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Contents

Introduction 5
The Formula of Success 7
The Ṣaḥābah 14
Fadak 16
The Inheritance of the Prophets 24
  The First Proof 25
  The Second Proof 25
  The Third Proof 25
  The Fourth Proof 26
  The Fifth Proof 26
  The Sixth Proof 27
The account of the request from Fāṭimah 28
The Objective and Wisdom of the Question Fāṭimah Poses 29
Proofs of the Shī‘ah for Inheritance 32
  First Proof 32
  Answer 32
  Second Proof 34
  Answer 34
  Third Proof 34
  Answer 35
  Question 36
  Answer 37
The narrations that allude to the gifting of Fadak 37
The narrations that suggest Fāṭimah’s displeasure 38
Fāṭimah was Pleased 42
The Funeral of Fāṭimah 47
Introduction

All praises are due to Allah، 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. 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 Banū Hāshim and Quraysh in general and specifically between Abū Bakr، ʿUmar، ʿUthmān، ʿAlī، ʿAbbās، Ḥasan، Ḥusayn، Sayyidah Fāṭimah al-Ẓahrā and Sayyidah ʿĀ’ishah al-Ṣiddīqah. Furthermore my belief is that they are embodiments of the Qur’ānic statements:

\[
\text{रूहमा बीज़हम:} \\
\text{Merciful among themselves.}^2
\]

and

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

2 Sūrah al-Fatḥ: 29.
And hold firmly to the rope of Allah all together.¹

This in addition to being an ardent follower of the various Qur’ānic injunctions has spurred me on to compile this treatise.

We are living in an era wherein there is an effort to discredit the unity of Islam from various platforms. From the time of Rasūlullāh ﷺ to this day there has been a struggle to drive a wedge between the Muslims thereby creating opposing sects. Additionally there are those who wish to put into ill repute, through false accusations, the leaders and stalwarts of Islam whose souls had been nourished by Rasūlullāh ﷺ himself. They accuse the noble Companions of Rasūlullāh ﷺ of being narcissistic and self-absorbed enemies of each other, hankering for worldly gain, not caring for the poor and needy. Their targets are Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, and Sayyidah Fāṭimah ﷺ — the guiding stars of this Ummah. (We seek refuge in Allah ﷻ from such folly.)

Due to the aforementioned concerns, as a well-wisher, I have decided to pen a few lines.

It is hoped that through this treatise the champions of the Islamic cause and their pure character will remain untainted by the unjustified attacks on the Noble Companions. May this also be a means of keeping the unity of the Ummah intact. And there is no might to do good actions save through the grace of Allah ﷻ.

Before delving into the incident of Fadak contemplate over the following: Every just and level headed individual knows full well that in the past, present, or future whenever a religious movement is founded, the cornerstone to its rise and success are those persons who sacrifice their all in laying its foundation.

¹ Sūrah Āl ʿImrān: 103.
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 ﷺ.

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 ﷺ and their vicegerents ﷺ. Their objective and goal in life remain a far cry from the kings of this world. Their hearts are set on pleasing Allah ﷻ. 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 ﷻ. 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 ﷻ and doing everything for Allah ﷻ. Every moment spent, and every breath taken, all worry and concern must be only to please Allah ﷻ. 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 on the other hand left a legacy of sincerity, exemplary character, prophetic knowledge, and the passion to sacrifice in the path of Allah. Money and riches that came their way was left in the treasury for distribution in the cause of Allah, the poor, and destitute.

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

قُلْ إِنَّ صَلَتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

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

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّ مَنْ شَا

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

In a prophetic narration Rasūlullāh has mentioned:

ماَلِيِ ولدِنيا

What have I to do with the world?

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

1 Sūrah al- Anʿām: 162.
2 Sūrah al- Furqān: 57.
3 Musnad Imam Ahmad ibn Hanbal, Ḥadīth: 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 to attaining that divine light which will enlighten for them the road to the recognition of Allah together with preparing them to sacrifice their wealth, lives, families, and friends; in short to sacrifice everything in the court of Allah.

For the period of twenty-three years Rasūlullāh, with a heavy and pained heart remained preoccupied in working tirelessly and fervently calling towards Allah, 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 اللّٰهِ 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:

يَتْلُوْ عَلَيْهِمْ أٰيَاتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلَالٍ مُّبِيْنٍ

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 led to them abandoning all sin and misdeeds, to the extent that Allah 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 ʿImrān: 164.
On the occasion of the Treaty of Ḥudaybiyyah 1400 courageous Companions with the spirit of sacrificing their lives took the pledge of fighting the disbelievers to martyrdom upon the blessed hands of Rasūlullāh.

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

ʿUrwah ibn Maʿṣūd narrates his experience thus:

The Ṣaḥābah honoured and obeyed the instructions of Rasūlullāh. 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 is respected by his Companions.¹

This pledge is known as Bayʿat al-Riḍwān. Allah refers to it in the Qurʾān in the following manner:

إنَّ الَّذِيْنَ يُبَايِعُوْنَكَ إِنَّمَا يُبَايِعُوْنَ اللّٰهَ يَدُ اللّٰهِ فَوْقَ أَيْدِيْهِمْ

Indeed, those who pledge allegiance to you, [O Muḥammad], they are actually pledging allegiance to Allah. The hand of Allah is over their hands.²

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¹ Ḥayāt al-Qulūb, vol. 2 p. 405.
² Bayʿat al-Riḍwān was a pledge that was sworn to Rasūlullāh by his Companions on the occasion of Ḥudaybiyyah. The pledge, sworn under a tree, was to avenge the rumoured death of ʿUthmān.
³ Sūrah al- Fath: 10.
Based on the outcome of the pledge Allah mentions:

لَّقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَأَنزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَآثَابَهُمْ فَتْحًا قَرِيْبًا

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], 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 mentions further in the same chapter:

إِذْ جَعَلَ الَّذِينَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللّٰهُ سَكِيْنَتَهُ عَلىٰ رَسُوْلِهِ وَعَلَى الْمُؤْمِنِيْنَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا

When those who disbelieved had put into their hearts chauvinism, the chauvinism of the time of ignorance. But Allah sent down His tranquillity 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 states:

ءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلً مِّنَ اللّٰهِ عَلَى الْكُفَّارِ رُحَمَا مُّحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهُ أَشِدَّا وَرِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ أَثَرِ السُّجوْدِ ذٰلِكَ مَثَلُهُمْ فِيْ التَّوْرَاةِ وَمَثَلُهُمْ فِي الِْنجِيْل

Muḥammad 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- Fatḥ: 18.
³ Sūrah al- Fatḥ: 29.
In short Sūrah al- Ḥujurāt makes mention of the Ṣaḥābah Ṣ; 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 Ṣ who participated in Badr or Bayʿat 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  mentioned regarding the Companions Ṣ in the 26th Juz of the Qur’ān:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْيْمَانَ وَزَيَّنَهُ فِيْ قُلُوْبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ أُولٰئِكَ هُمُ الرَّاشِدُوْنَ

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 Ṣ and to what extent was their abhorrence to disbelief, sin, and going against the instructions of Allah  and His beloved Messenger ⁶.

In various places in the Qur’ān Allah  celebrates the Muhājirīn² and the Anṣār³ thus:

للْفَقْرَاءِ الْمُهاجرينَ الَّذينَ أُخْرِجُوْا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُوْنَ اللهَ وَرَسُوْلَهُ أُولٰئِكَ هُمُ الصَّادِقُوْنَ

¹ Sūrah al- Ḥujurāt: 7.
² The Muhājirīn (Emigrants) were the first converts to Islam, who emigrated with the Prophet  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 أُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوْا رَبُّنَا اللّٰهُ

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

الَّذِينَ أُمِنُوْا وَهَاجَرُوْا وَجَاهَدُوْا فِي سَبِيْلِ اللّٰهِ وَالَّذِيْنَ أٰوْنُوْا وَّنَصَرُوْا أُولٰئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا

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

وَالسَّابِقُوْنَ الَْوَّلُوْنَ مِنَ الْمُهَاجِرِيْنَ وَالَْنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِإِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٌ تَجْرِيْ تَحْتَهَا الَْنْهَارُ خَالِدِيْنَ فِيهَا أَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ

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

فَإِنْ أٰمَنُوْا بِمِثْلِ مَا أٰمَنتُمْ بِهِ فَقَدِ اهْتَدَوْا

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

وَإِذَا قِيْلَ لَهُمْ أٰمِنُوْا كَمَا أٰمَنَ النَّاسُ

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

The Ṣaḥābah

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 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, Fāṭimah 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, Muhājirīn, Banū Hāshim, and Banū ʿAbd Manāf witness such coercion and remain dumbstruck.

1 Being conscious and cognizant of Allah.
2 Sūrah al- Baqarah: 137.
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 Ṣallallāhu ‘alayhi wa sallam worthless. Furthermore, holding such belief would render the Qur’ān and all the articles of faith which has reached us through the Ṣaḥābah unreliable. Allah Ālīm Ālīm save us from such falsities!

The incident of Fadak and the supposed oppression of Fāṭīmah bint Makkah is merely a historical account which has no mention in the Qur’ān nor in the accepted narrations of Rasūlullāh Ṣallallāhu ‘alayhi wa sallam. If therein lay elements which discredit the Ṣaḥābah 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 Ṣallallāhu ‘alayhi wa sallam—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 Ṣallallāhu ‘alayhi wa sallam, whilst assuming the silence of the Ṣaḥābah, toping that off with the accusation of them being accessories; is belying the Qur’ān and aḥādīth. It is implausible that ʿAlī Ṣallallāhu ‘alayhi wa sallam, who incidentally holds the mantle of the Lion of Allah, and ʿAbbās Ṣallallāhu ‘alayhi wa sallam, the uncle of Rasūlullāh Ṣallallāhu ‘alayhi wa sallam, 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 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 Šallallāhu ‘alayhi wa sallam.
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  peaceably with no resistance and was included in the spoils of war. Historians, Muslim, non-Muslim, Ahl al-Sunnah wa l-Jamā’ah, and Shi‘ah are all unanimous that Fadak was from the ṣafy’. In the book Sharḥ Nahj al-Balāghah, a book of the Shi‘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  ṣallallah ‘alayhi wa sallam.²

The Qur’ān outlines that wealth attained peacefully is termed as ṣafy’.

Secondly, the wealth of ṣafy’ whether it be of Fadak or otherwise is determined by the Qur’ān as follows:

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

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1 Wealth attained peacefully is termed as ṣafy’.
2 Sharḥ Nahj al-Balāghah, p. 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, ʿUmar, ʿAlī, and Fāṭimah ʿA. 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 Shīʿah exegesis of the Qur’ān, reads as follows:

هي لله وللرسول عليه السلام و لمن قام مقامه بعده

Fay’ is the right of Allah ﷺ, 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 ʿAlī, and even Hasan ʿA. This fact is reiterated in the books of both the Ahl al-Sunnah wa l-Jamāʿah and the Shīʿah, as we will demonstrate through excerpts from the books of the Shīʿah. There was no change in the status of Fadak in the least during the khilāfah of the four Rightly Guided Khulafā’; Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī ʿA. 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 was soon reversed when ʿUmar ibn ʿAbd al-ʿAzīz rose to the seat of khilāfah.

If we were to label the actions of Abū Bakr and ʿUmar ʿA as hypocritical and oppressive in the matter of Fadak, then by all means attach these same labels to

Rasūlullāh ﷺ before them, and to ʿUthmān, ʿAlī, 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 ʿAbbās and ʿAlī ﷺ by ʿUmar 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-Jamāʿah and Shīʿah 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, p. 231.
The family of Rasūlullāh صلى الله عليه وسلم is more beloved to me than my own family.¹

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

لا تترك شيئا كان رسول الله صلى الله عليه وسلم يعمل به إلا عملت به، وإنني لأخشى إن تركت شيئا
من أمره أن أزغ

I cannot leave out that which Rasūlullāh صلى الله عليه وسلم 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 سلم, he would not under any circumstance be prepared to go against the command and actions of Rasūlullāh صلى الله عليه وسلم.

The fifth and possibly the most pertinent point to take note of is the incident which is oft repeated wherein Fāṭimah سلم 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-Jamāʿah. 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 Ṣaḥīh al-Bukhārī, Ḥadīth: 3508.
² Ṣaḥīh 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 صلی‌اللہ علیہ وسلم and Khiḍr is clear evidence of this. When Khiḍr caused some damage to the ship, the infallible Prophet, Mūsā صلی‌اللہ علیہ وسلم, expressed his opinion based on conjecture; reproaching Khiḍr صلی‌اللہ علیہ وسلم 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 صلی‌اللہ علیہ وسلم and Fāṭimah رضی‌اللہ عنہا through mere speculation even if for arguments sake that individual is infallible. Undoubtedly this theory cannot hold any weight until and unless Fāṭimah رضی‌اللہ عنہا 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 رضی‌اللہ عنہا toward ‘Alī رضی‌اللہ عنہا regarding the Fadak issue. What is peculiar, however, is that during the reign of ‘Alī رضی‌اللہ عنہا he did not make any change to the management of Fadak, opting to follow his predecessors, Abū Bakr صلی‌اللہ علیہ وسلم and ‘Umar صلی‌اللہ علیہ وسلم, who dealt with it in the same fashion as Rasūlullāh ﷺ did.

The anger of Fāṭimah رضی‌اللہ عنہا toward ‘Alī رضی‌اللہ عنہا 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 صلی‌اللہ علیہ وسلم 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 رضی‌اللہ عنہا maintained ownership of the seven gardens of Rasūlullāh ﷺ which was separate from the gardens, lands, and wealth of ‘Alī رضی‌اللہ عنہا. The narrations of the Shī‘ah speak of ‘Abbās صلی‌اللہ علیہ وسلم, the uncle
of Rasūlullāh, seeking these seven gardens from Fāṭimah 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 *Furūʿ al-Kāfī* states:

Aḥmad ibn Muḥammad narrating from Imām Mūsā al-Kāẓim says I asked the Imām regarding the seven gardens which had been bequeathed to Fāṭimah by Rasūlullāh. The Imām replied that these were in fact waqf not inheritance, from which Rasūlullāh would take and spend on his guests accordingly. When Rasūlullāh left this world, ʿAbbās came seeking these seven gardens from Fāṭimah to which ʿAlī among others bore testimony to the lands being waqf. The names of these seven gardens were *al-Dalāl*, *al-ʿIfāf*, *al-Ḥusnā*, *al-Ṣiyāfah*, *Māli ummi Ibrāhīm*, *al-Mabīt*, and *al-Baraqah*.

At this juncture it is worth pondering that knowing Fāṭimah had these seven gardens and ʿAlī possessed his own lands, it is far-fetched to conceive that Rasūlullāh 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 Shīʿī sources, worth thousands of gold coins. Mullā Bāqir al-Majlisī has inferred in *Ḥayāt al-Qulūb* that the agreement between Rasūlullāh and the people of Fadak was of twenty-four thousand gold coins per annum.

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1 Habous property.
2 *Furūʿ al-Kāfī* vol. 3 p. 27.
Therefore, theorising that Rasūlullāh would in addition to the seven gardens grant the income of Fadak to Fāṭimah 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 went against the direct command of Allah:

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

Additionally, this would imply that Rasūlullāh had self-serving motives and would give undue preference to his family members. Allah protect us from such irrational thoughts. Furthermore, this contradicts the mantle of ‘mercy unto mankind’ which was given to Rasūlullāh. How would this oppression be bearable to him whereas the people of Ṣuffah, and other poor Muhājirīn and Anṣār, 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, the expedition of Tabūk, which was also known as the voyage of hardship was the epitome of sacrifice and meagre provisions. The Companions 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:

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 H 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 H went against the law of the Qur’ān. This premise is even more unlikely when we look at the incident wherein Fāṭimah J requested help from her father by means of a slave girl only to be directed towards the recitation of Subḥān Allāh, Alḥamdu lillāh, and Allāhu Akbar thirty-three times after every şalāh thereby gaining divine help which is undoubtedly more effective then receiving help from a slave girl. Similarly, when Fāṭimah J made inquiries regarding Fadak, Rasūlullāh H 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 H continued spending on those in need and into the Islamic economy, as mentioned in narrations found in reliable books such as Mishkāt al- Maṣābīḥ and Sunan Abū Dāwūd. This is further understood through the following injunction of the Qur’ān:

يَا أَيُّهَا النَّبِيُّ قُلْ لَِّزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيْلً عَلَى أَجْرِكُنَّ مِنْكُنَّ أَجْرًا عَظِيْمًا

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.”

Further on Allah E mentions:

إِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا

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.:

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 ﷺ 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 ﷺ. It simply does not make sense, not from the viewpoint of the Ahl al-Sunnah wa al-Jamā‘ah nor the Shī‘ah.

**The Inheritance of the Prophets**

Let us now try to understand the reality of the claim to inheritance, When Fāṭimah ﷺ and ‘Alī ﷺ and even ‘Abbās ﷺ for that matter say concerning these seven gardens that they form part of the waqf by Rasūlullāh ﷺ and not inheritance; then how is it possible to then raise the question of inheritance here, more so when the Qur’an too has called the lands of Fadak fay’, ergo waqf. 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 ﷺ do not leave behind any materialistic inheritance, the only inheritance of the Messengers ﷺ are divine knowledge and absolute character.
The First Proof

Narration of Imām Ja'far al-Ṣādiq from the Shīʿī compilation; Uṣūl al-Kāfī.

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 ʿAlī to his son Muḥammad ibn Ḥanafiyyah recorded in the Shīʿī book Man lā Yaḥḍuruhu al-Faqīh.

تفقه في الدين فان الفقهاء ورثة النبياء إن الأنبياء لم يورثوا دينارا ولا درهما ولكنهم ورثوا العلم فمن أخذ بشيء منها فقد أخذ حظا وافرا

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 ذاك ان الأنبياء لم يورثوا درهما ولا دينارا ولا دينارا ولا دينارا وإنما ورثوا أحاديث من أحاديثهم 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

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¹ Uṣūl al-Kāfī, p. 18.
(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 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 and Imām Ja’far al-Ṣādiq bring these narrations forth from Rasūlullāh 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 was the inheritor of Dāwūd, similarly Muḥammad inherited from Sulaymān.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 Bābuwayh in his book, *Al-Khiṣāl*, which is considered as reliable by the Shīʿah writes:

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

1 *Uṣūl al-Kāfī*, p. 17.
2 *Uṣūl al-Kāfī*, p. 137.
Fāṭimah came to Rasūlullāh 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.”

In this narration Rasūlullāh bequeathed his character to his beloved grandsons; Hasan and Ḥusayn. There is no mention of monetary inheritance. This narration has been recorded in *Sharḥ Nahj al-Balāghah* as well as in *Al-Manāqib al-Fākhirah lī al-ʿItrah al-Ṭāhirah*.

**The Sixth Proof**

Fuḍhayl ibn Yasār relates that he heard Abū Jaʿfar, i.e. Imām Bāqir, saying, “I swear by Allah, neither Ṭābīn nor ʿAlī inherited from Rasūlullāh. It was only Fāṭimah that inherited from Rasūlullāh.”

According to this narration of *Man lā Yaḥḍuruhu al-Faqīh* the inheritance of Rasūlullāh was restricted to Fāṭimah alone, ʿAbbās, ʿAlī, the noble consorts of the Prophet, and his other family members 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 was governed by the Qur’ānic injunctions of inheritance as the layman, then the Shīʿah should wonder why Imām Bāqir would make the afore mentioned statement.

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4 *Man la Yadhuruhu al-Faqīh*, vol. 2 p. 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-Jamāʿah 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 Shīʿah and their leaders recount quite forcefully, citing Ṣaḥīḥ al-Bukhārī, the tale of Fāṭimah ﷺ seeking her inheritance from Abū Bakr ﷺ 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-Jamāʿah, due to their limited knowledge, not broadening their study to other books of ḥadīth or simply not studying Ṣaḥīḥ al-Bukhārī well, hold the same erroneous view. They are of the misconception that Fāṭimah ﷺ went to Abū Bakr ﷺ 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 ﷺ did not go personally to Abū Bakr ﷺ at all. The established narrations, however, show that she sent a representative to Abū Bakr ﷺ seeking clarification regarding her inheritance.

¹ Ṣaḥīḥ al-Bukhārī, Ḥadīth: 6346.
‘Ā’ishah relates that Fāṭimah sent an emissary to Abū Bakr asking him regarding her inheritance from Rasūlullāh which Allah had bestowed upon him.

It is evident from this narration that she in fact sent someone to Abū Bakr 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 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 will not leave inheritance, then why does Fāṭimah supposedly seek inheritance. The liable recipients of Fay’ as drawn out by the Qur’ān are Allah, his Messenger, 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 seemingly asking for her share?

The erudite scholar of recent, ‘Allāmah Anwar Shāh al-Kashmīrī has indicated towards a befitting answer in his commentary on al- Jāmiʿ al-Tirmidhī on the authority of Sayyid Samhūdī in the following manner:

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1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3998.
Fāṭimah 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 was the narration of Rasūlullāh which specifies, no heir will receive any inheritance, not in the form of ownership nor in the form of management. 'Alī, 'Abbās, ‘Abd al-Raḥmān ibn ‘Awf and many other senior Ṣaḥābah concurred with him on this judgment.

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

إن رسول الله صلى الله عليه وسلم قال ل نورث ما تركنا صدقة إنما يأكل آل محمد صلى الله عليه وسلم في هذا المال وإن ولاء الله لا أغير شيئا من صدقة رسول الله صلى الله عليه وسلم عن حالها التي كان عليها في عهد رسول الله صلى الله عليه وسلم ولااعملن فيها بما عمل به رسول الله صلى الله عليه وسلم

The Messenger of Allah 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 will live on the income from these properties, but, by Allah, I will not change the charity of the Messenger of Allah from the condition in which it was in his own time. I will do the same with it as the Messenger of Allah himself used to do.

Abū Bakr presented his case to Fāṭimah stating he will not allow such changes which go against the practice of the Messenger. 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 was pleased with the answer of Abū Bakr. Her livelihood and expenses were sourced from Fadak as well as the other lands of Fay’.

1 Al-‘Urf al-Shadhī, p. 485.
2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3998.
I swear by Allah, I will do exactly as Rasūlullāh had done. She was pleased by this and held him to his word. Abū Bakr after taking the produce of the land, would hand over to them that which would suffice them.

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 distributed which would in turn lead to the future misappropriation of the lands, Abū Bakr took the decisive step of nipping it in the bud. It was due to this very fear that Īmām ‘Umar vetoed the proposal of splitting the lands of Fay’ that was under the supervision of ‘Alī and ‘Abbās.

Another reason which could explain Fāṭimah 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 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, just as his life, was to be spent in the path of Allah.

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 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.

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1 Sharḥ Nahj al-Balāghah, p. 332.
Perhaps her intention was to test Abū Bakr. Would he endeavour to follow in the footsteps of Rasūlullāh 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 as a trustworthy successor of Rasūlullāh. 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

\[لِلذَّكَرِ مِثْلُ حَظِّ الُْنثَيَيْنِ\]

\[يُوْصِيْكُمُ اللّٰهُ فِي أَوْلَدِكُمْ\]

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. His wealth was the right of his daughter. Abū Bakr went against this verse, depriving Fāṭimah 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 Sadaqah\(^2\)

Answer

The verse presented by the Shī‘ah is specific to the ummah and does include the Messenger. The Shī‘ah and the Ahl al-Sunnah wa l-Jamā‘ah both establish that the Messengers do not leave monetary inheritance. We

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1 Sūrah al-Nisā: 11.
2 Ṣaḥīḥ al-Bukhārī: Ḥadīth: 6346.
have produced statements to support the above from the reliable books of the Shi‘ah. ‘Alī and Imām Ja‘far al-Ṣādiq 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 Shi‘ah that this narration has only been recorded by Abū Bakr is unsubstantiated. Besides, even if it were so it would not bring into question the veracity of the narration. The division of ḥadīth to mutawātir¹ and khabr-wāḥid² is for those who have not heard it directly from Rasūlullāh. 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; ʿUmar, ʿUthmān, ʿAlī, ʿAbd al-Raḥmān ibn Awf, ʿAbbās, Ḥudhayfah ibn Yamān, Zubayr ibn al-ʿAwwām, Saʿd ibn Waqqās, Abū al-Dardā’, Abū Hurayrah, and the Honorable Consorts.

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

\[
فَانكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَثَ وَرُبَاعَ
\]

*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 is exempt from its legal implications as he was given the option of marrying more than four.

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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 Shīʿah 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 liʿān.¹

Second Proof

وَوَرِثَ سُلَيْمَانُ دَاوُوْدَ

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 had nineteen children, if this verse is subjected to monetary inheritance, it would imply depriving the other children.

The narration of ʿUṣūl al-Kāfī; a canonical Shīʿī book, gives strength to our answer.

قال أبو عبد الله عليه السلم ان سليمان ورث داؤد وان محمدان ورث سليمان

Sulaymān inherited from Dāwūd and Muḥammad inherited from Sulaymān

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

Third Proof

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

Who will inherit me and inherit from the family of Ya’qūb. 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 ʿאֶזֶרִיקוּנָא there were thousands upon thousands of individuals from the progeny of Ya’qūb ʿאֶזֶרִיקוּנָא. Would they then be deprived of his inheritance upon the supplication of Zakariyyā ʿאֶזֶרִיקוּנָא?

Secondly, it is irrational to assume that a Prophet of Allah ʿאֶזֶרִיקוּנָא 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 ʿאֶזֶרִיקוּנָא in the Qur’ān. Neither have they inherited nor have their dependents inherited from their estate.

O Shīʿah! Were ʿAlī ʿאֶזֶרִיקוּנָא and Fāṭimah ʿאֶזֶרִיקוּנָא oblivious of these realities that you profess them inheritors of Rasūlullāh ʿאֶזֶרִיקוּנָא and make such preposterous deductions from these verses?

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¹ Sūrah al- Maryam: 5.
When ʿAbbās ʿa.s. gave up the conjoined supervision of the fay’ lands, it landed into the sole supervision of ʿAlī ʿa.s. If the laws of inheritance were to be applied, then how could ʿAlī ʿa.s. take the supposed right of ʿAbbās ʿa.s. Furthermore, these lands were supervised by Ḥusayn and Ḥasan ʿa.s. after ʿAlī ʿa.s. If indeed this was inheritance as some believe it to be then each one of them would have taken their shares from these lands. ʿAbbās and ʿAlī ʿa.s. would have split their share considering the share of Honourable Consorts ʿa.s. of Muḥammad ʿa.s. This would have then been distributed between Ḥusayn and Ḥasan ʿa.s. and their sisters. Evidently this was not the case.

Have the proponents of injustice towards Fāṭimah ʿa.s. considered that if not distributing the inheritance was coercion then this would in turn mean injustice to the Honourable Consorts ʿa.s. This hand of injustice would have been dealt to ʿAbbās ʿa.s. and ʿĀ’ishah al-Ṣiddīqah ʿa.s., the daughter of Abū Bakr ʿa.s. as well.

The management of the lands of Fadak during the Khilāfah of ʿAlī and Ḥasan ʿa.s. was exactly the same as had been during Khilāfah of Abū Bakr ʿa.s. and ʿUmar ʿa.s.

The beloved son of the Ahl al-Bayt, Zayd al-Shahīd ʿa.s., is reported to have said:

اما انا لو كنت مكان ابي بكر حكمت كما حكمت كما حكمت كما حكمت

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 ʿa.s. in the Fadak issue Abū Bakr ʿa.s. was unjust, then so too by extension are ʿAlī, Ḥasan, Ḥusayn, and Zayd al-Shahīd ʿa.s. unjust. Allah save us from such folly.

**Question**

Why were the wives of Rasūlullāh ʿa.s. each given a home if there was no distribution of estate?

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¹ Al-Bidāyah wa Al-Nihāyah, vol. 5 p. 289.
Answer

Just as Rasūlullāh ﷺ had given Fāṭimah ﷺ and Usāmah ﷺ 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 فِيْ بُيُوْتِكُن

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 ‘iddah 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 Shīʿah 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 ʿUmar ibn ʿAbd al-ʿAzīz when he ascended the khilāfah:

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

When Abū Bakr  was made ruler, he administered it as the Prophet  had done in his lifetime till he passed on. Then when ʿUmar ibn al-Khaṭṭāb  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 ʿUmar ibn ʿAbd al-ʿAzīz.

(ʿUmar ibn ʿAbd al-ʿAzīz said,) I consider I have no right to something which the Messenger of Allah  refused to Fāṭimah  , and I call you to witness that I have restored it to its former condition; meaning in the time of the Messenger of Allah .

The narrations that suggest Fāṭimah’s displeasure

When Fāṭimah  approached Abū Bakr  regarding the inheritance of Rasūlullāh  he countered her with the narration:

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1 Sunan Abū Dāwūd, Hadīth: 2972.
We the fraternity of Prophets do not leave behind any inheritance, what we leave is charity.¹

Upon which, some narrations suggest, Fāṭimah 发展壮大 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发展壮大 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发展壮大, 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 Šahābah who report this narration namely, ʿĀ’ishah al-Ṣiddīqah, Abū Hurayrah, Abū al Ṭufayl, ʿĀmir ibn Wāthilah, and Umm Hānī发展壮大. The narrations of the latter four have no mention of Fāṭimah发展壮大 displaying anger. Looking at the narration of ʿĀ’ishah发展壮大, we find that through Imām al-Zuhrī发展壮大 only a few students relate this portion.² The remainder of the narrators from ʿĀ’ishah发展壮大 as well as

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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, ʿĀmir ibn Wāthilah, and Umm Hānī发展壮大; wherein there is no mention of Fāṭimah发展壮大 becoming angry. The remaining 25 chains are from ʿĀ’ishah发展壮大 by a narrator by the name of Zuhrī发展壮大. 9 do not have any mention of Fāṭimah发展壮大 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 Zuhrī发展壮大. Of these 16 narrations, 7 clearly mention this to be the words of Zuhrī发展壮大—appearing after the words, “He said,” as opposed to being the words of ʿĀ’ishah发展壮大 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 Zuhrī发展壮大 did not differentiate his words from the actual narration of ʿĀ’ishah发展壮大. Thus the entire allegation against Abū Bakr发展壮大 is based upon this assumption of Zuhrī发展壮大 and not from ʿĀ’ishah发展壮大’s narration. An error in judgement on Zuhrī发展壮大’s part.
from Imām al-Zuhrī omit this addition. And for good reason too. Wherever there is mention of the display of anger it is not established from Fāṭimah 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 Mūsā. He returns from Mount Ṭūr only to find the Israelites rebelling, upon which he takes his brother Hārūn 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 Mūsā based on the apparent.

In the instance of Fāṭimah 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 distanced himself from his wives for a few days. Rasūlullāh had taken up residence during this time in the upper story secluding himself. The talk of the town was that Rasūlullāh had divorced his wives. ʿUmar hearing of this came to Rasūlullāh seeking clarity on the matter and was informed that he had not divorced his wives.

As Rasūlullāh 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 thereafter to engage him on the matter as she was pleased with his decision!

To assume that she was angry with Abū Bakr 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 it was established that he had not divorced his wives, similarly one cannot establish the displeasure of Fāṭimah unless she determines it so through her own words. How can one have the courage to just assume that Fāṭimah had gotten angry after hearing a ḥadīth of Rasūlullāh. 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-Zuhri 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 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, Tābiʿīn, and people of Madīnah. As the only source for this point of contention are a few students of Imām al-Zuhri it holds no weight nor is there any substance of truth therein.
Intelligence and justice demands that Fāṭimah  was pleased with the decision of Abū Bakr  and the ḥadīth of Rasūlullāh . 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  was Pleased**

The narrations of both the Ahl al-Sunnah wa l-Jamā’ah and the Shī’ah outline the pleasure of Fāṭimah  upon the steps taken to follow Rasūlullāh  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-ʿAqā’id, al-Bidāyah wa al-Nihāyah, Ṭabaqāt ibn Sa’d, and other such books.

After the passing of Rasūlullāh , Abū Bakr  addressed Fāṭimah  in the presence of ʿAlī  with the following:

والله ما تركت الدار والمال، والأهل والعشيرة، إلا إبتغاء مرضاة الله، ومرضاة رسوله، ومرضاكم 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 , His Messenger , 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.

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, the commentary of the same by Ibn Abī al-Ḥadīd, and Durrah Najafiyyah the following is recorded:

1 Al-Nibrās, p. 550.
2 Al-Bidāyah wa al-Nihāyah, vol. 5 p. 289
5 Durrah Najafiyyah p. 332.
Abū Bakr addressed Fāṭimah with the following, “Rasūlullāh 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 had done.” She was pleased by this and held him to his word. Abū Bakr 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, ʿAlī or their children: Ḥasan and Ḥusayn.

2. Fāṭimah took the pledge from Abū Bakr to continue distributing the wealth of Fadak as Rasūlullāh had done. He agreed to this which pleased her.

3. Fāṭimah, Ḥasan, and Ḥusayn would have their needs seen to by Abū Bakr from the produce of Fadak.

4. The manner of distribution was the same throughout the lives of the rightly guided Khulafā’: Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī. During the khilāfah of Ḥasan too there was no change until the reign of Mu‘āwiyah. Prior to the reign of Mu‘āwiyah there was no change as the Khulafā’ adhered firmly to the command of Allah and his Messenger. This being the case, it is impossible to fathom that Fāṭimah was displeased with the command of Allah and Rasūlullāh. 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 ʿUthmān 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 ʿAlī Naqī has written in his commentary on *Nahj al-Balāghah*:

\[
\text{ابو بكرغله وسودان را گرفته بقدر كفايت با اهل بيت عليه السلام مي داد وخلافه بعد از وبرآن اسلوب رفتار نمودند تا زمان معاويه}
\]

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 Muʿāwiyah.¹

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

*Jilā’ al-ʿUyūn* has the following:

\[
\text{اميرالمؤمنين و اسمآء بنت عميس قفطة را غسل دادند}
\]

‘Alī and Asmā’ bint ʿUmays performed the ghusl for Fāṭimah.²

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

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¹ Sayyid ʿAlī Naqī: *Sharḥ Nahj al-Balāghah*, p. 960.
² *Jilā’ ul-ʿUyūn*, p. 73.
The incident regarding ʿAlī ʿ with taking the pledge of allegiance at the hand of Abū Bakr and reading ṣalāḥ behind him is also found in Shīʿī sources. Al-Iḥtijāj authored by the Shīʿī scholar al-Ṭabarsī holds the following:

ثم تناول يد ابى بكر فبايعه

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

In the same book we find regarding ʿAlī:

ثم قام و تهيأ للصلوة و حضر المسجد و صلى خلف ابى بكر

Then ʿAlī stood up, prepared for ṣalāḥ, and prayed behind Abū Bakr.²

The same text is found in other Shīʿī sources such as Tafsīr al-Qummī and Mirāt al-ʿUqūl Sharḥ al-Uṣūl wa al-Furūʿ.

If Fāṭimah was indeed displeased, then why would ʿAlī take the pledge and pray behind Abū Bakr? Now after fourteen hundred years someone comes along, hears the supposed incident of her displeasure and concludes that keeping his distance from Abū Bakr is the demand of his īmān. Notwithstanding the Lion of Allah—ʿAlī—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 ʿAlī and Fāṭimah had a good relationship with Abū Bakr 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 Mūsā with Hārūn. He physically gripped his brother thinking him to be at fault. Or perhaps it would warrant a reaction like that of Rasūlullāh when he saw his beloved daughter donning silver which, according to Shīʿī sources, angered him.

¹ Al-Iḥtijāj, p. 52.
² Al-Iḥtijāj, p. 60.
The Shīʿī scholar ʿAbbās al-Qummī writes in *Muntahā al-Āmāl*:

Fāṭimah became angry with ʿAlī regarding Fadak and said to him:

اشتملت شملة الجنين وقعدت حجرة الظنّين

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

In the Shīʿī book *Al-Iḥtijāj*, which Bāqir al-Majlisī has translated in *Haqq al-Yaqīn* as follows:

خطا بهای شجاعانه درشت با سید وصیا نمود که مانند جنين در رهم پرده نشین شده ومثل خا نان در خانه گر بیخته

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

Similarly, we find in the Shīʿī book *Jilā’ al-ʿUyūn*:

Fāṭimah became angry with ʿAlī and left to go to the house of Rasūlullāh.

Further on in the book we find:

She went to complain of ʿAlī.³

If all these incidents of displeasure, Mūsā and Hārūn, Rasūlullāh and his daughter, Fāṭimah and ʿAlī; does not warrant pointing a finger at their īmān nor defamation of their character then is it not the highest form of injustice to do the contrary when Abū Bakr supposedly angers Fāṭimah?

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¹ *Muntahā al-Āmāl*, p. 97.
³ *Jilā’ al-ʿUyūn*, p. 61, 71.
The Funeral of Fāṭimah

To say that due to the supposed bad blood between Abū Bakr  and Fāṭimah  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 ʿUmays  was the one taking care of Fāṭimah  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:


Fāṭimah  passes away, Abū Bakr and ʿUmar  come for the funeral prayer. Abū Bakr  gives ʿAlī  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 . Abū Bakr  goes forward and performs the prayer.¹

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

This narration is found verbatim in Sīrah Ḥalabiyyah.³

The historians of both the Ahl al-Sunnah wa l-Jamāʿah and the Shīʿah mention that Ḥusayn  gave the honour of performing the funeral prayers of Ḥasan  to the then governor of Madīnah, Saʿīd ibn al-ʿĀṣ. Ḥusayn  said:

1 Kanz al-ʿUmāl, vol. 6 p. 318.
2 Ṭabaqāt ibn Saʿd, vol. 8 p. 29.
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 who performed the funeral prayer of Fāṭimah. The tradition was for the ruler to lead these prayers. And Allah 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 ʿAlī or ʿAbbās reading the funeral prayer, leading it is not intended. And Allah 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 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 reward him tremendously.

It was his complete honesty and justice that led the Muhājirūn, Anṣār, Banū Hāshim, and Quraysh to unify in pledging allegiance to him. The vicegerent of Rasūlullāh, the first Khalīfah, Sayyidunā Abū Bakr al-Ṣiddīq. 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 صلى الله عليه وسلم which was followed without deviating in the slightest by Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, the Ahl Bayt, and the Ṣaḥābah صلی الله علیه السلام. It was these pure souls that pleased their Creator سبحانه وتعالى, their Prophet ﷺ, and the creation. They left an unprecedented example for the world to follow.

May Allah سبحانه وتعالی grant us the ability to follow their footsteps.

و ما توفيقي الا بالله

I am helpless without Allah سبحانه وتعالی.