



THE GARDEN OF FADAK

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Transliteration key

أ-'	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah the most beneficent the most merciful

Introduction

All praises are due to Allah *سُبْحٰنَهُ وَتَعَالٰی*, Lord of the entire universe. Peace and salutations be upon the master of the Messengers, his family, his honourable consorts, and his Companions.

Wherever I have travelled to deliver lectures amongst the Muslims I have been inundated with queries regarding the incident of *Fadak*¹. What should be taken to note however is that the incident itself does not hold a fundamental position in Islam which one has to be cognisant of in order to preserve ones faith.

If for instance one has faith in the necessary articles of Islam but does not know the particulars and facts surrounding the incident of *Fadak*, or perhaps may not have knowledge of the incident at all, then too his faith will be sound. This is merely a historical incident.

My conviction of the unanimity between the *Anṣār* and *Muhājirīn* the Banu *Hāshim* and *Quraysh* in general and specifically between *Abū Bakr*, *‘Umar*, *‘Uthmān*, *‘Alī*, *‘Abbās*, *Ḥasan*, *Ḥusayn*, *Sayyidah Faṭimah al-Zahrā* and *Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهُم*. Furthermore my belief is that they are embodiments of the Qur’ānic statements:

رُحَمَاءُ بَيْنَهُمْ

*Merciful among themselves.*²

and

1 *Fadak* is the name of a small hamlet near *Khaybar*, in northern Arabia, situated approximately 140 km from *Madīnah*.

2 *Sūrah al-Faṭḥ*: 29

They stake their wealth, family, and lives in working towards attaining success for the cause. Yet all this is only bearable when, and if, they have complete faith and confidence in the leader of the movement. It is acceptable only when they are fully aware that the leader is not egotistic nor is his gaze on the wealth of the masses, rather he places the greater good before himself and his dear ones.

The secret to success has always remained in the selflessness of a sincere leader who gives himself over to the cause. Behind such a leader the said constituents will be at his beck and call.

The Formula of Success

The reason this formula has been liked and proven successful is because this was the first lesson learnt from the pure and infallible teachings, together with the blessed lives, of the Messengers عَلَيْهِ السَّلَامُ.

Where kings ascend to power to amass wealth, live luxurious lives, and are infatuated with fulfilling their every fantasy and carnal desire. Where their nights and days, their hearts and minds are preoccupied with the singular goal of attaining this world, in a breath of fresh air we see a stark contrast between them and the Messengers عَلَيْهِ السَّلَامُ and their vicegerents رَضِيَ اللَّهُ عَنْهُمْ. Their objective and goal in life remain a far cry from the kings of this world. Their hearts are set on pleasing Allah سُبْحَانَهُ وَتَعَالَى. The ache and passion emanating from them is to sacrifice their wealth and riches, near and dear ones, body and soul, comforts and luxuries in the path and pleasure of Allah سُبْحَانَهُ وَتَعَالَى. This is what hopes and dreams are made off and this is true success.

Whatever oppressions and difficulties these individuals were confronted by, whilst traversing this path, was not only bearable to them; rather they enjoyed divine ecstasy and comfort therein. Their status was one of ultimate slavery to Allah سُبْحَانَهُ وَتَعَالَى and doing everything for Allah سُبْحَانَهُ وَتَعَالَى. Every moment spent, and every breath taken, all worry and concern must be only to please Allah سُبْحَانَهُ وَتَعَالَى. One's talking, listening, giving, standing, sitting, laying, and ultimately ones

living and dying must be for Him alone. It was this lesson that they left behind for their vicegerents who took it on wholly.

The legacy of Caesar and Khosrow for those to come after them was wealth and materialistic possessions coupled with power and pride. The Messengers ﷺ on the other hand left a legacy of sincerity, exemplary character, Prophetic knowledge, and the passion to sacrifice in the path of Allah ﷻ. Money and riches that came their way was left in the treasury for distribution in the cause of Allah ﷻ, the poor, and destitute.

The Qur'ān is loud and clear with regards to Rasūlullāh ﷺ:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."¹

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا

Say, "I do not ask of you for it any payment - only that whoever wills might take to his Lord a way."²

In a prophetic narration Rasūlullāh ﷺ has mentioned:

مالي وللدنيا

What have I to do with the world?³

It is for this very reason that Rasūlullāh ﷺ was enveloped, day and night, in the concern of emancipating those who are unmindful of the hereafter,

1 Sūrah al- An'ām: 162

2 Sūrah al- Furqān: 57

3 Musnad Imam Ahmad ibn Hanbal: #2641

stooped in ignorance and stranded in the love of this world, shackled by their own desires. The worry was to save them from having no connection with Allah ﷻ to attaining that divine light which will enlighten for them the road to the recognition of Allah ﷻ together with preparing them to sacrifice their wealth, lives, families, and friends; in short to sacrifice everything in the court of Allah ﷻ.

For the period of twenty- three years Rasūlullāh ﷺ, with a heavy and pained heart remained pre occupied in working tirelessly and fervently calling towards Allah ﷻ, spreading the message of Islam, nurturing, and advising with complete sincerity and devotion. The result of this blessed dissemination resulted in the extraordinary. People began to accept the creed of Islam in droves as the Qur'ān outlines:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see the people entering into the religion of Allah in multitudes.¹

The above verse is referring to those who had now entered Islam in unprecedented numbers. Regarding whom the Qur'ān says:

يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.²

The nurturing, teaching and purifying of the Companions رَضِيَ اللَّهُ عَنْهُمْ led to them abandoning all sin and misdeeds, to the extent that Allah ﷻ refers to them repeatedly in the Qur'ān in the noblest of manners, alluding to their complete faith, guidance, trust, sincerity, and above all attaining His eternal pleasure.

1 Sūrah al- Naṣr: 2

2 Sūrah Āl 'Imrān: 164

On the occasion of the Treaty of Ḥudaybiyyah 1400 courageous Companions رَضِيَ اللَّهُ عَنْهُمْ with the spirit of sacrificing their lives took the pledge of fighting the disbelievers to martyrdom upon the blessed hands of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This show of the Companions رَضِيَ اللَّهُ عَنْهُمْ undying love and zeal to lay down their life is recorded in *Ḥayāt al-Qulūb*. A book which the Shia themselves consider as reliable.

‘Urwah ibn Mas‘ūd narrates his experience thus:

The Saḥābah رَضِيَ اللَّهُ عَنْهُمْ honored and obeyed the instructions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water not letting it fall to the earth; and when they spoke, they would lower their voices and would not look at his face constantly out of respect.

He further said:

I have never seen anyone respected by his courtiers as much as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is respected by his Companions.¹

This pledge is known as *Bay‘at al-Riḍwān*². Allah سُبْحَانَهُ وَتَعَالَى refers to it in the Qur’ān in the following manner:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

*Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands.*³

1 *Ḥayāt al-Qulūb*, vol. 2 pg. 405

2 Bay‘at al-Riḍwān was a pledge that was sworn to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by his Companions رَضِيَ اللَّهُ عَنْهُمْ on the occasion of Ḥudaybiyyah. The pledge, sworn under a tree, was to avenge the rumoured death of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.

3 Sūrah al-Faṭḥ: 10

Based on the outcome of the pledge Allah *سُبْحَانَهُ وَتَعَالَى* mentions:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

*Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.*¹

It is with regards to these 1400 loyal and blessed souls who were ready to sacrifice their lives, Allah *سُبْحَانَهُ وَتَعَالَى* mentions further in the same chapter:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ السَّكِينَةَ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

*When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.*²

Towards the end of the chapter Allah *سُبْحَانَهُ وَتَعَالَى* states:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ

*Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah and their description in the Gospel.*³

1 Sūrah al- Fath: 18

2 Sūrah al- Fath: 26

3 Sūrah al- Fath: 29

In short Sūrah al- Faḥ makes mention of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ; their complete faith, trust, sincerity, and passion to attain His eternal pleasure. The aforementioned qualities were in reality the reason why Muslims later on would search for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who participated in *Badr* or *Bay'at al-Riḍwān* seeking through them solutions when faced by challenges and opposition from the disbelievers. The masses would flock to them finding resolutions by way of their blessings, prayers, and complete spirituality.

Allah سُبْحَانَهُ وَتَعَالَى mentioned regarding the Companions رَضِيَ اللَّهُ عَنْهُمْ in the 26th Juz of the Qur'ān:

وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْإِيمَانَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَهُ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

*But Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.*¹

Ponder for a moment, how intense was the īmān of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and to what extent was their abhorrence to disbelief, sin, and going against the instructions of Allah سُبْحَانَهُ وَتَعَالَى and His beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In various places in the Qur'ān Allah سُبْحَانَهُ وَتَعَالَى celebrates the *Muhājirīn*² and the *Anṣār*³ thus:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

1 Sūrah al- Ḥujurāt: 7

2 The *Muhājirīn* (Emigrants) were the first converts to Islam, who emigrated with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Makkah to Madīnah, the event known in Islam as the Hijrah.

3 The early Muslims from Madīnah are called the *Anṣār* (Helpers).

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.¹

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ

And [also for] those who were settled in al-Madīnah and [adopted] the faith before them.²

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

[They are] those who have been evicted from their homes without right - only because they say, “Our Lord is Allah.”³

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ أُوتُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.⁴

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.⁵

1 Sūrah al- Ḥashr: 8

2 Sūrah al- Ḥashr: 9

3 Sūrah al- Ḥaj: 40

4 Sūrah al- Tawbah: 74

5 Sūrah al- Tawbah: 100

In many other places of the Qur’ān too, has Allah ﷻ applauded the spiritual achievements of the Companions ﷺ essentially regarding them as the yardstick of one’s faith. The unmatched deep-rooted conviction possessed by the Companions ﷺ coupled with taqwā¹ and enjoying closeness to Allah ﷻ all but sealed their entry into Jannah. The announcement of the Qur’ān is clear; if one desires true guidance as willed by Allah ﷻ, the sole path is to follow the footsteps of the Saḥābah ﷺ.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا

So if they believe in the same as you believe in, then they have been [rightly] guided²

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ

And when it is said to them, “Believe as the people have believed,”³

The Saḥābah

A group so numerous that the Qur’ān says, “*And you see the people entering into the religion of Allah in multitudes.*” A nation brimming with taqwā and purity. Individuals who had attained the everlasting Pleasure of Allah ﷻ and promises of Jannah. Giants, to whom īmān had been made beloved, and sin—much less disbelief—had been made abhorrent. A people to whom the Qur’ān bears testimony.

It is incomprehensible that in front of these bold personalities the Queen of Jannah, the beloved daughter of Rasūlullāh ﷺ, Fāṭimah ﷺ is oppressed and they sit back not batting an eyelid. It is insanity to believe that an army possessing such deep-rooted faith, the Anṣār, Muḥājirīn, Banū Hāshim, and Banū ‘Abd Manāf witness such coercion and remain dumbstruck.

1 Being conscious and cognizant of Allah ﷻ.

2 Sūrah al- Baqarah:137

3 Sūrah al- Baqarah: 13

If for arguments sake one were to be inclined to believe so, this would result in the testimony of the Qur'ān being false and the twenty-three years of effort of Rasūlullāh ﷺ worthless. Furthermore, holding such belief would render the Qur'ān and all the articles of faith which has reached us through the Ṣaḥābah ﷺ unreliable. Allah ﷻ save us from such falsities!

The incident of Fadak and the supposed oppression of Fāṭimah ﷺ is merely a historical account which has no mention in the Qur'ān nor in the accepted narrations of Rasūlullāh ﷺ. If therein lay elements which discredit the Ṣaḥābah ﷺ and their Islamic integrity together with bringing into question the veracity of the Qur'ān and Aḥādīth it will not be accepted. The benchmark in judging the reliability of such incidents falls into the scope of the Qur'ān and Sunnah, failing to attain which, such an interpretation will be sought which does not go against the ethos of the faith. In principle, to accept any historical recollection which goes against the Qur'ān and accepted narrations of Rasūlullāh ﷺ in addition to making it a foundation to support integral theological arguments is nothing short of ignorance and misguidance.

Ignoring any truthful interpretation or explanation of the Fadak incident and blindly attributing coercion to the first Khalīfah of Islam, Abū Bakr ﷺ, whilst assuming the silence of the Ṣaḥābah ﷺ, toping that off with the accusation of them being accessories; is belying the Qur'ān and aḥādīth. It is implausible that 'Alī ﷺ, who incidentally holds the mantle of the Lion of Allah, and 'Abbās ﷺ, the uncle of Rasūlullāh ﷺ, remained quiet whilst the oppression of one of their own took place. Therefore, if one has no knowledge of the correct interpretation and explanation of this historical incident in light of the Qur'ān and Sunnah it is best to not turn one's attention to it all. This is a safer and healthier for one and all.

Now that we have discussed these fundamental aspects let us move on to the incident of Fadak, seeking the help of Allah ﷻ.

Fadak

To understand the matter of Fadak it is imperative to keep in mind the following:

Firstly, Fadak was a village approximately three nights journey from Madīnah, which contained some springs and a few date palms. It came into the possession of Rasūlullāh ﷺ peacefully with no resistance and was included in the spoils of war. Historians, Muslim, non-Muslim, Ahl al-Sunnah wa l-Jamā'ah, and Shī'ah are all unanimous that Fadak was from the *fay'*.¹ In the book *Sharḥ Nahj al-Balāghah*, a book of the Shī'ah themselves authored by Sayyid 'Alī al-Naqī there is mention of this fact:

The people of Fadak had given up half according to one source and according to another the entire village peacefully without showing any resistance to Rasūlullāh ﷺ.²

The Qur'ān outlines that wealth attained peacefully is termed as *fay'*.

Secondly, the wealth of *fay'* whether it be of Fadak or otherwise is determined by the Qur'ān as follows:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّ رَسُولِ اللَّهِ وَلِلَّذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ؕ

*And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveller - so that it will not be a perpetual distribution among the rich from among you.*³

1 Wealth attained peacefully is termed as *fay'*

2 *Sharḥ Nahj al-Balāghah* pg. 959.

3 Sūrah al- Ḥashr: 7

As mentioned in the verse, the reason for allotting this wealth to the discretion of Rasūlullāh ﷺ was to facilitate the poor and not indulge the rich. This verse is explicit in conveying its meaning and holds no room for any sort of ambiguity. It outlines the recipients of fay’ plainly which was quite evident to Rasūlullāh ﷺ, as well as Abū Bakr, ‘Umar, ‘Alī, and Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Similarly, the injunctions of this verse and by extension all other verses are clear to all Muslims, not masked by any form of indistinctness.

A commentary of this verse, sourced from a Shī’ah exegesis of the Qur’ān, reads as follows:

هي لله وللرسول عليه السلام و لمن قام مقامه بعده

Fay’ is the right of Allah ﷻ, His Messenger ﷺ, and for those in his position after him.¹

It is therefore clear that fay’ is not such wealth which can be owned or inherited.

Thirdly, Fadak and its position as fay’ remained unchanged from the time of Rasūlullāh ﷺ through to the time of ‘Alī, and even Ḥasan رَضِيَ اللَّهُ عَنْهُ. This fact is reiterated in the books of both the Ahl al-Sunnah wa l-Jamā’ah and the Shī’ah, as we will demonstrate through excerpts from the books of the Shī’ah. There was no change in the status of Fadak in the least during the khilāfah of the four Rightly Guided Khulafā’; Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī رَضِيَ اللَّهُ عَنْهُمْ. The zoning of the land of Fadak was kept in the same manner as designated by Rasūlullāh ﷺ which was in accordance to the dictates of the Qur’ān. Admittedly during the khilāfah of Marwān this changed but were soon reversed when ‘Umar ibn ‘Abd al-‘Azīz rose to the seat of khilāfah.

If we were to label the actions of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا as hypocritical and oppressive in the matter of Fadak, then by all means attach these same labels to

1 *Tafsīr al-Ṣaḥīḥ*, pg. 210.

Rasūlullāh ﷺ before them, and to ‘Uthmān, ‘Alī, and Ḥasan ﷺ who came after them; seeing as there was no difference in dealing with the matter during their era. Allah ﷻ save us from such foolishness.

Furthermore, the management of the wealth of fay’ was handed to ‘Abbās and ‘Alī ﷺ by ‘Umar ﷺ himself. They would administrate the lands and gardens of the Banī Nadhīr clan amongst the other lands of fay’. The produce and income of the lands were dealt with by them as it was dealt with by Rasūlullāh ﷺ.

Fourthly, this too has been recorded in the reliable books of both groups; Ahl al-Sunnah wa l-Jamā‘ah and Shī‘ah that Abū Bakr ﷺ called upon Fāṭimah ﷺ explaining to her his stance on the matter of fay’. His actions were to be true to the actions of Rasūlullāh ﷺ, not making any changes in the management and administration of the lands. His sentiment of love and admiration for her however shone through when he offered his own wealth to her as she would like to pick and choose from.

Consequently, *Ḥaqq al-Yaqīn*, considered to be amongst their reliable works, there is mention of the statements of Abū Bakr ﷺ regarding the many virtues of Fāṭimah ﷺ:

I will not withhold any of my personal wealth from you. Take whatever your heart desires. You are the Queen of the Ummah of your father in addition to holding a blessed and pure lineage for your children. No one can deny your virtue. My wealth is all but yours, take without any hesitation. As far as the wealth of the Muslims is concerned however, I cannot oppose the ruling of your beloved father ﷺ.¹

Similarly, there is a narration recorded in *Ṣaḥīḥ al-Bukhārī* the statement of Abū Bakr ﷺ to Fāṭimah ﷺ:

1 *Ḥaqq al-Yaqīn*, pg. 231.

قراءة رسول الله صلى عليه وسلم احب الي من قرابتي

The family of Rasūlullāh ﷺ is more beloved to me than my own family.¹

Another narration of *Ṣaḥīḥ al-Bukhārī* regarding a statement of Abū Bakr رضي الله عنه:

لست تاركا شيئا كان رسول الله صلى الله عليه وسلم يعمل به إلا عملت به ، وإني لأخشى إن تركت شيئا من أمره أن أزيغ

I cannot leave out that which Rasūlullāh ﷺ would do. I will do only that which I know of him. If not, I fear misguidance for myself.²

The above displays that though Abū Bakr رضي الله عنه was prepared to sacrifice his own wealth for Fāṭimah رضي الله عنها, he would not under any circumstance be prepared to go against the command and actions of Rasūlullāh ﷺ.

The fifth and possibly the most pertinent point to take note of is the incident which is oft repeated wherein Fāṭimah رضي الله عنها voiced her anger to Abū Bakr رضي الله عنه due to her being deprived of the lands Fadak. This altercation is not and cannot be substantiated through any reliable source of the Ahl al-Sunnah wa al-Jamā'ah. It is not possible to ascertain that she portrayed Abū Bakr رضي الله عنه as one who had oppressed her and went on to seize Fadak from her. Similarly, it cannot be proven through any reliable source that she rallied against him taking an oath not to speak to him. Take it as a challenge of mine, no one till the end of time can prove the premise of her vocalising her displeasure toward Abū Bakr رضي الله عنه.

Anger as with other emotions, cannot be proven unless displayed by the subject themselves. Sure, conjecture is the go to when one runs out of facts and reliable authorities, however is this enough to prove the emotions of an individual let

1 *Ṣaḥīḥ al-Bukhārī*: Ḥadīth: 3508.

2 *Ṣaḥīḥ al-Bukhārī*: Ḥadīth: 3093.

alone their actions? Given that there are cues which point toward one's emotional state, the question remains, is there room for error in interpreting such cues or not? Well, even the infallible may blunder without the reality of the matter being clear to them. The incident of Nabī Mūsā عليه السلام and Khiḍr is clear evidence of this. When Khiḍr caused some damage to the ship, the infallible Prophet, Mūsā عليه السلام, expressed his opinion based on conjecture; reproaching Khiḍr عليه السلام on his supposed intention of drowning those onboard whereas that was, as we know, far from the truth. It is therefore evident that simply one's opinion regarding another's actions does not make that the truth.

It would be incorrect to opine on a rift between Abū Bakr رضي الله عنه and Fāṭimah رضي الله عنها through mere speculation even if for arguments sake that individual is infallible. Undoubtedly this theory cannot hold any weight until and unless Fāṭimah رضي الله عنها herself clearly mentioned it to be as such. This theory is nowhere established amongst the reliable books of the Ahl al-Sunnah wa al-Jamā'ah.

Looking to the reliable books of the Shī'ah we find mention of a clear vocal display of anger from Fāṭimah رضي الله عنها toward 'Alī رضي الله عنه regarding the Fadak issue. What is peculiar however is that during the reign of 'Alī رضي الله عنه he did not make any change into the management of Fadak, opting to follow his predecessors, Abū Bakr رضي الله عنه and 'Umar رضي الله عنه, who dealt with it in the same fashion as Rasūlullāh صلى الله عليه وسلم did.

The anger of Fāṭimah رضي الله عنها toward 'Alī رضي الله عنه which is factual according to Shī'ī sources leaves them venerating him to levels of infallibility and naming him the chosen, rightful leader. Yet they hurl abuses of coercion and oppression upon Abū Bakr رضي الله عنه regarding whom there is no proof of conflict.

Is this justice? Is this integrity?

The next point to take into consideration when understanding the issue of Fadak is that according to the Shī'ah, Fāṭimah رضي الله عنها maintained ownership of the seven gardens of Rasūlullāh صلى الله عليه وسلم which was separate from the gardens, lands, and wealth of 'Alī رضي الله عنه. The narrations of the Shī'ah speak of 'Abbās رضي الله عنه, the uncle

of Rasūlullāh ﷺ, seeking these seven gardens from Fāṭimah رَضِيَ اللَّهُ عَنْهَا to which she countered that there cannot be inheritance in these lands, thereby not giving him anything from it.

Consequently, this excerpt from the book *Furū' al-Kāfi* states:

عن احمد ابن محمد عن ابي الحسن الثاني عليه السلام قال سألته عن الحيطان السبعة التي كانت ميراث رسول الله صلي الله عليه وسلم فاطمة عليها السلام فقال لا انما كانت وقفا كان رسول الله صلي الله عليه وسلم يأخذ اليه منها ما يتفق علي اضيافه فلما قبض صلي الله عليه وسلم جاء العباس يخاصم فاطمة فيها فشهد علي عليه السلام وغيره انما وقف على فاطمة عليها السلام وهي الدلال والعفاف والحسنى والضيافة ومالام ابراهيم والمبيت والبرقة

Aḥmad ibn Muḥammad narrating from Imām Mūsa al-Kāẓim says I asked the Imām regarding the seven gardens which had been bequeathed to Fāṭimah رَضِيَ اللَّهُ عَنْهَا by Rasūlullāh ﷺ. The Imām replied that these were in fact waqf¹ not inheritance, from which Rasūlullāh ﷺ would take and spend on his guests accordingly. When Rasūlullāh ﷺ left this world, ‘Abbās رَضِيَ اللَّهُ عَنْهُ came seeking these seven gardens from Fāṭimah رَضِيَ اللَّهُ عَنْهَا to which ‘Alī رَضِيَ اللَّهُ عَنْهُ among others bore testimony to the lands being waqf. The names of these seven gardens were *al-Dalāl*, *al-'Ifāf*, *al-Ḥusnā*, *al-Ṣiyāfah*, *Mā lām Ibrāhīm*, *al-Mabūt*, and *al-Baraqah*.²

At this juncture it is worth pondering that knowing Fāṭimah رَضِيَ اللَّهُ عَنْهَا had these seven gardens and ‘Alī رَضِيَ اللَّهُ عَنْهُ possessed his own lands, it is far-fetched to conceive that Rasūlullāh ﷺ left the lands of Fadak too to his daughter which would then be an assault on the nobility of prophethood, especially when considering the output of the land was, according to Shīṭ sources, worth thousands of gold coins. Mullā Bāqir al-Majlisī has inferred in *Ḥayāt al-Qulūb* that the agreement between Rasūlullāh ﷺ and the people of Fadak was of twenty-four thousand gold coins per annum.

1 Habous property.

2 *Furū' al-Kāfi* vol. 3 pg. 27.

Therefore, theorising that Rasūlullāh ﷺ would in addition to the seven gardens grant the income of Fadak to Fāṭimah رَضِيَ اللَّهُ عَنْهَا is in direct opposition to the directives of the Qur’ān and paints a bleak picture of the nobility of prophethood as well. If this was truly the case that would mean Rasūlullāh ﷺ went against the direct command of Allah ﷻ:

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

*So that it will not be a perpetual distribution among the rich from among you.*¹

Additionally, this would imply that Rasūlullāh ﷺ had self-serving motives and would give undue preference to his family members. Allah ﷻ protect us from such irrational thoughts. Furthermore, this contradicts the mantle of ‘mercy unto mankind’ which was given to Rasūlullāh ﷺ. How would this oppression be bearable to him whereas the people of Şuffah, and other poor Muhājirīn and Anşār, were in dire straits, not having proper clothing nor sufficient food to nourish themselves together with there being a severe need for wealth to be injected into the military campaigns. The final expedition of Rasūlullāh ﷺ, the expedition of Tabūk, which was also known as the voyage of hardship was the epitome of sacrifice and meagre provisions. The Companions رَضِيَ اللَّهُ عَنْهُمْ were each rationed to a single date for the day. When that was depleted they sufficed on sucking the date pit at times sharing one between a few and drinking water. The transportation of this expedition has been drawn out in the Qur’ān in the following manner:

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

*Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, “I can find nothing for you to ride upon.” They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah].*²

1 Sūrah al- Ḥashr: 7.

2 Sūrah al- Tawbah: 92.

It is therefore inconceivable to assume that Rasūlullāh ﷺ ignored the needs of the poor, orphans, Muhājirīn, Anṣār, and general Muslim population by handing over such a large amount of wealth to his daughter. This would in turn mean that Rasūlullāh ﷺ went against the law of the Qur’ān. This premise is even more unlikely when we look at the incident wherein Fāṭimah رَضِيَ اللهُ عَنْهَا requested help from her father by means of a slave girl only to be directed towards the recitation of Suban Allāh, Alḥamdu lillāh, and Allāhu Akbar thirty-three times after every ṣalāh thereby gaining divine help which is undoubtedly more effective than receiving help from a slave girl. Similarly, when Fāṭimah رَضِيَ اللهُ عَنْهَا made inquiries regarding Fadak, Rasūlullāh ﷺ chose not to hand it over to her, placing the needs of the Banū Hāshim, poor and needy ahead of family. Throughout his life the noble Prophet ﷺ continued spending on those in need and into the Islamic economy as mentioned in narrations found in reliable books such as *Mishkāt al-Maṣābiḥ* and *Sunan Abū Dāwūd*. This is further understood through the following injunction of the Qur’ān:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۖ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward.”¹

Further on Allah ﷻ mentions:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.²

1 Sūrah al- Aḥzāb: 28,29.

2 Sūrah al- Aḥzāb: 33.

Pause and think for a moment. Is it possible for Rasūlullāh ﷺ to want for his beloved daughter that which he disliked for his noble consorts? It only makes sense that he would want to keep his daughter away from the filth of materialism just as he wished for the Mothers of the Believers; his wives. The more pressing concern for him was to distribute this wealth to those in need and worthy of it, not to merely enrich family members soiling them with the possessions of this world. Purifying the noble family of the filth of this world was the command of the Qur’ān which was followed perfectly in every sense by Rasūlullāh ﷺ.

These verses of the Qur’ān and traditions of Rasūlullāh ﷺ make it crystal clear that those who claim Fadak was given to Fāṭimah رَضِيَ اللهُ عَنْهَا are laying claim to fallacies. Such a statement undermines the character of Prophethood and can only be a fabrication.

If the claim that it was a gift were to be accepted for a moment, it would raise the question that why she would then—as is alleged by the Shī’ah—ask for it as inheritance from Abū Bakr رَضِيَ اللهُ عَنْهُ. It simply does not make sense, not from the view point of the Ahl al-Sunnah wa al-Jamā’ah nor the Shī’ah.

The Inheritance of the Prophets

To understand the claim to inheritance, know that when ‘Abbās رَضِيَ اللهُ عَنْهُ came to Fāṭimah رَضِيَ اللهُ عَنْهَا seeking from, the previously mentioned, seven gardens he was made to understand that these were in fact given as waqf by Rasūlullāh ﷺ and as is known there is no inheritance in waqf. Since the Qur’ān has called the lands of Fadak fay’, ergo waqf; how is it possible to then raise the question of inheritance here. Just as raising the issue of inheritance with regards the seven gardens and Fadak is nonsensical, similarly the matter of inheritance will not be applicable to any other wealth left behind by any Messenger.

The narrations of both the Ahl al-Sunnah wa al-Jamā’ah and the Shī’ah are unanimous that the Messengers عَلَيْهِ السَّلَام do not leave behind any materialistic inheritance, the only inheritance of the Messengers عَلَيْهِ السَّلَام are divine knowledge and absolute character.

The First Proof

Narration of Imām Ja‘far al-Ṣādiq from the Shīṭī compilation; *Uṣūl al-Kāfi*.

إن العلماء ورثة الأنبياء إن الأنبياء لم يورثوا دينارا ولا درهما ولكن أورثوا العلم فمن أخذ منه أخذ بحظ وافر

The Ulamā’ are the heirs of the Ambiyā’ who bequeath neither dīnār nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.¹

The Second Proof

The parting advices of ‘Alī رضي الله عنه to his son Muḥammad ibn Ḥanafiyah recorded in the Shīṭī book *Man lā Yaḥḍuruḥu al-Faqīh*.

تفقه في الدين فان الفقهاء ورثة الأنبياء إن الأنبياء لم يورثوا دينارا ولا درهما ولكنهم ورثوا العلم فمن أخذ منه أخذ بحظ وافر

Gain a deep understanding of the faith as verily the learned are the heirs of the Messengers who bequeath neither dīnār nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.²

The Third Proof

Imām Ja‘far al-Ṣādiq says:

إن العلماء ورثة الأنبياء و ذلك ان الانبياء لم يورثوا درهما ولا دينارا وانما ورثوا احاديث من احاديثهم فمن أخذ بشيء منها فقد أخذ حظا وافرا

The learned are the heirs of the Messengers and that is because the Messengers bequeath neither dirham nor dīnār but only their narrations

1 *Uṣūl al-Kāfi*, pg. 18.

2 *Man lā Yaḥḍuruḥu al-Faqīh*, vol. 2 pg. 346

(knowledge and laws of the faith); and he who acquires any part of it, has in fact acquired an abundant portion.¹

The above three narrations are clear in that the Messengers ﷺ do not bequeath any tangible, material wealth. It is their refined character and divine knowledge that is left for those after them to benefit from. ‘Alī رضي الله عنه and Imām Ja‘far al-Ṣādiq رضي الله عنه bring these narrations forth from Rasūlullāh صلى الله عليه وسلم explaining this matter. The third narration is especially significant as it restricts the meaning, i.e. they do not bequeath anything besides knowledge.

The Fourth Proof

Imām Ja‘far al-Ṣādiq says:

ورث سليمان داؤد وورث محمد صلى الله عليه وسلم سليمان

Sulaymān رضي الله عنه was the inheritor of Dāwūd رضي الله عنه, similarly Muḥammad رضي الله عنه inherited from Sulaymān رضي الله عنه.²

Ponder over this saying of Imām Ja‘far al-Ṣādiq. Surely the inheritance here can only be that of prophethood, knowledge, and divine character. It is not possible to assume materialistic inheritance here. The statement refers to a spirituality which passes down from prophet to prophet.

The Fifth Proof

Ibn Bābawayh in his book, *Al-Khiṣāl*, which is considered as reliable by the Shī‘ah writes:

اتت فاطمة بنت رسول الله صلى الله عليه وسلم في شكواه الذي توفي فيه فقالت يا رسول الله هاذان ابنا فورثهما شيئاً قال اما الحسن فان له هيبتي و اما الحسين فان له جراتي

1 *Uṣūl al-Kāfi*, pg. 17.

2 *Uṣūl al-Kāfi*, pg. 137.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his final sickness and requested, “These two are my children, **grant them something to inherit from you.** He replied to her saying, “**As for Ḥasan, he has inherited my awe and Ḥusayn holds my valour.**”¹

In this narration Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bequeathed his character to his beloved grandsons; Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا. There is no mention of monetary inheritance. This narration has been recorded in *Sharḥ Nahj al-Balāghah*² as well as in *Al-Manāqib al-Fākhirah lī al-‘Itrah al-Ṭāhirah*³

The Sixth Proof

عن الفضيل بن يسار قال سمعت ابا جعفر عليه السلام يقول لا والله ما ورث رسول الله العباس ولا على ولا ورثته الا فاطمة عليها السلام

Fuḍhayl ibn Yasār relates that he heard Abū Ja‘far, i.e. Imām Bāqir, saying, “I swear by Allah, neither ‘Abbās nor ‘Alī inherited from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It was only Fāṭimah that inherited from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”⁴

According to this narration of *Man lā Yaḥḍuruḥu al-Faqīh* the inheritance of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was restricted to Fāṭimah رَضِيَ اللَّهُ عَنْهَا alone, ‘Abbās, ‘Alī, the noble consorts of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and his other family members رَضِيَ اللَّهُ عَنْهُمْ alike did not inherit.

The injunctions of inheritance specified in the Qur’ān outlines half to a daughter and one eighth to the wives collectively. If Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was governed by the Qur’ānic injunctions of inheritance as the layman, then the Shī‘ah should wonder why Imām Bāqir رَضِيَ اللَّهُ عَنْهُ would make the afore mentioned statement.

1 *Al-Khiṣāl* of Ibn Bābawayh, pg. 39.

2 *Sharḥ Nahj al-Balāghah*, vol 2 pg. 261.

3 *Al-Manāqib al-Fākhirah lī al-‘Itrah al-Ṭāhirah*, pg. 189.

4 *Man la Yaḥḍuruḥu al-Faqīh*, vol. 2 pg. 217.

Considering the collective statements laid out, one must conclude that the Imāms hold the opinion that Rasūlullāh ﷺ was not held by the injunctions of inheritance as we are. The distribution of the estate of Rasūlullāh ﷺ was vastly different from the common Muslim. As with laws there remain exemptions and here it was Rasūlullāh ﷺ who is exempted from this law.

The belief held by the Ahl al-Sunnah wa al-Jamā'ah is in fact the same.

The following is recorded *Ṣaḥīḥ al-Bukhārī*:

لا نورث ما تركنا صدقة

We the fraternity of Prophets do not leave behind any inheritance, what we leave is Sadaqah.¹

The exemption is clear from this narration of *Ṣaḥīḥ al-Bukhārī*.

The account of the request from Fāṭimah

The Shī'ah and their leaders recount quite forcefully, citing *Ṣaḥīḥ al-Bukhārī*, the tale of Fāṭimah رَضِيَ اللهُ عَنْهَا seeking her inheritance from Abū Bakr رَضِيَ اللهُ عَنْهُ during his khilāfah which he denied her; causing her to leave empty handed which in turn enraged her. Some individuals of the Ahl al-Sunnah wa l-Jamā'ah, due to their limited knowledge, not broadening their study to other books of ḥadith or simply not studying *Ṣaḥīḥ al-Bukhārī* well hold the same erroneous view. They are of the misconception that Fāṭimah رَضِيَ اللهُ عَنْهَا went to Abū Bakr رَضِيَ اللهُ عَنْهُ seeking her inheritance from Rasūlullāh ﷺ.

This train of thought is incorrect. In fact, looking at what is established from *Ṣaḥīḥ al-Bukhārī*, and *Ṣaḥīḥ Muslim* we come to realise that far from having a heated exchange, Fāṭimah رَضِيَ اللهُ عَنْهَا did not go personally to Abū Bakr رَضِيَ اللهُ عَنْهُ at all. The established narrations however show that she sent a representative to Abū Bakr رَضِيَ اللهُ عَنْهُ seeking clarification regarding her inheritance.

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadith: 6346

عن عائشة أن فاطمة بنت النبي صلى الله عليه وسلم أرسلت إلى أبي بكر تسأله ميراثها من رسول الله صلى الله عليه وسلم مما أفاء الله عليه

‘Ā’ishah رضي الله عنها relates that Fāṭimah رضي الله عنها sent an emissary to Abū Bakr رضي الله عنه asking him regarding her inheritance from Rasūlullāh صلى الله عليه وسلم which Allah سبحانه وتعالى had bestowed upon him.¹

It is evident from this narration that she in fact sent someone to Abū Bakr رضي الله عنه and did not go herself. The narrations which omit the portion of her sending a representative is not to be taken on its face value as they all refer to but one single incident.

This kind of language is found throughout. For example one says the king built this river. In fact, the king did none of the labour he simply had it commissioned. The building of the river is however still attributed to him. In a similar fashion the act of asking is attributed to Fāṭimah رضي الله عنها even though she herself did none of the talking.

The Objective and Wisdom of the Question Fāṭimah Poses

One may wonder, the Qur’ān is clear on the laws of Fay’ and it is now common knowledge that Rasūlullāh صلى الله عليه وسلم will not leave inheritance, then why does Fāṭimah رضي الله عنها supposedly seek inheritance. The liable recipients of Fay’ as drawn out by the Qur’ān are Allah سبحانه وتعالى, his Messenger صلى الله عليه وسلم, his near relatives, orphans, and the stranded traveller. Furthermore, the Qur’ān aptly discourages giving any of it to the wealthy. To reiterate then, what was the objective of Fāṭimah رضي الله عنها seemingly asking for her share?

The erudite scholar of recent, ‘Allāmah Anwar Shāh al-Kashmīrī رحمه الله has indicated towards a befitting answer in his commentary on *al-Jāmi’ al-Tirmidhī* on the authority of Sayyad Samhūdī رحمه الله in the following manner:

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth 3998

Fāṭimah رضي الله عنها approached the subject of *management* of the land of Fay' owing to her family ties. In no way was this proposal one of *ownership*. The reply then sent to her by Abū Bakr رضي الله عنه was the narration of Rasūlullāh صلى الله عليه وسلم which specifies, no heir will receive any inheritance, not in the form of ownership nor in the form of management. 'Alī رضي الله عنه, 'Abbās رضي الله عنه, 'Abd al-Raḥmān ibn 'Awf رضي الله عنه and many other senior Ṣaḥābah concurred with him on this judgment.¹

Upon this resolve, Fāṭimah رضي الله عنها never again approached the topic. The ḥadīth which Abū Bakr رضي الله عنه presented before her appears in *Ṣaḥīḥ al-Bukhārī*:

إن رسول الله صلى الله عليه وسلم قال لا نورث ما تركنا صدقة إنما يأكل آل محمد صلى الله عليه وسلم في هذا المال وإني والله لا أغير شيئاً من صدقة رسول الله صلى الله عليه وسلم عن حالها التي كان عليها في عهد رسول الله صلى الله عليه وسلم ولأعملن فيها بما عمل به رسول الله صلى الله عليه وسلم

The Messenger of Allah صلى الله عليه وسلم said, “We (prophets) do not have any heirs; what we leave behind is (to be given in) charity.” The household of the Messenger of Allah صلى الله عليه وسلم will live on the income from these properties, but, by Allah, I will not change the charity of the Messenger of Allah صلى الله عليه وسلم from the condition in which it was in his own time. I will do the same with it as the Messenger of Allah صلى الله عليه وسلم himself used to do.²

Abū Bakr رضي الله عنه presented his case to Fāṭimah رضي الله عنها stating he will not allow such changes which go against the practice of the Messenger صلى الله عليه وسلم. He further assured her that the expenses of the noble family will continue to come through the same avenue. She, having heard his case rested hers, content with the decision and his steadfastness.

The Shī'ah hold the same view as is recorded in their books; Fāṭimah رضي الله عنها was pleased with the answer of Abū Bakr رضي الله عنه. Her livelihood and expenses were sourced from Fadak as well as the other lands of Fay'.

1 *Al-'Urfal-Shadhī*, pg. 485.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth 3998

ولك على الله ان اصنع بها كما كان يصنع فرضيت بذلك و اخذت العهد عليه به وكان يأخذ غلتها فيدفع اليهم منها ما يكفيهم

I swear by Allah, I will do exactly as Rasūlullāh ﷺ had done. She was pleased by this and held him to his word. Abū Bakr رَضِيَ اللهُ عَنْهُ after taking the produce of the land, would hand over to them that which would suffice them.¹

The reason behind her asking was to merely be handed the management of the lands together with the other close family members. However, due to there being a lingering fear that the masses would interpret this as having the inheritance of Rasūlullāh ﷺ distributed which would in turn lead to the future misappropriation of the lands, Abū Bakr رَضِيَ اللهُ عَنْهُ took the decisive step of nipping it in the bud. It was due to this very fear ‘Umar رَضِيَ اللهُ عَنْهُ vetoed the proposal of splitting the lands of Fay’ that was under the supervision of ‘Alī and ‘Abbās رَضِيَ اللهُ عَنْهُمَا.

Another reason which could explain Fāṭimah رَضِيَ اللهُ عَنْهَا sending an official delegation seeking clarity on this matter in a public setting would be to educate the ummah. Elucidating to the people, the inheritance of Rasūlullāh ﷺ was a spiritual one. Noble character and divine knowledge the corner stones of this inheritance. Making it as apparent as the sun at midday, there is none and never will be any material possessions handed down to the heirs, be it herself or her children. The wealth of Rasūlullāh ﷺ, just as his life, was to be spent in the path of Allah ﷻ.

If this question was not posed in the public setting of the court there could have been room for doubt in many a person’s mind that Rasūlullāh ﷺ was indeed bound by the injunctions of inheritance laid out in the Qur’ān.

Furthermore, she was striving to educate her children on the lesson of keeping aloof from the wealth Rasūlullāh ﷺ.

1 *Sharḥ Nahj al-Balāghah*, pg. 332.

Perhaps her intention was to test Abū Bakr رَضِيَ اللهُ عَنْهُ. Would he endeavour to follow in the footsteps of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spending on the poor, orphans, Banī Hāshim, and the various worthy recipients or would he take a new path. The outcome of the matter was pivotal in establishing Abū Bakr رَضِيَ اللهُ عَنْهُ as a trustworthy successor of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He would firmly adhere to the teachings of his predecessor and not shy away based on nobility or love.

Proofs of the Shī'ah for Inheritance

First Proof

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ؕ

Allah instructs you concerning your children: for the male, what is equal to the share of two females.¹

This verse is general in its meaning. Just the layman is bound to it so to was Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. His wealth was the right of his daughter. Abū Bakr رَضِيَ اللهُ عَنْهُ went against this verse, depriving Fāṭimah رَضِيَ اللهُ عَنْهَا of her right by claiming the narration:

لا نورث ما تركنا صدقة

We the fraternity of Prophets do not leave behind any inheritance, what we leave is Sadaqah²

Answer

The verse presented by the Shī'ah is specific to the ummah and does include the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Shī'ah and the Ahl al-Sunnah wa l-Jamā'ah both establish that the Messengers عَلَيْهِ السَّلَام do not leave monetary inheritance. We have produced

1 Sūrah al-Nisā: 11

2 Ṣaḥīḥ al-Bukhārī: Ḥadith: 6346

statements to support the above from the reliable books of the Shī'ah. 'Alī رَضِيَ اللَّهُ عَنْهُ and Imām Ja'far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ both held the same view as we have already established. Similarly, the narrations of the Ahl al-Sunnah wa al-Jamā'ah mirror the same view. The claim of the Shī'ah that this narration has only been recorded by Abū Bakr رَضِيَ اللَّهُ عَنْهُ is unsubstantiated. Besides, even if it were so it would not bring into question the veracity of the narration. The division of ḥadīth to *mutawātir*¹ and *khabr-wāḥid*² is for those who have not heard it directly from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. For the Companions who heard it directly from him it leaves no room for doubt. Just as the Qur'ān is concrete, for them all such narrations hold the same conviction.

The afore-mentioned explanation is however not necessary as this ḥadīth has been narrated by many other Companions as well. The narrators of this ḥadīth include but is not restricted to; 'Umar, 'Uthmān, 'Alī, 'Abd al-Raḥmān ibn 'Awf, 'Abbās, Ḥudhayfah ibn Yamān, Zubayr ibn al-'Awwām, Sa'd ibn Waqqās, Abū al-Dardā', Abū Hurayrah, and the Honorable Consorts رَضِيَ اللَّهُ عَنْهُنَّ.

This narration is therefore the explanation of the verse in contention of Sūrah al-Nisā. It exempts Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the injunctions mentioned therein. This is not a standalone phenomenon. Turning our attention to the following verse shows us the same occurrence.

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ

*Then marry those that please you of [other] women, two or three or four.*³

This verse is for the ummah at large, however Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is exempt from its legal implications as he was given the option of marrying more than four.

1 Ḥadīth narrated by such a large number of people that it is impossible for them to have agreed upon a lie collectively.

2 Ḥadīth which does not reach the level of mutawātir.

3 Sūrah al-Nisā: 3

A narration expounding upon a verse by broadening or narrowing its meaning does not necessarily dispute the verse. The Shī'ah too have expounded upon the very verse citing legal implications in the case of children being disbelievers to a Muslim father, the children murdering the father, or their being enslaved. Similarly, they have expanded its meaning to exclude children born after li'ān.¹

Second Proof

وَوَرَّثَ سُلَيْمَانَ دَاوُودَ

*And Sulaymān inherited Dāwūd.*²

Answer

Inheritance in this verse alludes to prophethood, kingdom, and knowledge. Looking at the context of this verse implies the same. Dāwūd عَلَيْهِ السَّلَام had nineteen children, if this verse is subjected to monetary inheritance, it would imply depriving the other children.

The narration of *Uṣūl al-Kāfi*; a canonical Shī'ī book, gives strength to our answer.

قال ابو عبد الله عليه السلام ان سليمان ورث داؤد وان محمدا ورث سليمان

Sulaymān inherited from Dāwūd and Muḥammad inherited from Sulaymān

Inheritance of prophethood is definitely meant in the verse as is here. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in no way could possibly inherit the wealth of Sulaymān عَلَيْهِ السَّلَام.

Third Proof

Zakariyyā عَلَيْهِ السَّلَام supplicated to Allah سُبحانه وتعالى thus:

1 Sworn allegation of adultery committed by one's spouse leading to a legal judgement separating a wife from her husband.

2 Sūrah al-Naml: 16

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir.¹

يَرْثُنِي وَيَرْثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا

Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].²

From these verses they deduce that the prophets do have heirs who inherit their wealth.

Answer

Here too our answer is the same not without our own proof though. Inheritance in these verses refer to knowledge and prophethood. It is illogical to assume otherwise. Firstly, in the era of Zakariyyā عَلَيْهِ السَّلَامُ there were thousands upon thousands of individuals from the progeny of Yaquūb عَلَيْهِ السَّلَامُ. Would they then be deprived of his inheritance upon the supplication of Zakariyyā عَلَيْهِ السَّلَامُ?

Secondly, it is irrational to assume that a Prophet of Allah ﷺ would supplicate for such worldly benefit which will deprive other deserving recipients of their rights. This goes to undo the very fabric of prophethood which demands purity of heart and mind from greed and gluttony.

One cannot, after searching endlessly, establish material inheritance of or from the Prophets عَلَيْهِ السَّلَامُ in the Qur'ān. Neither have they inherited nor have their dependents inherited from their estate.

O Shī'ah! Were 'Alī رَضِيَ اللَّهُ عَنْهُ and Fāṭimah رَضِيَ اللَّهُ عَنْهَا oblivious of these realities that you profess them inheritors of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and make such preposterous deductions from these verses?

1 Sūrah al- Maryam: 5

2 Sūrah al- Maryam: 6

When ‘Abbās رَضِيَ اللهُ عَنْهُ gave up the conjoined supervision of the fay’ lands, it landed into the sole supervision of ‘Alī رَضِيَ اللهُ عَنْهُ. If the laws of inheritance were to be applied, then how could ‘Alī رَضِيَ اللهُ عَنْهُ take the supposed right of ‘Abbās رَضِيَ اللهُ عَنْهُ. Furthermore, these lands were supervised by Ḥusayn and Ḥasan رَضِيَ اللهُ عَنْهُمَا after ‘Alī رَضِيَ اللهُ عَنْهُ. If indeed this was inheritance as some believe it to be then each one of them would have taken their shares from these lands. ‘Abbās and ‘Alī رَضِيَ اللهُ عَنْهُمَا would have split their share considering the share of Honourable Consorts رَضِيَ اللهُ عَنْهُنَّ of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This would have then been distributed between Ḥusayn and Ḥasan رَضِيَ اللهُ عَنْهُمَا and their sisters. Evidently this was not the case.

Have the proponents of injustice towards Fāṭimah رَضِيَ اللهُ عَنْهَا considered that if not distributing the inheritance was coercion then this would in turn mean injustice to the Honourable Consorts رَضِيَ اللهُ عَنْهُنَّ. This hand of injustice would have been dealt to ‘Abbās رَضِيَ اللهُ عَنْهُ and ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا, the daughter of Abū Bakr رَضِيَ اللهُ عَنْهُ as well.

The management of the lands of Fadak during the Khilāfah of ‘Alī and Ḥasan رَضِيَ اللهُ عَنْهُمَا was exactly the same as had been during Khilāfah of Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا.

The beloved son of the Ahl al-Bayt, Zayd al-Shahīd رَضِيَ اللهُ عَنْهُ, is reported to have said:

اما انا لو كنت مكان ابي بكر حكمت كما حكم به ابو بكر في فداك

Had I been in the position afforded to Abū Bakr, I would have passed the same decision as he had with regards to Fadak.¹

If by following the footsteps of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Fadak issue Abū Bakr رَضِيَ اللهُ عَنْهُ was unjust, then so too by extension are ‘Alī, Ḥasan, Ḥusayn, and Zayd al-Shahīd رَضِيَ اللهُ عَنْهُ unjust. Allah save us from such folly.

Question

Why were the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ each given a home if there was no distribution of estate?

1 Al-Bidāyah wa Al-Nihāyah. vol.5 pg.289

Answer

Just as Rasūlullāh ﷺ had given Fāṭimah رَضِيَ اللَّهُ عَنْهَا and Usāmah رَضِيَ اللَّهُ عَنْهُ houses during his lifetime, similarly each wife had been afforded a home with sole ownership.

The Qur'ān indicates towards these homes of the honourable wives of Rasūlullāh ﷺ:

وَقَرْنَ فِي بُيُوتِكُنَّ

And abide in your houses

This proves that the homes of the honourable wives were owned by them and was not given to them as inheritance.

If we were to assume that these homes were in the ownership of Rasūlullāh ﷺ then too there is no objection. When a man passes away the widow is given the right to reside in his house for her 'iddah¹ as she cannot marry during this period.

The wives of Rasūlullāh ﷺ were prohibited from remarrying, therefore they were given the right to reside in these homes indefinitely.

The narrations that allude to the gifting of Fadak

The narrations regarding the inheritance of Fadak and the circumstances surrounding it are well established, there is no scope to consider that it had been given as a gift. We do, however, find some narrations that mention the same. These recollections are fabricated by the Shī'ah which can be gauged by the narrators hailing from that school of thought. Contrary to this we find in the

1 The period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man.

reliable books of the Ahl al-Sunnah wa l-Jamā‘ah the statement of ‘Umar ibn ‘Abd al-‘Azīz when he ascended the khilāfah:

إن رسول الله صلى الله عليه وسلم كانت له فداك فكان ينفق منها ويعود منها على صغير بني هاشم ويزوج منها أيمهم وإن فاطمة سألته أن يجعلها لها فأبى فكانت كذلك في حياة رسول الله صلى الله عليه وسلم حتى مضى لسبيله فلما أن ولي أبو بكر رضي الله عنه عمل فيها بما عمل النبي صلى الله عليه وسلم في حياته حتى مضى لسبيله فلما أن ولي عمر عمل فيها بمثل ما عملا حتى مضى لسبيله ثم أقطعها مروان ثم صارت لعمر بن عبد العزيز قال يعني عمر بن عبد العزيز فرأيت أمرا منعه رسول الله صلى الله عليه وسلم فاطمة عليها السلام ليس لي بحق وأنا أشهدكم أنني قد رددتها على ما كانت يعني على عهد رسول الله صلى الله عليه وسلم

Fadak belonged to the Messenger of Allah ﷺ, and he made contributions from it, showing repeated kindness to the poor of the Banu Hāshim from it, and supplying from it the cost of marriage for those who were unmarried. Fāṭimah رضي الله عنها asked him to give it to her, but he refused. That is how matters stood during the lifetime of the Messenger of Allah ﷺ till he passed on

When Abū Bakr رضي الله عنه was made ruler, he administered it as the Prophet ﷺ had done in his lifetime till he passed on. Then when ‘Umar ibn al-Khattāb رضي الله عنه was made ruler he administered it as they had done till he passed on. Then it was given to Marwān who distributed it, and it afterwards came to ‘Umar ibn ‘Abd al-‘Azīz.

(Umar ibn ‘Abd al-‘Azīz said,) I consider I have no right to something which the Messenger of Allah ﷺ refused to Fāṭimah رضي الله عنها, and I call you to witness that I have restored it to its former condition; meaning in the time of the Messenger of Allah ﷺ.¹

The narrations that suggest Fāṭimah’s رضي الله عنها displeasure

When Fāṭimah رضي الله عنها approached Abū Bakr رضي الله عنه regarding the inheritance of Rasūlullāh صلى الله عليه وسلم he countered her with the narration:

1 Sunan Abū Dāwūd, Ḥadīth: 2972

We the fraternity of Prophets do not leave behind any inheritance, what we leave is charity.¹

Upon which, some narrations suggest, Fāṭimah رَضِيَ اللَّهُ عَنْهَا exhibited displeasure and refused to speak to him again. At this juncture is it important to understand the reality of this account.

The narration as mentioned previously recounts Fāṭimah رَضِيَ اللَّهُ عَنْهَا turning back happy with this answer and not bringing it up again. There is no mention of her getting angry here, besides it is impossible for any individual of the ummah to show anger on the mention of a ḥadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, more so his beloved daughter. The question, however, remains that why is there then the word “غضبت”, i.e. “she got angry,” in this narration?

Firstly, looking at the recollections of Fadak we find there are five Ṣaḥābah who report this narration namely, ‘Ā’ishah al-Ṣiddīqah, Abū Hurayrah, Abū al Ṭufayl, ‘Āmir ibn Wāthilah, and Umm Hānī رَضِيَ اللَّهُ عَنْهَا. The narrations of the latter four have no mention of Fāṭimah رَضِيَ اللَّهُ عَنْهَا displaying anger. Looking at the narration of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, we find that through Imām al-Zuhrī رَحِمَهُ اللَّهُ only a few students relate this portion.² The remainder of the narrators from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا as well as

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6346

2 This narration has a total of 36 chains of narration. 11 chains run through Abū Hurayrah, Abū al Ṭufayl, ‘Āmir ibn Wāthilah, and Umm Hānī; wherein there is no mention of Fāṭimah رَضِيَ اللَّهُ عَنْهَا becoming angry. The remaining 25 chains are from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا by a narrator by the name of Zuhri. 9 do not have any mention of Fāṭimah رَضِيَ اللَّهُ عَنْهَا becoming angry. Thus 20 narrations of the 36 narrations have no indication of anger. It is only in the remaining 16 that we find the words she became angry, all narrated by way of Zuhri. Of these 16 narrations, 7 clearly mention this to be the words of Zuhri—appearing after the words, “He said,” as opposed to being the words of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and another narration contains the words, “She said,” after this statement indicating that there was an interruption in the wording. This leaves only 8 out of 36 narrations wherein the students of Zuhri did not differentiate his words from the actual narration of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Thus the entire allegation against Abū Bakr رَضِيَ اللَّهُ عَنْهُ is based upon this assumption of Zuhri and not from ‘Ā’ishah’s رَضِيَ اللَّهُ عَنْهَا narration. An error in judgement on Zuhri’s part.

from Imām al-Zuhri رحمه الله omit this addition. And for good reason too. Wherever there is mention of the display of anger it is not established from Fāṭimah رضي الله عنها herself, it is simply conjecture based on what human sentiment could be in that situation.

Deducing from the apparent can be misleading as we find in the incident of Mūsa عليه السلام. He returns from Mount Ṭūr only to find the Israelites rebelling, upon which he takes his brother Hārūn عليه السلام to task by physically grabbing his beard and hair, supposing he had not followed the instructions he left before the trek to the Mountain. This was an error of judgement by Mūsa عليه السلام based on the apparent.

In the instance of Fāṭimah رضي الله عنها displaying anger, it is deduction not based on the apparent, rather it is conjecture based on what the sentiment could be. It is nigh impossible to ascertain the reaction of an emotion when the occurrence of that emotion is based on mere guess work.

Secondly, a narrator will sometimes make an addition to a narration through deductive analogy which may or may not be correct. Take for example the incident wherein Rasūlullāh صلى الله عليه وسلم distanced himself from his wives for a few days. Rasūlullāh صلى الله عليه وسلم had taken up residence during this time in the upper story secluding himself. The talk of the town was that Rasūlullāh صلى الله عليه وسلم had divorced his wives. ‘Umar رضي الله عنه hearing of this came to Rasūlullāh صلى الله عليه وسلم seeking clarity on the matter and was informed that he had not divorced his wives.

As Rasūlullāh صلى الله عليه وسلم had taken up seclusion and had stopped coming to his wives for a few days, people through deductive analogy assumed that he had divorced his wives. An unfortunate miscalculation.

Similarly, in the narration of Fadak when the narrators came across the phrase “لم تتكلم”, i.e. “she did not speak thereafter,” some narrator assumed it was due to her displeasure and conveniently added “غضبت”, i.e. “she got angry,” to the narration which then got carried down by other narrators.

The correct meaning of “لم تتكلم”, i.e. “she did not speak thereafter.” is she did not approach Abū Bakr رَضِيَ اللهُ عَنْهُ thereafter to engage him on the matter as she was pleased with his decision!

To assume that she was angry with Abū Bakr رَضِيَ اللهُ عَنْهُ and refused to speak to him thereafter is a mistake born of deductive analogy, though this will not affect the narrators’ reliability and trustworthiness or bring into doubt his worthiness.

Just as after seeking clarification from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ it was established that he had not divorced his wives, similarly one cannot establish the displeasure of Fāṭimah رَضِيَ اللهُ عَنْهَا unless she determines it so through her own words. How can one have the courage to just assume that Fāṭimah رَضِيَ اللهُ عَنْهَا had gotten angry after hearing a ḥadīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The narrator, having heard the phrase ‘she did not speak thereafter’ went on to narrate the incident loosely, not verbatim, thereby including the phrase ‘she got angry’ based on deductive analogy.

This stance is further strengthened when one looks at the other students of Imām al-Zuhrī رَضِيَ اللهُ عَنْهُ who have omitted this portion completely. They did in fact narrate the ḥadīth verbatim.

As this narration is brought forth in *Ṣaḥīḥ al-Bukhārī*, one may have some misgivings then, of the veracity of this book. One must understand that the meaning of this corpus being authentic is that the narrators are all reliable, trustworthy, and just. There are no liars or fabricators found therein. If a narrator is found to have narrated a ḥadīth loosely; not verbatim, thereby making an error of judgment it will not bring into question his reliability or trustworthiness nor will it put a question mark on the authenticity of *Ṣaḥīḥ al-Bukhārī*.

If, for arguments sake the incident of Fāṭimah رَضِيَ اللهُ عَنْهَا getting angry was true it would have been the topic of the day and a point of wide spread controversy among the Ahl al-Bayt, Tābī’in, and people of Madīnah. As the only source for this point of contention are a few students of Imām al-Zuhrī رَضِيَ اللهُ عَنْهُ it holds no weight nor is there any substance of truth therein.

Intelligence and justice demands that Fāṭimah رَضِيَ اللَّهُ عَنْهَا was pleased with the decision of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and the ḥadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Anything else is implausible from one who enjoyed the title *batūl* (chaste), pure from the ill of worldly gain and was given the honour of being the Queen of Jannah.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا was Pleased

The narrations of both the Ahl al-Sunnah wa l-Jamā‘ah and the Shī‘ah outline the pleasure of Fāṭimah رَضِيَ اللَّهُ عَنْهَا upon the steps taken to follow Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the matter of Fadak. Looking at the books of the Ahl al-Sunnah wa l-Jamā‘ah one will find such narrations in *al-Bayhaqī*, commentaries of *Ṣaḥīḥ al-Bukhārī*, commentaries of *Mishkāt al-Maṣābīḥ*, *Nibrās*—the commentary on *Sharḥ al-‘Aqā’id*¹, *al-Bidāyah wa al-Nihāyah*, *Ṭabaqāt ibn Sa‘d*, and other such books.

After the passing of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr رَضِيَ اللَّهُ عَنْهُ addressed Fāṭimah رَضِيَ اللَّهُ عَنْهَا in the presence of ‘Alī رَضِيَ اللَّهُ عَنْهُ with the following:

والله ما تركت الدار والمال، والأهل والعشيرة، إلا إبتغاء مرضاة الله، ومرضاة رسولہ، ومرضاتكم أهل البيت، ثم ترضاها حتى رضيت. قال ابن كثير: وهذا إسناد جيد قوي

I have only spent my wealth, home, and family to attain the pleasure of Allah سُبْحَانَهُ وَتَعَالَى, His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the pleasure of you; the Ahl al-Bayt. The narrator says, he continued making her happy until she became pleased. Ḥāfiẓ ibn Kathīr making a critical analysis of this narration concludes that the chain of narrators is strong.²

In the books of the Shī‘ah, which they consider to be most reliable, such as the commentary of *Nahj al-Balāghah* by Ibn al-Maytham *al-Baḥrānī*³, the commentary of the same by Ibn Abī al-Ḥadīd⁴, and *Durrah Najafiyyah*⁵ the following is recorded:

1 *Al-Nibrās*, pg.550

2 *Al-Bidāyah wa al-Nihāyah*, vol.5 pg.289

3 *Sharḥ Nahj al-Balāghah* of Ibn al-Maytham al-Baḥrānī, 543/35

4 *Sharḥ Nahj al-Balāghah* of Ibn Abī al-Ḥadīd, 296/16

5 *Durrah Najafiyyah* pg. 332

كان رسول الله صلى الله عليه وسلم يأخذ من فذك قوتهم و يقسم الباقي ويحمل منه في سبيل الله و لك على الله ان اصنع بها كما كان يصنع فرضيت بذلك و اخذت العهد عليه به و كان يأخذ غلتها فيدفع اليهم منها ما يكفيهم ثم فعلت الخلفاء بعده كذلك الى ان ولى معاوية

Abū Bakr رضي الله عنه addressed Fāṭimah رضي الله عنها with the following, “Rasūlullāh صلی الله علیه و آله و سلم would take from Fadak for your provisions and distribute the rest. He would also finance expeditions from it. I swear by Allah, I will do exactly as Rasūlullāh صلی الله علیه و آله و سلم had done.” She was pleased by this and held him to his word. Abū Bakr رضي الله عنه after taking the produce of the land, would hand over to them that which would suffice them. The Khulafā’ after him would do the same till Mu’āwiyah ascended the khilāfah.

The above mentioned three books of the Shī’ah are clear on the following issues:

1. The produce of Fadak was used for the expenses of the Ahl al-Bayt and the poor. Together with this it was used to finance the needs of the Islamic Empire. It was never gifted to Fāṭimah رضي الله عنها, ‘Alī رضي الله عنه or their children: Ḥasan and Ḥusayn رضي الله عنهما.
2. Fāṭimah رضي الله عنها took the pledge from Abū Bakr رضي الله عنه to continue distributing the wealth of Fadak as Rasūlullāh صلی الله علیه و آله و سلم had done. He agreed to this which pleased her.
3. Fāṭimah رضي الله عنها, Ḥasan, and Ḥusayn رضي الله عنهما would have their needs seen to by Abū Bakr رضي الله عنه from the produce of Fadak.
4. The manner of distribution was the same throughout the lives of the rightly guided Khulafā’: Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī رضي الله عنهم. During the khilāfah of Ḥasan رضي الله عنه too there was no change until the reign of Mu’āwiyah رضي الله عنه. Prior to the reign of Mu’āwiyah رضي الله عنه there was no change as the Khulafā’ adhered firmly to the command of Allah سُبْحَانَهُ وَتَعَالَى and his Messenger صلی الله علیه و آله و سلم. This being the case, it is impossible to fathom that Fāṭimah رضي الله عنها was displeased with the command of Allah سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صلی الله علیه و آله و سلم. If one is adamant that she was displeased, why did she then continue taking from the produce of Fadak. The only logical

explanation is that this was the misunderstanding of a narrator from the chain of narrators which thereafter carried on down the links.

5. The statements recorded in these books also clarify the misconceptions that some have regarding ‘Uthmān رضي الله عنه supposedly handing the land over to Marwān during his khilāfah. It has been thoroughly established that he had handled the affair just as his predecessors had done.

Similarly, Sayyid ‘Alī Naqī has written in his commentary on *Nahj al-Balāghah*:

ابو بكر غله وسودآن را گرفته بقدر كفايت با اهل بيت عليه السلام مي داد وخلافاء بعد از ويرآن اسلوب رفتار نمودند تا زمان معاويه

Abū Bakr would hand over to the Ahl al-Bayt from the produce of Fadak which would suffice them. The Khulafā’ after him carried on the tradition till the advent of Mu‘āwiyah.¹

This too establishes that Fāṭimah رضي الله عنها was happy in taking her expenses, ergo pleased with the situation. Besides this it is evident from Shīrī sources that the wife of Abū Bakr رضي الله عنه would unremittingly serve Fāṭimah رضي الله عنها. During her days of sickness too Asmā’ bint ‘Umays رضي الله عنها—the wife of Abū Bakr رضي الله عنه—would see to her needs. When the time came for Fāṭimah رضي الله عنها to leave this temporary abode, the shrouding and burial affair too was headed by Asmā’ bint ‘Umays رضي الله عنها.

Jilā’ al-‘Uyūn has the following:

اميرالمومنين و اسماء بنت عميس فطمه را غسل دادند

‘Alī and Asmā’ bint ‘Umays performed the ghusl for Fāṭimah رضي الله عنها.²

During her final illness Asmā’ bint ‘Umays رضي الله عنها prepared a canopy makeshift veil and presented it to Fāṭimah رضي الله عنها. Seeing this Fāṭimah رضي الله عنها made a bequest requesting her burial service be covered by this veil which was adhered to.

1 *Sharḥ Nahj al-Balāghah* of Sayyid ‘Alī Naqī, pg.960

2 *Jilā’ ul-‘Uyūn* pg. 73

The incident regarding ‘Alī رَضِيَ اللَّهُ عَنْهُ taking the pledge of allegiance at the hand of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and reading ṣalāh behind him is also found in Shīṭ sources. *Al-Ihtijāj* authored by the Shi’i scholar al-Ṭabarsī holds the following:

ثم تناول يد ابي بكر فبايعه

‘Alī then took the hand of Abū Bakr, pledging allegiance to him.¹

In the same book we find regarding ‘Alī رَضِيَ اللَّهُ عَنْهُ:

ثم قام و تهيأ للصلاة و حضر المسجد و صلى خلف ابي بكر

Then ‘Alī stood up, prepared for ṣalāh, and prayed behind Abū Bakr.²

The same text is found in other Shīṭ sources such as *Tafsīr al-Qummī* and *Mirāt al-‘Uqūl Sharḥ al-Uṣūl wa al-Furū’*.

If Fāṭimah رَضِيَ اللَّهُ عَنْهَا was indeed displeased, then why would ‘Alī رَضِيَ اللَّهُ عَنْهُ take the pledge and pray behind Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Now after fourteen hundred years someone comes along, hears the supposed incident of her displeasure and concludes that keeping his distance from Abū Bakr رَضِيَ اللَّهُ عَنْهُ is the demand of his īmān. Notwithstanding the Lion of Allah—‘Alī رَضِيَ اللَّهُ عَنْهُ—took the pledge at his hands. If there was any substance to their claim of displeasure why would he go through with the pledge?

All the above solidifies the fact that ‘Alī رَضِيَ اللَّهُ عَنْهُ and Fāṭimah رَضِيَ اللَّهُ عَنْهَا had a good relationship with Abū Bakr رَضِيَ اللَّهُ عَنْهُ and were pleased with him. It is highly unlikely to have a close relationship as theirs whilst harbouring ill feelings. If there was true anger, then one would expect a reaction like that of Mūsa عَلَيْهِ السَّلَام with Hārūn عَلَيْهِ السَّلَام. He physically gripped his brother thinking him to be at fault. Or perhaps it would warrant a reaction like that of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he saw his beloved daughter donning silver upon which, according to Shīṭ sources, angered him.

1 *Al-Ihtijāj* pg.52.

2 *Al-Ihtijāj* pg.60.

The Shi'i scholar 'Abbās al-Qummī writes in *Muntahā al-Āmāl*:

Fāṭimah became angry with 'Alī regarding Fadak and said to him:

اشتملت شملة الجنين وقعدت حجرة الظنين

You've curled up like a foetus and sit back like the helpless.¹

In the Shīrī book *Al-Ihtijāj*, which Bāqir al-Majlisī has translated in *Ḥaqq al-Yaqīn* as follows:

خطا بهای شجاعانه درشت با سید وصبا نمود که مانند جنین در رهم پرده نشین شده ومثل خا نان در خانه گر یخته

Why is it you sit hiding not coming to my assistance?²

Similarly, we find in the Shīrī book *Jilā' al-'Uyūn*:

Fāṭimah رَضِيَ اللهُ عَنْهَا became angry with 'Alī رَضِيَ اللهُ عَنْهُ and left to go to the house of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Further on in the book we find:

She went to complain of 'Alī رَضِيَ اللهُ عَنْهُ.³

If all these incidents of displeasure, Mūsa عَلَيْهِ السَّلَام and Hārūn عَلَيْهِ السَّلَام, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his daughter, Fāṭimah رَضِيَ اللهُ عَنْهَا and 'Alī رَضِيَ اللهُ عَنْهُ; does not warrant pointing a finger at their imān nor defamation of their character then is it not the highest form of injustice to do the contrary when Abū Bakr رَضِيَ اللهُ عَنْهُ supposedly angers Fāṭimah رَضِيَ اللهُ عَنْهَا?

1 *Muntahā al-Āmāl*. pg. 97.

2 *Ḥaqq al-Yaqīn*. vol.1 pg. 161.

3 *Jilā' al-'Uyūn* pg. 61, 71

The Funeral of Fāṭimah

To say that due to the supposed bad blood between Abū Bakr رضي الله عنه and Fāṭimah رضي الله عنها he did not attend her janāzah nor was he informed of it is diverging from the truth. There was no need for him to be informed by a third party as his wife, Asmā' bint 'Umays رضي الله عنها was the one taking care of Fāṭimah رضي الله عنها during her final days. It was his wife who saw to the burial service, as well as the veiled canopy for it. Furthermore, there is no narration stating he did not lead her funeral prayer, rather some narrations establish the very fact:

عن جعفر ابن محمد عن ابيه قال ماتت فاطمة بنت النبي صلي الله عليه و سلم فجاء ابو بكر و عمر ليصلوا فقال ابو بكر لعلي ابن ابي طالب تقدم فقال ما كنت لا تقدم و انت خليفة رسول الله صلي الله عليه و سلم فتقدم ابو بكر فصلى عليها

Fāṭimah رضي الله عنها passes away, Abū Bakr and 'Umar رضي الله عنهما come for the funeral prayer. Abū Bakr رضي الله عنه gives 'Alī رضي الله عنه the option to perform the prayer. He refuses citing seniority. He says how can I perform the prayer in your presence; the vicegerent of Rasūlullāh صلى الله عليه وسلم. Abū Bakr رضي الله عنه goes forward and performs the prayer.¹

عن حماد عن ابراهيم قال صلى ابو بكر الصديق على فاطمة بنت رسول الله صلي الله عليه و سلم فكير عليها اربعا

Abū Bakr رضي الله عنه performed the funeral prayers of Fāṭimah رضي الله عنها and said the takbir four times therein.²

This narration is found verbatim in *Sīrah Ḥalabiyah*.³

The historians of both the Ahl al-Sunnah wa l-Jamā'ah and the Shī'ah mention that Ḥusayn رضي الله عنه gave the honour of performing the funeral prayers of Ḥasan رضي الله عنه to the then governor of Madīnah, Sa'īd ibn al-'Āṣ. Ḥusayn رضي الله عنه said:

1 *Kanz al-'Umāl* vol. 6 pg. 318.

2 *Ṭabaqāt ibn Sa'd* vol. 8 pg. 29.

3 *Sīrah Ḥalabiyah* vol.3 pg.391.

If it was not tradition for the leader to perform the prayer I would not have allowed him to.

This too strengthens the fact that it was none other than Abū Bakr رضي الله عنه who performed the funeral prayer of Fāṭimah رضي الله عنها. The tradition was for the ruler to lead these prayers. And Allah سبحانه وتعالى knows best.

What should be noted too, from the perspective of the underlying principles of ḥadīth, a narration that establishes will be given preference over another that negates the same.

Through this principle it is plausible to conclude regarding those narrations which mention ‘Alī or ‘Abbās رضي الله عنهما reading the funeral prayer, leading it is not intended. And Allah سبحانه وتعالى knows best, His Knowledge is supreme.

Following the chain of thought without any bias one will reach the conclusion that it is impossible to fathom injustice from a man who followed Rasūlullāh صلى الله عليه وسلم in totality, did not take a dime from Fadak for his own use, left a bequest to return the wages he had taken from the treasury, and preferred old pieces of cloth for his shroud rather than spend on new. May Allah سبحانه وتعالى reward him tremendously.

It was his complete honesty and justice that led the Muhājirīn, Anṣār, Banū Hāshim, and Quraysh to unify in pledging allegiance to him. The vicegerent of Rasūlullāh صلى الله عليه وسلم, the first Khalīfah, Sayyidina Abū Bakr al-Ṣiddīq رضي الله عنه. It was through this sense of brotherhood, unity, and mutual love that they attained the highest of stages in this world and the hereafter.

They and their era are the yardstick for success for every individual, society, and era to come after.

If Muslims desire rectification and safety of their īmān, worldly success, and everlasting salvation the only way is to tread the path of Rasūlullāh ﷺ which was followed without deviating in the slightest by Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, the Ahl Bayt, and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. It was these pure souls that pleased their Creator ﷻ, their Prophet ﷺ, and the creation. They left an unprecedented example for the world to follow.

May Allah ﷻ grant us the ability to follow their footsteps.

و ما توفيقى الا بالله

I am helpless without Allah ﷻ.