressed his displeasure and annoyance at such a rude statement. And a group from among the *sahāba* disobeyed the Prophet's order to enlist in Usāmah's army. They did not provide any equipment for that army although he عليه السلام had condemned all those who lagged behind Usāmah's army as is well known.[2]

They also scared the she-camel on which the Messenger of Allāh صلى الله عليه وآله وسلم was riding in the night of `Aqaba and made a false charge against his wife (`Ā'isha), in addition to many other matters which they demonstrated towards the Prophet صلى الله عليه وآله وسلم and his Purified *`Itra*.

Add to the above their killing of al-Hussain عليه السلام and taking his family members captive. This, too, was a major crime which they committed and which is no less heinous than their forceful entry into the house of al-Zahrā' عليها السلام and their beating her. Those who killed al-Hussain were the offspring of those who assaulted the house of al-Zahrā' عليها السلام...

They also conspired to kill Ali عليه السلام as he was standing for the prayers at the Mosque of the Messenger of Allāh صلى الله عليه وآله وسلم at the hands of

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[1] References for this incident will be cited in a section about those who sought to appease al-Zahrā' عليها السلام which indicated the status she used to enjoy.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 27, p. 324. *Al-Istighatha*, p. 21. Ibn Abul Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, pp. 11, 52, 50, and in other places as well. Al-Bahrani, *Manār al-Huda*, p. 433. *Muftāh al-Bab al-Hādi `Ashar*, p. 197, edited by Dr. Mahdi Muhaqqiq. *Haqq al-Yaqīn*, pp. 178, 182. *Ithbāt al-Hudāt*, Vol. 2, pp. 343-46, quoting *Minhāj al-Karāma* and *Nahj al-Haqq*. Al-Shahristāni, *Al-Milal wal Nihal*, Vol. 1, p. 23. *Sharh al-Mawqif*, Vol. 8, p. 376. Al-Kaf`ami, *Majma` al-Gharā'ib*, p. 288.

Khālid ibn al-Walīd had not Abū Bakr said, "Khālid should not do what I ordered him to do" shortly before making his *tasleem*.[1] Abū Hanifa issued a verdict permitting speaking prior to the *tasleem* based on this incident as is said.[2] Sufyān al-Thawri, too, issued a verdict, based on this incident, saying that the prayers of anyone who makes himself unclean prior to pronouncing the *tashahhud* are valid.[3]

SECOND: There is respect which manifests itself during ordinary circumstances, when there is nothing to fear or to wish for, but when the case is not so, people, as Imām al-Hussain عليه السلام said, "are the slaves of this world, and they give religion lip service; so, once they are tested, few, indeed, prove to be the true followers of the religion."[4]

Respect during the time of ease does not necessarily mean support during the time of trials and tribulations when their interests are threatened, and this fact is known to everyone.

THIRD: What proves the error of what they mentioned, that is, that all those folks loved al-Zahrā' عليها السلام and respected her, and the fact that a group of people dared to go to an unbelievable extent against her, is what Shaikh al-Tūsi narrates from Abul-`Abbās ibn `Uqdah

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[1] Al-Qahbā'i, *Mujma` al-Rijāl*, Vol. 2, p. 264 in a footnote. Ibn Hamzah, *Al-Shāfi*, Vol. 4, pp. 173, 202. It is said that al-Jāhiz **الجاحظ** narrated it in *Al-Zaydiyya al-Kubra* from a group of traditionists including al-Zuhri. Ibn Shathān, *Al-'Īzāh*, pp. 155-158. *Jalā' al-`Uyūn*, Vol. 1, p. 201. Refer to Vol. 2 of the book by Sulaym ibn Qays which will soon be quoted as to Vol.2, p. 360 of *Ithbāt al-Hudāt*. *Mir'āt al-`Uqūl*, Vol. 5, pp. 339-40. *Al-Rasā'il al-I`tiqādiyya*, p. 455. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 17, p. 222. *Al-Mustarshid*, p. 451 (Iranian edition). Al-Majlisi, *Bihār al-Anwār*, Vol. 29, pp. 126, 133. Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 234. *`Ilal al-Sharā'i`*, Vol. 1, p. 182. Al-Kashshi, *Rijāl al-Hadīth*, p. 695 in the biography of Sufyān al-Thawri.

[2] Ibn Abul-Hadīd, Sharh *Nahjul-Balāgha*, Vol. 1, p. 222.

[3] *Al-Mustarshid fī Imāmat `Ali* (A) p. 90. *Al-'adah*, p. 190.

[4] Al-Majlisi, *Bihār al-Anwār*, Vol. 44, pp. 195-383, Vol. 75 p. 117.

from Muhammed ibn al-Mufaddal from al-Hassan ibn Ali al-Washsha' from `Abd al-Karam ibn `Amr al-Khath`ami from `Abdullāh ibn Abū Ya`far and Mu`alla ibn Khunays from Abul Samit from Abū `Abdullāh (Imām al-Sādiq عليه السلام) who says that there are seven of the greatest of sins..., etc., adding, "As for charging innocent women, *they* even charged Fātima عليها السلام from the top of their pulpits..., etc."[1]

"Ali عليه السلام is a Dissenter Who *had to be* Subdued"

Someone offers a view saying that:

1. Those who assembled at the house of al-Zahrā' عليها السلام, namely Ali عليه السلام and Banū Hāshim, represented the opposition to the new government. The nature of the matter required that when the opposition was assembled to rebel against the caliphate, the rulers had to confront them and subdue them. Their going there, then, was to arrest Ali عليه السلام in order to put an end to the opposition.

2. The purpose of the assailants was to arrest Ali عليه السلام; as for Fātima عليها السلام, they had no business with her because there was a public opinion present then. `Omar's statement "So what?!" which he gave in answer to those who said to him, "But Fātima عليها السلام is inside!" comes natural. It means: "We have no business with Fātima عليها السلام; we only want to put an end to the opposition by arresting Ali عليه السلام. So, if al-Zahrā' عليها السلام is present, we do not intend to have anything to do with her; our objective is only to arrest Ali عليه السلام."

The answer is:

FIRST: We are very surprised to see how Ali عليه السلام is described as a rebel and so are those with him from Banū Hāshim as well as others.

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[1] *Tahthīb al-Ahkām,* Vol. 4, p. 149. *Ma`ādin al-Hikma,* Vol. 2, pp. 122, 123 quoting him and also quoting *Man la Yahduruhu al-Faqīh,* Vol. 2, p. 366 (Najaf edition).

They are all described as the "opposition"! Since when did the usurpers settle in and establish their authority so that the others could be described as an "opposition"?! The assault on the house of al-Zahrā' عليها السلام took place immediately after Abū Bakr had already returned from Saqīfat Banū Sā`ida and went to the Mosque. It is there that Abū Bakr sat on the pulpit on which the Prophet صلى الله عليه وآله وسلم used to sit, and it was then that the assault started. Even after they had held the reins of authority in their hands, is it right or wrong to label the person who has the legitimate right with him, the one against whom the assailants initiated their attack in order to usurp his right and position wherein Allāh Almighty placed him and to subdue him with force, coercion, trickery and other illegitimate means, as an "opposition" or a rebel who had to be subdued? Should all of this be done in order to render legitimacy to the oppressive usurper?

SECOND: Had all this been "right," is it right for `Omar to say, "You shall get out or I burn the house and everyone inside it!" They said to him, "But Fātima عليها السلام is inside!" He said, "So what?!" Does this statement mean, "We have no business with Fātima عليها السلام; we only want to arrest Ali عليه السلام"? Does this mean that they would save Fātima عليها السلام from being burnt and direct the fire towards Ali عليه السلام rather than anyone else?! Is it thus that the assailants could express their respect for Fātima عليها السلام in lieu of all the statements which her father, the Messenger of Allāh صلى الله عليه وآله وسلم, made about her?!

THIRD: Does the existence of a public opinion mean that it would stop them from burning Fātima عليها السلام?! If this public opinion permitted the burning of Ali عليه السلام, why did it not likewise permit the burning of Fātima عليها السلام and both al-Hassan and al-Hussain, peace with them both, with him, since they are his supporters?! Since the statements made by the Prophet صلى الله عليه وآله وسلم in honour of al-Zahrā' عليها السلام served as a deterrent, why were they not deterred by his statements in honour of Ali عليه السلام?! What kind of "public opinion" is this that allows arresting and assaulting Ali عليه السلام?!

Had there really been a public opinion, why did it not deter someone from saying that the Messenger of Allāh صلى الله عليه وآله وسلم was "hallucinating"?!

And why was the speaker not punished or at least reprimanded?! We have not found a shred of evidence testifying that they even frowned at him, which is the least they should have done under the circumstance, except if this same individual wanted to deny that the same man (`Omar) did not commit such a rude insult against the Greatest Prophet, peace and blessings of Allāh be on him and his progeny! And why did this "public opinion" not prohibit the hitting of Fātima عليها السلام and her miscarriage in its aftermath?! Why did that "public opinion" not prohibit the killing of Imām al-Hussain عليه السلام and those with him from among the stars on earth of Banū Hāshim and of the elite from among the believers and sincere ones?! Why did it not prohibit the taking of the daughters of the Messenger of Allāh صلى الله عليه وآله وسلم captive to be paraded in one country after another as men looked on? And why, and why?...

FOURTH: It is quite obvious that "So what?!" serves to join a preceding sentence to one that follows it, so it means: "So what if Fātima عليها السلام is inside the house?! I shall burn the house and everyone inside it...!" It does not at all mean, "We have no business with Fātima عليها السلام. We have only come to arrest Ali عليه السلام," as the speaker claims. His claim is not supported by any of the rules of Arabic grammar, and it is not acceptable in the sciences of fluency or in any other.

As for his phrase "and everyone inside it," it clearly refers to human beings; it emphasizes his intention to burn the house and all people inside it, namely Fātima عليها السلام, her sons al-Hassan and al-Hussain عليهما السلام, as well as Ali عليه السلام. Had we accepted the interpreter's viewpoint that they had no business with Fātima عليها السلام, then they had no business with those inside her house, namely Banū Hāshim, al-Zubayr and al-`Abbās who, the speaker says, were also present there and then. Was the phrase "and everyone inside it" linguistically applicable to only Ali عليه السلام and not to al-Hassan and al-Hussain, peace with them, nor to Fidda, al-Zubayr, Banū Hāshim, Fātima عليها السلام, al-`Abbās..., etc.?

Add to the above this: If he had no concern about Fātima عليها السلام, why did he not ask her to leave the house for which he had brought firewood to burn it and to burn everyone inside it?! Instead, he

answered with "So what?!" when told that Fātima عليها السلام was inside.

Asking For Fātima's Forgiveness Denotes the Status of al-Zahrā' عليها السلام

Someone wonders: "Did not the request of both senior *sahābis*, `Omar and Abū Bakr, of al-Zahrā's forgiveness indicate that she عليها السلام enjoyed a lofty status among major *sahābis*?" Here is our answer:

FIRST: Their request for forgiveness by itself proves that they had harmed her and enraged her to the extent that they sought her forgiveness even if through pretense.

SECOND: There is no doubt that al-Zahrā' عليها السلام maintained her value in the Islamic society, and this is what forced those who harmed and assaulted her to try to absorb the public anger against them and to remove the negative impression caused by what they had committed against her عليها السلام.

THIRD: When they sought to appease her, they did not offer anything that would prove that they were serious about such an appeasement. All indications point out to their action as a media ploy and nothing else. They did not return Fadak to her, nor did they take any practical steps to remove the effects of their cruel assault on her, nor did they retreat from their firm determination to usurp the caliphate from Ali عليه السلام. Also, they did not publicly admit any wrongdoings, which they also committed, before the *sahāba* in public.

FOURTH: Her maintaining her value did not stop them from assaulting her with beating and with other means. Moreover, her father enjoyed a greater value in the hearts of the people, and he was more holy, yet his greatness, holiness and value did not stop them, when their ambitions and interests prompted them, from directing the most cruel of crude speech to him when one of them prohibited him from writing a book appointing Ali عليه السلام as his successor when he was on his bed feeling sick. This is what is known as "Thursday's Calamity." Their man [`Omar] said, "The Prophet is hallucinating,"

or "overcome by pain."[1]

They had also confronted this great Prophet ﷺ with screaming loud noises during the pilgrimage season[2] when he said to them, "The

[1] *Al-'Īdāh*, p. 359. *Tathkirat al-Khawāss*, p. 62. *Sirr al-`Ālamīn*, p. 21. Al-Bukhāri, *Sihāh*, Vol. 3, p. 60 and Vol. 4, pp. 5, 173 and Vol. 1, pp. 21, 22 and Vol. 2, p. 115. Al-Sam`āni, *Al-Musannaf*, Vol. 6, p. 57 and Vol. 10, p. 361 and Vol. 5, p. 438. Al-Mufīd, *Al-Irshād*, p. 107 (Najaf edition). Al-Majlisi, *Bihār al-Anwār*, Vol. 22, p. 498. Al-Nu`māni, *Al-Ghayba*, pp. 81, 82. *`Umdat al-Qāri*, Vol. 14, p. 298 and Vol. 2, pp. 170, 171 and Vol. 25, p. 76. *Fath al-Bāri*, Vol. 8, pp. 100-102, 186-87. *Al-Bidāya wal Nihāya*, Vol. 5, pp. 227, 251. *Al-Bid' wal-Tārīkh*, Vol. 5, p. 59. Al-Shahristāni, *Al-Milal wal Nihal*, Vol. 1, p. 22. Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 2, p. 244. Al-Tabari, *Tārīkh al-Umam wal Mulūk*, Vol. 3, pp. 192-93. *Al-Kāmil fil Tārīkh*, Vol. 2, p. 320. *Ansāb al-Ashrāf*, Vol. 1, p. 562. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, p. 51 and Vol. 2, p. 55. *Tārīkh al-Khamīs*, Vol. 2, pp. 164, 182. Muslim, *Sihāh*, Vol. 1, p. 75. Ahmed, *Musnad*, Vol. 1, pp. 355, 324, 222, 325, 332, 336, 362, 346. Ibn Hishām, *Al-Sīra al-Halabiyya*, Vol. 3, p. 344. *Nahj al-Haqq*, p. 273. *Al-`Ibar wa Dawan al-Mubtada' wal Khabar*, Vol. 2, Part 2, p. 62. *Ithbāt al-Hudāt*, Vol. 2, pp. 344, 348, 399 and Vol. 1, p. 657. Al-Tirmithi, *Al-Jāmi` al-Sihāh*, Vol. 3, p. 55. *Nihāya al-Arab*, Vol. 18, p. 375. Ibn Shahnah, *Rawdat al-Munazir*, Vol. 7, p. 808 (as referred to in a footnote in *Al-Kāmil fil Tārīkh*). Also refer to *Haqq al-Yaqīn*, Vol. 1, pp. 181-82. *Dalā'il al-Sidq*, Vol. 3, part 1, pp. 63, 70. *Al-Sirāt al-Mustaqīm*, Vol. 3, pp. 3, 7. Sharīf ad-Dan Sadr ad-Dan al-Mūsawi, *Al-Muraja`at*, p. 353; Sharīf ad-Dan al-Mūsawi, *Al-Nass wal Ijtihād*, pp. 149, 163. *Al-Mukhtasar fī Akhbār al-Bashar*, Vol. 1, p. 151. Al-Kaf`ami, *Majma` al-Ghara'ib*, p. 289. *Minhaj al-Sunnah*, Vol. 3, p. 135. *Manāqib al Abū Tālib*, Vol. 1, p. 292. *Tārīkh al-Islām*, Vol. 2, pp. 383-84. *Kashf al-Mahajja*, p. 64 (Haidari Press edition, 1370 A.H.). *Al-Tarā'if*, pp. 432, 433. Refer to *Al-Taratab al-Idariyya*, Vol. 2, p. 241. Al-Muttaqi al-Hindi, *Kanz al-`Ummāl* (Indian edition, 1381 A.H.), Vol. 7, p. 170. Al-Bayhaqi, *Dalā'il al-Nubuwwa*, Vol. 7, pp. 181, 184. Abū Ya`li, *Musnad*, Vol. 5, p. 393 and Vol. 3, pp. 393-94 and Vol. 4, p. 299. *Mujma` al-Zawā'id*, Vol. 4, p. 214.

[2] Refer to Ibn `Awānah, *Musnad*, Vol. 4, pp. 394, 400. Ahmed, *Musnad*, Vol. 5, pp. 99, 93, 90, 96, 98, 101. Abū Dawūd, *Sunan*, Vol. 4, p. 106. Al-Nu`māni, *Al-Ghayba*, pp. 121-24. *Irshād al-Sāri*, Vol. 10, p. 273. Muslim, *Sihāh*, Vol. 6, p. 4 (Mashkal edition). Shaikh al-Tasi, *Al-Ghayba*, pp. 88-89. *Fath al-Bāri*, Vol. 13, pp. 181-184. *I`lām al-Wara*, p. 38. Al-Majlisi,

Imāms after me..., etc," till nobody could hear what the Messenger of Allāh ﷺ was saying after that, i.e. "all of them from Quraish,"[1] when they had the feeling that he was going to emphasize the Imāmate and caliphate of Ali عليه السلام after him.

Also, the value, the greatness and the holiness of this Prophet ﷺ did not prohibit them from insisting on disobeying his sure order to enlist in Usāmah's army although he said to him, "The curse of Allāh be on anyone who lags behind Usāmah's army."[2] Nor did it stop them from trying to assassinate him by scaring his she-camel at the `Aqaba.[3]

Bihār al-Anwār, Vol. 36, pp. 235, 239, 240 and Vol. 63, p. 236. *Muntakhab al-Athar*, p. 20. *Ikmāl ad-Dīn*, Vol. 1, pp. 272-73. *Tārīkh al-Khulafā'*, pp. 10-11. Ibn Hajar al-`Asqalāni, *Al-Sawā`iq al-Muhriqa*, p. 18. Al-Qandūzi, *Yanābī` al-Mawadda*, pp. 444-45. *Al-Khisāl* (in a chapter about the Twelve Imāms); refer also to Vol. 2, pp. 470, 472, 474 of it. Refer also to *`Uyūn Akhbār al-Rida* and *Mawaddat al-Qurba* and to Vol. 13, p. 1 of *Ihqāq al-Haqq* (the Appendices). Ibn al-Batrīq, *Al-`Umda*, p. 421. Refer to *Al-Nihāya fil Lugha*, Vol. 3, p. 54. Ibn Manzūr, *Lisān al-`Arab*, Vol. 12, p. 343 and to *Al-Qarab fī Mahabbat al-`Arab*, p. 129.

[1] Regarding the narrator hearing the phrase "all of them from Quraish," or "from Banū Hāshim," refer to the following references: Muslim, *Sihāh*, Vol. 6, p. 3 through various venues (Mashkal edition). Ahmed, *Musnad*, Vol. 5, pp. 90, 92-101, 106-18. Abū `Awanah, *Musnad*, Vol. 4, p. 394. *Hilyat al-Awliyā'*, Vol. 4, p. 333. *I`lām al-Wara*, p. 382. Ibn al-Batrīq, *Al-`Umda*, pp. 416-22. *Ikmāl ad-Dīn*, Vol. 1, pp. 272-73. *Al-Khisāl*, Vol. 2, pp. 275, 469. *Fath al-Bāri*, Vol. 13, pp. 181-85. Al-Nu`māni, *Al-Ghayba*, pp. 119-25. Al-Bukhāri, *Sihāh*, Vol. 4, p. 159. Al-Qandūzi, *Yanābī` al-Mawadda*, pp. 444-46. *Tārīkh Baghdād*, Vol. 2, p. 126 and Vol. 14, p. 353. *Al-Mustadrak `alal Sihāhain*, Vol. 3, p. 618 and its *Talkhīs* by al-Dhahbi (referred to in its footnote) on the same page. *Muntakhab al-Athar*, pp. 10-23 which cites numerous references. Al-Tirmithi, *Al-Jāmi` al-Sihāh*, Vol. 4, p. 501. Abū Dawūd, *Sunan*, Vol. 4, p. 116. *Kifāyat al-Athar*, from p. 49 till the end of the book. Al-Majlisi, *Bihār al-Anwār*, Vol. 36, p. 231 till the end of the chapter. *Ihqāq al-Haqq* (Appendices), Vol. 13, pp. 1-50, citing numerous references.

[2] The references for this statement have already been cited.

[3] Refer to *Al-Mustarshid fī Imāmate Ali* عليه السلام p. 146 and p. 147 of *Al-Farq Baynal Firaq*.

FIFTH: What sort of status did she have in their hearts while `Omar was saying to Abū Bakr, who was crying on being rebuked by al-Zahrā' عليها السلام when they both visited her to appease her, "Are you upset on account of a woman being angry with you?"!

SIXTH: Historical events cannot be evaluated based on one factor in formulating an event, such as the human factor, or the ethical, or the religious, or the interest, or the economic, or the rational..., etc., although each one of them has a degree of affecting the formulation of this event and determining its motives as well as outcomes.

Had such a statement been valid, it would have been mandatory to belie that Yazīd killed al-Hussain عليه السلام, for example, or Pharaoh claiming to be a god, because all of this is not in harmony with the religion, nor with the ethics, nor is it accepted by reason or conscience.

The fact is that the factor in formulating an event may be all those afore-mentioned matters combined, and it may be the madness of desires, too. Rather, an event may result from stupidity, or from an emotional outburst, or from psychological diseases or complexes, or from right or wrong ambitions. And it may be some of those factors in addition to one more in addition to this or to that. So, deeming al-Zahrā' عليها السلام as great and respecting her probably would not prohibit them from confiscating Fadak, for example, if their policies, interests, the passion to rule, or love for money, necessitated it.

We all know that one's love for his son and his compassion towards him does not stop the father from killing the son if the latter becomes his rival for authority. We have heard many rulers say, "Authority is sterile; it has no mercy."[1] One may beat his son very

[1] Refer to the following references: *Sharh Mamiyyat Abū Firās,* pp. 73-74. Al-Majlisi, *Bihār al-Anwār,* Vol. 48, p. 131. *`Uyūn Akhbār al-Rida,* Vol. 1, p. 91. Al-Qandūzi, *Yanābī` al-Mawadda,* p. 383. *Maqātil al-Tālibiyyīn,* p. 453. Al-Khawārizmi, *Manāqib Ali ibn Abū Tālib* عليه السلام, p. 208. Ibn Sa`d, *Al-Tabaqāt al-Kubra,* Vol. 5, p. 227 (Sadir edition). *Al-Bidāya wal Nihāya,* Vol. 8, p. 316. *Tatimmat al-Muntaha,* p. 185. *Qāmūs al-Rijāl,* Vol. 10, p.

hard for a personal reason or for standing between him and his ambitions and desires. It is said that a woman during the Abbāside period killed her son for the sake of power. Al-Ma'mūn killed his brother (al-Amīn) for the same reason as we have already stated.

Thus, it becomes clear that there are factors and influences some of which may be stronger than others, and some may cancel the effect of others.

Was al-Zahrā' عليها السلام Pleased With Both Senior *Sahābis*?!

The same individual adds saying that the issue came to a conclusion during her lifetime, for she, peace and blessings of Allāh be on her, became pleased with Abū Bakr and `Omar when they both sought to appease her. We say the following:

FIRST: True, to please al-Zahrā' عليها السلام is the hope of the line which attacked her عليها السلام out of concern for not seeming to be among those who harmed the Messenger of Allāh صلى الله عليه وآله وسلم and who incurred his anger, so they would be held in public as those who harmed and angered Allāh, Praise to Him. Some of them made attempts to commit forgery in the narration which mentioned that same issue for the benefit of those whom they loved; so, they said that she was pleased with them[1]; this is what al-Sha`bi says, and his is a disputed *hadīth* because he was not old enough to be present at the time when the incident took place.

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[1] Refer to al-Bayhaqi, *Dalā'il al-Nubuwwa*, Vol. 7, p. 281. *Al-Riyād al-Nadira*, Vol. 1, p. 176. *Siyar A`lām al-Nubalā'*, Vol. 2, p. 121. *Tārīkh al-Khamīs*, Vol. 2, p. 174 quoting *Al-Wafa'* and al-Sammani in *Al-Muwafaqa* and Vol. 6, p. 174 of *Al-Sunan al-Kubra*. *Al-Sīra al-Halabiyya*, Vol. 3, p. 361. Ibn Sa`d, *Tabaqāt*, Vol. 8, p. 72. *Al-Bidāya wal Nihāya*, Vol. 5, p. 289. *Hayāt al-Sahāba*, Vol. 2, p. 473. Ibn Abul-Hadīd, Sharh *Nahjul-Balāgha*, Vol. 6, pp. 19, 49 and Vol. 2, p. 57. *Fath al-Bāri*, Vol. 6, p. 139. *Nuzhat al-Majālis*, Vol. 2, p. 183.

Another party took to silence, stating neither pleasure nor displeasure.[1] What is more strange than all of that is the claim of some people that those who performed her funeral prayers were Abū Bakr[2] and Ali عليه السلام!

But the scholars who agree with the same sectarian line of these folks are the same who have accurately narrated this incident for us, paying no heed to what these folks have added to it. Rather, they said that when both men went to appease her, she did not grant them permission to enter her house till they pleaded to Ali عليه السلام, who also approached her on their behalf, and even then she refused to let them in but said to him, "The house is yours," that is, "You are free to let in anyone you like according to the dictates of circumstances which are beyond your control." As for her, she maintained her view and stand, and there was nothing else that would mandate anything on her. Ali عليه السلام then permitted them to go inside because he was the owner of the house; al-Zahrā' عليها السلام did not permit them in.

Once they were both in, she refused to speak to them. She spoke to Ali عليه السلام and required both men to admit what they had heard the Messenger of Allāh صلى الله عليه وآله وسلم say, that is, "Fātima's pleasure is from my own pleasure, and her anger is from mine. Whoever loves Fātima عليها السلام, my daughter, loves me, and whoever pleases Fātima عليها السلام, pleases me, and whoever incurs Fātima's anger incurs mine." She said to them (after they had admitted the above), "Then I plead to Allāh and to His angels to testify that you incurred my anger and never pleased me, and when I meet the Prophet, I shall complain to him against you."[3]

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[1] Refer to al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 12, p. 515 and Vol. 13, p. 687.

[2] K*anz al-`Ummāl*, Vol. 5, p. 605 quoting al-Bayhaqi, adding, "This tradition is taken for granted and its *isnād* is good." Ibn Sa`d, *Tabaqāt*, Vol. 8, p. 29.

[3] *Al-Imāma wal Siyāsa*, Vol. 1, pp. 14-15. Al-Majlisi, *Bihār al-Anwār*, Vol. 36, p. 308 and Vol. 78, p. 254 and Vol. 43, pp. 170-71. *Dalā'il al-Imāma*, p. 45. *`Awālim al-`Ulūm*, Vol. 11, pp. 411, 445, 498, 499. *Kifāyat al-Athar*, pp. 64-65. *Al-Burhān*, Vol. 3, p. 65. *`Ilal al-Sharā'i`*, Vol. 1, pp.

When Abū Bakr wept because of that, `Omar rebuked him saying, "Are you upset on account of a woman being angry with you?!"[1] As regarding the text according to Sulaym ibn Qays, here it is:

Ali عليه السلام was performing the five daily prayers at the (Prophet)'s Mosque. After each prayer, Abū Bakr and `Omar asked him, "How is the daughter of the Messenger of Allāh صلى الله عليه وآله doing?" till they felt tired of saying it. They asked about her once more saying (to Ali عليه السلام), "Between us and her is what you already know; so, could you please seek permission for us to apologize to her for the sin which we have committed in her regard?" He said, "I shall grant you that." They stood up and sat at the door. Ali عليه السلام went inside to see Fātima عليها السلام. He said to her, "O free lady! So-and-so are at the door and they wish to greet you, so what do you say?" She عليها السلام said, "The house is yours, and the free lady is your wife; so, do whatever you please." He said, "Tie your headpiece." She did, turning her face to the wall. They entered, greeted her then said, "Be pleased with us, may Allāh be pleased with you." She said, "What prompted you to do what you did?" They said, "We have admitted our wrongdoing and hoped that you would forgive us and get out of your displeasure with us." She said, "If you were truthful, then provide me with the answers to my questions, for I shall not ask you a question except that I know that you are familiar with its answer. If you tell the truth, I shall come to know that you are truthful as to why you have both come here." They said, "Ask whatever you please." She said, "I ask you in the Name of Allāh, did you ever hear the Messenger of Allāh صلى الله عليه وآله saying, `Fātima is part of me; whoever harms her harms me'?" They said, "Yes." She, thereupon, raised her hand to the heavens and said, "O Lord! They have both harmed me, so I am complaining to You and to Your Messenger about them. No, by Allāh, I shall never be

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186-189. *Al-Shāfi*, Vol. 4, p. 213. Tawfīq Abū `Alam, *Ahl al-Bayt*, pp. 168-69, 174. *Mir'āt al-`Uqūl*, Vol. 5, pp. 322-23. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, pp. 85-87. Al-Manawi, *Al-Jāmi` al-Saghīr*, Vol. 2, p. 122. *Al-Rasā'il al-'Itiqādiyya*, p. 448.

[1] Refer to *`Awālim al-`Ulūm*, Vol. 11, p. 500. *`Ilal al-Sharā'i`*, Vol. 1, p. 187. *Diyā' al-`Ālamīn*, Vol. 2, p. 87.

pleased with you till I meet my father, the Messenger of Allāh, and tell him about what you did to me, and he will judge you both." It was then that Abū Bakr was extremely upset and started wailing and weeping. `Omar said to him, "Are you, Caliph, upset on account of a woman being angry with you?!"[1]

We do not know why the man chose the version narrated by non-Shī`as without taking the trouble to compare it with the other version. Nay! He even makes no reference whatsoever to the other version although his version is forged by those who wish to justify what those who assaulted and harmed al-Zahrā' عليها السلام had committed despite the clear evidence leading to such a forgery. Yes, he has accepted it, leaving the accurate and the authentic version aside.

SECOND: Pardon[2] comes from one who sincerely regrets and repents what he has committed, and repentance means taking what is right to its rightful owner, correcting the damage and repairing the harm done. Otherwise, no repentance can be accepted from a usurper who holds on to everything then says, "Forgive me and be pleased with me, and I shall not return anything belonging to you back to you." Forgiving someone like that is more painful to one's heart because it is uglier than the sin which he committed. So, why and on what basis should she forgive both men while they did not retreat even one step from what they had committed against her?! They did not return Fadak to her, nor did they return anything of her inheritance from the Messenger of Allāh صلى الله عليه وآله وسلم or from anything else except when one thinks that she was wrong in presenting her claim.

They also did not admit their crime against Allāh's right and against the nation when they usurped the caliphate from its rightful owner,

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[1] The book of Sulaym ibn Qays (edited by al-Ansāri), Vol. 2, p. 869. *Jalā' al-`Uyūn*, Vol. 1, pp. 212-13 with additional details. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 197-203 and Vol. 28, p. 357. *`Ilal al-Sharā'i`*, Vol. 1, pp. 186-87.

[2] Reference to the same is made in *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 108.

nor did either of them show any readiness to accept retribution for the crime of assaulting her by beating her till she miscarried.

Those who did so were the cornerstones of the government and the aides of the ruler who thus went seeking to apologize as his swords were unsheathed against the necks of anyone who opposed him or who complained against him. There was no repentance whatsoever. Rather, there was an attempt at polishing their image, strengthening their position and gaining more power to keep what they had confiscated.

Had the matter been contrariwise, and had they been serious about seeking to be forgiven, what stopped Abū Bakr from punishing Qunfath or al-Mughīrah ibn Shu`bah or `Omar ibn al-Khattāb or others who violated the privacy of her home, peace and blessings of Allāh be on her?! If he could not do any of that, the least he could have done was to reprimand them or to frown in their faces or do something like that. Rather, he added to it providing a cover for them and awarding them more care and attention.

I do not know, did he give government jobs and money to so-and-so as a reward for the assault which they had committed?!

As for Qunfath, they exempted him from paying any taxes on the wealth which he amassed while working for them, as the Commander of the Faithful عليه السلام narrated, as his reward!

I do not know if al-Zahrā' عليها السلام wanted to take back from them what they had confiscated from her, would they beat her anew, or would they publicly sentence her to death?!

THIRD: Had she عليها السلام been pleased with them, why did she, then, state in her will to be buried at night and that neither of them should be present at her funeral?! Ali عليه السلام carried out her will precisely, hiding her grave site, so they both, and their supporters, were furious about it and tried to exhume a number of graves which Ali عليه السلام had

dug up just to divert others from the real one. Ali عليه السلام confronted them with a strong and decisive stand, so they both retreated.[1]

If the government was strong and in full control, it was able to circulate the rumor that she عليها السلام had been pleased after being displeased, and nobody would have the courage to belie the government's claims. This rumor would have been accepted by many people. But when she stated in her will to be buried during the night and neither of those men should attend her funeral, nor any of those who oppressed her, she foiled their chance to thus falsify the truth. She did so when she provided the decisive evidence and the shining proof in the form of a historical testimony to her anger with them embodied also in the fact that nobody knew her grave عليها السلام across the ages, the Head of the Women of Mankind that she was, the only daughter of the Seal of all Prophets and Messengers of Allāh صلى الله عليه وآله وسلم.

FOURTH: It is quite reasonable and acceptable that they both wanted from trying to appease al-Zahrā' عليها السلام to make the point that it was merely a personal matter which ended just as it began, and that now she was pleased with them and there was no problem with her, as someone's statement suggests.

There was an insult against Fātima عليها السلام, and there was an assault committed against her holy person with beating or through other means. An attempt like that may be interpreted as merely a rash action, or an overwhelming anger which took the doers out of their normal moderation.

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[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, pp. 286, 348-49 and Vol. 29, p. 193. The author also transmitted her will in a footnote on p. 171, Vol. 43, of his book from the following references: *Hilyat al-Awliyā'*, Vol. 2, p. 43. Al-Hākim, *Mustadrak*, Vol. 3, p. 162. *Usd al-Ghāba*, Vol. 5, p. 524. *Al-Isāba*, Vol. 4, pp. 379-80. *Al-Imāma wal Siyāsa*, Vol. 1, p. 14. *A`lām al-Nisā'*, Vol. 3, p. 1214. Refer also to Ibn Abul Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, p. 50, where the author says, "I have confirmed that she did died angry with both of them, etc." `Abd al-Razzāq, *Musanaff*, Vol. 3, p. 521. *Al-Istī`āb*, Vol. 2, p. 751. Al-Khawārizmi, *Maqtal al-Hussain*, Vol. 1, p. 83. *Dalā'il al-Imāma*, p. 44.

Was the reason for such an anger al-Zahrā' عليها السلام herself? Did she do anything or say anything to cause it? Was it the tone of her voice? Or were there any other reasons? They would surely close their eyes rather than determine who was/were responsible for it.

The assailants themselves reverted to themselves and repented, and al-Zahrā' عليها السلام supposedly was obligated to forgive and to overlook, for this is exactly what Islamic ethics mandate and is emphasized by the verses of the Qur'ān, especially since she was the most worthy of all people to uphold such ethics, the pious, purified and infallible woman that she was.

This means that she thus rendered legitimacy to the aggression, to the confiscation of the caliphate, and to the usurpation of the inheritance which she had received from the Messenger of Allāh صلى الله عليه وآله وسلم. So, nothing remained except that they simply were too rash to beat her during the confrontation, and they were to be excused for it because it came when emotions reached their ebb and because of the state of suspension and upheaval! And she herself may have been the reason for it anyway because she عليها السلام was wrong when she stood in their face, and so was Ali عليه السلام who did not rush to recognize the new victorious ruler, nor was he in the vanguard of those who rushed to swear the oath of allegiance and to support! Thus will they regain the public's respect, which is the most precious of their aspirations.

But when al-Zahrā' عليها السلام refuses even their entry into her house, rejecting their "repentance," insisting on complaining against them to the Messenger of Allāh صلى الله عليه وآله وسلم, then she states in her will to be buried at night, that both men should not attend her funeral, then she asks that her grave be unknown to the public..., she surely spoils their plan.

Despite all the alteration and forgery, history records how she died while being still angry with those who assaulted her, so Ali عليه السلام buried her at night. He did not even declare the *athān*, another fact

which is documented by respected and reliable references available with a large mass of the Muslims.[1]

Imām al-Rida عليه السلام was asked once about both of these senior *sahābis*. He said, "She was for us a kind mother who left this world angry with both of them, and we shall never be pleased till she is pleased."[2] Almost the same wording has been transmitted through `Abdullāh son of al-Hassan.[3]

Thus, it becomes obvious that al-Zahrā' عليها السلام is an infallible and purified woman; Allāh is Pleased for her pleasure and is Wrathful when she is angered. She, through her insightful stand, informed everyone in the past or in the future, whoever enters the gateway of history, that the issue was not a personal one, that it was the issue of

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[1] *Al-Bidāya wal Nihāya*, Vol. 5, pp. 250, 285-287, quoting al-Bukhāri, Ahmed and `Abd al-Razzāq. Refer to al-Bukhāri's "Kitāb al-Maghāzi" where Khaybar's campaign is discussed and how the Messenger of Allāh صلى الله عليه وآله said, "We do not leave our inheritance as charity." Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, pp. 49-50 and Vol. 16, pp. 218, 232. Muslim, *Sihāh*, "Kitāb al-Jihād wal Siyar." Ibn Hamzah, *Al-Shāfi*, Vol. 4, pp. 211, 205. *Al-Thiqāt*, Vol. 2, pp. 164-65. Al-Tabari, *Tārīkh Mulūk*, Vol. 3, p. 208 (Dār al-Ma`ārif edition). Tawfīq Abū `Alam, *Ahl al-Bayt*, p. 172. *Mushkil al-'Athar*, Vol. 1, p. 48. Ibn al-Batrq, *Al-`Umdah*, pp. 39-91. *Al-Sunan al-Kubra*, Vol. 6, pp. 300-01. *Al-Tanbīh wal Ishrāf*, p. 250. *Al-Dhahbi, Tārīkh al-Islām*, p. 591 (published by Dār al-Kitāb al-`Arabi, the Prophet's Biography Dept.), and in its footnote there is a reference to many sources. Ibn Sa`d, *Tabaqāt*, Vol. 8, pp. 28-29. *Rawdat al-Muttaqīn*, Vol. 5, p. 349. *Al-Tarā'if*, pp. 257-58, 262, 269. *Tahrar al-Afkar*, p. 228. *Alqab al-Rasūl wa `Itratih*, p. 44. Refer also to p. 370 of *Kifāyat al-Tālib*. Al-Hākim, *Mustadrak*, Vol. 3, p. 162. *Ithbāt al-Hudāt*, Vol. 2, p. 366. Ahmed, *Musnad*, Vol. 1, pp. 6-9. *Al-Riyād al-Mustataba*, p. 291. *Tārīkh al-Khamīs*, Vol. 1, p. 174. *Mir'āt al-`Uqūl*, Vol. 5, pp. 322-23. Al-Sam`āni, *Musannaf*, Vol. 5, p. 472 and Vol. 4, p. 141 and Vol. 3, p. 521. *Taysar al-Wusal*, Vol. 1, p. 209. Refer also to *Diyā' al-`Ālamīn* (manuscript), Vol. 2, pp. 65-66, 91.

[2] *Alqāb al-Rasūl wa `Itratih*, p. 44. Al-Tarā'if, p. 252.

[3] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, p. 232 and Vol. 6, p. 49.

the creed, of Islam, of transgressing against Allāh and His Messenger, peace and blessings of Allāh be on him and his progeny, against righteousness, and against humanity. It was an assault against Islam which she personified. Aggression against her aimed at prohibiting her from defending the Imāmate whereby the faith stands and which is a decisive Divine edict; it is the nation's right, the right of man, every man, every human being.

She recorded her stand after she extracted their confession which clearly indicted them. Such an indictment demonstrated the fact that the aggression affected the Messenger of Allāh ﷺ and, hence, it was an aggression against Allāh, Glory to Him, and it was *not* her privilege to forgive one who transgressed the bounds of Allāh, Glory to Him, and those of His Glorious Messenger, peace and blessings of Allāh be on him and his progeny. She informed both men of this fact when she said to them, "I shall complain against you to the Messenger of Allāh ﷺ."

In order to stop anyone from telling the public that al-Zahrā' عليها السلام reverted to herself after that or sent them a message with so-and-so that she was pleased with both of them, she stated in her will to be buried at night.

Some may also claim that it is a Sunnah to bury the dead at night[1], as it actually happened, and it is legislated as such, she surmised that doing so was not sufficient to prove the continuation of her anger with them even after her demise, so she stated in her will that both men should not attend her funeral, nor should they perform the funeral prayers for her. Ali عليه السلام prohibited them from doing any of these things in compliance with her will.[2]

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[1] Judge `Abd al-Jabbār, *Al-Mughni*, Vol. 20, p. 335.

[2] Refer to pp. 10-11 of *Al-Istighātha*. *`Awālim al-`Ulūm*, Vol. 11, pp. 467, 505-06, 523, 508, 493, 411, 501-02, 504, 404, 534, 122, 515, 512. Al-Majlisi, *Bihār al-Anwār*, Vol. 78, pp. 250, 253-256, 310, 387 and Vol. 43, pp. 201, 207, 218, 181, 191, 214, 199, 182-83 and Vol. 28, p. 353 and Vol. 29, p. 192 (footnote), 193 and Vol. 30, pp. 348-49, 286. Ibn Shahr Āshūb, *Al-Manāqib.*

Some references mention that "She took from the Commander of the Faithful, Ali عليه السلام, a covenant for which Allāh and His Messenger صلى الله عليه وآله وسلم are the Witnesses, that nobody would attend her funeral except Umm Salimah, Umm Ayman, Fidda, al-Hassan and al-Hussain عليهما السلام, Salmān, `Ammār, al-Miqdād, Abū Tharr and Huthayfah."[1] Ali عليه السلام performed her funeral prayers[2], reciting the *takbar* fve times[3].

There is no truth in their claim that Abū Bakr attended her funeral and performed the funeral prayers[4], for he never reached her grave, nor did he do anything like that for the Messenger of Allāh صلى الله عليه وآله وسلم himself although he remained unburied for three days[5]. The inauguration was completed after his burial.[6]

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[1] Al-Majlisi, *Bihār al-Anwār,* Vol. 78, p. 310.

[2] Al-Hākim, *Mustadrak,* Vol. 3, p. 162. Al-Nawawi, *Tahthīb al-Asmā',* Vol. 2, p. 353. *Sifat al-Safwa,* Vol. 2, p. 14. Ibn Shabbah, *Tārīkh al-Medīna,* Vol. 1, p. 197. Ibn Habān, *Tārīkh al-Sahāba,* p. 208. Ibn al-Batrīq, *Al-`Umdah,* pp. 390-91. In a footnote of the latter, it is indicated that the text is quoted from p. 154, Vol. 5 of Muslim's *Sihāh* and from al-Bukhāri's *Sihāh*, in a chapter about the Khaybar campaign and from al-``Omari al-Musilli's book *Al-Rawda al-Fayha',* p. 252. Al-Irbali, *Kashf al-Ghumma,* Vol. 2, p. 128. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 3. *Jāmi` al-Usūl*, pp. 9-10.

[3] Refer to Ibn al-Sabbāgh al-Māliki, *Al-Fusal al-Muhimma,* p. 131. *Jawāhir al-Akhbār wal Āthār al-Mustakhraja min Lujjat al-Bahr al-Zākhkhār*, Vol. 3, p. 118. *Kashf al-Ghumma,* Vol. 2, p. 128.

[4] Refer to *Al-Riyād al-Nadira,* Vol. 1, p. 176. The author comments saying, "This has been transmitted by al-Basri and is included by Ibn al-Sammān in *Al-Muwafaqa*. *Thakhā'ir al-`Uqba*. P. 54. *Al-Isāba,* Vol. 4, p. 479. *Tahthīb al-Kamāl*, Vol. 35, p. 252. *Tārīkh al-Hijra al-Nabawiyya,* p. 58. Al-Khawārizmi, *Maqtal al-Hussain,* Vol. 1, p. 86. *Tārīkh al-Khamīs,* Vol. 1, p. 278. *Al-Sīra al-Halabiyya,* Vol. 3, p. 361. Judge `Abd al-Jabbār, *Al-Mughni,* Vol. 20, p. 335.

[5] Abū al-Salāh, *Taqrīb al-Ma`ārif,* p. 251. Ibn Shahr Āshūb, *Al-Manāqib*, Vol. 1, p. 297.

[6] *Dalā'il al-Imāma,* p. 46. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, pp. 94-94, quoting *Al-Manāqib*.

Let the fact that her grave site is not known to anyone till our time and the inability of anyone at all to identify it precisely be a glorious proof for such an exclusion which indicts them. All reliable and authentic historical evidences underscore the lies of those who make contrary claims from among those who forge history and who surely are the enemies of the truth.

Thus it becomes quite clear that she عليها السلام made her death and funeral as means of *jihād* in the Cause of Allāh, for the sake of the religion, and for the sake of explaining the facts to posterity.

The results of this *jihād* appeared from the very first moments. It is narrated that when the report became public that al-Zahrā' عليها السلام had passed away, "... there was a great deal of commotion among the people who kept blaming each other and kept saying, `Your Prophet left behind him only one single daughter, and when she dies and is buried, nobody was present during her last moments, nor when she was buried, nor when her funeral prayers were performed, nor do you even know where she is buried so you can visit her grave...!"[1]

Al-Fattani has said, "If we contemplate on what we have stated, let alone what we have not, as well as the following evidences, you will come to know that the origin of the pain from which Fātima, peace and blessings of Allāh be on her, was inflicted by both men (`Omar and Abū Bakr) and by their followers in general, so much so that she died very angry with them in a way which nobody can deny. Rather, it is a definite conclusion reached by anyone who examines the truth minutely, one who keeps aside denials and the norms of fanaticism as is the case with all consecutively reported traditions."[2]

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[1] *Dalā'il al-Imāma*, p. 46. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, pp. 93-94, quoting *Al-Manāqib*.

[2] *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 95. *Al-Hidāya al-Kubra*, p. 179.

Unsuccessful Devious Attempts

What is really strange is that we find someone trying to dissociate himself from the fact that al-Zahrā' عليها السلام boycotted those who oppressed her till she died by saying the following:

"The meaning of Fātima عليها السلام boycotting Abū Bakr and refusing to talk to him till her death is that she did not discuss this issue (the wealth) with him, that is, she did not ask him for anything, nor did she find herself obligated to meet him, nor did anyone transmit anything about their meeting together, so one would say that she neither greeted him nor spoke to him because she was busy with her sickness and with other things."[1]

Then they decide that al-Zahrā' عليها السلام was too pious to behave like that and more God-fearing.[2] We answer them as follows:

The same folks who say so have also said that she عليها السلام met both senior *sahābis* when they went to meet her and to appease her during her sickness. She spoke to them and was pleased by them, as they allege.[3]

Al-Shashi has rebutted this claim by saying that her anger connotes that she عليها السلام abstained from saying anything to them which is clearly boycotting them.[4]

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[1] *Sharh Bahjat al-Mahāfil*, Vol. 1, p. 131, quoting al-Dhahbi. *Fath al-Bāri*, Vol. 6, p. 139. *Al-Sīra al-Halabiyya*, Vol. 3, p. 361.

[2] *Fath al-Bāri*, Vol. 6, p. 139.

[3] Al-Dhahbi, *Tārīkh al-Islām* (the part discussing the righteous caliphs), p. 47. *Fath al-Bāri*, Vol. 6, p. 139.

[4] *Fath al-Bāri*, Vol. 6, p. 139.

Is the Grave of al-Zahrā' عليها السلام Known to Anyone?

It is noteworthy that the Imāms, peace with them, never acquainted their Shī`as with the site of her grave عليها السلام, as was the case with that of the Commander of the Faithful whose grave site was identified by Imām al-Sādiq عليه السلام, as is well known, and so is the case with all other Imāms who identified their grave sites to their Shī`as with the exception of al-Zahrā' عليها السلام. The Shī`as, who apply the Islamic tenets and Sunnah as taught by Ahl al-Bayt عليهم السلام, too, those who attended the funeral and the burial, such as `Ammār, Abū Dharr, Salmān, al-`Abbās, `Aqīl and others never acquainted anyone at all with her grave site in compliance with her own will and in loving her. Ibn Abū Qara`ah, who died in 367 A.H./977 A.D., says the following verses of poetry:

ولأي حال لحدت * بالليل فاطمة الشريفة؟

ولما حمت شيخيكم * عن وطئ حجرتها المنيفة؟

أوه لبنت محمد * ماتت بغصتها أسيفة

For what was Fātima, the Honorable One, buried at night?
And she didn't allow your Shaikhs[1] to set foot in her chamber.
Alas! Muhammed's daughter died chocked with sorrow and grief.[2]

Sayyid Muhsin al-Amīn, may Allāh have mercy on him, has said these poetry lines:

For what was she in the depth of the dark buried?

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[1] Abū Bakr and `Omar are always referred to in history and theology books as "the two Shaikhs," senior *sahābis*. The word "shaikh" has many meanings. One of them is "scholar" or "mentor" as exists in many places throughout this book. The "two shaikhs," scholars, are also al-Bukhāri and Muslim. Generally speaking, "shaikh" is used to identify a man who has passed his mid-aged. It also conveys the meaning of a tribal chief or chieftain. – Tr.

[2] "Abul-Hassan" Ali ibn `Īsa ibn Abul-Fath al-Arbīli, *Kashf al-Ghumma fi Ma`rifat al-A'imma*, Vol. 2, p. 131.

For what was she in secrecy placed in her grave?
Buried and none attended her funeral,
Nor do they know where her grave is…[1]

From the above you can come to know the fallacy of someone's claim alleging that the grave of al-Zahrā' عليها السلام is now well known, and we wish he would lead us to it and explain for us the decisive proofs which refute any excuse and dispel any doubt, and we will surely appreciate his effort!

Yet we are sure that he just cannot do so.

Courage of al-Jāhiz الجاحظ

How great the distance is between this man who specifically chooses a tradition wherein clues of alteration and forgery are quite obvious, claiming that al-Zahrā' عليها السلام was pleased with those who went to visit her to appease her, despite all the factual and historical and tradition evidences belying such a claim, and the other man who is very well known as having deviated from the line of Ali عليه السلام and of being especially interested in denying the merits of Ali عليه السلام while supporting his foes, i.e. the famous writer, `Amr ibn Bahr al-Jāhiz! The latter says the following in his well known dissertation titled "Al-`Abbāsiyya" as transmitted from him by Shaikh al-Tūsi, may Allāh have mercy on him:

When he (Abū Bakr) deprived her of her inheritance and was unfair to her and even assaulted her and committed a great sin against her, making her taste oppression and losing all hope of justice, and when she realized how weak she was, and how few her supporters were, she said to him, "By Allāh! I shall invoke Allāh's retribution against you."

He said, "By Allāh! I shall supplicate to Him for you."

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[1] *Al-Majālis al-Saniyya,* Vol. 5, p. 120.

She said, “By Allāh! I shall never speak to you.”

He said, “By Allāh! I shall never renounce you.”

So, if they do not deny that Abū Bakr was truly rejected by her, then the rejection of Fātima عليها السلام of him is by itself a proof testifying to her claim. The least they could have done in such a situation was to acquaint her with that of which she had no knowledge (if anything), or reminding her of that which she had forgotten (if anything), or correcting her mistake (if any), and exonerating her above anything lowly or that she would say anything wrong, or oppress a just person, or boycott someone who sought to remain attached to her. So, if you find them blaming neither of the opponents, then the matters are equal and the causes are straightforward, and reverting to the roots of how Allāh has decided regarding faring with one’s inheritance is better for us and for yourselves and more obligatory on us and on you... If they say, “How can anyone even think that Abū Bakr would be unfair to her or assault her while whenever Fātima عليها السلام became more harsh with him, he became more lenient and kind, and how so when she said to him, “By Allāh! I shall never speak to you,” he said, “By Allāh! I shall never renounce you,” then when she said, “By Allāh! I shall invoke Allāh’s retribution against you,” he said, “By Allāh! I shall supplicate to Him for you”?[1]

Then he tolerates all this harsh talk from her at the government’s headquarters and in the company of the Quraishites and the *sahāba* when the caliphate was in need of pride and prominence and the respect and eminence it required? Yet all of that did not prohibit him from talking to her as someone who was apologetic, seeking nearness to her, safeguarding her honorable status, trying his best to get close to her heart... saying, “Nobody in poverty is dearer to me than you, nor anyone closer to my heart in ease, but I heard the Messenger of Allāh ﷺ say, `We, prophets, do not leave inheritance; whatever we leave behind is charity.’”

[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, p. 214. Al-Shāfi, *Talkhīs*, Vol. 3, p. 152 and other references.

It was said to them that this is not evidence for innocence from injustice, nor is it a way out of oppression. An oppressor may oppress, and a cunning man may scheme, if he has a goal in mind and is used to being disagreed with, he is used to speak in pretense the speech of the oppressed one and fake the humility of one seeking equity and pretend to be kind and to seek justice.[1]

An Embarrassing Conclusion

Thus it becomes clear that al-Zahrā' عليها السلام never recognized the authority nor the imāmate of Abū Bakr since she passed away angry with him and with his friend, dissociating herself from both of them, prohibiting them from attending her funeral or even knowing where her grave was.

It is not possible at all to say that such an Infallible lady, who is purified by token of the Verse of Purification (Qur'ān, 33:33), the one for whose anger Allāh becomes angry, died the death of the days of ignorance according to the sacred *hadīth* saying, "Whoever dies without knowing who the Imām of his time is, or who has not sworn the oath of allegiance to such an Imām, dies the death of the days of ignorance."[2]

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[1] Al-Shāfi, *Talkhīs*, Vol. 3, pp. 152-53. A commentator said the following commenting on p. 151 of *Al-`Abbāsiyya* by al-Jāhiz: "The book titled *Al-`Abbāsiyya* was published among letters compiled and verified and explained by Hassan al-Sandubi which he called "Letters of Al-Jāhiz" and the number of this Letter is 12. It was published at the Rahmāniyya Press in Egypt in 1352 A.H. Sayyid al-Qazwīni quoted these same paragraphs on p. 420 of his book *Fātima al-Zahrā' minal Mahd ilal-Lahd* from pp. 300-03 of these said Letters.

[2] Refer to the wordings of this tradition on p. 390, Vol. 1, of *Al-Ghadīr* where al-Taftazani is quoted on p. 275, Vol. 2, of his book titled *Sharh al-Maqasid*. Al-Karākchi, *Kanz al-Fawā'id*, p. 151. Ibn Shahr Āshūb, *Al-Manāqib*, Vol. 3, p. 304. *Mujma` al-Zawā'id*, Vol. 5, pp. 219-18, 224-25. Ahmed, *Musnad*, Vol. 4, p. 96 and Vol. 3, p. 446. Al-Majlisi, *Bihār al-Anwār*, Vol. 23, pp. 80, 88, 89, 92. Some of his footnotes cite p. 269 of *Al-*

The *`allāma* researcher, al-Khawajoo'i al-Mazandarani, has said, "Be informed that those who follow their creed from among the Muslims, regardless of their sects, have all endorsed the authenticity of the statement made by the Prophet ﷺ wherein he said, `Anyone who dies without knowing who the Imām of his time is dies the death of the days of ignorance."

There is no premise for the claim which some people make that this tradition is above the level of criticism, and that what she was expected to do was either acting contrarily to what the Prophet ﷺ had brought, or that she had an Imām other than Abū Bakr; so, who could that Imām be? Can anybody imagine him being anyone other than Ali عليه السلام? And can anyone imagine that al-Zahrā' عليها السلام, who passed away without swearing the oath of allegiance to Abū Bakr, died the death of the days of ignorance?!

Al-Zahrā' عليها السلام Meeting Men; the Veil Issue

By the way, we would like to state that someone has derived evidence for the fallacy of the tradition saying, "It is better for the woman not to see men nor men seeing her"[1] from al-Zahrā' عليها السلام who

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Ikhtisās, pp. 230-31 of *Ikmāl ad-Dīn* and p. 15 of *Muntakhab al-Athar* from *Al-Jam` Baynal Sihāhain*. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 13, p. 242 from al-Iskāfi in *Naqd al-`Uthmāniyya* and pp. 82-83 of *Manar al-Huda* by Shaikh Ali al-Bahrāni. *Al-Muhalla*, Vol. 1, p. 46. Al-Bukhāri, *Sihāh* ("Kitāb al-Fitan," in a chapter titled "You shall see after me things which you shall abhor.") Muslim, *Sihāh* ("Kitāb al-Imāra," in a chapter about the obligation to be with the majority), Vol. 4, p. 517 (Dār al-Sha`ab edition).

[1] This tradition is narrated from the Prophet ﷺ, from Imām al-Sādiq (A) and from Ali (A); so, refer to *Wasā'il al-Shī`a*, Vol. 20, pp. 67, 232. *Mustadrak al-Wasā'il*, Vol. 14, pp. 183, 289. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 48, 54, 84 and Vol. 100, p. 239 and Vol. 101, p. 36. *Ihqāq al-Haqq*, Vol. 9, pp. 202-03 from al-Bazzar and Vol. 10, pp. 224, 226 from many references. *Mujma` al-Zawā'id*, Vol. 4, p. 255. *Kashf al-Astar*, from p. 235, Vol. 3, of al-Bazzar's *Musnad*. *Fadā'il al-Khamsa minal Sihāh al-*

made this statement, meeting men and talking to them during the crisis while confronting those who assaulted her home and confiscated Fadak. After all, she did meet Abū Bakr and `Omar when they both went to appease her, and she talked to them in an ordinary manner. And she عليها السلام used to go out with the ladies who went out to support the Prophet صلى الله عليه وآله وسلم as he led the military campaigns to take care of war chores. The Prophet صلى الله عليه وآله وسلم received women. Had it been better for the woman not to see men, the Prophet صلى الله عليه وآله وسلم would have set up a barrier between him and each and every woman who went to meet him, then he would have told her to speak from behind the barrier. Our answer to all of this is as follows:

FIRST: This tradition, though weak in *isnād*, cannot be proven as a lie through mentioning what has already been stated because her meeting عليها السلام with men during the time of the crisis wherein she confronted Abū Bakr and `Omar does not mean that she let others see her face, and her discourse with them may have taken place from behind a barrier or in a way where they do not see her face.

It is not meant by her not seeing men and them not seeing her that she was not visible to them or that each party does not see the shape and size of the other. Some prefer to understand this tradition as being in favor of the free mixing between men and women. Also, the fact that she accompanied the Prophet صلى الله عليه وآله وسلم on his campaigns does not mean that men could see her face or attractions. There is no proof

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Sitta, Vol. 3, pp. 153-54 quoting p. 315, Vol. 8, of *Kanz al-`Ummāl*. Al-Dhahbi, *Al-Kabā'ir*, p. 176. *Da`ā'im al-Islām*, Vol. 2, pp. 124, 215. *Is`āf al-Rāghibīn* (as referred to in a footnote in *Nūr al-Absār*), pp. 171-72, 191. *Kashf al-Ghumma*, Vol. 2, p. 92. *Makārim al-Akhlāq*, p. 233. *Manāqib al Abū Tālib*, Vol. 3, p. 119. *`Awālim al-`Ulūm*, Vol. 11, p. 197. Al-Khawārizmi, *Maqtal al-Hussain*, Vol. 1, p. 62. *Hilyat al-Awliyā'*, Vol. 2, p. 41. Ibn al-Maghāzli, *Manāqib al-Imām Ali* (A) p. 381. There are other references mentioned in the footnotes of *Kitāb al-`Awālim*. *Manāqib Amīr al-Mu'minīn Ali* عليه السلام by Judge Muhammed ibn Sulaymān al-Kāfi, Vol. 2, pp. 210-11. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 14 quoting *Al-Manāqib* and *Al-Durra al-Yatīma fī Ba`d Fadā'il al-Sayyida al-`Adīma*, p. 31. *Da`ā'im al-Islām*, Vol. 2, pp. 214-15.

that she عليها السلام used to undertake any military affairs whatsoever. Her accompanying the Prophet صلى الله عليه وآله وسلم like that does not connote what is alleged.

So is the case with regard to the Prophet صلى الله عليه وآله وسلم receiving women. It does not mandate that he should set up a barrier between him and every woman who came to have audience with him, nor did he set up a barrier for her to talk to him from behind it. Sufficed her to take safeguards from whatever means of veiling she had at her disposal, and she would talk to him while observing the *hijāb*. Speaking with someone does not obligate any adorning or embellishment or sweet talking.

SECOND: When she عليها السلام delivered a speech before a crowd of the Muhājirūn and the Ansār and others, she was wrapped in her outer mantle as the texts indicate.[1]

THIRD: The subject of her preference not to be seen by men nor to see men is not confirmed only by the said tradition. There are many other traditions and texts such as the following:

1. One is narrated by Muhammed ibn Ya`qūb from some of our men from Ahmed ibn Abū `Abdullāh saying, "Ibn Umm Maktam sought permission to meet the Prophet صلى الله عليه وآله وسلم who had in his company `Ā'isha and Hafsa to whom he said, `Get up and enter your chambers.' They both said to him, `He is blind!' He said, `If he cannot see you, you surely can see him.'"[2]

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[1] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 254. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, pp. 211, 250. *Balāghāt al-Nisā'*, p. 24. *A`lām al-Nisā'*, Vol. 4, p. 116. *Kashf al-Ghumma*, Vol. 2, p. 106. *Ihqāq al-Haqq*, Vol. 10, p. 299. Al-Murtada, *Al-Shāfi*, Vol. 4, pp. 69, 71. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 69. *Al-`Awālim*, Vol. 11, p. 468. *Sharh al-Akhbār*, Vol. 3, p. 43. Al-Khawārizmi, *Maqtal al-Hussain* عليه السلام Vol. 1, p. 77. Ibn Maytham, *Sharh Nahjul-Balāgha*, Vol. 5, p. 105.

[2] *Al-Wasā'il*, Vol. 20, p. 232. *Al-Kāfi*, Vol. 5, p. 534.

2. Umm Salamah is quoted as having said, "I was in the company of the Messenger of Allāh ﷺ who had with him Maymana. Ibn Umm Maktam came in after the Prophet ﷺ had ordered the veil to be set up, so they both were veiled from him. They said, `O Messenger of Allāh! Is he not a blind man who cannot see us?' He said, `He is. Are you?! Can't you see him?!'"[1]

What is odd is someone using this narrative of Ibn Umm Maktam entering the residence of the Prophet ﷺ while he is in the chambers of his wives which means his privacy, as he describes it. Then he builds on it the revelation of Surat `Abas in his regard, and we have pointed out to the error of such a statement if one studies the correct biography of the Prophet ﷺ, so let whoever wishes to refer to it to do so if he wishes.

If Ibn Umm Maktam, by thus entering once or twice to visit the Messenger of Allāh ﷺ, has produced for us this condition, we ought to verify the deeper situation between the Prophet ﷺ and most, if not all, those whom he met during his lifetime.

3. What is quoted from Imām Ja`far al-Sādiq عليه السلام: `Abdullāh has told us that Muhammed has said that Mūsa has said that his father quotes his grandfather, Ja`far ibn Muhammed, quoting his father, peace with them, saying that a blind man once sought permission to enter her house, so she struck a veil between herself and him. The Prophet ﷺ asked her, "Why did you wear a veil while he cannot see you?!" She said, "O Messenger of Allāh! If he cannot see me, I can see him, and he still breathes!" The Prophet ﷺ said, "I testify that you are part of me."

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[1] *Al-Wasā'il*, Vol. 20, p. 232. Its footnotes quote p. 233 of *Makārim al-Akhlāq*, Ahmed's *Musnad*, al-Tirmithi's *Al-Jāmi` al-Sihāh*, Vol. 5, p. 102. Abū Dāwūd, *Sunan*, Vol. 4, p. 63 and al-Dhahbi's *Al-Kabā'ir*, p. 177.

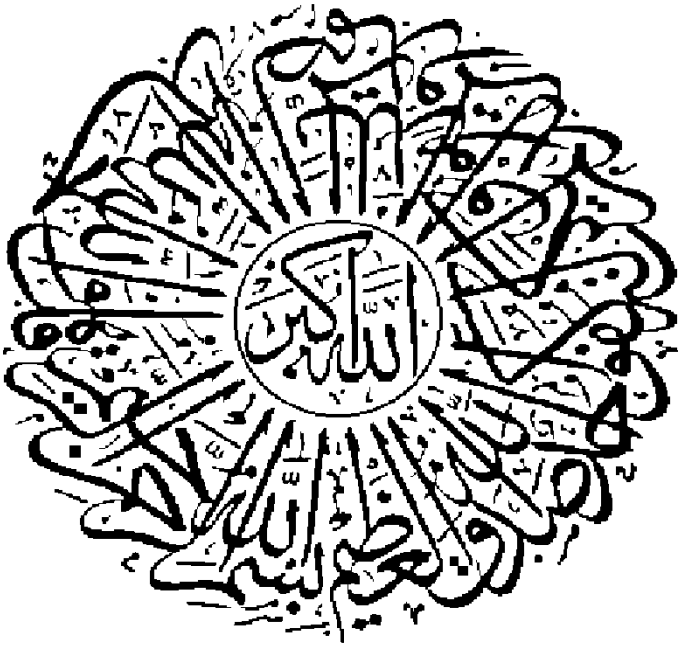
[2] Refer also to the book titled *`Abasa wa Tawalla: Feeman Nazalat?* Published in 1997 by the Center for Islamic Studies.

In *Da`ā'im al-Islām*, Abū Ja`far عليه السلام is quoted as saying the same. In al-Rāwandi's *Nawādir*, the same is quoted by (Imām) Mūsa ibn Ja`far عليه السلام.[1]

4. Through the previously quoted *isnād*, Ja`far ibn Muhammed quotes his father, peace with both of them, saying that Ali عليه السلام entered the chamber of Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم, and he was extremely upset. She asked him why, so he said to her that the Prophet صلى الله عليه وآله وسلم asked people about woman when she is closest to her Lord, and they did not know how to answer him. She said to him, "Go back and tell him that she is closest to her Lord when she stays at home." He set out and told the Prophet صلى الله عليه وآله وسلم the same. The Prophet صلى الله عليه وآله وسلم asked him, "What?! Is this your own answer, O Ali?!" Ali عليه السلام informed him that Fātima عليها السلام had informed him of it. He said, "Now you have said the truth, for Fātima عليها السلام is part of me." These incidents are both narrated by Sayyid Fadlallāh al-Rāwandi in his *Nawādir* through an *isnād* ending with him.[2]

[1] *Mustadrak al-Wasā'il*, Vol. 14, p. 289, footnote on p. 95 of *Al-Ja`fariyyāt* is quoted and so are the following: p. 214, Vol. 2, of *Da`ā'im al-Islām*, p. 23, Vol. 11, of *`Awālim al-`Ulūm*, and its footnote p. 13 of al-Rāwandi's *Nawadir* is quoted. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 91. It is also narrated by al-Maghāzli, pp. 380-81.

[2] *Mustadrak al-Wasā'il*, Vol. 14, p. 182. Its footnote cites p. 95 of *Al-Ja`fariyyat* and p. 14 of al-Rāwandi's *Nawādir*. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 92 and Vol. 100, p. 250. *`Awālim al-`Ulūm*, Vol. 11, p. 123.


الله اكبر

PART VI

WHY DID AL-ZAHRĀ' عليها السلام HAVE TO OPEN THE DOOR?

In this Chapter
In this Chapter, we will discuss points relevant to the following:

1. Ali's zeal and manliness prohibit him from letting al-Zahrā' عليها السلام open the door to the assailants.

2. Ali's courage prohibits him from letting al-Zahrā' عليها السلام face the danger as a result of opening the door before the folks.

3. Al-Zahrā' عليها السلام is ever confined to her chamber; how could she face the men?!

4. Why did al-Hassan or al-Hussain عليهما السلام, Fidda, Ali عليه السلام or al-Zubayr, or any of the Hashemites present inside, not open the door instead?!

5. Those seeking shelter inside the house were all armed; so, how could the Commander of the Faithful عليه السلام expose her to danger?

6. Al-Zahrā' عليها السلام is the trust of the Messenger of Allāh صلى الله عليه وآله وسلم; so, how could the Commander of the Faithful عليه السلام thus expose her to danger?

7. Beating al-Zahrā' عليها السلام is a "personal matter" irrelevant to the caliphate, and the Prophet صلى الله عليه وآله وسلم never told Ali عليه السلام not to defend himself or his family in personal matters. Rather, he told him not to initiate a battle on account of the caliphate which is a public issue related to the entire Islamic reality.

8. How could those present hear what was happening to al-Zahrā' عليها السلام and yet refrain from going to her rescue?

These are the points which we will tackle in this chapter. On Allāh do we rely, and from Him do we derive help and guidance; we plead to Him for all of that.

Where were Ali's Zeal and Manliness?

Someone is of the view that if Ali عليه السلام sits inside the house and lets his wife open the door, this contradicts zeal and manliness. Can such a conduct come from Ali عليه السلام?!

In answer, we would like to say the following:

FIRST: There is no doubt that Ali عليه السلام is the Imām of the zealous, the man of manliness and of rushing to assist others. So are both al-Hassan and al-Hussain عليهما السلام; they, like their father, are the Imāms of the zealous. Imām al-Hussain عليه السلام transported his women with him, including the wise lady Zainab عليها السلام, to face the trials and tribulations, the hardships and calamities, because Allāh, Glory is all His, willed to see them taken captive. They were taken from one country to another. Those who were near and those who were distant were looking at their faces, being in the hands of enemies who never hesitated to commit the most heinous crimes such as killing the *wasis* of Prophets, slaughtering the children, and capturing the daughters born in houses where revelation descended.

Since the human *hūri*, namely Zainab عليها السلام, told Ibn Ziyād once, "Whatever pleases Allāh pleases us, too, we Ahl al-Bayt," Ali عليه السلام was more apt to do likewise than his daughter; whatever pleased Allāh, Glory to Him, pleased him, too.

It goes without saying that the Imām and Commander of the Faithful Ali عليه السلام wanted this religion to continue strong and firm even if it would cost him his life, and he was always ready to tolerate all sorts of harm along this path. The response of al-Zahrā' عليها السلام to the assailants did not contradict zeal or manliness, nor was transporting Zainab and the women to Kerbala' as captives.

SECOND: The Prophet صلى الله عليه وآله وسلم used to ask some of his wives, as well as Umm Ayman, to respond to the door when someone knocked at

it[1] when necessary. Had there been anyone more zealous than the Messenger of Allāh ﷺ?!

THIRD: The assailants are the ones who transgressed and violated the tenets of the faith, the zeal, the manliness and even the customs of the days of ignorance. As for Ali عليه السلام, he did not do any of that. Rather, he carried out his responsibilities. So did al-Zahrā' عليها السلام. The violators and the oppressors were the assailants.

Where is Ali's Courage?!

Regarding the incident of the burning, Ibn Roozbahan has said, "Had this been true, it would have proven his (Ali's) incompetence, and he is way above that, for the most incompetent is a man whose house and family are burnt as his wife is inside and he is unable to defend them."[2]

Someone adopted the same conclusion and said that it was not tasteful for al-Zahrā' عليها السلام to open the door, nor to answer those folks, while Ali عليه السلام was present with her inside the house. Then this same someone tries to stir emotions and excite feelings when he adds the following to the above: "What would people say about him had he done that? Would they say that he is a hero?! Or would they say that he is a coward? So, how can you attribute to Ali عليه السلام the feats of capturing heroes on the battlefield while he does what you yourselves would not have agreed to do?!"

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[1] Refer to al-Tibrisi, *Al-Ihtijāj*, Vol. 1, pp. 470-71. *Kashf al-Yaqīn*, pp. 260-305. Al-Majlisi, *Bihār al-Anwār*, Vol. 32, pp. 39, 90, 267, 347 and Vol. 90 starting from p. 272 and Vol. 37, p. 313 and Vol. 38, pp. 35, 121, 122, 126, 152, 349, 356-57. *Al-Tarā'if*, p. 72. Ibn al-Maghāzli, *Manāqib Ali*; al-Rāwandi, *Al-Da`awāt*, p. 47. *Mashāriq Anwār al-Yaqīn*. *Kashf al-Ghumma*, Vol. 1, p. 91. Al-Khawārizmi, *Manāqib*, pp. 86-87. The biography of Imām Ali (A) in *Tārīkh Dimashq* (edited by al-Mahmūdi), Vol. 3, p. 164. *Farā'id al-Simtayn*, Vol. 1, p. 231. *Kifāyat al-Tālib*, p. 312.

[2] *Ibtāl Nahj al-Bātil* (published as part of *Dalā'il al-Sidq*), Vol. 3, Part 1, p. 47.

Then he underscores his statement by saying that once in a commemorative *majlis* held in Dubai, a reciter mentioned this issue. A Sunni man was present there and then and said to a Shī`a man, "You say that Ali عليه السلام is a courageous hero who gave heroes many a headache; how come he did not defend his wife while she was a trust handed to him by the Messenger of Allāh صلى الله عليه وآله وسلم?!" We say the following:

FIRST: This talk is not new to us. [Shī`a] Scholars have already responded to it, and so have Zaidi scholars as well. Ibn Hamzah has said, "He عليه السلام, the brave man that he was, did not neglect to look into the affairs of the nation, seeking the straightforwardness of the creed, staying aloof from whatever could make things worse."[1]

SECOND: The same Ibn Hamzah, responding to someone, has also said, "There is no shame on him were he to be overpowered because overpowering is not indicative of what is right or wrong, or what is cowardly. He is an Infallible Imām according to texts of *hadīth,* and he does not behave on impulse or out of anxiety. Rather, he does what he is ordered to. He enjoined others to be patient, and he took to patience in obedience to the Command of Allāh, Glory to Him, and to the order of the Messenger of Allāh صلى الله عليه وآله وسلم not to be the first to take to anger, nor to lag behind out of cowardice."[2]

THIRD: Beating al-Zahrā' عليها السلام is not the only incident of its kind in Ali's long history with those folks. It has been transmitted that Ali عليه السلام himself was exposed to beating, too, but neither by Abū Bakr nor by `Omar, but from someone who was at the time much less prominent and influential, namely `Othmān (ibn `Affān). In his book, al-Zubayr ibn Bakār[3] has stated the following:

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[1] Ibn Hamzah, *Al-Shāfi*, Vol. 4, p. 188.

[2] *Ibid*., Vol. 4, pp. 200-01.

[3] His full name is: al-Zubayr ibn Bakār al-Assadi al-Qarashi, a descendant of the famous *sahābi* Abdullāh ibn al-Zubayr ibn al-`Awwām (3 – 73 A.H./624 – 692 A.D.), the first to be born in Islam after the Hijra. Al-Zubayr ibn Bakār was born in Medīna in 172 A.H./788 A.D. and became a

"Ali عليه السلام ibn Abū Tālib has been quoted as saying, `Othmān ordered that I should have audience with him on a very hot day. I placed my garment on my head and went to see him. I entered, and he was on his bed, a rod in hand, surrounded by abundant wealth: two heaps of gold and silver. He said, `Take of this whatever you wish so you may have enough (i.e. buy enough food) to fill your stomach, for you have burnt me.' I said to him, `You have surely been kind to your kin! If this wealth is an inheritance which you have inherited, or a giver gave it to you personally, or you earned it from a trade deal, I would then be one of two: I may either take of it or simply thank you for your offer [but not accept it], or I may refrain so I may work hard (to earn my living). But if it is a wealth that belongs to Allāh, and the Muslims are to partake of it, and so are the orphans and the wayfarers…, then by Allāh, you have no right to give me any of it, nor do I have any right to take any of it.' `Othmān said, `I, by Allāh, insist that you should do what you have refused to do.' Then he kept hitting me with the rod. By Allāh, I did not keep his hand away from me till he had enough. I pulled my garment over my head and went back home. I said, `Allāh is between you and me if I enjoined on you to do what is right or prohibited you from doing wrong.'"[1]

Ali عليه السلام was even exposed to assassination as well. We have discussed this issue in a section about the respect of the *sahāba* for al-Zahrā' عليها السلام. It is narrated in *Al-Kāfi* through an authentic *isnād* that Imām al-Sādiq عليه السلام has said, "When `Omar [ibn al-Khattāb] sought the hand of Umm Kultham for marriage, Ali عليه السلام said, `But she is only a child,' `Omar went and said to al-`Abbās, 'I sought the hand of the daughter of your nephew, and he turned me down. By

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famous scholar during the Abbāsid era. Ibn al-Nadeem lists 31 books which al-Zubayr ibn Bakār reportedly wrote some of which deal with history and others with literature. He died in Mecca in 256 A.H./870 A.D. at the age of 82 or 84 (depending on which calendar you prefer) when he was occupying the post of judge. – Tr.

[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 5, p. 346.

Allāh, I shall damage the well of Zamzam, and I shall leave nothing precious belonging to you without ruining it, and I shall get two witnesses to testify that he stole, and I shall cut off his right hand.' Al-`Abbās came and informed Ali عليه السلام (of what `Omar had said), asking him to let him take care of that matter, which he did."[1]

This incident clearly reflects the extent of their daring against him, peace and blessings of Allāh with him.

FOURTH: There is no doubt that none of us accepts his wife to be assaulted, or his mother, or his sister, while he sits idly by at home and says, "There is neither power nor might except in Allāh..." Had one done so, people would have definitely labelled him as a coward, and so would we. But if the assailants wanted to drag him to a fight, or to provoke our own sentiments, so that we may react senselessly and without calculating the consequences of our actions, everybody would blame us if we were to comply with the wishes of these assailants and thus enable them to achieve their objectives.

The assailants wanted exactly to achieve such aims by provoking Ali عليه السلام. Had he responded to them, the opportunity to knowing the truth would have been lost, and they would have had the winning darts and all the means of distortion of the truth and of fabrication as we will explain by the Will of Allāh.

The heroism of Ali عليه السلام in such a situation manifests itself in his putting up with being harmed, and in his refusal to respond to their provocation. Ali عليه السلام is the one who sacrifices everything in order to safeguard this religion, considering it his responsibility and religious obligation. He would not have sacrificed his religion for anything.

FIFTH: Let us, for the sake of argument, suppose that what this person says is true, that is, those folks respected al-Zahrā' عليها السلام, why then did he not also suppose that the objective of al-Zahrā' عليها السلام from answering the door was to take advantage of her status in order to

[1] Al-Kulayni, *Al-Kāfi*, Vol. 5, p. 346.

turn them away by the easiest and most readily available means?! Do you see whether her status and the respect awarded her kept the assault and the harm of those folks away?!

A Lady Confined to her Chamber never Opens the Door

Since al-Zahrā' عليها السلام was a lady confined to her chambers, how did she set out to open the door? One who neither sees men nor meets anyone does not do that. Here is the answer:

FIRST: Does a lady such as that have no right to defend herself if she, or her children, or her husband, or her honour, or her religion, or her message, is assaulted?!

SECOND: Was not Zainab عليها السلام a lady confined to her chambers? Why did Imām al-Hussain عليه السلام take her with him to Kerbala' to meet captivity, calamities, hostile men, to deliver speeches in Kūfa and Syria before the tyrants of the land and of her time?!

THIRD: Does her being confined to her chambers prohibit her from responding from behind the door, or would such a response expose her to the public, so they would see of her what they are not permitted to see?!

FOURTH: If she responded to them from behind the door, this does not mean that she met them face to face. If they broke the door open, so she sought shelter behind it in compliance with her *hijāb*, and they squeezed her between the door and the wall, would she still be responsible for all of that?!

What supports this is the fact that some texts state that she عليها السلام stretched her hand from behind the door, so they whipped both her hands.[1]

[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, pp. 293-95.

FIFTH: Is this not the same lady, who was used to being confined to her chambers, who delivered a sermon to people at the Mosque (of the Prophet ﷺ) as the inquirer himself admits, and those who were distant and near heard her voice?!

Does a woman who is used to being confined to her chambers have no right to defend a just cause and the truth even if she alone had to do it, and even if it required her to announce to the public that she was oppressed? Have not the *faqīhs* made an exception in the way to defend one's right for the voice of a woman to be heard even if it is said to be prohibitive?

How was it permissible for her to deliver a sermon at the Mosque but not to answer the knock on her house door from behind the door?! Does her confinement to her chambers prohibit her from defending the Imāmate and show the truth to future generations when such a very serious task was confined to her عليها السلام alone? Does her confinement to her chambers block her from confronting the oppressors and the usurpers so that she would unveil their identity to people and expose their true intentions and how they dared to do things against Allāh and His Messenger and how they went as far as harming women, nay, harming the most holy woman ever, the Head of the Women of Mankind and the only daughter of the greatest of all Prophets of Allāh ﷺ even as soon as he died?

Is there any clearer argument than hers? Could we have come to know who the oppressor and who the oppressed, who the assailants and who the defenders were, any other way? Could we have come to know who dared to insult al-Zahrā' عليها السلام and the Messenger of Allāh صلى الله عليه وآله وسلم about whom someone said that he was "hallucinating"? This is so despite those who deliberately distort the facts and commit fabrications.

SIXTH: What is really odd is the following statement made by someone:

"All narratives state that Ali عليه السلام was not the only one inside the house when it was assaulted in order to get him out of it and to force

him to swear the oath of allegiance to Abū Bakr following the demise of the Messenger of Allāh ﷺ. A crowd belonging to Banū Hāshim was with him, including Fidda, al-Zubayr and al-`Abbās; so, why did any of them not open the door instead of herself عليها السلام?"

The answer:

The claim that many people from Banū Hāshim were inside the house at the time of the incident is not known as a fact for the following reasons:

FIRST: The then government, as quoted (by historians), clearly indicated that `Omar was shouting, "Burn her house with everyone inside it!" There were none at home except Ali عليه السلام, Fātima عليها السلام, al-Hassan and al-Hussain, peace with them.[1]

His saying that, "There were none at home..., etc," be it said by the compiler or author, suffices to support our argument, and it negates the presence of Fidda and al-Zubayr.

SECOND: If we take for granted the assumption that other individuals were present at certain times, the attack on the house of al-Zahrā' عليها السلام took place more than once. This is clear from the narrative stated in *Al-Imāma wal Siyāsa*.[2] Many other narratives indicate the same especially when you gather and compare them, keeping in mind the particularities of events. Had there been persons at the house of al-Zahrā' عليها السلام during the first attack, it does not necessarily mean that they were there during the second attack or the one that followed it... What is the evidence?

THIRD: There is no narrative saying that all Banū Hāshim were at the house. Yes, they say that Banū Hāshim boycotted the inauguration, and the one saying so may be confused. He may have

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[1] Al-Shahristāni, *Al-Milal wal-Nihal*, Vol. 1, p. 84. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 271. *Bayt al-Ahzān*, p. 124.

[2] *Al-Imāma wal Siyāsa*, Vol. 1, p. 12.

imagined that they boycotted it at the house of Ali عليه السلام and did not pay attention to the word "boycotted" which simply means refrained from swearing fealty, not having a sit-in at the house of Ali عليه السلام or at that of anyone else!

FOURTH: Some narratives have clearly referred to the presence of only al-Zubayr[1] in addition to Ali, Fātima, al-Hassan and al-Hussain, peace with them all, without mentioning anyone else. Yet some narratives have referred to the presence of a number or a crowd of Banū Hāshim, not all of them.[2]

These narratives, though not contradicting each other, since what is fixed therein does not contradict one another, but they, especially the last, deny the presence of all Banū Hāshim at the house of Fātima عليها السلام.

FIFTH: The house is small. It cannot hold all Banū Hāshim, not even half of them, especially since the Prophet صلى الله عليه وآله وسلم was buried there, and its sanctity had to be respected.

SIXTH: What stopped Ali عليه السلام, Fidda, al-Hassan and al-Hussain عليهما السلام from opening the door was the same cause which stopped al-Zubayr and all other members of Banū Hāshim from doing the same as will be clarified when the following question will be answered, by the will of Allāh.

Had Ali عليه السلام Responded to Them

Someone claims that Ali عليه السلام was supposed to open the door, or Fidda, or someone else. As for al-Zahrā' عليها السلام, there was no justification for her going there to open the door rather than they.

Here is the answer:

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[1] Al-Mufīd, *Al-Amāli*, pp. 49-50.

[2] Al-Mufīd, *Al-Jamal* (new edition), pp. 117-18.

There are two issues which have to be discussed:

One of them is this: Could Ali عليه السلام or others have opened the door?!

The other is: Why did al-Zahrā' عليها السلام, rather than anyone else, undertake such an action?

The answer to both questions is interwoven; therefore, we would like to present it thus:

FIRST: The Prophet صلى الله عليه وآله وسلم used to ask some of his wives to open the door when knocked, as we have already stated; so, there is nothing embarrassing in principle about Fātima عليها السلام responding when her house door is knocked.

SECOND: It is quite obvious that had Ali عليه السلام been the one to open the door, or at least respond to the assailants even from behind the door, it would have implied a couple of things: He was either to do what they had ordered him, that is, swear the oath of allegiance to their man, Abū Bakr, so he in this case would have recognized the legitimacy of what they had committed, nay, it would have removed any proof that he himself had the right to it from the very beginning. Or he would have only responded to the assailants then refused to agree to their demand. This would have caused the assailants to argue with him and to try to coerce him with strong words, or with kind ones, or even try to get him out by force to swear the oath of allegiance. He would have given them the opportunity to distort the issue and to show it to be the opposite of what it actually was, and they would have claimed whatever they liked, so much so that they would have broken him and distorted the truth to the public, especially since they were the commanding rulers to whom flatterers looked up and tried to get close.

They would have said the following to people: "We went to express our condolences and to ask how the people were doing, but Ali عليه السلام was the one who confronted us and whose tongue was sharp against us, or was violent to us, out of his jealousy of us, and due to his conceit, and to express where he stood, how strong he was, how

close in kinship he was to the Messenger of Allāh ﷺ, father of the Prophet's grandchildren. So, he is the aggressor and we are the victims. He is the one who envied and who was malicious, the one who attacked us, the arrogant man, the one who laid a claim to something from which he himself announced his dissociation." While being busy preparing for the burial and funeral of the Messenger of Allāh ﷺ, it was rumoured that Ali عليه السلام had expressed no interest in caliphate. This is so according to the testimony of al-Munthir ibn Arqam who said so at the *saqīfa* where Abū Bakr gained momentum over Sa`d, and as the Ansār disputed among themselves; his words were:

"There is a man among them who, once laying a claim to this matter, will not be disputed by anyone; I mean Ali, the son of Abū Tālib عليه السلام."[1]

In a letter said to be written by `Omar to Mu`āwiyah, the first says the following about Abū Bakr: "I advanced him to the people to swear the oath of allegiance to him, and I kept him company in order to scare him and scare anyone who denied his fealty and said, `What did Ali عليه السلام ibn Abū Tālib do?' so I would say, `He took it out of his neck and made it obedience to the public will, a minority ruling their majority;' therefore, he kept sitting at home."[2]

Yes, they would say to the people: Since Ali عليه السلام turned away from this matter, and since there had to be order, fearing dissension, we took to doing it in order to safeguard Islam and protect the unity of the nation and the people's dignity, and to regulate their lives because we wanted what is good for people, seeking nearness to Allāh and nothing else. And when he confronted us with violence, we had no choice except to arrest him in order to avoid dissension and to safeguard the religion and the nation.

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[1] Al-Ya`qūbi, *Tārīkh*, Vol. 2, p. 123.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, pp. 292-94.

Who would have rejected their claim, seeking that they were rulers in full charge, and the rulers have whips and swords besides which there is wealth and position, and they could satisfy ambitions and aspirations? And their media remains to be the most heard because it strikes with the swords of money, power and might, with ambitions and desires. And there was the oppressive grudge of many people against Ali عليه السلام and all those who shelter themselves under his wings or are related to him. They had to benefit from these grudges, too, in order to solidify their control and strengthen their authority.

When Fātima عليها السلام answered them, her answer was the surprise which caused them to lose the opportunity which they thought was there, so they confronted her with violence and force, with anxiety and recklessness, when they assaulted her ferociously an assault that revealed a conduct which had no justification except insistence on extracting authority by force even at the cost of killing al-Muhsin, violating the sanctity of her house عليها السلام, assaulting her with heavy beating, the woman who had no ambitions that she was, nor was she envious nor conceited nor grudging nor a trouble maker... She was only a woman who wanted to know who knocked at her door. She was not about to articulate reckless words without calculation, for she had no reason at all to do that, the orphan that she was who had just lost her father, the greatest Prophet صلى الله عليه وآله وسلم in the history of mankind, the man who took them out of the darkness and into the light. She was his only daughter, the human being who was distinguished as the very best of all the women of mankind from the early generations to the last, the woman for whose pleasure Allāh is pleased and for whose anger He is angry.

Had they spoken kindly and politely when they went to her and said something like: “How do you feel, O daughter of the Messenger of Allāh صلى الله عليه وآله وسلم? We have come here to see how you are doing, to inquire about your health, and to offer our condolences on the demise of the Messenger of Allāh صلى الله عليه وآله وسلم; so, do you permit us to visit you in order to entertain Ali عليه السلام and see how he is doing?,” would al-Zahrā’ عليها السلام have met them with anything but pleasant Islamic ethics, with good words and would have welcomed them?!

Then she makes demands on them and argue with them when they try to confiscate the caliphate, or when Ali عليه السلام demands it of them with wisdom and patience, away from the environment of force and violence, with swords and whips.

But the truth is that those folks wanted to hurry and get Ali عليه السلام to swear the oath of allegiance (to Abū Bakr), for otherwise, it won't be long before the lies which they told the public would be discovered and Ali عليه السلام would not at all relinquish his right; so, how will they be able to answer the people when the latter ask them: "In the near past, you swore the oath of allegiance to Ali عليه السلام on the Ghadīr Day, then you told us that he resigned! Here shows your discrepancy, the opposite of what you claimed!" So they rushed to Ali عليه السلام in order to obtain the oath of allegiance from him by force in a terrorist way in order to shun any opposition or resistance which might embarrass them and expose what they did not like to be exposed. Through this same terrorist environment did they present Ali عليه السلام as a rebel against legitimacy, an outlaw.

The stand of al-Zahrā' عليها السلام took them by surprise. It robbed them of the ability to behave properly. It foiled their attempt to achieve their objective. So they behaved towards her recklessly, with anxiety and grudge, and she caused their matter to be scandalized by the public, unveiling their intentions and schemes. Where is the piety which they claim, and where is the love for goodness which they allege?! The people knew the truth of what they wanted to achieve, their false claims of putting an end to dissension and the establishment of Allāh's Commandments and the tenets of the religion which they professed.

What they did to al-Zahrā' عليها السلام stripped them of the ability to polish their image. Al-Zahrā' عليها السلام opening the door turned into a successful blow which wiped out their schemes and mischief, nullifying all attempts at forgery and distortion of the facts and realities.

How can the future generations be made immune to media forgery practiced by the rulers who possess great authoritative and materialistic potentials?!

Al-Ma'mūn killed his brother, al-Amīn, then his media apparatus painted him as a petty man, an ignorant and a stupid one as well as mentally retarded. Till now, researchers think of him on these same lines inspired by al-Ma'mūn to people although the truth is that he was exactly the opposite. But his sin was that he lost, so he was killed.

We have in our belief in the Qur'ān the criteria which enable us to discover many facts relevant to what they attribute to the Prophet ﷺ and to the Imāms, peace with them. But for others who do not adhere to the Islamic creed, if these wish to discover the truth by studying the historical information available with them, this task will be extremely difficult.

If one of them reads that there was a man whose name was announced by the Prophet ﷺ as "... your master after me (after my demise)," so the crowd, especially the Ansār, shouted his name[1], and they said at the *saqīfa* that they would not swear the oath of allegiance to anyone but Ali[2] عليه السلام, the man of courage and knowledge, the strong *mujāhid*, the man who recorded many a magnanimous stand and offered great sacrifices, the Prophet's son-in-law who was raised by the Prophet صلى الله عليه وآله وسلم, his cousin and loved one...

... Then he reads in contrast that the opponents of Ali عليه السلام took advantage of his absence from the field and confined the matter to themselves then went to his house and demanded that he endorse what they had usurped, surrender, recognize and submit to their will...

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[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, p. 215. *Ihqāq al-Haqq*, Vol. 2, pp. 354-55 quoting al-Dashtaki's *Tuhfat al-Ahbāb*.

[2] Al-Tabari, *Tārīkh al-Umam wal Mulūk*, Vol. 3, p. 202 (Dār al-Ma`ārif edition).

... Then he reads a third time hints regarding the existence of rumors circulated among the people saying that the man in charge quit and no longer demanded his right for personal or general reasons...

The researching judge Nūr-Allāh al-Tasatturi says, "Some of those who deviated from the line of Ali عليه السلام insinuated to the public that he did not do anything at all to secure the caliphate for himself because he was too upset on account of the death of the Prophet صلى الله عليه وآله وسلم, remaining at home, overcome by grief. Khuzaymah ibn Thābit al-Ansāri went and said to his people from among the Ansār what he had heard about Ali's condition, adding that nobody was more fit for caliphate than Ali عليه السلام from among Quraish. The Ansār were worried lest the problem should be compounded and a harsh man from Quraish might seek revenge against them, seeking retribution as was the case during the time of ignorance and due to the grudge nurtured in the hearts of many people on account of the Battle of Badr, so they went to Sa`d ibn `Abadah, master of the Ansār, and gathered with the crowd at the *saqīfa* to request Sa`d to accept the post of caliph. But Sa`d refused to take Ali's post, reminding them that it was the order of the Prophet صلى الله عليه وآله وسلم who did so in compliance with orders which he had received from Allāh, the most Exalted One. When the Quraishites heard all of that, and they always were opportunist, they schemed and rushed their oath of allegiance to Abū Bakr...."[1]

Then the same person may read the following in a fourth place:

This same person regretted having shunned the caliphate, the greed impulse woke up within him again, so he confronted them when they went to him to reject his request, declaring war against them; nay, he even faced them with condemnations and verbal abuses; he even reprimanded them for such high treason and very serious crime.

Then he reads on the following: They responded to being condemned with condemnations of their own, violence with equal

[1] *Ihqāq al-Haqq*, Vol. 2, pp. 347-48.

violence, so much so that the matters deteriorated to collision and confrontation due to the intensity of the outrage.

A person reading all of this will accept and believe it. He will see before him a complete and harmonious picture and will tell himself that authority is sterile due to the power, wealth, posts, benefits, eminence and prominence. Anyone likes to obtain power with all of that and will seek, for the achievement of his objective, any proofs and evidences and amass witnesses, and he may even be unjust, oppress and forge "facts" to achieve this goal.

So, this person will never be able to discover the truth if he is offered authority or government for which two parties dispute with each other, each saying the following during such circumstances: I am the one who is oppressed and assailed, while the other party is the oppressor and the assailant. This is so because this person, as we have just said, does not have sufficient criteria which enable him to verify the truth and distinguish it from falsehood.

An Orientalist has expressed this same weighty truth when he said that he did not realize the extent of the oppression to which Imām al-Hussain عليه السلام was exposed except on seeing how his infant son was killed. This is true because he has no key whereby he can open the gate to knowing the personality of Imām al-Hussain عليه السلام except his emotional and human criterion. As for us, we have the Qur'ān, and the speech of the Messenger of Allāh صلى الله عليه وآله وسلم, and we have ideals and principles as well as facts whereby we measure matters and get to know the truth.

Thus, it becomes clear that had Ali عليه السلام been the one to respond to the assailants, the truth would have been lost for many people, something which Ali عليه السلام could never have sacrificed under any circumstance. They would have done what they wanted to do by forcibly entering the house and doing other things, and they would have been more fierce and savage, more violent and more oppressive, and people would have fallen in a greater tribulation. The only window would have been closed before the people to know the truth especially those from among them who were distant from

the circumstances of Medīna, in addition to the next generations till our time. Could it have otherwise been possible to discover the follower of the truth from that of falsehood, the power hungry one, the over-powering and usurping assailant from the one who was oppressed, persecuted and whose right was usurped and about whom lies were circulated through rumours and innuendo?

Yes, had Ali عليه السلام been the one to respond to the assailants, what is right, and the truth, would have been lost. Had one of us or, say, many of us, not been his Shī`as, nor knew his truthfulness and righteousness, we would have had a different discourse with this precious Islamic creed of ours.

Ali عليه السلام was the Imām of the foremost and of those who followed, and he was responsible for safeguarding the future generations till the Day of Judgment against misinformation and forgery especially with regard to their creed, and he had to grant them the true opportunity to discover forgery wherever it might be or whoever was responsible for it.

What if Fidda Responded to Them?

Even if Fidda **فضة** had been the one to respond to their knocking at the door, the matter would not have been much different from what we have just stated. Her answer would not have acquainted the people with the truth of what those folks were hiding: the lust for power, the sure determination to usurp and confiscate right from its legitimate owner. They could have removed her from their path in a way which would not have played any role in clarifying the picture nor knowing the truth. They could have, in a rude or unethical manner, accused her of confronting them.

Fidda did not enjoy the prominent status enjoyed by al-Zahrā' عليها السلام, nor did the Prophet صلى الله عليه وآله وسلم say about her that Allāh is angered when she is angered. As for al-Zahrā' عليها السلام, she is the woman who is infallible and purified according to the text of the Qur'ān, and she is the one for whom Allāh is angry when she is angered and is pleased when she is pleased.

Had it not been for al-Zahrā' عليها السلام, the religion's characteristics would have been obliterated and the grudging and hypocritical people, those who stood to attack this precious Islamic creed, would have achieved the most precious and sweet of their aspirations. Through her countable steps towards the door, al-Zahrā' عليها السلام safeguarded the right of Ali عليه السلام to caliphate and protected the Imāmate, not only the caliphate, from those who would subject it to their iniquity and forgery. She also enabled people, including non-Muslims, be they her contemporaries or those who succeeded them, from discovering the truth.

Contemplating on history provides us with the conclusion that every Imām has had a major role to play in safeguarding the foundation of Islam to the extent that the religion would have really been lost had it not been for the declaration of the Imāmate on the Ghadīr day, and had it not been for Imām al-Hassan's peace treaty, and had it not been for the martyrdom of Imām al-Hussain, peace with both of them. There is no exaggeration if we say that had it not been for the stand to which al-Zahrā' عليها السلام was exposed, to the harm she received, to the beating and to the miscarriage..., Islam would have retained nothing except appearances, names, forms and empty rituals.

An Example and a Witness

We would like here to mention two testimonies which enter into the sphere of what we have mentioned: the responsibility of the Prophet صلى الله عليه وآله وسلم and of the Imām عليه السلام to safeguard the nation against falling a victim to media forgery. They are:

FIRST: The Prophet صلى الله عليه وآله وسلم had asked, on his sick bed, for a deer's shoulder and an ink-pot to write for them something whereby they would never stray after his demise, although he had already named Ali عليه السلام as the Imām on various occasions and stances prior to that, especially on the Ghadīr Day where he secured for him the oath of allegiance from the people. But he, peace and blessings of Allāh with him and his progeny, wanted to protect the nation against falling prey to forgery so that it would not be said that the Prophet صلى الله عليه وآله وسلم changed his mind, and new things came up and new circumstances which necessitated excluding Ali عليه السلام from that issue.

This initiative by the Prophet ﷺ revealed the truth of what someone was hiding within himself and what intentions he was harbouring towards this issue in particular when he said, and the Prophet ﷺ heard it, that the Prophet ﷺ was "hallucinating," or something like that. There was no room after that to make the excuse that his *sahāba* were sincere in their piety, were respectful towards the Prophet ﷺ and interested in carrying out his orders and earn his pleasure. His statement that the Prophet ﷺ was "hallucinating" exposed the extent of his insolence against the Holy Prophet ﷺ. So, if their ambitions and interests prompted them to face the greatest Prophet with such daring, and if they were treating the greatest of all Prophets ﷺ with such a crude conduct, would they hesitate to beat women or hide the truth in order to achieve their objectives?!

SECOND: Al-Hussain ﷺ transported with him the women and the children to Kerbala' so that the criminal rulers might not claim that highway robbers killed al-Hussain ﷺ or that he was lost in the desert, so he died of thirst there, as actually took place to the road guides of Muslim ibn `Aqīl, or that wild beasts feasted on him, or anything like that. Then came those who forge the facts to bury his coffin with respect and veneration, pretending to be grieving for having thus lost him, deceiving people like that and underscoring their method of deviation and crimes.

For the same reason, Ali ﷺ went out of Mecca on the day of *tarwiya*, although he was supposed to go that day to `Arafa. Al-Hussain ﷺ was the only remaining offspring of the Prophet ﷺ and the symbol seen by people as responsible for safeguarding and looking after this religion and for teaching them its tenets. So, how could he thus leave and abandon them on a day when one of the greatest Islamic rituals was to be observed?! Instead of going to `Arafa, he went somewhere else! This would attract the attention of a lot of people and would raise numerous questions.

He left Mecca going somewhere else, from the ever-beating heart of Islam which embraced the greatest Islamic holy places to another

place free of any holy place. And he did so during the pilgrimage season rather than during ordinary times and, particularly interesting, on the very first day of such a season. He was supposed to be the leader of the people and the authority to whom they referred to teach them the injunctions of their pilgrimage and its tenets.

Al-Hussain عليه السلام is the same person for whom hearts and eyes longed to see, though once in a lifetime, in addition to the overwhelming happiness enjoyed by any Muslim for talking to him and sitting near him. Then he announced to all people to tell them that it was the Will of Allāh to see him killed and his women taken captive.

There is a crime, then, an unusual crime, the crime of killing a magnanimous person during unusual circumstances. It is a crime that sought, at the time, the greatest human being on the face of earth in order to kill him in a devastating war wherein men, all men, from the Prophet's offspring, and everyone with them, and the daughters who were born at homes where revelation used to descend, as well as the Prophet's family, would all be taken captive.

So, people had to wonder about who the criminal was, and what kind of stand they should take, what responsibilities they shouldered in the face of such a very serious and bitter situation. And they were to wait for the crime report patiently.

Al-Hussain's departure was not for the sake of a worldly glory or for authority, nor was it fleeing from a danger, nor to go on a vacation and have fun. Rather, it was for the sake of confronting danger of the greatest proportions and to face its challenge.

Those who heard al-Hussain عليه السلام say so and who confronted such an event came from all Islamic lands, perhaps from every city and village, quarter and street, and they would return with impressive memories, emotions, faith that would shake their conscience and stir their awareness. They would tell those who visit them about such memories which would still be beating with life because, since their inception, they made them live in apprehension and anticipation.

All this would render the power of the oppressive authorities too weak to distort the truth no matter how hard they tried. Doubts and big question marks would face such distortion strongly no matter how devious and cunning it might be. So, blessings of Allāh with al-Hussain عليه السلام, with the offspring of al-Hussain عليه السلام, and with the companions of al-Hussain عليه السلام.

Would they be too Afraid to Open the Door though Armed?!

There is another attempt exerted by someone in favor of the claim that there was no reason why al-Zahrā' عليها السلام, rather than anyone else from among those who were inside, should open the door. He says, "If people come to arrest you, would you tell your wife to open the door, or would you open it yourself?!"

Those folks went to arrest Ali عليه السلام; so, why did al-Zahrā' عليها السلام open the door, especially since those inside her house were all armed and would not be too scared to face the assailants? Al-Zubayr came out carrying an unsheathed sword, so they broke it.

It seems that such confusion is learned from al-Fadl ibn Roozbahan who said the following:

"The apples of the eyes of Banū Hāshim, the most prominent of Banū `Abd Manaf, and the most valiant heroes of Quraish were all with Ali عليه السلام, and they were all inside the house, armed with Yemenite swords. If they had heard that everyone inside the house was to be burnt to death, would they abandon their zeal and manliness and refrain from coming out with their swords to kill those who intended to burn them?"[1]

Here is our answer:

FIRST: I think that what I have already indicated above while answering the previous question suffices to explain the necessity of

[1] *Ibtāl Nahj al-Bātil* (published with *Dalā'il al-Sidq*), Vol. 3, p. 46.

al-Zahrā' عليها السلام opening the door. The issue is not merely stopping the assailants from arresting Ali عليه السلام; rather, the issue is that Ali's confrontation with them would have resulted in losing the opportunity to show others what was right, and it would have provided the assailants with the opportunity to achieve their objectives behind distorting history and falsifying the truth.

Exposing the reality of those folks, informing the people that they were the oppressors and the assailants, hinged on al-Zahrā' عليها السلام, rather than anyone else, responding to them, not even on Fidda or any of the Banū Hāshim.

It should be noted that although this issue is quite clear, someone uses vocabulary which is not conducive with this fact, such as saying "arresting Ali عليه السلام." There will be other expressions which he uses such as "subduing the opposition," "confronting the mutiny," etc.

It is as if they saw Ali's stay at home, and al-Zahrā' عليها السلام response to them, was in apprehension of such an arrest rather than a plan to foil what the assailants wanted to accomplish from their attempt. Both Ali and al-Zahrā' عليهما السلام succeeded a great deal in such foiling despite the price which they had to pay.

SECOND: It was quite obvious that confronting the assailants with swords and violence was exactly what the assailants had in mind, and it would have served their interests greatly. It was exactly what Ali عليه السلام had feared and against which he was prohibited by the Messenger of Allāh صلى الله عليه وآله وسلم as well.

The arguing person seeks evidence from the fact that Ali عليه السلام was "checked by the will of his Brother [the Prophet صلى الله عليه وآله وسلم] not to use violence with regard to the caliphate issue. So, what is the meaning of Ali عليه السلام expecting all of that to happen? Was it intended for him to disobey the order of the Prophet صلى الله عليه وآله وسلم and to surrender to the trap set up for him so that the nation would thus lose the opportunity to know the truth?!

THIRD: Not responding to the invitation for violence does not

mean that those sought for the aggression should not take necessary precautions to defend themselves, should there be an evil intention against them or harm. Their reluctance to seek the caliphate is one thing, while self-defense when their blood was sought is another.

As regarding what al-Zubayr did, he did it when they took Ali عليه السلام by force, and he could not tolerate standing idly by, so he tried to attack them in order to free Ali عليه السلام whereon Khālid [ibn al-Walīd] threw a stone at him which hit his back, and the sword fell from his hand. `Omar took the sword and hit it on a stone, breaking it.[1]

In another text, `Omar (ibn al-Khattāb) came with a group of men. Al-Zubayr came out with his sword unsheathed. He stumbled, dropping his sword, so they leaped at him and took it.[2]

Doesn't Ali عليه السلام Defend the Trust of the Messenger of Allāh صلى الله عليه وآله وسلم?!

Someone asks thus: "Since al-Zahrā' عليها السلام was the trust of the Messenger of Allāh صلى الله عليه وآله وسلم in Ali's hands, why did he not defend her?! Shouldn't the trust be protected?!"

Here is the answer;

FIRST: The previous answer suffices here, too. Allāh's religion was a greater trust from Allāh and His Messenger صلى الله عليه وآله وسلم to Ali عليه السلام. The trust had to be safeguarded, too, but this trust, namely al-Zahrā' عليها السلام, never hesitated for one moment to defend, in person and with all what she had, the other trust, namely the religion of Allāh, Glory and Exaltation are His.

SECOND: Ali عليه السلام did nothing to undermine his safeguarding of the

[1] *Al-Ikhtisās*, pp. 186-87. Al-Majlisi, *Bihār al-Anwār,* Vol. 28, p. 229.

[2] Al-Tabari, *Tārīkh al-'Umam wal Mulūk*, Vol. 3, p. 202.

trust, and al-Zahrā' عليها السلام carried out her obligation and acted on her responsibility. The assailants were the ones who violated the commandments of Allāh, assaulting the trust of the Messenger of Allāh صلى الله عليه وآله وسلم. So, the question regarding safeguarding the trust should be first and foremost be directed at them.

As regarding the claim that Ali عليه السلام let her face the challenge alone, and this was considered as delinquency from his part, it is not accurate at all; it is a stupid statement. Rather, it is very silly to say so because her responsibility was to defend the Imāmate, and she did just that. His own responsibility was not to give them legitimacy nor to carry out their scheme. He was to protect the people's opportunity to distinguish justice from injustice, neither to give them an opportunity to assault al-Zahrā' عليها السلام, nor to polish their image, nor to sanitize the ugliness of what they committed then cunningly pass it on to the public.

The assailants' mission was to give credence to its perpetrators and not to incur the anger of al-Zahrā' عليها السلام, that of Allāh and His Messenger صلى الله عليه وآله وسلم. Both Ali عليه السلام and al-Zahrā' عليها السلام carried out their respective responsibility very well to do what they had to do, and they could not do what they actually did. Anyone who carries out his legislative obligation cannot be labelled as being delinquent towards his trust and in violation of the Sharī`a. Rather, delinquency was the lot of others.

Is Beating al-Zahrā' عليها السلام a "Personal Matter"?!

The same individual goes on in his "protests" to say:

"If you say that Ali عليه السلام did not defend al-Zahrā' عليها السلام because of the Prophet's will to him, so he was hand-tied because of this will, we say to you that the Prophet صلى الله عليه وآله وسلم simply told him not to initiate a battle for the sake of winning the caliphate. He did not tell him not to defend his wife. The beating of al-Zahrā' عليها السلام has nothing to do with caliphate because it is a personal matter. Al-Zahrā' عليها السلام herself does not have anything to do with caliphate."

The caliphate issue is relevant to the entire Islamic reality.

Here is our answer to the above:

Before responding to the above, we would like to record the following observation:

The issue of al-Zahrā' عليها السلام with those folks is the issue of Imāmate, then of caliphate, because those folks were installing themselves as the imāms of the people, while Imāmate is a Divine position which Allāh had vested on others, not on them, and caliphate is one of the functions of Imāmate. The proof for what we state here is their attempt to confine specifically to their own selves the right to legislate. When one of them was reprimanded for once issuing a legislation, he said, "I am a colleague of Muhammed صلى الله عليه وآله وسلم."[1] I have discussed some of what is related to this issue in my book about the political life of Imām al-Hassan عليه السلام, so refer to it.

Having pointed thus out, I would like to add the following:

FIRST: Those folks went to the house of al-Zahrā' عليها السلام in order to force the Commander of the Faithful عليه السلام to swear the oath of allegiance to them to firm the foundations of their caliphate and underscore the fact that it would be solely theirs rather than his, and al-Zahrā' عليها السلام tried to stop them from realizing this objective precisely, and so did Ali عليه السلام. Those folks wanted to remove al-Zahrā' عليها السلام from their way in order to force Ali عليه السلام to swear fealty to them.

So, this is a war waged by the enemies of Ali عليه السلام for the sake of grabbing the caliphate, and the Messenger of Allāh صلى الله عليه وآله وسلم had already told him not to wage a war over caliphate[2] according to the

[1] Al-Tabari, *Tārīkh al-Umam wal Mulūk*, Vol. 3, p. 291 (Al-Istiqāma edition). *Al-Fā'iq*, Vol. 2, p. 11.

[2] Al-Mufīd has stated that Ali عليه السلام quoted the Messenger of Allāh صلى الله عليه وآله as

admission of the same opponent; so, what is the meaning of his statement that al-Zahrā' عليها السلام, and the fact that she was beaten, had nothing to do with caliphate? The truth is that the issue of al-Zahrā' عليها السلام and what she went through is related to the whole Islamic reality.

Does this claimant think that her demanding Fadak to be returned to her was also for the sake of enhancing her standard of living, although her life before Fadak, with the acquisition of Fadak, and after she had lost Fadak, remained one and the same? She did not build a mansion from Fadak's income, nor did she decorate herself with gold or silver, nor did she acquire better pieces of furniture, nor any valuables, nor did she treasure anything for the future, nor did she buy orchards or real estate, nor luxurious conveyances, as *someone* else did, and as *others* do. Rather, the income from Fadak used to be spent in the Cause of Allāh to help the poor and the indigent.

The Fadak Factor

What proves the fact that the Fadak issue was political is a dialogue which went on between Imām al-Kāzim عليه السلام and Harun ar-Rashīd. The latter used to say to Imām Mūsa ibn Ja`far, peace with both of them, "O father of al-Hassan! Accept Fadak so that I may give it back to you," but he always used to refuse. Ar-Rashīd kept insisting till the Imām عليه السلام said, "I shall not accept it except when its boundaries are defined." "What are its boundaries?," ar-Rashīd asked him. "O commander of the faithful," responded the Imām عليه السلام, "If I define its boundaries, you will not give it back to me." Ar-

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saying the following to him: "If they total twenty, then you should fight them." *Al-Ikhtisās*, p. 187. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 229, 270, 313. In this reference, the Prophet's statement is: "If you found forty of them determined to harm you, you should fight them." Al-`Ayyāshi, *Tafsīr*, Vol. 2, p. 68. *Tafsīr al-Burhān*, Vol. 2, p. 93. Refer also to p. 12, Vol. 3, of *Al-Sirāt al-Mustaqīm*. Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, pp. 188, 213. *Al-Mustarshid fī Imāmat Ali* عليه السلام, p. 63. Also refer to the book of Sulaym ibn Qays (edited by al-Ansāri).

Rashīd said, "I plead to you in the name of your grandfather (the Prophet ﷺ) to do just that." The Imām عليه السلام said, "The first boundary is `Aden." Ar-Rashīd's face changed color and said, "Eh?!" The Imām عليه السلام went on to say, "The second boundary is Samarkand." Ar-Rashīd's face was clouded with outrage. The Imām عليه السلام added, "And the third boundary is Africa." Now ar-Rashīd's face became so dark, it looked black and said, "Eh?!" The Imām said, "And the fourth lies beyond the Caspian Sea and Armenia." Ar-Rashīd said, "Nothing remains for us; so, move over and take my seat on the throne." Al-Kāzim عليه السلام said, "I have told you already that if I define it, you will not return it." It was then that ar-Rashīd decided to kill the Imām عليه السلام, handing over such a task to Yahya ibn Khālid...[1]

Yes, al-Zahrā' عليها السلام remained the same ascetic and adoring lady who used to sleep with her husband on a sheep skin on which they used to serve food to the animals during day-time...[2]

Because of the above, we do not agree with those who say that she addressed Ali عليه السلام with an implied threat of reprimanding him of the harm that had affected her fetus while he sat in the chamber too reluctant to confront the aggressors till she said to him, "...Here is the son of Abū Quhāfah usurping my father's inheritance and what will belong to my sons thereafter."[3]

But there is another meaning for this narrative which has not reached our comprehension, or there may be an evidence which has not reached us, or people did not properly quote what she had said. With the presence of such a possibility, we do not dare to judge the story

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[1] Refer to pp. 315-16, Vol. 1, of *Rabī` al-Abrār. Al-Tarā'if*, p. 252. Refer also to *Al-Kāfi*, Vol. 1, p. 543. Al-Majlisi, *Bihār al-Anwār*, Vol. 48, p. 144.

[2] Refer to *Tathkirat al-Khawāss*, pp. 307-08. Ibn Sa`d, *Tabaqāt*, Vol. 8, pp. 22-23.

[3] Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 148 quoting p. 208, Vol. 2, of *Al-Manāqib* and *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 77.

as being definitely a lie as some people apparently state.

What is important is that we cannot imagine al-Zahrā' عليها السلام thinking in such a self interest-seeking way, the lady who was compensated by the Messenger of Allāh صلى الله عليه وآله وسلم, instead of a servant, with a legislated *tasbeeh* which carries her name till the Day of Judgment, i.e. *tasbeeh al-Zahrā'* عليها السلام. The severity of the address gives us the [wrong] assumption that she did not know that Ali عليه السلام was right in all his stands, although al-Zahrā' عليها السلام was the most knowledgeable of all people that Ali عليه السلام was with the truth, and that the truth was with him, revolving wherever he went. Had he did anything else, the creed's features would have been obliterated.

If this fact is clear for anyone who studies Islamic history, a question comes up: "How can we, one thousand and four hundred years later, understand it, yet al-Zahrā' عليها السلام, the infallible lady of knowledge, the Head of the Women of Mankind, the zenith of the religious, doctrinal, social and political awareness, did not know it?!"

The stands made by al-Zahrā' عليها السلام during her lifetime and after her demise reveal to everyone the richness of her knowledge, the depth and terseness of her way of thinking, and her extreme precision in conduct and affective stands.

To sum up, let us say the following:

FIRST: Al-Zahrā' عليها السلام did not consider her being beaten, or the confiscation of Fadak, as a personal matter, nor was her response to those folks from behind the door a personal conduct but a defense of Imāmate and caliphate threatened with usurpation. She wanted to stop the legalization of such a usurpation then the removal of or the avoidance of its negative consequences.

SECOND: What they committed against al-Zahrā' عليها السلام and their comment, i.e. that the Prophet صلى الله عليه وآله وسلم was "hallucinating" during his sickness, in addition to other such things, were all for the sake of obtaining the most important and sensitive post and the most impacting on the whole Islamic reality. All this makes us conclude

that anyone who did so was not qualified for the post which he was seeking. It makes it clear for us that he does not represent the best or the most suitable individual to be a Muslim ruler. Neither his stands nor his behavior reflect the precise Islamic vision in all matters.

So, the issue of al-Zahrā' عليها السلام is the most serious and the most impacting on the Islamic reality and was never a personal matter. Regarding it, the latter is underestimating it; it is a distortion of the truth.

THIRD: The indications pointing to the above-stated conclusion is that Allāh, Glory belongs to Him, made al-Zahrā' عليها السلام the criterion for us to distinguish between right and wrong, between what is accurate and what is not. Through her can an oppressor and a sinner be distinguished from others. This is so because the Messenger of Allāh صلى الله عليه وآله وسلم had clearly declared that Allāh is angry when she is angry and is pleased when she is pleased; whoever harms her harms the Prophet صلى الله عليه وآله وسلم, and whoever harms the Prophet صلى الله عليه وآله وسلم harms Allāh, Glory to Him.

So, the type of one's connection with al-Zahrā' عليها السلام determines the type of his connection with Allāh, with His Messenger صلى الله عليه وآله وسلم, and with all values and principles. It is on such a basis that one can distinguish between what he should take and what he should leaves away and define his stand and the type of relationship with this individual or that.

Those Present Had to Help al-Zahrā' عليها السلام

Someone says:

"Let us accept that al-Zahrā' عليها السلام had to respond to those folks, but how could those present inside the house, such as Ali عليه السلام, al-Zubayr and others of Banū Hāshim, see what she was undergoing without rushing to her help and, rather, preferring to sit idly by saying, 'There is neither power nor might except in Allāh'"?!

We say:

FIRST: How did the person thus arguing receive evidence that she was not helped?! Help does not mean initiating a battle with arms and starting a war.

SECOND: There is a text stating that she was the one who rescued Ali عليه السلام when they arrested him, so they beat her. The text says: "Fātima عليها السلام intercepted them against having access to her husband at the house's door, so Qunfath beat her with the sword..., etc." Then the narrative describes the breaking of her rib and her miscarriage, peace and blessings of Allāh be on her.[1]

THIRD: If rescuing her would cause the problem to worsen to the extent that the Prophet صلى الله عليه وآله وسلم banned Ali عليه السلام from letting it worsen due to repercussions having an impact on the creed, such a rescue would become disobedience of the order of the Messenger of Allāh صلى الله عليه وآله وسلم and treachery towards the creed and sacrificing what should never be sacrificed: the best interest of the nation, especially if it would provide the assailants with the opportunity to create a problem which would cause people to lose the knowledge of the truth.

The duty of both Ali and al-Zahrā' عليهما السلام was to equally safeguard the right of the nation and of the future generations to know the truth and to foil others' attempt to distort the facts. This is exactly what Ali عليه السلام actually did, the Infallible Imām that he is.

FOURTH: There is a text which says that Ali عليه السلام rushed to her help, so the assailants fled away and did not confront him. The text is transmitted by `Omar, and it states that `Omar kicked the door with his foot, causing Fātima عليها السلام to miscarry. He then entered and slapped her on both her cheeks from outside her veil. Ali عليه السلام went out. When she noticed that Ali عليه السلام was there, she went outside the house. "I (`Omar) said to Khālid [ibn al-Walīd] and Qunfath and

[1] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 212.

those in their company, `I have been saved from a momentous danger!'"

In another narrative, `Omar said, "I have committed a great crime because of which I shall never feel secure. Ali عليه السلام came out of the house; neither I nor all of you collectively can subdue him. Ali عليه السلام went out. She put her hands on her forelock in order to uncover it and thus complain to Allāh from what had afflicted her..., etc."[1]



[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, pp. 393, 395.

PART VII

FROM HERE AND THERE

Did Medīna's Houses have Doors?!

Someone quotes a history professor at Damascus University[1] as saying that during the time of the Messenger of Allāh ﷺ and thereafter, Medīna's homes did not have wooden doors. Rather, only curtains used to be placed on entrances. Then he said that he discussed it with the professor and that the latter had a proof. Then he follows his statement by saying, "So, how was al-Zahrā' عليها السلام squeezed between the door and the wall? And how did the fire burn the door's wood?!"

The same transmitter produces two "proofs" to support his statement. They are:

FIRST: The Prophet ﷺ returned from one of his trips and went to Fātima's house. He found on its entrance a curtain which Ali عليه السلام had given to her as a gift, so the Prophet ﷺ returned. Fātima عليها السلام knew why he returned, so she gave the curtain to al-Hassan and al-Hussain عليهما السلام to get it to her father to do with it whatever he pleased. He ﷺ said, "May her father be her sacrifice!" This proves that the entrances had only curtains.

SECOND: Narrating the incident when al-Mughīrah ibn Shu`bah committed adultery saying that the witnesses saw him in action when the wind blew away the entrance's curtain, not that they entered the house and saw him in such an abominable and uncompromising condition. This, too, proves that the entrances had curtains, not wooden doors.

The answer to the above is:

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[1] The same individual claims that the said professor is Dr. Suhayl Zakir.

FIRST: The same individual raises a case against the history professor at Damascus University that Medīna's homes during the time of the Messenger of Allāh ﷺ did not have (wooden) doors, saying that he discussed it with the man who had a proof.

We say to the same individual: "Did you rebut his proof or were you convinced of it? If you rebutted it, how did you do that and by what means? And if you accepted it, as seems to be the case, why didn't you publicly declare it rather than refer people to someone else?!"

SECOND: Perhaps the claim that Medīna's homes did not have doors was a joke intended to tease Ikhwan al-Safa and to break the ice after a period of shunning and avoiding!

This joke is the one that prompted us to collect scores, even hundreds, of texts proving that Medīna's homes did have wooden doors with knobs to open and to shut, to break or to burn, to lock or to knock, during the time of the Prophet صلى الله عليه وآله وسلم and thereafter. They also had keys and locks as well as latches and a knob ring whereby they were knocked at. Their wood may have been either juniper or teak, as was the case with `Ā'isha's house door. Or they may have been made of palm leaves, or from wood. Curtains may have been placed on them or any countless things which we need not mention.

So, there is no harm if we take the dear reader back to the following research titled "Medīna's Homes During the Time of the Messenger of Allāh ﷺ" where the reader will find his quest in numerous texts which we have cited from many books and references especially from *Bihār al-Anwār* and a host of references and also from the *Sihāh* books, from Ahmed's *Musnad* and from Sunni collections of *hadīth*.

THIRD: To seek evidence from the story that the Prophet صلى الله عليه وآله وسلم returned from one of his trips, went to Fātima's house and found on

its entrance a curtain which he did not like[1] is insufficient to come to such a conclusion, for the doors, generally speaking, had both wooden knobs as well as curtains, and the door could be opened while the curtain remained. The following points this fact out;

1. Abū Dharr رضي الله عنه quotes the Messenger of Allāh صلى الله عليه وآله وسلم as saying, "If a man passes by a door which has no curtain and is not shut, and if he looked (inside), the sin is not his but belongs to those who inhabit that house."[2]

2. In a tradition by Imām al-Sādiq عليه السلام, it is stated that "... The Prophet صلى الله عليه وآله وسلم ordered to get all those inside the house out except Ali عليه السلام and Fātima عليها السلام between the curtain and the door..., etc."[3]

3. Ali عليه السلام is quoted as having said, "It is abominable for a man to spend the night at a house with neither a door nor a curtain."[4]

4. The Prophet صلى الله عليه وآله وسلم has said, "Whenever any of you approaches his wife, he should close his door, put up its curtain and seek Allāh's covering..."[1]

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[1] Refer to the following references: Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 20, 83, 86, 89 and Vol. 85, p. 94. *Makārim al-Akhlāq*, p. 95 (1392 A.H. edition). Al-Sadūq, *Al-Āmāli*, p. 194 (1400 A.H., al-A`lami edition). Al-Irbali, *Kashf al-Ghumma*, Vol. 2, p. 76. *Nihāya al-Arab*, Vol. 5, p. 264. *Thakhā'ir al-`Uqba*, p. 51, citing Ahmed. Al-Qandūzi, *Yanābī` al-Mawadda* (Al-A`lami edition), Vol. 2, p. 52. *Nazm Durar al-Simtayn*, p. 177. Ahmed, *Musnad*, Vol. 5, p. 275. *Mukhtasar Sunan Abū Dawūd*, Vol. 6, p. 108. *Ihqāq al-Haqq* (Appendices), Vol. 10, pp. 234, 291-293, and Vol. 19, pp. 106-07 from some of the references listed above and from numerous others.

[2] Imām Ahmed ibn Hanbal, *Musnad*, Vol. 5, p. 153.

[3] Al-Majlisi, *Bihār al-Anwār*, Vol. 22, pp. 479-80.

[4] *Qurb al-Isnād* (published by Ahl al-Bayt عليهم السلام Foundation), p. 146. *Al-Kāfi*, Vol. 6, p. 533. Al-Majlisi, *Bihār al-Anwār*, Vol. 73, p. 157. *Al-Wasā'il*, Vol. 5, p. 325.

5. The Prophet ﷺ was asked once about a man who divorced his wife thrice, then a man married her, so he closed his door and let the curtain down then divorced her without having touched her, will she be lawful for her first husband?" He said, "Not till she tastes her dower." And there are other variations of this tradition.[2]

6. `Ā'isha has said, "The Messenger of Allāh صلى الله عليه وآله وسلم opened a door between himself and the public" or "unveiled a curtain."[3]

FOURTH: Regarding the incident involving al-Mughīrah ibn Shu`bah, using it as evidence is not right because of the following:

1. Al-Tabari and other historians state that the house of Abū Bakrah used to face that of al-Mughīrah ibn Shu`bah, and they are at watering places facing each other. A group of men assembled at the watering place of Abū Bakrah to chat. Wind blew, opening the door, so Abū Bakrah stood up in order to close it. He then saw al-Mughīrah, and the wind had opened the door at his watering place. He was positioning himself between a woman's legs. Abū Bakrah said to the men, "Stand up and take a look!" They stood up and looked. Then he said, "Bear witness to it..., etc."[4]

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[1] Abū Dawūd, *Sunan*, Vol. 1, pp. 234-35 (published by Dār Ihyā' al-Turath al-`Arabi).

[2] Imām Ahmed, *Musnad*, Vol. 2, p. 62. Refer also to al-Nisa'i, *Sunan*, Vol. 6, p. 149.

[3] Ibn Mājah, *Sunan*, Vol. 1, p. 510.

[4] Al-Tabari, *Tārīkh Mulūk* (published by Dār Swaydan), Vol. 4, p. 70, in the events of the year 17 A.H. Al-Majlisi, *Bihār al-Anwār*, Vol. 30, p. 640. Refer also to *Futah al-Buldan*, Vol. 3, p. 352. Al-Bayhaqi, *Sunan*, Vol. 8, p. 235. Ibn al-Athīr, *Al-Kāmil fil Tārīkh*, Vol. 2, pp. 540-41. *Wafiyyat al-A`yan*, Vol. 2, p. 455. *Al-Bidāya wal Nihāya*, Vol. 7, p. 81. *`Umdat al-Qāri*, Vol. 6, p. 340. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 12, pp. 234-37. Al-Jāhiz, *Al-Aghāni* (published by Dār Ihya' al-Turath al-`Arabi), Vol. 16, pp. 331-332. Al-Muttaqi al-Hindi, *Kanz al-`Ummāl*.

2. We have already stated that the presence of a curtain does not mean that there should be no wooden knobs for a door, and there is no objection to al-Mughīrah just lowering the curtain and leaving the door open so that Allāh might expose him through the wind!

They did not Enter the House, so How did they Beat al-Zahrā' عليها السلام ?!

Someone says that some narratives indicate that those who assailed the house of al-Zahrā' عليها السلام did not enter it; so, how can it be right for someone to say that they beat her and caused her to miscarry, etc.?!

Here is the answer:

FIRST: The trials and tribulations which al-Zahrā' عليها السلام had to undergo do not need an entry into her house. Al-Zahrā' عليها السلام could have been squeezed between the door and the wall, and the assailants could have hit her without entering the house. This is clearly what the texts discussing this issue indicate.

This is so if by entering he means what is obvious. But if he explained by saying that he meant "assailing," not "entering," then the culprit himself had said, "How I wish I never had to unveil Fātima's door!" Numerous texts indicate that they forcefully entered the house, refuting such a claim.

SECOND: Why should this person confine himself to the narrative saying that they did not open the house while she herself never said that they did not enter, contending herself with silence and with mentioning some of what went on.

If we accept such a narrative, it is contradicted by numerous narratives enjoying a much better *isnād* and are more numerous. They all say that the assailants forcefully entered her house, violating its sanctity and her privacy.

THIRD: Beating al-Zahrā' عليها السلام and causing her to miscarry is not an

ordinary matter. It is a momentous event which cannot be accepted by any Muslim whose conviction is true, and he will be vocal in protesting it and in reprimanding them, only in the absence of the fear of the sword or of the whip. It is surely not in the best interest of the rulers nor that of those who love them that the public should circulate such an event, nor to know its details. Hence, they permitted neither themselves nor others to transmit it or circulate it. Rather, we have seen how some people consider transmitting this issue as a crime whose transmitter is held accountable, and here we would like to transmit to you some proofs from the following:

1. "Do not Quote me Saying it!"

Ibn Abul-Hadīd, the Mu`tazilite scholar, says that he read to his mentor, Abū Ja`far al-Naqīb, the story of Zainab when she was terrorized by Habar ibn al-Aswad. Abū Ja`far said to him, "If the Messenger of Allāh صلى الله عليه وآله وسلم had permitted the killing of Habar because he terrorized (his granddaughter) Zainab, so she miscarried, it is obvious that had he been alive, he would have permitted the killing of those who terrorized [her mother] Fātima عليها السلام, so she miscarried." He said to him, "Shall I quote you a statement which some folks have been saying, that is, that Fātima عليها السلام was terrorized, so she miscarried al-Muhsin?" He said, "Do not quote me saying it, nor should you quote me saying that it did not happen, for I remain in my stand due to the contradictions in its narratives."[1]

So, Abū Ja`far al-Naqīb quickly retracted his steps when the Mu`tazilite scholar faces him with such a sensitive question, although he had already and definitely passed his judgment in the very beginning. Perhaps the reason for retracting was that it would cause him problems which he wanted to avoid.

2. "Ali عليه السلام, Not I, Says so!"

Similar to this incident is another issue they mention which is equally sensitive and weighty. Another mentor of the Mu`tazilite scholar made the same retraction with him so that he would distance

[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 14, p. 193. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 323. *Ithbāt al-Hudāt*, Vol. 2, pp. 360, 337-38.

himself from having to confront problems he could do without.

The Mu`tazilite Shāfi`i scholar has stated that his mentor quoted Ali عليه السلام as saying that `Ā'isha was the one who ordered her father to lead the people for the prayers when the Prophet صلى الله عليه وآله وسلم was suffering from his sickness prior to his demise. He said, "I said to him (to my mentor), may Allāh have mercy on him, `Do you mean to say that `Ā'isha appointed her father to lead the prayers while the Messenger of Allāh صلى الله عليه وآله وسلم did not appoint him to do that?!'" He said, "I do not say that, but Ali عليه السلام used to say it. My obligation differs from his. He was present there and I was not. I have to stick to the narratives transmitted to me saying that the Prophet صلى الله عليه وآله وسلم appointed Abū Bakr to lead the prayers, while Ali عليه السلام was obligated to say what he knew..., etc."[1]

3. He Dropped the Incident of Fātima عليها السلام Being Beaten!

They have said the following about the traditionist Ahmed ibn Muhammed ibn al-Surri ibn Yahya ibn Abū Darim: "He was a straightforward person most of his lifetime. During his last days, he used to be quoted most of the time narrating the infamies which he witnessed, and a man used to quote him as saying that `Omar kicked Fātima عليها السلام till she miscarried al-Muhsin."[2]

So, his being quoted saying so got him out of the path of straightforwardness which he upheld most of his life! This became a reason for his being attacked and chewed, and he eventually lost recognition.

4. Finding Fault With the Ruling System

They consider what Fātima عليها السلام had to suffer as the most serious fault which they could find against the ruling system. Al-Shahristāni used to quote one of the greatest Mu`tazilite mentors as saying,

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[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 9, p. 198.

[2] *Mīzān al-I`tidāl*, Vol. 1, p. 139. *Lisān al-Mīzān*, Vol. 1, p. 268. *Siyar A`lām al-Nubalā'*, Vol. 15, p. 578.

"`Omar hit Fātima's stomach on the day of swearing the oath of allegiance (to Abū Bakr) till she miscarried. He used to shout: `Burn her house and everyone inside it!' Those inside it were Ali, Fātima, al-Hassan and al-Hussain عليهم السلام."[1] Al-Baghdādi [the historian] considered `Omar's admission that he hit Fātima عليها السلام and deprived her of her inheritance as one of the ruling system's deviations (from the *Sharī`a*).

5. Distorting the Book Titled *Al-Ma`ārif*

Because of the issue of miscarrying the fetus of al-Muhsin, we find them quite ready to distort books, too. They distorted the book titled *Al-Ma`ārif* by Ibn Qutaybah as we are told by Ibn Shahr Āshūb who died in 577 A.H./1181 A.D. Said he, "... And in Ibn Qutaybah's book titled *Al-Ma`ārif*, it is stated that Muhsin was aborted because of the stampede caused by Qunfath al-`Adawi."[2] Al-Kanji al-Shāfi`i, who died in 685 A.H./1286 A.D., quotes Shaikh al-Mufīd as saying, "He added telling the public that after the demise of the Prophet صلى الله عليه وآله وسلم, Fātima عليها السلام miscarried a male stillborn whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin. This is something which none from among the transmitters transmits except Ibn Qutaybah."[3]

It seems that he meant that Ibn Qutaybah transmits in his book titled *Al-Ma`ārif*, not in *Al-Imāma wal Siyāsa*, by the token Ibn Shahr Āshūb says so as quoted above. But p. 92 of the present edition's content of the book titled *Al-Ma`ārif*, which was published in 1353 A.H./1934 A.D., contains the following: "As for Muhsin, son of Ali عليه السلام, he died when he was *young*..."

Thus, the distortion is carried on in all circulated editions; so, why do some people resort thus to distortion, and why do they truly betray the facts and the history [of Islam]?!

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[1] *Al-Milal wal Nihal*, Vol. 1, p. 57. Other references will *Inshā-Allāh* be cited in the texts' section.

[2] *Manāqib al Abū Tālib*, Vol. 3, p. 407 (published by Dār al-Adwa'). Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 233.

[3] Kifāyat al-Tālib, p. 413.

Qunfath's Version Contradicts the Shaikh's "Consensus"

Someone says, "Shaikh al-Tūsi transmits the consensus of the Shī`a regarding the ruling system's statement, that is, that `Omar hit Fātima عليها السلام in the stomach till she miscarried, whereas the narratives, according to the evidences gathered by the Imāmites and by others, say that it was Qunfath who did it."

It is as if he wants to say, "These transmissions contradict one another; therefore, they should be dropped."

Our answer is as follows:

FIRST: Shī`as have all agreed on the first, but they did not discount the possibility that Qunfath, too, did it. The narratives collected by Imāmites and others, many of which will be quoted, prove that the foul deed did, indeed, take place. Al-Mughīrah, too, took part in beating al-Zahrā' عليها السلام till he caused her to bleed as will be discussed in the part containing texts and legacies. There is no objection that all of them took part in doing something like that, thus causing the miscarriage. It is, then, accurate to attribute it to all of them, and to each of them individually, because they were all behind it. Such an attribution does not mean that each of them was a separate cause of the miscarriage.

SECOND: Texts have clearly shown, as you will see, that the assault on the house of Fātima عليها السلام was repeated, just as the ceremonies of swearing the oath of allegiance to Abū Bakr were repeated, too.[1] One such recurrence aimed at burning the house just as Abū Bakr was sitting on the pulpit to receive people's oath of allegiance and seeing what was going on without opposing it or changing it, as al-Mufīd, may Allāh rest his soul in peace, proves in his book titled *Al-Āmāli*. Repeated assaults are documented in numerous narratives, sometimes quite openly. This is the conclusion

[1] Ibn Hamzah, *Al-Shāfi*, Vol. 4, p. 188.

which one reaches from comparing the narratives with one another where the particulars of the individuals and the norms of their conduct distinguished one assault from another.

Some narratives assert that Abū Bakr himself used to issue orders to attack. Prior to the assault, threats of burning were made, and firewood was gathered. Then the fire was partly ignited, then the door was broken open and the truthful lady, the purified al-Zahrā' عليها السلام, was beaten by more than one assailant. She fell on the ground and that man (`Omar) kicked her with his foot, too. All of this will be detailed in the texts' part to come, by the Will of Allāh Almighty. Some narratives regarding miscarrying al-Muhsin enjoy authentic *isnād*. Some other narratives, which prove the fact that the beating and the like took place, are also authentic. The same contender pointed out to the authenticity of the narrative by al-Tabari in *Dalā'il al-Imāma*. The narratives, collectively, are consecutively reported from the venues of the Household of Infallibility. If you add to them other texts, they will be more than consecutively reported. The fact that non-Shī`as have referred to this matter is regarded as noteworthy, knowing that they do not wish to exonerate the doers from what they all committed.

This issue is detailed by many of their most prominent scholars such as al-Juwayni, al-Kanji, al-Mas`ūdi, al-Nizām, Abū Ja`far al-Naqīb, mentor of the Mu`tazilite scholar, Ahmed ibn Muhammed ibn al-Surri and others whose statements we will quote in a chapter set aside for them by the Will of Allāh Almighty.

Responding to some people who opposed him by saying that there is a contradiction in the narratives, Ibn Hamzah al-Zaidi has stated that there were several assaults.

One narrative says that Ali عليه السلام remained at home and refrained from swearing the oath of allegiance (to Abū Bakr), and he was joined by Talhah and al-Zubayr. They did not leave the house till `Omar went there and wanted to burn them all as they were inside.

Another individual says that Abū Bakr went out to the Mosque to pray, ordering Khālid ibn al-Walīd to pray beside him then to kill Ali عليه السلام the moment he (Abū Bakr) was to recite the *tasleem* at the conclusion of his prayers.

A third says that Ali عليه السلام was brought in chains and he swore fealty against his wish.

Ibn Hamzah answered his opponent saying, "All these incidents took place at various times, and this does not mean that they contradict each other, nor do they cancel one another."[1]

This means that the attempt to burn the house took place at a time and during an assault separate from the one wherein Ali عليه السلام was taken out by force to swear fealty.

No Need to Assault al-Zahrā' عليها السلام While Ali عليه السلام is Present

Someone says: Let us suppose they did enter the house. Why should they assault al-Zahrā' عليها السلام in particular, beat her and leave Ali عليه السلام alone? They were supposed to assault him in his room where he and other Banū Hāshim were sitting, for the [area of the] house is not ten kilometers [square] but only ten meters!

Here is our answer:

FIRST: We have already indicated that someone says that all Banū Hāshim were with Ali عليه السلام inside the house; so, how could a small room measuring ten meters be spacious enough for all of them?!

SECOND: They entered the house after they had finished assaulting al-Zahrā' عليها السلام at the door, and she was no longer able to face and stop them.

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[1] *Ibid*.; *Al-Shāfi*, Vol. 4, p. 202.

THIRD: It is as if this individual thinks that the home of al-Zahrā' was made up of many rooms, or a house and at least one room; so, how did he prove it and what texts did he rely on to draw such a conclusion?

FOURTH: The reason why they attacked her عليها السلام was not because she was their target. Rather, they assaulted her because she tried to stop them from reaching Ali عليه السلام, setting herself as a barrier between them and him. Texts have made this quite clear, and that she tried to stop them from opening the door, or at least she met them at the door.

Here, we would like to quote a sample from both sects:

From among the texts which have clearly stated that she tried to stop them from reaching Ali عليه السلام, we would like to mention the following:

1. Al-Fayd al-Kashani has said, "Fātima عليها السلام intercepted them and tried not to let them reach her husband saying, `By Allāh! I shall not let you drag my cousin oppressively!"[1]

2. Al-Majlisi has quoted Ali عليه السلام as saying that when they took him out, Fātima عليها السلام intercepted them at the door, so Qunfath hit her with a whip on her wrist, causing a mark on her wrist looking like a bracelet because of Qunfath thus whipping her. He pushed her, breaking one of her side ribs, and she miscarried a fetus in her womb."[2]

3. Ali عليه السلام is quoted as having said that the reason why Qunfath escaped being penalized by `Omar is that he was the one who hit

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[1] *`Ilm al-Yaqīn fī Usūl ad-Dīn*, pp. 686-87, Chapter 20.

[2] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 212. *Fātima Bahjat al-Mustafa*, p. 529, quoting *Mir'āt al-`Uqūl*.

Fātima عليها السلام with the whip when she tried to intercept them so that they might not reach him (Ali عليه السلام). So, she died, peace of Allāh with her, and the mark of the whip was still on her wrist looking like a bracelet.[1]

Among the texts which have clearly indicated that she tried to stop them from opening the door, we would like to mention the following:

1. Al-Balāthiri and others have narrated that `Omar went there accompanied by Qays, so Fātima عليها السلام met him at the door and said, "O son of al-Khattāb! Are you really going to burn my door?!" He said, "Yes, and it is stronger than that which your father had brought."[2]

2. The narrative by al-Mufaddal refers to Fātima عليها السلام coming out to face them, addressing them from behind the door till she referred to Qunfath the accursed stretching his hand to beat her when they forcefully broke open her house door. Then she mentions how `Omar kicked the door with his foot till it hit her stomach..., etc.[3]

3. In the book of Sulaym ibn Qays, it is stated that, "... [`Omar] came out to the door behind which Fātima عليها السلام sat... `Omar came, hit the door and said, `O son of Abū Tālib! Open the door!' whereupon Fātima عليها السلام said, `O `Omar! What do we owe you?! Why don't you

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[1] Sulaym ibn Qays's book, p. 134.

[2] Refer for documentation of this [blasphemous] statement the following references: *Bihār al-Anwār*, Vol. 28, pp. 389, 411 and what is mentioned in a footnote on p. 268. *Ansāb al-Ashrāf*, Vol. 1, p. 586. Sayyid al-Murtada, *Al-Shāfi*, Vol. 3, p. 241. *Al-`Iqd al-Farīd*, Vol. 4, pp. 259-60. Al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 3, p. 149. *Al-Riyād al-Nadira*, Vol. 1, p. 167. *Al-Tarā'if*, p. 239. *Tārīkh al-Khamīs*, Vol. 1, p. 178. *Nahj al-Haqq*, p. 271. *Nafahāt al-Lāhūt*, p. 79. Abul-Fidā', *Tārīkh*, Vol. 1, p. 156 and other references which will be forthcoming.

[3] Al-Majlisi, *Bihār al-Anwār*, Vol. 53, pp. 14, 17, 19.

leave us and our problems alone?!' He said to her, `Open the door; otherwise, we shall burn it and burn you...' Then he set the door ablaze. `Omar pushed the door and was met by Fātima عليها السلام who cried out, `**وا أبتاه!** O father! ..., etc."[1]

4. `Omar himself is quoted as having said, "So I kicked the door, and she had stuck her belly on the door as a shield... I pushed the door and entered, so she faced me with a look which caused my eyesight to go into a trance..."[2]

5. `Omar is also quoted as having said, "When we reached the door, Fātima عليها السلام saw them, closing the door in their faces. She did not think that any of them would enter her house without her permission. `Omar kicked the door, breaking it open, and it was made of palm branches (fronds), so they entered."[3]

6. She عليها السلام has said, "They brought the fire to burn the house and our own selves, so I stood at the door's latch and pleaded to them in the Name of Allāh..., etc."[4]

7. `Omar ibn al-Khattāb is also quoted as having said

> "Fātima clutched her hands on the door trying to stop me from opening it. I sought to open it, but I found the challenge too great, so I hit both her hands with the whip, and it caused her pain... I kicked the door, and she had stuck her belly on the door to reinforce it... I forced the door open and entered. She faced me with a look which caused my vision to go into a trance, so I slapped her on her

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[1] *Ibid*., Vol. 43, pp. 43, 197-98 and Vol. 28, p. 299. The book by Sulaym ibn Qays, p. 250 (published by al-A`lami).

[2] *Ibid*., Vol. 8, pp. 220-27, quoting *Dalā'il al-Imāmate*.

[3] Al-`Ayyāshi, *Tafsīr*, Vol. 2, p. 67. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 227. *Al-Ikhtisās*, pp. 185-86. *Tafsīr al-Burhān*, Vol. 2, p. 93.

[4] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, p. 348, citing *Irshād al-Qulūb* by al-Daylami.

> cheeks from outside her face's veil, breaking her earring which scattered on the floor. Ali came out. When I felt his presence, I rushed to get out of the house and said to Khālid (ibn al-Walīd) and to Qunfath and those in their company, 'I surely have been spared a momentous event.' I gathered a large number of men not to subdue Ali but to make my heart more daring. I went to him, and he was besieged at his house and took him out of it..., etc."[1]

On the other hand, some texts point out to the fact that the assailants were trying to pressure and scare Fātima عليها السلام so that she might not intercept their way and keep them from reaching Ali عليه السلام and those with him. They actually wanted her to help them dissuade those assembled at her house from their decision (not to swear the oath of allegiance to Abū Bakr). Examples are:

1. When the assailants reached her house, `Omar called out, "O Fātima daughter of the Messenger of Allāh! Get those who have sought shelter at your house out so that they may swear the oath of allegiance and join the other Muslims who have already done so; otherwise, I, by Allāh, shall set them all to fire."[2]

2. In another text, he is quoted as having said, "O daughter of the Messenger of Allāh! By Allāh! Nobody is dearer to me than your father and your own self! By Allāh! This does not stop me from setting the door of those who have assembled at your house ablaze!"[3]

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[1] *Ibid*., Vol. 30, pp. 293-95.

[2] *Al-Jamal*, pp. 117-18 (new edition). *Nahj al-Haqq*, p. 271. *Al-Imāma wal Siyāsa*, Vol. 1, p. 12. Ibn Shuhnah, *Tārīkh* (referred to in a footnote in *Al-Kāmil*), Vol. 7, p. 164. Abul-Fidā', *Tārīkh*, Vol. 1, p. 156. *Al-`Iqd al-Farīd*, Vol. 4, p. 259. Al-Ya`qūbi, *Tārīkh*, Vol. 2, p. 126.

[3] *Muntakhab Kanz al-`Ummāl* (referred to in a footnote in Ahmed's *Musnad*), Vol. 2, p. 174, from Ibn Abū Shaybah. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 2, p. 45 from al-Jawhari and al-Mughni to the judge `Abdullāh, Part 20, Section 1, p. 335. Al-Murtada, *Al-Shāfi*, Vol. 4, p. 110.

Confusion and Contradiction in the Narratives

Someone expresses his bewilderment as he faces such "a great deal of confusion in the narratives," as he puts it, then says, "The narratives referring to burning the house mentioned in the summary of *Al-Shāfi*, *Al-Ikhtisās*, al-Mufīd's *Āmāli*, contradict each another: Some state the threats but not the actual burning, which are quite few, while others refer to the actual burning."

In answer, we would like to say that there is really no confusion in these narratives, nor is there any contradiction for the following reasons:

1. The traditions referring to the threat to burn did *not* deny that it did not actually take place. In a previous answer, we stated that everyone transmits what his political objective dictates to him, or his sectarian bias, or whatever the circumstances permit him to transmit or be acquainted with, especially during that cruel political epoch wherein a narrator would be whipped on account of a narrative in favor of Ali عليه السلام as many as one thousand lashes.[1] Even naming a newborn "Ali" was sufficient to kill that newborn.[2] In my book about the struggle of freedom during al-Mufīd's time, I listed many weighty matters in this regard, so there is no harm in referring to them.

To sum up, text transmission varies according to the objectives, circumstances, etc. What is transmitted, too, varies in quantity, warmth or coolness according to the circumstances, individuals, affiliations, etc.

One may transmit the threat to burn. Another transmits gathering firewood. A third transmits bringing a torch. A fourth transmits burning the door or the house. A fifth transmits breaking the door. A

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[1] *Tārīkh Baghdād*, Vol. 13, pp. 387-88. *Siyar A`lām al-Nubalā'*, Vol. 11, p. 135. *Tahthīb al-Tahthīb*, Vol. 10, p. 430.

[2] Refer to *Al-Wafā bil Wafiyyāt*, Vol. 21, p. 104.

sixth transmits the forceful entry into the house, exposing it to strangers and violating its privacy. A seventh transmits squeezing al-Zahrā' عليها السلام between the door and the wall. An eighth transmits the miscarriage because of beating. A ninth transmits hitting her on her fetus, or on her side, or on her wrist till it looked like a bracelet, or hitting her on her fingers so that she would leave the door alone to enable them to open it. A tenth transmits breaking her rib, too.

On the other hand, one transmits that `Omar hit her, while another transmits al-Mughīrah ibn Shu`bah doing so, whereas a third transmits Qunfath beating her..., etc.

So, there is no narrative which belies another, nor is there any confusion in them. Each narrator transmits a portion of what went on because he has a purpose relevant to it, or for any other reason, such as taking into consideration a certain political circumstance, or due to a sectarian or other biases. Shaikh Muhammed Hassan al-Muzaffar explained all of this when he said,

> One of them, who is more knowledgeable than others and who wishes to narrate all facts, could not afford to leave this incident in its entirety, so he narrates some of its introductions in order not to distort it from all facets, and so that he does not under-estimate it, as they did with the swearing of allegiance (to Ali عليه السلام) at the Ghadīr and elsewhere.[1]

2. Those who recorded history and documented *hadīth* used to award a special consideration to the political atmosphere. Rulers and others wanted to underestimate what they had committed against the Household of Infallibility and of the Prophetic Mission before the public. If they could deny the incident entirely, they would do so, and they would show that the assailants' hearts were "full of love" for al-Zahrā' عليها السلام. This is what we find when someone attempted to show the warmth of the relationship between al-Zahrā' عليها السلام and the assailants and deny any misunderstanding in this regard. Refer to what is said by Ibn Kathīr, the Hanbali scholar, in his book *Al-*

[1] *Dalā'il al-Sidq*, Vol. 3, part 1, p. 53.

Bidāya wal Nihāya and in others. What we have heard from someone, regarding their "love" for her, may have been taken from some of these same folks.

It becomes quite obvious that transmitting the truth of what al-Zahrā' عليها السلام had to go through implies a very strong and irrevocable indictment which has its effects on understanding history and evaluating events. It affects those who covet the greatest post and status. Moreover, it has certain effects on the level of feelings and sentiments as well as emotional and religious affiliations of this party or that. Permission to transmit something like that and tolerate it was not the best option for many people.

3. The actual burning has been narrated through the venues of those who follow the path of Ahl al-Bayt عليهم السلام in various ways some of which are quite authentic and reliable; so, there is no need to underestimate these narratives by saying that the traditions about the threat to burn are quite a few and give the impression that others should be discarded.

Some texts which prove that the burning did take place have been stated in a forthcoming part of this book dedicated to transmitting the legacies and texts.

4. Some narrators are concerned about underestimating what took place. They wish to distance those whom they love from this embarrassing incident, even exonerating them from it, if possible. When these same narrators transmit how the burning did, in fact, take place, this makes us feel comfortable about the authenticity of the same when transmitted through the venues of those who follow the path of Ahl al-Bayt عليهم السلام.

5. As regarding the book by Shaikh al-Mufīd, may Allāh Almighty have mercy on him, we have discussed in a previous chapter the methodology which he applied in *Al-Irshād*, i.e. that he was reluctant to enter into details of what went on at the *saqīfa*, even stating so himself. His time was extremely sensitive as I detailed in my book about the struggle for freedom during al-Mufīd's time.

As regarding *Al-Āmāli*, it is a book with a limited objective and direction. It was not to discuss historical events in detail and in sequence. As for *Al-Ikhtisās*, the author mentioned in it important and essential details which the opponent himself denies or at least tries to cast some doubts about them.

Yet you have come to know that he, may Allāh have mercy on him, detailed in *Al-Mazar* and *Al-Muqanna`a* her *ziyārat* which includes: "Peace with you, O Truthful Lady, O Martyr!" or "Peace with you, O Martyred *Batūl!*"

6. Finally, we say: If those who set out to burn the house wanted the fire to consume the house and everyone inside it, but this did not materialize for them, it is then accurate to say that they wanted to set it ablaze or were about to burn it, or something like that. So, these texts do not vary from those which say that they set it to fire, or the like.

Negation Requires Evidence

Someone says that he does not deny the issue of breaking her rib but he is not convinced.

Just as proving something requires an evidence, denying something also requires an evidence. Then he states his reasons why he is not convinced.

We have stated all these reasons in this book, proving the invalidity of relying on them, yet we would like to add here other issues:

FIRST: Let us say that he is not convinced that they broke her rib, but we would like to ask him this question: "Are you convinced of all the other things which took place to al-Zahrā' عليها السلام, such as her being beaten, her miscarriage, the threat to burn her house and everyone inside it who were: her children and husband, then setting the fire on with the intention to burn them all?"

If he is convinced of all of this, entertaining no doubts other than their breaking her rib, there is no harm in it because all other matters suffice to prove the indications that they did, indeed, break the rib of al-Zahrā' عليها السلام, especially the texts stating that she عليها السلام died as a truthful martyr.

SECOND: There is no problem if someone is not convinced of a particular issue, but the problem is this: One who announces that he is not convinced of something exerts a serious effort to convince people that it does not exist, gathering what he considers as evidences from everywhere to prove such "non-existence" under the label of his being unconvinced of its existence.

Someone saw a hunter once slaughtering a bird. The hunter's eyes were watering because he had an eye ailment. Someone said to another, "Look at this hunter and see how kind his heart is! He is crying for the same bird which he is slaughtering!" His companion said to him, "Do not look at his tears; rather, look at what his hands are doing." So, how can someone convince us when he says that he does not deny that her rib was broken while bringing "a thousand and one proofs," as he claims, for denying it and denying other issues?! This undermines the issue from its very foundations.

THIRD: A scholar's mission is to solve the problems faced by people in their intellectual and educational lives, especially those relevant to his own field of specialization and to falling in the heart of his responsibilities. So, he has to make up his mind to either provide a proof for an "Aye" or a "Nay"[1] or simply withhold his answer till he makes up his mind and comes to a decision. He has no right to "educate" the people with what he doubts, with the issues which he could not finish researching, or those which he is not quite sure about, or he did not work hard to reach such a conviction. Otherwise, how can we explain his own statement wherein he says, "I asked Sayyid Sharaf ad-Dīn in the early 1950s during my study of

[1] This is so especially since he himself says, "Negating, too, requires evidence."

the subject," then he says in 1414 A.H. (1993 A.D.), "I recently stumbled on a text in *Bihār al-Anwār* saying..., etc." So, did his "study" continue for more than forty years till he was finally able to "stumble" on this text or that?! Can this be accurately termed as a "study" or a "research" while he did not consult except *Bihār al-Anwār*, and after so many years, and yet he "stumbles" on only one single orphan text despite the many, many texts of which *Bihār al-Anwār* is full as we will, *Inshā-Allāh*, demonstrate?!

If he "stumbled" on this text which he wants to show us as solving the problem, why did he not revert to doubting and to raising questions?

FOURTH: One who raises questions may be an ordinary uneducated person who neither graduated from a university nor attended a theological center, so he can be excused, and the knowledgeable scholar has to untie the knot for him and answer this question or questions. But what if the one raising such questions is the same scholar who answers people's questions?! People understand from his abstention to answer their questions that he upholds the content of the question and all its requirements and outcomes.

Jumping to Conclusions: Have You Proven that Her Rib was Broken?!

We find someone, on being asked to provide his view in the subject of assaulting al-Zahrā' عليها السلام and breaking her rib, taking the initiative to ask the inquirer, "Have you proven that her rib was, indeed, broken?! If so, what is your proof?!"

We say the following in answer:

FIRST: It is not appropriate for someone who considers himself a man of knowledge, regarding himself responsible for providing guidance to the public, to confront an ordinary person with this question except if he intends to raise doubts in his mind in order to

easily control his way of thinking and subject him to what he wants in the easiest way.

SECOND: The texts proving what al-Zahrā' عليها السلام went through are numerous, and the books written in the previous centuries are continuously reprinted, while manuscripts are discovered here and there. In all of these, we find more that supports and underscores this issue.

We do not want to insist that this man accept the narratives regarding how al-Zahrā' عليها السلام was wounded and her rib broken and how she عليها السلام was martyred through numerous and diverse ways, but we would like to provide the kind reader with samples of them here; so, let us say the following:

1. Al-Tibrisi has said, "Al-Zahrā', Fātima عليها السلام, acted as a barrier between them and her husband at the house's door, so Qunfath whipped her... Abū Bakr had sent a message to Qunfath to beat her, so he cornered her at the latch of her house's door, pushed her and broke one of her side ribs, and she miscarried her fetus."[1]

In the Introduction of his book, *Al-Ihtijāj*, al-Tibrisi states the following:

> Most of the narratives are quoted here due to their *isnād* or the existence of consensus in their regard or agreement with what many people have thought, or due to fame in biography books between those who agree or who disagree about them except what I have quoted from Abū Muhammed, (Imām) al-Hassan al-`Askari عليه السلام."[2]

2. Sayyid Tāwūs, may Allāh have mercy on him, narrates the text of the *ziyāra* wherein he says, "... the Lady who was deprived of her

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[1] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 212. *Mir'āt al-`Uqūl*, Vol. 5, p. 320.

[2] Al-Tibrisi, *Al-Ihtijāj*, Introduction, p. 4.

inheritance, whose rib was broken, whose husband was oppressed, whose [unborn] son was killed..."[1]

3. Al-Kulayni narrates from Muhammed ibn Yahya from al-`Amraki bin Ali from Ali ibn Ja`far from his brother from the father of al-Hassan عليه السلام as saying, "Fātima عليها السلام is a truthful martyr, and the Prophets' daughters do not menstruate."[2]

4. Al-Sadūq narrates from Ali ibn Ahmed ibn Mūsa ibn `Imrān al-Nakh`i from al-Nawfali from al-Hassan ibn Ali ibn Abū Hamzah from his father from Sa`īd ibn Jubayr from Ibn `Abbās saying that the Messenger of Allāh صلى الله عليه وآله وسلم was once sitting when al-Hassan عليه السلام came. He صلى الله عليه وآله وسلم said, "As for my daughter Fātima..., when I saw her, I recalled what she will have to endure after me. It is as though I see ignominy entering her house, her privacy violated, her right confiscated, her inheritance inaccessible, her side broken, her fetus miscarried..., etc."[3]

The same tradition is narrated by al-Daylami[4] and al-Juwayni[5], too.

5. Sulaym ibn Qays al-Hilāli has narrated saying, "Qunfath, the curse of Allāh be on him, forced her to the door knob of her house and pushed her, breaking one of her side ribs. She miscarried her

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[1] *Iqbāl al-A`māl*, p. 625. Al-Majlisi, *Bihār al-Anwār*, Vol. 97, p. 200.

[2] *Ibid.*

[3] Al-Sadūq, *Al-Āmāli*, pp. 100-01. Al-Daylami, *Irshād al-Qulūb*, p. 295. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 37-39 and Vol. 43, pp. 172-73. *Al-`Awālim*, Vol. 11, p. 391 (the section dealing with al-Zahrā' عليها السلام). Other references will be cited as well.

[4] In his book *Irshād al-Qulūb*, Vol. 2, p. 295.

[5] In his book *Farā'id al-Simtayn*, Vol. 2, p. 35.

fetus and remained sick, bed-ridden, till she died, peace and blessings of Allāh with her, as a martyr."[1]

6. Ibn Shahr Āshūb has cited Ibn Qutaybah as saying that she عليها السلام miscarried al-Muhsin because of the wound inflicted on her by Qunfath al-`Adawi.

7. Al-Sayyid al-Himyari, may Allāh have mercy on him, has composed the following verses of poetry:

She was beaten and deprived of her rights
And after him was made to taste of wounds.
May Allāh sever the hand that hit her,
And the hand of whoever is pleased thereby
And that of whoever followed the latter.

Al-Himyari's poetry indicates how widespread the knowledge of this matter was during the time of Imām al-Sādiq عليه السلام, so much so that poets referred to it, denouncing it, condemning the perpetrators.

8. Imām al-Hassan عليه السلام said that al-Mughīrah hit al-Zahrā' عليها السلام till she bled.

9. We find the Shī`as during the time of al-Sadūq, may Allāh have mercy on him, insisting on reciting her *ziyāra* which includes calling her "a truthful martyr." This book will cite such texts and also texts proving that she عليها السلام was martyred.

SECOND: If the breaking of her rib is not proven, this does not mean that it never happened, and it is not appropriate to prohibit the recitation of the commemoration containing reference to it, especially since the historians have narrated it and cited its traditions.

THIRD: Should there be an authentic *isnād* for each and every

[1] Refer to the book by Salām as edited by Muhammed Bāqir al-Ansāri, Vol. 2, p. 588.

historical issue?! How many issues have been thus proven? Does the confirmation of any historical incident hinge on the existence of an authentic *isnād* for it according to the criterion applied for *hadīth*?! Why does the inquirer demand an authentic *isnād* for this issue in particular especially since he is the one who has said, "We do not authenticate *isnād* in proving issues. Suffices us to ascertain that they did happen." He actually is satisfied with the fact that there is no need to tell a lie to prove the authenticity and acceptance of a particular narrative even from non-Shī`a Imāmite books, although he tries to cast doubts about the narratives of Ahl al-Bayt عليهم السلام by continuously stressing that there are false and fabricated narratives without pointing out to scholars' efforts to distinguish what is false and acceptable and what is not.

To sum up, it is not possible, taking into consideration what we have stated above, to label this issue as a lie so long as evidences abound that they did, indeed, assault her, beat her and cause her to miscarry. Texts have clearly described her as a "martyr," something which makes breaking her rib plausible and acceptable as a fact; so, what if it is narrated in both Shi`i and Sunni books, and even poets referred to it, especially ancient ones?

FOURTH: If we suppose there is no proof that they broke her rib, why should anyone take it as a pretext to cast doubt about beating al-Zahrā' عليها السلام, her miscarriage, and the invasion of her privacy, facts which have already been proven, keeping in mind that this is the consensus of the Shī`a Imāmites whose narratives in its regard abound and are narrated by a host of historians and traditionists from the rest of Islamic sects?

Or does the subjective research require concentration on a particular issue which someone regards as the weakest point, so he wants to use it as a tool to cast doubt about everything else, applying the style of issuing a judgment on the whole, discussing in general terms and dealing with ambiguities where people do not pay attention to the details? He will then have been able to undermine what have already been proven and fixed, things regarding which there is a consensus among the sect's scholars and are consecutively narrated and

detailed, even others reported them as well, those who were not happy at all to prove them because they bring shame to those whom they love and in whose footsteps they follow.

Miscarriage of al-Muhsin Due to a "Natural Cause"!

Someone even dares to say that miscarrying Muhsin may have happened due to a natural accident and was not the result of an assault! Here is our answer:

Numerous texts, actually consecutively reported ones, as well as the consensus of the Shī`as, is that al-Muhsin was miscarried because al-Zahrā' عليها السلام was assaulted as Shaikh al-Tūsi, may Allāh have mercy on him, says. He actually narrates it, and it is reported also by many others from among the followers and supporters of the assailants, those who are not happy to even remotely attribute it to those whom they love from among the assailants. Despite all of this, they do so. Why, then, should someone exonerate the assailants from this matter, and how do we permit ourselves to judge more than what the judge himself has decreed?!

Is there any scholarly justification for such insistence, especially since the person who used to advocate it says that denial requires evidence just as affirmation?! There is a definite proof for the excuse which stands on affirmation; so, should we reject it and insist on denying it without any evidence at all?!

What is noteworthy is that some other people went beyond that to deny that Fātima عليها السلام had a son named Muhsin...!

Some others kept silent and refrained from pointing to it, either to confirm or to deny, as if they want to give the impression, by thus remaining silent, that such a child with such a name never had any kinship to al-Zahrā' عليها السلام!

But others, once they have noticed that denying this matter is not possible, feeling incapable of admitting what those folks had committed against him, got rid of the whole issue by claiming that he "died young," refraining from referring to his being miscarried. But they hinted at the same when they said that he "died young."

A fourth group did, indeed, mention this child, and that he was

miscarried, but they refrained from telling the truth of what actually took place.

There is a party that has declared the bitter truth and explained it, and we have quoted some of their statements in the part dedicated to texts, so refer to it.

It was not in the best interest of those who oppressed, harmed, beat, caused the miscarriage of the fetus carried by al-Zahrā' عليها السلام to publicize something like this about them because it would undermine their image, and it might even undermine their stands in the long run. They, therefore, had no choice except to hide the truth, forge history and force a cruel and bitter hegemony on the media. They had to shut people's mouths by any possible means. Nothing has reached us except what slipped from their clutches, carried to us by true commandos who traded their blood for the Pleasure of Allāh, Glory is His, sacrificing everything precious, just as slipped to us from the clutches of spiteful arrogant people a great deal of good, rather an ocean over-brimming with virtues and stands and *jihād* of Ali عليه السلام. Even the Ghadīr tradition, the tradition of the two weighty things, the tradition of Ahl al-Bayt عليهم السلام being compared to the ark of Noah, and the tradition of the status…, all this slipped from their clutches despite all the wounds and in spite of all the bleeding and suffering.

They slipped to us covered with heavy wounds, drowned in blood, overwhelmed by pains in order to deeply and truthfully deepen for us the truth of the divine care and concern abut this nation, its future generations and religion.

Every call fought by the rulers vanished and was buried except the call of the truth. This has continued, maintaining its originality and characteristics despite the passage of generations since the inception of this devastating war, although it challenges the rulers' bases for ruling and legitimacy. Its creed, in as far as an Imām is concerned, is to deny such legitimacy, pointing a finger of accusation at the usurping rulers and at their oppression, at how they fought the teachings of Allāh and His Messenger صلى الله عليه وآله وسلم. The best evidence for all

of this against the determination to justify, to forge and to oppress, and the best proof that the Almighty has been kind enough to safeguard the truth, is relevant to the status of Ali عليه السلام and to how al-Zahrā' عليها السلام was oppressed, the lady who was presented by the Messenger of Allāh صلى الله عليه وآله وسلم as the criterion for distinguishing right from wrong. This is what made her role, after his demise, effective and influential, decisive and strong. Through it, what was right became distinguished from what was wrong, what was distorted or forged was distinguished from what was sound and straightforward.

Did al-Zahrā' عليها السلام Cry Because of Impatience?!

Someone says that he cannot imagine al-Zahrā' عليها السلام, the lady who receives Allāh's destiny with an open heart and mind, as being one from the intensity of whose weeping the people of Medīna felt irritated[1], as those who recite her commemorative mourning do, even if the deceased is on the level of the Messenger of Allāh صلى الله عليه وآله وسلم.

Our answer is:

We cannot imagine that mourning her father was the reason why the opponents were annoyed, nor was it the cause of their concern. What made them concerned, what annoyed them, was the result of the presence of al-Zahrā' عليها السلام at her father's grave. Such a result is profound grief and dismay which would remind people of the

[1] Refer to the people of Medīna feeling annoyed by al-Zahrā' عليها السلام weeping (over the demise of her father, the Messenger of Allāh صلى الله عليه وآله وسلم) in the following references: *Al-Khisāl*, Vol. 1, p. 272. Al-Sadūq, *Āmāli*, p. 121. *Al-`Awālim*, Vol. 11, p. 449 where the previous references are cited in some of its footnotes in addition to the following: al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 35, 155, 177 and Vol. 46, p. 35 and Vol. 11, pp. 204, 311 and Vol. 12, p. 264 and Vol. 82, p. 86. *Irshād al-Qulūb*, p. 95. Al-`Ayyāshi, *Tafsīr*, Vol. 2, p. 188. *Rawdat al-Wā`izīn*, p. 520. *Makārim al-Akhlāq*, p. 335. *Manāqib al Abū Tālib* (printed at the `Ilmiyya Press), Vol. 3, p. 322. *Kashf al-Ghumma*, Vol. 2, p. 124.

tragedy to which she عليها السلام was exposed immediately following the demise of her father صلى الله عليه وآله. This represented a state of continuous agitation in the hearts of good, believing and sincere Muslims, and it was an indictment of the line which never ceased doing anything at all to get what it wanted.

Her weeping over the person of the Messenger of Allāh صلى الله عليه وآله was not the cause, although it personified the tragedy which engulfed Islam in its symbols as soon as he died, peace and blessings of Allāh with him and his progeny.

Her weeping, then, was not on account of being impatient while facing the calamity and for the magnanimity of the loss of that great person, so one may say that all of this contradicts the acceptance of whatever Allāh decrees, as the claimant insinuates, except if the same person considers surrendering to destiny and remaining silent about oppression as acceptance of destiny!

The "House of Grief" and People Annoyed by Her Weeping

Someone sees no need for the "house of grief" (*bayt al-ahzān*) so that al-Zahrā' عليها السلام could weep therein. He cannot imagine her mourning her father to the extent that she bothered the people of Medīna, so they asked her to take to silence, implying that she used to cry very loudly in the alleys! And such crying and annoyance were not compatible with her status. Here is our answer:

FIRST: There is a narrative mentioned by al-Majlisi[1], which he considers as "weak" because he did not transmit it, as he says, from an original reference on which he depends. He transmits it from Fidda (house maid of al-Zahrā' عليها السلام) saying that Fātima عليها السلام went out during the night on the second day after the death of her father صلى الله عليه وآله وسلم. She wept, and people wept with her. When the people of

[1] A reference to al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 174-180.

Medīna saw the extent of her grief, they requested Ali عليه السلام to ask her to weep either during the night or during the day, so he set up for her the "house of sorrow **بيت الأحزان**" at al-Baqī`. Reference to other sources of this incident have already been stated.

It is quite obvious that Fidda's narrative cannot be relied on as al-Maqdisi, may Allāh have mercy on him, says, neither from the *isnād* standpoint nor from the context, as anyone who reviews it may conclude.

As regarding the "house of sorrow," it is "... remaining till our time, and it is the place known as Fātima's Mosque in the direction of the mausoleum of al-Hassan عليه السلام and al-`Abbās. Ibn Jubayr refers to it saying, `Next to the `Abbāsi dome lies the house of Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم, and it is known as *bayt al-huzn* **بيت الحزن**, the house of grief, sorrow, mourning... It is said that she took to it and observed her grief since the demise of her father صلى الله عليه وآله وسلم.'"[1]

SECOND: Her nightly mourning was more annoying to people who dispersed during the day to go to work at their farms, to look after their flocks, to take care of their chores, so it would have been more appropriate for her to stay at the "house of sorrow" during the night rather than during the day.

THIRD: The fact is that the weeping of al-Zahrā' عليها السلام did not annoy the people of Medīna. Rather, it annoyed the ruling clique which needed to be present at the Mosque of the Prophet صلى الله عليه وآله وسلم beside his holy pulpit which was only a few meters (counted on one hand), so the said clique prohibited her from so grieving.[2]

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[1] Tawfīq Abū `Alam, *Ahl al-Bayt*, pp. 167-68. Refer also to *Al-Wafā'*, Vol. 3, p. 918. Refer to the footnote on p. 489 of *`Awālim al-`Ulūm*, Vol. 11, *Ihqāq al-Haqq* (Appendices), Vol. 10, p. 476, and *Fātima al-Zahrā'* عليها السلام *fil Ahādīth al-Qudsiyya,* pp. 184-85.

[2] *Diyā' al-`Ālamīn* (manuscript), Vol. 2, Part 3, p. 140.

People used to go to that Mosque in particular and assemble thereat from dawn till a late hour of the night to pray and to stay informed of what events transpired.

The Mosque is the center of the city the population of which, relatively speaking, was at the time small, just a few thousands. Mecca was much larger than Medīna, and it used to be called the "mother town" which was capable of raising four thousand warriors as happened during the Campaign of al-Ahzab (coalitions) wherein Mecca enlisted men to its full capacity[1]. The Ahzab campaign started on Thul-Qi`da 8, 5 A.H./March 31, 627 A.D. and involved every man capable of carrying arms, from teenagers to middle-aged men. As for Medīna, the maximum number of troops it could raise was about or a lot less than a thousand[2].

A census of the Muslim population was carried out in 6 A.H./628 A.D. when non-Muslims had no human bases of any significance, and the figure came as one thousand and five hundred or one thousand and six hundred.

In another narrative, the following is cited: "... We were between a thousand and six hundred to a thousand and seven hundred when the Messenger of Allāh ﷺ said to them, `Write down for me the names of all those who have accepted Islam.' Al-Damamīni has said, `It is said that this took place during the Year of Hudaybiya (Treaty), i.e. 6 A.H. (628 A.D.).'"[3]

Let us suppose that all those whom they included in the census were

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[1] Refer to my book titled *Al-Sihāh min Sīrat al-Nabiyy al-A`zam* ﷺ, Vol. 9.

[2] *Ibid*.

[3] Al-Bukhāri, *Sihāh*, Vol. 2, p. 116. Muslim, *Sihāh*, Vol. 1, p. 91. Ahmed, *Musnad*, Vol. 5, p. 384. Ibn Mājah, *Sunan*, Vol. 2, p. 1337. *Al-Tarātīb al-Idāriyya*, Vol. 2, pp. 251-52 and Vol. 1, pp. 220-23. Ibn Abū Shaybah, *Al-Musannaf*, Vol. 15, p. 69.

men, and that they all were married and had children, how many would have been the total residents of Medīna?

The people of Medīna used to go to the Mosque to pray behind the Messenger of Allāh ﷺ in the morning, at noon, and in the evening. Some of them came from outside Medīna, walking for miles on foot, yet the Mosque absorbed their number, all of them. Then the Messenger of Allāh ﷺ expanded its area in the latter phase of his holy life.

So, the Mosque was the center of this small town whose streets were no more than narrow alleys, and its houses were very close to each other. They are not spacious at all because this was a security requirement due to the domestic wars. People did not put their weapons down neither during the day nor during the night[1].

The people of Medīna had set up a ditch around a large area of their town for fear of the polytheists, during the war of the coalitions, would not be able to reach them, and it took them six days to dig despite its [modest] width and depth.

All of this disproves what Ibn Mardawayh had mentioned while discussing the marriage of Fātima عليها السلام, i.e. that the Prophet ﷺ had invited all of them, and they all responded to his invitation "And they were more than four thousand men"[2] for Medīna at the time did not have even half as many men.

What also disproves this figure is another narrative which discusses the same issue. It states that those who had attended numbered three thousand and three hundred men who came in a total of three days[3]. Counting them as four thousand may include these men, too.

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[1] *I`lām al-Wara*, p. 55. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 8-10.

[2] *`Awālim al-`Ulūm*, Vol. 11, pp. 298, 340. Refer to *Bihār al-Anwār*, Vol. 43, pp. 94, 114. Al-Tūsi, *Āmāli*, Vol. 1, p. 39.

[3] *`Awālim al-`Ulūm*, Vol. 11, p. 345. *Dalā'il al-Imāma*, p. 21.

In a town of this size, when an ordinary person dies, it will undergo something like an emergency situation. Its residents will go to offer their condolences to the family of the deceased and will try to cheer them up and distance them from the environments of grief. If the deceased enjoys a special social status, more attention will be paid. So, what would you say when the deceased is the greatest person created by Allāh, the best of all created beings, the most honorable Prophet ﷺ, the one who took them out of the darkness and into the light? The town will be turned upside down. People will not tend to their businesses or farms. They will be living a state charged with emotion, apprehension and expectation. The center of assembling and decision making and all other movements will then be the Mosque. From it will the troops set out to war. It is the place where problems are solved and emissaries received. It is the starting point of a trip and its final destination. The Mosque is the center of the government, the leadership, the applied juristic system. The Prophet's pulpit is the place where the ruler sits, and it is only a few meters from the place where the Messenger of Allāh ﷺ is buried.

Within the atmosphere of the demise of the Prophet ﷺ, the number of those who go to or return from the Mosque doubles. The first thing they start doing is to visit the grave of their Prophet ﷺ, greet him and greet those at his house, for he was buried inside Fātima's house[1]. All doors (opening into the Mosque's courtyard) had been closed except hers. They will ask the truthful and purified lady how she is doing, knowing that she is the only daughter of the greatest of all prophets, and she is not an ordinary woman. Rather, she is the Head of the Women of Mankind from the early generations to the last. Allāh is pleased when she is pleased and is angry when she is angered.

The atmosphere of grief which dominated that house and overwhelmed al-Zahrā' عليها السلام, due to what the rulers and their

[1] Refer to my article in *Dirasāt wa Buhūth fil Tārīkh wal Islām* (studies and researches in history and Islamics), Vol. 1, p. 169 and the following pages.

supporters had committed against her immediately following the burial of her father ﷺ, the burial which was not attended by the assailants, nor did they care to prepare him for it, the man who had taken them out of the darkness and into the light, from death to life. Ali عليه السلام had said to them, "You used to follow the worst of all creeds and live the most evil life, drinking dirty water and eating leather."[1]

Instead of offering their condolences to her, their respect and regards, they confronted her not only with their sharp tongues but also with cruel and violent behavior. So, it was not in the interest of the ruling clique that people would see al-Zahrā' عليها السلام every day looking sad and depressed even if al-Zahrā' عليها السلام kept silent and did not cry or condemn those who oppressed her and violated her privacy.

Anyone who went to the Mosque and saw her depressed and in pain, enjoying no rest and feeling very upset, then he would go to sit at the caliph's meeting place only a few meters from her, would remain aware of the pain and the tragedy from which she suffered and of what she had to undergo, and his conscience would in the end wake up.

So, her grief and bitterness would make those rulers sleepless, and it would confound them to a great and serious degree. Many would regret having neglected to honor her because her weeping, bitterness and grief would wake up the conscience, stir the feelings and cause agitation among the public. People have feelings and emotions, and all of this would weaken the authority of the rulers and their influence, especially when they rule the public in the name of her father and according to his teachings, as they allege.

If `Omar ibn Sa`d wept when the human *hūri*, Zainab, spoke to him after he had killed al-Hussain عليه السلام a few moments earlier, what about those women whose hearts were not as cruel, as is the case of hearts like those of Harmalah and al-Shimr ibn Thul-Jawshan (who killed

[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Sermon 26.

Imām al-Hussain عليه السلام) and Ibn Sa`d, although they vary in their conviction according to their mentality, awareness and deeds? Although they remained silent, for one reason or another, when the calamitous deed took place, they might have undergone some awareness and found an opportunity to express their true feelings and what went on in their minds. It was, therefore, necessary to get al-Zahrā' عليها السلام out of such a condition and distance her from people's eyes. These people will increase in awareness and will regret a great deal more when things settle down and they revert to themselves, contemplate on what went on and remember what the Messenger of Allāh صلى الله عليه وآله وسلم had told them in praise of al-Zahrā' عليها السلام and of Ali عليه السلام.

There is no need, then, for her to scream in the streets or to bother people like that. It is not far-fetched that they pushed some people to demand that al-Zahrā' عليها السلام leave her house, providing more than one pretext, then they took the house as their possession indefinitely.

Bayt al-Ahzān Harmed Rather than Benefitted them

But was this *bayt al-ahzān* in the best interest of those rulers?! Did it achieve some of what they wanted to or thought they would achieve?!

The clear and frank answer to these questions is NO! In fact, it brought them a much more calamity than they had expected. People did not find it easy to accept to get al-Zahrā' عليها السلام out of her house and prohibit her from expressing her grief and from openly declaring her being oppressed. This indeed is a greater oppression, more effective and serious, and a clearer evidence about the extent of the oppression from which she had to suffer.

What makes this picture clearer is that people would see that what she went through took place immediately as soon as her father صلى الله عليه وآله وسلم passed away. Instead of offering their condolences or consoling her, the only daughter of her father and the Head of all the Women of Mankind that she was, they exposed her to a greater and a more bitter calamity. All of this they did while regarding themselves as

adherents to this religion, recognizing her father as their Prophet ﷺ… They were supposed to respect and sanctify him. Yet those folks went in their oppression as far as persecuting the closest of all people to him, namely his daughter, a woman of feelings, forbidding her from grieving for a father whom she just lost. All this they did so that she would not publicly expose how they oppressed her.

Prohibition of Grieving over Falsehood, not over Weeping

During the Uhud Campaign, Ibn Ishāq said, "The Messenger of Allāh ﷺ passed by the homes of the Ansār on his way back to Medīna and heard them mourning their dead. The eyes of the Messenger of Allāh ﷺ were soon overflowing with tears. Then he said, `But Hamzah has none to mourn him...,' whereon Sa`d ibn Mu`ath (or, some say, Assad ibn Hadar) ordered the women of Banū `Abd al-Ashhal to go and mourn Hamzah first then to mourn their own dead thereafter. When he heard them thus mourning, and they were sitting at his Mosque's door, he ordered them to go home, forbidding them from mourning there. The Ansār women went to him early the next morning and said, `It has come to our knowledge, O Messenger of Allāh, that you prohibited (some women) from mourning. We only weep over our dead and thus find some relief; so, please grant us permission to do so.' He said, `If you do it, do not slap your cheeks, nor should you scratch your faces with your nails, nor shave your hair nor tear your clothes.'[1] The mother of Sa`d ibn

[1] *Al-Sīra al-Halabiyya*, Vol. 2, p. 254. *Tārīkh al-Khamīs*, Vol. 1, p. 444 quoting *Al-Muntaqa*. Refer to Ibn al-Athīr, Vol. 2, p. 167. Al-Tabari, *Tārīkh*, Vol. 2, p. 210. *Al-`Iqd al-Farīd*, *Al-Bidāya wal Nihāya*, Vol. 4, p. 48. Ahmed, *Musnad*, Vol. 2, pp. 40, 84, 92. *Al-Istī`āb* (in the biography of al-Hamzah). Abū Ya`li, *Musnad*, Vol. 6, pp. 272, 293-94 and its footnotes cite the following: p. 120, Vol. 6, of *Mujma` al-Zawā'id*, p. 10, Part 1, Vol. 3, of *Al-Tabaqāt al-Kubra*. Ibn Mājah, *Sunan*, Vol. 3, p. 94. In the book of the Prophet's biography, and in the discussion of funerals, it is hadīth number 1591. Al-Hākim, *Mustadrak*, Vol. 3, p. 195. Ibn Hishām, *Sīra*, Vol. 1, p. 103. *Al-Isāba*, Vol. 4 (in the biography of Ruqayya).

Mu`ath said, `No woman from among us ever mourned anyone without first mourning al-Hamzah till now.'"

In another text, the women wept when Ruqayya died, so `Omar kept hitting them with his whip. He ﷺ took the whip from `Omar's hand and said, "Leave them alone, O `Omar!" He ﷺ also said, "Do not wail like the wailing of Satan..." Then the narrator adds saying, "Fātima عليها السلام wept as she sat at the grave's side (Ruqayya's grave), so the Prophet ﷺ kept wiping her tears with the end of his garment."[1]

Prohibition of Weeping Over the Dead

The Prophet ﷺ wept when Hamzah was martyred and said, "As for Hamzah, there are none to mourn him." and he ﷺ wept when Ja`far (al-Tayyar) was martyred and said, "It is for a man like you that mourners should mourn." He ﷺ also wept when his son Ibrāhīm died and said, "The eyes are tearful, and the heart is grieved, and we do not say except what pleases the Lord." He also wept over `Othmān ibn Maz`ūn, Sa`d ibn Mu`ath and Zaid ibn Hārithah. The *sahāba*, too, wept. Jabir wept when his father died. Bashīr ibn `Afra' mourned his father, too. Such incidents abound in the books of *hadīth* and history.[2]

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[1] Ibn Shaybah, *Tārīkh al-Medīna*, Vol. 1, p. 103. *Al-Isāba*, Vol. 4, in the biography of Ruqayya.

[2] Refer to *Al-Nass wal Ijtihād*, pp. 230-34. Al-Amīni, *Al-Ghadīr*, Vol. 6, pp. 159-67. *Dalā'il al-Sidq*, Vol. 3, Part 1, pp. 134-36 citing scores of reliable references. *Al-Istī`āb* (as referred to in a footnote in *Al-Isāba*) in the biography of Ja`far (al-Tayyār), Vol. 1, p. 211. *Minhat al-Ma`būd*, Vol. 1, p. 159. *Kashf al-Astār*, Vol. 1, pp. 381-83. *Al-Isāba*, Vol. 2, p. 464. *Al-Majrūhūn*, Vol. 2, p. 92. *Al-Sīra al-Halabiyya*, Vol. 2, p. 89. Refer also to p. 251 as well. *Wafā' al-Wafā'*, Vol. 3, pp. 894-95. Refer also to pp. 932-33. *Hayāt al-Sahāba*, Vol. 1, p. 571. Ibn Sa`d, *Tabaqāt*, Vol. 3, p. 396 and Vol. 2, p. 313.

All this proves that there is no prohibition of weeping but on demanding the tears to be shed and to the desire of the Prophet ﷺ that they should do just that.

Yet, in contrast, we find `Omar ibn al-Khattāb prohibiting (women) from mourning the dead, beating them with his whip for weeping and doing whatever he liked to prohibit them.

`Omar cites a tradition of the Prophet ﷺ supposedly stating that the deceased is in pain when his family mourns him.[1] We even find `Omar beating Umm Farwah, sister of Abū Bakr, when she mourned her father,[2] while we find him ordering people in person to weep over Khālid ibn al-Walīd[3]… And `Ā'isha wept when Ibrāhīm[4] (son of the Prophet صلى الله عليه وآله وسلم) died. Abū Hurayra wept over `Othmān (ibn `Affān), al-Hajjaj over his son[5], Sahāb over `Omar[6], and they even use what all these did as arguments.

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[1] Refer to *Al-`Iqd al-Farīd*, Vol. 4, p. 264 and other books.

[2] Refer to the above stated references and others and to *Al-Ghadīr* and scores of other references as well as p. 158, Vol. 1, of *Minhat al-Ma`būd* and while discussing Isfahan on p. 61, Vol. 1, quoting Ibn Mūsa. Ibn Sa`d, *Tabaqāt*, Vol. 3, pp. 209, 346, 362. Refer to the explanation of various traditions on p. 245.

[3] *Al-Tarātīb al-Idāriyya*, Vol. 2, p. 375. *Al-Isāba*, Vol. 1, p. 415. *Sifat al-Safwah*, Vol. 1, p. 655. *Usd al-Ghāba*, Vol. 2, p. 96. *Hayāt al-Sahāba*, Vol. 1, p. 465 quoting *Al-Isāba*. *Al-Musannaf*, Vol. 3, p. 559 in the footnotes of which al-Bukhāri, Ibn Sa`d and Ibn Abū Shaybah are quoted. *Tārīkh al-Khamīs*, Vol. 2, p. 247. *Fath al-Bāri*, Vol. 7, p. 79. *Al-Fā'iq*, Vol. 4, p. 19. Al-Qandūzi, *Rabī` al-Abrār*, Vol. 3, p. 330. *Tārīkh al-Khulafā'*, p. 88. Ibn Manzūr, *Lisān al-`Arab*, Vol. 8, p. 363.

[4] *Minhat al-Ma`būd*, Vol. 1, p. 159.

[5] Ibn Sa`d, *Tabaqāt*, Vol. 3 (Dār Sadir's edition), p. 81. *Rabī` al-Abrār*, Vol. 2, p. 586.

[6] Ibn Sa`d, *Tabaqāt*, Vol. 3, p. 362. *Minhat al-Ma`būd*, Vol. 1, p. 159.

`Omar himself wept over al-Nu`mān ibn Muqrin and over others[1] and the Prophet ﷺ prohibited him from bothering those who mourned their dead[2].

`Ā'isha objected to `Omar and to his son `Abdullāh reporting such a "tradition" which he upheld, while she attributed it to `Omar's own forgetfulness, saying, "May Allāh have mercy on `Omar! By Allāh! The Messenger of Allāh ﷺ never said that Allāh would torture any believer on account of his family mourning him. Rather, the Messenger of Allāh ﷺ said that Allāh will increase the penalty of the unbeliever through his family weeping over him." Then she added saying, "Suffices you the Qur'ān: `No bearer of sin bears the sin of another.'"[3]

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[1] Al-Amīni, *Al-Ghadīr*, Vol. 1, pp. 54, 155, 164. Refer to the biography of al-Nu`mān ibn Muqrin in *Al-Istī`āb*. Refer also to pp. 328-29, Vol. 2, of *Al-Riyād al-Nadira* about how `Omar wept over that bedouin till he wetted his beard!

[2] Refer to *Al-Ghadīr* where the following references are cited: Ahmed's *Musnad*, Vol. 1, pp. 235, 237 and Vol. 2, pp. 333, 408; al-Hākim's *Mustadrak*, Vol. 3, pp. 190, 381, where both al-Dhahbi, in his *Talkhīs*, and he label this tradition as authentic; *Mujma` al-Zawā'id*, Vol. 3, p. 17; *Al-Istī`āb* in the biography of `Othmān ibn Maz`ūn; al-Tayalisi's *Musnad*, p. 351; al-Bayhaqi's *Sunan*, Vol. 4, p. 70; *`Umdat al-Qāri*, Vol. 4, p. 87 citing al-Nisa'i, Ibn Mājah; Ibn Mājah, *Sunan*, Vol. 1, p. 481; al-Hindi, *Kanz al-`Ummāl*, Vol. 1, p. 117; *Ansāb al-Ashrāf*, Vol. 1, p. 157. Ibn Sa`d, *Tabaqāt*, Vol. 3, pp. 399, 429; *Minhat al-Ma`būd*, Vol. 1, p. 159.

[3] Al-Bukhāri, *Sahīh*, Vol. 1, p. 146 (1039 A.H./1629 A.D. edition). Al-Hākim, *Mustadrak*, Vol. 3, p. 381. A reference to al-Shāfi`i disagreeing with this "tradition" is recorded on p. 266, Vol. 7, of *Al-Umm. Jāmi` Bayān al-`Ilm*, Vol. 2, p. 105. *Minhat al-Ma`būd*, Vol. 1, p. 158. Ibn Sa`d, *Tabaqāt*, Vol. 3, p. 346. Al-Mazni, *Mukhtasar* as referred to on p. 187, Vol. 1, of *Al-Umm*. Al-Amīni, *Al-Ghadīr*, Vol. 6, p. 163 from the above cited references. Muslim, *Sahīh*, Vol. 1, pp. 342-44. Ahmed, *Musnad*, Vol. 1, p. 41. Al-Nisa'i, *Sunan*, Vol. 4, pp. 17-18. Al-Bayhaqi, *Sunan*, Vol. 4, pp. 72-73. Ibn Dāwūd, *Sunan*, Vol. 2, p. 59. Ibn Mālik, *Al-Muatta'*, Vol. 1, p. 96.

In another narrative, she is quoted as having said, "The Messenger of Allāh ﷺ passed by a Jewess being mourned. He said, `They are weeping over her and she is surely being tortured inside her grave.'"[1]

What `Omar said is disputed also by Ibn `Abbās. A number of Imāms from Ahl al-Bayt عليهم السلام rejected his "tradition," too, and anyone who wishes to research it further is advised to consult the references.[2]

The Torah and the Prohibition of Weeping over the Dead

It seems to us that the prohibition of weeping over the dead is taken from the teachings of the People of the Book. `Omar tried to implement such a prohibition during the lifetime of the Prophet ﷺ in particular, and he did not desist from doing so, as the Prophet ﷺ required him to do, except outwardly. When the Prophet ﷺ passed away, and there was nothing to fear, the stand became political, requiring reverting to what the People of the Book teach, hence prohibiting al-Zahrā' عليها السلام from mourning her father ﷺ as has been indicated. This came in sync with inclinations, with the theological as well as political objectives. What proves that it is taken from the teachings of the People of the Book is the following verse in the Torah:

בן !אני לוקח את רצונו של העיניים שלך ממך עם להיט אחד ,ולכן ,לא לילל ,
ולא לבכות ,ולא נותן לך את העיניים לשפוך את דמעות .נאנח בשקט .אל תעשו
האבל לשמוע על המתים

"Son! I am taking the desire of your eyes away from you with one hit; so, do not wail, and do not weep, and do not let your

[1] Al-Bukhāri, *Sihāh,* Vol. 1, p. 147.

[2] Refer to *Al-Ghadīr*, *Dalā'il al-Sidq*, *Al-Nass wal Ijtihād* and others.

eyes pour down tears. Sigh silently. Do not make an audible mourning over the dead."[1]

1 Ezekiel, 24:16-18.

Politics?! What do you Know about Politics?!

Here we would like to point out to a statement made by Imām Sharaf ad-Dīn, may Allāh have mercy on him. He has said, "Here we would like to attract the attention of rational people to research the reason why al-Zahrā' عليها السلام was displaced from home only because she was mourning her father صلى الله عليه وآله وسلم, and why she had to go out, escorted by both her sons and some of her women, to al-Baqī` in order to mourn the Messenger of Allāh صلى الله عليه وآله وسلم in the shade of a lote tree there which, once cut down, was replaced by Ali عليه السلام with a shed at al-Baqī` to which she used to go to mourn him called *bayt al-ahzān*. A *ziyāra* used to be observed to it by the past generations of this nation."[1]

I say that it is quite possible that the tradition stating that "The deceased person is tortured by the cries of the living" was distorted from the incident involving weeping over the Jewess, to which reference has already been made above, for obvious political reasons. The ruling authority paid a particular attention to prohibiting Fātima عليها السلام from crying over her father صلى الله عليه وآله وسلم.

So it is obvious that such a prohibition continued till the ruling authority was settled. This is why `Omar was not concerned about `Ā'isha being angry with him on its account. `Ā'isha even prohibited `Omar from entering her house when Abū Bakr (her father, the first caliph) died, so he hit Umm Farwah, sister of Abū Bakr. He assaulted the house of `Ā'isha, hitting Abū Bakr's sister. Before then, he used to pay a special attention to `Ā'isha and had a lot of respect for her. He held her in high esteem, and he was the one who very highly respected (her father) Abū Bakr with whom he used to seek refuge, showing utmost respect for his household.

Yes, `Omar did all of that because people had not yet forgotten how the ruling authority prohibited Fātima عليها السلام from mourning her father صلى الله عليه وآله وسلم. They had not forgotten what she went through following his demise. Let us suppose that the weeping was only because of the

[1] Al-Mūsawi, *Al-Nass wal Ijtihād*, p. 234.

death of her father. What a great stand it was, then, not to mention the environments of cruelty and crudeness, that a woman is prohibited from grieving for her father! What if this father is the Glorious Prophet ﷺ, the greatest, the most perfect and the very best human being who ever walked on the face of earth?

When the cause was no more, after many years had passed by since the death of the Head of the Women of the World عليها السلام, and when people almost forgot this issue, the prohibition was lifted by `Omar himself who wept over al-Nu`mān ibn Muqrin who died in 21 A.H./642 A.D. and over another Shaikh. He permitted the weeping over Khālid ibn al-Walīd who died in 21 or 22 A.H. (642 or 643 A.D.) as indicated above.

Prohibition from weeping over the dead varies in the way it was documented from one reference to another. Some say there was prohibition from scratching the face, tearing clothes, self-slapping, or wailing for falsehood. All these are different from the outbursts of natural human emotions. The first does, indeed, conflict with complete submission to Allāh, the most Exalted, the Sublime, and surrendering to His will, whereas the other is a requirement of the human nature and a proof of the balance of such nature, and surely the distance between them both is quite vast.

PART VIII

"I KNOW NOT ABOUT THE NAIL..."

The Nail

The following paragraph appears in a book attributed to "Shibl al-Dawla" Muqātil ibn `Atiyyah known as "Conference of Baghdād's Scholars,"

> When Fātima عليها السلام came from behind the door in order to send `Omar and his party back, `Omar squeezed her hard between the wall and the door, causing her to miscarry, and a nail was planted in her chest. Fātima عليها السلام then screamed, "O Father! O Messenger of Allāh!"[1]

The philosopher-researcher Grand Ayatollāh Shaikh Muhammed Hussain al-Isfahani, may Allāh sanctify his resting place, composed the following verses of poetry:

No, I cannot tell the tale
Of the report of the nail.
So ask her very chest:
And leave out the rest;
It is the storing chest
Of every secret.

We cannot either confirm or deny this matter although we are discussing the attribution of the book titled *Mu'tamar `Ulama' Baghdād* (Conference of Baghdād's Scholars) to "Shibl al-Dawla," and we think it is possible that someone who came after him wrote it. But this does not mean that its textual contents, be they historical or otherwise, are inaccurate.

The author of this book (referred to above) may have derived his information from sources with which we are not familiar. Our

[1] *Conference of Baghdād's Scholars*, p. 135.

discussion of the accuracy of attributing a book to him does not mean that the book's contents are subject to debates and doubts. It has a good deal of accurate information definitely supported by confirmed and authentic narratives. Yet we have to distinguish between what is lean and what is fat, what is accurate and what is not, according to the criteria of scholarly research and its fundamentals. Here we would like to state our bases for doubting the book being his; so, let us say the following:

The Book in the Balance

The author of the book detailing the conference of Baghdād's scholars has stated that his book, or booklet, is the summary of a theological debate which he says took place between ten senior Sunni and Shi`i scholars in Baghdād who responded to the invitation of the Seljuk Sultan Mālik-Shah and his vizier, Nizām al-Mālik; both men attended and participated in it.

In this debate, which lasted for three days, it is proven that Shi`ism is right, so Sultan Mālik-Shah embraced Shī`a Islam and so did his vizier, Nizām al-Mālik, as well as a number of army commanders and prominent government officials.

The question that forces itself here is: Is this debate a fact or fiction?! It awaits an accurate and frank answer.

If we are permitted to voice our opinion, we would like to say that we tend to espouse the second option, that is, that it is fiction. We rely on many matters to issue such a judgment, though each of them by itself cannot be a definite evidence. But collectively, they grant us the courage to register our exclusion which reaches the degree of feeling confident that it is fiction the author of which wanted to promote his own sect and coin sectarian proofs which rely on famous historical facts recorded in the Muslims' books as well as narratives the authenticity and accuracy of their *isnād* are recognized. He coins them in an exciting and captivating manner which stimulates the reader's interest and possesses his feelings.

The issues on which we rely to derive this view are the following:

Method of Exposition

The first that attracts the reacher's attention to this book or booklet is its method of exposition. Many of its parts employ expressions which were not in circulation during that period. We would like here to mention some of them while referencing the numbers of the pages of the book which was printed in 1415 A.H./1994 A.D. at Dār al-Irshād al-Islāmi (House of Islamic Guidance) of Beirut, Lebanon, and is edited by Shaikh Muhammed Jamal Hammad. So let us say the following:

The word "conference" is used in the book's title and on pages 17, 25-28 and 37.

"He was not a blindly fanatical man." ─ p. 17.

"He was an open-minded young man." ─ p. 17.

"Books and encyclopedias were written about it." ─ p. 25.

"... and we see through the talks and discussions..." ─ p. 26. Also refer to pp. 32, 34.

"... and that seeking the truth is everyone's quest." ─ p. 46.

"... this incivil action..." ─ p. 96.

"... some evil narrators and those who sold their conscience..." ─ p. 98.

"... and he regarded his belief as exemplary..." ─ p. 101.

" ... He imagined them as being good believing people..." ─ p. 111.

"Sayyid al-`Alawi tore the curtain of silence." ─ p. 109.

“But the qualifications of Ali ibn Abū Tālib عليه السلام were few.” ─ p. 116.

“In fact, the qualifications of the caliphate and Imāmate were available in full in Ali عليه السلام.” ─ p. 116-17.

“And I spend most of my time hunting and [busy] with administrative affairs.” ─ p. 153.

“And they kept weaving the plots against the king and Nizām al-Mālik, making him responsible for this matter, since he was its mastermind, so much so till the evil hands stretched out to snatch him away.” ─ pp. 154-55.

“And it had negative results.” “And it produced reverse negative results.” ─ p. 127.

“Is not *mut`a* their only solution for ridding themselves of reckless sexual energy and in order to protect themselves against debauchery and men’s delinquency?! Is not *mut`a* better than adultery, homosexuality or masturbation?” ─ p. 124.

Weak Expressions

The book contains a host of weak expressions such as:

“... a blindly fanatical man” ─ p. 17.

“... were fully available in Ali عليه السلام” ─ p. 116.

“... and he used to love Ahl al-Bayt عليهم السلام very, very much.” ─ p. 17.

“Second: Its narrators and *isnād* are inaccurate.” ─ p. 76.

“Some of those present ridiculed and slandered him.” ─ p. 18.

"He was young, whereas Abū Bakr was advanced in age." — p. 113.

"It was I who attended the meeting and the debate." — 156.

"The religion of Shi`ism is the truth, there is no doubt about it." — p. 156.

Grammatical Errors

Arabic grammatical errors can be detected (by those familiar with Arabic grammar) in many places [in the said book]. Refer to these page numbers: 61, 93, 115, 151 and 149.

Other grammatical errors occur on these pages as well: 144-45.

Correction

Another oversight in the book occurs in the Arabic text of verse 10 of Chapter 90 [of the Holy Qur'ān].

Mālik-Shah: The Knowledge-Loving Ignorant Man

On p. 17, he has described the Seljuk king Mālik-Shah as "a young man, open-minded, loves knowledge and scholars."

Although he loves knowledge and scholarship, he apparently did not benefit from such love. He, as the book under discussion portrays him, was the most ignorant of all people about the simplest matters and the most axiomatic Islamic and historical matters, as if he lived in an island then entered just recently in the Muslims' lands. He even does not know about the existence of followers of a sect called "Shī`a" who, as the book states on pages 25-26, comprise half the population of the Muslims whom he ruled. He does not even know the meaning of the word "Shi`i" in addition to other historical and non-historical issues.

We do not know why his father, Sultan Alp Arsalan, neglected to educate him and prepare him to assume his post, and why he did not gather the most learned, renown and experienced scholars and specialists to teach him. Kings and caliphs used to take special care to teach and educate their sons, especially those whom they delegated to succeed them in their posts to run the affairs of the land and its inhabitants.

Recklessness and Indiscretion

He has also stated on p. 25 that the Seljuk king Mālik-Shah almost decided to kill all Shī`as unless they accepted to turn Sunnis although his vizier told him that they amounted to almost half the Muslim population. On p. 27, the vizier told him that killing half the Muslims was not possible.

Is there any recklessness and indiscretion worse than that? How can he still be described as straightforward and just, sophisticated and wise?!

The King Assassinates his Vizier

The same book says that Nizām al-Mālik was assassinated by instigation of the Sunnis. Then they themselves assassinated the Seljuk Sultan Mālik-Shah as well.

History records that Nizām al-Mālik was assassinated by a Daylami (Persian) slave adhering to the Batinide sect. Ibn al-Athīr narrates a story which points out to Mālik-Shah himself as the person who arranged to have Nizām al-Mālik killed. As to Mālik-Shah, they say that he fell sick and died.[1]

[1] Refer to *Al-Kāmil fil Tārīkh*, Vo. 10, pp. 204-05, 210.

The King Trusted only his Vizier

Although the attendants were among the most prominent Sunni scholars of Baghdād, we find the king still asking his vizier about everything, and the latter kept answering him by saying that thus did the scholars of exegesis, or historians, or narrators…, etc. say. So why did he not trust those senior scholars and refuse to accept what they transmitted and circulated?

Who Were the Attendants?

What puzzles us more is this: Although Baghdād, during that time, was full of famous scholars, be they Shi`i or Sunni, the same book does not provide us with anything about those twenty scholars who participated in that debate whom he describes as among the most prominent scholars of Baghdād from both sects.

Yes, there are four names who, the author claims, are scholars; they are: al-Hussain ibn Ali, nicknamed "al-`Alawi," Ahmed `Othmān, Sayyid Jamal ad-Dīn and Shaikh Hassan al-Qasimi. We could not get any information about these names, nor about their scholarly degrees nor roles and influences on the land and its inhabitants. Why were the famous scholars of Baghdād, Sunnis or Shī`a, absent from that sensitive and fateful debate or, say, why no names of any of those "famous" scholars were mentioned?

Other Unjustifiable Contradictions

The book states that the vizier, Nizām al-Mālik, and so is al-`Abbāsi, who debated on behalf of the Sunnis, and also the scholars who were with him, remained silent and refrained from answering a question about the attempts by Talhah and al-Zubayr to get `Othmān (ibn `Affān) killed.

The author commented on that saying, "What could they say? The truth?! Does Satan permit admission of the truth?! Does the evil

insinuating self agree to surrender to the truth and to the reality?! Do you think that admitting the truth is easy and simple?!

"No! It is very difficult because it requires crushing the fanaticism of the days of ignorance, acting contrarily to inclinations. People follow their desires and falsehood except the believers, and surely few are these!" – p. 109.

We invite the kind reader to consider the following:

A: The author himself has described Nizām al-Mālik in the beginning of the book as "... a man of wisdom and distinction, a man of asceticism, one who renounced the world, a strongly willed man who loved righteousness and the righteous, always seeking the truth." – p. 17.

B: Nizām al-Mālik, the vizier, had answered all the reporting questions of the king, although many of them were more embarrassing to him than this quite ordinary question. Some such questions were relevant to the first caliphs, Abū Bakr and `Omar, in particular.

C: Nizām al-Mālik returned to admit to the king that the `Alawide's conclusions were accurate. When he asked him why he kept silent at the beginning, he said, "I hate to cast doubt about the *sahāba* of the Messenger of Allāh ﷺ." – p. 11.

He himself had answered in the affirmative when the `Alawide cast doubts about `Omar's conviction, and `Omar to him was a lot greater than Talhah and `Othmān; so, refer to p. 100.

Caliphate or Imāmate?

It is noteworthy that this same `Alawide, while talking about Abū Bakr, `Omar and `Othmān, confused the concepts of Imāmate with those of caliphate. So he talks about caliphate as if he is talking about Imāmate. Refer to what he states on p. 111 where he says,

"Not all Muslims accepted them as the caliphs. Only the Sunnis did."

This sentence means that the discussion was about Imāmate, not caliphate, because their caliphate and government is a historical event which no Shī`a nor Sunnis person can deny. But the discussion and argument revolved around the question "Was that government legitimate or not?" just as the discussion and debate revolved around the Imāmate of Ali عليه السلام where the government is one of its facets. So; the usurpation of the government is a transgression on some of the aspects of Ali's Imāmate.

Unjustifiable Contradictions

Sometimes we see him falling into contradictions for which there are no justifications. He did that in two areas:

FIRST: Hypocrisy of those who "elected" `Othmān

We find him on p. 106 describing those who sided with `Othmān in the *shūra* and who swore the oath of allegiance to him. On the same page, he mentions what indicates that they are not hypocrites but pious believers. Says he, "They abandoned `Othmān when they witnessed his oppression and annihilation of the *sahāba* of the Messenger of Allāh صلى الله عليه وآله وسلم and how he used to consult, regarding the affairs of the Muslims, with people such [Jews] as Ka`b al-Ahbar, and how he distributed the Muslims' wealth to the descendants of Marwan. So, these three individuals started enticing the Muslims to kill `Othmān." He means by these three individuals Talhah, Sa`d ibn Abū Waqqas and `Abd ar-Rahmān ibn `Awf. We wish he had added the reasons why they did so. Those reasons were: They did not find with `Othmān the fulfillment of what they had preconditioned to him, that is, that they would always share in his decision-making process. He preferred his relatives over everyone else. Everyone knows that Talhah fought Ali عليه السلام because he did not respond to his ambitious demands. Sa`d ibn Abū Waqqas took a similar stand towards Ali عليه السلام for the same reason.

SECOND: Who "Elected" `Othmān?!

On p. 106, we find his statement: "`Othmān did not get to rule except through a recommendation from `Omar and the election of only three hypocrites who were: Talhah, Sa`d ibn Abū Waqqas and `Abd ar-Rahmān ibn `Awf." Yet he is in doubt about these three, too, saying on p. 61, "He was elected by three, or by two of them." `Omar did not recommend `Othmān to be his successor as the caliph, the writer claims.

Also, his statement saying that he (`Othmān) came to rule through the recommendation of `Omar and the election of three (other men) is neither harmonious nor balanced except if he wants to say that `Omar over-rode the *shūra* so as to make the "electing" of `Othmān inevitable, considering doing that as recommending him to be the caliph.

Statement Lacking Historical Precision

There are many statements in the book which lack historical precision; here are some of them:

1. He, on p. 48, says that Mu`āwiyah kept cursing the Commander of the Faithful عليه السلام for forty years and that such cursing was prolonged to seventy years.

We say that Mu`āwiyah publicly continued to curse Ali عليه السلام for about 23 years, 17 years less than the number stated by the author. As for the second point, they kept cursing Ali عليه السلام for more than eighty years; so, refer to history books.

2. On p. 150, he says, "Abū Hanifah, Mālik ibn Anas, al-Shāfi`i and Ahmed ibn Hanbal were not alive during the lifetime of the Prophet صلى الله عليه وآله وسلم but came about two hundred years after him."

Abū Hanifah was born in 80 A.H./699 A.D. and died in 150 A.H./767.

Mālik was born in 93 A.H./712 A.D. and died in 179 A.H./795.

Al-Shāfi`i was born in 150 A.H./767 and died in 204 A.H./819 A.D.

Ahmed ibn Hanbal was born in 164 A.H./780 A.D. and died in 233 A.H./847 A.D.

3. On p. 82, he says, "`Omar prohibited Abū Hurayra from transmitting *hadīth* because of his lies about the Messenger of Allāh ﷺ but the scholars accept his (Abū Hurayra's) false *ahādīth*."

It is well known that the policy of the second caliph dictated the prohibition of transmitting the *hadīth* of the Messenger of Allāh ﷺ, and Abū Hurayra was beaten because of that since he, as he himself admitted, transmitted **more** *ahādīth* than anyone else, not because he told lies about the Messenger of Allāh ﷺ, as the writer claims.

4. Compiling the Qur'ān: On p. 48, the text of the book reads: "One of your innovations, you Sunnis, is that you do not recognize the Qur'ān. The proof is that you claim that the Qur'ān was compiled by `Othmān; so, was the Messenger of Allāh ﷺ ignorant of what `Othmān was doing?!"

He continues his attempt to disprove the compilation of the Qur'ān by `Othmān and to prove that it was compiled during the lifetime of the Messenger of Allāh ﷺ.

We say:

A. It is obvious that the story of `Othmān compiling the Qur'ān does not mean lack of recognition of the Qur'ān. To use the first argument against the second is out of place.

B. `Othmān did *not* compile the Qur'ān. He unified all people to follow one text of the Qur'ān only when Huthayfah ibn al-Yeman expressed to him his fear of variations in its text among the people. The Commander of the Faithful عليه السلام supported Huthayfah's fears; that is, he, too, wished all people should follow only one and the same text and, according to some narrators, the Imām said, "Had I

been placed in charge, I would have done the same."[1]

Perhaps the writer means that the Qur'ān was put together during the lifetime of the Messenger of Allāh ﷺ, but both the first and second caliphs refused the Mushaf of the Messenger of Allāh ﷺ because it contained the revelation, interpretation and reasons for such revelations as well as exegesis and other such texts which may have embarrassed many of those who were not pleased with the rulers being thus embarrassed, nor by disseminating facts relevant to them personally. They themselves collected the verses of the Qur'ān in one single Mushaf, dropping the exegesis, interpretation and reasons of revelations, as is well known.

Sometimes, it is the Method of Deduction

Most conclusions reached in the book are good and accurate, but there are some statements in it where the deduction is not sound at all. They could have been strong and sound had they been replaced by elements that make them more precise and effective.

The statements which caught our attention are the following:

1. Cursing and Condemning

A combination of cursing and condemning exists in the book which claims it is permissible to curse the *sahābi* who deviates from the right path. But he uses proofs justifying condemning, not cursing; so, refer to pp. 47-48.

It is obvious that Ali عليه السلام, during the Battle of Siffeen, prohibited the cursing of Mu`āwiyah and his followers, asking people instead of cursing to describe their abominable deeds. Also, Imām al-Sādiq عليه السلام ordered his followers not to curse and not to be a cursing people so that it would be said, "May Allāh have mercy on Ja`far! He disciplined his followers, having done so very well."

As for condemning, which means supplicating to Allāh to distance a

[1] Refer to my book regarding important facts about the Holy Qur'ān.

certain person from His mercy, it is something else. Allāh Almighty has condemned, in His Book, many groups. He, Glory is His, also expressed His pleasure with the believers who condemn certain groups of people, saying, "These it is whom Allāh shall condemn, and those who condemn shall condemn them (too)" (Qur'ān, 2:159). Perhaps the reason is that condemning implies dissociation from and indictment of the deviation which they chose and of any aggressive conduct or a criminal act they committed. It does not aim at personally belittling them, as is the case with cursing.

2. The Prophet's Doubt of His Own Prophetic Mission!

He also says on p. 91: "The Sunnis say that the Messenger of Allāh ﷺ was in doubt about his own Prophetic Mission." He supports his statement by what they have narrated that the Prophet ﷺ said, "Every time Gabriel was slow in visiting me, I thought that he descended on the son of al-Khattāb."

The writer could have added that the Qur'ānic text proves that he is the Seal of all Prophets, and the *hadīth* clearly states that there will be no prophet after him, so the argument will thus be complete. Without it, he may be rebutted by saying that there is no harm in the presence of two prophets at the same time as was the case with Moses and Aaron, peace with both of them, and other prophets.

3. Sunnis and the "Distortion" of the Qur'ān

On pp. 51-52 as well as 92, "As for the Sunnis, they say that there is addition to and deletion from the Qur'ān."

He also says on pp. 72, 76,

> What is well known about you, Sunnis, is that you claim that the Qur'ān is distorted." Al-`Abbāsi said, "This is clearly a lie." The `Alawide said, "Have you not narrated in your books that verses about the crane idols were revealed to the Messenger of Allāh ﷺ then they were abrogated and deleted from the Qur'ān?

Here, we would like to say, for the record, the following:

A. Members of the Islamic nation are unanimously in agreement

with each other that there is no addition to (nor any deletion from) the Holy Qur'ān.

B. Attributing the claim of addition to or deletion from the Qur'ān to the Sunnis, or to those famous men among them, under the label of "a group among them," is also not precise at all.

Had the writer said that there are some narratives reported by Sunnis in their Six *Sihāh* books and other respected references which, had the Sunnis upheld their contexts, would have concluded that there is distortion in the Qur'ān which is attested to by definite proofs and glorious evidences that there is no such thing at all…, his statement would have been accurate and solid.

C. The narrative talking about praising the idols in the shape of crane birds is rejected and refuted by many Sunni scholars although it seems that al-Bukhāri does *not* refuse to accept it.

D. The story of crane idols does not say that the expression "The cranes! How sublime! Their intercession is earnestly anticipated" is a Qur'ānic verse, nor does it claim that it used to be part of the Qur'ān then was abrogated and deleted from it!

But this false narrative claims that Satan was the one who made the Prophet ﷺ pronounce it, then Gabriel went to him to acquaint him with the truth in its regard.

4. "He frowned and turned his back away"

Regarding verse 1 of Chapter 80 (`Abas), he says on p. 97, "Authentic traditions transmitted by the Family of the Prophet ﷺ, in whose homes the Qur'ān was revealed, indicate that this Chapter was revealed about `Othmān ibn `Affān."

This statement is not precisely accurate. The narrative is mentioned by al-Qummi in his *Tafsīr*, and it is mentioned by al-Tibrisi in *Mujma` al-Bayān fī Tafsīr al-Qur'ān*. There are no traditions (thus, plural, more than one); rather, al-Tibrisi's narrative transmitted from Imām al-Sādiq عليه السلام does not even mention `Othmān by name.

Instead, it says, “It was revealed about a man from Banū Umayyah.”

Describing this narrative as authentic, by saying that its *isnād seems* to be accurate, may be regarded as a loose expression. Let us keep in mind that the lack of an accurate *isnād* in the common way does not mean that the context of the narrative is not true. No matter what, this subject was researched by our Brother, *`allāma* Shaikh Ridwan Shararah in a separate book titled *Abasa wa Tawalla; Fīman Nazalat?* (The Chapter starting with “He frowned and turned his back away”: Regarding whom was it revealed?); so, reference should be made to it.

5. Convictions of the Three Caliphs

On pp. 98-99, the book claims that “The Shī`as believe that they (the three caliphs) were not inwardly believers in their heart although they pretended, with their tongue and superficially, that they believed in Islam.”

Regarding this statement and others, we have many objections some of which are here recorded:

A. This “belief” is not recorded by the Shī`a, as a sect, in their books which deal with beliefs, nor did they contemplate it while discussing one’s creed and the crystallization of its particularities.

B. The Prophet ﷺ marrying their daughters is based on these daughters’ conviction, and it is not linked to their conviction or to the lack of it, or to that of each daughter’s father. There is no harm in a Muslim, including the Prophet ﷺ, marrying the daughter of someone who does not strongly believe in Islam. So, what would you say about someone who pretends to be adhering to Islam and to be convinced of it?!

C. As regarding `Othmān being the “son-in-law” of the Prophet ﷺ, this is not proven at all because I have shown how `Othmān married the Prophet’s step-daughters, not his biological daughters.”[1]

[1] Refer to my book titled *Banāt al-Nabi am Rabā’ibih?* (Daughters of the

6. How do You Prove the Betrayal of Abū Bakr?
The author of the book provides a "proof" for Abū Bakr's betrayal of the Prophet ﷺ from:

FIRST: the Qur'ānic verse saying, "They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them" (Qur'ān, 4:65).

SECOND: The Prophet ﷺ cursed all those who did not enlist in Usāmah's army, and Abū Bakr was one of them. Refer to p. 99.

This "proof" does not hit the mark because this sacred verse is not relevant to their betrayal of the Prophet ﷺ. Yes, it does mean that those who did not accept the Prophet's judgment are not true believers except if they pretend to accept it, then, when they get together, they cast doubt about such a judgment.

Also, the Prophet ﷺ cursing those who did not enlist does not prove the betrayal of those who did not enlist. Rather, it proves that such an individual is guilty of mutiny and of disobeying the Prophet's order. It also proves that anyone who is cursed by the Prophet ﷺ is not a believer.

Perhaps the writer wants to say that when they refused to abide by the Prophet's decision, thus disobeying his order, they did not do so openly. Rather, they did it in a cunning way wherein there is circumventing, evasion and trickery, pretending what was the opposite of their real intentions. They pretended that they were believers, obedient to the Prophet ﷺ, concerned about him during his sickness, which was all not true at all.

7. `Omar Doubting Prophetic Mission
He concludes on p. 100 that `Omar [ibn al-Khattāb] was always doubtful of the Prophet's prophetic mission, providing evidence for

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Prophet or his step-daughters?).

that by quoting him as saying the following during the incident of the Hudaybiya (treaty): "I have never doubted the Pophethood of Muhammed more than I doubted it on the day of the Hudaybiya."

We say that this statement of `Omar does not prove that he was always doubtful of the Mission of our Prophet Muhammed ﷺ. Rather, it proves that he was quite doubtful of the Prophetic Mission, and that this happened to him many times, but that his doubt on the day of the Hudaybiya was the strongest and the deepest.

8. "My Nation's Consensus will never be Wrong" and `Othmān's Murder

On p. 103, he cites the Prophet ﷺ as saying, "My nation's consensus shall never be wrong" as evidence to the soundness of people killing `Othmān ibn `Affān, using the same as evidence of the latter's disbelief (in Islam).

It needs no argument that people's consensus to kill someone who committed a crime for which the punishment is execution does not mean that everyone agreed to strip him of his attribute as a believer in Islam. Belief is something, while committing crimes punishable by death is something else. They may agree with each other, or they may not. The sacred *hadīth* indicates that one may be worthy of punishment but does not prove that it was the consensus of everyone that he was not a believer. His disbelief may be proven through other proofs which have to be tangible and taken into consideration. Add to this the fact that Ali عليه السلام and many others with him did not take part in killing `Othmān[1]. This is a well known fact, although Ali عليه السلام

[1] If you research the incident of the attack on and the killing of `Othmān in which protesters against his policies who came from various Islamic lands, even as far as North Africa, and how he was killed, you will come to know, just as I did, that Ali عليه السلام sent both his son, al-Hassan and al-Hussain عليهما السلام, to defend `Othmān when the latter's mansion was besieged and when his life was in danger. Al-Hassan عليه السلام was wounded in his forehead as he defended `Othmān. Despite all of this, `Othmān's wife, Nā'ila daughter of al-Qarāfisah, urged Mu`āwiyah and his supporters, such as Talhah and al-Zubayr, to accuse Ali عليه السلام of being responsibile for `Othmān's murder. Nā'ila was supported by `Ā'isha who raised an army to

was neither pleased nor displeased with `Othmān being killed as he himself is quoted as having said.

9. Tradition of العشرة المبشرة the Ten Men Given the Glad Tiding of Going to Paradise

The `Alawide decided that the *hadīth* about the ten men who were (supposedly) brought the glad tiding of going to Paradise is false, basing his judgment on many proofs such as:

Talhah hurt the Prophet's feelings when he said that he would marry his wife (`Ā'isha, a cousin of Talhah) after his demise, so the following verse was revealed: "It does not behoove you to annoy the Messenger of Allāh, nor should you marry his wives after him ever; surely this is grievous in the sight of Allāh" (Qur'ān, 33:53).

Another occurs on p. 107 where he says that Talhah and al-Zubayr conspired to get `Othmān killed, and that the Messenger of Allāh ﷺ had said, "The killer and the one killed are both in hell."

We support his claim that the said verse was revealed with regard to Talhah, and that the latter did hurt the feelings of the Prophet ﷺ. We also rebut what some people claim, that is, that Talhah repented thereafter and did good deeds, then the *hadīth* of the ten men given the glad tidings of going to Paradise came to be, so he was given such a glad tiding. To say that this "hadīth" proved that Talhah repented is impossible. Also, his supposedly going to Paradise contrasts his disobedience of the Imām of his time, namely Ali عليه السلام, after that. Anyone who disobeys the Imām of his time goes to hell. It also contradicts his reneging from the oath of allegiance which he had sworn to the Commander of the Faithful عليه السلام.

Yes, although we support it, we say that to use the *hadīth* relevant to

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fight Ali عليه السلام in the Battle of the Camel which took place in Basra in 36 A.H./656 A.D. and in which thousands of Muslims from both armies were killed. This was the first time a Muslim killed another Muslim, a prelude to what is now taking place throughout our Islamic world at the hands of the Wahhabi, Salafi and Takfiri terrorists. –Tr.

the killer and the one killed going to hell is not applicable in every place. It does not apply to Talhah declaring mutiny against the Imām of his time whose Imāmate was announced by the Messenger of Allāh ﷺ.

As regarding his disobedience of `Othmān, one may claim that it is justifiable since `Othmān's caliphate was dependent on the "correctness" of the caliphate of `Omar, and `Omar's caliphate was dependent for its "correctness" on that of Abū Bakr. The latter was not legitimate because it came against the final Divine Decision which decreed that both Imāmate and caliphate were relegated to Ali عليه السلام and to nobody else. So, his disobedience of `Othmān, when the latter introduced so many new things in Islam, follows a verdict, whereas his mutiny against Ali عليه السلام, who was nominated through texts as the Imām and the caliph, follows another.

10. *Mut`a* for the Sake of Getting Money

We are very surprised at a statement which he makes on p. 124. He says, "Do not they through *mut`a* receive an amount of money to spend on themselves and on their orphaned children?"

Such a statement may give the wrong impression that the Sharī`a legislated *mut`a* as a source of income and to trade in one's honor. This is neither reasonable nor acceptable. The dower in *mut`a* is just like it is in permanent marriage. *Mut`a* has its noble objectives and subjective justifications, as is the case with permanent marriage. It involves a solution, permitted by the Sharī`a, a healthy one, too, for problems faced by humans; so, refer to my book about temporary marriage in Islam.

11. "Let me Resign, for I am not Your Best!"

Then we find him saying the following on p. 119: "He [Ali عليه السلام] was independent of others, whereas others depended on him. Did not Abū Bakr say, `Let me resign, for I am not good enough for you so long as Ali عليه السلام is among you'?"

What attracts our attention is the following:

FIRST: The circulated and well known text says, “Let me resign, for I am not the best of you so long as Ali عليه السلام is among you” which carries a different meaning than the phrase “not good enough for you.”

SECOND: Abū Bakr’s statement “Let me resign..., etc.” has nothing to do with Ali عليه السلام being independent or not. The most knowledgeable scholar may not be the very best among the public because what is the best is one thing, while dependence or independence is another.



TEXTS AND LEGACIES

These Chapters

Now it is time to introduce some texts included in many books of history and *hadīth*. Such books contain many texts proving that the house of al-Zahrā' عليها السلام was, indeed, attacked, her privacy was invaded and she was beaten and hurt.

Apparently, this attack was repeated just as their attacks against the house of the Prophetic Mission were repeated, resulting in her miscarriage and her earning the honor of martyrdom. I find the following points to be worthy of being emphasized:

1. This case cannot be fully detailed but that we should restrict ourselves to what no fair-minded person can doubt. Otherwise, the written books are counted by the thousands, and we cannot quote them all here.

2. Even those who undertook the task of cleaning the legacy from impurities which they saw therein did not consider this event as one of those "impurities." For example, the detail-oriented *`allāma* Muhsin al-Amīn, for example, who undertook the polishing of the text of *Majālis al-`Aza'*, relying on authentic references, as he puts it, including the book by Sulaym ibn Qays…, has mentioned these events, verified their authenticity and composed poetic verses about them. Listen to him saying the following:

"When I wrote *Al-Majālis al-Saniyya*, I purged them of all impurities, Praise be to Allāh, distinguishing the peel from the pith, what is wrong from what is right."[1]

He also said, "When I wrote *Lawa`ij al-Ashjan*, I incorporated in it the recitation of the epic of martyrdom (of Imām al-Hussain عليه السلام),

[1] *A`yan al-Shī`a,* Vol. 10, p. 173.

and the text recited by those who conducted such majalis was incorporated in *Al-Majālis al-Saniyya*. The *ahādith*, therefore, were sound, and the impurities were taken out."[1]

But what al-Zahrā' عليها السلام had to put up with is available mostly in books meeting the same criteria which he preconditioned for his own books for the collection of such *majalis* and for "polishing" them. This means that he endorses such criteria and considers them non-negotiable.

3. We have included in the part dedicated to the texts many chapters which have to be put together; so, take notice of the following:

A. One Chapter contains about forty narratives among which many are authentic and reliable, all detailing what trials and tribulations al-Zahrā' عليها السلام had to endure following the demise of her father صلى الله عليه وآله وسلم.

B. Another Chapter contains poetry verses. Many of them are included there.

C. We also cited many texts in a third Chapter discussing al-Muhsin.

D. In addition to the above, there is a Chapter dealing with the sectarian debates regarding this matter during centuries.

E. Another Chapter, titled "The Event in the Words of Narrators and Historians," contains scores of texts emphasizing the harm suffered by al-Zahrā' عليها السلام following the demise of her father صلى الله عليه وآله وسلم.

If you put all of these Chapters together, you will get a large number of texts which cannot all be false or fabricated, and this is the meaning of *tawātur*, that is, consecutive reporting. Were we to convince ourselves of their falsehood, we will never be able to be convinced of any theological or historical fact. Or, say, we would find ourselves incapable of being convinced of many of them.

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[1] *Ibid*., Vol. 1, p. 343.

4. It may be noticed that there is some similarity between some texts. This suggests that there is no need to repeat the same text. Yet, we repeated it in order to attract the attention to the existence of a variation or a particularity in the narrative, or in the narrator. This has taken place in just a few places the number of which does not exceed the fingers on one hand; so, take note.

5. We mentioned a very small number of texts cited by late authors because we found them containing some particularities which we could not research and verify by comparing them with what early authors had recorded; so, take note of this, too.

6. Finally, if someone relies sometimes, for issuing his verdicts, on one single narrative, be it commended, verified or regarded as weak, one where there is no need to lie, requiring all people in all lands to act on it, is it reasonable that he rejects or doubts the fixing of the text of such a huge number of texts where the sources are continuously emphasizing its context, confirming one's conviction that it did take place?!

No matter what, we can add the following Chapters to what we have already presented, apologizing to the kind reader about being satisfied with this much. Anyone can find more of what is useful. Try it, and you will find the proof.

Let us now proceed to our undertaking. From Allāh do we derive help, and on Him do we rely.

OPPRESSING AL-ZAHRĀ' عليها السلام IN CENTURIES OF ARABIC POETRY

Poetry is a Reliable Historical Chronicle

We are of the view that poets have thoroughly covered the oppression through which al-Zahrā' عليها السلام underwent, the persecution, the beating and the miscarriage since the first generations and till our

time. They let their poetry target those who participated in all of that or did not stop it. Some of them were contemporary to the Imāms عليهم السلام, or their time was close to that of the Imāms'.

This is regarded as a reliable and strong historical record. Its strength underscores the fact that its contexts were true as it was transmitted by traditionists and historians. Here we would like to cite a bouquet of such poetry in successive centuries and till our time:

1. Sayyid al-Himyari[1] (d. 173 A.H./789 A.D.)

Sayyid al-Himyari, may Allāh have mercy on him, was contemporary to Imāms al-Sādiq and al-Kāzim عليهما السلام and he says the following:

Beaten, she was, and of her rights deprived,
And was made to taste after his demise of wounds.
God sever the hands that her did they hit,
And of that who agreed thereto and followed suit.
God may never forgive him nor
Spare him of the horror of leaving the grave.[2]

2. Al-Barqi (d. 245 A.H./859 A.D.)

Al-Barqi, namely `Abdullāh ibn `Ammār, has said,

They gathered the firewood at the house,
And those who ignited it kept taunting,
While none were at the house except
The Purified Lady, the Truthful one,

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[1] His full name is Ismā`īl ibn Muhammed ibn Yazīd ibn Rabī`ah ibn Mufrigh al-Himyari, "Abū Hāshim" and also "Abū `Āmir". He was born during the Umayyad's time, and he blasted them in his poetry. I must add that the author, may the Almighty reward him, seems to have spent little effort providing us with brief biographies of the individuals to whom he refers throughout his two-volume book, perhaps thinking that we already know them. – Tr.

[2] *Al-Sirāt al-Mustaqīm*, Vol. 3, p. 13.

And the Prophet's two grandsons.[1]

3. Al-Nu`mān, the Judge (d. 363 A.H./974 A.D.)

Judge al-Nu`mān, an Isma`īli, composed a poem about what happened following the demise of the Messenger of Allāh ﷺ in one inclusive poem wherein he says,

Both swore fealty to him and said:
The best, you are, of everyone in state!
Among them were people of those at Badr slain,
And at others, people of confined grudge, plain.
They swore fealty, the heads of their folks,
So people swore, too, on that day
Except a few who recognized the way
Of their Prophet, so they kept away.
To Ali, their Imām, they went;
Said he: Your effort is already spent!
They said: No, We shall do it for sure!
So he said: Set out now and your heads shave
So people will know you then come in a wave
To me so we may fight, God will make a way
For us to judge, and we will see what He does say.
They failed when they saw him determined,
So those who went to him counted only seven,
While fealty was sworn by all the rest
Who thought swearing it was the best.
I did call them by their very names.
He said: I shall not fight you for sure
For few you are and cannot meet the rest
So they sat to see what he would do
With them and what order to issue.
`Omar came to them with a group
Seeing the man they installed was not obeyed
Till they reached the door of Fātima
The Batūl lady who boycotted them.

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1 *Ibid*.

She intercepted between him and them
Hoping they would not reach her man
But he broke the door, the first such insān,
And they forced their way through her veil
As she did cry, ask for help and wail.
They hit her, so she did miscarry
Al-Zubayr heard the call and went in a hurry
But stumbled, his sword was taken
And was surely by them broken
So they caught al-Zubayr and he
In their hands a captive came to be.
The wasi *came out with the rest of the men*
Seeing their defenses were totally in vain.
Them did they surely overpower
Bringing them to `Ateeq in an hour..

He goes on to say:

What a sigh in my heart
Like fire I feel in my mind.
Their killing al-Zahrā' Fātima
Ignited in my insides the fire
For it is known among the people
She died after having miscarried
She ordered to be at night buried
And her grave's marks obliterated
Now nobody knows where she is buried.
So that only her cousin would be there
And his family, and in distress she did disappear.
Her Lord greets her, with her nations she was displeased.
They swore fealty to him against their wish, so pay heed,
As taqiyya*. Alas! God for His servants did allow*
Not to be forced to make for the ruler an untrue vow.

Till he says,

It is narrated for sure
That he said when he came:
Swear it! Said he: I shall not!

He said: Then I shall have you killed!
May Allāh testify that he was weak
When he swore fealty to the usurper
Fearing being killed, and others swore too
For fear of those who were there, they knew.
If they made the Trusted One so weak
Before him Aaron was treated the same
By the nation of Moses when they willed
To otherwise have him killed
Treading the same steps indeed
The steps the wasis had to tread
Just as the sent Messenger said.

4. Mihyar al-Daylani (d. 428 A.H./1037 A.D.)

The brilliant poet, Mihyar al-Daylami, may Allāh have mercy on his soul, has said the following lines in a poem he wrote:

How come it was not severed
The hand that stretched to harm you?
That of the son of one inferior to you?
They were elated when they insulted you,
Being wrongful to your own father.

5. Ali ibn al-Muqarrab (d. 629 A.H./1232 A.D.)

Prince Ali ibn Muqarrab, of al-Ahsa' (Saudi Arabia), one of the wise and well known men of letters, has said:

I wonder which one of them shall I mourn
And for whom shall my tears pour down?
To the wasi *when, at his mosque, he was crowned*
By the sword before bowing down?
Or to the Batūl, Fātima, who was deprived
Of her inheritance, rightfully hers according to all
And according to one who to her said:
You sought wrong, so desist
Your father loudly declared before many:
"We, prophets, leave for our sons nothing to inherit.

"What we leave is for each and all."
So be pleased with what your father said.
She said: "Give me what my father left me
The best of all people, the one with intercession."
But they regarded their testimony as void
And the text of the Book did not convince them.
She remained oppressed, persecuted, when her claim
Was rejected, when her ribs were crushed.
Or should I mourn the one who had to drink
From their Ju`da the cup of disguised poison?[1]

6. Al-Khalī`i (d. 750 A.H./1349 A.D.)

Shaikh Ali ibn `Abd al-`Azīz al-Khalī`i al-Hilli said the following among other verses in a poem:

O Lord of the one who was disputed about
What her father left her of inheritance and who
Was sought by those of grudge and hatred
And who made one drink the cup of grief
To a father because of her son
Like the son of Marjāna, the accursed one
Who made me of it drink
And who before even called a liar
Someone by the Lord from sins purified
And is there another son of a Prophet
For whom fire was lit
As those who did circle and spurn
My home did they indeed burn?[2]

7. `Alā' ad-Dīn al-Hilli (killed in 786 A.H./1384 A.D.)

The virtuous scholar and accomplished man of letters, `Alā' ad-Dīn son of Shaikh Ali ibn al-Hussain al-Hilli al-Shafhāni, a

[1] *Adab al-Taff*, Vol. 4, p. 32 from *Ithbāt al-Hudāt*.

[2] Al-Turayhi, *Al-Muntakhab*, p. 161.

contemporary of the First Martyr, who, may Allāh have mercy on him, explained some of his poets, said,

They unanimously agreed on it, with their whims,
Ignorance and hope, to burn the house of al-Zahrā'
Fātima! What an awful momentous thing to do!
A house wherein five whose sixth is Gabriel
Without a just cause was set ablaze,
And the Murtada from his home was forcibly taken...[1]

8. Mughamis al-Hilli (d. in the late 900s A.H./15th Century A.D.)
Shaikh Mughammis al-Hilli said the following in one of his poems:

The Purified One, Fātima, her inheritance was seized
By the worst of people as her tears were shed
After having miscarried because of a blow,
So she passed away, what was hers confiscated.[2]

9. Muflih al-Saymari (d. 900 A.H./1495 A.D.)

The famous *`allāma*, the great *faqīh* and respected man of letters, Shaikh Muflih al-Saymari, said the following in one of his poems:

Shackled in the straps of his own sword they took Ali
And `Ammār before his rib crushed and was assaulted,
And they raided the home of the daughter of the Chosen One
And of their own Imām as one kept calling:
In her house burn a fire!
Of inheritance of the Prophet was she deprived
And, moreover, she was whipped and slapped.[3]

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[1] Al-Amīni, *Al-Ghdir*, Vol. 6, p. 391.

[2] Al-Turayhi, *Al-Muntakhab*, p. 293.

[3] *Ibid*., p. 137.

10. Al-Hurr al-`Amili (d. 1104 A.H./1693 A.D.)

The public speaker and *`allāma*, *faqīh* Shaikh al-Hurr al-`Āmili, author of the modern encyclopedia known as *Wasā'il al-Shī`a*, wrote a poem wherein he says,

Her children are five: Hassan and Hussain
And Zainab, older than Umm Kultham
And Muhsin was miscarried when
`Omar forcibly opened their door
As it became known to all.
So she died after the Prophet
Willingly went to her Lord satisfied
With what He for her had been decreed.
Such brings pain to the heart
And every other calamity is surely less in pain
What grief, humiliation, persecution and oppression
And savagery became clear to everyone.

Then he explains how she died saying,

Its cause, it was said, natural death but
It was also said that it was caused of the pain
Inflicted from a blow dealt to her by that man
When she instantly miscarried her fetus
For whom she kept weeping and wailing.[1]

11. Al-Sālih al-Fattani al-`Āmili

Shaikh Muhammed Mahdi al-Fattāni al-Nabati al-`Āmili, a scholar, poet, imām of *fiqh*, *hadīth* and *tafsīr*, has said,

O Master! O Messenger of Allāh! Stand and see
What happened to your very family:
More that what you did tell:

[1] *Urjaja fī Tawarīkh al-Nabi wal 'A'imma*, pp. 13-14 (a manuscript a the library of the Center of Islamic Studies). Refer to the biographies of renown women on pp. 316-17, Vol. 2.

They took away caliphate from Ali,
And what you said many did deny.
They led him to so-and-so to swear fealty,
Against his wish, oppressors taking him forcefully.
For that, he was with the sword his Shabir became
A martyr, and by poison his Shubbar died.
As if he was not the like of the Prophet
Nor was he, by his Lord, purified.
And Fātima is there, her sanctity did they violate,
By one who caused her rib at the door to break.
Your Hussain, without a cause, slain,
His body cut to parts, with blood stained
Dusted, lying on the ground is your Hussain.[1]

12. Sayyid Hayder al-Hilli (d. 1304 A.H./1887 A.D.)

The great poet and man of letters and one of the most prominent poets of Iraq of his time, namely Sayyid Hayder al-Hilli, says the following in one of his poems:

No, by your pardon, the folks did no pardon implement,
Nor, by your clemency, were the folks at all clement:
What your mother carried they did cause to miscarry,
Your grandfather's son with arrow to death did they carry.[2]

13. Sayyid Bāqir al-Hindi (d. 1329 A.H./1911 A.D.)

The great scholar and prominent poet, Sayyid Bāqir son of Sayyid Muhammed al-Hindi, has said,

You don't know with fire they burned the door,
Thus they hoped to put out, with fire, the noor.

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[1] *Adab al-Taff*, Vol. 5, pp. 329-30 from p. 323, Vol. 2, of *Al-Majma` al-Rā'iq* (manuscript at the Imām al-Sādiq عليه السلام Public Library, al-Kāzimiyya, Iraq).

[2] *Ibid*., Vol. 8, p. 26. Sayyid Hayder al-Hilli, *Dīwān*.

You don't know what the nail had to do
With Fātima's chest, if you only knew
In what condition her broken rib was
What miscarriage, why red were her eyes,
Why her ear-rings on the ground did scatter,
Unveiled was she when her house they did enter,
As Ali looked on, the man of manliness
The honorable, the fearless.
The Lion of Allāh did they harass,
Like a camel did they lead him in duress.
The Batūl behind them stumbled
On the tail of her robe which they pulled
With moaning that in the hearts did it ignite
The fir in anxiety melted the stones of height.
She called on them: Let my cousin Ali alone or I
To the Hearing One, the Seeing, shall I cry.
They paid her no heed,
By them she was scared indeed,
So they took Ali as a captive away,
Tied, like a captive; they had their day...

He goes on till he says the following:

Ali sees and hears, and the sword is sharp
And Ali's might is not to be taken lightly
But his Brother's will restricted what he could
Which was more than one really would,
So patience, O one entrusted with the affair
One whose judgment is wise and fair
One with a calamity that is on and on
One that melts one whose heart is stone.
How many calamities my narration of them to prolong
Wherein purity was stripped in time not so long?
How, eyes being quite red, can thee control,
O Son of Taha, a sweet slumber at all?
So weep and sigh, since her foes
Did not let her weep and wail her woes.
As if I can see him saying, as he does weep,
With little solace but with tears high and deep:

May I after her never take for my relief
A home of happiness after her "house of grief."
So when, O son of Fātima, will you bring to life in a way
Tyrants and oppressors even before the Judgment Day?[1]

14. `Allāma al-Qazwīni (d. 1335 A.H./1917 A.D.)

The virtuous *`allāma*, Sayyid Muhammed son of Sayyid Mahdi al-Qazwīni al-Hilli al-Najafi, has said,

Salim said something, said I: O Salmān!
Did they really enter without permission?!
Said he: Yes, by the Glory of the Great One
While al-Zahrā' had no veil at all.
But she behind the door sought refuge,
Observing the rules of veil that are huge.
When they saw her, they did squeeze
Her, almost killing her, may my life
Be her ransom. Said she; O Fidda!
Support me, for surely have they
Killed my fetus this very day.
She miscarried, the Daughter of
Guidance, O sorrow, O pain!
Miscarried her son,
The one called Muhsin.[2]

15. Hāfiz Ibrāhīm (1288 – 1351 A.H./1871-2 - 1932 A.D.)

(Egyptian) Hāfiz Ibrāhīm, Poet of the Nile, whose poem is quoted above on p. 161, has said,



A statement to Ali said by `Omar,
How great the one who heard,
How respectful the one who said!

[1] *Riyād al-Madh wal Ratha'*, pp. 197-98.

[2] *Ibid*., p. 6.

"To burn your home shall I
"Leave none in it if you
"Do not swear fealty," though
"The Daughter of the Chosen one is inside."
Only Abū Hafs could thus say
To `Adnan's knight and protector.[1]

Commenting on the above-cited verses, Grand Ayatollāh *`allāma* al-Muzaffar, may Allāh have mercy on his soul, has said, "This poet mistakenly thought that the said statement was indicative of the *courage* of `Omar who demonstrated no courage at all during (all) famous battles, nor did he ever record any feats of valor during the many wars waged by the Prophet ﷺ! This was only due to a trust entrusted to him [Ali عليه السلام] by the Prophet ﷺ who admonished him to be patient. Had he (Ali عليه السلام) confronted `Omar, the latter would surely have fled away."[2]

16. Al-Isfahani, the Critic (d. 1361 A.H./1942 A.D.)

The great philosopher and religious authority and mentor/critic, al-Isfahani, said the following in a poetic *urjūza* in his *dīwan* known as *Al-Anwār al-Qudsiyya*:

Her calamity, the opening to all calamities,
Was what she went through at the door,
For the talk about that door is surely grievous
Due to what the hands of betrayal committed.
Did the foes really assault
The House of Guidance,
The landing place of Revelation,
The center of all bliss?
Was the fire they did ignite
At her house's door

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[1] Hāfiz Ibrāhīm, *Dīwān*, Vol. 1, p. 75 (published by Dār al-Kutub al-Misriyya, Egypt).

[2] *Dalā'il al-Sidq*, Vol. 3, p. 54.

And the Sign of Nūr
Overwhelms it with light?
Her door is the door of the Prophet
Of mercy, the Prophet of salvation
Of this and every nation.
Nay! Her door is the door of
The most High, the most Exalted.
As though Allāh's Countenance was manifested.
With that fire they gained nothing but shame
After which there will be that of the Fire of Hell.
How ignorant some people are!
The fire burns not the Nūr of Allāh!
The most Exalted, the most Sublime!
But the breaking of the rib has none to repair
Except the sword of one of might and power.
What wrenched those sacred ribs was a calamity
None like it in all eternity.
From the spring of blood that gushed out of her chest
Can one tell what she suffered, through what she went.
They transgressed all limits when they
On the cheek slapped her, may
The hand of oppression God paralyze.
And still remains the redness of her eyes
Of the eyes of knowledge can only be remedied
By white swords when the banner is spread.
And the whips have a sound of dreariness
Heard by Time, lacking any happiness.
Remains, like a bracelet, the mark
On the wrist of al-Zahrā' that was so dark
The very strongest of any argument.
From the blackness of her arm the firmament
Was blackened, O Arm of Allāh! O Imām al-Murtada!
How the sword's scabbard was on her side planted
Bringing to memory all what to her happened.
I know not the story of the nail,
So ask the Custodian of all secrets.
In the womb of glory things that
Cause the inside to bleed.
Can they really hide

What is known and wide?
What about the door, the wall, the blood?
True witnesses which none can hide.
The criminal committed against her son
His crime the like of which is none.
So mountains were crushed
On hearing her wailing, though hushed.
Is this how the Prophet's Daughter should be treated
With such cruelty should she be meted?
Running after power, sins do they heap!
Should one a grieved, saddened woman keep,
For fear of slander, forbidding her to weep?
By Allāh! She ought to shed tears of blood
As long as the earth remains and the world
For having lost the dear one, her great father
For her oppression and for insulting her protector.
Should the inheritance of the Truthful One
Become free for all but her legacy none?
From the very best of creation?
How could one call her statement a lie
For it will be one's answer to the implication
Of the meaning of the verse of Purification...?
Should the faith be learned from a bedouin
Leaving aside the one referred to in the Book?
Thus they confiscated what she did own
Committing the extreme calamity like none.
Woe on them! They asked for a proof
Contrary to the clearly defined Sunnah!
And their rejection of those who did testify
Is the greatest testimony to what we clarify.
Filling the gaps was not coincidental
Nay! They closed hers and the Murtada's door.
They turned away from the truth and sins score,
The did close its door, as though their intention
Was feeling secure against its retribution.
Should part of the Greatly Purified one
Be buried at night, her grave unknown to man?
She was not buried at night and secretly
Except because she was with the oppressors angry.

Nobody heard that she could ever thus be
In esteem unrecognized, her grave unknown to you and me.
Woe unto them from the Wrath of the Great One
For having oppressed the flower of the Chosen One.[1]

17. Kāshifal-Ghitā' (d. 1373)[2]

The renown scholar, authority and mentor Muhammed Hussain Kāshifal-Ghitā', may Allāh have mercy on him, said the following in one of his poems:



At the Taff did a wounded hero fall as did one
Behind the door fall named al-Muhsin,
And in every tent
A fire was set
From the very flame
That did burn in shame
The door of the house where did reside
The daughter of the Prophet sent to guide.[3]

There are other renown poets whom we cannot cite here hoping this much should suffice to make our point clear, and we seek help from none but Allāh.

Beating Women

What he, may Allāh have mercy on him, considered as a justification for discrediting an Arab man beating a woman as not eligible for justification at all for the following reasons:

FIRST: The statement of the Commander of the Faithful عليه السلام about shaming a man who beats a woman does not mean it was impossible

[1] *Al-Anwār al-Qudsiyya*, pp. 42-44.

[2] The late Muhammed-Hussain Āl Kāshif al-Ghita was born in al-Najaf al-Ashrāf in 1294 A.H./1876 A.D. and died in 1373 A.H./1954 A.D. – Tr.

[3] Al-Muqarram, *Maqtal al-Hussain* عليه السلام, p. 3

for them to do it in the presence of a stronger motive which would prompt them to do the most heinous crime and discard the greatest sanctities. This is so especially when such a motive is lust for power and authority, when the government, once well established, could wipe out such shame by the awe it enforces and by the wealth and power it would enjoy. Necks would bow down to it either out of fear or greed. Then the challenger finds himself overwhelmed by the post of succession to the Prophetic Mission, by its awe and sanctity, by respect for the creed, for conviction among the general public.

On the other hand, it was a shame to kill newborn females or kill a son or a brother for worldly gains. Al-Khayzaran killed her son out of lust for authority, as they claim, and al-Ma'mūn killed his brother (al-Amīn), and they are well known for their statement that "authority is sterile; it has no womb."[1]

Had there been adherence to abstention from doing what is ugly, they would not have said to the Prophet ﷺ, and he heard what they said, "The Prophet is hallucinating." This happened although the religious obligation is stronger than that of customs and traditions. Pronouncing a statement like this about the Prophet brings them eternal shame, and it is much greater than hitting a woman or invading her home or letting her listen to very rude and insolent words.

To sum up, if one fears shame, he has to fear it in all his affairs and circumstances, not fearing it here rather than there. For one to fear shame here and not there, as in daring to say something like the above to the Messenger of Allāh ﷺ, is not clear, nor is it acceptable. Rather, when we see him having "courage" to accept shame in certain situations makes us hesitate to brand as lies what is attributed to him in another situation. So, how is it when this is proven with decisive proofs and clear evidences? Can this person who casts doubts afford to deny their threats against al-Zahrā' عليها السلام to set her house to fire while she and her children were all inside it? Is

[1] Ibn al-Athīr, *Al-Kāmil fil Tārīkh*, Vol. 6, pp. 99-100. Al-Tabari, *Tārīkh*, Vol. 8, p. 205.

this not a shame for those who make such threats? Is it possible that slapping her on the cheek is the only shame while nothing is?!

SECOND: This individual, who seeks support from what Kāshif al-Ghitā' says, is the same one who places big question marks on the authenticity of texts recorded in *Nahjul Balāgha* and in other books if they point out to any weakness in woman's personality. This text, the one which he cites as testimony for such a weakness, says, "... They are weak in body, in spirit, and in mind." Yet he himself has doubted the particularity of this same text more than once! So, how can he cite a proof here for something which he somewhere else denies altogether?!

THIRD: During the battle of Kerbala', the daughters of the Messenger of Allāh ﷺ were beaten with whips when dark grudge blinded their minds and visions, distracting them from considering its shameful consequences in this life and their being exposed to the Wrath of the Almighty in the life to come.

There are many historical proofs which testify that in the presence of an impetus stronger than keeping shame away, they do not for a moment hesitate to accept such a shame. We would like to mention some of these proofs as follows:

1. A father used to bury his female newborn in the ground for fear she would eat his food; Allāh Almighty has said, "And when the female infant buried alive is asked for what sin she was killed" (Qur'ān, 81:8-9).

2. The same person states that Ibn Ziyād, may Allāh curse him, was about to kill Lady Zainab when she reminded him of things which outraged him. `Amr ibn Hareeth interfered, stopping him by saying to him, "She is only a woman; can she be held accountable for what she said? She cannot be blamed when she thus prattles."[1]

[1] *Jannat al-Ma'wa*, p. 82. `Abd al-Razzaq al-Muqarram, *Maqtal al-Hussain*, p. 424 (English translation by Yasin T. al-Jibouri).

3. This same person, who seeks from the statement by Kāshif al-Ghitā' support for his own claim, states that Zainab عليها السلام was whipped, and so were the daughters who were born to the one who received the *wahi*[1], peace with them all; so, refer to his books and speeches.

4. Sumayya, mother of `Ammār ibn Yasir, was killed while being tortured in Mecca by the "Pharaoh of Quraish," namely Abū Jahl, may Allāh curse him, becoming the first lady martyr in Islamic history.[2]

5. `Omar (ibn al-Khattāb) used to torture a bondmaid from Banū Mu'ammal. He used to keep beating her till he felt tired of it. It is then that he would say to her, "I apologize to you for stopping beating you; I only stopped because I felt bored."[3] Umm Sharīk, may Allāh have mercy on her, was tortured, too; so, why did someone's fear of shame stop him from committing such shameful acts?

6. Books of history and tradition tell us that when `Othmān ibn Math`ūn died, women wept, so `Omar (ibn al-Khattāb) kept whipping them. The Messenger of Allāh صلى الله عليه وآله وسلم took the whip away from `Omar's hands as he عليه السلام said to him, "Wait, O `Omar! Let them weep..., etc."[4]

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[1] *Al-Insan wal Hayat*, p. 271.

[2] Refer to *Al-Istī`ab* (as referred to in a footnote in *Al-Isāba*), Vol. 4, pp. 330-31, 333 and *Al-Isāba*, Vol. 4, pp. 334-35. Ibn Kathīr, *Al-Sīra al-Nabawiyya*, Vol. 1, p. 495. *Usd al-Ghāba*, Vol. 5, p. 481. Al-Ya`qūbi, Vol. 2, p. 28.

[3] Ibn Hishām, *Al-Sira al-Nabawiyya*, Vol. 1, p. 341. *Al-Sīra al-Halabiyya*, Vol. 1, p. 300. Ibn Kathīr, *Al-Sira al-Nabawiyya*, Vol. 1, p. 493. *Al-Mahbar*, p. 184.

[4] Ahmed ibn Hanbal, *Musnad*, Vol. 1, pp. 237, 335. Al-Hākim, *Mustadrak*, Vol. 3, p. 190, labeling it as "authentic." In his *Talkhīs*, al-Dhahbi says in a footnote that its *isnād* is accurate. Al-Tayālisi, *Musnad*, p. 351. *Mujma` al-Zawā'id*, Vol. 3, p. 17.

7. `Omar (ibn al-Khattāb) beat the women who mourned the death of Abū Bakr, so much so that the Mu`tazilite scholar said, "The first to be beaten by `Omar was Umm Farwah daughter of Abū Quhāfah [sister of Othmān ibn `Affān]. Abū Bakr died, so women mourned him, and among them was his sister, Umm Farwah. `Omar prohibited them repeatedly, yet they kept doing it, so he took Umm Farwah from among them and kept hitting her with his baton. The other women dispersed as they fled away."[1] Others have documented this incident, so let those who would like to research it do just that.[2]

8. When Khālid ibn al-Walīd died, women assembled at the house of Maymūna to mourn him. [Then caliph] `Omar came and beat them with his baton. The veil of one of them fell on the ground, so they said, "O commander of the faithful! Her veil!" He said, "Leave her, for she has no sanctity."[3]

9. The Prophet ﷺ permitted anyone to kill Hubar ibn al-Aswad because of what he had committed against Zainab [Prophet's step-daughter] as is well known.

FOURTH: Why does the conscience of these folks not recognize that `Omar was the one who hit al-Zahrā' عليها السلام, justifying it by attaching shame to him, while their conscience accepts to attach the same to Qunfath instead?! Just as `Omar was an Arab who was apprehensive of a stigma, so was Qunfath al-`Adawi [of the Banū `Udayy tribe]! Just as `Omar belonged to the tribe of Banū `Udayy, so was Qunfath. Why apply a principle to one and not to the other?!

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[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 1, p. 181.

[2] Al-Amīni, *Al-Ghadīr*, Vol. 6, p. 161, quoting *Kanz al-`Ummāl*, Vol. 8, p. 119 and *Al-Isāba*, Vol. 3, p. 606.

[3] Al-Amīni, *Al-Ghadīr*, Vol. 6, p. 162, quoting Vol 8, p. 118, of *Kanz al-`Ummāl*.

But al-Tasatturi[1], the critic, has sated that Qunfath belonged to Taim tribe, that he was not `Adawi, and that the meaning of the text is that he was loyal to Bana `Udayy because he was their slave... Whether he belonged to Banū `Udayy or to Bana Taim, if Arabs regarded beating a woman as a foul act, any Arab should denounce such an act and reject it, whether this person committed it or that. If a slave committed such an act to an Arab woman, an Arab man would confront him, according to their concepts, with a greater sensitivity and denunciation.

FIFTH: Ali عليه السلام is quoted as having said that they did not confiscate Qunfath's property, as they would have done to any of their slaves had such a slave committed an act like that *because* they appreciated how he hit al-Zahrā'[2]…

Their appreciation of his having hit a woman, namely al-Zahrā' عليها السلام, the Head of the Women of Mankind, is an additional shame attached to them. It indicts them and shatters the veil of their hidden intentions. It proves that they were not concerned about such shame nor about enraging Allāh and His Messenger صلى الله عليه وآله وسلم on account of al-Zahrā' عليها السلام being angered if they found a stronger impetus, particularly the achievement of power that would enable them to virtually rule the entire Islamic world and become the successors of the Prophet صلى الله عليه وآله وسلم, a post which has its sanctity and significance as well as people's respect.

This also invalidates the claim of one who says that they used to hold Fātima عليها السلام in very high esteem, that they respected her and sought to please her, etc.

As regarding their attempt to appease her, we will prove that it was nothing but a political ploy, a failed and an unacceptable one.

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[1] Refer to *Qāmūs al-Rijāl*, Vol. 7, pp. 393-94.

[2] *Jannat al-Ma'wa*, p. 84. Al-Majlisi, *Bihār al-Anwār*, Vol. 30, pp. 302-03. Sulaym ibn Qays, Vol. 2, pp. 674-75. *Al-`Awālim*, Vol. 11, p. 413.

TEXTS AND LEGACIES FROM THE FOURTEEN INFALLIBLE ONES

Traditions Regarding How al-Zahrā' عليها السلام was Persecuted

There are numerous traditions cited by the Infallible Ones clearly outlining how al-Zahrā' عليها السلام was persecuted. They deal with how her house was assaulted with the intention to burn it, how the burning did actually take place, how she was hit, how she miscarried, and many other details of what she went through during the said assault. These narrations are consecutively reported (*mutawātir*) even if we do not add to them what others narrated and what the historians and others recorded in their books as facts. The latter is also quite numerous, even consecutively reported, as we have already pointed out.



We would like here to cite a large number of texts narrated by the Infallible Ones عليهم السلام in particular so that this matter becomes quite clear; so, let us set out to explore the following narratives and sacred legacies, and surely Allāh is the One Who grants success.

Two Narratives Before the Reader

In al-Tūsi's *Āmāli*, the author states the following:

Relying on his *isnād*, from his mentor, from his father, may Allāh be pleased with him, he is quoted as having said, "We were told by Muhammed ibn Muhammed as saying that `Abū `Abdullāh, Muhammed ibn `Imrān, informed me saying that al-Zayyat said that Ahmed ibn Muhammed al-Jawhari said that al-Hassan ibn `Alal al-`Anzi said that `Abd al-Karam ibn Muhammed said that Muhammed ibn Ali said that Muhammed ibn Munqir cites Ziyād ibn al-Munthir

saying that Shurahbīl quotes Umm al-Fadl daughter of al-`Abbās said: When the Messenger of Allāh ﷺ was under the weight of the sickness whereby he passed away, he once woke up, and we were weeping. He said: What causes you to weep? We said: O Messenger of Allāh! We weep not to gain anything but to our departure from us; we weep for the cessation of the report from Heaven, and we weep over the nation after you. He said: You surely will be the oppressed and the downtrodden after me."[1]

What Sacred Texts Narrate

1. Abū Bakr al-Shīrāzi, with regards to what is revealed in the Qur'ān with reference to the Commander of the Faithful عليه السلام, quotes Muqātil quoting `Ata' regarding the verse saying, "Verily, We granted Moses the Book" saying that the Torah used to have the following: "O Moses! I have chosen you and chosen a vizier for you who is your brother (Aaron) by your father and mother just as I chose for Muhammed Eleya who is his brother, vizier, *wasi* and successor. Congratulations to both of you for having such brothers, and congratulations to them for having you for brothers: Eleya, father of two grandsons, al-Hassan and al-Hussain and of a third one, al-Muhsin, one of his offspring, just as I created for your brother, Aaron, Shabar, Shubayr and Mushabbar."[2]

Note:

We started with both of these narratives despite our knowledge that the first is general to the degree that there is no room to count it among the narratives which we are in the process of presenting to you. The second is not narrated by the Infallible Ones عليهم السلام.

FIRST: We would like to point out to the existence of many texts

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[1] Al-Tūsi, *Āmāli*, Vol. 1, p. 122. Refer to p. 191 of this edition published by Al-Wafa' Establishment of Beirut, Lebanon. Ibn Sa`d, *Tabaqāt*, Vol. 8, p. 278. *Ansāb al-Ashrāf*, Vol. 1, p. 551. Ahmed, *Musnad*, Vol. 6, p. 339. *Al-Khasa'is al-Kubra*, Vol. 2, p. 135. Al-Mufīd, *Āmāli*, p. 215. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 40.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 38, p. 145, citing *Al-Manāqib*.

containing this same meaning, i.e. the persecution of the Household of the Prophet ﷺ and their being oppressed.

SECOND: We would like to prepare the reader to enter and be acquainted with the environments of transgression, humiliation, oppression and treating the family of the Prophet ﷺ as weaklings.

THIRD: This second tradition is narrated in some of Allāh's revealed Books. For this reason, we included it on the list of such traditions. It also testifies to the oppression to which al-Muhsin was exposed and which some people try to deny.

What is Narrated From the Messenger of Allāh صلى الله عليه وآله وسلم

2. Sulaym ibn Qays has quoted `Abdullāh ibn al-`Abbās, when Jabir ibn `Abdullāh [al-Ansāri] was sitting next to him, as saying that the Prophet ﷺ said to Ali عليه السلام at the conclusion of a lengthy sermon, "Quraish will revolt against all of you, and they will be unanimous in oppressing you. So, if you find supporters, you should fight them back. But if you do not find supporters, hold your hand away and do not shed your blood. Martyrdom is behind you, and may Allāh condemn your killer." Then the Prophet ﷺ faced his daughter عليها السلام and said, "You will be the first to join me from among my Ahl al-Bayt, and you are the Head of the Women of Paradise. You will face oppression and malice, so much so that you will be hit, and one of your ribs will be broken; may Allāh condemn your killer..."[1]

3. Ibrāhīm ibn Muhammed al-Juwayni al-Shāfi`i, relying on the *isnād* of Ali bin Ahmed ibn Mūsa al-Daqqaq from Muhammed ibn Abū `Abdullāh al-Kūfi from Mūsa ibn `Imrān al-Nakh`i from al-Nawfali from al-Hassan ibn Ali ibn Abū Hamzah from his father from Sa`īd ibn Jubayr from Ibn `Abbās, has narrated saying that the Messenger of Allāh ﷺ was once sitting when al-Hassan عليه السلام came.

[1] Cited from the book of Sulaym ibn Qays (al-Hilāli) (edited by al-Ansāri), Vol. 2, p. 907.

Seeing him, the Prophet صلى الله عليه وآله وسلم wept. Then he said, "Come to me, come to me, O son!" Then al-Hussain عليه السلام came followed by Fātima عليها السلام. After that the Commander of the Faithful عليه السلام came. His companions asked him, and he answered them. Among what he said to them was: "As for my daughter Fātima عليها السلام, she is the Head of the Women of Mankind... When I saw her, I remembered what she will have to endure after me. It is as if humiliation entered her house, violating her privacy, confiscating her rights, depriving her of her inheritance, breaking her side, causing her to miscarry as she will call out: `O Muhammed!' but there will be none to respond to her. She will seek help, but she will not be helped. She will remain after me grieved, depressed, tearful... Then she will see herself humiliated after being, during her father's lifetime, honored and dignified... She will be the first to rejoin me from among my Ahl al-Bayt. She will come to me sad, depressed, usurped, murdered. It will then be said by the Messenger of Allāh صلى الله عليه وآله وسلم, `O Lord! Condemn whoever condemned her! Punish whoever confiscated what belonged to her! Humiliate whoever humiliated her! And keep in Your Fire whoever hit her on her side till she miscarried her son!' The angels will at that time say, `Āmeen!'"[1]

Shaikh al-Islām, *`allāma* al-Majlisi, wile citing this narrative, says, "This is narrated by al-Sadūq in his *Āmāli* depending on a reliable *isnād* from Ibn `Abbās."

4. `Allāma al-Majlisi has said:

"I have found something handwritten by Shaikh Muhammed ibn Ali al-Jib`i, grandfather of Shaikh al-Bahā'i, transmitted via the handwriting of the martyr, may Allāh raise his status, who cites the *Musbāh* of Shaikh Abū Mansur, may Allāh make his resting-place

[1] *Farā'id al-Simtayn*, Vol. 2, pp. 34-35. Al-Sadūq, *Āmāli*, pp. 99-101. *Ithbāt al-Hudāt*, Vol. 1, pp. 280-81. *Irshād al-Qulūb*, p. 295. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 37, 39 and Vol. 43, pp. 172-73. *Al-`Awālim*, Vol. 11, pp. 391-92 in the footnote of which a citation of p. 48 of *Ghāyat al-Marām*, p. 48 and p. 109 of *Al-Muhtadir*. Al-Majlisi, *Jalā' al-`Uyūn*, Vol. 2, pp. 186-88.

good, saying that it has been narrated that the Prophet ﷺ entered once the house of Fātima عليها السلام who prepared for him some food comprised of dates, a round loaf of bread and some oil. They all sat down to eat, he, Ali, Fātima, al-Hassan and al-Hussain عليهما السلام. Once they have finished eating, the Messenger of Allāh ﷺ prostrated. Then he smiled. Then he wept. Then he sat. The one who had the most courage to speak was Ali عليه السلام who said, 'O Messenger of Allāh ﷺ! We have seen you today doing what we have never seen you doing before!' He ﷺ said, "When I ate with you, I was pleased and felt happy for your safety and your assembling together, so I prostrated to Allāh to thank Him. It was then that Gabriel عليه السلام descended and asked me, `Have you prostrated for being happy with your family?' `Yes,' I said. He said,'shall I inform you of what will happen to them after you?' I said, `Yes, O my Brother, Gabriel! Do so.' He said, `As for your daughter, she will be the first to rejoin you after being oppressed, what belongs to her will be taken away from her, and she will be deprived of her inheritance, and her husband will be dealt with unjustly. Her rib will be broken. As regarding your cousin, he will be dealt with unjustly, he will be deprived of his right (to the caliphate), and he will be killed. As for al-Hassan عليه السلام, he will be dealt with unjustly; he will be deprived of his right and will be poisoned. As for al-Hussain عليه السلام, he will be dealt with unjustly; he will be deprived of his right, his progeny will be killed, and his body will be crushed under the horses' hoofs. His belongings will be plundered; his women and offspring will be taken captive; he will be buried shrouded by his blood, and strangers will bury him.' I, therefore, wept and asked him, `Will anyone visit his grave?' He said, 'Strangers will visit it.' I asked him, `What rewards will be received by those who visit it?' He said, `For each of them will be written down in his/her book of deeds the rewards of performing the pilgrimage a thousand times and the *`umra* a thousand times, all in your own company,' so I smiled."[1]

5. Omar ibn al-Khattāb asked Huthayfan ibn al-Yamān about a statement made by the Prophet ﷺ regarding a dissension that

[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 98, p. 44.

would treat people as the raging waves treat a ship in the sea. Huthayfah said, "It is a dissension between which and yourself there is a closed door." `Omar said, "Will the door, O Huthayfah, be opened or will it be broken?" Huthayfah said, "It will be broken." `Omar said, "If the door is broken, then it ought not to be closed till the Day of Judgment."[1]

Then they attributed to Huthayfah the statement that what is meant by the broken door is the assassination of `Omar ibn al-Khattāb and by the gate of dissension is `Othmān taking charge.[2]

We say the following:

Had Huthayfah really said so, such *ijtihād* is not precise because the "shūra" which `Omar invented was the one that brought `Othmān to power, albeit whether `Omar was to be killed or to die naturally. He invented it after someone stabbed him in the stomach.

Installing `Othmān as the caliph was not the cause of the dissension which still remains till our time and will continue till the Judgment Day. Rather, it was the issue of Imāmate which was usurped through the violence that manifested itself by the assault on Fātima's house, by breaking her door and taking Ali عليه السلام out by force to swear the oath of allegiance against his will. It is well known that the most serious dissension among the nation is the one regarding the issue of Imāmate. No sword was ever taken out of its scabbard based on a theological basis like the one taken out against the Imāmate in every time and clime, as al-Shahristāni and others have stated.

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[1] Ibn Salam al-Abazi, *Bid' al-Islām wa Sharā'i` ad-Dīn*, p. 107. Al-Bukhāri, *Sihāh*, Vol. 1, pp. 67, 164, 212 (1309 A.H. edition). Ibn Mājah, *Sunan*, Vol. 2, p. 1306. Al-Bayhaqi, *Dalā'il al-Nubuwwa*, Vol. 6, p. 386.

[2] Refer to the references listed in the previous footnote.

6. Sulaym ibn Qays al-Hilāli al-Kūfi has narrated saying that `Omar ibn al-Khattāb once fined all his governors half of their salaries, exempting Qunfath al-`Adawi from having to pay such a fine, and he was one of those governors. He even returned to him what he had taken away from him, the sum of twenty thousand dirhams. Nor did he deduct the tilth, nor half the tilth. Aban said that Sālim has said, "I met Ali عليه السلام and asked him about what he thought regarding what `Omar had done. He said, `Do you know why he (`Omar) exempted Qunfath and did not fine him or deduct anything from his salary?' I said, `No.' He said, `Because he is the one who hit Fātima, peace and blessings of Allāh with her, with the whip when she came to act as a barrier between me and them. So she died, peace and blessings of Allāh with her, and there was still a mark on her wrist like a bracelet.'"[1]

7. Aban has said that Sālim said, "I went to a study circle at the Mosque of the Messenger of Allāh صلى الله عليه وآله وسلم. The non-Hashemites were Salmān, Abū Dharr, al-Miqdād, Muhammed ibn Abū Bakr, `Omar ibn Abū Salamah and Qays ibn Sa`d ibn `Abādah. Al-`Abbās said to Ali عليه السلام, `I wonder what stopped `Omar from fining Qunfath as he did to all his other governors.' Ali عليه السلام looked around him, then his eyes were filled with tears. He then said, `He did so in appreciation of his hitting Fātima عليها السلام with the whip, so she died and her wrist bore the mark of the hit like a bracelet.'"[2]

8. Salim quotes Ibn `Abbās as saying, "I visited Ali عليه السلام at Thī Qār. He took out a tablet and said to me, `O son of `Abbās! This is a tablet written according to what the Messenger of Allāh صلى الله عليه وآله وسلم dictated to me, and it is in my own handwriting.' I said, `O Commander of the Faithful! Please read it for me.' He read it, and it contained a narrative of the events from the demise of the Messenger of Allāh صلى الله عليه وآله وسلم to the martyrdom of al-Hussain عليه السلام, detailing how he

[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, pp. 302-03 and the *Book of Sulaym ibn Qays*, Vol. 2, pp. 674-75. *Al-`Awālim*, Vol. 11, p. 413.

[2] Refer to the references listed in the previous footnote.

would be killed, the name of his killer, the names of his supporters, and who would be martyred in his company. He wept profusely, causing me to weep, too. Among what he read to me was what would happen to him (to Ali عليه السلام), how Fātima عليها السلام would be martyred, how al-Hassan عليه السلام would be betrayed by the nation then be martyred, etc."[1]

9. Ali عليه السلام is quoted, at the time when he buried al-Zahrā' عليها السلام, as saying, "... And your daughter shall inform you of how the nation assisted each other in oppressing her, so inquire of her and ask her about the conditions, for there are many agonies filling her chest for which she found no outlet..."[2]

His speech, peace with him, above, although free of frankly stating what took place to al-Zahrā' عليها السلام, is indicative of the fact that there were many injustices that remained inside her chest, peace with her, for which she found no outlet. Among such injustices are: the confiscation of Fadak, the confiscation of her inheritance, the usurpation of the caliphate that belonged to her husband, because these issues she did publicly and clearly announce, using them as proofs indicting the oppressors, delivering a great sermon while explaining them.

10. Refer to what is mentioned by the mentor al-Kaf`ami, who died in 905 A.H./1499 A.D., in his book titled *Al-Misbāh* which he compiled from about two hundred and forty references. He states that he compiled it "... from books the authenticity of which is reliable and upholding which is mandated, and this cannot be altered by the evil efforts of time or by the endeavor of those with twisted minds."

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[1] Refer to the book of Sulaym ibn Qays as edited by al-Ansāri, Vol. 2, p. 915. Ibn Shathān, *Al-Fadā'il*, p. 141. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 73.

[2] Al-Kulayni, *Al-Kāfi*, Vol. 1, p. 459. *Mir'āt al-`Uqūl*, Vol. 5, p. 329. *Nahjul-Balāgha* (Sermon No. 202).

Books, like the sun, whose light
Is written above the most high of height.[1]

He, may Allāh have mercy on him, recorded a supplication transmitted by Ibn `Abbās which Ali عليه السلام used to recite in his *qunūt*. In a footnote, he described it as, "a great supplication, one of a lofty status." About this supplication, Ali عليه السلام says, "One who recites it is like one who shot a million[2] arrows in defense of the Prophet صلى الله عليه وآله وسلم during the battles of Badr and of Hunain."

Among the text of that supplication is the following with reference to the Household of the Prophet صلى الله عليه وآله وسلم: "... And they both killed his children, vacated his pulpit from his *wasi* and the heir of his knowledge, reneging from their fealty to his Imāmate... and a womb which they cut open, and a fetus which they caused to miscarry, and a rib which they crushed, and a covenant which they tore to pieces..., etc."[3]

In a comment which he made about it and which he included in a footnote of his book, *Misbāh*, and which is cited by *`allāma* al-Majlisi, "The mentor/scholar As`ad ibn `Abd al-Qāhir said the following in his book titled *Rashh al-Bala'*: `When he referred to their demolition of the House of the Prophetic Mission, he was referring to the harm inflicted by the first (caliph) and the second against Ali and Fātima عليهما السلام, their desire to burn Ali's house, how they led him away like a wounded camel, how they squeezed Fātima at her door till she miscarried al-Muhsin... She ordered to be buried at night and that neither the first nor the second [caliph] should be

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[1] Al-Kaf`ami, *Misbāh*, p. 4.

[2] The word "million" does not exist in classical Arabic. Instead, Arabs say "a thousand thousands." — Tr.

[3] Al-Majlisi, *Bihār al-Anwār*, Vol. 82, p. 261. Al-Kaf`ami, *Misbāh*, p. 553. *Al-Balad al-Amīn*, pp. 551-52. *`Ilm al-Yaqīn*, p. 701.

present at her funeral.'"[1]

He also referred to the rib that was crushed, the covenant that was torn to pieces, to what they committed against Fātima عليها السلام, how they tore her property's title (of the Fadak real estate) to pieces, and how her rib was crushed.[2]

11. Muhammed ibn al-Hassan ibn Ahmed ibn al-Walīd cites Ahmed ibn Idrīs, Muhammed ibn Yahya al-`Attār, who all quote Muhammed ibn Ahmed ibn Abū Hamzah al-Batā'ini quoting Ibn `Umayrah quoting Muhammed ibn `Utbah quoting Muhammed ibn `Abd al-Rahmān quoting his father quoting Ali ibn Abū Tālib عليه السلام as saying, "While I, Fātima, al-Hassan and al-Hussain عليهم السلام were all in the company of the Messenger of Allāh صلى الله عليه وآله وسلم, he turned to us and wept. I asked him, `What is that for, O Messenger of Allāh صلى الله عليه وآله وسلم?!' He said, `I weep for you and how you will be hit on the head with the sword, and I weep for Fātima عليها السلام and how she will be slapped on the cheek."[3]

Al-Majlisi describes this narrative as reliable; so refer to his work.[4]

12. Ahmed ibn al-Khasab, citing Ja`far ibn Muhammed al-Mufaddal quoting Muhammed ibn Sinan al-Zahiri quoting `Abdullāh ibn `Abd ar-Rahmān al-Asam quoting Madah ibn Hārūn ibn Sa`d saying, "I

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[1] Refer to the footnotes of p. 553 of *Al-Misbāh* by al-Kaf`ami, to pp. 551-52 of *Al-Balad al-Amīn* and to p. 701 of *`Ilm al-Yaqīn*.

[2] Refer to p. 555 of the previous reference and to p. 261, Vol. 82, of *Bihār al-Anwār*.

[3] Shaikh al-Sadūq, *Āmāli*, p. 118. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 51; also refer to Vol. 44, p. 149. *Ithbāt al-Hudāt*, Vol. 1, p. 281. *`Awālim al-`Ulūm*, Vol. 11, p. 397. *Jalā' al-`Uyūn*, Vol. 1, p. 189. `Abd ar-Razzaq al-Muqarram, *Wafat al-Siddīqa al-Zahrā'* عليها السلام, p. 60. Ibn Shahr Āshūb, *Al-Manāqib*, Vol. 2, p. 209 (published by Intisharat `Alamah, Qum).

[4] *Jalā' al-`Uyūn*, Vol. 1, p. 189.

heard the father of al-Tufayl, namely `Amir ibn Wa'ilah citing the Commander of the Faithful عليه السلام saying to `Omar, among other things, the following:

> "It is the fire that you ignited at the door of my house in order to burn me and burn Fātima عليها السلام, daughter of the Messenger of Allāh صلى الله عليه وآله وسلم, and burn my sons, al-Hassan and al-Hussain عليهما السلام and also burn my daughters Zainab and Umm Kulthūm..., etc."[1]

13. What proves violence against Ali عليه السلام and that he was forced to swear fealty is a letter which Mu`āwiyah wrote him as well as his answer to it. Mu`āwiyah said to him that he was too slow to swear fealty to the "caliphs," so he was taken to swear it against his wish as a run-away camel is taken.[2]

Among what he said to him was, "You envied Abū Bakr, swerved from his path, wished his attempt would fail, kept sitting at home and attracted a group of people to you till they lagged behind rather than swear fealty to him." He went on to say, "None of these men except that you sought the upper hand over him and were sluggish to swear fealty to him till you were taken to him by force like a frightened camel."[3]

The Commander of the Faithful عليه السلام answered him with a letter wherein he said, "And you said that I was led like a frightened camel in order to swear fealty. By Allāh! You intended to speak ill of me but you praised me, and to expose me but exposed your own self. There is no harm in a Muslim being oppressed so long as he does not entertain any doubts about his religion..., etc."[4]

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[1] *Al-Hidaya al-Kubra*, p. 163.

[2] Ibn A`tham, *Al-Futūh*, Vol. 3, p. 474.

[3] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 15, p. 186. Al-Tasatturi, *Ihqāq al-Haqq*, Vol. 2, pp. 368-69.

[4] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 28. Refer also to *Nahj al-Sa`da* and p. 369, Vol. 2, of *Ihqāq al-Haqq*.

This narrative proves that they entered his house and took him out by force, underscoring the fact that they did not have any respect for the privacy of al-Zahrā' عليها السلام who tried to keep them away from him as much as she could as indicated in many narratives although this particular narrative did not disclose how they were directly involved in harming al-Zahrā' عليها السلام.

14. Al-Daylami has stated that al-Zahrā' عليها السلام detailed what she had to go through. Among what she said was the following:

"... Then they sent to our house Qunfath accompanied by `Omar ibn al-Khattāb and Khālid ibn al-Walīd in order to get my cousin Ali عليه السلام to the *saqīfa* of Banī Sā`idah for their lost-cause fealty, but he would not go out to meet them, being busy carrying out the will of the Messenger of Allāh صلى الله عليه وآله وسلم and with his wives, with compiling the Qur'ān and with the repayment of eighty thousand dirhams which he صلى الله عليه وآله وسلم had instructed him to pay on his behalf: the price of [military] equipment and payment of debt [incurred against the Prophet صلى الله عليه وآله وسلم]. They collected plenty of firewood at our door. Then they brought a torch to set it ablaze and to burn us. I stood at the door's knob and pleaded to them in the Name of Allāh to leave us alone and to come to our aid. `Omar took the whip from the hand of Qunfath, slave of Abū Bakr, and hit me with it on the wrist. The whip twisted itself around my wrist, leaving a mark like a bracelet on it. He kicked the door with his foot. Ali عليه السلام shut it back, and I was pregnant. I fell on my face as the fire kept burning, parching my face. He [`Omar] slapped me with his hand, causing my ear-ring to fall on the ground into bits and pieces. Labor overtook me, so I miscarried al-Muhsin who was killed without having committed any crime. Is this a nation that blesses me?! Allāh and His Messenger disowned them and I, too, disowned them."

The Commander of the Faithful عليه السلام carried out her will. He did not inform anyone about her demise. At al-Baqī`, he dug up forty graves during the night in one of which he buried Fātima عليها السلام.

Then the Muslims, having come to know about the death and burial

of Fātima عليها السلام, went to the Commander of the Faithful عليه السلام to offer their condolences. They said, "O Brother of the Messenger of Allāh صلى الله عليه وآله وسلم! Order us to prepare her for burial and to dig up her grave." He said, "She has already been buried, joining her father صلى الله عليه وآله وسلم." They said, "We belong to Allāh, and to Him shall we return. How can the daughter of our Prophet Muhammed صلى الله عليه وآله وسلم, his only offspring, die and we do not perform her funeral prayers?! This is truly very serious!" He said, "Suffices you what you have committed against Allāh, the Messenger of Allāh صلى الله عليه وآله وسلم and his Progeny. By Allāh! I would not violate her will which she entrusted to me, that is, that none of you should perform her funeral prayers, and there is no blame on one who carries out someone's will." Those folks shook the dust off their clothes and said, "We have to perform the funeral prayers for the daughter of the Messenger of Allāh صلى الله عليه وآله وسلم." They immediately went to al-Baqī` and found forty graves freshly dug up. They could not tell which one of them was hers. People exchanged blame and accusations and said, "You did not witness the demise of the daughter of your Prophet, nor did you perform the funeral prayers for her, and now you do not even know where her grave is so you may visit it!"

Abū Bakr said, "Let a number of trustworthy Muslims dig up these graves till you find her grave so that we may perform her funeral prayers and visit it."

The Commander of the Faithful عليه السلام heard about it, so he went out of his house angrily. His face was red with anger, his eyes burning, his cheeks puffed up, and he was carrying on his hand his yellow outer garment which he never put on except on an ill-fated day. He was using his sword, Thul-Fiqar, like a walking stick till he reached al-Baqī`. Prior to his arrival, report reached people that he was going there. A warner said to them, "Here is Ali عليه السلام coming as you can see swearing by Allāh that no brick of these graves will be moved from its place except that he will let his sword do its business against the unlucky ones from among this nation." People fled away in hordes.[1]

[1] Al-Majlisi, Bihār al-Anwār, Vol. 30, pp. 348-50, citing *Irshād al-Qulūb*

15. Among the verses of poetry which were narrated by traditionists and historians and which were composed by al-Zahrā' عليها السلام eulogizing the greatest of all Prophets عليه السلام are the following:

Why should one who sniffs the earth
Where Ahmed is buried that he shall not
As long as he lives sniff musk at all?
Calamities were poured over me had they
Been poured on the light of day,
They would have turned it into night.
So today I am submitting to humiliation
Shunning the oppression,
Defending myself against the oppressor
Even with my own outer garment.[1]

Had the calamities to which she refers in these lines been one relevant to the demise of her father, she would not have used the plural, nor has she resorted to submitting to humiliation or to defending herself with her outer garment. Another verse of poetry refers to her defending herself against her oppressor with her own mantle, referring to the oppression which was not confined to usurping her inheritance, and to Fadak, for these do not need to defend against the oppressor with her outer mantle, but she went out and demanded restitution, providing arguments.

Add to all the above the fact that one who used her outer mantle to defend against oppression is one who exerts a physical endeavor which she, peace with her, had to exert. She did not confine herself to delivering a speech and to provide arguments supporting her claims.

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by al-Daylami.

[1] References of this poetry are numerous among the Muslims' books, so we find it sufficient to point out to p. 299, Vol. 1, of *Al-Manāqib* by Ibn Shahr Āshūb.

What Imām al-Hassan al-Mujtaba عليه السلام Narrates

16. It is narrated from al-Sha`bi, Abū Mikhnaf, Yazīd ibn Habīb al-Misri the tradition of Imām al-Hassan al-Mujtaba عليه السلام in which he argued with `Amr ibn al-`Ās, al-Walīd ibn `Uqbah, `Amr ibn `Othmān and `Utbah ibn Abū Sufyān in the presence of Mu`āwiyah, and it is quite a lengthy tradition. In it, the Imām عليه السلام says to al-Mughīrah ibn Shu`bah, "You are the one who hit Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم, causing her to bleed and she miscarried, thus humiliating the Messenger of Allāh صلى الله عليه وآله وسلم, disobeying his order and violating his sanctity since the Messenger of Allāh صلى الله عليه وآله وسلم had said to her, `O Fātima! You are the Head of all the women of Paradise.'"[1]

The great *`allāma* and mentor Shaikh al-Tibrisi, in his Introduction to his book *Al-Ihtijāj*, has said, "Most of what we cite of any report we quote it according to its own *isnād* either because there is a consensus in its regard, or it agrees with what other thinkers have pointed out, or it is famous in biography books of those who disagree as well as those who agree with us except the speech of the father of Muhammed, namely (Imām) al-Hassan al-`Askari عليه السلام, which I have cited, for nothing is more famous than it, although it contains the same as we have already introduced. For this reason, I mentioned its *isnād* at the beginning of each report of the same..."[2]

The researching *`allāma* and mentor, al-Tehrani, has said the following in *Al-Tharī`a* **الذريعة**, "This statement of his is quite clear in that everything he has cited in this regard is famous as agreed on by those who disagree as well as by those who agree with us. It is one of the highly regarded books on which scholars such as *`allāma* al-

[1] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 414. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 197. *Mir'āt al-`Uqūl*, Vol. 5, p. 321. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 64.

[2] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 4.

Majlisi and the traditionist al-Hurr al-`Āmili and their peers depend."[1]

What is Narrated by al-Sajjad عليه السلام

17. Muhammed ibn Jarīr ibn Rustam al-Tabari has recorded the following: "We have been informed by Makhal ibn Ibrāhīm al-Nahdi who says that Matar ibn Arqam has said that Abū Hamzah al-Thumali has said that Ali ibn al-Hussain عليهما السلام has said the following:

> When he صلى الله عليه وآله وسلم passed away, and when Abū Bakr received the oath of allegiance, Ali عليه السلام lagged behind, so `Omar said to Abū Bakr, "Are you not going to send someone to this lagging man to come and swear the oath of allegiance to you?" He (Abū Bakr) said, "Qunfath! Go to Ali and tell him that the successor of the Messenger of Allāh صلى الله عليه وآله وسلم tells you to come and swear the oath of allegiance." Ali عليه السلام raised his voice saying, "Praise to Allāh! How quickly you have told lies about the Messenger of Allāh صلى الله عليه وآله وسلم!" He returned and informed Abū Bakr of it. `Omar again said, "Are you not going to send someone to this lagging man to come and swear the oath of allegiance to you?" He (Abū Bakr) said to Qunfath, "Go to Ali and tell him that the commander of the faithful tells you to come and swear the oath of allegiance." Qunfath went there and knocked at the door. He said, "Who is it?" He said, "It is I, Qunfath." He said, "What brought you here?" He said, "The commander of the faithful tells you to go and swear fealty." Ali عليه السلام raised his voice as he said, "Glory to Allāh! He claims what is not his!" Qunfath returned and told Abū Bakr everything. `Omar stood up and said, "Let us go to this man to bring him here." A group of men went with him. They knocked at the door. When Ali عليه السلام heard their voices, he said nothing. A woman spoke and inquired who they were. They said, "Tell Ali to come out and swear fealty." Fātima عليها السلام raised her voice as she said, "O Messenger of Allāh صلى الله عليه وآله وسلم! What have we suffered at the hands of Abū Bakr and `Omar after you?!" When

[1] *Al-Tharī`a,* Vol. 1, p. 282.

the men heard her voice and words, many of them wept. Then they went away. `Omar remained, accompanied by a number of men. They took Ali عليه السلام out and led him to Abū Bakr till they seated him in front of the latter. Abū Bakr said to him, "Swear fealty (to me)." Ali عليه السلام said, "What if I don't?" Abū Bakr said, "Then, by Allāh, the One and only God, your neck shall be struck with the sword." Ali عليه السلام said, "You do that to me although I am a servant of Allāh صلى الله عليه وآله وسلم and the Brother of His Messenger?!" Abū Bakr said, "Swear it." Ali عليه السلام said, "What if I don't?!" Abū Bakr said, "Then, by Allāh, the One and only God, your neck shall be struck with the sword." Ali عليه السلام turned to the grave (of the Messenger of Allāh صلى الله عليه وآله وسلم) and said, "O Brother! The people deem me weak, and they almost killed me." He swore fealty then left.[1]

What Either al-Bāqir or al-Sādiq عليهما السلام has Narrated

18. *`Allāma* al-`Ayyāshi, may Allāh have mercy on him, has cited one of these Imāms عليه السلام narrating a lengthy tradition at the end of which he said,

Abū Bakr sent him a message to go there to swear the oath of allegiance to him. Ali عليه السلام said, "I shall not come out till I finish compiling the Qur'ān." He sent for him again. He said, "I shall not come out till I am through." Abū Bakr sent for him a third time a cousin of his called Qunfath. Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم went out to act as a barrier between the men and Ali عليه السلام. Qunfath hit her, returning without Ali عليه السلام. It was feared that he would amass a group of opponents. Abū Bakr ordered firewood to be brought and placed around Ali's house. Then `Omar set out with a torch in his hand and wanted to burn Ali, Fātima, al-Hassan and al-Hussain عليهما السلام. When Ali عليه السلام saw all of that, he was forced to come out to swear fealty against his wish.[2]

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[1] *Al-Mustarshid fī Imāmate Ali ibn Abū Tālib*, pp. 65-66.

[2] Al-`Ayyāshi, *Tafsīr*, Vol. 2, pp. 307-08. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 231. *Al-Burhān fi Tafsīr al-Qur'ān*, Vol. 2, p. 434.

19. Muhammed ibn Yahya quotes Muhammed ibn al-Hussain quoting Muhammed ibn Ismā`īl quoting Sālih ibn `Uqbah quoting `Abdullāh ibn Muhammed al-Ju`fi quoting Abū Ja`far and Abū `Abdullāh عليه السلام as saying, "When they did what they did, Fātima عليها السلام seized `Omar by the collar, pulled him and said, `O son of al-Khattāb! Had I not feared that some innocent people would be hurt, I would have submitted a plea to Allāh to which He will respond swiftly.'"[1]

The mentor of the Muslims, Shaikh al-Majlisi, has said the following while explaining the beginning of the quotation of the Imām cited above, "He means their forceful entry into Fātima's house."[2]

What is Narrated from Imām al-Bāqir عليه السلام

20. Ibrāhīm ibn Ahmed al-Tabari, relying on Ali ibn `Omar ibn Hassan ibn Ali al-Siyāri who cites Muhammed ibn Zakariyya al-Ghulābi citing Ja`far ibn Muhammed ibn `Imarah citing his father citing Jabir al-Ju`fi citing Abū Ja`far Muhammed ibn Ali ibn al-Hussain عليهما السلام citing his father citing his grandfather citing Muhammed ibn `Ammār ibn Yasir رضي الله عنه in a tradition saying the following:

> ... She was pregnant with al-Hassan عليه السلام. Having given birth to him, she conceived forty days thereafter with al-Hussain عليه السلام, then she was blessed with Zainab and Umm Kulthūm. Then she was big with al-Muhsin. When the Messenger of Allāh صلى الله عليه وآله وسلم passed away, and when the folks did what they did on that day, forcefully entering her house and taking her cousin, the Commander of the Faithful عليه السلام, out by force. After the harm

[1] Al-`Ayyāshi, *Tafsīr*, Vol. 2, pp. 307-08. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 231. *Al-Burhān fi Tafsīr al-Qur'ān*, Vol. 2, p. 434.

[2] Al-Kulayni, *Al-Kāfi*, Vol. 1, p. 460.

dealt to her by that man (`Omar), she miscarried her son. That was the original cause of her sickness then subsequently death, peace and blessings of Allāh with her.[1]

21. Muhammed ibn Jarīr ibn Rustam al-Tabari stated that Ali عليه السلام lagged behind when Abū Bakr received the people's oath of allegiance, so they went to his house and intended to set it to fire. They wanted to burn him and Fātima عليها السلام, so al-Zubayr came out with his sword unsheathed, and they broke his sword. Muhammed ibn Hārūn has narrated from Aban ibn `Othmān saying that Sa`d ibn Qudāmah cites Zā'ida saying that Abū Bakr invited Ali عليه السلام to swear the oath of allegiance to him, but he refused. Then the narrator details how Ali عليه السلام argued with them and goes on to say, "I asked Zā'idah ibn Qudāmah, `Who did you hear this from?' He said, `I heard it from Abū Ja`far Muhammed ibn Ali ibn al-Hussain عليهما السلام.'"[2]

22. Abū al-Jarūd is cited quoting Abū Ja`far being asked about when al-Qa'im عليه السلام will come out (of his occultation). He provided a lengthy answer wherein he referred to "the firewood which they collected in order to burn Ali, Fātima, al-Hassan and al-Hussain عليهم السلام. And this is the firewood which we keep inheriting..."[3]

What Imām al-Sādiq عليه السلام is Quoted Narrating

23. Muhammed ibn `Abdullāh ibn Ja`far al-Himyari quotes his father quoting Ali ibn Muhammed ibn Sālim quoting Muhammed ibn Khālid quoting `Abdullāh ibn Hammād al-Basri quoting `Abdullāh ibn Ali ibn Abd al-Rahmān al-Asam quoting Hammad ibn `Othmān quoting Abū `Abdullāh عليه السلام saying,

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[1] *Dalā'il al-Imāma*, pp. 26-27. Refer to *Al-`Awālim*, Vol. 11, p. 504.

[2] *Al-Mustarshid fī Imāmat Ali ibn Abū Tālib* عليه السلام, pp. 64-65.

[3] *Dalā'il al-Imāma*, p. 242.

> When the Prophet ﷺ was taken for the night journey, it was said to him that Allāh would test him in three instances. So the angel kept counting them till he said, "As for your daughter Fātima عليها السلام, she will be oppressed and deprived and her right will be confiscated, the inheritance which you will leave her. And she will be hit while she is pregnant; insults and humiliation will affect her, then she will miscarry what is in her womb and be beaten, and she will die from such beating... The first to raise a complaint against his killer (on the Day of Judgment) will be Muhsin son of Ali عليه السلام, then Qunfath and his fellow (Abū Bakr) will be brought..."[1]

24. Abul-Hassan ibn Shathān quotes his father quoting Muhammed ibn al-Hassan ibn al-Walīd quoting Muhammed ibn al-Hussain ibn al-Saffār quoting Muhammed ibn Ziyād from Mufaddal ibn `Omar from Yūnus ibn Ya`qūb from al-Sādiq عليه السلام saying the following in a lengthy tradition: "O Yūnus! My grandfather, the Messenger of Allāh صلى الله عليه وآله وسلم, said, `Cursed is whoever oppresses my daughter Fātima عليها السلام and confiscates what belongs to her and kills her.'"[2]

25. *Al-Kāfi*'s author of cites some of our folks citing Ahmed ibn Muhammed from al-Qasim from his grandfather from Abū Busayr from Abū `Abdullāh عليه السلام quoting his forefathers saying, "The Commander of the Faithful عليه السلام has said, `When the ones you miscarry meet you on the Day of Judgment, they will ask their parents why they did not give them names. The Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin before his birth."[3] This narrative is also included among the 400 *ahādīth*. Refer also to al-Sadūq's book titled

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[1] *Kāmil al-Ziyārāt*, pp. 232-35. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 62-64. Refer also to Vol. 53, p. 23 of the same. *`Awālim al-`Ulūm*, Vol. 11, p. 398. Al-Majlisi, *Jalā' al-`Uyūn*, Vol. 1, pp. 184-86.

[2] *Kanz al-Fawā'id*, Vol. 1, pp. 149-50. *Rawdat al-Jannāt*, Vol. 6, p. 182.

[3] *Al-Kāfi*, Vol. 6, p. 18. *`Awālim al-`Ulūm*, Vol. 11, p. 411. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 195 and Vol. 101, p. 128 and Vol. 10, p. 112. *Al-Khisāl*, Vol. 2, p. 434. *`Ilal al-Sharā'i`*, Vol. 2, p. 464. *Jalā' al-`Uyūn*, Vol. 1, p. 222.

Al-Khisāl.

Regarding the *isnād* of this tradition, al-Majlisi has said that it is reliable.[1]

26. Ibrāhīm ibn Sa`d al-Thaqafi has said, "Ahmed ibn `Amr al-Bijli has told me that we have been told by Ahmed ibn Habīb al-`Āmiri who quotes Hamran ibn A`yan quoting Abū `Abdullāh Ja`far ibn Muhammed ﷺ as saying, `By Allāh! Ali عليه السلام did not swear the oath of allegiance (to Abū Bakr) except after the smoke had entered his house.'"[2]

27. Al-Hussain ibn Hamdān quotes Muhammed ibn Ismā`īl and Ali ibn `Abdullāh al-Hussaini citing Abū Shu`ayb and Muhammed ibn Nasīr quoting `Omar ibn al-Furāt quoting Muhammed ibn al-Mufaddal ibn `Omar as saying,

> I asked my master, al-Sādiq عليه السلام, "Is there a particular time for the reappearance of the Awaited One, al-Mahdi عليه السلام, which people know?" He عليه السلام said, "Far, it is, from Allāh to time his reappearance to one known by our Shī`as..." The narrative continues till it refers to how Salmān al-Fārisi was beaten, how the fire was set at the house door of the Commander of the Faithful and Fātima, al-Hassan and al-Hussain عليهم السلام in order to burn them, how the hand of the Truthful Lady, Fātima عليها السلام, was whipped, how her stomach was kicked, and how she miscarried al-Muhsin..., the story of Abū Bakr and how he sent out Khālid ibn al-Walīd, Qunfath (his slave) and `Omar ibn al-Khattāb, how the latter gathered people to get the Commander of the Faithful عليه السلام out of his house in order to swear fealty to Abū Bakr at the *saqīfa* of Banī Sā`idah... `Omar said, "Come out, Ali, and join what the Muslims have all done; otherwise, we shall kill you." Fidda, maid of Fātima عليها السلام, said to them, "The Commander of the Faithful عليه السلام is busy, and it will be a good deed if you are

[1] *Jalā' al-`Uyūn*, Vol. 1, p. 222.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 269, 390, 411. On its footnote, it is stated that it cites al-Thaqafi's book *Al-Ghārāt.*

true to your own selves and be fair to him" (and how `Omar taunted her in response). They gathered plenty of firewood at the door in order to burn the house of the Commander of the Faithful عليه السلام as well as Fātima, al-Hassan and al-Hussain عليهما السلام, as well as Zainab, Umm Kulthūm and Fidda. They set the door to fire. Fātima عليها السلام went out to address them from behind the door. She said to them, 'Woe unto you, O `Omar! How dare you thus offend Allāh and the Messenger of Allāh صلى الله عليه وآله وسلم?! Do you want to put an end to his (Prophet's) offspring in this world, exile him and put out the *noor* of Allāh? Yet Allāh shall complete His *noor*.' `Omar rebuked Fātima عليها السلام. He said to her, "Fātima! Enough of that! Neither Muhammed is present nor are the angels bringing orders from Allāh to do or not to do! Ali is like any other Muslim. You have the option either to get him out to swear fealty to Abū Bakr, or I shall burn you all." Crying, Fātima عليها السلام supplicated thus: "Lord! I complain to You about how I miss Your Prophet, Messenger and chosen one, how Your nation has turned its back on us, and how they have confiscated what belongs to us and which You thus stated in the Book You revealed to the Prophet You sent!" `Omar said to her, "Abandon, O Fātima, the ***foolishness*** of women, for Allāh will not let both Prophetic Mission and caliphate be yours." As he spoke these words, fire had already consumed the door's wood. Qunfath the accursed stretched his damned hand in order to open the door (from inside). `Omar hit Fātima's hand with his whip. The whip left a mark on her wrist like a black bracelet. He kicked the door with his foot, and the door hit Fātima's stomach. She was six months big with al-Muhsin whom she miscarried...

`Omar attacked, and so did Qunfath and Khālid ibn al-Walīd. `Omar slapped Fātima عليها السلام on her cheek, breaking her ear-ring under her veil, and she was crying loudly as she said, "O father! O Messenger of Allāh! Your daughter Fātima is treated as a liar, is hit, and her fetus is killed in her womb!" The Commander of the Faithful عليه السلام came out of the house with red eyes, wearing nothing on his head. He put his outer mantle on Fātima عليها السلام, hugged her and said, "O daughter of the Messenger of Allāh صلى الله عليه وآله وسلم! You already know that your father was sent as a mercy to the whole world..." Then he turned to `Omar and said, "O son of al-Khattāb! Woe unto you from this day of yours and from the day thereafter and the ones that follow! Get out (of my house)

before I unsheathe my sword and annihilate the bygone of the nation!" `Omar went out and so did Khālid ibn al-Walīd, Qunfath, and Abd al-Rahmān ibn Abū Bakr. They were outside when the Commander of the Faithful عليه السلام called on Fidda to tend to her mistress who was undergoing the pain of miscarriage... Fātima عليها السلام miscarried al-Muhsin, so Ali عليه السلام said, "He is joining his grandfather, the Messenger of Allāh صلى الله عليه وآله وسلم, to whom he will lodge a complaint. And al-Muhsin will come out (on the Judgment Day) carried by (his maternal grandmother) Khadīja daughter of Khuwaylid and (his paternal grandmother) Fātima daughter of Assad, mother of the Commander of the Faithful عليه السلام, and they shall be wailing. His mother shall say, 'This is the Day about which you were warned.'"

Al-Mufaddal asked the Imām عليه السلام, "Master! What do you say about the verse that says, `When the female infant buried alive is asked for what sin she was killed' (Qur'ān, 81:8-9)?" The Imām عليه السلام said, "O Mufaddal! The infant buried alive, by Allāh, is Muhsin, because he is one of us. Anyone who says otherwise is a liar." Al-Mufaddal said, "Master! Then what?" Imām al-Sādiq عليه السلام said, "Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم will stand and say, `Lord! Carry out Your promise to me and regarding myself against whoever oppressed me, confiscated what belonged to me, hit me and killed all my sons!'"[1]

28. In another tradition, Imām al-Sādiq عليه السلام said to al-Mufaddal, "There is no tragedy like ours at Kerbala' despite what happened one day at the *saqīfa* and how the fire was set at the door of the Commander of the Faithful عليه السلام, thus endangering him, al-Hassan, al-Hussain, Fātima, Zainab and Umm Kulthūm عليها السلام as well as Fidda. And the killing of Muhsin, when someone kicked his mother in the stomach, is greater, more tragic and more bitter because it is the

[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 53, pp. 14, 18, 19, 23. *Al-`Awālim*, Vol. 11, pp. 441-43. Al-Khasībi, *Al-Hidāya al-Kubra*, pp. 392, 407-08, 417. *Hilyat al-Abrār*, Vol. 2, p. 652. Refer also to *Fātima al-Zahrā' Bahjat Qalb al-Mustafa*, Vol. 2, p. 532 from *Nawā'ib al-Duhūr* by Sayyid al-Meerjahani, p. 192.

origin of the Day of Torment."[1]

29. The head of the Shī`a, namely Shaikh al-Mufīd, has said the following in his book titled *Al-Ikhtisās* where he cites Ahmed ibn Muhammed ibn `Īsa quoting his father, and also from al-`Abbās ibn Ma`rūf from `Abdullāh ibn al-Mughīrah saying that `Abdullāh ibn `Abd al-Rahmān al-Asam cited `Abdullāh ibn Bakr al-Arjani as saying, "I accompanied Abū `Abdullāh عليه السلام on his way from Mecca to Medīna...," then he narrated a lengthy discourse wherein he quoted Abū `Abdullāh عليه السلام as saying, "... killer of the Commander of the Faithful عليه السلام, killer of Fātima عليها السلام, killer of al-Muhsin, killer of al-Hassan and al-Hussain عليهما السلام..., etc."

This is narrated in *Kāmil al-Ziyārāt* from another *isnād* from `Abdullāh ibn al-Asam from `Abdullāh ibn Bakr al-Arjāni. In it, the Imām عليه السلام is quoted as saying, "... and the killer of Fātima عليها السلام and Muhsin..., etc.," so you may refer to it.[2]

30. Ali ibn Ibrāhīm quotes his father quoting Sulaymān al-Daylami quoting Abū Busayr quoting Abū `Abdullāh عليه السلام as saying, "On the Day of Judgment, Prophet Muhammed صلى الله عليه وآله وسلم shall be called on, and he will be clad in a rosy outfit... Then it will be called from the depths of the `Arsh by the Lord of Glory and the Sublime Horizon, `How good your father, O Muhammed, is, who is Ibrāhīm, and how good your brother is, who is Ali ibn Abū Tālib عليه السلام, and how good your grandsons are, and they are al-Hassan and al-Hussain عليهما السلام, and how good your fetus is, and he is Muhsin, and how good the rightly guided Imāms عليهم السلام are..., etc."[3]

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[1] *Fātima al-Zahrā' Bahjat Qalb al-Mustafa*, Vol. 2, p. 532, quoting *Nawā'ib al-Duhūr* by Sayyid al-Meerjahani, p. 194. Al-Khasībi, *Al-Hidāya al-Kubra*, p. 417 (Beirut edition).

[2] Shaikh al-Mufīd, *Al-Ikhtisās*, pp. 343-44. *Kāmil al-Ziyārāt*, pp. 326-27. Al-Majlisi, *Bihār al-Anwār*, Vol. 8, p. 213. Refer also to *Basā'ir al-Darajāt*.

[3] Al-Qummi, *Tafsīr*, Vol. 1, p. 128. Al-Majlisi, *Bihār al-Anwār*, Vol. 7, pp. 328-29 and Vol. 23, pp. 130-31 and Vol. 12, pp. 6-7. *Nar al-Thaqalayn*,

31. Abū Muhammed, citing `Abdullāh ibn Sinan from Abū `Abdullāh عليه السلام says the following:

> When the Messenger of Allāh صلى الله عليه وآله وسلم passed away, Abū Bakr took his seat on his pulpit. He sent for the [business] agent of Fātima عليها السلام and expelled him... Abū Bakr then wrote her a property title, returning Fadak to her possession. But `Omar met her and asked her, "O Daughter of Muhammed! What is this sheet in your hand?" She said, "A property title which Abū Bakr wrote me, returning Fadak to my possession." He said, "Give it to me." She refused, so he kicked her with his foot in the stomach, and she was pregnant with a son named al-Muhsin whom she instantly miscarried. `Omar then slapped her on her cheek, causing her ear-ring to break into bits and pieces. Then he took the property title and tore it to pieces. Fātima عليها السلام went away. For seventy-five days from the time `Omar kicked her, she remained sick, then she passed away. On her death-bed, she called Ali عليه السلام to her presence and said to him, "You may either guarantee to carry out what I shall say to you or I shall ask al-Zubayr [to do so]." Ali عليه السلام said, "I guarantee to carry out your will, O Daughter of Muhammed!" She said to him, "I ask you in the right of the Messenger of Allāh صلى الله عليه وآله وسلم that if I die, both men (`Omar and Abū Bakr) should not be present near me, nor should they attend my funeral prayers." He said, "You will have what you desire." When she passed away, he buried her at night. In the morning, the people of Medīna, including Abū Bakr and `Omar, wanted to attend her funeral. Ali عليه السلام went out and was met by both men. They asked him, "What have you done to the daughter of Muhammed صلى الله عليه وآله وسلم regarding preparing her for her burial, O father of al-Hassan?" Ali عليه السلام said, "By Allāh, I have already buried her." They said, "What caused you to bury her without informing us that she had died?" He عليه السلام said, "She had ordered me to do just that." `Omar said, "By Allāh! I am about to dig up her grave and perform the funeral prayers for her." Ali عليه السلام said, "By Allāh! As long as my heart is still resting inside my rib cage, and as long as I can hold (my sword) Thul-Fiqār in my hand, you shall never be able to dig her body out, and you

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Vol. 1, p. 348. *Al-Burhān fi Tafsīr al-Qur'ān*, Vol. 1, pp. 328-29.

know best what I can do!" Abū Bakr said (to `Omar), "Go, for he is more worthy of her than we are." People then dispersed.[1]

32. Muhammed ibn Harrān al-Tal`akbari cites his father as saying that "Abū Ali," Muhammed ibn Humām ibn Suhail, has said that Ahmed ibn Muhammed al-Barqi has cited Ahmed ibn Muhammed al-Ash`ari al-Qummi citing `Abd al-Rahmān ibn Abū Najrān citing `Abdullāh ibn Sinān citing Ibn Maskan citing Abū Busayr quoting Abū `Abdullāh عليه السلام saying the following:

> Fātima عليها السلام was born on the 20th of Jumādā al-Ākhira, when the Prophet صلى الله عليه وآله وسلم was forty-five years old... The reason for her death is that Qunfath, slave of the man (Abū Bakr), poked her with the sword's scabbard as ordered by his master, so she miscarried Muhsin. She fell seriously sick because of the incident, and she did not allow any of those who harmed her enter her house. Two men (Abū Bakr and `Omar) from among the companions of the Prophet صلى الله عليه وآله وسلم requested the Commander of the Faithful عليه السلام to intercede on their behalf with her. He requested her, and she agreed. When they entered, they asked her, "O daughter of the Messenger of Allāh صلى الله عليه وآله وسلم! How do you feel?" She said, "Well, all Praise is due to Allāh." Then she said to them, "Did you not hear the Prophet صلى الله عليه وآله وسلم say, `Fātima عليها السلام is part of me; whoever harms her harms me, and whoever harms me harms Allāh'?" They answered in the affirmative. She said, "By Allāh! You both have harmed me." They went out while she was still angry with them.[2]

The *isnād* of this narrative is authentic.

33. Shaikh al-Tūsi has said that Imām al-Sādiq عليه السلام is quoted as saying that when the Commander of the Faithful عليه السلام was taken forcefully out of his house, Fātima عليها السلام went out behind him. All

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[1] Al-Mufīd, *Al-Ikhtisās*, pp. 184-85. Al-Majlisi, *Bihār al-Anwār*, Vol. 29, p. 192. Abd al-Razzāq al-Muqarram, *Wafāt al-Siddaqa al-Zahrā'*, p. 78.

[2] *Dalā'il al-Imāma*, p. 45. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, p. 170. *`Awālim al-`Ulūm*, Vol. 11, pp. 411, 504.

women from Banū Hāshim went out with her and they all were near the grave (of the Prophet ﷺ which was inside the room nearby). Fātima عليها السلام said to them, "Leave my cousin alone for, by Allāh, if you do not leave him alone..., etc."[1]

This narrative, too, proves that they entered his house by force and took him out by force although Fātima عليها السلام was there, demonstrating a total lack of respect for her and for her privacy.

34. Judge `Abd al-Jabbār, who died in 415 A.H./1024 A.D. and who was contemporary to Shaikh al-Mufīd (d. 413 A.H./1022 A.D.), may Allāh have mercy on him, has said that the Shī`a put forth claims on a narrative by Imām Ja`far ibn Muhammed [al-Sādiq] عليه السلام and others which says that `Omar (ibn al-Khattāb) hit Fātima عليها السلام with his whip.[2]

We do not know if he is referring to the narratives which we have been citing or to others, so we set his quoted statement aside for this reason.

What is Narrated from Imām al-Kāzim عليه السلام

`Allāma* al-Majlisi, may Allāh Almighty have mercy on him, has transmitted from *Kitāb al-Tarā'f fī Ma`rifat Mathāhib al-Tawā'if **الطرائف في معرفة مذاهب الطوائف** by the great *`allāma* Sayyid Ibn Tāwūs[3], from *Kitāb al-Wasiyya* by Shaikh `Īsa ibn al-Mustafad al-

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[1] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 222. *Al-Mustarshid fī Imāmat Ali ibn Abū Tālib* عليه السلام, p. 67.

[2] Judge `Abd al-Jabbār, *Al-Mughni*, Vol. 20, p. 335. Sayyid al-Murtada, *Al-Shāfi*, Vol. 4, pp. 110-19. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, p. 271.

Following is a list of some of the works of Ibn Tāwūs:

1- الإقبال *Al-Iqbāl* ؛ 2- التحصين *Al-Tahseen*؛ 3- الأمان من أخطار الأسفار *Al-Amān*

Darar from Mūsa ibn Ja`far from his father saying that when the Messenger of Allāh ﷺ was about to leave this world for the next, he said, "O men of the Ansār! Parting is opportune... The door of Fātima عليها السلام is my door, her house is mine; so, whoever violates its sanctity violates the sanctity of Allāh's barrier." `Īsa goes on to say that the father of al-Hassan عليه السلام wept for a long time. He discontinued his narrative then said, "By Allāh! Allāh's barrier was violated! By Allāh! Allāh's barrier was violated! By Allāh! Allāh's barrier was violated, O nation blessed by Allāh!"[1]

36. Hārūn ibn Mūsa is quoted by Ahmed ibn Muhammed ibn `Ammār al-`Ijli al-Kūfi quoting `Īsa al-Darar quoting Imām al-Kāzim عليه السلام saying, "I asked my father, `What happened after the departure of the angels from the Messenger of Allāh ﷺ?' He said, `He called to his presence Ali, Fātima, al-Hassan and al-Hussain عليهم السلام and told all others to leave them alone... He then said to Ali عليه السلام, `Be informed, O Ali, that I am pleased with whomsoever my daughter Fātima is pleased with, and so is my Lord and His angels. O Ali! Woe unto whoever oppresses her! Woe unto whoever confiscates what belongs to her! Woe unto whoever violates her sanctity! Woe unto whoever burns her door! Woe unto whoever harms her friend! Woe unto whoever exposes her to hardship or antagonizes her! Lord! I am clear of all of them, and they are clear of me.' Then the

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Al-Duroo`* الدروع الواقية -5؛ *Falāh al-Sā'il* فلاح السائل -4؛ *min Akhtār al-Asfār* ؛ *al-Wāqiya* -6 *Al-Jamāl al-Usboo` جمال الأسبوع؛ -7المجتنى من دعاء المجتبى *Al-Mujtanā min Du`ā al-Mujtabā*؛ -8فتح الأبواب *Fath al-Abwāb*؛ -9اليقين *Al-Yaqīn*؛ -10الطرائف في معرفة مذاهب الطوائف *Al-Tarā'if fī Ma`rifat Mathāhib* ؛ *al-Tawā'if* -11اللهوف في قتلى الطفوف *Al-Luhūf fi Qatlā al-Tufūf*؛ -12الملاحم والفتن *Al-Malāhim wal Fitan* ؛ -13بناء المقالة الفاطمية *Binā' al-Maqāla al-Fātimiyya*؛ -14سعد السعود *Sa`d al-Sa`ūd*؛ -15 فرج المهموم *Faraj al-Mahmūm*؛ -16فرحة الغري *Farhat al-Ghari* ؛ -17 قبس من غياث سلطان الورى *Qabas min Ghiyāth Sultān al-Wara* ؛ -18 كشف المحجة لثمرة المهجة *Kashf al-Mahajja li Thamarat al-Muhja*.

–Tr.

[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 22, pp. 476-77. In its footnote, it cites pp. 18-21 of *Al-Tarā'if* by Ibn Tāwūs.

Messenger of Allāh ﷺ named them, hugged Fātima, Ali, al-Hassan and al-Hussain عليهم السلام and said, `Lord! I am peace with them and with whoever follows them, and I hope they will all enter Paradise. And I am a foe and war against anyone who antagonizes them, who oppresses them, who goes ahead of them or lags behind them and behind their followers (Shī`as), and I hope all these will enter the Fire! O Fātima! I shall never be pleased except when you are pleased! No, by Allāh! I shall never be pleased except when *you* are pleased! I shall never be pleased except when *you* are pleased!'"[1]

37. Muhammed ibn Yahya quotes al-`Amraki quoting Ali quoting Ali ibn Ja`far quoting his brother quoting the father of al-Hassan عليه السلام as saying, "Fātima عليها السلام is a truthful lady and a martyr, and daughters of prophets do not menstruate."[2]

Both al-Majlisi I and II, who are among the greatest of our scholars, have commented about the above-quoted tradition saying that it is authentic.[3]

38. The great *`allāma* and ascetic worshipper, Sayyid Ibn Tāwūs, through his *isnād* from Imām al-Kāzim عليه السلام who quotes his father عليه السلام as saying, "The Messenger of Allāh ﷺ said, `O Ali! What are you going to do when certain people plot against you after me and push themselves over you, and (so-and-so) will call on you to swear fealty, then you will be covered with your garment and led like a fleeting camel, humiliated and despised, grieved and depressed, and thereafter humiliation will descend...?'"[4]

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[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 22, pp. 484-85. In its footnote, p. 72 of *Khasā'is al-A'imma* is cited and so is p. 400, Vol. 11, of *`Awālim al-`Ulūm* as well as pp. 92-34 of *Al-Tarā'if* and also *Musbāh al-Anwār*.

[2] Al-Kulayni, *Al-Kāfi*, Vol. 1, p. 458. *`Awālim al-`Ulūm*, Vol. 11, p. 260. Al-Khawajoo'i, *Al-Rasā'il al-'I`tiqādiyya*, pp. 301-02.

[3] *Mir'āt al-`Uqūl*, Vol. 5, p. 315. *Rawdat al-Muttaqīn*, Vol. 5, p. 342.

[4] Al-Kulayni, *Al-Kāfi*, Vol. 1, p. 458. *`Awālim al-`Ulūm*, Vol. 11, p. 260. Al-Khawajoo'i, *Al-Rasā'il al-I'tiqādiyya*, pp. 301-02.

What is Narrated From Imām al-Rida عليه السلام

39. The great *`allāma* and ascetic worshipper, Sayyid Ibn Tāwūs, may Allāh have mercy on him, has transmitted a supplication by our master, Imām al-Rida عليه السلام, to be recited during *sajdat al-shukr* (prostration of thanksgiving) which he narrates through *isnād* to Sa`d ibn `Abdullāh in a book detailing the rewards of supplication. He cites Abū Ja`far quoting Muhammed صلى الله عليه وآله وسلم ibn Ismā`īl ibn Bazee` quoting Imām al-Rida عليه السلام and also Bakār ibn Sālih from Sulaymān ibn Ja`far from al-Rida عليه السلام. Both men say that they visited him once as he was performing the thanksgiving prostration. He prolonged his prostration then raised his head. They said to him, "You surely have prolonged your prostration!" He said, "Anyone who supplicates to Allāh reciting this plea will be regarded as though he had shot arrows during the battle of Badr in the company of the Messenger of Allāh صلى الله عليه وآله وسلم." They asked him if they should write it down. He said, "Write down that once you are prostrating during *sajdat al-shukr*, you should say..., etc." He cited the supplication which contains the following: "... and they both ridiculed Your Messenger and killed the son of Your Prophet صلى الله عليه وآله وسلم..., etc."[1]

What is Narrated from Imām al-Jawād عليه السلام

40. Citing his father, Muhammed ibn Hārūn ibn Mūsa transmits from Muhammed ibn al-Hassan ibn Ahmed ibn al-Walīd, from Ahmed ibn Abū `Abdullāh al-Barqi from Zakariyya ibn Adam saying,

> I was in the company of al-Rida عليه السلام when Abū Ja`far, peace with him, was brought in. He was not yet forty years old. He hit

[1] *Muhaj al-Da`awāt*, pp. 257-58. Shaikh al-Kaf`ami, *Al-Misbāh*, pp. 553-54. Al-Majlisi, *Bihār al-Anwār*, Vol. 30, p. 393 and Vol. 83, p. 223. Al-`Ataridi, *Musnad al-Imām al-Rida* عليه السلام, Vol. 2, p. 65.

> the ground with his hand then raised his head to the sky and contemplated for a long time. Al-Rida عليه السلام said to him, `May I be your sacrifice! About what have you prolonged your contemplation?!' He said, `About what was done to my mother Fātima عليها السلام..., by Allāh..., etc.' Then he, peace with him, stated how those who did so would be punished."[1]

We say that this narrative, though not detailing what took place, also considers her, peace with her, as having been exposed to a great injustice.

What is Narrated from Imām al-`Askari عليه السلام

41. Sayyid Ibn Tāwūs, in his work titled *Zawā'id al-Fawā'id*, citing *Kitāb al-Mukhtasar* by Shaikh Hassan ibn Sulaymān, a copy handwritten by Ali ibn Muzāhir al-Wāsiti, through a continuous chain of *isnād* that ends with Muhammed ibn al-`Alā' al-Hamadāni al-Wāsiti. Then he cites it from *Kitāb al-Mukhtasar* at the conclusion of which he says that he copied it from an edition handwritten by Muhammed ibn Ali ibn Tay. In it, it is stated that Ibn Abul-`Alā' al-Hamadāni and Yahya ibn Muhammed ibn Haweej disputed with each other regarding `Omar ibn al-Khattāb, so they sought the arbitration of Ahmed ibn Ishāq al-Qummi, a friend of Imām al-Hassan al-`Askari عليه السلام. He narrated to them from what he had learned from Imām al-`Askari عليه السلام who cites his father عليه السلام saying that Huthayfah narrated a lengthy tradition about the Prophet صلى الله عليه وآله وسلم wherein he informed Huthayfan ibn al-Yamān a number of events that would take place after his demise. Huthayfah, seeing how what he had heard came true, said, "... And the Qur'ān was distorted, and the house where revelation used to descend was burnt... and the face of the Lady of Virtue was slapped..."[2]

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[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 50, p. 59, citing *Dalā'il al-Imāma* by al-Tabari.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 95, pp. 351, 353-54 and Vol. 31, p. 126. Shaikh Hassan ibn Sulaymān, *Al-Muhtadir*, pp. 44-55 (as referred to in a footnote in *Bihār al-Anwār*). Also in the same footnote, it is stated that al-

OPPRESSING AL-ZAHRĀ' عليها السلام: CENTURIES-OLD SECTARIAN ARGUMENTS

Testimonials

The issue of assaulting al-Zahrā' عليها السلام with beating, attacking her house, the attempt to burn it, the actual burning of it, her miscarriage, and other issues have all been included in the spheres of sectarian arguments since the very first [Hijri] century and till our time.

We would like to cite samples of arguments by orators and others in this regard from prominent personalities of this sect against their opponents across successive centuries so that it may become clear that such diction was not invented by those who recite commemorative ceremonies in order to extract people's tears with truthful and untruthful words, as someone terms it, leaving the option to research them to whoever wishes to do so.

So, let us say that on Allāh do we depend, and from Him do we derive our will power, strength and success.

1. `Abd al-Jabbār, the Judge (d. 415 A.H.)

Judge `Abd al-Jabbār, one of the most prominent Mu`tazilites, has said the following in his attempt to rebut the Shī`a, "... And among the charges they mention is the claim that Fātima عليها السلام, on account of her anger with Abū Bakr and `Omar, willed that they both should not perform her funeral prayers, and that they both should not know where she was buried. So she was buried at night. In a narrative

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Tabari had narrated it in *Dalā'il al-Imāma* in the Part relevant to the Commander of the Faithful عليه السلام and is narrated by Shaikh Hāshim ibn Muhammed (one of the sixth century A.H. scholars) in *Misbāh al-Anwār* and by al-Jazā'iri in *Al-Anwār al-Nu`māniyya* through a different chain of *isnād*; so, you may refer to it.

transmitted by Ja`far ibn Muhammed and others, they claim that `Omar hit Fātima عليها السلام with a whip and struck al-Zubayr with the sword. They also say that `Omar went to her house as Ali عليه السلام, al-Zubayr and a group of those who boycotted the swearing of fealty to Abū Bakr assembled there. He said to her, `I find none after your father whom I love most but you. Yet by Allāh! Since these folks have assembled at your house, they shall all be burnt.' She, therefore, prohibited people from assembling, and they did not go back to her till they swore fealty to Abū Bakr..., in addition to such far-fetched narratives. The answer to these narratives is that we do not believe them."[1]

He also said, "As regarding what they mentioned about `Omar in reference to such burning, had it been true, it would not be demeaning to `Omar because he was *right* in threatening those who refused to swear the oath of allegiance."[2]

2. Sayyid al-Murtada, the Flag of Guidance (d. 436 A.H./1014 A.D.)

Sayyid al-Murtada, the flag of guidance (*`alam al-huda*), rebutting what the afore-mentioned Judge had said, states the following:

We have made it quite clear that the narrative regarding such burning has been narrated by non-Shī`as who cannot be charged... The excuse which he used regarding this burning, if true, is quite interesting! How can *anyone* seek an excuse for someone who wanted to burn the house of the Commander of the Faithful عليه السلام and of Fātima عليها السلام?!"[3]

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[1] Judge `Abd al-Jabbār, *Al-Mughni*, Vol. 20, p. 335. Sayyid al-Murtada, *Al-Shāfi*, Vol. 4, p. 110. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, p. 271.

[2] Judge `Abd al-Jabbār, *Al-Mughni*, Vol. 2, p. 337. Sayyid al-Murtada, *Al-Shāfi*, Vol. 4, pp. 119-20.

[3] Sayyid al-Murtada, *Al-Shāfi*, Vol. 4, pp. 119-20.

Rebutting `Abd al-Jabbār's rejection of Fātima عليها السلام being hit and her house attacked and her being threatened with burning, and in response to his saying, "We neither believe it, nor do we think it is possible at all," Sayyid al-Murtada says, "You did not base your rejection on any proof or possibility whatsoever so you would defend your viewpoint. Rejecting what is narrated without producing any evidence whatsoever is totally disregarded."[1]

When `Abd al-Jabbār claimed that to say that Fātima عليها السلام was hit reminds one of the narratives regarding the *hulal*, Sayyid al-Murtada responded to him by asking him: "Do you not know that this sect is referred to by those who believe in the *hulūl*, and that reason proves the error of what they claim?! Do you say that reason concludes that it is impossible that Fātima عليها السلام was hit?! If you say that they both are the same, then prove how reason considers it impossible, just as you explain how impossible it is to believe in the *hulūl*, and you will then nail down your argument. Surely it is well known that you cannot do it!"[2]

He also said, "There is no difference between a threat for the reason which he mentioned and hitting Fātima عليها السلام for the same reason, for burning houses is surely a greater offense than whipping someone. There is no sense in the author expressing his anger at such whipping and his calling the transmitter of the incident a liar."[3]

3. Shaikh al-Tūsi (d. 460 A.H./1068 A.D.)

The sect's mentor, Shaikh Muhammed ibn al-Hassan al-Tūsi, may Allāh have mercy on him, has said,

One of their offenses, which were held in contempt, was beating

[1] *Ibid.*, Vol. 4, pp. 110-13. We, in this regard, would like to say to Sayyid al-Murtada, may Allāh be merciful to him, "How similar today to yesterday!"

[2] *Ibid.*, Vol. 4, p. 117.

[3] *Ibid.*, Vol. 4, p. 120.

Fātima عليها السلام. It is narrated that she was whipped, and it is well known without any contention among the Shī`as is that `Omar (ibn al-Khattāb) hit her on the stomach, so she miscarried Muhsin. Such a narrative is quite famous among them. Add to this their attempt to burn her house when some people sought shelter in it, refusing to swear the oath of allegiance to him (to Abū Bakr).

Nobody denies this narrative at all because we have proven how such a narrative is transmitted by the Sunnis via al-Balāthiri and others, and the narratives transmitted by the Shī`as are numerous, and there are no contradictions in them.

Nobody has the right to say that if this were true, it would not be a serious charge because a leader has the right to threaten those who refuse to swear fealty to him; he is unlike other Muslims. This is not true because there is no excuse whatsoever for anyone to burn the house of Fātima عليها السلام, of the Commander of the Faithful عليه السلام and of al-Hassan and al-Hussain عليهما السلام... Can a heinous act such as this be really justified?!

Rather, one will be acting contrarily to the consensus of the Muslims had such consensus been confirmed and proven. It is accurate and fixed when the Commander of the Faithful عليه السلام and those who refused to swear the oath of allegiance (to Abū Bakr) from among those who sought shelter at Fātima's house entering into it and not getting out of it.

What "consensus" is this while the Commander of the Faithful عليه السلام refused to endorse it, let alone others who refused to swear the oath of allegiance to him? Anyone, such as al-Jubā'i and others who say so clearly, demonstrates his animosity and fanaticism because the burning incident took place prior to the (forced) swearing of allegiance by the Commander of the Faithful عليه السلام and the group of men who were then at his house (who were likewise forced to swear it). They claimed such "consensus" after such swearing, that is, when those who refused to swear did indeed swear it (though against

their will). What we have rejected is surely contemptible.[1]

Shaikh al-Tūsi has also said the following:

Al-Balāthiri, quoting al-Madā'ini from Maslamah ibn Muhārib from Sulaymān al-Tamīmi from Abū `Awn, says: "Abū Bakr sent (`Omar) to Ali عليه السلام requiring him to swear the oath of allegiance to him, but he refused, and also refused with him a number of others. Fātima عليها السلام met `Omar at the door and said to him, `O son of al-Khattāb! Are you really going to burn my house door?!' He said, `Yes.[2] And this is stronger than what your father had brought (!).' Ali went and swore it."

This same incident is narrated by Shī`as from many venues. It is interesting that it is also narrated by the mentors of Sunni narrators of *hadīth*, but they used to narrate what would protect them. They may be alert to some of what they narrate, so they stop narrating it. Yet what "choice" can one have when he sees his house door set to fire so that he would be forced to swear fealty?[3]

4. Abul-Salāh al-Halabi (d. 474 A.H.)

The great *faqīh* and gifted orator, Shaikh Abul-Salāh al-Halabi, may Allāh have mercy on him, has said the following:

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[1] *Talkhīs al-Shāfi.*, Vol. 3, pp. 156-57.

[2] *Ibid*., Vol. 3, p. 76. Sayyid al-Murtada, *Al-Shāfi*, Vol. 3, p. 241. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 389, 411 and the footntoe on p. 268. Al-Balāthiri, *Ansāb al-Ashrāf*, Vol. 1, p. 586. Refer also to the following references: Ibn `Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 4, pp. 259, 260. Al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 3, p. 149. *Al-Riyād al-Nadira*, Vol. 1, p. 167. *Al-Mukhtasar fī Akhbār al-Bashar*, Vol. 1, p. 156. *Al-Tarā'if*, p. 239. *Tārīkh al-Khamīs*, Vol. 1, p. 178. *Nahj al-Haqq*, p. 271. *Nafahāt al-Lāhūt*, p. 79. *Al-`Awālim*, Vol. 11, pp. 602, 408. Ibn Hamzah, *Al-Shāfi*, Vol. 4, p. 174.

[3] *Talkhīs al-Shāfi*, Vol. 3, p. 76.

> They harmed Ali عليه السلام because he did not go along with what they wanted him to do, and they were rough when they spoke to him and went too far in their threats to him. They brought firewood to burn his house and assault it with men without his permission. They brought him tied-up, thus forcing his wife, daughters, women and kinsfolk from Banū Hāshim and others to go out of their homes. They surrounded him with their unsheathed swords and promised to kill him if he refused to swear fealty to them.[1]

5. `Abd al-Jalāl al-Qazwīni (d. cir. 560 A.H./1165 A.D.)

In his book, wherein he rebutted a book titled *Al-Naqd* (in response to "Some Rāfidi Scandals"), `Abd al-Jalāl al-Qazwīni has said the following:

> "... They claim that `Omar hit Fātima عليها السلام in the stomach, killing a fetus in her womb whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin..." The answer to it is this: This is true. Shī`as and Sunnis have recorded it in their respective books. But it has been narrated about the Chosen One صلى الله عليه وآله وسلم that he had said, "Actions are judged according to intentions." If `Omar's purpose was to secure the oath of allegiance from Ali عليه السلام, and he did not intend to cause any miscarriage, and perhaps `Omar did not know that Fātima عليها السلام was behind the door, his killing of her fetus will be by mistake, unintentionally. Even if he had killed him deliberately, he was not an infallible man. Allāh is the One Who will judge him, not we, and nothing more can be said. Allāh knows best about His servants' actions, inward thoughts and what they hide.
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> "And they say that `Omar and `Othmān prohibited Fātima عليها السلام from weeping over her father..., etc."[2]

And he says in another place, "`Omar tore up Fātima's property title

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[1] *Taqrīb al-Ma`ārif*, p. 233.

[2] The previous paragraphs are translated from *Al-Naqd* by `Abd al-Jalāl al-Qazwīni, p. 298.

of Fadak, hitting her in the stomach, and they prohibited her from weeping over her father."[1]

We say that the excuse provided for killing al-Muhsin is truly odd and strange in the face of the huge torrent of narratives clearly proving that he (`Omar) knew that she was behind the door (where she spoke to him prior to being hit by him). Some narratives have even stated that he hit her fingers when she held the door trying to stop him from opening it, telling him that she had no veil on her so that he would not enter her house... He is the one who kicked her, slapped her and hit her, and so did Qunfath and others.

So, we do not know how one can regard the killing of al-Muhsin as "accidental" except that he has a different concept of the word "accident" which none conceives except the writer of those words and their originator...

No matter what, I have cited these paragraphs which he stated because they clearly indicate that she was hit, insulted, her door was broken and privacy forcefully invaded. Her miscarriage is a fact agreed on by all, and it is used by a party as an argument (against the other party), yet the latter party searches for justifications for it no matter how trivial and cold-hearted.

Had we endorsed such kinds of justifications, we shall never come across one criminal on the face of earth to indict and punish. Perhaps some people may be able to find an excuse for Satan. Al-Ghazāli tried to relieve Satan of some of the blame, thus sparing him people's curses, when he said, "There is no harm in remaining silent rather than cursing him."[2]

Yes! He said exactly so as he attempted to clear Yazīd, the man who was accustomed to drinking wine and to debauchery, from his crime of killing al-Hussain عليه السلام. So, read on and be amazed. As long as

[1] *Ibid.*, p. 302.

[2] *Ihyā' `Ulūm ad-Dīn*, Vol. 3, p. 125 (published by Dār al-Ma`rifa).

you live, Time will show you wonders!

6. Yahya ibn Muhammed al-`Alawi al-Basri

The Mu`tazilite scholar (who died in 656 A.H./1258 A.D.), quoting his mentor Abū Ja`far Yahya ibn Muhammed al-`Alawi al-Basri, says the following,

> If you say that Fātima's house was entered by force and her veil was uncovered, all for the sake of "safeguarding" the Islamic system, and so that dissension might not spread and a group of Muslims would commit a mutiny, and it was done for the sake of a unified front..., you will be told that the veil of `Ā'isha was likewise removed, and the privacy of her camel litter was invaded, and there was dissension among the Muslims, even the blood of Muslims was shed...; so, why do you regard invading the privacy of `Ā'isha as one of the greatest sins which required an eternal abode in the fire of Hell, and people should dissociate themselves from the culprit, and that doing so is the strongest indication of conviction, while invading the privacy of Fātima عليها السلام and entering her house by force and collecting firewood at her door and threatening her with burning... as the most firm indication of conviction and the best to firm the foundations of Islam, something whereby Allāh granted dignity to the Muslims, putting out thereby the fire of dissension, while both instances are invasions of privacy and both veils were sacred?!
>
> What we would like to say to you is this: The sanctity of Fātima عليها السلام is greater; her status is more lofty; safeguarding her sanctity is done seeking nearness to the Messenger of Allāh صلى الله عليه وآله وسلم is more binding on every Muslim, for she is part of him, part of his flesh and blood and is not like a wife from outside his family with whom he صلى الله عليه وآله وسلم has no kinship. How can `Ā'isha or anyone else be compared with Fātima عليها السلام while all Muslims, those who love her and those who do not, recognize that she is the Head of the Women of Mankind?
>
> How can we nowadays safeguard the Prophet's name with regard to his wife and safeguard the name of Umm Habībah with regard to her brother, while the *sahāba* did not uphold the

safeguarding of the family of the Messenger of Allāh ﷺ?![1]

7. Sayyid Ibn Tāwūs (d. 664 A.H./1266 A.D.)

The pious and ascetic scholar and the man with dazzling blessings, namely Sayyid Radiyy ad-Dīn Ali ibn Tāwūs, uses the argument of what happened to al-Zahrā' عليها السلام against followers of the other sects. He narrates to them the same narratives which they themselves have fixed in their references as facts, as we referred to in other places. One of those matters with which he obligated them are the following statements:

> Some of this has already been documented in their *Sihāh* books when they discussed how they joined Ali عليه السلام in lagging behind rather than swearing the oath of allegiance to Abū Bakr, and when they discussed their famous meeting (at the *saqīfa* of Banū Sā`ida), when Abū Bakr and `Omar wanted to burn Ali عليه السلام and al-`Abbās with the fire.[2]

One of the interesting narratives is mentioned by al-Tabari and al-Wāqidi, as well as those who wrote precious works and who have already been referred to above, how they went to the house of Fātima, Ali, al-Hassan and al-Hussain عليهم السلام with the intention to burn it. Where do such despicable actions stand when we review the continuous recommendations of their Prophet, Muhammed ﷺ, on behalf of these individuals?![3]

One of the most interesting of all is their deliberate intention to burn Ali and al-`Abbās عليهما السلام with the fire; the writer said in this regard, "He brought a torch of fire in order to burn them both, and he was already inside the house of Fātima." In another narrative, they had with them at home al-Zubayr, al-Hassan and al-Hussain عليهما السلام, and a group of Banū Hāshim who all boycotted and cast doubts about the

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[1] Ibn Abul Hadīd, *Sharh Nahjul-Balāgha*, Vol. 20, pp. 16-17.

[2] *Al-Tarā'if*, p. 274.

[3] *Ibid*., p. 245.

legitimacy of the oath of allegiance to Abū Bakr.

Why do folks who are endowed with sound minds from among the Muslims see how Muhammed ﷺ was, in their regard, the very best of creation, his Prophetic Mission the most significant, and swearing the oath of allegiance to him the most important oath. He was sent to people who worshipped idols and stones and to other atheists and disbelievers. Yet we never heard that he considered as *halal,* nor did he ever permit the burning of anyone who was reluctant to acknowledge his being a Prophet and, hence, refused to swear the oath of allegiance to him?!

To what extent did enmity to and jealousy of his family and negligence of his will reach, so they confronted such a family and threatened to burn it?

All rational people have testified that thus was the oath of allegiance to him: Forcing people to swear the oath of allegiance runs contrarily to each and every divine legislation, to the ways of the Prophets, and to customs. Ibn Mas`ud has narrated saying, "We were in the company of the Messenger of Allāh ﷺ when we passed by a colony of ants, and there was a fire. The Prophet ﷺ objected to it by saying, `Nobody should ever use a norm of torment [burning] which is the sole prerogative of Allāh Almighty.'" `Abd al-Mahmūd said, "Since when are the family of the Prophet ﷺ less important than ants?!" How did they dare to say that they would torment them by a torment used by Allāh, i.e. the fire?! By Allāh! These issues are the most serious of all times.[1]

As for Ali عليه السلام, you have already come to know what happened to him, how he was deprived of his status and right to be the caliph, and how they went as far as burning him with the fire and violating his privacy.[2]

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[1] *Al-Tarā'if*, pp. 245-46.

[2] *Ibid*., p. 195.

Ibn Tāwūs continues to say that the man (Abū Bakr) was not satisfied with all of that till he sent `Omar to the door of Ali عليه السلام and Fātima عليها السلام, who had with them al-`Abbās and a number of Banū Hāshim, and they were all busy mourning the demise of Prophet Muhammed صلى الله عليه وآله وسلم and with his funeral. He ordered them to be buried if they did not come out to swear the oath of allegiance to him as mentioned by the author of *Al-`Iqd al-Farīd* in Vol. Four of his book as well as by a group of those whose narratives nobody doubts. It is something which no previous prophet ever had to endure, nor any *wasi*, nor anything as cruel as committed by kings who were well known for their cruelty, nor even unbelieving kings. None of these had ever burnt those who refused to swear the oath of allegiance to them, nor did they even threaten anyone to be killed or beaten.

It has never come to our knowledge that any of such kings had a prophetic or divine authority. These folks had a sultan who made them rich after they had been impoverished, who rid them of humility and harm, who led them to happiness in the life of this world and in the hereafter, conquering through his Prophetic Mission the lands of the mighty ones. Then he died, leaving among them one single daughter from his own loins. He said to them, "She is the Head of the Women of Mankind" and two children with her and by her who were seven years old or younger. They rewarded such a Prophet صلى الله عليه وآله وسلم, or such a king, the subjects that they were, when they brought fire to burn his grandsons and daughter who were in the status of his own soul and heart.[1]

He also argues with others telling them that al-Wāqidi has stated that `Omar went to Ali عليه السلام leading a group of men including Assad ibn al-Hassan (the correct name is actually al-Hudayr) and Salamah ibn Aslam al-Ashhali. He said to Ali عليه السلام and to the others, "Come out or else we shall burn you..."[2]

[1] *Kashf al-Mahajja*, pp. 120-21.

[2] *Al-Tarā'if,* pp. 238-39. Al-Tasatturi, *Ihqāq al-Haqq*, Vol. 2, p. 370.

8. Nasīr ad-Dīn al-Tūsi (d. 672 A.H./1273 A.D.)
9. *`Allāma* al-Hilli (d. 726 A.H./1326 A.D.)
10. Shams ad-Dīn al-Isfarayani (d. 826 A.H./1423 A.D.)
11. Al-Qawshaji (d. 879 A.H./1474 A.D.)

Researcher-imām Nasīr ad-Dīn al-Tūsi, namely Muhammed ibn Muhammed ibn al-Hassan, may Allāh have mercy on his soul, has said, "... And he [Abū Bakr] sent people to the house of the Commander of the Faithful عليه السلام when he refused to swear the oath of allegiance to him (to Abū Bakr), so he set it ablaze while Fātima عليها السلام and a number of Banū Hāshim were still inside it."[1]

`Allāma al-Hilli added to the above saying, "And they took Ali عليه السلام out by force, and with him al-Zubayr was inside the house. They broke the latter's sword and took him out of the house. Fātima عليها السلام was beaten, and she miscarried a son named Muhsin."[2]

Making a list of criticisms against the second caliph, he also said, "... He intended to burn the house of the Prophet."[3]

We would like to note here that neither Shams ad-Dīn al-Isfarayani, in his book titled *Tasdīd al-`Aqā'id fī Tajrīd al-Qawā`id*, which is also known as the ancient *Sharh*, nor al-Qawshaji denies what the researcher al-Tūsi has said, nor did they cast any doubt about the authenticity of the narrative as they used to do in other instances. Rather, he was satisfied with justifying Ali's lagging behind rather than swearing the oath of allegiance to Abū Bakr by saying that he had an excuse, or something like that, so refer to it.[4]

This is so despite the fact that al-Qawshaji is so well known for his

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[1] Al-Tūsi, *Sharh Tajrīd al-A`tiqād* (included in *Kashf al-Murād*), p. 402. *Nahj al-Haqq*, pp. 271-72.

[2] *Kashf al-Murād,* pp. 402-03.

[3] *Nahj al-Haqq*, pp. 275-76.

[4] Al-Qawshaji (d. 879 A.H./1474 A.D.), *Sharh al-Tajrīd*, pp. 482-83 (ancient edition).

fanaticism, he is described by major Imāmite scholars as a "stubborn and relentless fanatic."[1]

In another place, the same author says the following about him: "This, coming from him, is an outrageous arrogance, purely and simply so, because their lagging behind his (Usāmah's) army, and his allegiance to him, is famous to both parties and is mentioned by them both. Nobody can refute it. When someone is honest and fair, you should surrender to him and obey him. Since al-Qawshaji is a stubborn arrogant man, a stubbornly argumentative man, he stopped him, as was his habit in all subjects, when providing an answer is impossible for him."[2]

There are other subjects wherein he discusses this characteristic of al-Qawshaji.[3]

12. Virtuous al-Miqdād (d. 826 A.H./1423 A.D.)

The orator, *faqīh* and researcher, namely Shaikh al-Miqdād al-Sayyāri, has said, "When Ali عليه السلام and a group of others refused to swear the oath of allegiance (to Abū Bakr), and when they sought shelter at the house of Fātima عليها السلام, rejecting such fealty, he (Abū Bakr) sent her `Omar who hit her on her stomach, causing her to miscarry a son named Muhsin. He also lit a fire in order to burn their house although Fātima عليها السلام and a group of Banū Hāshim were all inside it. They took Ali عليه السلام out by force, handcuffing him with his own sword's suspenders. Nobody should say that only the Shī`as narrate this incident, for someone may say so only to scandalize them. We say that this incident has been narrated by way of the opponents. It is narrated by al-Balāthiri and Ibn `Abd al-Birr as well as by others. It is supported by what he (`Omar) had said at the time of his death: `How I wish I left the house of Fātima alone and did

[1] Al-Khawajoo'i, *Al-Rasā'il al-I`tiqādiyya,* p. 409.

[2] *Ibid*., p. 412.

[3] Refer to pp. 471 and 473 of the previous reference.

not expose it (to invasion of privacy).'"[1]

I say that the major scholars of the sect, as I have proven by quoting them, insist on using this incident as an argument against their opponents, taking it for granted. The inability of others to get rid of the charge or to clear themselves of it clearly proves that denying or doubting it is not acceptable, even unreasonable. This is so in the presence of the huge number of texts and in the consecutive reporting of it by the Infallible Ones عليهم السلام, something which leaves no excuse to anyone to deny it, nor does it permit any explanation or justification whatsoever.

13. Al-Bayadi al-`Āmili

The `allāma, *faqīh* and alert orator, Shaikh Zayn ad-Dīn al-Bayadi, has said, "Among them is narrated by al-Balāthiri. It is well known by the Shī`as that he (`Omar) squeezed Fātima عليها السلام behind the door till she miscarried Muhsin although everybody knew what her father صلى الله عليه وآله وسلم had said, that is, `Fātima is part of me; whoever hurts her hurts me.'"[2]

They have said that `Ā'isha was not the daughter of Muhammed صلى الله عليه وآله وسلم. When her camel was hamstrung, the Muslims' zeal to safeguard her was prompted out of respect for her husband عليه السلام, so heads and hands flew and flung around her. But the greatest abomination that happened to Fātima عليها السلام is much greater than a hamstrung camel. So, why did the Muslims not demonstrate the same zeal for her?"[3]

He also said, "He (Abū Bakr) and `Omar sought to burn the house of the Commander of the Faithful عليه السلام when he and a group of others refused to swear the oath of allegiance to him. Al-Wāqidi has mentioned this incident and so has al-Tabari in his Tārīkh as well as

[1] *Al-Lawāmi` al-Ilāhiyya fīl Mabāhith al-Kalāmiyya,* p. 302.

[2] *Al-Sirāt al-Mustaqīm,* Vol. 3, p. 12.

[3] *Ibid.,* Vol. 3, p. 13.

Ibn `Abd Rabbih."[1]

14. al-Gharawi and al-Harawi

The *faqīh* and orator, Muhammed ibn Ali ibn Abū Jumhūr al-Ahsā'i, has said the following in his debate with the virtuous al-Harawi which took place in 878 A.H./1473 A.D. which is quite famous among the followers of the sect:

> He (`Omar) wanted to burn the house of Fātima عليها السلام when Ali عليه السلام and some members of Banū Hāshim refused to swear the oath of allegiance to him [to Abū Bakr, his friend]. He squeezed her with the door till she miscarried her fetus. Qunfath hit her with his sword because he was ordered by him till she died while the pain of whips and their marks were still on her side, in addition to other such abominable acts. He said: "This is what you narrate through your own venues and it cannot be used as a proof against others." I said, "As regarding her inheritance..., etc. As regarding the incidents of the burning, the whipping and the miscarriage, some of them are narrated by you (Sunnis) as the `intention to burn.' They are narrated by al-Tabari, al-Wāqidi and Ibn Qutaybah."[2]

[1] *Ibid*., Vol. 2, p. 301.

[2] Refer to pp. 47-48 of the debate between al-Gharawi and al-Harawi which was published in 1397 A.H./1977 A.D.

15. The Researcher al-Karki (d. 940 A.H./1533 A.D.)

Al-Karki, the researcher, has said, "... And he sought his oath of allegiance by insulting him and threatening to burn his house. He gathered firewood at the door and Fātima عليها السلام miscarried Muhsin. This is why they mentioned, as our folks have narrated, how they enticed the others to oppress them and to seek revenge against them."[1]

He also said, "... In addition to forcing him [i.e. forcing Ali عليه السلام] to do it [to swear the oath of allegiance to Abū Bakr], putting a great deal of pressure on him, threatening him to burn his house, gathering firewood at his door, as narrators and historians, such as al-Wāqidi and others, have narrated..., etc."[2]

He has also said, "Transmitters of events and those who have recorded history, and one who reviews the pages of biography books, will confirm that when `Omar swore the oath of allegiance to his friend, and Ali عليه السلام lagged behind and did not swear it, he went to the house of Fātima عليها السلام to ask Ali عليه السلام to swear it, and he spoke rudely to him, ordering firewood to be brought in order to burn the house and everyone inside it. Inside it were: the Commander of the Faithful عليه السلام, his wife عليها السلام and sons عليهما السلام in addition to those who joined them, including al-Zubayr and a group from Banū Hāshim."[3]

He also said, "Had the Messenger of Allāh صلى الله عليه وآله وسلم recommended both of them to take charge, appointing them as the imāms, he would never have permitted them to penalize anyone who refused to swear fealty to them by burning him even if he were among the least in status among the people and the most insignificant individual. So, what would you do when they both claimed caliphate..., etc?"[4]

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[1] *Nafahāt al-Lāhūt*, p. 130.

[2] *Ibid.*, p. 65.

[3] *Ibid.*, p. 78.

[4] Refer to the previous reference.

16. Ibn Makhdam (d. 976 A.H./1568 A.D.)

The knowledgeable scholar, Abū al-Fath ibn Makhdam al-`Arbashahi, has said the following in Chapter 11 of his *Sharh* while discussing the caliphate of Abū Bakr: "... He also sent people to the house of the Commander of the Faithful عليه السلام when he refused to swear the oath of allegiance, setting it ablaze while the Head of the Women of Mankind was still inside it."[1]

17. The Martyred Judge al-Tasatturi (d. 1019 A.H.)

The happy martyr and gifted speaker and judge, Nūr-Allāh al-Tasatturi, has mentioned some texts proving the miscarriage of that fetus and the attempt to burn the house of al-Zahrā' عليها السلام and other issues. He said, "... What would you say about an issue wherein the chests of the Muhājirūn are pressed, their swords broken, the swords are unsheathed against the chiefs of Muslims, and the desire to burn the houses of their masters and other things? How can it not be compulsion had the hearts not been blind, the visions not blinded, for the hearts that are inside the chests are indeed blinded..., etc.?"[2]

18. Ibn Sa`d al-Jazā'iri (d. 1021 A.H./1612 A.D.)

The great researcher, Shaikh `Abd al-Nabi ibn Sa`d al-Jazā'iri, one of the greatest scholars of his time, may Allāh have mercy on him, has said, "And one of them is that he sent people to the house of the Commander of the Faithful عليه السلام on his refusal to swear fealty and ordered fire to be lit, invading the privacy of his house. In it was Fātima عليها السلام and a group of Banū Hāshim. They took Ali عليه السلام out and hit Fātima عليها السلام, so she miscarried."[3]

He continues to say, "How so since he (Ali عليه السلام) went out against his

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[1] *Miftāh al-Bāb*, p. 199, edited by Dr. Mahdi Muhaqqiq.

[2] *Ihqāq al-Haqq*, Vol. 2, p. 374.

[3] *Al-Imāma*, p. 81 (manuscript). A photocopy of it is available at the library of the Center for Islamic Studies.

wish [to swear fealty to Abū Bakr], following a prolonged argument, the setting of the house ablaze, the hitting of the Infallible Lady daughter of the Chosen One صلى الله عليه وآله وسلم and the annoying of the purified masters?"[1]

19. Al-Hurr al-`Āmili (d. 1104 A.H./1693 A.D.)

Discussing Abū Bakr and how he was unfit for being a caliph, the great traditionist, outspoken *faqīh* and author of the leading modern encyclopedia titled *Wasā'il al-Shī`a*, has said the following: "Among them is that he and `Omar sought to burn the house of the Commander of the Faithful عليه السلام when he and a group of others refused to swear the oath of allegiance to him. This is documented by al-Wāqidi in his narrative, by al-Tabari in his *Tārīkh* and by Ibn `Abd Rabbih in a slightly different wording."[2]

He has delivered numerous different speeches on the level of debating and deriving evidence which we see no need here to quote. Whoever wishes may review them.[3]

20. `*Allāma* al-Majlisi (d. 1110 A.H./1698 A.D.)

The very highly informed mentor of Islam, our master Shaikh Muhammed Bāqir (al-Majlisi II), while dealing with the criticism against the caliphate of `Omar ibn al-Khattāb, says, "... The 17th criticism is that he intended to burn the house of Fātima عليها السلام although inside it was the Commander of the Faithful عليه السلام, Fātima عليها السلام, al-Hassan and al-Hussain عليهما السلام. He threatened and harmed them."[4]

Al-Majlisi has also said, "It became clear from transmissions agreed on by us and by them is that `Omar attempted to burn the house of

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[1] Refer to the previous reference.

[2] *Ithbāt al-Hudāt*, Vol. 2, p. 368.

[3] Refer to pp. 334, 361, 376, 377 of the previous reference.

[4] Al-Majlisi, *Bihār al-Anwār*, Vol. 31, p. 59.

Fātima عليها السلام as ordered by Abū Bakr, or with his acquiescence, while inside it were the Commander of the Faithful, Fātima, al-Hassan and al-Hussain عليهم السلام, threatening and harming them despite their lofty status with Allāh and with the Messenger of Allāh صلى الله عليه وآله وسلم, something which nobody denies except those who renege from the Islamic faith."[1]

21. Abul-Hassan al-Fattani

The honorable Abul-Hassan al-Fattani, one of the greatest scholars of his time[2], has said,

> Now we are going to explain some of what she underwent after the demise of the Messenger of Allāh صلى الله عليه وآله وسلم: the aggression and disrespect to which she was exposed, so much so that she openly complained about it, demonstrating her agitation and anger with those who assaulted her. She even willed that they should be banned from participating in her funeral. No fair person can overlook these facts if he keeps in mind her merits which we have listed. Their committing such atrocities clearly indicts them. First of all, they did not care about the *ahādīth* of the Prophet صلى الله عليه وآله وسلم honoring her, then they did not fear the Wrath of Allāh and of His Messenger صلى الله عليه وآله وسلم.

The Prophet صلى الله عليه وآله وسلم wept as his end came close, so he was asked about the reason. He said, "I weep over my offspring and how the evil ones from among my nation will fare with them. It is as though I see Fātima عليها السلام being oppressed after me, calling out: `Father! Father!' while none from among my nation helps her."

This statement of the Prophet صلى الله عليه وآله وسلم is a reference to what I will state in the 4th essay of Part II which will clearly explain how `Omar and a group of men with him, according to orders issued by Abū Bakr, assaulted the house of Fātima عليها السلام in order to get Ali عليه السلام and al-

[1] *Ibid.*, Vol. 28, pp. 408-09.

[2] *Mir'āt al-Anwār* (published as an Introduction to *Tafsīr al-Burhān* by Sayyid Hāshim al-Bahrāni). *Lu'lu'at al-Bahrain*, p. 107.

Zubayr out to swear the oath of allegiance to him. It will also explain how she was deprived of her Fadak property, of her share of the *khums* tax as well as the confiscation of whatever remained of her inheritance from her father صلى الله عليه وآله وسلم.

There is no harm in mentioning a summary of the same here:

A group of writers, whose names will be mentioned in the said topic as well as the books wherein they wrote, including al-Tabari, al-Jawhari, al-Qutaybi, al-Sayyūti, Ibn `Abd Rabbih, al-Wāqidi and others have all stated that `Omar ibn al-Khattāb and a group of men with him, including Khālid ibn al-Walīd, were ordered by Abū Bakr to go to the house of Fātima عليها السلام, where Ali عليه السلام and al-Zubayr and others were. They knocked at the door, and `Omar called on them, but they refused to go out. When Fātima عليها السلام heard their voices, she cried out as loudly as she could,

وا أبتاه! وا رسول الله!
Wā Abatāh! Wā Rasool-Allāh!

O Father! O Messenger of Allāh صلى الله عليه وآله وسلم! What have we suffered after you at the hands of the son of al-Khattāb and the son of Abū Quhāfah!"

According to the al-Qutaybi [Ibn Qutaybah] and a group of others narrate it, when they refused to come out, `Omar ordered firewood to be brought then said, "By the One Who holds in His hand `Omar's life, you shall have to come out or else I shall burn all of you!" Someone said to him, "But Fātima عليها السلام is inside it!" He said, "So what?"

According to the narrative of Ibn `Abd Rabbih, Fātima عليها السلام said to him, "O son of al-Khattāb! Did you come to burn our house?" He said, "Yes."

According to the narrative of Zaid ibn Aslam, she said to him, "Are you going to burn Ali عليه السلام and my children?!" `Omar said, "Yes, by Allāh, unless they come out and swear the oath of allegiance (to Abū

Bakr).” Then when those in the company of `Omar heard Fātima عليها السلام crying, most of them dispersed weeping, leaving behind `Omar and a group of men with him who took Ali عليه السلام away.

Most of them narrate saying that `Omar entered the house by force and took out al-Zubayr then Ali عليه السلام.

People assembled looking on. Fātima عليها السلام screamed and wailed, and she came out to the door of her chamber and said, “How swift you are in assaulting the house of the family of your Prophet صلى الله عليه وآله وسلم!”

In his book titled *Al-Milal wal Nihal*, al-Sharistāni has said that the ruling system transmitted saying that `Omar hit the stomach of Fātima عليها السلام on that day till she miscarried al-Muhsin, and that he [`Omar] was shouting, `Burn it and everyone inside it!’”

According to the narratives of Ahl al-Bayt عليهم السلام, `Omar pushed the door in order to force his way in while Fātima عليها السلام was behind it. The door hit her stomach, causing her to miscarry her son, al-Muhsin. She died on account of that pain.

Some writers narrate saying that `Omar hit her with the whip on her back. In another narrative, it was Qunfath who hit her as ordered by `Omar.

(Here the author, may Allāh have mercy on him, summarizes what is recorded in the book of Sulaym ibn Qays and also cites what Imām al-Hassan عليه السلام said to al-Mughīrah ibn Shu`bah then adds saying:)

> Suffices what they mentioned of what is proven as a fact that her house, which was one of the houses of the Prophet صلى الله عليه وآله وسلم. It was entered by force without her permission. She was hurt. They especially mention the threats of burning. Even *Al-Istī`āb* and the book titled *Al-Ghurar* as well as others cite Zaid ibn Aslam as saying, “I was one of those who carried firewood with `Omar to the house of Fātima عليها السلام.” Some such incidents will be discussed in the 4th essay of Part II.[1]

[1] *Diyā’ al-`Ālamīn* (manuscript), Vol. 2, pp. 60-64.

It has been proven how both men [`Omar and Abū Bakr] harmed Fātima عليها السلام exceedingly on the day when Ali عليه السلام was pressured to swear the oath of allegiance (to Abū Bakr), including how her house was assaulted, how people entered it by force without permission, even how she was hit, how firewood was gathered in order to burn it, how she was harmed when Fadak was confiscated from her, how she was deprived of her inheritance, and how her share of the *khums* was cut off, in addition to other such incidents. Proven also is how she argued with those who harmed her, how she was angry with those who stood in her way till she died in the aftermath. We, Imāmite people, do not doubt any of these incidents because of the consecutively reported incidents transmitted by her offspring from among the Purified Imāms عليهم السلام as well as by the righteous companions who have recorded the same in their books, nay, even by the admission of a group of others as well, as we shall discuss some in addition to what we have already quoted of what those who chose to follow a path different from theirs have recorded.

As for the opponents, their case is truly odd in this regard because all the ancient ones عليهم السلام from among their traditionists have recorded all what we have quoted from them, providing many details. Most of such details are available in their respected reference books, even in their reliable *Sihāh* books, especially both *Sihāh* books (of al-Bukhāri and Muslim) which, according to them, come next to the Book of Allāh in reliability as they themselves have described.

You have already come to know how clear such texts are, including clarity in the way wherein she was dismissed and how she was deprived of her inheritance, of Fadak, of her *khums*, and how she remained angry because of all this till she died. Add to this how these texts agree to what is a known fact that she was buried secretly, how the whereabouts of her grave are unknown, so much so that they till now dispute with one another regarding its location.

He deleted from the text which he copied anything which clearly showed that she continued to be angry (till her death). He even cheated in the way he copied the texts in order to give the

impression that there was no anger involved. He overlooked the fact that such an action is futile in the face of strong and numerous objections which are reliable and proven.

What is clearly concluded from the narratives of these folks and which we have cited from their own books their agreement with what the Imāms عليهم السلام from among her offspring, as well as others, have narrated. The latter is this: The causes of the harm did not concentrate on one single issue. Rather, they were numerous. They kept exposing her to one harm after another since the death of her father صلى الله عليه وآله وسلم and till she died. The list includes: the assault on her house door, entering her house by force and without her permission, and all what we have already mentioned, even if we suppose that they did not commit anything other than their insults on the day when Ali عليه السلام was required to swear the oath of allegiance.[1]

22. Al-Khawajoo'i al-Mazandarani (d. 1173 A.H./1759 A.D.)

The virtuous researcher, al-Khawajoo'i al-Mazandarani, one of the greatest Shī`a scholars of his time, has said the following in his dissertation titled *Tarīq al-Irshād* (the venue of guiding):

As regarding their harming Fātima عليها السلام, this is quite well known and is recorded in the Sunnis' books. Abū Bakr sent some men to the house of the Commander of the Faithful عليه السلام when he refused to swear the oath of allegiance, setting it ablaze although Fātima عليها السلام and a group of Banū Hāshim were inside it. They took Ali عليه السلام out and hit Fātima عليها السلام, so she miscarried.

> As regarding Qawshaji's answer wherein he says that Ali عليه السلام did not lax from swearing the oath of allegiance due to dissension or mutiny but to an excuse and to something which had then taken place, this answer prompts one to ask this question: "Had the matter been so, what prompted him to set his house to fire and take him out by force?!"

[1] *Ibid*., Vol. 2, pp. 96-97.

> Had this delay (in swearing fealty to Abū Bakr) been for something which necessitated lagging behind others in swearing fealty, the issue, as you have come to know, is the necessity to neglect doing so, and the valid excuse, in that case, there is no justification at all for getting him out by force or for setting his house on fire.
>
> But if it was not like that, then how can anyone like Ali عليه السلام lag behind others in swearing fealty without an excuse rather than swear the oath of allegiance to an imām whom he regarded as fit for the imāmate? "Whoever dies without having sworn the oath of allegiance to his Imām dies the death of the days of *jāhiliyya*," according to the narration of this *hadīth* (of the Prophet صلى الله عليه وآله وسلم) by Ibn Maymūn ibn Mahrān.[1]

What was the fault of Fātima عليها السلام in all of this, and for what did she deserve to be beaten till she miscarried?!

After too much arguing, his statement proves what is stated because when he (al-Qawshaji) accepted the authenticity of the narrative, he did not cast any doubt about it. It clearly indicates that they beat Fātima عليها السلام daughter of the Prophet of Islam صلى الله عليه وآله وسلم severely. Before harming her, they had already hurt the feelings of the Messenger of Allāh صلى الله عليه وآله وسلم..."[2]

Having mentioned a host of what Sunnis have narrated in paying tribute to Ahl al-Bayt عليهم السلام and to Lady al-Zahrā' عليها السلام, he said, "How do the Sunnis report these narratives then they oppress her, hurt her, confiscate what belongs to her, attribute telling lies and making a false claim to her, breaking her rib and causing her to miscarry...?"[3]

He also wrote saying, "So look, O wise, rational and terse reader, how the Sunnis narrate such narratives then oppress her, confiscate what belongs to her, break her rib and cause her to miscarry! So let

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[1] *Al-Rasā'il al-I`tiqādiyya*, p. 446.

[2] *Ibid*.

[3] Al-Khawajoo'i al-Mazandarani, *Tarīq al-Rashād* (of the dissertations of *taqlīd*), p. 465.

one who imitates be forewarned... Our own sources indicate that she was an Infallible Lady, a truthful and a pleased martyr."[1]

23. Shaikh Yousuf al-Bahrāni (d. 1186 A.H./1772 A.D.)

The great *faqīh* and traditionist, Shaikh Yousuf al-Bahrāni, has said the following by way of debating: "... And he took him out by force, leading him like any commoner, then gathered firewood at his house in order to burn it and everyone inside it... He hit al-Zahrā' عليها السلام till she miscarried. And he slapped her till she fell face-long, hitting the ground with her forehead, and she audibly expressed her agony and grief."[2]

24. Shaikh Ja`far Kāshifal-Ghitā' (d. 1228 A.H./1813 A.D.)

The renown *imām*, Shaikh Ja`far Kāshifal-Ghitā' Senior, trying to prove that the invalidity of the caliphate of Abū Bakr, has said, "... And one of them is the burning of the house of Fātima al-Zahrā' عليها السلام while Ali, al-Hassan and al-Hussain عليهم السلام were all inside it, and when Ali عليه السلام refused to swear the oath of allegiance to him (to Abū Bakr). This has been transmitted from among the Sunnis by a group which includes al-Tabari, al-Wāqidi, Ibn Hazamah from Zaid ibn Aslam and Ibn `Abd Rabbih, one of their distinguished scholars, and it is narrated in *Kitāb al-Mahāsin* and in others."[3]

Listing his criticisms against the second caliph, he also said, "... And one of the them [`Omar's norms of conduct] is how he went to the house of the Prophet صلى الله عليه وآله وسلم and his progeny with the intention to burn it."[4]

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[1] *Al-Rasā'il al-I`tiqādiyya,* p. 301.

[2] Refer to *Al-Hadā'iq al-Nadira*, Vol. 5, p. 180.

[3] *Kashf al-Ghitā',* p. 18.

[4] *Ibid.*

25. Sayyid `Abdullāh Shubbar (d. 1243 A.H./1827 A.D.)

The knowledgeable scholar, Sayyid `Abdullāh Shubbar, has said the following among his criticisms of `Omar ibn al-Khattāb: "He intended to set the house of Fātima عليها السلام ablaze while the Commander of the Faithful, Fātima, al-Hassan and al-Hussain عليهم السلام were all inside it, and he hurt them."[1]

26. Sayyid Muhammed Qulli al-Naishapuri al-Hindi (1189 – 1260 A.H./1775 – 1844 A.D.)

The father of the author of *`Abaqāt al-Anwār*, says the following in his book titled *Tashyeed al-Matā`in wa Kashf al-Daghā'in* ***تشييد المطاعن و كشف الضغائن*** wherein he recorded scores of pages containing many texts the translation of which is as follows:

`Omar threatened to burn Fātima عليها السلام. He gathered firewood around her house as is narrated by trustworthy Sunni narrators and the most prominent of their reliable authorities and the greatest of their traditionists from the early generations and from the latter ones, such as al-Tabari, al-Wāqidi, `Othmān ibn Abū Shaybah, Ibn `Abd Rabbih, Ibn Jirayah, the compiler of *Al-Mahāsin* and *Anfas al-Jawāhir*, Ibn `Abd al-Birr ibn Abū Shaybah, al-Balāthiri, Ibn `Abd al-Birr (author of *Al-Istī`āb*), Abū Bakr al-Jawāhiri, author of the book titled *Al-Saqīfa*, judge Jamāl ad-Dīn Wāsil, Abul-Fidā' Isma`īl ibn Ali ibn Mahmūd (author of the book titled *Al-Mukhtasar*), Ibn Qutaybah, Ibrāhīm ibn `Abdullāh al-Yamāni al-Shāfi`i (author of the book titled *Al-Iktifā'*), al-Sayyūti (author of the book titled *Jam` al-Jawāmi`*), Mulla Ali al-Muttaqi (author of *Kanz al-`Ummāl*) and Shāh Wali-Allāh al-Dahlawi..., etc.[2] Then he cited what these scholars have written. He also said that the burning of the house of al-Zahrā' عليها السلام has been narrated by many writers and is supported by authentic proofs recorded in Sunni books.

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[1] *Haqq al-Yaqīn*, pp. 187-88.

[2] *Tashyeed al-Matā`in*, Vol. 1, pp. 433-34 and scores before and after these pages all full of proofs and quotations. This book was written as a rebuttal to the book titled *Al-Tuhfa al-Ithnā `Ashariyya* by al-Dahlawi.

27. Sayyid Muhammed al-Mahdi al-Hussaini al-Qazwīni (d. 1300 A.H./1883 A.D.)

The renown scholar and great sign, Sayyid Muhammed ibn al-Mahdi ibn al-Hassan al-Hussaini al-Qazwīni, one of the greatest scholars and major authorities of *taqlīd* of his time, has said,

> "They were not satisfied with all of this, so they harassed Ali عليه السلام and Banū Hāshim with regard to their oath of allegiance, setting the houses of the family of Muhammed صلى الله عليه وآله وسلم ablaze. Fātima عليها السلام tried to act as a barrier between both parties but, when she could not stop them, and when she opened the door, they squeezed her with it, breaking her rib and causing her to miscarry al-Muhsin. They broke the sword of al-Zubayr in the house's courtyard and handcuffed Ali عليه السلام with the suspenders of his sword, leading him as they would a stray camel as indicated by al-Tabari, al-Wāqidi, Ibn Jirayah (in his book titled *Al-Nūr*), Ibn `Abd Rabbih, the compiler of the book titled *Nafā'is al-Jawāhir* by Ibn Sahlawayh (who was inspector at public schools in Baghdād), `Omar ibn Shaybah and others. They did all of this after Ali عليه السلام had refused for six months to swear the oath of allegiance (to Abū Bakr). Add to this how they deprived Fātima عليها السلام of the inheritance of her father, how they confiscated Fadak and all its orchards, how they rejected her argument and the testimony of Ali and both al-Hassan and al-Hussain عليهما السلام as well as Umm Ayman, how they tore to pieces her property title from the Trusted Prophet صلى الله عليه وآله وسلم who was sent as mercy to the whole world, in addition to other behavior whereby they hurt Fātima عليها السلام. They harassed her because she was mourning the death of her father صلى الله عليه وآله وسلم till she had to resort to *bayt al-ahzān*, how she fell sick because of their treatment of her, how she was buried secretly, even her death while still being depressed as al-Bukhāri and others clearly indicated. So, all of this is so well proven...etc."[1]

[1] *Al-Sawārim al-Mādiya* (manuscript), p. 56. A photocopy of it is available at the library of the Center for Islamic Studies in Beirut.

28. Sayyid al-Khunsari (d. 1313 A.H./1895 A.D.)

The renown *`allāma* and researcher, Sayyid al-Khunsari, may Allāh have mercy on him, has said the following commenting on the *ahādīth* relevant to "Fātima عليها السلام is part of me; whatever harms her harms me": "... So I do not know who hurt her, who hated her, who caused her to miscarry, who caused her to wail, who slapped her on her face, who hit her on the side..."[1]

29. Ayatollāh al-Muzaffar (d. 1375 A.H./1955 A.D.)

`Allāma Ayatollāh Shaikh Muhammed Hassan al-Muzaffar has said,

"As a whole, suffices the evidence of the intention to bury what is narrated by a host of their scholars, even the narrative of one of them, especially since it is consecutively reported by the Shī`as. Nobody is in need of the narratives of al-Bukhāri or Muslim or their likes who were exhausted by their enmity towards the Progeny of Muhammed صلى الله عليه وآله وسلم and loyalty to their foes, who always courted their kings and rulers and enjoyed a good reputation among their commoners."[2]

He also said, "Anyone who is acquainted with how rough `Omar was as he dealt with the Prophet by word and by action does not find it hard to believe that he was the one behind the burning incident as well as the events that preceded it." He added saying, "Yet the burning, had it taken place (completely), is not greater than usurping the caliphate (from Ali عليه السلام)."[3]

30. Sayyid Sharafud-Dīn (d. 1377 A.H./1952 A.D.)

In a previous chapter, I mentioned a little about the arguments presented by the renown imām, Sayyid `Abd al-Hussain Sharafud-Dīn [al-Mūsawi] to others: threats to burn, which is proven by

[1] *Rawda al-Jannāt*, Vol. 1, p. 358.

[2] *Dalā'il al-Sidq*, Vol. 3, p. 91.

[3] *Ibid*., pp. 89-90.

consecutively reported facts[1], and that Abū Bakr invaded the privacy of Fātima's house and other issues, so we do not wish to be repetitive.

31. Martyr [Muhammed-Baqir] al-Sadr (d. 1400 A.H./1980 A.D.)

The great Islamic thinker and happy martyr, Sayyid Muhammed Bāqir al-Sadr, may Allāh shower him with His mercy, has written saying, "`Omar is the one who assaulted your house (O Fātima!) which the Prophet صلى الله عليه وآله made as a center for his call. He (`Omar) assaulted the family of Muhammed صلى الله عليه وآله وسلم in their own home and set it ablaze or almost."[2]

He also said, "Such was the conduct of the caliph and his friends towards Ali عليه السلام which reached the degree of cruelty that `Omar ordered to burn his house even though Fātima عليها السلام was still inside it. This means that Fātima عليها السلام or others from her offspring had no sanctity that would stop someone from treating them as someone would treat Sa`d ibn `Abādah when he ordered people to kill him."[3]

AL-MUHSIN IN TEXTS AND LEGACIES

Did al-Muhsin Die Young?!

It is obvious that the subject of killing al-Muhsin embarrasses the scholars and dignitaries of a huge proportion of the Muslims who

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[1] Al-Mūsawi, *Al-Muraja`āt* [translated into English by Yasin T. al-Jibouri as *Al-Murāja`āt: A Sunni-Shi`i Dialogue*; its first edition was published in 1414 A.H./1995 A.D. by Imām Hussain عليه السلام Foundation of Beirut Lebanon and its second edition was published in 1422 A.H./2001 A.D. by Ansāriyan Publications of Qum, Islamic Republic of Iran], p. 357 (Arabic edition printed in 1413 A.H./2000 A.D. by Intisharat Uswa, Qum, Islamic Republic of Iran). – Tr.

[2] Al-Sadr, *Fadak fil Tārīkh*, p. 26 (published in Arabic in 1987 A.D. by the International House for Printing, Publishing and Distributing).

[3] *Ibid*., p. 91.

hold allegiance to those who played a part in what al-Zahrā' عليها السلام had to go through. Yes, it will embarrass them as well as those who follow or support them. And it will embarrass them in the fields of debates and deduction with others.

For this reason, they felt that they had to find a solution for this problem which they faced. Some of them tried to deny the existence of al-Muhsin altogether. `Omar Abū al-Nasr has said, "Historians have disputed among themselves about his existence, as we have already stated, although al-Ya`qūbi and al-Mas`ūdi as well as others stress his existence."[1]

He goes on to add, "Some historians deny the existence of al-Muhsin, but others, such as al-Mas`ūdi and Abul Fidā', emphasize it."[2]

You may find few and rare allusions like this which we would not like to trace. Since this denial is considered as a serious risk, and there is no sufficient justification to insist on it, there is also no room to deny that an attack was launched on the house of al-Zahrā' عليها السلام then the Commander of the Faithful Ali عليه السلام was taken out by force from that house, the eyes were directed to other attempts of a different nature aiming at distancing the ghost and means of violence from reaching the mentality of ordinary people.

One of the manifestations of such a trend is that a group of people has preferred to remain silent with regard to mentioning the name of al-Muhsin with the ability to seek an excuse for such silence by saying that it touches on discussing who from among Fātima's offspring lived and who did not. But all of this was never sufficient to reap the anticipated results.

The existence of al-Muhsin among the offspring of al-Zahrā' عليها السلام is like a fire lit in a lighthouse or the sun at midday. It is not easy to

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[1] `Omar Abul-Nasr, *Fātima bint Rasūl Allāh Muhammed* صلى الله عليه وآله, p. 94 (Beirut edition).

[2] *Ibid.*, footnote of p. 93.

ignore or deny it. Some people resorted to distancing the allegations from those who caused the killing of this oppressed fetus and dared to insult the Head of the Women of Mankind. They did so in a clever way which implies a denial and invalidates the story that a miscarriage took place by denying the subject altogether.

So, they claimed that Muhsin was born during the lifetime of the Prophet صلى الله عليه وآله وسلم; therefore, the Prophet صلى الله عليه وآله وسلم named him "Muhsin." And they mention a way to support their claim which does not attach any insult to Ali عليه السلام. Their narrative demonstrates the insistence of Ali عليه السلام three times on naming the newborn "Harb," but the Prophet صلى الله عليه وآله وسلم insisted otherwise. This gives the impression that Ali عليه السلام used to live the mentality of a warrior who thought of nothing other than war...! The apparent unintentional result is that Ali عليه السلام used to kill people during the wars and he had such an urge to kill them.

The issue, then, was not the issue of a sacrifice, of a scapegoat, of the desire to serve the creed as prompted by the divine obligation, so people's hatred towards Ali عليه السلام would become quite justified.

No matter what, Ibn Shahr Āshūb al-Mazandarani regarded the claim that al-Muhsin was born during the lifetime of the Prophet صلى الله عليه وآله وسلم as a lowly claim put forth by bad people prompted by stubbornness. Says he, "A group of bad people were carried away by stubbornness to the extent that it was said that Abū Bakr was more courageous than Ali عليه السلام, that Marhab was killed by Muhammed ibn Maslamah, that Thu al-Thudayya was killed in Egypt, and that during the mission to convey Surat Bara'a, Abū Bakr was in charge over Ali عليه السلام. Some may even say that it was Anas ibn Mālik who conveyed it, that Muhsin was born by Fātima عليها السلام during the lifetime of the Prophet صلى الله عليه وآله وسلم in a miscarriage, and that the Prophet صلى الله عليه وآله وسلم..., etc. Anyone who makes falsehood his conveyance will let his foot slip from the Straight Path: "And Satan made their deeds fair-seeming to them, so he kept them back from the Path, though they were endowed with intelligence and skill" (Qur'ān, 29:38). Some openly expressed their enmity to Ali عليه السلام.[1]

[1] *Manāqib al Abū Tālib,* Vol. 1, p. 16.

Thus, it becomes quite obvious that these folks who attempted to coordinate the miscarriage of al-Muhsin with the others (who are responsible for it) being above doubt, being too pious and too great to commit such a crime. They, therefore, decided that there was, undoubtedly, a miscarriage, but it took place during the lifetime of the Prophet صلى الله عليه وآله وسلم.

Then comes the narrative, which they label as authentic, to underscore such a conclusion by saying,

"Imām Ahmed has said the following in his *Musnad* which is also narrated by others through authentic *isnād*: We have been told by Yahya ibn Adam who has said that we have been informed by Isrā'īl from Abū Ishāq from Hāni ibn Hāni from Ali عليه السلام saying, "When al-Hassan عليه السلام was born, I named him Harb. The Messenger of Allāh صلى الله عليه وآله وسلم came and said, 'Show me my son! What have you named him?!' I said to him that I named him Harb. He said, 'No. His name is Hassan عليه السلام.' When my son al-Hussain عليه السلام was born, I named him Harb. The Messenger of Allāh صلى الله عليه وآله وسلم came and said, 'Show me my son! What have you named him?!' I said to him that I named him Harb. He said, 'No. His name is Hussain عليه السلام.' When the third son was born, the Messenger of Allāh صلى الله عليه وآله وسلم came and said, 'Show me my son! What have you named him?!' I said to him that I named him Harb. He said, 'No. His name is Muhsin.' Then he said, `I have named them after the sons of Hārūn (Aaron): Shabar, Shubayr and Mushbir.'"[1]

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[1] Ahmed, *Musnad*, Vol. 1, pp. 98, 118. *Tārīkh Dimashq* (in the biography of Imām al-Hussain عليه السلام edited by al-Mahmūdi), p. 18. *Al-Sunan al-Kubra*, Vol. 6, p. 166 and Vol. 7, p. 63. *Tahthīb Tārīkh Dimashq*, Vol. 4, p. 204 from Ahmed, al-Tabrāni, Ibn Abū Shaybah, Ibn Jarīr, Ibn Habān, al-Hākim and al-Dūlābi. *Al-Adab al-Mufrad*, p. 121. *Usd al-Ghāba*, Vol. 2, p. 18 and Vol. 4, p. 308. *Al-Isāba*, Vol. 3, p. 471. Al-Tabrāni, Vol. 3, pp. 28, 96, 97. *Al-Thurriyya al-Tāhira*, p. 97. *Al-Istī`āb* (referenced in a footnote in *Al-Isāba*), Vol. 1, p. 369. *Nihāyat al-'Arab*, Vol. 18, p. 213. *Al-Riyād al-Mustataba*, p. 293. *Tārīkh al-Khamīs*, Vol. 1, p. 418. *Muntakhab Kanz al-`Ummāl* (referenced in a footnote in Ahmed's *Musnad*), Vol. 5, p. 108. *Mukhtasar Tārīkh Dimashq*, Vol. 7, pp. 7, 117. Al-Hākim, *Mustadrak*,

What the Foremost *Tābi`īn* Have Said

Others admitted the implication of this narrative, taking it for granted in their books and works. Here, we would like to cite what we can of their statements which all admit the existence of al-Muhsin but claim that he "died young". We would like to point out that the claim that he "died yung" does not necessarily obligate them to admit that he died during the lifetime of the Prophet صلى الله عليه وآله وسلم. Rather, it contradicts what others have said, i.e. that he died as a result of a miscarriage.

Such texts are the following:

1. Al-Tabari and Ibn al-Athīr have said, "... It has been mentioned that she conceived by him another son called Muhsin and that he died young."[1]

2. Yūnus has said that he heard Ibn Ishāq saying, "Fātima عليها السلام gave birth by Ali عليه السلام to Hassan, Hussain عليهما السلام and Muhsin. Muhsin died *young*."[2]

Vol. 3, pp. 165-66. *Mujma` al-Zawā'id*, Vol. 8, p. 52 from al-Bazzar and al-Tabrāni in *Al-Kabīr*. The author says, "Ahmed's sources as well as those of al-Bazzar are the same sources cited in the Sihāh book in addition to Hani ibn Hani who is a trusted authority." al-Dhahbi, *Talkhīs al-Mustadrak* (references in a footnote in *Al-Mustadrak*) and is referred to as authentic. *Thakhā'ir al-`Uqba*, p. 119 from Ahmed and Abū Hātim. *Ansāb al-Ashrāf* (edited by al-Mahmadi), Vol. 3, p. 144; refer to its footnotes. *Al-Tabyeen fī Ansāb al-Qarashiyyīn*, pp. 133, 192. *Kifāyat al-Tālib*, p. 208. *Tathkirat al-Khawāss*, p. 193. Al-Zarqāni, Vol. 4, p. 339. *Al-Bidāya wal Nihāya*, Vol. 7, p. 332. *Tāj al-`Arūs*, Vol. 3, p. 389. *Kanz al-`Ummāl*, Vol. 6, p. 221. Refer also to the biography of Imām al-Hassan عليه السلام from the section which was not printed of *Al-Tabaqāt al-Kubra* of Ibn Sa`d, p. 34. *Al-Ihsān fī Taqrīb Sihāh Ibn Habān*, Vol. 15, p. 410. *Kashf al-Astār*, quoting al-Bazzar's *Musnad*, Vol. 2, p. 216. *Mawārid al-Zam'ān*, p. 551 citing *Al-Sīra al-Halabiyya*, Vol. 3, p. 292.

[1] *Al-Kāmil*, Ibn al-Athīr, Vol. 3, p. 397. Al-Tabari, *Tārīkh Umam wal Mulūk*, Vol. 5, p. 153.

[2] Al-Bayhaqi, *Dalā'il al-Nubuwwa*, Vol. 3, p. 161.

3. Ibn Ishāq has said, "Fātima عليها السلام gave birth by Ali to Hassan and Hussain عليهما السلام and Muhsin who died *young*."[1]

4. Husām ad-Dīn Hamad ibn Ahmed al-Mahalli has said, "Al-Hassan and al-Hussain, peace and blessings of Allāh with them[2], and al-Muhsin who died *young*."[3]

5. Al-Qastalāni has said, "She gave birth to Hassan and Hussain عليهما السلام and Muhsin. Muhsin died *young*."[4]

6. Ibn Hazm, of Andalusia, has said, "Ali ibn Abū Tālib عليه السلام married Fātima عليها السلام, so she gave birth to al-Hassan and al-Hussain عليهما السلام and al-Muhsin. Al-Muhsin died *young*."[5] He also said, "These all, with the exception of al-Muhsin, left offspring. Al-Muhsin left no offspring. Al-Muhsin died *very young* at the time of his birth."[6]

7. Al-Badkhashani al-Hārithi has said, "As regarding her sons, she gave birth to three males: al-Hassan and al-Hussain عليهما السلام and Muhsin. As regarding al-Hassan and al-Hussain عليهما السلام, their discussion will follow. As regarding al-Muhsin, he died as a *suckling infant*."[7]

8. Al-Muhibb al-Tabari has said, "Al-Hassan and al-Hussain عليهما السلام we have dealt with in detail in *Manāqib Thawi al-Qurba*, and they left behind offspring. As for Muhsin, he died young. Their mother is Fātima."[8]

9. Al-Muhibb al-Tabari has also said, "Others (other than al-Layth

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[1] Al-Bidāya wal Nihāya, Vol. 3, p. 346.

[2] *Al-Hadā'iq al-Wardiyya,* Vol. 1, p. 52.

[3] *Al-Mawāhib al-Laduniyya,* Vol. 1, p. 198.

[4] *Jamharat Ansāb al-`Arab,* p. 16. Refer also to p. 37.

[5] *Ibid.,* p. 37.

[6] *Nuzul al-Abrār,* p. 134.

[7] *Al-Riyād al-Nadira,* Vol. 4, p. 239. *Thakhā'ir al-`Uqbā,* pp. 116-17.

[8] *Thakhā'ir al-`Uqbā,* p. 55. *Irshād al-Sāri,* Vol. 6, p. 141.

ibn Sa`d) have said that she gave birth to Hassan and Hussain عليهما السلام and Muhsin. Muhsin died *young*. She also gave birth to Umm Kulthūm."[1]

10. Ibn al-Murtada has said the following about Fātima عليها السلام: "She gave birth to al-Hassan and al-Hussain عليهما السلام and Muhsin who died *young*."[2] He also said, "His sons by Fātima عليها السلام are: al-Hassan and al-Hussain عليهما السلام and Muhsin, then Muhammed ibn al-Hanafiyya."[3]

11. Al-Manāwi has said, "Al-Layth has said that she gave birth by him to Hassan and Hussain عليهما السلام and Muhsin, who died *young*, and Umm Kulthūm."[4]

It seems that the phrase "died young" is added by al-Manāwi since others have quoted what al-Layth has said without mentioning this phrase.

12. Ibn Findaq, while listing the children of the Commander of the Faithfuly by Fātima عليها السلام, has said: "Al-Hassan son of Ali and al-Hussain son of Ali عليهما السلام, and al-Muhsin son of Ali, who died *young*."[5]

13. Al-Barri al-Talmasāni has said, "Fātima عليها السلام gave birth by Ali (may Allāh be pleased with him) to al-Hassan and al-Hussain عليهما السلام and Muhsin *who died young*."[6]

14. Ibn al-Athīr has counted him among the *sahāba*! Said he, "Muhsin son of Ali son of Abū Tālib son of `Abd al-Muttalib عليه السلام al-Qarashi al-Hāshimi. His mother is Fātima عليها السلام daughter of the

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[1] *Al-Bahr al-Zakhkhār*, Vol. 1, p. 221.

[2] *1bid*., Vol. 1, p. 221.

[3] *Ithāf al-Sā'il*, p. 33.

[4] *Lubāb al-Ansāb wal Alqāb wal A`qāb*, Vol. 1, p. 337.

[5] *Al-Jawhara fī Ansāb al-Imām Ali wa Ālih*, p. 19.

[6] *Usd al-Ghāba*, Vol. 4, p. 308.

Messenger of Allāh ﷺ." Then he mentions how the Messenger of Allāh ﷺ chose a name for him, adding, "Al-Muhsin died young. This is transmitted by Abū Mūsa."[1]

15. Al-`Asqalāni has said the following about al-Muhsin: "Ibn Fathān corrected what Ibn `Abd al-Birr has said about him, saying, `I think he died young.'"[2] We do not know why he did not say that he thought he died in a miscarriage.

16. Ibn Qudāmah al-Maqdisi has said, "Muhsin ibn Ali ibn Abū Tālib عليه السلام: We do not know *anything* about him except in a tradition narrated by Hāni ibn Hāni from Ali عليه السلام." Then he mentions the story of how al-Muhsin was originally named Harb then the Prophet صلى الله عليه وآله وسلم changed his name adding, "It seems that he died as a *young child*."[3]

He also said, "She gave birth by Ali (may Allāh be pleased with him) to al-Hassan and al-Hussain عليهما السلام, Umm Kulthūm and Zainab. It is said that she gave birth to a third son whom the Messenger of Allāh ﷺ named Muhsin saying, `I named them after the sons of Aaron: Shabar, Shubayr and Mushabbar.'"[4]

17. "She gave birth by Ali, may Allāh be pleased with both of them, to our masters al-Hassan and al-Hussain عليهما السلام, our Lady Zainab and our master Muhsin who died *young*."[5]

18. Ibn al-Jawzi has said, "... Ibn Ishāq added the name of Muhsin to the list of the children of Fātima عليها السلام by Ali عليه السلام saying that (Muhsin) died *young*."[6]

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[1] *Al-Isāba*, Vol. 4, p. 471.

[2] *Al-Tabyeen fī Ansāb al-Qarashiyyīn*, p. 133.

[3] *Ibid.*, pp. 91-92.

[4] *Tārīkh al-Hijra al-Nabawiyya*, p. 58.

[5] *Sifāt al-Safwa*, Vol. 2, p. 9.

[6] *Al-Tuhfa al-Latīfa fī Tārīkh al-Medīna al-Sharīfa*, Vol. 1, p. 19.

19. Al-Sakhāwi has said, "For the fourth (daughter of the Prophet ﷺ), namely al-Zahrā' عليها السلام, by Ali عليه السلام, and who did not marry anyone else, are: al-Hassan and al-Hussain عليهما السلام, Muhsin, Umm Kulthūm and Zainab; Muhsin died *young*."[1]

20. Al-`Āmiri has said, "A Chapter dealing with her children and the date of their birth; they are: Hassan and Hussain عليهما السلام, Muhsin, Umm Kulthūm and Zainab," till he comes to say, "He ﷺ named the sons of Fātima عليها السلام, i.e. Hassan and Hussain عليهما السلام and Muhsin, after the sons of Aaron son of `Imrān (Amram). Muhsin died *young*."[2]

21. Al-Shiblinji has said, "As regarding her sons, may Allāh be pleased with her, they are: al-Hassan and al-Hussain عليهما السلام and Muhsin who died *young*."[3]

22. "Others (other than al-Layth ibn Sa`d) have said that she gave birth to Hassan and Hussain عليهما السلام and Muhsin. Muhsin died *young*."[4]

23. Ibn Kathīr has said, "The first wife whom Ali, may Allāh be pleased with him, married was Fātima عليها السلام daughter of the Messenger of Allāh ﷺ. He married her after the Battle of Badr, so she gave birth by him to al-Hassan and al-Hussain عليهما السلام and, it is said, also Muhsin who died *young*."[5]

24. `Imād ad-Dīn Ismā`īl Abul-Fidā' has said, "Born to him by her are: al-Hassan and al-Hussain عليهما السلام, and Muhsin, who died *young*, and Zainab..., etc."[6]

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[1] Refer to *Al-Riyād al-Mustataba* by al-`Āmiri al-Yamāni, pp. 292-93.

[2] *Nūr al-Absār*, p. 147.

[3] *Tārīkh al-Khamīs*, Vol. 1, p. 279.

[4] *Al-Bidāya wal Nihāya*, Vol. 7, p. 332.

[5] *Al-Mukhtasar fī Akhbār al-Bashar*, Vol. 1, p. 181.

[6] *Al-Thurriyya al-Tāhira*, pp. 90, 155.

25. Al-Dalabi has quoted Ahmed ibn `Abd al-Jabbār quoting Yūnus ibn Bakīr saying, "I have heard Ibn Ishāq saying that Fātima عليها السلام, daughter of the Messenger of Allāh صلى الله عليه وآله وسلم, gave birth by Ali to Hassan and Hussain عليهما السلام and Muhsin. Muhsin died *young*. She also gave birth to Umm Kulthūm and Zainab."[1]

26. Ibn Qutaybah has said, "She gave birth by Ali عليه السلام to al-Hassan and al-Hussain عليهما السلام, Muhsin and Umm Kulthūm,"[2] adding, "As for Muhsin son of Ali عليه السلام, he died *young*."[3]

27. Al-Nuwayri has said, "It has been said that she gave birth to a son named Muhsin who died *young*."[4]

In another place, he said, "She, may Allāh be pleased with her, gave birth to Hassan and Hussain عليهما السلام and Muhsin. Muhsin died *young*." He also said, "All the male children of Ali, may Allāh be pleased with him, were five: al-Hassan and al-Hussain عليهما السلام, and Muhsin about whom there is a controversy... [and the girls Zainab and Umm Kulthūm.]"[5]

28. Sibt ibn al-Jawzi has said, "Ibn Ishāq has added the name of Muhsin, who died *young*, to the list of Fātima's children by Ali."[6]

29. Al-Qastalāni has said, "She gave birth by Ali to Hassan and Hussain عليهما السلام and Muhsin who [the latter] died *young*."[7]

30. Sibt ibn al-Jawzi has said, "This testifies to what al-Zubayr ibn Bakār has said, that is, that Fātima عليها السلام conceived by Ali عليه السلام with

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[1] *Al-Ma`ārif*, pp. 143, 210.

[2] *Ibid.*, p. 211.

[3] *Nihāyat al-`Arab*, Vol. 20, p. 221.

[4] *Ibid.*, Vol. 18, p. 213.

[5] *Ibid.*, Vol. 20, p. 223.

[6] *Tathkirat al-Khawāss*, p. 322.

[7] Refer to *Sharh al-Mawāhib* by al-Zarqāni, Vol. 4, p. 339.

another son whose name is Muhsin and who died *young*."[1]

31. Al-Qandūzi has said, "She gave birth to Hassan and Hussain عليهما السلام and Muhsin. Muhsin died *young*."[2]

32. Ibn Sayyid an-Nās has said, "So she gave birth by him to Hassan and Hussain عليهما السلام and Muhsin, who died *young*, Umm Kulthūm and Zainab, etc."[3]

33. Khawand Ameer has said, "Ibn Ishāq and al-Layth ibn Sa`d, may Allāh be pleased with them, have both narrated saying that Fātima عليها السلام had two other children. Their names are: Muhsin and Ruqayya. They both died *young*."[4]

34. Al-Ya`qūbi has said, "He (Ali عليه السلام) had four children: al-Hassan and al-Hussain عليهما السلام, Muhsin, who died *young*..."[5]

35. Al-Maqdisi has said, "As regarding Muhsin son of Ali عليه السلام, he died *young*."[6]

36. Ibn KhayrAllāh al-``Omari al-Mūsilli (the public speaker) has said, "... And it is stated in *Al-Tabyeen* that she gave birth to a third son besides al-Hassan and al-Hussain عليهما السلام, so the Prophet صلى الله عليه وآله وسلم named him Muhsin."[7]

Mentioning al-Muhsin without Mentioning the Reason for his Death

It is quite obvious that many scholars have included the name of al-

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[1] *Tathkirat al-Khawāss*, p. 193.

[2] *Yanābī` al-Mawadda*, p. 201. *Al-`Awālim*, Vol. 11, p. 539.

[3] ` *Uyūn al-Athar*, Vol. 2, p. 290.

[4] *Habīb al-Siyar*, Vol. 1, p. 436.

[5] Al-Ya`qūbi, *Tārīkh*, Vol. 2, p. 213.

[6] *Al-Bid' wal Tārīkh*, Vol. 5, p. 75.

[7] *Al-Rawda al-Fayhā' fī Tawārīkh al-Nisā'*, p. 252.

Muhsin among the offspring of Ali عليه السلام and Fātima عليها السلام without pointing out to his fate. This does not negate the fact that he was miscarried. As regarding those who did not count him among Ali's sons, their doing so does not mean that they denied his existence because they intended to discuss only those who lived from among the offspring, peace with both of them.

We would like to list some of them here:

1. Al-Fayrooz-Abadi has said, "The name Shabbar is like Baqqam; Shubayr is like Qomayr, and Mushabbir is like Muhaddith: sons of Aaron, peace with him. It is said that the Prophet صلى الله عليه وآله وسلم coined after them the names of al-Hassan and al-Hussain عليهما السلام and al-Muhsin."[1]

2. Al-Zubaidi has said, "It is said that the Prophet صلى الله عليه وآله وسلم coined the names of his sons al-Hassan and al-Hussain عليهما السلام and al-Muhsin, after theirs (the sons of Aaron). Thus is written in some narratives."

Ibn Barri has said, "I have found Ibn Khalawayh explaining these names. He says that Shabar and Shubayr and Mushabbar are the sons of Aaron, peace with him. In Arabic, they mean Hassan and Hussain عليهما السلام and Muhsin respectively."

3. He went on to say, "According to them did Ali, may Allāh be pleased with him, name his sons: Shabar, Shubayr and Mushabbar, meaning Hassan and Hussain عليهما السلام and Muhsin."[2]

4. Abū `Abdullāh Muhammed Ibn Ishāq ibn Mandah al-Isbahani, may Allāh have mercy on him, has said the following in *Kitāb al-Ma`rifa*: "Ali عليه السلام married Fātima عليها السلام in Medīna one year after the Hijra. About a year thereafter, she gave birth by him to al-Hassan then al-Hussain عليهما السلام, then al-Muhsin, then Zainab al-Kurbra, then Umm Kulthūm al-Kubra."[3]

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[1] *Al-Qamūs al-Muhīt*, Vol. 2, p. 55. The same is cited on p. 238, Vol. 43, of *Bihār al-Anwār*.

[2] *Tāj al-`Arūs*, Vol. 3, p. 389. Ibn Manzūr, *Lisān al-`Arab*, Vol. 4, p. 393.

[3] Al-Bayhaqi, *Dalā'il al-Nubuwwa*, Vol. 3, p. 162. Refer to p. 213, Vol. 43

5. Ibn al-Athīr, quoting Ibn `Abbās, has said in one of his discussions, "Fātima عليها السلام was the wife of Ali عليه السلام. She gave birth by him to Hassan and Hussain عليهما السلام, Muhsin and Zainab."[1]

6. Al-Layth ibn Sa`d is quoted as having said, "Ali عليه السلام married Fātima عليها السلام who gave birth by him to Hassan and Hussain عليهما السلام, Muhsin, Zainab and Umm Kulthūm."[2]

7. Al-Dhahbi has said, "Ibn `Abd al-Birr has said that he (Ali عليه السلام) married her (Fātima عليها السلام) after the Battle of Uhud. She gave birth by him to al-Hassan and al-Hussain, Muhsin, Umm Kulthūm and Zainab."[3]

8. Al-`Asqalāni has listed him among the *sahāb* saying, "Al-Muhsin son of Ali عليه السلام ibn Abū Tālib ibn `Abd al-Muttalib, of Banū Hāshim, a grandson of the Prophet."[4] then he cited what Ibn Fathān has written about him.

9. Shams ad-Dīn, namely Muhammed صلى الله عليه وآله وسلم ibn Tolon, has said, "Ali عليه السلام had the following children: al-Hassan and al-Hussain عليهما السلام, Muhsin, Umm Kulthūm..., etc."[5]

10. Al-Nawawi has said, "Ali, may Allāh be pleased with him, had the following children: al-Hassan and al-Hussain عليهما السلام, Muhsin, Umm Kulthūm al-Kubra and Zainab al-Kubra. All of them were by Fātima

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of *Bihār al-Anwār* and to p. 480, Vol. 11, of *`Awālim al-`Ulūm*.

[1] *Jāmi` al-Usūl*, Vol. 12, pp. 9-10. The author says that this statement is transmitted by Razan and by the author of *Diyā' al-`Ālamīn* (manuscript), Vol. 4, p. 2.

[2] *Thakhā'ir al-`Uqba*, p. 55. *Irshād al-Sāri*, Vol. 6, p. 141. *Al-`Awālim*, Vol. 11, p. 539.

[3] *Siyar A`lām al-Nubalā'*, Vol. 2, p. 119.

[4] *Al-Isāba*, Vol. 3, p. 471.

[5] *Al-A'imma al Ithnā-`Ashar*, p. 58.

عليها السلام."[1]

11. Al-Diyār Bakri has said, "Al-Layth ibn Sa`d is quoted as saying that Ali عليه السلام married Fātima عليها السلام, so she gave birth by him to Hassan and al-Hussain عليهما السلام, Muhsin, Zainab..., etc."[2]

12. Ibn Kathīr has said, "... 'So she gave birth by him to Hassan عليه السلام, so he is called `Abul-Hassan,' and al-Hussain عليه السلام, who was martyred in Iraq.' I said: `And Muhsin...,' etc."[3]

13. Ibn Hassān has said, "Ali عليه السلام ibn Abū Tālib had twenty-five children. Among his sons are: al-Hassan and al-Hussain عليهما السلام and Muhsin. He also had Umm Kulthūm..., etc."[4]

14. "Ali's children by Fātima عليها السلام were three males: al-Hassan and al-Hussain عليهما السلام and Muhsin, and two daughters: Zainab and Umm Kulthūm. All of them left offspring with the exception of Muhsin."[5]

15. "He had fourteen males; among them were: al-Hassan, al-Hussain and Muhsin, all by Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم."[6]

16. Al-Layth ibn Sa`d is quoted as having said, "Ali عليه السلام married Fātima عليها السلام, so she gave birth by him to al-Hassan and al-Hussain عليهما السلام, Muhsin, Zainab, Umm Kulthūm and Ruqayya."[7]

17. In the book titled *Bughyat al-Tālib*, it is stated that his children, may Allāh be pleased with them, were fourteen sons and eighteen

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[1] *Tahthīb al-Asmā'*, Vol. 1, p. 349.

[2] *Tārīkh al-Khamīs*, Vol. 1, pp. 278-79.

[3] Ibn Kathīr, *Al-Bidāya wal Nihāya*, Vol. 5, p. 293.

[4] *Al-Thiqāt*, Vol. 2, p. 304.

[5] Al-Ashkhar al-Yamāni, *Sharh Bahjat al-Mahāfil*, Vol. 2, p. 138.

[6] *Ma'āthir al-Ināfa*, Vol. 1, p. 100.

[7] *Thakhā'ir al-`Uqba. `Awālim al-`Ulūm*, Vol. 11, p. 539.

daughters according to the scholars' consensus. There is a difference of opinion regarding the males whom some count as twenty and regarding the females whom some count as twenty-two. As regarding the males, they are: al-Hassan and al-Hussain and Muhsin..."[1]

18. Muhammed ibn al-Shahnah has said, "It was born for Ali عليه السلام of the males fourteen and of the females many. By Fātima, may Allāh be pleased with her, he had al-Hassan and al-Hussain عليهما السلام, Muhsin and Zainab."[2]

19. Al-Khawārizmi has said, "For Ali عليه السلام, she gave birth to al-Hassan and al-Hussain عليهما السلام, al-Muhsin, Umm Kulthūm al-Kubra..., etc."[3]

20. `Omar Abū al-Nasr has said, "Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم was blessed by her husband, Imām Ali ibn Abū Tālib عليه السلام, with five children: al-Hassan and al-Hussain عليهما السلام al-Muhsin, Zainab al-Kubra (the elder) and Umm Kulthūm al-Kubra."[4]

21. Al-Mazandarani has said, "He [Ali عليه السلام] gave her [Fātima عليها السلام] these *kunyats*: mother of al-Hassan and of al-Hussain عليهما السلام, mother of al-Muhsin, mother of the Imāms, and mother of her father..., etc."[5]

22. Shaikh `Abbās al-Qummi has said, "... Al-Mas`ūdi states in *Murūj al-Dhahab*, Ibn Qutaybah in *Al-Ma`ārif*, and Nūr ad-Dīn al-`Abbās al-Mūsawi al-Shāmi in *Azhār Bustān al-Nazirah* have all

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[1] *Nūr al-Absār*, p. 103.

[2] *Rawdat al-Munāzir*, Vol. 7, p. 195 (cited in a footnote of *Al-Kāmil fil Tārīkh*).

[3] *Awālim al-`Ulūm*, Vol. 1, p. 272, citing al-Khawārizmi's book *Maqtal al-Hussain* عليه السلام, p. 83.

[4] `Omar Abul-Nasr, *Fātima* عليها السلام *bint Rasūl Allāh Muhammed* صلى الله عليه وآله وسلم, p. 93.

[5] *Manāqib al Abū Tālib*, Vol. 3, p. 132. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 16-17. *Al-Hidāya al-Kubra*, p. 176. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 11 from *Al-Manāqib* and *`Awālim al-`Ulūm*, Vol. 11, p. 69.

said that Muhsin is counted among the offspring of the Commander of the Faithful, peace with him."[1]

23. In a tradition about Imām al-Sādiq عليه السلام wherein he mentions the call from the depths of the `Arsh, he says, "... And how good your grandsons, al-Hassan and al-Hussain عليهما السلام, are, and how good your fetus, al-Muhsin...!"[2]

24. In a text citing the Torah, it is stated: "Eliya (Ali عليه السلام), father of the grandsons (of the Prophet صلى الله عليه وآله), al-Hassan and al-Hussain عليهما السلام, and of Muhsin, one of his offspring. And I made for your brother Aaron Shubar, Shubayr and Mushabbir."[3]

Deleting Muhsin's Name Without Saying Why

1. The author of *Al-Kāfi*, *Al-`Idda*, citing Ahmed ibn Muhammed from al-Qāsim from his grandfather from Abū Busayr from Abū Abdullāh عليه السلام from his forefathers عليهم السلام, has said, "The Commander of the Faithful عليه السلام has said, `On the Day of Judgment, if you chose no name for your children born during miscarriages, when the latter meet you, each will ask his father, `Why did you not choose a name for me?' The Messenger of Allāh صلى الله عليه وآله وسلم chose a name for Muhsin even before his birth."[4]

2. "Some people say that the Commander of the Faithful عليه السلام had the following children by Fātima عليها السلام: al-Hassan and al-Hussain, al-

[1] *Muntaha al-Āmāl*, Vol. 1, p. 263.

[2] Al-Qummi, *Tafsīr*, Vol. 1, p. 128. Al-Majlisi, *Bihār al-Anwār*, Vol. 7, pp. 328-39 and Vol. 23, pp. 130-31 and Vol. 12, pp. 6, 7. *Tafsīr Nar al-Thaqalayn*, Vol. 1, p. 348 and Tafsīr *Al-Burhān*, Vol. 1, pp. 328-39.

[3] Al-Majlisi, *Bihār al-Anwār*, Vol. 38, p. 145, citing *Al-Manāqib*.

[4] *Al-Kāfi*, Vol. 6, p. 18. *`Awālim al-`Ulūm*, Vol. 11, p. 411. Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 195 and Vol. 10, p. 112 and Vol. 101, p. 118. Refer to *Al-Khisāl*, Vol. 2, p. 634, *`Ilal al-Shā'i`*, Vol. 2, p. 464 and *Jalā' al-`Uyūn*, Vol. 1, p. 222.

Muhsin, a stillborn, and Umm Kulthūm..., etc."[1]

3. Kamāl ad-Dīn ibn Talhah, the Shāfi`i scholar, may Allāh have mercy on him, has said,

"Chapter 11: His Offspring: Be informed, may Allāh support you with a Spirit from Him, that people have varied in their views regarding the number of his offspring, males and females. Some of them list a large number, including the miscarriage without excluding lineage, and others discounted that, seeing no need to count him, so each statement came according to what he took into consideration."[2]

4. Al-Sabbān has said, "Fātima عليها السلام gave birth by Ali عليه السلام to six children, three males and three females. The males are: al-Hassan and al-Hussain and al-Muhassin [thus differing from others' spelling of al-Muhsin]. The females were: Zainab..., etc. As for al-Hassan and al-Hussain عليهما السلام, they both left offspring, numerous and good, and they will both be discussed later. As for al-Muhassan, he died in a miscarriage."[3]

5. Ibn Abul-Thalj has said, "The following children were born for the Commander of the Faithful عليه السلام by Fātima عليها السلام: al-Hassan and al-Hussain عليهما السلام and Muhsin who died in a miscarriage."[4]

6. "And some other people have added to the above al-Muhsin as a brother of al-Hassan and al-Hussain عليهما السلام, and who died in a miscarriage."[5]

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[1] *Tārīkh Ahl al-Bayt*, quoting statements from Imāms al-Bāqir عليه السلام, al-Sādiq عليه السلام, al-Rida عليه السلام, and al-`Askari عليه السلام, p. 93.

[2] Al-Irbīli, *Kashf al-Ghumma,* Vol. 2, p. 67, citing al-Shāfi`i.

[3] *Is`āf al-Rāghibīn* (included in a footnote in *Nūr al-Absār*), p. 86.

[4] *Tārīkh al-A'imma* (included among precious essays and published by Intisharat Basirati, Qum, Iran), p. 16.

[5] Al-Irbīli, *Kashf al-Ghumma*, Vol. 2, p. 67 from Kamāl ad-Dīn ibn Talhah, may Allāh have mercy on him.

7. Al-Tibrisi, listing the offspring of the Commander of the Faithful عليه السلام, has said, "Al-Hassan and al-Hussain عليهما السلام, and al-Muhsin who died in a miscarriage."[1]

8. Al-Mamqāni has said, "... She gave birth by him to Hassan and al-Hussain عليهما السلام, Muhsin, Zainab and Umm Kulthūm. She miscarried Muhsin."[2]

9. Al-Tibrisi has said, "Fātima عليها السلام had five children, males and females: al-Hassan and al-Hussain, peace with them both, Zainab al-Kubra (senior), and Zainab al-Sughra (junior) who is nicknamed Umm Kulthūm, may Allāh be pleased with her. Also she gave birth after the demise of the Prophet, greeting and salutation on him, to another son in a miscarriage whom the Messenger of Allāh صلى الله عليه وآله وسلم had already named, even as he was in his mother's womb, as Muhsin."[3]

10. Ibn al-Sabbāgh, the Mālikite scholars, has said, "They have stated that among them is Muhsin, a brother of al-Hassan and al-Hussain, peace with them both, whom the Shī`as mention, and that he died in a miscarriage."[4]

11. Al-Safari, the Shāfi`i scholar, has said, "Al-Hassan عليه السلام is the first of Fātima's five children: al-Hassan and al-Hussain عليهما السلام, al-Muhsin, who died in a miscarriage, Zainab al-Kubra and Zainab al-Sughra."[5]

12. Shaikh al-Mufīd has said, "... Among the Shī`as are those who state that Fātima (peace and blessings of Allāh be on her), had a miscarriage after the demise of the Prophet صلى الله عليه وآله وسلم of a boy whom

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[1] *Tāj al-Mawālid*, p. 18.

[2] *Tanqīh al-Maqāl*, Vol. 3, p. 82.

[3] *Tāj al-Mawālid*, pp. 23-24 (published among precious essays by Intisharat Basirati, Qum, Iran).

[4] *Al-Fusūl al-Muhimma*, p. 126. Al-Majlisi, *Bihār al-Anwār*, Vol. 32, p. 90.

[5] *Nuzhat al-Majālis*, Vol. 2, pp. 184, 194.

the Messenger of Allāh صلى الله عليه وآله وسلم had named, even as he was in his mother's womb, Muhsin."[1]

13. Close to this text is what is mentioned by al-Fadl ibn al-Hassan al-Tibrisi.[2]

14. This is also mentioned by *`allāma* al-Hilli in his own summary of *Al-Irshād*.[3]

15. Also close to this text is stated by Ibn al-Batrīq[4]; so, you may refer to it.

16. Jamal ad-Dīn, the Harawi traditionist, having listed Muhsin among the children of Ali عليه السلام, says, "As regarding Muhsin, he died young, in fact, he died in a miscarriage."[5]

17. Ibn Talhah has said, "Anyone who lists more (of the offspring of Imām Ali عليه السلام) includes her miscarriage of al-Muhsin."[6]

18. Ibrāhīm al-Tarabulsi al-Hanafi says the following in the family tree which he prepared for (caliph) al-Nasar and a copy of which was made for the library of Salāh ad-Dīn (Saladin) al-Ayyūbi: "Muhsin son of Fātima عليها السلام was miscarried. It is also said that he died young, but the truth is that Fātima عليها السلام did miscarry a fetus."[7]

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[1] Shaikh al-Mufīd, *Al-Irshād*, Vol. 1, p. 355. Al-Irbali, *Kashf al-Ghumma*, Vol. 2, p. 67. Al-Majlisi, *Bihār al-Anwār*, Vol. 42, p. 90.

[2] *I`lām al-Warā*, p. 203.

[3] *Al-Mustajād min Kitāb al-Irshād*, p. 140 (published among precious essays by the Basirati Library, Qum, Iran).

[4] *Al-`Umda*, p. 30.

[5] *Kitāb al-Arba`īn*, pp. 67-68.

[6] *Matālib al-Su'l*, p. 45.

[7] Sayyid Mahdi al-Suweej, *Awlād al-Imām Ali* عليه السلام, p. 46, quoting p. 6 of the said family tree.

19. Al-Hamzāwi, the Mālikite scholar, has said, "As regarding al-Muhsin, he died in a miscarriage."[1]

20. Sayyid Mahdi al-Suweej has quoted that particular text from many references including *Manāqib al-Hassan and al-Hussain* عليهما السلام by al-Jawhari, from the author of *Jawharat al-Kalām* and from *Al-Anwār* by Abul-Qāsim.

Referring to the Miscarriage and why

1. It has already been stated that al-Maqdisi attributes the miscarriage of al-Muhsin to the Shī`as who state that it was because `Omar beat al-Zahrā' عليها السلام.

2. He has said, "And among them is what is narrated by al-Balāthiri, whose statement is famous among the Shī`a, saying that `Omar squeezed Fātima عليها السلام behind the door till she miscarried Muhsin despite everyone's knowledge of her father's statement: 'She is part of me; whoever hurts her hurts me.'"[2]

3. `Imād ad-Dīn al-Tabari (one of the 7th century scholars) has said the following: "And they have said that Fātima عليها السلام miscarried Muhsin because `Omar beat her on her stomach."[3]

4. Sayyid Tāj ad-Dīn Ali ibn Ahmed al-Hussaini (one of the four scholars of the 11th Hijri century) has said, "The reason for her death is the beating which she received in the aftermath of which she miscarried the fetus."[4]

Listing the sons of Ali عليه السلام, he said, "... And the miscarried son

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[1] Refer to the previous reference as cited by *Mashāriq al-Anwār* by al-Hamzāwi, p. 132.

[2] *Ithbāt al-Hudāt,* Vol. 2, p. 370. Al-Bayadi (may Allāh have mercy on him)*, Al-Sirāt al-Mustaqīm,* Vol. 3, p. 12.

[3] *Kāmil Bahā'i* (in Persian), p. 309.

[4] *Al-Tatimma fī Tawārīkh al-A'imma,* p. 28 (1412 A.H. edition), p. 28 (distributed by Dār al-Kitāb al-Islāmi, Beirut, Lebanon).

whom the Prophet صلى الله عليه وآله وسلم named 'Muhsin' in his own lifetime even prior to birth."[1]

5. Ali ibn Muhammed al-``Omari, the genealogist, has said, "And they did not count Muhsin because he was born dead. Shī`as have reported the incident of al-Muhsin and of how his mother was kicked. I have found some genealogy books referring to al-Muhsin by name without saying anything about such kicking from a venue on which I rely."[2]

6. According to some folks, "And her sons are: al-Hassan and al-Hussain, and al-Muhsin who was miscarried. According to *Al-Ma`ārif* of Ibn Qutaybah, al-Muhsin was damaged because of the pressure of Qunfath al-`Adawi."[3]

In another place, he said, "So Fātima عليها السلام gave birth to al-Hassan, al-Hussain and al-Muhsin whom she miscarried."[4]

7. Ali عليه السلام is also quoted as having said, "... And Muhsin will come [on the Judgment Day], drenched in his blood, carried by Khadīja daughter of Khuwaylid and Fātima عليها السلام daughter of Assad... and Gabriel will announce the name of Muhsin who will say, `I am wronged, so redress!' The Messenger of Allāh صلى الله عليه وآله وسلم will take Muhsin in his hands and raise him to the heavens as he says..., etc."[5]

8. He عليه السلام is also quoted in a tradition as saying, "... And the killer of

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[1] *Ibid*., p. 39.

[2] *Al-Mujdi fī Ansāb al-Tālibiyyīn*, p. 12.

[3] Ibn Shahr Āshūb, *Al-Manāqib*, Vol. 3, p. 407 (published by Dār al-Adwā'). Al-Majlisi, *Bihār al-Anwār*, Vol. 43, pp. 237, 233. *Al-`Awālim*, Vol. 11, p. 539.

[4] Ibn Shahr Āshūb, *Manāqib al Abū Tālib.* Refer also to p. 91, Vol. 42 of *Bihār al-Anwār*.

[5] *Fātima al-Zahrā': Bahjat Qalb al-Mustafa*, Vol. 2, p. 532. *Nawā'ib al-Duhūr*, p. 192.

Fātima عليها السلام, and the killer of al-Muhsin..., etc."[1]

9. He عليه السلام is also quoted as having said, "... So he kicked her with his foot, and she was pregnant by a son named al-Muhsin, causing her to miscarry al-Muhsin."[2]

10. He عليه السلام is also quoted as having said, "And the reason for her death is that Qunfath, slave of the man (Abū Bakr) pinched her with his sword's scabbard according to his master's orders, causing her to miscarry Muhsin."[3]

11. In a supplication by Imām al-Rida عليه السلام during the thanks-giving prostration (*sajdat al-shukr*), he says, "... And they both [Abū Bakr and `Omar] killed the son of your Prophet."[4]

12. Ibn Sa`d al-Jazā'iri has said, "... And they beat Fātima عليها السلام, so she miscarried a fetus."[5]

13. Al-Fattāni al-`Āmili has said, "... According to narratives told by Ahl al-Bayt عليهم السلام, `Omar pushed the door in order to enter by force, and Fātima عليها السلام was behind it. The door hit her stomach, so she miscarried her fetus named al-Muhsin."[6]

14. Al-Khawajoo'i al-Mazandarani has said, "... And they hit Fātima

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[1] *Al-Ikhtisās*, pp. 343-44. *Kāmil al-Ziyārāt*, pp. 326-27. *Bihār al-Anwār*, Vol. 25, p. 373. *Basā'ir al-Darajāt.*

[2] *Al-Ikhtisās*, pp. 184-85. *Bihār al-Anwār,* Vol. 29, p. 192. Al-Muqarram, *Wafāt al-Siddīqa al-Zahrā'* عليها السلام, p. 78.

[3] *Dalā'il al-Imāma*, p. 45. *Bihār al-Anwār,* vo. 43, p. 170. *`Awālim al-`Ulūm*, Vol. 11, pp. 411, 504.

[4] *Muhaj al-Da`awāt*, pp. 257-58. Al-Kaf`ami, *Misbāh*, pp. 553-54. *Bihār al-Anwār*, Vol. 3, p. 393 and Vol. 83, p. 223. Al-`Atāridi, *Musnad al-Imām al-Rida* عليه السلام, Vol. 2, p. 65.

[5] *Al-Imāma* (manuscript), p. 81

[6] *Diyā' al-`Ālamīn* (manuscript), Vol. 2, pp. 62-64.

عليها السلام, so she miscarried her fetus."[1]

15. He also said, "What was the shortcoming of Fātima عليها السلام, the Purified one, and for what did she deserve to be beaten till she miscarried her fetus?"[2]

16. He also said, "... And they broke her rib and caused her to miscarry her son."[3]

17. Shaikh Yousuf al-Bahrāni has said, "... and their beating al-Zahrā' عليها السلام till she miscarried her fetus."[4]

18. Sayyid Muhammed Qulli al-Mūsawi has detailed this incident, so refer to him.[5]

19. The great religious authority, Sayyid Muhammed Mahdi al-Qazwīni[6], has said, "... And when she opened the door, they pushed it on her, breaking her rib and causing her to miscarry her fetus, al-Muhsin." [7]

20. Sayyid al-Khunsari, discussing al-Zahrā' عليها السلام, has said, "... And who caused her to miscarry her fetus, and who made her loudly wail..., etc.?"[8]

21. Shaikh al-Tūsi has said, "What is well known and regarding

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[1] Al-Khawajoo'i, *Al-Rasā'il al-I`tiqādiyya*, p. 444.

[2] *Ibid.*, p. 446.

[3] Al-Khawajoo'i, *Taraq al-Rashīd* (included among *Al-Rasā'il al-I`tiqādiyya*), p. 301.

[4] *Al-Hadā'iq al-Nadira*, Vol. 5, p. 180.

[5] Sayyid Muhammed Qulli Al-Mūsawi, *Tashyeed al-Matā`in*, Vol. [1] where he has written scores of pages detailing this incident.

[6] *Al-Sawārim al-Mādiya* (manuscript), p. 56.

[7] *Rawdāt al-Jinān*, Vol. 1, p. 358.

[8] *Talkhīs al-Shāfi*, Vol. 3, pp. 156-57.

which there is no contention among the Shī`as is that `Omar hit Fātima عليها السلام on her stomach till she miscarried Muhsin, and the incident in this regard is quite famous among them."[1]

22. `Abd al-Jalāl al-Qazwīni has said, "`Omar beat the stomach of Fātima عليها السلام, killing her fetus whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin."[2]

23. Al-Fadil al-Miqdād has said, "`He dispatched `Omar to her who beat her on the stomach, causing her to miscarry Muhsin."[3]

24. Al-Bayadi has said, "It is well known among the Shī`as that he (`Omar) squeezed Fātima عليها السلام with the door, causing her to miscarry Muhsin."[4]

25. Ibn Abū Jumhūr has said, "... and how she was squeezed by the door till she miscarried her fetus." He also said, "As regarding the incident of the burning, the beating, and the miscarriage of the fetus, some of it is quoted from you..., etc."[5]

26. Al-Karki, the researcher, has said the following protesting against them, "... And how he gathered firewood at the door, and how he caused Fātima عليها السلام to miscarry Muhsin..."[6]

27. Al-Tasatturi, the judge, has stated some proofs about the miscarriage, so refer to what he has said.[7]

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[1] *Al-Naqd*, p. 298.

[2] *Al-Lawāmi` al-Ilāhiyya fī al-Mabāhith al-Kalāmiyya*, p. 302.

[3] *Al-Sirāt al-Mustaqīm*, Vol. 3, p. 12.

[4] *A Debate Between al-Gharawi and al-Harawi* (published in 1397 A.H.), pp. 47-48

[5] *Nafahāt al-Lāhūt*, p. 130.

[6] Al-Tasatturi, *Ihqāq al-Haqq*, Vol. 2, p. 374.

[7] *Sīrat al-'A'imma al-Ithnai `Ashar*, Vol. 2, p. 374.

28. Al-Hussaini has said, "... So they rushed towards the door, pushing it in her direction, and she was pregnant, causing her to miscarry a son whom the Messenger of Allāh ﷺ had named Muhsin."[1]

29. Al-Mas`ūdi has said, "... And they pressed the door against the Head of the Women of the World till she miscarried Muhsin."[2]

30. Al-Nizām is quoted as having said, "`Omar hit the stomach of Fātima عليها السلام on the day of the swearing of allegiance [to Abū Bakr] till she miscarried the fetus, al-Muhsin, in her womb."[3]

31. Ibn Abul-Hadīd, the Mu`tazilite scholar, has transmitted the Shī`as saying that `Omar pressured her between the door and the wall, so Fātima عليها السلام called out, "O Father! O Messenger of Allāh ﷺ!," causing her to miscarry."[4]

32. Al-Nu`mān, the judge, has said, "... So they beat her, hence her miscarriage."[5]

33. Mughamis al-Hilli has said:

Having miscarried because of a blow she received,
She passed away as her property remained seized.[6]

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[1] *Ithbāt al-Wasiyya*, p. 143. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 308-۳09.

[2] Al-Shahristāni, *Al-Milal wal Nihal*, Vol. 1, p. 57. *`Awālim al-`Ulūm*, Vol. 11, p. 416. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 271, 281. *Bahj al-Sibāgha*, Vol. 5, p. 15. *Al-Wāfi bil Wafiyyāt*, Vol. 6, p. 17. *Bayt al-Ahzān,* p. 124.

[3] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 2, p. 60.

[4] *Al-Urjūza al-Mukhtāra*, pp. 88-93.

[5] Al-Turayhi, *Al-Muntakhab*, p. 293.

[6] *Urjūza fī Tawārīkh al-Nabiy wa al-'A'imma* عليهم السلام (manuscript), pp. 13, 14. A photocopy of this book is available at the Library of the Center for Islamic Studies in Beirut, Lebanon. Refer to *A`lām al-Nisā'*, Vol. 2, pp. 316, 317.

34. Shaikh al-Hurr al-`Āmili has composed the following lines:

Five are her sons: Hussain, Hassan, Zainab and Umm Kulthūm
And Muhsin, miscarried when `Omar opened the door as known.

He goes on to say the following about the cause of her death:

She soon miscarried her fetus and remained
Till death mourning him, moaning, she stayed.[1]

35. Al-Isfahāni, the researcher, has said:

In the fetus of glory there is something that
Causes the insides to bleed;
Can they really hide what is already known?
The door, the wall and the blood testify
As witnesses from which nothing can hide:
The oppressor committed against her fetus a crime
So the mountains, from her anxiety, are undermined.[2]

36. In a narrative transmitted about the Prophet صلى الله عليه وآله وسلم, it is recorded that "Her rib was broken, and she miscarried her fetus," till he comes to say, "Lodged forever in Your Fire the one who hit her side till she miscarried her son."[3]

37. In her *ziyrat*, it is stated: "... the one whose son was killed."[4]

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[1] *Al-Anwār al-Qudsiyya*, pp. 42-44.

[2] *Farā'id al-Simtayn*, Vol. 2, pp. 34, 35. Shaikh al-Sadūq, *Al-Āmāli*, pp. 99-101. *Ithbāt al-Hudāt*, Vol. 1, pp. 280-81. Al-Daylami, *Irshād al-Qulūb*, p. 295. *Bihār al-Anwār*, Vol. 28, pp. 37-39 and Vol. 43, pp. 172-73. *Al-`Awālim*, Vol. 11, pp. 391-92. *Jalā' al-`Uyūn*, Vol. 1, pp. 186-88. *Bishārat al-Mustafa*, pp. 197-200. Ibn Shathān, *Al-Fadā'il*, pp. 8-11 edited by al-Armawi. *Ghāyat al-Marām*, p. 48. *Al-Muhtadir*, pp. 199-200.

[3] *Iqbāl al-A`māl*, p. 625. *Bihār al-Anwār*, Vol. 97, pp. 199-200.

[4] Al-Kaf`ami, *Misbāh*, p. 522.

38. Al-Kaf`ami has said that the cause of her death was her being beaten and subsequent miscarriage.[1]

39. Sulaym ibn Qays has said, "... He shoved her, breaking her rib, so she miscarried her fetus."[2]

40. Al-Kanji has added the following to what Shaikh al-Mufīd has stated: "He added to what the majority have reported saying that Fātima عليها السلام miscarried a male after the demise of the Prophet صلى الله عليه وآله وسلم whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin."[3]

41. Al-Maqdisi al-Ardabīli has said, "... `Omar in person hit her on her stomach, and his slave whipped her on her shoulder. That was the reason for her miscarriage."[4]

42. In a letter from `Omar to Mu`āwiyah, the first admits the following: "And her pain of childbirth intensified. I entered the house, so she miscarried a son whom Ali called Muhsin."[5]

43. Al-Sadūq has transmitted from some mentors the following explanation of the Prophet's statement to Ali عليه السلام: "There is a treasure for you in Paradise": "This treasure is his son al-Muhsin, the one whom Fātima عليها السلام miscarried when she was squeezed between both doors."[6]

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[1] Sulaym ibn Qays's book, pp. 590-97. Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, pp. 210-16. *Jalā' al-`Uyūn*, Vol. 1. Refer also to *Mir'āt al-`Uqūl*, Vol. 5, pp. 319-20, *Bihār al-Anwār*, Vol. 28, pp. 268, 270 and Vol. 43, pp. 197-200, *Al-`Awālim*, Vol. 11, pp. 400, 404 and *Diyā' al-`Ālamīn*, Vol. 2, pp. 63, 64.

[2] *Kifāyat al-Tālib*, p. 413.

[3] *Hadaqāt al-Shī`a*, pp. 265-66.

[4] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, pp. 294-95.

[5] *Ma`āni al-Akhbār*, pp. 205-07. *Bihār al-Anwār*, Vol. 39, pp. 41-42.

[6] *Kāmil al-Ziyārāt*, pp. 332-35. *Bihār al-Anwār*, Vol. 28, pp. 62-64. Refer also to Vol. 53, p. 23. *`Awālim al-`Ulūm*, Vol. 11, p. 398. Al-Majlisi, *Jalā' al-`Uyūn*, Vol. 1, pp. 184-86.

44. In a narrative from Imām al-Sādiq عليه السلام, he said, "... And she was beaten even while being pregnant..., and she miscarried because of such beating... The first in whose regard a judgment will be issued shall be Muhsin son of Ali عليه السلام against his killer, *then* against Qunfath."[1]

45. In another narrative from Imām al-Sādiq عليه السلام, he says, "He kicked her in the stomach, hence the miscarriage of Muhsin." The same narrative also says, "And he kicked the door with his foot till he hit her stomach, and she was six months pregnant with al-Muhsin, causing her to miscarry." It also states: "... And she was beaten, and her fetus was killed inside her womb... Due to the kick, she suffered from childbirth, and when he slammed the door, she miscarried Muhsin... And Muhsin shall come [on the Day of Judgment] carried by [his grandmothers] Khadīja daughter of Khuwaylid and Fātima daughter of Assad... The one unjustly killed (referred to in 81:8 of the Holy Qur'ān) is, by Allāh, Muhsin..."[2]

46. In another tradition from Imām al-Sādiq عليه السلام, he says, "And the killing of Muhsin with that kick is surely a greater [sin] and more bitter."[3]

47. Abul-Sa`ādat, namely As`ad ibn Abd al-Qāhir, has said, "... And they both squeezed Fātima عليها السلام behind her door till she miscarried al-Muhsin."[4]

48. Imām Ali عليه السلام used to supplicate in his *qunūt* saying, "... and a fetus which they caused to miscarry, and a rib which they crushed,

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[1] *Bihār al-Anwār,* Vol. 53, pp. 14-23. *Al-`Awālim,* Vol. 11, pp. 441-443. *Al-Hidāya al-Kubra,* p. 392. *Hilyat al-Abrār,* Vol. 2, p. 652.

[2] *Fātima al-Zahrā': Bahjat Qalb al-Mustafa,* Vol. 2, p. 532, citing *Nawā'ib al-Duhūr,* p. 194. *Al-Hidāya al-Kubra,* p. 417.

[3] Refer to the footnote on p. 553 of Shaikh al-Kaf`ami's book *Al-Misbāh*. *Bihār al-Anwār,* Vol. 82, p. 261.

[4] Al-Kaf`ami, *Al-Misbāh,* p. 553. *Al-Balad al-Amīn,* pp. 551-52. *`Ilm al-Yaqīn,* p. 701. *Bihār al-Anwār,* Vol. 2, p. 261.

and a property title which they tore to pieces...”[1]

49. In a narrative transmitted by al-Daylami about al-Zahrā’ عليها السلام, she is quoted as having said, “... And he kicked the door with his foot, slamming it on me, and I was pregnant, so I fell on my face... And childbirth overcame me, so I miscarried Muhsin who was killed without having committed any crime.”[2]

50. Addressing al-Mughīrah, Imām al-Hassan عليه السلام has said to the latter, “You are the one who hit Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم till you caused her to bleed and to miscarry what she had in her womb, thus humiliating the Messenger of Allāh صلى الله عليه وآله وسلم..., etc.”[3]

51. Imām al-Bāqir عليه السلام has said, “And she was big with Muhsin. When the Messenger of Allāh صلى الله عليه وآله وسلم passed away, and when the folks forced their way into her house, taking her cousin, the Commander of the Faithful عليه السلام, out by force, and when she was harmed by that man (`Omar ibn al-Khattāb), she miscarried a boy..., etc.”[4]

52. Al-Majlisi I has said, “Due to the beating [of Fātima عليها السلام], a son named Muhsin was miscarried.”[5]

53. Al-Majlisi II has said, “They squeezed her behind the door, so she miscarried one whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin.”[6]

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[1] *Bihār al-Anwār,* Vol. 30, pp. 348-50, citing al-Daylami’s *Irshād al-Qulūb*.

[2] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 414. *Bihār al-Anwār*, Vol. 43, p. 197. *Mir’āt al-`Uqūl*, Vol. 5, p. 321. *Diyā’ al-`Ālamīn* (manuscript), Vol. 2, p. 321.

[3] *Dalā’il al-Imāma*, pp. 26-27. *Al-`Awālim*, Vol. 11, p. 504.

[4] *Rawdat al-Muttaqīn*, Vol. 5, p. 342.

[5] *Jalā' al-`Uyūn*, Vol. 1, p. 193.

[6] *Mir’āt al-`Uqūl*, Vol. 5, p. 318. Refer to the biographies in *A`lam al-Nisā’*, Vol. 2, p. 321.

He also said, "So, she miscarried a fetus whom the Messenger of Allāh ﷺ had named Muhsin."[1]

He also said, "Our narratives have over-flown, so have their narratives as well, with the incident of how Fātima عليها السلام was scared till she miscarried what she had in her womb."[2]

He has also said, "And they both squeezed Fātima عليها السلام behind her door till she miscarried Muhsin."[3]

54. Al-Kashani has said, "That beating was the most serious cause of her miscarriage of a son whom the Messenger of Allāh ﷺ had named Muhsin."[4]

55. Al-Turayhi has said, "When Khālid ibn al-Walīd squeezed her, she miscarried Muhsin."[5]

56. The author of the book *Conference of the Scholars of Baghdād* has said, "`Omar squeezed Fātima عليها السلام between the wall and the door very hard and with cruelty till she miscarried her fetus."

Al-Maqdisi and the Miscarriage of al-Muhsin

Al-Maqdisi has said, "The grandsons of the Messenger of Allāh ﷺ are: `Abdullāh ibn `Othmān, Ali ibn Abul-`Ās, Umāma daughter of Abul-`Ās, al-Hassan and al-Hussain, Muhsin, Umm Kulthūm and Zainab, eight all in all."[6]

He also said, "He has eighteen children, eleven males and seven

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[1] *Bihār al-Anwār*, Vol. 28, pp. 209-10.

[2] *Ibid*., Vol. 82, p. 264.

[3] *Nawādir al-Akhbār*, p. 183. *`Ilm al-Yaqīn*, pp. 686, 688. *`Awālim al-`Ulūm*, Vol. 11, p. 414.

[4] Al-Turayhi, *Al-Muntakhab*, p. 136.

[5] *Conference of Baghdād's Scholars*, pp. 135-37.

[6] *Al-Bid' wal Tārīkh*, Vol. 5, pp. 20-21.

females. Among them from Fātima عليها السلام are five: al-Hassan and al-Hussain, Muhsin, Umm Kulthūm al-Kubra and Zainab al-Kubra..., etc."[1]

He has been already quoted as having said, "... As for Muhsin son of Ali عليه السلام, he perished young."[2]

57. He has also said, "She gave birth to Muhsin; he is the one the Shī`as claim was miscarried because `Omar hit her. Many historians are not familiar with Muhsin."[3]

It appears from his statements that:

1) Shī`as, generally speaking, say that `Omar hit Fātima عليها السلام, so she miscarried Muhsin.

2) He himself counts Muhsin as one of the grandsons of the Prophet صلى الله عليه وآله وسلم and one of the sons of Fātima عليها السلام, saying that he died young as his statements above indicate.

3. His statement that many historians are not familiar with Muhsin, as we indicated, is not quite accurate because these historians pay attention to those who lived rather than to whoever died by miscarriage.

Muhsin was Miscarried because of Grief for the Demise of the Prophet صلى الله عليه وآله وسلم

58. `Omar Abū al-Nasr has said, "The author of the book titled *Al-Isnād fī Ma`rifat Hujaj-Allāh `alal `Ibād* says that Fātima, may Allāh be pleased with her, miscarried al-Muhsin after the demise of the Messenger of Allāh صلى الله عليه وآله وسلم. She may have miscarried him due to her intense grief and anxiety."[4]

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[1] *Ibid*., Vol. 5, p. 73.

[2] *Ibid*., Vol. 5, p. 75.

[3] *Ibid*., Vol. 5, p. 20.

[4] `Omar Abū al-Nasr, *Fātima* عليها السلام *Bint Rasūl Allāh Muhammed* صلى الله عليه وآله, p. 94

I think that the last sentence belongs to `Omar Abū al-Nasr, not to the author of the book titled *Al-Isnād fi Ma`rifat Hujaj-Allāh*. (Obviously, the correct titled is *Al-Irshād fī Ma`rifat Hujaj-Allāh `ala al-`Ibād*, one of the books written by al-Mufīd, may Allāh have mercy on him).

Nevertheless, it is quite obvious that this is a blatant insult to al-Zahrā' عليها السلام by saying that she lost patience while facing the destiny of Allāh, Glory to Him, to such an extent although she is much more pious and righteous to attribute such impatience to her which reached the extent of jeopardizing the health of her fetus and killing him. She is the patient and persevering woman who said once to the ladies of Banū Hāshim, when they gathered to mourn the Prophet صلى الله عليه وآله وسلم, "Do not wail; take to supplication."[1]

The Messenger of Allāh صلى الله عليه وآله وسلم had admonished Fātima عليها السلام saying, "If I die, do not scratch your face, nor should you let your hair loose, nor should you wail nor lament."[2]

Regarding the same occasion, he admonished her thus: "Rely on Allāh, and persevere just as your forefathers from among the prophets persevered."[3]

Al-Zahrā' عليها السلام was not to go against the command of her father, peace and blessings of Allāh with him and his purified progeny, nor can we imagine her going against the Commandments of Allāh in obedience to her emotions. But those who harbor mischief, and the

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[1] *Bihār al-Anwār,* Vol. 22, p. 522, quoting *Al-Kāfi* and p. 294, Vol. 1, of *Manāqib Al Abū Tālib* by Ibn Shahr Āshūb.

[2] *Bihār al-Anwār,* Vol. 22, p. 496 in a footnote from p. 66, Vol. 2, of *Al-Kāfi*.

[3] *Bihār al-Anwār,* Vol. 22, p. 502 in a footnote citing pp. 32-33 of *Al-Āmāli* by the mentor al-Tūsi.

vicious ones, tried to depict Fātima عليها السلام as the woman who lost her patience and was wailing and lamenting and whose impatience reached the extent of killing her fetus and miscarrying him, so much so that someone reported that "She remained, following the death of her father, tying her head with a scarf, very thin, fatigued, weeping, depressed, falling into swoons from time to time and saying to both her sons..., etc."[1]

Someone else added in another text to the previous statements saying, "And whenever she sniffed his shirt, she would lose consciousness."[2] This depicts her as violating her father's instruction not to wail, calling out thus: "O Father! The Garden of Eternity is his reward! O Father! Near the One of the Throne is his abode! O Father! Gabriel used to visit him! O Father! After this day, I shall never see him!"[3]

Add to the above the narrative which they transmit from her maid, Fidda, and other such stuff.

We may interpret this as a justification for getting her out of her house and near her father's grave. It is to justify prohibiting her from showing her grief which exposes the oppression to which she was exposed and how the Commander of the Faithful عليه السلام was forced to build her "bayt al-ahzān" at al-Baqee` so that this name may remain forever a document indicting the new oppression and harsh

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[1] Ahmed Fahmi, *Al-Batūl al-Tāhira*, p. 128 from *Al-Manāqib* by Ibn Shahr Āshūb.

[2] Refer to the book titled *Fātima al-Zahrā' عليها السلام in al-Ahādīth al-Nabawiyya*, pp. 183-84 and p. 87 of *Al-Nafahāt al-Qudsiyya* from *Rawdat al-Wā`izīn*.

[3] Consult the following references: p. 126 of *Al-Batūl al-Tāhira* by Shaikh Ahmed Fahmi Muhammed from al-Suddi, p. 43, Vol. 13 of *Sharh Nahjul-Balāgha* by the Mu`tazilite scholar [Ibn Abul-Hadīd], pp. 527-28, Vol. 22, of *Bihār al-Anwār* by al-Majlisi, p. 294, Vol. 1 of *Manāqib Al Abū Tālib*, p. 85 of *Al-Nafahāt al-Qudsiyya* by `Abd al-Razzāq Kammūna (published in 1390 A.H./1970 A.D. by Dār al-Sādiq in Beirut, Lebanon) from p. 312, Vol. 1 of al-Nisā'i's *Sunan* and other references.

persecution to which she was exposed.

Is This Historical "Confusion"?

59. Al-Malti, the Shāfi`i scholar who died in 377 A.H./987 A.D., may Allāh have mercy on him, listing statements by Hishām ibn al-Hakam, has said, "... Abū Bakr passed by Fātima عليها السلام, so he kicked her in the stomach. She miscarried, and that was the cause of her sickness and subsequent death."[1]

What is well known is that the one who kicked al-Zahrā' عليها السلام in the stomach was `Omar, not Abū Bakr. Perhaps the confusion originated from those who cited Hishām or from al-Malti himself.

INCIDENT IN THE WORDING OF TRADITIONISTS AND HISTORIANS

Ziyārat of al-Zahrā' عليها السلام, the Truthful Lady

1. Shaikh al-Mufīd has recorded one *ziyāra* for Fātima عليها السلام saying, "Peace with you, O Messenger of Allāh صلى الله عليه وآله وسلم! Peace with your daughter, the truthful, the purified one! Peace with you, O Fātima daughter of the Messenger of Allāh صلى الله عليه وآله وسلم! O Head of the Women of the World! O *batūl* **البتول**, martyr, purified one..., etc."[2]

2. Another text reads: "Peace with you, O martyred *batūl*, daughter of the Prophet of Mercy!"[3]

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[1] *Al-Tanbīh wal Radd `alā Ahl al-Ahwā' wal Bida`*, pp. 25-26, edited by Muhammed Zahid al-Kawthari.

[2] Shaikh al-Mufīd, *Kitāb al-Mazār*, p. 156. Also p. 459 of *Kitāb al-Muqnna`a* by the same author. Refer to pp. 198, 278 of *Al-Bald al-Amīn*. Al-Majlisi, *Bihār al-Anwār*, Vol. 97, pp. 197-98.

[3] Al-Majlisi, *Bihār al-Anwār*, Vol. 97, p. 198. Its footnote cites pp. 26, 25 of *Misbāh al-Zā'ir*.

There is another text that says, "Peace with you, O truthful martyr!"[1]

3. Another text says: "Peace with you, O martyred truthful one whose inheritance was confiscated, whose rib was broken, whose husband was oppressed and whose son was killed!"[2]

Shaikh al-Sadūq, may Allāh have mercy on him, has said, "I have not found any specific *ziyāra* for the Truthful Lady, so I have commended what I have stated in this book to my reader what I commend for my own self."[3] He said so commenting on the afore-mentioned *ziyāra* which contains this statement: "Peace with you, O Truthful Lady, O Martyr!"[4]

4. Citing her *ziyāra*, Shaikh al-Tūsi, may Allāh have mercy on him, addresses her thus: "O one who was tried, tried by Allāh..." I found this narrative about Fātima عليها السلام. As regarding what I found our own folks saying when reciting her *ziyāra*, you must stand at one of the two locations which we mentioned[5] and say: "Peace with you, O daughter of the Messenger of Allāh صلى الله عليه وآله... Peace with you, O truthful lady, martyr..., etc."[6]

5. Another text reads: "O Lord! Bless the bereaved lady, the honorable and the praised one, the lofty martyr."[7]

6. Al-Kaf`ami has said that Fātima's children were five and that the cause of her death was beating and miscarriage."

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[1] *Misbāh al-Mutahajjid*, p. 654. *Iqbāl al-A`māl*, p. 624. *Bihār al-Anwār*, Vol. 97, p. 195.

[2] *Iqbāl al-A`māl*, p. 625. *Bihār al-Anwār*, Vol. 97, pp. 199-200.

[3] Al-Sadūq, *Man la Yahdurhu al-Faqīh*, Vol. 2, p. 573.

[4] *Ibid*., Vol. 2, p. 574.

[5] This is a reference to her burial grounds.

[6] Al-Tūsi, *Tahthīb al-Ahkām*, Vol. 6, p. 10. *Malāth al-Akhyār*, Vol. 9, p. 25. *Al-Wāfi*, Vol. 14, pp. 370-71. *Rawdat al-Muttaqīn*, Vol. 5, p. 345. Refer also to *Ahādīth al-Shī`a*, Vol. 12, p. 264.

[7] Al-Majlisi, *Bihār al-Anwār*, Vol. 99, p. 220.

As regarding the details of the oppression to which she was exposed, some such details have been cited above as well as what the historians and authors have written in their books. We started by what Sulaym ibn Qays has narrated in his valuable book which is one of the reliable references which contain details of what actually took place.

7. Islam's mentor, *`allāma* Shaikh al-Majlisi, has narrated reliable transmissions by Sulaym ibn Qays al-Hilāli and others from both Salmān and al-`Abbās saying (the following text is from Sulaym's book):

Sulaym ibn Qays said, "When Ali عليه السلام saw how people betrayed him and were reluctant to support him, agreeing with Abū Bakr, paying homage to him and respecting him, he remained at home. `Omar said to Abū Bakr, `What stops you from calling on him to swear the oath of allegiance to you since nobody else remains to do so except him and these four men?' Abū Bakr was more soft-hearted than `Omar and more intelligent, as well as more far-sighted, whereas the other (`Omar) was the most rough, rude and crude. Abū Bakr said, `Who should we send to him?' `Omar said, `Let us send Qunfath to him, for he is a rough and tough man and a *taleeq*, one of the Banū `Adiyy ibn Ka`b.' He sent him together with helpers to Ali عليه السلام. He sought Ali's permission to enter, but Ali عليه السلام refused to let him in. Those in Qunfath's company returned to Abū Bakr and `Omar, who were sitting at the Mosque surrounded by people, and told them that they were not granted permission to enter. `Omar said, `Go back. If he permits you, enter, but if he does not, enter without his permission!'"

They returned and again sought permission to enter. Fātima عليها السلام said to them, "I shall expose you to embarrassment if you enter my house without permission." They returned whereas the accursed Qunfath remained. They narrated what Fātima عليها السلام had told them, adding, "We felt too embarrassed to enter without permission."

`Omar then was angry and said, "Why should we pay attention to

women?!" Then he ordered some men to carry firewood, and `Omar, too, carried firewood with them, placing it around the house where Ali and Fātima عليهما السلام and both their sons عليهما السلام lived. Then `Omar called out so Ali عليه السلام and Fātima عليها السلام could hear him saying: "By Allāh! You shall have to come out, O Ali, and you shall have to swear the oath of allegiance to the successor of the Messenger of Allāh صلى الله عليه وآله وسلم or else I shall set your house ablaze!"

Fātima عليها السلام said, "O `Omar! What feud is there between us and you?" He said, "Open the door or else I shall burn your house!" She said, "O `Omar! Do you not fear Allāh so you want to enter my house by force?" He refused to leave.

`Omar now ordered fire to be lit at the door. Then he pushed the door and forced himself inside. He found himself face-to-face with Fātima عليها السلام who called out: "O father! O Messenger of Allāh صلى الله عليه وآله وسلم!" `Omar raised his sword which was still inside its scabbard, hitting her side with it. She screamed: "O father!" `Omar raised his whip and hit her arm. She called out: "O Messenger of Allāh صلى الله عليه وآله وسلم! How badly have Abū Bakr and `Omar succeeded you!"

Ali عليه السلام leaped and pulled `Omar's clothes, then he pulled him and wrestled him to the ground, fracturing his nose and neck and was about to kill him. Then he remembered what the Messenger of Allāh صلى الله عليه وآله وسلم had told him and how he admonished him to deal with those folks. Ali عليه السلام, therefore, said to `Omar, "I swear by the One Who honored Muhammed صلى الله عليه وآله وسلم with the Prophetic Mission, O son of Sahk[1], that had it not been for a Book from Allāh and a covenant

[1] Sahk **صهك** (pronounced as written) refers to a black prostitute. The reader will come across this word more on the next pages. I have researched this word in the famous Arab lexicon of Ibn Manzūr, namely *Lisān al-`Arab*. I found on p. 82, Vol. 4 the word **صهك** which is pronounced "suhak" as a plural of **صهك**, *sahk*, which means: black concubines, bondmaids. If the reader entertains any doubts about this woman being a prostitute, he is advised to copy this Internet Link and paste it in his Internet Browser to review a number of authentic and highly respected Sunni sources admitting this fact: http://sahak.kalamfikalam.com/t2-topic as well as many other sites.

entrusted to me by the Messenger of Allāh ﷺ, you would have come to know that you are not such who would enter my house!"

`Omar cried out for help. People came and entered the house. Ali عليه السلام took to his sword, so Qunfath returned to Abū Bakr fearing that Ali عليه السلام would kill him, knowing his might and prowess.

Abū Bakr said to Qunfath, "Go back. If he comes out, that is alright; otherwise, enter his house by force. If he refuses to come out, set their house to fire." The accursed Qunfath set out. He and those in his company entered Ali's house by force and without permission.

Fātima عليها السلام intercepted them at the door. The cursed Qunfath hit her with the sword. When she died, her wrist had a mark looking like a bracelet because of being whipped by that damned slave.

Ali عليه السلام was taken by force and brought to Abū Bakr. `Omar was standing next to Abū Bakr with his sword unsheathed. Khālid ibn al-Walīd, Abū `Ubaydah ibn al-Jarrāh, Sālim (slave of Abū Huthayfah), Mu`āth ibn Jabal, al-Mughīrah ibn Shu`bah, Aseed ibn Hassīn, Bashar ibn Sa`d and other people were all sitting around Abū Bakr, all armed.

I said to Salmān, "Did they really enter the house of Fātima عليها السلام without permission?!" He said, "Yes, by Allāh, and she did not have a veil, so she cried out, `O Father! O Messenger of Allāh! O how badly you have been succeeded by Abū Bakr and `Omar while your eyes can still see though you are in your grave!' She called that out as loudly as she could. I saw Abū Bakr and those around him weeping (as they heard her say those words). They all wept except `Omar, Khālid ibn al-Walīd and al-Mughīrah ibn Shu`bah. `Omar kept saying, `We have nothing to do with what women say.' They took Ali عليه السلام to Abū Bakr as he was saying, `O by Allāh! Had I had my sword in my hand, you would surely know that you would not be able to do what you are doing at all. By Allāh! I do not blame myself if I fight you. Had I only had forty supporters, I would have been able to disperse all the people you have rallied behind you. But the curse of Allāh be on people who swore the oath of allegiance to me

then betrayed me.' When Abū Bakr saw Ali عليه السلام, he shouted,'set him free!' Ali عليه السلام said, `O Abū Bakr! How swiftly you have transgressed against the Messenger of Allāh صلى الله عليه وآله وسلم! What gives you the right or which status permits you to invite the people to swear the oath of allegiance to you? Did you not yourself swear the oath of allegiance to me a few days1 ago as ordered by Allāh and as enjoined by the Messenger of Allāh صلى الله عليه وآله وسلم?'"

Qunfath, the curse of Allāh on him, hit Fātima عليها السلام with the whip when she threw herself between him and her husband. `Omar had instructed him thus: "If Fātima عليها السلام intercepts you from reaching him (reaching Ali عليه السلام), you should whip her." Qunfath, the curse of Allāh on him, cornered her at the knob of her house's door, pushed her and broke one of her ribs, so she miscarried a fetus. She remained in bed since then till she died as a martyr in the aftermath.

When Ali عليه السلام was brought to Abū Bakr, `Omar rebuked him and rudely said to him: "Swear the oath of allegiance (and leave such falsehood of yours aside)." He عليه السلام said to `Omar, "And if I do not, what are you all going to do?" They said, "We shall kill you in the

[1] If you research the incident of Ghadīr Khumm, you will come to know that the Prophet صلى الله عليه وآله وسلم, as commanded by the Almighty, appointed Ali عليه السلام as his successor: As soon as the rituals of the Farewell Pilgrimage **حجة الوداع**, the last pilgrimage performed by the Prophet صلى الله عليه وآله وسلم, were completed, and to be exact on Dhul-Hijja 17, 10 A.H./March 18, 632 A.D., the divine order came to the Prophet embedded in verse 67 of Chapter 5 (a1-Mā'ida) to appoint Ali عليه السلام as the successor of the Prophet صلى الله عليه وآله وسلم in faring with the Muslims' affairs. A ceremony of swearing the oath of allegiance to Ali عليه السلام started that day and went on for three days during which even women and children who were present there and then swore it. Both Abū Bakr and `Omar attended that ceremony, and the first to swear that oath of allegiance, in the presence of the Prophet صلى الله عليه وآله وسلم, was none other than `Omar ibn al-Khattāb who apparently was also the first to renege from it, to violate it, to do the opposite of what he had sworn. Abū Bakr took charge on Rabī` I 13, 11 A.H./June 8, 632 A.D. If you calculate, you will find out that the time that separated the divine appointment of Ali عليه السلام as Commander of the Faithful from Abū Bakr taking charge was only few days, just over two months…! – Tr.

most humiliating and contemptible way." He عليه السلام said, "You will then kill a servant of Allāh and a Brother of His Messenger." Abū Bakr said, "As regarding you being a servant of Allāh, yes, I agree with that. But as regarding you being the Brother of the Messenger of Allāh صلى الله عليه وآله وسلم, we do not recognize you as such." Ali عليه السلام said, "Do you deny that the Messenger of Allāh صلى الله عليه وآله وسلم had established Brotherhood between himself and myself [when he established brotherhood between the Ansār and the Muhājirūn in Medīna in the first Hijri year]?!" Abū Bakr said, "Yes." Ali عليه السلام repeated his question to them three times! Then Ali عليه السلام said, "O Muslims! O Muhājirūn and Ansār! I ask you in the Name of Allāh, have you heard the Messenger of Allāh صلى الله عليه وآله وسلم on the Day of Ghadīr Khumm say such-and-such?! And have you heard him in the Invasion of Tabūk say such-and-such?!" Ali عليه السلام continued reminding them of what the Messenger of Allāh صلى الله عليه وآله وسلم had said about him. They said, "Lord! We testify that he عليه السلام said it."

When Abū Bakr was afraid of a change of public opinion in favor of Ali عليه السلام and that they would now oppose him, he said to Ali عليه السلام, "Any word of truth you have said we have heard it with our ears and recognized it, and our hearts have understood it. But we have also heard the Messenger of Allāh صلى الله عليه وآله وسلم say, `We are members of a House whom Allāh chose and honored, choosing for us the Hereafter over the temporal life. Allāh decreed not to grant us both Prophetic Mission and Caliphate'." Ali عليه السلام asked Abū Bakr, "Has any of the *sahāba* of the Messenger of Allāh صلى الله عليه وآله وسلم ever heard the Prophet صلى الله عليه وآله وسلم saying so besides yourself?" `Omar immediately said, "The successor of the Messenger of Allāh صلى الله عليه وآله وسلم has said the truth, and I have heard it just as he stated it." Abū `Ubaydah, Sālim (slave of Abū Huthayfah) and Mu`āth ibn Jabal said, "He said the truth; we, too, heard the Messenger of Allāh صلى الله عليه وآله وسلم say it." Ali عليه السلام said to all of them, "You have all fulfilled the promise which you had vowed as recorded in your (damned) *sahīfa* to whose contents you swore at the Ka`ba saying, `If Allāh causes Muhammed صلى الله عليه وآله وسلم to be killed, or if he dies, we shall shift this matter (caliphate) from Ahl al-Bayt.'"

Abū Bakr asked Ali عليه السلام, "How do you know about it and we never

acquainted you with what is in it?!" Ali عليه السلام said, "You, Zubayr, and you, Salmān, and you, Abū Dharr, and you, Miqdād! I ask you in the Name of Allāh and in the name of Islam, did you hear the Messenger of Allāh صلى الله عليه وآله وسلم say as you heard: 'So-and-so, till he counted the names of these five individuals, wrote a covenant and made a pledge and an agreement to which they all swore to do such-and-such if I am killed or if I die'"? They all said, "We invoke Allāh to witness that yes, we have heard the Messenger of Allāh صلى الله عليه وآله وسلم say so to you, that they made an agreement and a covenant to do what they have already done, writing a document to this effect that if the Prophet صلى الله عليه وآله وسلم was killed or if he died, they would oppose you and shift this (caliphate) from you, O Ali!" You yourself said, "May my parents be sacrificed for your sake, O Messenger of Allāh صلى الله عليه وآله وسلم! What do you order me to do if this comes to pass?" He said to you, "If you find supporters, you should oppose and fight them. But if you do not find enough supporters, you should swear fealty and safeguard your own blood."

Ali عليه السلام then said, "By Allāh! Had those forty men who swore allegiance to me fulfilled their promise, I would have fought you. But, by Allāh, none of your offspring shall ever achieve it till the Day of Judgment. What proves that you have told a lie about the Messenger of Allāh صلى الله عليه وآله وسلم is the verse of the most Exalted One wherein He says, `Or do they envy the people for what Allāh has bestowed on them of His grace? But indeed We have given Abraham's children the Book and the wisdom, and We have given them a grand kingdom' (Qur'ān, 5:54), for the Book, the Prophetic Mission, the wisdom, the Sunnah, the kingdom and the caliphate are all ours, for we are from the family of Abraham."

Al-Miqdād stood up and said, "O Ali عليه السلام! What do you order me to do? By Allāh! If you order me to strike anyone with my sword, I will do it. And if you do not, I shall refrain." Ali عليه السلام said, "Stop it, Miqdād, and remember the covenant with the Messenger of Allāh صلى الله عليه وآله وسلم and what he ordered you to do."

I stood up and said, "By the One in Whose hand my life is, had I known that I keep away oppression and thus strengthen the creed of

Allāh, I would have taken out my sword and striken with it one after another. Do you really all leap like that on the Brother of the Messenger of Allāh ﷺ and his successor over his nation and the father of his offspring?! Then receive the good news of tribulation and lose hope of prosperity!"

Abū Dharr stood up and said, "O nation confused after its Prophet ﷺ, betrayed because of its mutiny, Allāh says, 'Surely Allāh chose Adam and Noah and the descendants of Abraham and the descendants of `Imrān (Amram) above all nations: offspring, one of the other, and Allāh is Hearing, Knowing.' (Qur'ān, 3:33-34). The Progeny of Muhammed ﷺ are the descendants of Noah, the family of Abraham are the descendants of Abraham, and the elite from among the lineage of Ishmael, the family of Prophet Muhammed ﷺ! They are the household of the Prophetic Mission and the place of the Message. Angels visit them, and they are like the raised heavens, the fixed mountains, the veiled Ka`ba, the pure spring, the guiding stars, the blessed tree which emits light and whose decoration is blessed! Muhammed ﷺ of the Prophetic Mission is the seal of all the prophets, the master of the offspring of Adam, while Ali عليه السلام is the *wasi* of all *wasis*, the Imām of the righteous, the leader of the good ones, the greatest Siddīq, the greatest Fārūq, the *wasi* of Muhammed صلى الله عليه وآله وسلم of the Prophetic Mission, the heir of his knowledge and the one who has more authority over the believers than the believers have over their own selves just as the Almighty says, `The Prophet has a greater claim on the Faithful عليه السلام than they have on their own selves, and his wives are their mothers; and those of kinship have better claim in the ordinance of Allāh of Prophetic Mission to inheritance, one with respect to the other, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book' (Qur'ān, 33:6). So now you should prefer those whom Allāh has preferred, and let others behind you, those whom Allāh left behind, and make the authority and inheritance to those for whom Allāh assigned them."

`Omar stood up and said to Abū Bakr as the latter was sitting on the pulpit, "What keeps you sitting on this pulpit since this man is

fighting you and is not swearing the oath of allegiance to you? Do you issue an order to kill him so we may strike his neck with the sword?" Al-Hassan and al-Hussain عليهما السلام were both present... When they heard what `Omar said, they wept. Ali عليه السلام hugged them and said, "Do not weep, for by Allāh, they both (`Omar and Abū Bakr) shall never be able to kill your father."

Umm Ayman, who nursed the Messenger of Allāh صلى الله عليه وآله وسلم in his childhood, came in and said, "O Abū Bakr! How swiftly you have revealed your envy and hypocrisy!" Abū Bakr ordered her to be kicked out of the Mosque saying [repeating the words of his friend, `Omer], "Why should we bother about women?"

Buraydah al-Aslami stood up and said, "O `Omar! Do you really leap against the Brother of the Messenger of Allāh صلى الله عليه وآله وسلم and the father of his offspring while you are one whom we, Quraishites, know very well who he is?! Are you both not the ones to whom the Messenger of Allāh صلى الله عليه وآله وسلم said, `Go, both of you, to Ali عليه السلام and address him as the Commander of the Faithful عليه السلام' and you both asked him, `Is this an order from Allāh and His Messenger?' and he said to you, `Yes,'?" Abū Bakr said, "This did, indeed, take place, but the Messenger of Allāh صلى الله عليه وآله وسلم said after that, `My Ahl al-Bayt عليهم السلام shall not have both Prophetic Mission and caliphate'." He said, "By Allāh do I swear that the Messenger of Allāh صلى الله عليه وآله وسلم *never* said so! By Allāh do I swear that I shall never live in a town where you sit in charge." `Omar ordered him to be beaten and expelled! Then `Omar said, "Stand up, O son of Abū Tālib, and swear the oath of allegiance." Ali عليه السلام said, "And what if I do not?" `Omar said, "Then by Allāh we shall kill you." Ali عليه السلام argued with them in vain three times after which he stretched his hand without opening it. Abū Bakr slapped on it and accepted it as a token of his allegiance. But before doing so, Ali عليه السلام, while the rope was still around his neck, loudly recited this verse: "O son of my mother! Surely the people deemed me weak and almost killed me" (Qur'ān, 7:150).

Al-Zubayr was told to swear the oath of allegiance, but he refused, whereon `Omar, Khālid ibn al-Walīd, al-Mughīrah ibn Shu`bah and other people leaped at him and took his sword away from him,

hitting it on the ground and breaking it. Al-Zubayr, while `Omar was on his chest, said to the latter, "O son of a *sahk* صهك! By Allāh! Had my sword been in my hands, you would not have had the courage to stand in my way." Then he was forced to swear it.

Salmān said, "Then they took me and crushed my neck till they left it like a goiter. Then they took my hand and twisted it, so I swore the oath of allegiance even against my wish."

Then Abū Dharr and al-Miqdād swore it against their will. Only Ali عليه السلام and these four men were forced to swear the oath of allegiance against their will. Al-Zubayr was the toughest in his speech. Having sworn it, he (addressing `Omar ibn al-Khattāb) said, "O son of a *sahk*! By Allāh! Had it not been for the tyrants who supported you, you would never have had the courage to face me while my sword is with me due to your well known cowardice and meanness. But you found oppressors whereby you deem yourself strong, so you now use them as your weapon." `Omar was angry and asked him, "Do you mention the name of *Sahk* (at this place)?" "And what stops me from mentioning her?!," answered al-Zubayr, "and she was a prostitute. Do you deny it?! Was she not a slave woman from Ethiopia and the property of my grandfather `Abd al-Muttalib?! Your grandfather, Nufayl, committed adultery with her, so she gave birth to your father al-Khattāb. `Abd al-Muttalib then gave her away to your grandfather after the latter had committed adultery with her, so she gave birth to him [to al-Khattāb]. Is he not a slave of my grandfather and the son of a prostitute?!" Abū Bakr interceded between both men, pushing each one of them aside from the other.

Sulaym ibn Qays said, "I asked Salmān [al-Fārisi], `Did you really swear the oath of allegiance, O Salmān, to Abū Bakr without saying anything at all about that?' He said, `Having sworn it, I said, `Woe unto you for eternity! Do you not know what you have committed against your own souls? You hit the mark while missing it! You followed the way of the people before you, the people of dissension and disunity, and you missed the Sunnah of your Prophet صلى الله عليه وآله وسلم, so much so that you took this Sunnah out of its substance and out of the hands of its people.'" `Omar said, "O Salmān! Since your friend has

sworn it, and since you yourself have done likewise, you may say whatever you wish to say, and you may do whatever you please, and let your friend, too, say whatever he likes." Salmān said, "I heard the Messenger of Allāh ﷺ saying that on you (O `Omar!) and on your fellows shall fall the like of the sins of all his [Prophet's] nation till the Day of Judgment and the like of all their torment." He (`Omar) said, "Say whatever you wish to say. Have you not sworn the oath of allegiance and Allāh did not cool your eyes by seeing your friend [Ali عليه السلام] taking charge of it?!" Salmān said, "I testify that I have read in some of the Books revealed by Allāh about the people of this Household that you, in your name and in your lineage and characteristics, are one of the Gates of Hell." `Omar said to Salmān, "Say whatever you wish to say. Has Allāh not removed it [caliphate] from the people of this House which you chose as lords besides Allāh?" Salmān said, "I testify that I heard the Messenger of Allāh ﷺ saying that you yourself are implied in the following verse about which I asked him: `On that Day, no one shall chastise with (anything like) His chastisement, and no one shall bind with (anything like) His binding' (Qur'ān, 89:25-26)." `Omar said, "Shut your mouth, may Allāh shut it forever, you slave and son of the stinking woman!" Ali عليه السلام said to Salmān, "O Salmān! I ask you in the Name of Allāh to remain silent."[1]

8. In another text by Sulaym ibn Qays, the following is stated:

> Ali عليه السلام, Banū Hāshim, Abū Dharr, al-Miqdād, Salmān and a few others did not swear the oath of allegiance to Abū Bakr. `Omar said to Abū Bakr, "Look, you, all people have sworn the oath of allegiance to you except this man and his family members as well as these individuals; so, send someone to fetch him." Abū Bakr sent a cousin of `Omar named Qunfath to fetch Ali عليه السلام. He said to him, "Qunfath! Set out to Ali عليه السلام and say to him, `Answer the call

[1] This lengthy text is quoted from pp. 584-594 of Vol. 2 of the book by Sulaym ibn Qays which al-Ansāri edited. Refer to pp. 210-16, Vol. 1, of al-Tibrisi's *Al-Ihtijāj* and to *Jalā' al-`Uyūn*. Also refer to pp. 319-320, Vol. 5, of *Mir'āt al-`Uqūl*. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 261, 268, 270, 299 and Vol. 43, pp. 197-200. Also refer to pp. 400-404, Vol. 11, of *Al-`Awālim*. Refer to *Diyā' al-`Ālamīn* (manuscript), Vol. 3, pp. 63-64.

of the successor of the Messenger of Allāh ﷺ.'" Qunfath set out and conveyed the message. Ali عليه السلام said, "How swiftly you all are in telling lies about the Messenger of Allāh ﷺ! You have reneged from your oath [to the Messenger of Allāh ﷺ] and you have betrayed [the one whom he ﷺ had assigned as his successor, namely Ali عليه السلام]! By Allāh! The Messenger of Allāh ﷺ did not leave a successor to him besides myself. So, Qunfath! Go back, for you are only a bearer of a message, and tell him that by Allāh, the Messenger of Allāh ﷺ never assigned you as his successor, and you know exactly who the successor of the Messenger of Allāh *really* is."

Qunfath went to Abū Bakr and conveyed the message. Abū Bakr said, "Ali عليه السلام has said the truth! The Messenger of Allāh ﷺ did NOT assign me as his successor!" `Omar became angry and leaped from his place, but Abū Bakr told him to sit. Then Abū Bakr said to Qunfath, "Go back and say to him, `Answer the call of the commander of the Faithful Abū Bakr.'"

Qunfath returned, entered Ali's house and conveyed the message. Ali عليه السلام said, "By Allāh do I swear that he (Abū Bakr) has lied! Set out to him and say to him, `By Allāh! You have assumed a title which is not yours, and you know very well that the commander of the faithful is someone else other than yourself!'"

Qunfath returned and did so. `Omar, now became even angrier, leaped again and said, "By Allāh! I know how silly he is and how weak his view is, and we shall never be able to take full control unless we kill him, so let me bring his head to you!" Abū Bakr said, "Sit down," but `Omar refused to sit. Then Abū Bakr pleaded to `Omar in the Name of Allāh to sit, so he sat... Abū Bakr then said, "Qunfath! Set out to him and say, `O Ali! Answer the call of Abū Bakr.'"

Ali عليه السلام said to Qunfath, "I am too busy to be concerned about them, and I am not going to abandon the will of my friend and Brother ﷺ. Go back to Abū Bakr and to whatever oppression you all have set your minds on."

Qunfath set out and conveyed the above to Abū Bakr, whereon `Omar, outraged, leaped out of his place, called on Khālid ibn al-

Walīd and Qunfath and ordered them to carry firewood and a torch of fire. He went to Ali's house door while Fātima عليها السلام was behind it, her head bandaged and body extremely thin due to the effects of the demise of the Messenger of Allāh صلى الله عليه وآله وسلم. `Omar came and knocked at the door then shouted out, "O son of Abū Tālib! Open the door!" Fātima عليها السلام said to him, "O `Omar! What feud is there between us and yourself? Why don't you leave us in our pain?" He said to her, "Open the door or else I shall burn you all!" She said, "O `Omar! Don't you have any fear of Allāh, the most Exalted and the most Great, at all? Do you want to enter my house (by force) and assault my family?" But he refused to leave. Then `Omar ordered the door to be set to fire, burning it. `Omar pushed the door. Fātima عليها السلام met him face-to-face and screamed, "O Father! O Messenger of Allāh!" He lifted his sword as it was still in its scabbard and hit her side with it, so she screamed. He raised the whip and hit her on her arm, causing her to scream, "O Father!"

Ali ibn Abū Tālib عليه السلام then leaped and pulled `Omar by his clothes, shaking him and throwing him on the ground. He smashed his nose and neck and was about to kill him. But he remembered what the Messenger of Allāh صلى الله عليه وآله وسلم had told him and how he enjoined him to be patient, so he said to Omar, "I swear by the One Who honored Muhammed صلى الله عليه وآله وسلم with the Prophetic Mission, O son of Sahk, that had it not been for a Book from Allāh which He already revealed, you should know that you would not be able to enter my house!"

`Omar sent for help. People came and entered the house. Khālid ibn al-Walīd pulled his sword out of its scabbard in order to hit Fātima عليها السلام! Ali عليه السلام attacked Khālid with his own sword, but `Omar pleaded to Ali عليه السلام in the Name of Allāh not to kill Khālid, so he refrained.

Al-Miqdād, Salmān, Abū Dharr, `Ammār and Buraydah al-Aslami came and entered the house to support Ali عليه السلام. A great sedition was about to befall the Islamic nation. Ali عليه السلام was taken out, followed by people and by Salmān, Abū Dharr, al-Miqdād, `Ammār and Buraydah al-Aslami (may Allāh have mercy on them all) as they were saying to Omar, "How swiftly you have betrayed the Messenger of Allāh, you and Khālid, letting grudge come out of your chests!"

Buraydah ibn al-Khasab al-Aslami said, "O `Omar! Do you, Khālid, really leap on the Brother of the Messenger of Allāh and his *wasi* and on his daughter, so you hit her, and you are the one whom we, Quraishites, all know who he is?!" Khālid ibn al-Walīd raised his sword, which was still in its scabbard, to hit Buraydah, but `Omar held him back and forbade him.

Finally, they brought Ali عليه السلام to Abū Bakr handcuffed. Once Abū Bakr laid his eyes on him, he shouted at the men to release him. Ali عليه السلام said to Abū Bakr, "How swiftly you all have attacked the Ahl al-Bayt عليهم السلام of your Prophet صلى الله عليه وآله وسلم! O Abū Bakr! By what right or by what will, or by what merit of your own, do you urge people to swear the oath of allegiance to you?! Did you not yourself swear the oath of allegiance days ago as ordered by the Messenger of Allāh صلى الله عليه وآله وسلم?!" `Omar interrupted saying, "Leave such talk aside, Ali, for by Allāh, if you do not swear the oath of allegiance, we shall kill you."

`Omar again said, "Stand up and swear fealty." Ali عليه السلام asked him, "And what if I do not?" `Omar said, "Then we, by Allāh, shall kill you." Ali عليه السلام said, "You, by Allāh, have lied, O son of a *sahk*! You cannot do that! You are too mean and too weak to do it!" Khālid ibn al-Walīd jumped and unsheathed his sword as he said, "By Allāh! If you do not do it, I shall kill you!" Ali عليه السلام stood up and pulled Khālid by his clothes then shoved him, throwing him on the ground on his back. The sword fell from Khālid's hand. `Omar said, "Stand up, Ali, and swear the oath of allegiance." Ali عليه السلام said to him, "And what if I do not?!" `Omar said, "We by Allāh will then kill you."

Three times did Ali عليه السلام argue with them, but it was in vain. Then he stretched his hand *without opening* it. Abū Bakr slapped on it, accepting this as a token of his fealty. Then Ali عليه السلام went back home followed by people.[1]

[1] Muhammed Bāqir al-Ansāri al-Zanjāni *Kitāb Sulaym ibn Qays,* Vol. 2, pp. 862-68. Al-Majlisi, *Bihār al-Anwār,* Vol. 28, pp. 297-99 and Vol. 43, p. 197. Refer to *Al-`Awālim,* Vol. 11, pp. 400-04.

9. Sulaym ibn Qays has also recorded the following:

"Ibn `Abbās said, '... Then they cooked a plot and rehearsed their roles. They said, `We shall never be in full charge as long as this man (Ali عليه السلام) is alive!'

"Abū Bakr asked, 'Who can kill him for us?' `Omar said, 'Khālid ibn al-Walīd!' So they summoned him. Both men (`Omar and Abū Bakr) said to Khālid, 'O Khālid! What would you say if we ask you to undertake a very serious errand?!' He said, 'Order me to do anything at all as you please, even if you order me to kill Ali ibn Abū Tālib عليه السلام, and I shall do it.' They said to him, 'We do not want you to do anything other than that!' He said, 'I am the man for it!' Abū Bakr said, 'Once we have performed the *fajr* prayers, stand beside him, and let your sword be with you. Once I offer the *tasleem*, you should kill him.' Khālid agreed.

"They dispersed following their agreement. Abū Bakr contemplated a great deal on his plot to get Ali عليه السلام killed. He realized that if he did so, a devastating war and a great calamity would take place, so he regretted ordering Khālid to do it. He could not sleep that night till dawn. At dawn, he went to the Mosque after the call for the prayers had already been made. He advanced and led the prayers, contemplating, not knowing what to say.

"Khālid came, carrying his sword, and stood beside Ali عليه السلام. Ali عليه السلام was able to guess some of the plot against him. Once Abū Bakr finished the *tashahhud*, he called out, before the *tasleem*, 'O Khālid! Do not do what I ordered you to do, for if you do it, I shall kill you!' Then he made the *tasleem*, turning his face right and left.

"Ali عليه السلام leaped and pulled Khālid by his clothes, pulling the sword from his hand then subdued him on the ground and sat on his chest. He pulled his sword to kill him. Those attending the prayer service gathered around Ali عليه السلام trying to save Khālid from his grip but they could not. Al-`Abbās says, 'They pleaded to him in the sanctity of the grave of the Messenger of Allāh صلى الله عليه وآله وسلم to let Khālid alone, so he did. He stood up and went to his house.'

"Al-Zubayr, al-`Abbās, Abū Dharr, al-Miqdād and many people from among the Banū Hāshim, with swords unsheathed, said, 'By Allāh! You shall not leave till we see what he wants to say and do!' People disputed with each other, and there was a great deal of commotion.

"The women of Banū Hāshim went out screaming and saying, 'O enemies of Allāh! As long as you seek this from the Messenger of Allāh ﷺ, you shall never be able to achieve it. In the near past you killed his daughter (Fātima عليها السلام) and now you want to kill his Brother, cousin, *wasi* and the father of his offspring! You have lied, by the Lord of the Ka`ba! You shall never be able to kill him!' People were apprehensive of a very serious sedition."[1]

What al-Mufīd Records in *Al-Āmāli*

10. Abū `Abdullāh, al-Mufīd, has said,

> Abū Bakr, namely Muhammed ibn `Omar al-Ji`ābi, has said that Abū Bakr, Ahmed ibn Mansūr al-Ramadi, has said that Sa`d ibn `Afar saying that Ibn Lahī`ah quotes Khālid ibn Yazīd, from Abū Hilal from Marwan ibn `Othmān, as saying that when people swore the oath of allegiance to Abū Bakr, Ali عليه السلام, al-Zubayr and al-Miqdād entered the house of Fātima عليها السلام and refused to go out (to swear it). `Omar ibn al-Khattāb said, "Set the house on fire!" Al-Zubayr went out with his sword. Abū Bakr said, "Take care of the dog!" So they went in his direction. His foot slipped, and he fell on the ground, and the sword fell from his hand. Abū Bakr said, "Hit it [his sword] on the rock!" His sword was hit on a rock till it was broken.
>
> Ali ibn Abū Tālib عليه السلام went out to a cliff. He was met by Thābit ibn Qays ibn Shammās who asked him, "O father of al-Hassan! What are you doing here?" He said, "They wanted to burn my house as Abū Bakr was sitting on the pulpit receiving the people's oath of allegiance without defending or even

[1] From the book by Sulaym ibn Qays (edited by al-Ansāri), Vol. 2, pp. 871-73. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, p. 306. Refer to *Kāmil Bahā'i*, Vol. 1, p. 314. Also refer to *Al-`Awālim*, Vol. 11, pp. 400-04.

> denouncing such an act." Thābit said to him, "My hand shall not part with yours till I am killed defending you." They both set out and entered Medīna. Fātima عليها السلام was standing at her door. Her house was empty. She was saying, "I dissociate myself from people worse than whose presence there is nothing at all! You left the coffin of the Messenger of Allāh صلى الله عليه وآله وسلم lying before us [as you went to the *saqīfa* to "elect" Abū Bakr, not bothering about burying your Prophet صلى الله عليه وآله وسلم]; you violated your oath to be obedient to us, and you did not let us take charge of you. You have done what you have done to us without being mindful of our status."[1]

11. Shaikh al-Mufīd, may Allāh have mercy on him, has also said,

> When people from Banū Hāshim and others assembled at the house of Fātima عليها السلام in order to demonstrate their opposition to Abū Bakr and to show that they differed in their views from him, `Omar ibn al-Khattāb dispatched Qunfath, saying to him, "Get them out of the house. If they get out (to swear fealty), it is alright; otherwise, collect firewood at his (Ali's) house door and tell them that if they did not come out to swear fealty, you would burn their house."
>
> Then `Omar led in person a group of people, including al-Mughīrah ibn Shu`bah al-Thaqafi and Sālim slave of Abū Huthayfah, till they arrived at the door of Ali's house. `Omar shouted, "O Fātima daughter of the Messenger of Allāh! Get those who have sought shelter at your house out or else I shall burn you all!" All this is very well known.[2]

12. Al-Kanji has attributed to al-Mufīd and to Ibn Qutaybah their statement relevant to the miscarriage of Muhsin, the fetus. Al-Kanji has cited Shaikh al-Mufīd as saying, "... And he added to what the masses have said that Fātima عليها السلام had miscarried after the demise of the Prophet صلى الله عليه وآله وسلم a male child whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin... This is something which only Ibn Qutaybah from

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[1] Al-Mufīd, *Āmāli*, pp. 49-50. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 231-32.

[2] *Kitāb al-Jamal*, pp. 117-18.

among the transmitter has stated."[1]

But what we have stated in these chapters proves the inaccuracy and imprecision of his last statement. Such a fact exists in scores of references.

13. Shaikh al-Mufīd has said,

> Not many people attended the burial of the Messenger of Allāh ﷺ because of the bickering which took place between the Muhājirūn and the Ansār about the caliphate issue. Most of them missed the opportunity to perform the funeral prayers for him as well. Fātima عليها السلام kept lamenting that day's morning, whereon the second caliph said to her, "Your morning is surely evil."[2]

14. Al-Mufīd has said that Abū Ja`far, namely Muhammed ibn Ali ibn al-Hussain, has said that his father narrates saying that Ahmed ibn Idrīs says that Muhammed ibn `Abd al-Jabbār quotes al-Qasim ibn Muhammed al-Rāzi quoting Ali ibn al-Hirmīzān quoting Ali ibn al-Hussain ibn Ali عليهما السلام quoting his father, al-Hussain عليه السلام, as saying,

> "When Fātima عليها السلام daughter of the Prophet ﷺ fell sick, she told Ali عليه السلام by way of will to keep what was happening to her as a secret, not to tell anyone about her and not to announce her sickness, which he did. He used to look after her in person assisted by Asmā' daughter of `Umays, may Allāh have mercy on her, on the condition that she, too, had to keep it a secret. When death approached her, she told the Commander of the Faithful عليه السلام by way of will to take care of her burial and to obliterate all signs of the location of her grave. The Commander of the Faithful عليه السلام did so, burying her and hiding the location of her grave."[3]

15. Al-Mufīd and al-`Ayyāshi have quoted `Amr ibn Abū al-Miqdām

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[1] *Kifāyat al-Tālib*, p. 413.

[2] Al-Mufīd, *Al-Irshād*, Vol. 1, p. 189.

[3] Shaikh al-Mufīd, *Al-Āmāli*, pp. 172-73 (the edition printed at the Hayderi Press, Najaf al-Ashrāf, Iraq).

quoting his father quoting his grandfather as saying,

> Two occasions were the very hardest on Ali عليه السلام. The first of those occasions was when the Messenger of Allāh صلى الله عليه وآله passed away. The second occasion was, by Allāh, when I sat at the *saqīfa* of Banū Sā`idah on the right side of Abū Bakr as people were swearing the oath of allegiance to him [to the latter]. `Omar said "You [Abū Bakr] have not done anything [worth doing] unless Ali عليه السلام swears the oath of allegiance to you, so send for him so that he may come to you and swear fealty to you." Abū Bakr dispatched Qunfath after instructing him thus: "Say to him: `Answer the call of the successor of the Messenger of Allāh صلى الله عليه وآله'." Abū Bakr, `Omar, `Othmān, Khālid ibn al-Walīd, al-Mughīrah ibn Shu`bah, Abū `Ubaydah ibn al-Jarrāh and Sālim slave of Abū Huthayfah stood up, and I stood up and went with them. Fātima عليها السلام thought that nobody would enter her house without her permission, so she closed her house door and locked it. When they arrived at the door, `Omar kicked it with his foot and broke it, and it was made of palm branches. They forcefully entered Ali's house and arrested him.[1]

16. Muhammed ibn Jarīr ibn Rustam al-Tabari has quoted al-Wāqidi as saying that the son of Abū Hanīfah has quoted Dāwūd ibn al-Hassan as saying that some men from among the Muhājirūn and Ansār were very angry when Abū Bakr received the oath of allegiance. They said that he had done so without consulting them and without their consent. Ali عليه السلام and al-Zubayr were both angry, too. They took to Fātima's house and did not swear it. `Omar, accompanied by a group of men which included Assad ibn Hassān and Salamah ibn Aslam ibn Jarīsh al-Ashhali. `Omar shouted, "Come out or else we shall burn you all!" They refused to come out. Fātima عليها السلام called on those men and pleaded to them in the Name of Allāh to leave. `Omar ordered Salamah ibn Aslam to enter by force. `Omar took the sword of one of them [al-Zubayr] and kept hitting it on the wall till he broke it. Then he led them after having arrested

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[1] *Al-Ikhtisās*, pp. 185-86. Al-`Ayyāshi, *Tafsīr*, Vol. 2, pp. 66-67. Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 227-28. *Al-Burhān fi Tafsīr al-Qur'ān,* Vol. 2, p. 93. *Mir'āt al-`Uqūl*, Vol. 5, p. 320.

them till they were forced to swear the oath of allegiance (to Abū Bakr).

17. He has also said that he was told by Ishāq ibn Ibrāhīm that the latter was told by Salamah ibn al-Fadl who cited `Abdullāh ibn A`yan quoting Harb ibn Abul-Aswad al-Du'ali as saying,

> "My father sent me to Jundab ibn `Abdullāh al-Bijli to ask him about what went on between Abū Bakr and `Omar on one hand and Ali عليه السلام on the other when they invited the latter to swear the oath of allegiance [to Abū Bakr]. He said, 'They took it [by force] from Ali عليه السلام.' So he wrote him asking him to state, in writing, his view of what he had seen in person. He wrote him saying the following: 'They both [Abū Bakr and `Omar] sent for Ali عليه السلام who was brought to them tied. Once in their presence, they required him to swear the oath of allegiance. 'What if I do not?' Ali عليه السلام inquired. They both told him that they would kill him. He said, 'Then you will be killing a servant of Allāh and a Brother of the Messenger of Allāh صلى الله عليه وآله.' They said, 'As being a servant of Allāh, yes, you are a very good one, indeed. But as for being the Brother of the Messenger of Allāh صلى الله عليه وآله, No.' Then they repeated their demand, and he repeated his question, whereupon they said, 'Then you shall be humiliated and killed.' He repeated his response, returning that day without swearing it..., etc."[1]

18. `Imād ad-Dīn, namely al-Tabari, one of the seventh century [Hijri] scholars, has said the following (which is a translation from the original Persian text):

> ... Meanwhile, `Omar, accompanied by the folks of stubbornness and hypocrisy, arrived. He said, "O son of Abū Tālib! Open the door or else I shall burn your house!" Fātima عليها السلام said, "O `Omar! Fear Allāh with regard to the sanctity of the Messenger of Allāh صلى الله عليه وآله! Do not enter, for you are prohibited." `Omar insisted, forcing his way and the way of his hypocritical companions in. Fātima عليها السلام called out, "O Father! Witness what we have suffered at the hands of Abū Bakr and `Omar after you!" `Omar took his sword, which was still in its scabbard, and

[1] *Al-Mustarshid fī Imāmate Ali* عليه السلام, p. 66. *Ithbāt al-Hudāt*, Vol. 2, p. 383.

> hit Fātima عليها السلام with it on the side. Qunfath hit her with the sword on her shoulder. Fātima عليها السلام screamed, "O Father! Witness what your Ahl al-Bayt عليهم السلام have suffered at the hands of Abū Bakr and `Omar after you!"[1]

19. The same author, discussing how Fātima عليها السلام was buried without the knowledge of the caliph and how `Omar became angry and almost hit al-Miqdād who told him the news, cites al-Miqdād as saying the following to `Omar: "Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم left this life while blood was coming out of her back and side because of you hitting her with the sword and with the whip." The author goes on to state the following:

> They went to Ali عليه السلام and found him sitting at his house door surrounded by his companions. `Omar said to him, "O son of Abū Tālib! You never abandon your ancient envy! Yesterday, you washed the corpse of the Messenger of Allāh صلى الله عليه وآله وسلم without our knowledge, and today you perform the funeral prayers for Fātima عليها السلام also without us." `Aqīl, may Allāh have mercy on him, said to him, "And you, I swear by Allāh, are the most of all people in your envy and more ancient in animosity towards the Messenger of Allāh صلى الله عليه وآله وسلم and his Ahl al-Bayt. You hit her in the past, and she left this world and blood was on her back, and she was not pleased with you both [`Omar and Abū Bakr] at all."[2]

20. Discussing `Omar [ibn al-Khattāb], al-Maqdisi al-Ardabīli (d. 993 A.H./1585 A.D.) has stated the following (a translation from the Persian text):

> According to his order, they carried firework to the house of al-Zahrā' عليها السلام in order to burn it, seeing and knowing that Fātima عليها السلام was sitting behind the door. `Omar ordered her beaten and he, `Omar, himself beat her on her stomach, and his slave beat her with the whip on her shoulder. This was the cause of her miscarriage. The marks of the beating remained on her body.

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[1] `Imād ad-Dīn al-Tabari, *Kāmil Bahā'i* (printed at the press of the Al-Mustafawi Library, Qum, Iran), Vol. 1, p. 306.

[2] *Ibid.*, vo. 1, pp. 312-13.

She fell sick because of that and died. All of this happened because of their [`Omar and Abū Bakr's] orders. Sunnis do not deny any of these incidents, but some of them, such as al-Qawshaji[1], have tried to rebut it, but the rebuttals have come very cold and weak.[2]

21. Al-Khawajoo'i al-Mazandarani[3] has quoted a narrative transmitted by al-Kalbi from Ibn `Abbās as follows:

Al-Zuhri has quoted Abū Ishāq, namely Ibrāhīm al-Thaqafi, citing Zā'idah ibn Qudāmah as saying that he went out with `Omar accompanied by about sixty men. `Omar sought permission to enter their house, but he was not granted permission, so he made a lot of fuss and commotion.

Al-Zubayr went out to him, unsheathing his sword. The second [caliph, i.e. `Omar] fled away before them as was his habit. Al-Zubayr chased him, but he stumbled on a rock in his way, so he fell headlong. `Omar shouted, "Take care of the dog!" Al-Zubayr was surrounded. Salamah ibn Aslam took al-Zubayr's sword and kept hitting it on a rock till it broke. Al-Zubayr was roughly led to Abū Bakr. `Omar returned to the door and again asked permission to enter. Fātima عليها السلام said to him, "I plead to you in the Name of Allāh, if you are a believer, not to enter my house, for I am without a veil." `Omar did not pay her any attention and attacked the house. Fātima عليها السلام called out, "O Father! Witness what we have suffered from Abū Bakr and `Omar after you!"

His supporters followed him inside. He demanded the Commander of the Faithful عليه السلام should come out. Ali عليه السلام did

[1] Al-Qawshaji, namely `Alā' ad-Dīn Ali ibn Muhammed al-Qawshaji al-Samarqandi (after his birthplace, Samarkand, or Samarqand, Самарқанд, Russian *Самарканд,* the second-largest city in Uzbekistan). He was an astronomer, mathematician and *faqīh*, jurist, who adhered to the Hanafi Sunni School of Muslim Law. His exact date of birth is unknown, but he died in 879 A.H./1474 A.D. – Tr.

[2] Al-Ardabīli, *Hadīqat al-Shī`a,* pp. 265-66.

[3] Refer to a footnote about him above. – Tr.

not resist because of the instructions which he had been given by the Messenger of Allāh ﷺ by way of will, thus avoiding a serious sedition among the Muslims.

`Omar went out with them, and the Pure Lady went out behind him and kept saying to him, "O son of the black woman [*sahk* **صهك**, prostitute]! How swiftly you permitted humiliation to enter the house of the Messenger of Allāh ﷺ!" All the women belonging to Banū Hāshim went out with her. When Abū Bakr saw Fātima عليها السلام coming to meet him, he stood up and said, "What caused you to come out like that, O daughter of the Messenger of Allāh ﷺ?!" She said, "You and the son of the black woman caused me to come out." Abū Bakr said, "O Daughter of the Messenger of Allāh صلى الله عليه وآله وسلم! Do not talk like that, for he used to love your father." Fātima عليها السلام said, "Had he loved him, he would not have caused humiliation to enter his house."[1]

22. Al-Khawajoo'i al-Mazandarani has also said, "They have narrated that Fātima عليها السلام had a house, and she had a door overlooking the Mosque. Abū Bakr said, `I have heard the Messenger of Allāh ﷺ say that the door should not lead to the Mosque.' He, therefore, ordered the door of her house to be removed or sealed. Then he regretted having left her house thus exposed and said, `How I wish I left Fātima's house alone and did not expose it!'"[2]

We say that the regret referred to above by Abū Bakr was not because he left Fātima's house exposed, but it was on account of assaulting her house on the day of his inauguration in office. What points out to this fact is his own statement at the end of his speech wherein he said: "... although it was shut down by force."

23. Al-Tibrisi has narrated the incident of the assault. In a detailed narrative, he has said the following:

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[1] Al-Khawajoo'i al-Mazandarani, *Al-Rasā'il al-I`tiqādiyya*, p. 447, the dissertation on "Tarīq al-Rashād" (the Path of Guidance).

[2] *Ibid.*, pp. 470-71.

`Othmān and `Abd al-Rahmān ibn `Awf and those in their company stood up and swore the oath of allegiance [to Abū Bakr]. Ali عليه السلام and Banū Hāshim went to Ali's house, and al-Zubayr was with them.

`Omar went to them in a group of those who swore fealty, including Assad ibn al-Hudayr and Salamah ibn Aslam, and found them assembled. He said to them, "Swear the oath of allegiance to Abū Bakr, for the people have already done so." Al-Zubayr was swift to take to his sword, so `Omar said to them, "Go take care of the dog and spare us his evil!" Salamah ibn Aslam took the sword out of al-Zubayr's hand. `Omar took the sword and kept hitting it on the ground till he broke it.

They surrounded all those of Banū Hāshim who assembled there and led them to Abū Bakr. When they were present there, they were told to swear fealty to Abū Bakr since other people had already done so.[1]

24. In another text stated by al-Tibrisi, the author says the following as he discusses `Omar:

He [`Omar] came to know that some people remained at home [rather than swear fealty to his friend, Abū Bakr], so he used to go to them accompanied by a large number of his fellows and bring them to the Mosque to swear fealty. After a few days, he went with a large number of people to the house of Ali ibn Abū Tālib عليه السلام and demanded that he should come out, but Ali عليه السلام refused. `Omar ordered firewood and a torch to be brought and said, "I swear by the One Who holds `Omar's life in His hand that he either comes out or I burn his house and everyone in it!" He was told that Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم was there, and so were al-Hassan and al-Hussain, grandsons of the Messenger of Allāh صلى الله عليه وآله وسلم and his offspring, and people found the statement which he made ["So what?!] very contemptible.

When he knew that they resented his statement, `Omar said, "What is wrong with you?! Do you see that I have done anything

[1] Al-Tibrisi, *Al-Ihtijāj*, Vol. 1, p. 181.

like that?! I only want to scare them." Ali عليه السلام sent them the following message; "I have no intention to leave the house because I am very busy compiling the text of the Holy Qur'ān which you have left behind your backs, and your love for the life of this world has diverted your attention from it. I have sworn neither to come out of my house nor to put my outer garment on till I compile its entire text."

Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم went out to reason with them. She stood behind the door and said, "I do not know any day of my life worse than the one when I face you like that. You left the corpse of the Messenger of Allāh صلى الله عليه وآله وسلم to us as you decided your affair among yourselves and did not let us take charge of you, nor did you uphold our rights, as if you did not understand what the Prophet صلى الله عليه وآله وسلم had said to you on the Ghadīr Khumm day, by Allāh...!"[1]

25. Al-Majlisi, may Allāh have mercy on him, detailed a letter sent by the second caliph to Mu`āwiyah narrating what al-Zahrā' عليها السلام had to go through at his own hand. Among its contents are the following details:

I went to his [Ali's] house bent on getting him out of it. I said to the maid, Fidda, "Tell Ali to come out to swear fealty to Abū Bakr since all the Muslims have already done so." She said, "The Commander of the Faithful is busy." I said to her, "Leave such talk aside and tell him to come out or else we shall enter and get him out by force."

Fātima عليها السلام came out and stood behind the door. She said, "O you folks of misguidance and falsehood, what are you saying, and what do you want?!" I said, "O Fātima!" Fātima عليها السلام said, "What do you want, `Omar?!" I said, "What is wrong with your cousin? Why did he send you to answer the door as he sat behind the curtain?" She said, "It is your own oppression, you wretch, that has forced me to come out thus and has tied you to the evidence as a misguided deviator." I said, "Leave such falsehood and women's fables aside and tell Ali to come out." She said,

[1] *Ibid.,* Vol. 1, p. 202. *Mir'āt al-`Uqūl,* Vol. 5, p. 319. *Bihār al-Anwār,* Vol. 28, pp. 204-05.

“Neither love is there for you from us nor respect; are you scaring me with the Party of Satan, O `Omar?! Surely the Party of Satan is weak.” I decided that if he refused to come out, I would bring plenty of firewood and burn everyone in his house unless Ali is led to swear the oath of allegiance. I took the whip of Qunfath and hit her with it, then I said to Khālid ibn al-Walīd, “Go, you and our men, and gather firewood, for I shall set it ablaze myself.” She said, “O enemy of Allāh, of His Messenger and of the Commander of the Faithful!” I hit Fātima عليها السلام on the hand because she was holding the door, thus stopping me from entering. I tried to open it but I could not, so I hit her hands with the whip, and it hurt her. I heard her exhaling and crying, and I almost felt that my heart was becoming soft, then I remembered Ali’s grudges and how much blood he had spilled of the *heroes of the Arabs*. I kicked the door. Fātima had supported the door with her body, and I heard her let out a scream whereby I thought she turned Medīna upside down. She said, “O Father! O Messenger of Allāh! Should this be done to the one you loved, to your daughter?! O Fidda! Take me, for by Allāh what I have in my womb has been killed.” I heard her birth-pangs as she supported herself with the wall. I pushed the door and entered. She faced me with a face that caused my vision to be blurred, so I slapped her on her cheeks from outside the veil. Her ear-ring was crushed into bits and pieces that scattered on the ground. Ali came out. When I sensed his presence, I hurried to get out of the house and said to Khālid, Qunfath and those in their company, “I have been saved from something tremendous!” According to another narrative, he said, “I have committed a great crime from which I do not feel safe for my life at all, and here is Ali عليه السلام coming out of the house. Neither I nor all of you combined can overpower him." Ali عليه السلام came out. She hit with her hands her forelock to expose it and to complain to Allāh, the Great, because of what had befallen her. Ali threw her outer mantle on her saying, “O daughter of the Messenger of Allāh! Allāh sent your father as mercy to the worlds... so, O Head of the Women of the World, you, too, should be mercy to these afflicted folks, and do not be a torment.” The pain of child-birth intensified. She entered the room and miscarried a child whom Ali had named Muhsin. I gathered many people, not to overpower Ali but so that I would feel safer. I approached him as he was besieged and

took him out of his house... Abū Bakr said to me, "Woe unto you, O Omar! What have you done to Fātima?!"[1]

26. Al-Ishnani quotes his grandfather quoting Muhammed ibn `Ammār quoting Mūsa ibn Ismā`īl quoting Hammad ibn Salamah quoting Abū al-Tufayl quoting Ali ibn Abū Tālib عليه السلام as saying that the Messenger of Allāh صلى الله عليه وآله وسلم said to him, "O Ali عليه السلام! There is a treasure for you in Paradise, and you are Thul-Qarnain (Double-Horns) of this nation, so do not follow your eyes while performing the prayers." Al-Sadūq has said, "I have heard some mentors saying that this treasure is his son al-Muhsin, the one whom Fātima عليها السلام miscarried when she was squeezed between both doors." He cites evidence from a narration saying that Muhsin will be at the gate of Paradise. He will be told to enter, but he will refuse saying, "No! I shall not enter till both my parents enter first."[2]

27. Ibn Tāwūs has said the following in his will to his son: "I have mentioned to you in some of the most interesting incidents how they wanted to burn the house of Fātima عليها السلام and everyone inside it. Al-`Abbās, your grandfather Ali عليه السلام, al-Hassan and al-Hussain عليهما السلام and other good people were at the time inside it."[3]

We have already quoted Ibn Tāwūs in a previous chapter.

28. On reaching the topic of how Fātima عليها السلام was martyred, in his commentary on the book titled *Man La Yahduruhu al-Faqīh*, al-Majlisi I states the following:

She, peace and blessings of Allāh with her, was martyred because of the beating which she had received at the hands of

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[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, p. 293-95. Al-Khasībi, *Al-Hidāya al-Kubra*, p. 417.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 39, pp. 41-42. *Ma`āni al-Akhbār*, pp. 205-07.

[3] Ibn Tāwūs, *Kashf al-Mahajja*, p. 115 (1412 A.H. edition published by the Office of Islamic Information, Qum, Iran).

> `Omar [ibn al-Khattāb]... He hit her stomach with the door when he wanted the Commander of the Faithful عليه السلام to swear the oath of allegiance to Abū Bakr. Qunfath, slave of `Omar, hit her with a whip as `Omar had ordered him to do. The incident is very well known by both Sunnis and Shī`as and it is detailed in the book of Sulaym ibn Qays al-Hilāli. Due to the beating, a male child named Muhsin was miscarried. This is also mentioned in the book titled *Al-Irshād* by al-Mufīd (may Allāh be pleased with him.)."[1]

29. Al-Majlisi II has said, "According to another narrative, `Omar hit her with a whip, so she died while her wrist still showed a mark that looked like a bracelet because of his whipping... She did not let them take Ali عليه السلام away before they had squeezed her behind the door, causing her to miscarry a child whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin. She died in the aftermath.

"In another narrative, al-Mughīrah ibn Shu`bah, acting on orders which he had received from `Omar, pushed the door on her stomach, causing her to miscarry Muhsin. He took Ali عليه السلام to the Mosque by force.[2]

30. Al-Majlisi II, commenting on an authentic tradition narrated from the father of al-Hassan عليه السلام, says that Fātima عليها السلام is a truthful martyr, adding,

> This incident proves that Fātima, peace and blessings of Allāh with her, was a martyr, and this is a consecutively reported fact. The reason is that when they confiscated the caliphate, and when most people swore the oath of allegiance to them, they sent for the Commander of the Faithful عليه السلام to participate, but he refused. `Omar brought fire to burn the house and everyone inside it, and they wanted to enter his house by force. Fātima عليها السلام prohibited them at the door, so Qunfath, slave of `Omar, pushed the door on Fātima's stomach, breaking her rib and causing her to miscarry a fetus whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin. She fell sick as a result, and she died, peace and blessings of Allāh with her. Both al-Tabari and al-Wāqidi have stated in their

[1] *Rawdat al-Muttaqīn,* Vol. 5, p. 342.

[2] *Jalā' al-`Uyūn*, Vol. 1, pp. 193-94.

> respective *Tārīkh* books that `Omar ibn al-Khattāb went to Ali عليه السلام in a group of men which included Assad ibn Hudayr and Salamah ibn Aslam and said, "Get out or I shall burn you all." This is narrated by Hazanah, too.[1]

31. Al-Majlisi has said the following about `Omar ibn al-Khattāb: "Our [Shī`a] narratives, and also theirs [Sunnis'] as well, are quite clear in reporting how he terrified Fātima عليها السلام till she miscarried. Consecutively reported narratives have stated that when both men [referring to Abū Bakr and Omar] harmed her, peace and blessings of Allāh with her, they actually harmed the Messenger of Allāh صلى الله عليه وآله وسلم and Ali عليه السلام. Both parties [Shī`as and Sunnis] quote the Prophet صلى الله عليه وآله وسلم as saying, `Whoever harms Ali عليه السلام harms me.' Allāh, the most Exalted and Sublime, has said, 'Surely those who harm Allāh and the Messenger of Allāh صلى الله عليه وآله وسلم [with their evil deeds or words] are cursed by Allāh in the life of this world and in the hereafter, and He has prepared for them a humiliating chastisement' (Qur'ān, 33:58)."[2]

32. Al-Majlisi, may Allāh have mercy on him, said the following as he was explaining some supplications:

> Referring to the harm done by the first [caliph] as well as the second to Ali عليه السلام and Fātima عليها السلام, and how they wanted to burn Ali's house, how they led him by force like a fleeting camel, how they squeezed Fātima عليها السلام with her door till she miscarried Muhsin, so much so that she ordered to be buried at night so that neither the first nor the second ["caliph"] would attend her funeral..., etc."[3]

33. Some ancient traditionists and historians from among our fellows have included "the martyr" among her titles. Why was she a martyr? "She was a martyr because they beat her at her house's door on her

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[1] *Mir'āt al-`Uqūl*, Vol. 5, p. 318. Almost the same wording is stated by al-A`lami in his took titled *Tarājim al-Nisā'* (women's biographies), Vol. 2, p. 321.

[2] Al-Majlisi, *Bihār al-Anwār*, Vol. 28, pp. 209-10.

[3] *Ibid*., Vol. 82, p. 264.

stomach till her fetus, whom the Messenger of Allāh ﷺ had named al-Muhsin, died."[1]

34. Others have said that when Ali عليه السلام was brought to the Mosque, he made a statement wherein he said, "You folks of betrayal and abomination, prepare your answers, for you shall be questioned tomorrow. You will be asked why you oppressed us, we Ahl al-Bayt! Why should al-Zahrā' be beaten in daylight, and why should you confiscate our right by force?... It is very hard for Ali son of Abū Tālib to see how the wrist of Fātima is turned black while everyone knows his status and observed his valor."[2]

35. Al-Kashani says,

> ... Then `Omar gathered a bunch of *taleeqs* and hypocrites and brought them to the house of the Commander of the Faithful عليه السلام. They found his door locked, so they shouted, "Come out, O Ali, for the successor of the Messenger of Allāh calls you to his presence!" He did not open the door to them. They brought firewood and put it at the door. Then they brought a torch in order to set it ablaze. `Omar shouted, "By Allāh! If you do not open the door, we shall surely burn it!" When Fātima عليها السلام realized that they were going to burn her house, she stood up and opened the door for them. Those folks pushed her before she could return. Fātima عليها السلام hid behind the door. Then they leaped on the Commander of the Faithful عليه السلام as he was sitting on his bed, surrounded him and dragged him from his house tied by his own garment, dragging him to the Mosque. Fātima عليها السلام tried to intercept between them and her husband and said, "By Allāh! I shall not let you drag my cousin unjustly like that! Woe unto you! How swiftly you are to betray Allāh and His Messenger

[1] See p. 39 of a book about the titles of the Messenger of Allāh ﷺ and his progeny published among precious dissertations by Intisharat Basirati, Qum, Iran.

[2] *al-Zahrā'* عليها السلام *Bahjat Qalb al-Mustafa* ﷺ citing *Al-Sawārim al-Hāsima fi Tārīkh Ahwālāt al-Zahrā' Fātima* عليها السلام (manuscript) written by Muhammed Rida al-Hussaini al-Kamāli al-Istarbādi. He is also quoted on p. 157, Vol. 3, of the book titled *Nawā'ib al-Duhūr* by al-Mīr Jahāni.

ﷺ in our regard?! The Messenger of Allāh ﷺ told you to follow us, to love us, and to uphold us, for Allāh Almighty has said, 'Say: I do not ask you for any reward for it [for the Prophetic Message] except love for my near relatives' (Qur'ān, 42:23)." Most people deserted him [`Omar] on account of her statement, so `Omar ordered Qunfath, the curse of Allāh on him, to hit her with his whip. Qunfath whipped her on her back and side till he worn her out, leaving marks on her sacred body. That beating was the main reason why she miscarried a boy whom the Messenger of Allāh ﷺ had named Muhsin.[1]

36. Muhammed ibn Ahmed ibn al-Hassan al-Daylami has said, "... till he broke the sword of al-Zubayr. He [`Omar] insulted Salmān, hit `Ammār, harmed Ali عليه السلام and assaulted the house of Fātima عليها السلام."[2]

37. He also said, "Some people have said that a rope was brought and placed around the neck of Ali عليه السلام who was told to swear fealty [to Abū Bakr] or be killed."[3]

38. He has also said, "It has been reported that Ali عليه السلام did not leave his house till his door was burnt, and he was dragged to swear fealty against his wish."[4]

39. He narrated that `Omar said to Ali عليه السلام, "Swear the oath of allegiance [to Abū Bakr]." Ali عليه السلام said, "What if I do not?" `Omar said, "Then we shall kill you." Such is accepted neither by the Islamic Legislative System (Sharī`a) nor by reason.[5]

40. The author of the book titled *Al-Dawlatayn* has stated that `Omar

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[1] *Nawādir al-Akhbār,* p. 183. *`Ilm al-Yaqīn,* pp. 686-88. *`Awālim al-`Ulum,* Vol. 11, p. 414.

[2] *Qawā`id `Aqā'id Āl Muhammed* ﷺ (manuscript), p. 268. I have a photocopy of it.

[3] *Ibid*., pp. 669-70.

[4] *Ibid*., p. 270.

[5] *Ibid*.

took a torch of fire and went to the house of Fātima عليها السلام. Fātima عليها السلام came out. He said to her, "Tell Ali and al-`Abbās to come out or else I shall burn the house." There is no doubt that if he was forced to do what he did not want, he would be excused for having done it.[1]

41. Sayyid Tāj ad-Dīn ibn Ali ibn Ahmed al-Hussaini al-`Āmili[2] has written the following:

> When he, peace with him, saw how few his supporters were and how those who swore the oath of allegiance to him [at Ghadīr Khumm] betrayed him, he remained at home. `Omar ibn al-Khattāb gathered a group of people and brought them to the house of Ali عليه السلام. They found its door locked. Nobody permitted them to enter. `Omar called for firewood to be brought and said, "By Allāh! If you do not open it, we shall burn it!" When Fātima عليها السلام heard that, she went out and opened the door. `Omar pushed the door as she was behind it, squeezing her and causing her to miscarry then subsequently to die as is transmitted. They entered and leaped on the Commander of the Faithful عليه السلام whom they took out by force. Fātima عليها السلام tried to intercept them and said, "I plead to you in the Name of Allāh not to take my cousin out unjustly! Woe unto you! How swift you are in betraying Allāh and His Messenger in our regard!" `Omar ordered Qunfath to whip her. The marks of whipping remained on her body [till her death].[3]

42. Fakhr ad-Dīn al-Turayhi (d. 1085 A.H./1674), who was a contemporary of al-Majlisi, may Allāh have mercy on him, has recorded the following:

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[1] *Ibid.*

[2] I searched for information about this author and found it on page 542, Vol. 5 (Dār al-Ta`āruf lil Matbu`āt, Beirut, Lebanon, 1420 A.H./2000 A.D. edition, which is in the library of the translator of this book). All we are told in the afore-mentioned reference, besides praise for his virtue, asceticism, piety, *fiqh* and narration of traditions, is that he wrote a history book in 1019 A.H./1610 A.D. – Tr.

[3] Al-`Āmili, *Al-Tatimma fi Tawarīkh al-'A'imma*, p. 35.

"... So, my Brethren, if we reconsider, abandoning the worship of our ego and shunning those who strayed and followed their own inclinations, do you think that Fātima عليها السلام was pleased when Khālid ibn al-Walīd squeezed her, so she miscarried Muhsin, and Qunfath, slave of Abū Bakr, whipped her, leaving marks on her body, or when her husband, cousin and father of the Prophet's grandsons, was cheated out of the caliphate...?!"[1]

43. The following is recorded in the book titled *Conference of Baghdād's Scholars*:

Having taken the oath of allegiance to himself from the people through coersion, force, threats and intimidation, Abū Bakr sent `Omar and Qunfath with Khālid ibn al-Walīd, Abū `Ubaydah ibn al-Jarrāh and a group of hypocrites to the house of Ali and Fātima عليها السلام. `Omar gathered firewood at the door of Fātima's house. That was the same door where the Messenger of Allāh صلى الله عليه وآله وسلم many times stood and said: "*Assalamo Alaikom*, O Household of the Prophetic Mission!" and he never entered it without permission. `Omar burnt the door of that house.

When Fātima عليها السلام went behind that door to send `Omar and his party away, `Omar squeezed her between the wall and the door very hard, causing her to miscarry her fetus, and one nail planted itself in her chest. Fātima عليها السلام screamed, "O Father! O Messenger of Allāh! See what we have suffered after you at the hands of the son of al-Khattāb and the son of Abū Quhāfah!" `Omar turned to those in his company and said, "Hit Fātima!" The one who was very much loved by the Messenger of Allāh صلى الله عليه وآله وسلم and who was part of him was whipped, so much so that they caused her body to bleed. Marks of the hard squeeze and the bitter shock took their toll on Fātima's body, so she fell sick and depressed, remaining so till she died only a few days later. So, the house of Fātima عليها السلام is the house of the Prophetic Mission. Fātima عليها السلام was killed because of `Omar ibn al-Khattāb.[2]

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[1] Al-Turayhi, *Al-Muntakhab,* p. 136.

[2] *Conference of Baghdād's Scholars*, pp. 135-37 (printed in 1415 A.H./1994 A.D.) at Dār al-Irshād al-Islāmi, Beirut, Lebanon).

44. Al-Hassani has said, "According to another narrative, when they wanted to enter her house and take Ali عليه السلام out, she wanted to stop them. Qunfath hit her on her face, hurting her eyes."[1]

45. Al-Hassani has also said, "According to a third narrative, she stood behind the door to stop them from entering. They thrust themselves on the door, pushing it against her, and she was pregnant, so she miscarried a son whom the Messenger of Allāh صلى الله عليه وآله وسلم had named Muhsin."[2] It is as if the author wants to exonerate the assailants from the consequences of killing al-Muhsin, as the reader understands, by saying that he was killed because of the folks' stampede. This is rebutted by consecutively reported narratives proving that someone [`Omar] intentionally killed him by squeezing his mother between the door and the wall as has already been explained.

46. Ibn Hamzah al-Zaidi, relying on the authority of Muhammed Ibn Ishāq ibn `Abd al-Rahmān ibn al-Hārith who cites Muhammed ibn Rakanah as saying,

> `Omar ibn al-Khattāb, Khālid ibn al-Walīd, `Ayyāsh ibn Rabī`ah went to the door of Fātima's house. They said, "By Allāh! You have to come out for the swearing of fealty!" `Omar said, "By Allāh! We shall burn your house and everyone inside it!" Fātima عليها السلام called out, "O Messenger of Allāh! What have we suffered after you?!" Al-Zubayr came out to meet them with his sword unsheathed. He attacked them. When `Ayyāsh saw him, he said to `Omar, "Beware of the dog!" `Ayyāsh threw a garment on al-Zubayr, caught him with both his arms and pulled the sword from his hand. He kept hitting it on a rock till it broke.[3]

47. He also narrated through *isnād* to `Abdullāh ibn `Omar al-`Omari who quotes Zaid ibn Aslam quoting his father as saying, "I was among those who gathered firewood at Ali's house. `Omar said,

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[1] *Sīrat al-'A'imma al-'Ithnā `Ashar*, Vol. 1, p. 132.

[2] *Ibid.*, Vol. 1, p. 133.

[3] Ibn Hamzah, *Al-Shāfi*, Vol. 4, p. 171.

`By Allāh! If Ali son of Abū Tālib does not come out, I shall burn the house and everyone inside it!'"[1]

48. He also narrated through *isnād* to Muhammed ibn `Abd al-Rahmān ibn al-Sā'ib ibn Zaid who quotes his father as saying, "I was with `Omar ibn al-Khattāb when he wanted to burn the house of Fātima عليها السلام. He said, `If they refuse to swear the oath of allegiance, I shall burn their house!' I said to `Omar, `But Fātima عليها السلام is inside the house! Do you still intend to burn it?!' He said, `I and Fātima shall meet.'"[2]

49. Ibn Hamzah al-Zaidi clearly indicated that the house of al-Zahrā' عليها السلام was attacked many times, time and over again, gathering various narratives one of which says that when Ali عليه السلام refused to swear fealty, he was joined by Talhah and al-Zubayr, and they did not come out until `Omar went there and wanted to burn the house while they were inside it. Another says that Abū Bakr came out to the Mosque to pray, ordering Khālid ibn al-Walīd to pray beside him then to kill Ali عليه السلام as soon as Abū Bakr was to pronounce the *tasleem* following his prayers. A third narrative states that Ali عليه السلام was brought by force, so he swore fealty against his wish. Ibn Hamzah comments on these incidents saying, "All this happened during different times, and there is no contradiction among these narratives, nor does any of them cancel the other."[3]

50. It has been narrated from the son of `Abd al-Rahmān that he said, "I heard Sharīk saying, `What do they have to do with Fātima عليها السلام?! By Allāh! I shall never raise an army, nor shall I assemble people together! By Allāh! Both men [Abū Bakr and `Omar] have hurt the Messenger of Allāh صلى الله عليه وآله وسلم in his grave!'"[4]

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[1] *Ibid*., Vol. 4, p. 173.

[2] *Ibid*. Ibn Hamzah pointed out what Fātima عليها السلام had to go through in more than one place in his book, so refer to his book titled *Al-Shāfi*, Vol. 4, pp. 202-03.

[3] Ibn Hamzah, *Al-Shāfi*, Vol. 4, p. 202.

[4] *Taqrīb al-Ma`ārif*, p. 256.

51. In a letter from Mu`āwiyah to Muhammed son of Abū Bakr, the first says, "When Allāh chose for His Prophet, peace and blessings with him, what He has, completing for him what He promised him and enabling his call to prevail, showing His proof, He took his soul away to Him. Immediately thereafter, your father [Abū Bakr] and his `Fārūq' [`Omar ibn al-Khattāb] were the very first to usurp his rights and go against his orders. They both agreed with each other to do so, coordinating their effort. Then they called him [Ali عليه السلام] to swear fealty to them, but he lagged behind, so they were very upset with him and decided to commit a great crime against him."[1]

52. Al-Mas`ūdi has said,

> He paid them no heed. The Commander of the Faithful عليه السلام and his Shī`as stayed at home, fulfilling a promise to the Messenger of Allāh صلى الله عليه وآله وسلم. They [`Omar and Abū Bakr] sent people to his [Ali's] house. They assaulted him. They burn his house door. They took him out by force, and they squeezed the Head of the Women of the World with the door till she miscarried Muhsin. They required him to swear the oath of allegiance, but he refused saying, "I shall not swear it." They said to him, "Then we shall kill you." He said, "If you kill me, I am a servant of Allāh and a Brother of His Messenger صلى الله عليه وآله وسلم." They made him stretch his hand, but he did not open it. They tried to open his hand but could not, so he [Abū Bakr] rubbed on it as it was withheld.[2]

53. Nasr ibn Muzahim has transmitted from Muhammed ibn `Ubaydullah from al-Jurjani saying that `Omar said to Mu`āwiyah during the Battle of Siffīn, "Let them have access to the water, for Ali عليه السلام should not remain thirsty while you are not, and in his hands are the horses' reins as he looks at the Euphrates wondering if he will drink of it or die of thirst. You know how courageous he is, and the people of Iraq and Hijāz support him. Both you and I heard him say, `Had I had only forty men when my house was assaulted,

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[1] al-Mas`ūdi, *Murūj al-Dhahab*, Vol. 3, pp. 12-13.

[2] *Ithbāt al-Wasiyya*, p. 143. *Bihār al-Anwār*, Vol. 28, pp. 308-09.

meaning the house of Fātima عليها السلام..., etc.'"[1]

54. During the sickness that preceded his demise, Abū Bakr said that he regretted three things which he had done and how he wished he never did them. He stated those things. Among what he said was the following: "I wish I never searched the house of Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله وسلم and never permitted the men to enter it even if it had shut its door during war time..."[2]

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[1] Al-Minqari, *Siffeen*, p. 163.

[2] Al-Ya`qūbi, *Tārīkh*, Vol. 2, p. 137. Al-Dhahbi, *Tārīkh al-Islām*, Vol. 1, pp. 117-18. *Ithbāt al-Hudāt*, Vol. 2, pp. 359, 367-68. Ibn `Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 4, p. 268. Ibn Shathān, *Al-Iydah*, p. 161. *Al-Imāma wal Siyāsa*, Vol. 1, p. 18. *Siyar A`lām al-Nubalā'* (biography of the "righteous caliphs"), p. 17. Al-Kaf`ami, *Majma` al-Gharā'ib*, p. 288. Al-Mas`ūdi, *Murūj al-Dhahab*, Vol. 1, pp. 414 and Vol. 2, p. 301. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 1, p. 130 and Vol. 17, pp. 164, 168 and Vol. 6, p. 51 and Vol. 2, pp. 46-47 and Vol. 20, pp. 17, 24. *Mīzān al-I`tidāl*, Vol. 3, p. 109 and Vol. 2, p. 215. *Al-Imāma* (manuscript), p. 82; a photocopy of it is available at the Library of the Center for Islamic Studies, Beirut, Lebanon. *Lisān al-Mīzān*, Vol. 4, p. 189. Al-Tabari, *Tārīkh al-'Umam wal Mulak*, Vol. 3, p. 430 (the edition published by Al-Ma`ārif Press). Al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 3, p. 125 and Vol. 5, pp. 631-32. *Al-Rasā'il al-I`tiqādiyya* (the dissertation on *Tariq al-Rashad*), pp. 470-71. *Muntakhab Kanz al-`Ummāl* (referred to in a footnote in Ahmed's *Musnad*), Vol. 2, p. 171. Al-Tabrāni, *Al-Mu`jam al-Kabīr*, Vol. 1, p. 62. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, pp. 90, 108 which cites a large number of references. *Al-Nass wal Ijtihād*, p. 91. *Al-Sab`a minal Salaf*, pp. 16-17. Al-Amīni, *Al-Ghadīr*, Vol. 7, p. 170. *Ma`alim al-Madrasatayn*, Vol. 2, p. 79. Ibn `Asakir, *Tārīkh* (in the biography of Abū Bakr). *Mir'āt al-Zaman*. *Zahr al-Raba`*, Vol. 2, p. 124. *Anwār al-Malakat*, p. 227. Al-Majlisi, *Bihār al-Anwār*, Vol. 30, pp. 123, 136, 138, 141, 352. *Nafahāt al-Lāhūt*, p. 79. *Hadaqāt al-Shī`a*, Vol. 2, p. 252. *Tashyīd al-Matā`in*, Vol. 1, p. 340. *Dalā'il al-Sidq*, Vol. 3, p. 32. *Al-Khisāl*, Vol. 1, pp. 171-73. *Hayāt al-Sahāba*, Vol. 2, p. 24. Al-Murtada, *Al-Shāfi*, Vol. 3, p. 170. `Abd al-Jabbār, *Al-Mughni*, Vol. 20, pp. 340-41. *Nahj al-Haqq*, p. 265. Abū `Ubayd, *Al-Amwal*, p. 194. *Mujma` al-Zawā'id*, Vol. 5, p. 203. *Talkhīs al-Shāfi*, Vol. 3, p. 170. Al-Tūsi, *Tajrad al-I`tiqād*, p. 402. *Kashf al-Murād*, p. 403. Arab-Shāhi, *Muftāh al-Bāb* (edited by Mahdi Muhaqqiq), p. 199. *Taqrīb al-Ma`ārif*, pp. 366-67. *Dimashq*, Vol. 13, p. 122. *Manāl al-Tālib*, p. 280.

Al-Majlisi commented on the above saying, "This proves what is already reported about his [`Omar's] assault of the house of Fātima عليها السلام when Ali عليه السلام and al-Zubayr and others assembled there and that he [Abū Bakr] sought his own self-interest rather than that of others."[1]

What is noteworthy here is that Abū `Ubayd al-Qāsim ibn Sālim has mentioned this issue, but he did not openly admit such a characteristic [of Abū Bakr]. Rather, he was satisfied with saying, "As regarding the deed which I did and which I wish I never did, it was such-and-such." Abū `Ubayd said, "I do not want to hear it! I wish on the day of *saqīfat* Banū Sā`idah I did not take part at all..., etc."[2]

Why did Abū `Ubayd, namely al-Qasim ibn Salim, hate this particular phrase rather than all others?! This is a question the answer for which is well known by everyone who knows the politics of those people, the truth of their intentions, their inclinations, cunning and conniving.

55. Al-Mas`ūdi Twists Words in His Book: Al-Mas`ūdi has stated the following: "`Urwah ibn al-Zubayr used to excuse his brother, `Abdullāh, for confining Banū Hāshim to the valley and his gathering firewood to burn them. He used to say, `He intended by doing so to put an end to dissension, so that the Muslims would be unified, obedient [to Abū Bakr], so their word would be one, just as `Omar ibn al-Khattāb did to Banū Hāshim when they lagged behind and refused to swear the oath of allegiance to Abū Bakr, for he gathered firewood in order to burn their house.'" Such is the text on p. 86, Vol. 3, of *Murūj al-Dhahab* by al-Mas`ūdi as printed by Al-Maymuniyya Press [Cairo, Egypt]. But all other printings of this same book[3] have deleted the sentence saying "... just as `Omar ibn

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[1] Al-Majlisi, *Bihār al-Anwār*, Vol. 30, p. 138-39.

[2] *Al-Amwāl*, p. 194.

[3] Refer, for example, to p. 77, Vol. 3, of the same book, namely *Murūj al-Dhahab*, which was printed in 1965 at Dār al-Ma`rifa.

al-Khattāb did to Banū Hāshim when they lagged behind and refused to swear the oath of allegiance to Abū Bakr, for he gathered firewood in order to burn their house."

The Mu`tazilite scholar[1] has cited al-Mas`ūdi's text in its correct form as stated above in the edition printed by the Maymuniyya Press. This proves that the hands of betrayal and forgery played havoc with all editions of this book just as they have done in many others, and those who oppressed the family of Muhammed صلى الله عليه وآله وسلم "... shall come to know to what final place of turning they shall turn back" (Qur'ān, 26:227).

96. The Book *Al-Ma`ārif* Distorted: Because of the issue of al-Muhsin being miscarried, we find them not hesitating to distort the original contents of the book titled *Al-Ma`ārif* by Ibn Qutaybah as we are told by Ibn Shahr Āshūb who died in 588 A.H./1192 A.D. Says he, "Ibn Qutaybah states in his book titled *Al-Ma`ārif* that Muhsin perished because of the squeezing [of his mother] by Qunfath of Banū `Adiyy."[2]

Al-Kanji, the Shāfi`i scholar who died in 685 A.H., cites the mentor, al-Mufīd, saying, "He [Ibn Qutaybah] added to what most scholars have reported saying that Fātima, peace with her, miscarried after the demise of the Prophet ﷺ a son whom the Messenger of Allāh ﷺ had named Muhsin. This is something which is not reported by anyone from among the transmitters except Ibn Qutaybah."[3]

It seems he means that Ibn Qutaybah has transmitted the above in his book titled *Al-Ma`ārif* as Ibn Shahr Āshūb testifies. But if you look at p. 92 of the edition of the same book printed in 1353 A.H., you

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[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 20, pp. 146-47. Al-Mas`ūdi, too, has quoted the same as you read in the footnote to p. 373, Vol. 2, of *Ihqāq al-Haqq*.

[2] "Abul-Hassan" Ali ibn Muhammed al-Wāsiti al-Maghāzili (d. 483 A.H./1090 A.D.), *Manāqib Ali ibn Abū Tālib*, Vol. 3, p. 407 as printed by Dār al-Adwa'. *Bihār al-Anwār*, Vol. 43, p. 233.

[3] *Kifāyat al-Tālib*, p. 413.

will instead read the following sentence: "As for Muhsin son of Ali عليه السلام, he died young." Such is the case with all other editions now in circulation… So, why should some people resort to such distorting and such betrayal of the historical truth?! We wonder.

57. Al-Shahristāni, who dies in 548 A.H./1153 A.D., discussing al-Nizām, who died in 231 A.H./846 A.D., says, "He provided more details about the tragedy saying that `Omar hit the stomach of Fātima عليها السلام on the day when people swore the oath of allegiance [to Abū Bakr] till she miscarried a fetus from her womb, and he used to shout, `Burn her house and everyone inside it!' And there was none in the house except Ali, Fātima, al-Hassan and al-Hussain عليهم السلام."[1]

[Al-Khateeb] al-Baghdādi has quoted al-Nizām [Nizām al-Dawla, the Abbāside] as saying that `Omar hit Fātima عليها السلام and deprived the Progeny of the Prophet صلى الله عليه وآله of their inheritance.[2]

Al-Maqrīzi says, "... It is alleged that he hit Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله and deprived the Prophet's Progeny of their inheritance."[3]

Al-Safadi has also quoted him as saying, "`Omar hit the stomach of Fātima عليها السلام on the day when the oath of allegiance [to Abū Bakr] was taken, so she miscarried al-Muhsin."[4]

Important Note:
Al-Jāhiz **الجاحظ** has said the following about al-Nizām: "He used to be the most critical of the Rāfidis because of their casting doubts

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[1] Al-Shahristāni, *Al-Milal wal Nihal*, Vol. 1, p. 57. *`Awālim al-`Ulūm*, Vol. 11, p. 416. *Bihār al-Anwār*, Vol. 28, pp. 271 (footnote), 281. *Bahj al-Sibāgha*, Vol. 5, p. 15. *Bayt al-Ahzān*, p. 124. *Ihqāq al-Haqq*, Vol. 2, p. 374; refer also the footnote on p. 372 of the same reference.

[2] *Al-Farq Baynal Firaq*, p. 148.

[3] Al-Maqrīzi, *Al-Khutat* (in the section about wise sayings and morals), Vol. 2, p. 346.

[4] *Al-Wāfi bil Wafiyyāt*, Vol. 6, p. 17.

about the characters of the *sahāba*."[1]

58. In their biography of Muhammed ibn `Abdullāh ibn `Omar ibn Muhammed ibn al-Hassan al-Fāris, namely Abul-Hayāt, the preacher from Balkh [Baluchistan], "Ali ibn Mahmūd has told me that the preacher from Balkh was addicted to taunting the *sahāba*, so I attended his meeting place once. He said, `Fātima عليها السلام wept once, whereon Ali عليه السلام said to her, `Are you crying because of me?! Did I confiscate your property (Fadak)? Did I usurp what belongs to you? Did I do such-and-such...?' and he kept counting the things which the Rāfidis claim that both *shaikhs* [Abū Bakr and `Omar] did to Fātima عليها السلام. All the Rāfidis present there wept loudly." He died in Safar of 196 A.H./812 A.D."[2]

59. Ibn Sa`d, through his *isnād* to Salma, has said, "Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله fell sick among us. On the day when she died, Ali عليه السلام went outside. She said to me, `O bondmaid! Pour the water for me so I may bathe.' I poured it for her, and she took the best bath then said, 'Bring me my mourning clothes.' I brought them to her and helped her put them on. Then she said to me, 'Let my bed be in the middle of the house.' I did, and she slept on it, facing the *qibla*. Then she said to me, 'O bondmaid! I am dying now, and I have already taken by bath; so, nobody should uncover even my shoulder.' She died. Ali عليه السلام returned, and I informed him of what happened. He said, 'No, by Allāh! Nobody shall ever uncover even her shoulder!' He carried her and buried her as she was."[3]

60. In another text, it is stated that when Abū Bakr received the oath

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[1] Ibn Abul-Hadīd (the Mu`tazilite Shāfi`i scholar), *Sharh Nahjul-Balāgha*, Vol. 20, p. 32.

[2] Refer to *Lisān al-Mīzān*, Vol. 5, p. 218. *Al-Wāfi bil Wafiyyāt*, Vol. 3, p. 344.

[3] Ibn Sa`d, *Tabaqāt*, Vol. 8, p. 27 printed by Sadir Press or p. 18 of its Leiden edition. *Al-Isāba*, Vol. 4, p. 379 from Ahmed. *Siyar A`lām al-Nubalā'*, Vol. 2, p. 129, except here there is a minor distortion of his statement; so, refer to either the Sadir or the Leiden (Germany) edition.

of allegiance from the public, Ali عليه السلام and al-Zubayr kept consulting with Fātima عليها السلام, and `Omar heard about it, so he went to Fātima عليها السلام and said, "O daughter of the Messenger of Allāh صلى الله عليه وآله! By Allāh! Nobody at all I love more than I love your father, and nobody is more dear to us after your father than your own self. By Allāh! This does not stop me at all from burning the door of these individuals assembling with you!" When `Omar went out, she said to them, "You know that `Omar has been here and he swore by Allāh to burn the house door. By Allāh! He shall carry out what he swore to do; so, disperse to your destinations and flee." They left her and did not return to her till they had sworn fealty..."[1]

61. Al-Balāthiri has quoted Ibn `Abbās as saying, "Abū Bakr and `Omar ibn al-Khattāb sent for Ali صلى الله عليه وآله when he refused to swear the oath of allegiance. He said, `Bring him to me in the most violent way.' When he was brought to him, a dialogue went on between them both. He [Ali عليه السلام] said to `Omar, `Milk some milk only a portion of which is yours. By Allāh! You are not concerned about his [Abū Bakr's] government so much except that in the future he will advance you for it.'"[2]

62. Al-Ya`qūbi has said, "It came to the knowledge of Abū Bakr and `Omar that a group of the Muhājirūn and Ansār assembled with Ali ibn Abū Tālib عليه السلام at the house of Fātima عليها السلام daughter of the

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[1] *Muntakhab Kanz al-`Ummāl* (as referred to in a footnote in Ahmed's *Musnad*), Vol. 2, p. 1174 from Ibn Abū Shaybah. This incident is also narrated in *Sharh Nahjul-Balāgha* by the Mu`tazilite scholar, Vol. 2, p. 45 from al-Jawhari and in *Al-Shāfi* by al-Murtada, Vol. 4, p. 110, and in *Al-Mughni* by Judge `Abd al-Jabbār, Vol. 20, p. 335. It is also cited in *Qurrat al-`Ayn* by Waliyy Allāh al-Dahlawi of Peshawar, p. 78, in *Al-Shāfi* by Ibn Hamzah, Vol. 4, p. 174; in *Nihāyat al-Arab*, Vol. 19, p. 40; in *Al-Istī`āb* (as referred to in a footnote in Al-Isāba), Vol. 2, pp. 254-55; in *Al-Wafi bil Wafiyyat*, Vol. 17, p. 311; in *Ifhām al-A`dā' wal Khusūm*, p. 72; in *Kanz al-`Ummāl*, Vol. 5, p. 651. It is also quoted from Ibn Abū Shaybah on p. 567, Vol. 14 of the same. *Bihār al-Anwār*, Vol. 28, p. 313.

[2] Al-Balāthiri, *Ansāb al-Ashrāf*, Vol. 1, p. 587. Al-Shāfi, *Talkhīs*, Vol. 3, p. 75, quoting the first.

Messenger of Allāh ﷺ. They went in a group till they assaulted the house. Ali عليه السلام went out carrying his sword. `Omar met him and they had a brawl. Ali عليه السلام subdued `Omar and broke his sword. They entered the house by force, so Fātima عليها السلام went out and said, "I plead to you in the Name of Allāh to get out or else I shall uncover my hair and lodge a complaint to Allāh against you!" Everyone in the house went out. The people stayed for days and one by one swore the oath of allegiance save Ali عليه السلام who did not do so except six months later or, according to some, forty days."[1]

His statement that "Ali عليه السلام went out carrying his sword" is not accurate; what is accurate is that al-Zubayr did so as is well known from all texts.

63. Zaid ibn Aslam has said,

> I was one of those who carried firewood with `Omar to Fātima's house door when Ali عليه السلام and his supporters refused to swear the oath of allegiance. `Omar said to Fātima عليها السلام, "Get out of the house or else I shall burn it and everyone inside it!" Ali عليه السلام, al-Hassan and al-Hussain عليهما السلام and a group from among the companions of the Prophet ﷺ were inside it. Fātima عليها السلام said to `Omar, "Shall you really burn my sons?!" "Yes," `Omar answered, "by Allāh, if they all do not come out to swear fealty."[2]

The narrator goes on to say, "This is also narrated by Ibn Kharthamah or Ibn Kharthabah or Ibn Khayranah or Ibn Khathabah."[3]

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[1] Al-Ya`qūbi, *Tārīkh*, Vol. 2, p. 126.

[2] *Ithbāt al-Hudāt*, Vol. 2, pp. 334, 383. *Nahj al-Haqq*, p. 271-72 from Ibn Khayr. *Al-Tarā'if*, p. 239. *Ihqāq al-Haqq*, Vol. 2, p. 373. *Mir'āt al-`Uqūl*, Vol. 5, pp. 318-19. Refer also to *Dalā'il al-Sidq*, Vol. 3, p. 78. *Bihār al-Anwār*, Vol. 28, p. 339. *Diyā' al-`Ālamīn* (manuscript), Vol. 2, p. 64.

[3] He is referring to Vizier Ja`far ibn al-Fadl ibn Ja`far ibn al-Furat al-Baghdādi who died in 391 A.H./1001 A.D. "Ibn Kharthabah" is the author of the book titled *Al-Masālik wal Mamālik*. He died in 300 A.H./913 A.D.

Al-Wāqidi has said that `Omar went to Ali عليه السلام with a group of people which included Assad ibn al-Hudayr and Salamah ibn Aslam al-Ashhali and said, "Get out, or else we shall burn you all!"[1]

64. Al-Hurr al-`Āmili, may Allāh have mercy on him, has said,

> Narrators have transmitted, and so have chroniclers, that when `Omar secured the oath of allegiance to his friend [Abū Bakr] and Ali عليه السلام lagged behind, he went to Fātima's house to demand that Ali عليه السلام swear fealty. He used a very rough language and ordered firewood to be brought in order to burn the house and everyone inside it. Inside it were: the Commander of the Faithful عليه السلام, his wife and sons عليهم السلام. Those who supported Ali عليه السلام included al-Zubayr and a group from the Banū Hāshim. Among those who narrated the incident in detail are: al-Wāqidi, Ibn Jubayr and Ibn `Abd Rabbih.[2]

65. Mūsa ibn `Uqbah has quoted Ibn Shihāb saying that men from among the Muhājirūn were very angry when people swore the oath of allegiance to Abū Bakr. Among them was Ali ibn Abū Tālib عليه السلام and al-Zubayr ibn al-`Awwām. They entered the house of Fātima عليها السلام daughter of the Messenger of Allāh صلى الله عليه وآله. `Omar ibn al-Khattāb went there accompanied by a group from among the Muhājirūn and Ansār which included Assad ibn Hudayr, Salamah ibn Aslam ibn Waqsh, both from Banū al-Ashhal, and Thābit ibn Qays ibn Shammās al-Khazraji. They spoke to both of them till one of those folks took al-Zubayr's sword and kept hitting it on a stone till he broke it.[3]

"Ibn Khayranah" is Muhammed ibn Khayranah al-Maghribi [of North Africa], the famous traditionist, one of the scholars of the fourth century A.D. "Ibn Khathabah" is `Abdullāh ibn Muhammed ibn Khathabah.

[1] Refer to the previous references and to pp. 370-71, Vol. 2, of *Ihqāq al-Haqq*.

[2] *Ithbāt al-Hudāt*, Vol. 2, p. 376.

[3] *Al-Riyād al-Nadira*, Vol. 1, p. 241. *Tārīkh al-Khamīs*, Vol. 2, p. 169. *Al-Mustarshid*, pp. 379, 378. *Ithbāt al-Hudāt*, Vol. 2, p. 383.

Mūsa ibn `Uqbah has said the following in his book which discusses the Prophet's military campaigns [*Kitāb al-Maghāzi*]:

Sa`d ibn Ibrāhīm is quoted as saying, "My father narrated to me that his father, `Abd al-Rahmān ibn `Awf, was with `Omar [when they all attacked Fātima's house], and that Muhammed ibn Maslamah broke al-Zubayr's sword. Then Abū Bakr delivered a sermon and apologized to the people."[1]

66. Having listed the names of those who refused to swear the oath of allegiance to Abū Bakr and who sided with Ali ibn Abū Tālib عليه السلام, Ibn al-Shahnah says the following: "Then `Omar went to Fātima's house to burn it and everyone inside it. Fātima عليها السلام met him. He said to her, `Join what the rest of the nation has done.' Ibn Wāsil says that Ali عليه السلام went out to Abū Bakr and swore fealty to him. `Ā'isha said that Ali عليه السلام never swore the oath of allegiance to Abū Bakr till Fātima عليها السلام died."[2]

67. Ibn `Abd Rabbih, a Mu`tazilite, is quoted by al-Balāthiri and others as having said,

> As regarding Ali عليه السلام, al-`Abbās and al-Zubayr, they took to Fātima's house till Abū Bakr sent them `Omar ibn al-Khattāb to get them out of Fātima's house, saying to him, "If they refuse, you should fight them." `Omar brought a torch of fire in order to burn their house. Fātima عليها السلام met him and said to him, "O son of al-Khattāb! Have you really come here to burn our house?!" Or she said to him, "Are you really going to burn my house door?" or "my house?" He said, "Yes, if you do not join the rest of the nation." Or he said, "Yes, and this is stronger than what your father had brought." Ali عليه السلام went and swore fealty.[3]

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[1] *Al-Bidāya wal Nihāya*, Vol. 5, p. 250. *Siyar A`lām al-Nubalā'* (in the section dealing with the "righteous caliphs"), p. 26. *Al-Riyād al-Nadira*, Vol. 1, p. 241.

[2] *Rawdat al-Munāzir* (referred to in a footnote in *Al-Kāmil fil Tārīkh*), Vol. 7, pp. 164-65.

[3] Al-Balāthiri, *Ansāb al-Ashrāf,* Vol. 1, p. 586. *Bihār al-Anwār*, Vol. 28,

68. Ibn Jarīr [al-Tabari] has said,

> Ibn Hammād has narrated to us saying that Jarīr quotes al-Mughīrah quoting Ziyād ibn Kulayb as saying that `Omar ibn al-Khattāb went to the house of Fātima عليها السلام where Talhah and al-Zubayr and men from among the Muhājirūn were assembling. He said to them, "By Allāh! I shall burn your house or else you should get out to swear the oath of allegiance!" Al-Zubayr went out to meet him, bearing his unsheathed sword, but he stumbled, so the sword fell from his hand. They leaped at him and arrested him.[1]

69. In another text, the same author says,

> Ali عليه السلام and al-Zubayr lagged behind [did not swear the oath of allegiance to Abū Bakr]. Al-Zubayr unsheathed his sword and said, "I shall not place it back in its scabbard until people swear the oath of allegiance to Ali عليه السلام!" Abū Bakr and `Omar came to know about it. `Omar said, "Take al-Zubayr's sword and hit it on a stone." `Omar set out to meet them. He arrested both of them saying, "You shall both swear fealty at will or else we shall force you to swear it." So they swore fealty.[2]

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footnote on p. 268, pp. 339, 389, 411. Sayyid al-Murtada, *Al-Shāfi*, Vol. 3, p. 241. *Al-Riyād al-Nadira*, Vol. 1, p. 167. *Tārīkh al-Khamīs*, Vol. 1, p. 178. *`Awālim al-`Ulūm*, Vol. 11, pp. 408, 602. Ibn Hamzah, *Al-Shāfi*, Vol. 4, p. 174. *Talkhīs al-Shāfi*, Vol. 3, p. 76. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 20, p. 147. Ibn `Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 4, pp. 247, 259-60 of the edition printed by Dār Ihyā' al-Turāth. *Nafahāt al-Lāhūt*, p. 79. *Al-Kuna wal Alqab*, Vol. 1, p. 352. *Al-Mukhtasar fī Akhbār al-Bashar*, Vol. 1, p. 156. *A`lām al-Nisā'*, Vol. 3, p. 127. *Al-Tarā'if*, p. 239. *Nahj al-Haqq*, pp. 271-72. *Al-Ghadīr*, Vol. 7, p. 77 and Vol. 5, p. 369.

[1] Al-Tabari, *Tārīkh al-Umam wal-Mulūk* (the edition printed by Dār al-Ma`ārif), Vol. 3, p. 202. *Al-Tarā'if*, pp. 238-39. *A`lām al-Nisā'*, Vol. 4, p. 114. *Nahj al-Haqq*, pp. 271-72. *Bihār al-Anwār*, Vol. 28, p. 338. *Al-`Awālim*, Vol. 11, p. 407. *Ithbāt al-Hudāt*, Vol. 2, pp. 333-34.

[2] Al-Tabari, *Tārīkh Mulūk*, Vol. 3, p. 203.

70. The Mu`tazilite scholar (Ibn Abul-Hadīd) has said,

> Abū Bakr [namely Ahmed ibn `Abd al-`Azīz] has said that Abū Sa`d, `Abd al-Rahmān ibn Muhammed, narrated to us saying that Ahmed ibn al-Hākim has said that `Abdullāh ibn Wahab narrated to us citing Layth ibn Sa`d saying that Ali عليه السلام did not swear the oath of allegiance to Abū Bakr, so he was taken out tied up. He was dragged in a hurry as he kept saying, "O Muslims! Why should a Muslim be killed because he lagged behind others not because of a disagreement but because he has something very important to do [the compilation of the text of the Holy Qur'ān]?!" Whenever he passed by a meeting place, he was told to go and swear the oath of allegiance [to Abū Bakr].[1]

71. The same author has also said,

> Only Ali عليه السلام refused to swear the oath of allegiance, confining himself to Fātima's house, so they took him out by force. Fātima عليها السلام went to the house door and said something to the person who went there seeking to arrest him.[2]

72. Ibn Abul-Hadīd, the Mu`tazilite Shāfi`i scholar, has also said,

"I said that he took this theme from some poets belonging to Banū Tālib, from the people of Hijāz. Al-Naqīb Jalāl ad-Dīn `Abd al-Hamīd ibn Muhammed ibn `Abd al-Hamīd, the `Alawide, recited it to me. He said that the poet himself had recited it to me, but I forgot his name. Said he,

O father of Hafs! Wait! You would not have been to plead to
Had it not been for the death [of the Prophet].
Should al-Batūl die angry while we are pleased?
Such are not the deeds of gracious sons at all.

The poet was addressing `Omar saying, "Slow down! Wait! O `Omar! Have some compassion and some wisdom, and do not be

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[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, p. 45.

[2] *Ibid*., Vol. 2, p. 21. *Bihār al-Anwār*, Vol. 28, p. 110.

rough like that with us. You are not qualified to talk to us like that, nor should we ask you gently, nor could you have entered the house of Fātima عليها السلام by force had her father, because of whom her house was safeguarded and respected, had died, so you coveted what you could not have coveted before." Then he says something like this: "Should our mother [Fātima عليها السلام] die while still angry and we are pleased? We would not be then good offspring at all because a good son is pleased when his parents are pleased and angry when they, too, are angry." I have confirmed that she died while being still very angry with Abū Bakr and `Omar and that she left a will saying that they both should not perform her funeral prayers.[1]

73. The same scholar has also said,

> Abū Bakr [namely Ahmed ibn `Abd al-`Azīz] has said that Abū Bakr al-Bāhili has cited Ismā`īl ibn Mujālid quoting al-Sha`bi saying that Abū Bakr said, "O `Omar! Where is Khālid ibn al-Walīd?" He said, "Here he is." Abū Bakr said, "Go to both of them (meaning to Ali عليه السلام and al-Zubayr) and bring them to me." They both went there. `Omar entered while Khālid remained outside at the door. `Omar said to al-Zubayr, "What is this sword for?" Al-Zubayr [ibn al-`Awwām] said, "I have prepared it to swear the oath of allegiance to Ali عليه السلام." There were many people at the house including al-Miqdād ibn al-Aswad and many from Banū Hāshim. `Omar took [al-Zubayr's] sword and hit it on a rock at the house till it broke. Then he dragged al-Zubayr by the hand, forced him to stand, then pushed him out. Then he said, "O Khālid! Take this one!" Khālid took hold of him. With Khālid outside the house were many people sent by Abū Bakr as reinforcements. Then `Omar entered again and said to Ali عليه السلام, "Stand up and swear the oath of allegiance." Ali عليه السلام relented. `Omar grabbed Ali عليه السلام by the hand and told him to stand up, but he refused, so he carried him and pushed him just as he had done to al-Zubayr. Khālid arrested both men. `Omar and those with him dragged them violently as a large number of people looked on. The streets of Medīna were filled with people. Fātima عليها السلام saw what `Omar had done, so she screamed and complained, and many women from Banū Hāshim and from others assembled

[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 6, pp. 49-50.

around her. She went out to the door of her chamber and called out saying, "O Abū Bakr! How swift you are in waging an assault on the family of the Messenger of Allāh صلی اللہ علیہ وآلہ وسلم! By Allāh! I shall never speak to `Omar till I meet Allāh!"[1]

74. The Mu`tazilite Shāfi`i scholar narrated the incident of the *saqīfa*[2] from al-Jawhari saying:

Abū Bakr [Ahmed ibn `Abd al-`Azīz] has said that Abū Zaid, `Omar ibn Shabbah, has said that Ahmed ibn Mu`āwiyah narrated to us saying that he was told by al-Nadar ibn Shumayl saying that Muhammed ibn `Amr has cited Salamah ibn `Abd al-Rahmān saying that when Abū Bakr seated himself on the pulpit [of the Prophet ﷺ], Ali صلی اللہ علیہ وآلہ وسلم and al-Zubayr and many people from Banū Hāshim were at Fātima's house. `Omar went to them and said, "I swear by the One Who holds my life in His hands that if you do not come out to swear the oath of allegiance, I shall burn your house!" Al-Zubayr went out unsheathing his sword. A man from the Ansār and Zaid ibn Labīd overpowered him, causing his sword to fall. From his place on top of the pulpit, Abū Bakr shouted, "Hit it on the stone!" He did so [breaking al-Zubayr's sword]. `Amr ibn Hammas said, "I saw the

[1] bn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, pp. 48-49 and Vol. 2, p. 57. *Bihār al-Anwār*, Vol. 28, p. 204.

[2] This is a reference to the *saqīfa* (shed) of Banū Sā`idah where the "election", by a small number of people, of Abū Bakr took place amidst a great deal of dissension, arguments and threats. `Omar pushed Abū Bakr to be the caliph and was the first to swear the oath of allegiance to him just as he was the first to swear it days ago to Ali ibn Abū Tālib علیہ السلام on Thul-Hijja 18, 10 A.H./March 19, 632 A.D., a date well known in Islamic history as "Yawm al-Ghadīr" or "Eid al-Ghadīr." The "Ghadīr" was then an area where rain water formed a shallow lake, and it is located in the Juhfa valley near the crossroads of trade and pilgrimage caravans coming from Medīna, Egypt, Iraq, Syria and Najd on their way to Medīna. A mosque, called Masjid al-Ghadīr, was later built on the same spot where the Prophet ﷺ nominated Ali علیہ السلام as his successor and where Ali علیہ السلام received the oath of allegiance from scores of thousands of Muslim men, women and children. Nowadays, understandably, only Shī`as celebrate Eid al-Ghadīr... __ Tr.

stone with the marks of such hitting and said, `Here was al-Zubayr's sword broken.'" Abū Bakr then said, "Leave them alone, for Allāh shall bring them." They went out after that and swore the oath of allegiance to him.[1]

75. Abū Bakr [Ahmed ibn `Abd al-`Azīz] has also said, "It is narrated in another narrative that Sa`d ibn Abū Waqqās was with them at the house of Fātima عليها السلام, and so was al-Miqdād ibn al-Aswad. They assembled with Ali صلى الله عليه وآله وسلم to swear the oath of allegiance to him, so `Omar went there to burn their house. Al-Zubayr went out carrying his sword to meet him. Fātima عليها السلام, too, went out crying and wailing, separately from the rest of people. They said, `We have not committed any sin, nor do we oppose anything good about which people come to an agreement, but we gathered in order to compile the text of the Qur'ān in one single book.'[2] Then they swore the oath of allegiance to Abū Bakr, thus people felt secure."

76. Abū Bakr [Ahmed ibn `Abd al-`Azīz] has also said,

> Abū Zaid, `Omar ibn Shabbah, has quoted some of his men as saying that `Omar went to the house of Fātima عليها السلام accompanied by a number of men from among the Ansār and a very small number from among the Muhājirūn. He said, "By the One Who holds my life in His hand! You shall have to come out to swear fealty or I shall burn your house!" Al-Zubayr went out to meet him, unsheathing his sword. Ziyād ibn Labīd al-Ansāri and another man grabbed him, and the sword fell from his hand which `Omar hit on a stone, breaking it. Then `Omar dragged them from their clothes violently till they swore fealty to Abū Bakr.[3]

77. Abū Zaid has said that al-Nadar ibn Shumayl has narrated saying that al-Zubayr's sword, when it fell from his hand, was carried to

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[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 2, pp. 48, 56.

[2] *Ibid.*

[3] *Ibid.*

Abū Bakr as he was sitting on the pulpit delivering a speech. Abū Bakr said, "Hit it on a rock!" Abū `Amr ibn Hammas said, "I saw the rock with the mark of that hitting, and people were saying that it was left by al-Zubayr's sword."[1]

78. The Mu`tazilite scholar has also said, "Ibn `Abd al-Hamīd has said that when people were talking about how Ali عليه السلام did not swear the oath of allegiance to Abū Bakr, and when Abū Bakr and `Omar pressured him to do so, the mother of Mastah ibn Athathah went out and stood at the grave [of the Messenger of Allāh صلى الله عليه وآله وسلم] and cited the following verses of poetry [originally composed by Fātima عليها السلام]:

There were issues, events and hardships
Had you witnessed them, no calamities would have transpired.
We miss you as the earth misses its rain,
And your people slipped, so witness them and do not be absent."

Abū Bakr, namely Ahmed ibn `Abd al-`Azīz, has said that Abū Zaid, `Omar ibn Shabbah, has informed us that Ibrāhīm ibn al-Munthir has quoted Ibn Wahab quoting Ibn Lahī`ah quoting Abul-Aswad [al-Du'ali, the renown poet] saying that a man from the Muhājirūn was angry with Abū Bakr receiving people's oath of allegiance without any consultation, and so were Ali عليه السلام and al-Zubayr. The latter entered the house of Fātima عليها السلام. `Omar went there accompanied by a number of men, including Assad ibn Hudayr and Salamah ibn Aslam ibn Waqsh, both from Banū `Abd al-Ashhal, and they broke into the house. Fātima عليها السلام screamed and pleaded to them in the Name of Allāh. They took the swords of Ali عليه السلام and al-Zubayr and hit them on the wall till they broke them both. Then `Omar took them out, dragging them, till they swore fealty.[2]

79. The same scholar goes on to say that Abū Bakr [Ahmed ibn `Abd al-`Azīz] has narrated the same incident from another venue saying that Thābit ibn Qays ibn Shammās was among those who

[1] *Ibid*., Vol. 6, p. 48.

[2] *Ibid*., Vol. 2, p. 50 and Vol. 6, p. 47 and Vol. 3, p. 49. Ibn Sa`d, *Tabaqāt*, Vol. 8, p. 228.

were in `Omar's company when the latter assaulted the house of Fātima عليها السلام. Thābit belongs to Banū al-Hārith ibn al-Khazraj.

80. He also narrates saying that Muhammed ibn Maslamah was with them, and that this Muhammed was the one who broke al-Zubayr's sword.[1]

81. Accompanied by many men, `Omar went to Fātima's house. Among those men were: Assad ibn Hudayr and Salamah ibn Aslam. He told those inside her house to get out to swear the oath of allegiance [to his friend, Abū Bakr], but they refused. Al-Zubayr came out to meet them with his sword. `Omar said, "Take care of the dog!" Salamah ibn Aslam leaped at him, took the sword from his hand and pushed him on the wall. Then they took him and Ali عليه السلام with a number of Banū Hāshim. Ali عليه السلام kept saying to them, 'I am a servant of Allāh and the Brother of the Messenger of Allāh صلى الله عليه وآله.' They brought Ali عليه السلام to Abū Bakr. He was told to swear fealty. He said, "I am more worthy of this matter than you. I will not swear the oath of allegiance. Rather, you ought to swear it to me. You took this matter from the Ansār under the pretext of your kinship to the Messenger of Allāh صلى الله عليه وآله, so they submitted leadership to you, and I argue with you using the same argument you used with the Ansār. Be fair to us, if you fear Allāh, and recognize our right just as the Ansār recognize it; otherwise, be afflicted with injustice, and you know it." `Omar said, "We shall not leave you alone till you swear the oath of allegiance." Ali عليه السلام said to him, "O `Omar! Milk some milk in which you have a share! Support him [Abū Bakr] today so that he will hand it [caliphate] over to you tomorrow! By Allāh! I shall not accept what you say, nor shall I swear fealty to him."[2]

82. The Mu`tazilite scholar has also said, "As regarding the terrible things which the Shī`as mention about dispatching Qunfath to the house of Fātima عليها السلام, and that he whipped her, leaving a mark on her wrist like a bracelet which lingered there till her death, and that

[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 2, pp. 50-51 and Vol. 6, p. 48.

[2] *Ibid.*, Vol. 6, p. 11.

`Omar squeezed her between the door and the house, so she cried out, `O Father! O Messenger of Allāh!,' that her fetus was born dead..., our fellows do not report such incidents... Rather, the Shī`as are alone in transmitting them." This is so despite the fact that the scholar himself is the one who transmitted from his mentor the incident of the miscarriage of al-Muhsin and wondered about the stand of the Messenger of Allāh ﷺ in its regard. He did so when he narrated how Habar ibn al-Aswad was to be killed for terrorizing Zainab. When he demanded his mentor to tell him about it, his mentor told him that the incidents, according to him, were contradictory, and that he would leave the matter there.[1] We have also cited scores of texts narrated by non-Shī`as testifying to the authenticity of this incident, so his statement makes no sense.

83. Ibn Abul-Hadīd has also said, "As regarding the incident of the attack on the house of Fātima عليها السلام, we have already discussed it. Apparently, I can see the accuracy of what al-Murtada and the Shī`as narrate, but not all what they narrate, for some of it did take place, and Abū Bakr was right in regretting it and repenting, and this proves the strength of his conviction and fear of Allāh Almighty. This ought to be used as a testimony for him rather than against him."[2]

84. He also says, "As regarding the incident of the burning and what awful things happened, and how some people have said that they dragged Ali عليه السلام by his turban surrounded by people, this is far-fetched. Only the Shī`as make such a claim, but some traditionists have narrated *almost* the same."[3] We do not know how he compromises his statement that "Only the Shī`a make such a claim" with the one saying "A group of traditionists have narrated *almost* the same"! Some such traditionists were Mu`tazilites like him, and the reader has already come to know that everything this scholar sees as "far-fetched" has been narrated by the masses that follow his own creed. Sayyid al-Murtada has said that nobody should pay any

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[1] *Ibid.*

[2] *Ibid.*, Vol. 17, p. 168.

[3] *Ibid.*, Vol. 2, p. 21. *Bihār al-Anwār*, Vol. 28, pp. 310-11.

attention to one who rejects texts by simply regarding them as "far-fetched" without producing any proof or evidence.

85. Ibn Qutaybah al-Daynūri has said,

> "As regarding Ali ﷺ and al-`Abbās ibn `Abd al-Muttalib and their supporters from among Banū Hāshim, they dispersed to their mounts, and al-Zubayr ibn al-`Awwām was with them. `Omar went to them accompanied by a group of men which included Assad ibn Hudayr and Salamah ibn Aslam. They were told to go to swear the oath of allegiance to Abū Bakr, but they refused. Al-Zubayr ibn al-`Awwām came out, sword in hand. `Omar said, "Take care of the man! Arrest him!" Salamah ibn Aslam leaped at him, took the sword from his hand and hit it on the wall. They took him away and he swore fealty, and Banū Hāshim, too, went and swore it. Ali, may Allāh glorify his countenance, was brought to Abū Bakr as he kept saying, "I am a servant of Allāh and the Brother of His Messenger ﷺ." He was told to swear the oath of allegiance to Abū Bakr. He said, "I have more right to this issue than you. I shall not swear the oath of allegiance to you. Rather, you ought to swear it to me. You have taken this issue from the Ansār, arguing with them that you have kinship with the Prophet ﷺ, yet you usurp it from us, while we are the members of his Ahl al-Bayt?! Did you not claim to the Ansār that you deserve it more than them since Muhammed ﷺ is from you, so they handed you the reins of leadership and granted you the government?! I argue with you with the same argument which you used against the Ansār: We have more right to the Messenger of Allāh ﷺ, be he alive or dead, than you; so, be fair to us if you are believers; otherwise, be afflicted with injustice, and you know it." `Omar said to him, "You shall not be left alone till you swear fealty." Ali عليه السلام said to him, "Milk some milk in which you have a share! Support him [Abū Bakr] today so that he will hand it [caliphate] over to you tomorrow!" Then he added saying, "By Allāh, O `Omar! I shall not accept what you say, nor shall I swear fealty to him."[1]

[1] Ibn Qutaybah, *Al-Imāma wal Siyāsa*, Vol. 1, pp. 28-29. *Ihqāq al-Haqq*, Vol. 2, p. 351.

86. Ibn Qutaybah has also said, “Abū Bakr noticed that some people did not swear the oath of allegiance to him and were at the house of Ali, may Allāh glorify his countenance, so he dispatched `Omar to them. `Omar called out to them as they were inside Ali’s house, but they refused to come out, so he ordered firewood to be brought and said, `I swear by the One Who holds `Omar’s life in His hand, you shall have to get out or else I shall burn the house and everyone inside it!’ Someone said to him, ‘O father of Hafs! But Fātima عليها السلام is inside it!’ He said, ‘So what?!’ They went out and swore fealty except Ali عليه السلام who said, `I swore not to go out nor to put my outer garment on until I compile the text of the Qur’ān.’ Fātima, may Allāh be pleased with her, stood at her house door and said, `I have never seen people whose presence is worse than yours. You left the Messenger of Allāh ﷺ as a corpse in front of us and managed your affair among yourselves without letting us take charge of you, nor did you uphold our rights.’ `Omar went to Abū Bakr and said, `Are you not going to take the oath of allegiance from this man who lagged behind and has not sworn it yet?’ Abū Bakr said to Qunfath, one of his slaves, `Go and bring Ali to me.’ He went to Ali عليه السلام who asked him, `What do you want?’ He said, `The successor of the Messenger of Allāh ﷺ invites you to his presence.’ Ali عليه السلام said, `How quickly you all tell lies about the Messenger of Allāh ﷺ!’ Qunfath returned and conveyed the message. Abū Bakr wept for a long time. For the second time, `Omar said to him, `Do not grant a respite to the man who has not sworn allegiance to you yet.’ Abū Bakr said to Qunfath, `Go back to him and tell him that the successor of the Messenger of Allāh ﷺ invites you to swear fealty.’ Qunfath went to Ali عليه السلام and conveyed the message. Ali عليه السلام raised his voice as he said, `Praise be to Allāh! He has claimed what does not belong to him!’ Qunfath returned and conveyed the message. Abū Bakr again wept for a long time. `Omar stood up and walked, accompanied by some men, till they reached the door of Fātima’s house. When Fātima عليها السلام heard their voices, she called as loudly as she could, `O Father! O Messenger of Allāh ﷺ! What have we suffered after you at the hands of the son of al-Khattāb and the son of Abū Quhāfah?!’ When those men heard her voice and crying, they dispersed, weeping, and their hearts almost softened. `Omar remained alone with some of his folks. They took Ali عليه السلام out by

force, dragging him to Abū Bakr and told him to swear fealty. He said, 'Suppose I do not, what will you do?' They said, `We shall, by Allāh, the One and only God, kill you.' Ali عليه السلام said, `You will then kill a servant of Allāh and the Brother of His Messenger.' `Omar said, `As regarding your being a servant of Allāh, you are, indeed, a very good one, but we reject your being the Brother of His Messenger.' During the whole time, Abū Bakr remained silent without saying anything. `Omar said to him, `Are you going to issue your order [of killing] in his regard?' Abū Bakr said, `I shall not force him to do anything so long as Fātima عليها السلام is beside him.' Ali عليه السلام went to the grave of the Messenger of Allāh صلى الله عليه وآله وسلم crying and calling out [a verse of the Holy Qur'ān quoting prophet Aaron pleading to his younger brother, prophet Moses عليهما السلام], `O son of my mother! The folks deemed me weak and almost killed me!'"[1]

87. Here, we would like to quote the exact Arabic text, which is written by our Sunni brethren, of this portion for the benefit of Arabic speaking readers followed by its translation:

قال عمر لأبي بكر (رض): انطلق بنا إلى فاطمة، فإنا قد أغضبناها، فانطلقا جميعا، فاستأذنا على فاطمة، فلم تأذن لهما .

فأتيا عليا فكلماه، فأدخلهما عليها، فلما قعدا عندها، حولت وجهها إلى الحائط، فسلما عليها، فلم ترد عليهما السلام.

فتكلم أبو بكر فقال: يا حبيبة رسول الله! والله إن قرابة رسول الله أحب إلي من قرابتي، وإنك لأحب إلي من عائشة ابنتي، ولوددت يوم مات أبوك أني مت، ولا أبقى بعده، أفتراني أعرفك وأعرف فضلك وشرفك وأمنعك حقك وميراثك من رسول الله؟! إلا أني سمعت أباك رسول الله (ص) يقول :لا نورث، ما تركنا فهو صدقة.

فقالت: أرأيتكما إن حدثتكما حديثا عن رسول الله (ص) تعرفانه وتفعلان به؟

قالا: نعم.

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[1] *Ibid.*, Vol. 1. *Talkhīs al-Shāfi*, Vol. 2, pp. 144-45. *A`lām al-Nisā'*, Vol. 4, p. 114. There are numerous other references which all cite similarly to Ibn Qutaybah, such as *Tashyeed al-Matā`in* and others.

فقالت: نشدتكما الله ألم تسمعا رسول الله يقول: رضى فاطمة من رضاي، وسخط فاطمة من سخطي، فمن أحب فاطمة ابنتي فقد أحبني، ومن أرضى فاطمة فقد أرضاني، ومن أسخط فاطمة فقد أسخطني؟

قالا: نعم سمعناه من رسول الله (ص).

قالت: فإني أشهد الله وملائكته أنكما أسخطتماني وما أرضيتماني، ولئن لقيت النبي لأشكونكما إليه.

فقال أبو بكر: أنا عائذ بالله تعالى من سخطه وسخطك يا فاطمة، ثم انتحب أبو بكر يبكي، حتى كادت نفسه أن تزهق، وهي تقول: والله لأدعون الله عليك في كل صلاة أصليها.

ثم خرج باكيا فاجتمع إليه الناس، فقال لهم: يبيت كل رجل منكم معانقا حليلته، مسرورا بأهله، وتركتموني وما أنا فيه، لا حاجة لي في بيعتكم، أقيلوني بيعتي.

قالوا: يا خليفة رسول الله، إن هذا الأمر لا يستقيم، وأنت أعلمنا بذلك، إنه إن كان هذا لم يقم لله دين.

فقال: والله لولا ذلك وما أخافه من رخاوة هذه العروة ما بت ليلة ولي في عنق مسلم بيعة، بعدما سمعت ورأيت من فاطمة.

قال: فلم يبايع علي كرم الله وجهه حتى ماتت فاطمة (رض)، ولم تمكث بعد أبيها إلا خمسا وسبعين ليلة، قال: فلما توفيت أرسل. الخ...

`Omar said to Abū Bakr, "Let us go to Fātima عليها السلام, for we have made her angry." They both set out and sought Fātima's permission to meet her, but she did not grant them permission. They went to Ali عليه السلام and talked to him. Ali عليه السلام permitted them to come in. When they entered, Fātima عليها السلام turned her face away from them, facing the wall. They greeted her, but she did not respond to their greeting. Abū Bakr spoke saying, "O one loved by the Messenger of Allāh صلى الله عليه وآله وسلم! By Allāh! The kinsfolk of the Messenger of Allāh صلى الله عليه وآله وسلم are dearer to me than my own kinsfolk, and you are dearer to me than my daughter, `Ā'isha. When your father صلى الله عليه وآله وسلم died, I wished that I, too, had died rather than survive him. So, do you think that since I know you and know your distinction and prestige, I would still deprive

you of what belongs to you and of your inheritance from the Messenger of Allāh ﷺ except that I heard your father, the Messenger of Allāh ﷺ, say, `We do not leave an inheritance; whatever we leave is charity'?" She said, "If I narrate to you a tradition from the Messenger of Allāh ﷺ with which you both are already familiar, are you going to act according to it?" They both answered in the affirmative. She said, "I ask you in the Name of Allāh, did you not hear the Messenger of Allāh ﷺ say, `What pleases Fātima pleases me, and what angers Fātima angers me; whoever loves Fātima loves me, and whoever angers Fātima angers me'?" Both men said, "Yes, we have heard the Messenger of Allāh ﷺ say so." She said, "Then I plead to Allāh and to His angels to testify that you both have made me angry and never pleased me, and when I meet the Prophet, I shall complain to him against you." Abū Bakr said, "I seek refuge with Allāh, the most Exalted One, against His wrath and yours, O Fātima!" Then Abū Bakr wept bitterly till his soul almost left his body as she kept saying, "By Allāh! I shall plead to Allāh against you in every prayer I perform."Abū Bakr went out weeping. People assembled around him. He said to them, "Every man from among you goes to bed embracing his wife, happy with his family, while leaving me in my agony. I have no need for your oath of allegiance. Let me resign from your fealty." They said to him, "O successor of the Messenger of Allāh! This cannot be right, and you best know of that. If such is the case, the religion of Allāh will not stand." He said, "By Allāh! Had the case not been so, and had I not feared such a knot will be loosened, I would not have spent the night without relinquishing the oath of allegiance of any Muslim after having heard and seen what Fātima عليها السلام has said."

Ali, may Allāh glorify his countenance, did not swear the oath of allegiance till Fātima, may Allāh be pleased with her, died. She lived only seventy-five days after the death of her father ﷺ. When she died, Abū Bakr sent `Omar..., etc.[1]

88. `Omar Rida Kahalah has said, "Shī`a narrators have transmitted

[1] The references of this narrative have already been stated in a previous chapter.

saying that Abū Bakr wrote Fātima عليها السلام a deed of her property of Fadak. When she came out carrying it, `Omar met her. He stretched his hand to take it from her by force, but she did not let him. He pushed his hand in her chest, taking the deed out and burning it."[1]

89. `Abd al-Fattāh `Abd al-Maqsad has said,

> Rumors were swift that day tracing the path of `Omar ibn al-Khattāb as he led a group of his followers and helpers to the house of Fātima عليها السلام with the intention to get the cousin of the Messenger of Allāh صلى الله عليه وآله, willingly or unwillingly, to do what he till then had refused to do...
>
> Is there a deterrent on people that prohibits them from narrating the incident of the firewood which the son of al-Khattāb ordered to surround with it the house of Fātima عليها السلام as Ali عليه السلام and his followers were inside it in order to equip `Omar with the tool to either convince or trap Ali عليه السلام? The man [`Omar] went there in a tirade as a revolution was boiling inside him determined to assault Ali's house. His helpers and those whom he had brought there supported him, and they forced themselves in or almost did so. Then suddenly a face like that of the Messenger of Allāh صلى الله عليه وآله appeared at the door intercepting, grief-stricken, showing signs of pain, with eyes overflowing with tears and with a forehead on which a boiling rage painted its marks. As she faced the sacred tomb [of the Messenger of Allāh صلى الله عليه وآله], al-Zahrā' عليها السلام kept seeking help from this absent-present personality: "O Father! O Messenger of Allāh! What have we faced after you at the hands of the son of al-Khattāb and the son of Abū Quhāfah?!" Her words left only hearts afflicted with grief.[2]

90. Ibn Abul-Hadīd, the Mu`tazilite Shāfi`i scholar, has also said that he read to his mentor, Abū Ja`far al-Naqab, the story of Zainab's grief and how she was terrorized by Habar ibn al-Aswad. Abū Ja`far said to him, "Since the Messenger of Allāh صلى الله عليه وآله permitted the killing

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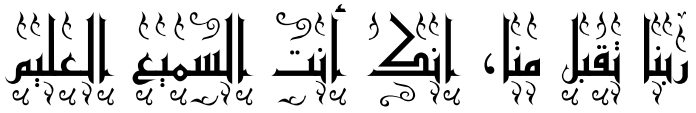
[1] *A`lām al-Nisā',* Vol. 4, p. 124.

[2] `Abd al-Fattāh `Abd al-Maqsūd, *Al-Imām Ali ibn Abū Tālib,* Vol. 1, pp. 190-91. He is also cited on pp. 103-04, Vol. 3, of *Al-Ghadīr*.

of Habār ibn al-Aswad because he terrorized Zainab, so she miscarried, apparently, had he been alive, he would have permitted the killing of the individual who terrorized Fātima عليها السلام, so she miscarried." Ibn Abul-Hadīd said to his mentor, "Shall I quote you as saying that Fātima عليها السلام was terrorized, so she miscarried al-Muhsin?" He said, "Do not quote me, and do not narrate saying that this is not true, for I have my position regarding this topic due to the contradictions among the narratives which I have reviewed."[1]

91. It has been said that Ahmed ibn Muhammed ibn Muhammed ibn al-Sāri ibn Yahyā ibn Abū Darim, the traditionist, that he remained on the right track all his life, but in his last days, he used to narrate shameful events. One cites him as saying that `Omar kicked Fātima عليها السلام till she miscarried Muhsin.[2]





[1] Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 14, p. 193. *Bihār al-Anwār*, Vol. 28, p. 323. *Ithbāt al-Hudāt*, Vol. 2, pp. 337-38, 360.

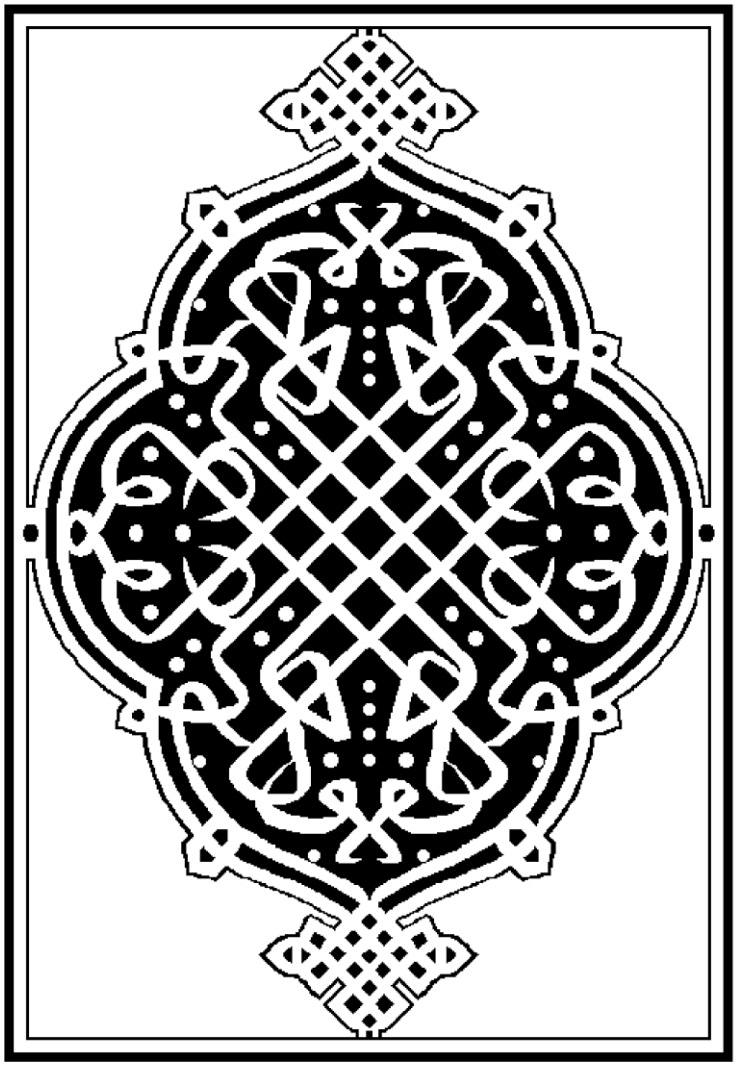
[2] *Mīzān al-I`tidāl*, Vol. 1, p. 139. *Siyar A`lām al-Nubalā'*, Vol. 15, p. 578. *Lisān al-Mīzān*, Vol. 1, p. 268.

CONCLUSION:

It is not easy to change deeply-rooted convictions, whether one reads one book or a hundred; therefore, we cannot expect all people who read this book to change their minds about certain figures in Islamic history who are held by some Muslims in the highest regards, so much so that whenever their names are mentioned, invocations are pronounced to the Almighty to be pleased with them. We do not think that the Almighty is pleased with those who displeased the ones whom He loves the most: His Prophet and Messenger Muhammed ﷺ and his immediate family, the Ahl al-Bayt عليهم السلام whom He purified with a perfect purification as we read in 33:33 of His Book, the Holy Qur'ān. It is hoped that this book has at least opened some minds and provided some inquisitive readers, those who sincerely look for the truth, with the impetus to research its contents and to distinguish truth from falsehood. If we have achieved this goal, we have won; if not, at least we tried.

بسم الله الرحمن الرحيم

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



APPENDIX

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