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FADAK IN HISTORY

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Chapter 1

Introduction

By: Dr. Sharara

In the Name of Allah, the Beneficent, the Merciful

Praise be to Allah, the Lord of the universe and blessing and peace be on the master of the prophets and messengers, Prophet Muhammad, and on his pure progeny and his excellent companions.

About the author and the book:

Fadak in History was the firstling scholarly work by the martyred Imam Muhammad Baqir as-Sadr. It was really, according to the historical period, in which it was written, a unique study because it relied on modern scientific methods in investigating the details and the documents related to the case.[1] It engaged the reader in a debate that was profound, logical and exact.

If you examine the studies published at that time-half a century ago-or in the later period concerning such sensitive subjects, you will realize what a scientific antecedence and a historic achievement the martyred Imam had achieved in this study. It was no wonder, for the martyred Sayyid as-Sadr's genius gushed out when he was too young. His talents developed rapidly to equip the Islamic library with his original studies in different fields of knowledge and the Sharia. He was a devoted jurist, a jurisprudential expert, a pious mujtahid and a nonesuch brilliant. He enriched the Islamic thought and supplied it with the elements of vitality.

In fact, it may not be an exaggeration to say

[1] It is the case of Fadak, which will be explained in details later on.

that Imam as-Sadr was a living thesis of the revived Islam. He assumed intellectual and jihad responsibilities that no one did like him except very few others along the history of Islam. He was a continuous jihad and persevering effort in order to free the thought of the umma from the disbelief of the west's thesis and to free its future from the hegemony of the universal arrogants and their agents until his holy life was crowned with martyrdom in the way of Allah and Islam.

The Method of the Book

The martyred Sayyid used a scientific method in this book *Fadak in History*. He thought that he had use this method in such historical studies that had political concepts. This method depended on objectivity, which he referred to by saying (to be impartial), examination and scrutiny (deliberateness in judgment) and then to be free in thinking. Imam as-Sadr considered these things as basic conditions to build a compact historic construction concerning the ancestors' cases to give a fair image about their real lives as they already knew about themselves or as it was well known by the others at that time. He thought: “that construction must contain a wide scrutiny of every subject of that past time historically and socially according to the general and private life in order to be the matter of the research such as the religious, moral, social and political life.”[1]

If this would be the aim of such historical studies, which would be its general frame, so Imam as-Sadr drew the attention to the necessity of “that this scrutiny must be acquired from the real life of

[1] See chap.3.

people and not from a world invented by affection and fanaticism or by blind worshipping and imitation”. Then he put a condition for that scrutiny not to depend on a deviate imagination to raise the bad to the top and to issue incorrect results according to that. Then the martyred Sayyid confirmed the necessity of keeping to the essence of the scientific research and leaving away our emotion and bad inheritance. He drew the attention to a dangerous fact in the field of the historical studies, which would make a historian as a novelist deriving from his own mind not from the historic events.

The aspects of this method showed the Sayyid’s early deep conscience of the fundamentals and basic conditions of the scientific research. I found him going into this research arming himself with the scientific logic, being enthusiastic about the truth and clinging to what he could derive from the real events. In all of that he depended on what the historians had related and what the historic documents had recorded. Then he concluded according to the accurate fundamentals and principles.

A Summary About the Chapters of the Book

Imam as-Sadr discussed the case of Fadak according to the Fatimite[1] perspective, which referred to its ramified dimensions in relation to the aspects of the Islamic life and the later ages. So he considered it (the case of Fadak) as comprehensive revolution. He discussed the background of the case according to the thoughts rankling in Fatima's mind and the great memories of her father, Prophet Muhammad (s), circuiting in her

[1] Concerning Fatima, the prophet's daughter (s).

mind. Then she came to a bitter phenomenon surging with unlimited ordeal and sedition. All this motivated her to squawk and to announce her start to confront. Then Sayyid as-Sadr moved to the second chapter (*Fadak in its real meaning and symbolic meaning*). He defined Fadak and moved with it through the successive historical periods since it was extorted from Fatima (s) until what became it at the last days of the Abbasid reign. Then he moved to the third chapter (*the history of the revolution*), in which he talked about the revolution, defining the conditions of the research and the method of writing the biography of the individuals and the umma. He commended the first Islamic age and its great achievements. Then he discussed al-Aqqad's[1] book *Fatima and the Fatimites*. He criticized al-Aqqad for his futile treatment of the case of Fadak and his attempt to limit it in a narrow corner according to the logic of unthoughtful worship and blind imitation of the bad inherited traditions without using his mind.

After that the Sayyid tried to explain the dimensions of Fadak that it was not a dispute about a certain matter or an extorted property but it was much greater than that. He said: "We feel, if we study the real history of the case of Fadak and its disputes, that it had aspects of a revolution, whose motives were available. We notice that those disputes in their reality and motives were as revolution against the ruling policy..." Then he gave a logical justification by saying: "If you study whatever you like of the historical documents about this case, will you find that there was a dispute about a property? Or will you find a disagreement

[1] An Egyptian Writer.

about Fadak in its limited meaning of possession or yields of a piece of land? Certainly not! It was the revolution against the reign and the outcry, by which Fatima (s) wanted to pluck up the cornerstone, on which history was built after the day of Saqeefa[1]..." Here Sayyid as-Sadr began to observe the events happened before the day of Saqeefa. He discussed them focusing on the hidden corners whether related to the situations or to the persons. He expressed Imam Ali's situations, which he had done loyally for the sake of Islam.

In another chapter Imam as-Sadr discusses Fatima's address before the public. He analyzes and condemns the purposes of the opponents and through that he shows Imam Ali's characteristics and situations, which made him the only one, who deserved the first ruling position and the intellectual and political authority over the Islamic umma.

Then he concludes the book with a chapter titled with *the court of the book*, in which he discusses the case of Fadak showing its details and ambiguities. He provokes the deep paradoxes, on which those, who prevented Fatima her certified right, depended. He depends in all of that on the holy Quran and the Sunna and according to the logic of truth and fairness.

This was a summary about the chapters of the book, in which the reader will find a well-versed

analysis and sedate arguments in an eloquent method with keeping to the conditions and

[1] It was the day when the Prophet (s) died and the companions gathered in the saqeefa (shed) of Beni Sa'ida to choose the caliph, in fact to seize the caliphate hurriedly as long as the Hashimites (the Prophet's family) were busy with the procedures of the burial.

requirements of the impartial research.

A Word on the Case

The case of Fadak according to Fatima's opinion was not just a matter of a gift extorted from her hand because of some reasons fabricated and justified by the state, but it was much more serious than that. It formed a dangerous initiative in the fate of the Islamic state and in the life of the newborn Islamic experiment, which the Prophet (s) had striven bitterly to build on the right Sharia and the bases of justice, that state and experiment, which the Prophet (s) wanted to spread all over the world and along the ages.

The gravity was when the elite statesmen, who were supposed to be responsible to safeguard the new experiment, went hurriedly towards the instantaneous gains and tried to seize the leading positions without paying any attention to the established principles and the true traditions. That led before all, to open the door widely in front of the opportunists and the covetous persons or as Aa'ishah the Prophet's wife, said: "The caliphate, then, will be gained by everyone, whether he was pious or dissolute." [1] Therefore az-Zahra' [2] confronted this matter in order not to let such feared results happen.

Hence the aim of evoking the case of Fadak was to enlighten the umma, the leaders and the public on the terrible dangers that would occur if they kept on this way. She declared that by saying: "E Allah, it [3] was impregnated so wait until it bears then milk its blood...then they will perish who say

[1] Refer to as-Sayouti's book *ad-Durr al-Manthoor* vol.6, p.19.

[2] One of Fatima's surnames.

[3] She referred to the situation of the rulers and the public.

false things and the successors will know what bad the earlier ones have established. Be at ease and wait relaxedly for the sedition. Rejoice at a sharp sword, general commotion and despotism, which will make your victuals so insignificant and your gathering separate..." [1]

In the light of that, we can see the enthusiasm that Sayyid as-Sadr has and the serious feeling that moved inside him when he analyzes, discusses and concludes (according to the Fatimite thought) on of his care for the purity of Islam.

The martyred Sayyid, along the research, prays Allah to bless the companions and appreciates their exploits for the sake of Islam, but at the same time he does not ignore their defects and faults. We do not see any objection in that because the most important thing and the worthier to be regarded is the safety, the genuineness and the purity of the Islamic experiment. If someone wants to protest-and he has the right to do so- he will not oblige us to submit. Besides, he will be against the truth. Let us here for example, remind of the saying of the caliph Omar about Khalid bin [2] al-Waleed related to the case of Malik bin Nuwayra. The Caliph Omar said to Abu Bakr: "Khalid killed a Muslim man and took his wife (for himself)..." [3] Abu Bakr interpreted an excuse for Khalid's crime but that did not convince Omar, who preserved it in his mind until he became the caliph then he deposed Khalid according to that very case.

So we are not obliged to accept every interpretation. Specifying the faults, recording the events and examining them will, undoubtedly, keep

[1] Refer to ibn Abu Tahir Tayfoor's book *Balaghat an-Nissa'*, p.33.

[2] (bin) means: (the son of) and (bint) means: (the daughter of).

[3] At-Tabari's *Tareekh*, vol.2, p.280.

us away from the bad results. That will be for the benefit of the umma and the genuineness of Islam.

~~This was exactly the aim of the martyred imam as-Sadr. It was the same aim, which led us to do the~~
scientific inquiry for this study. We found that every hint, saying, analysis or conclusion mentioned in
this study was according to the reality of the famous events, the reliable sources and the conducts of
those certain companions.

It will be clear for the reader through this inquiry that there is no rashness in a saying, no
discrimination in a thought and no any conclusion without evidences.

My Role in this Revision

The book *Fadak in History* was published twice; the first edition was by al-Haydariyya press that was owned by the pious sheikh Muhammad Kadhim al-Kutubi in holy Najaf in 1374 AH/1955 AD, which was a good edition and had few mistakes and the second was published some years later by Dar al-Ta'aruf in Beirut. I did not find any other editions. Because the Haydariyya edition was more accurate and Sayyid as-Sadr himself had read it, so I depended on it as the source.

I checked and verified the verses and the traditions against their sources and I documented the references of Sayyid as-Sadr and post-fixed them with the word “the martyr” to distinguish them from the references, notes and additions, which were required by the verification that I thought they were to be mentioned. In all of that, I referred to the reliable books and sources of our Sunni brothers in order to confirm that the facts which were quoted were based on those sources. After that I had to declare that the truthfulness of analysis and keeping to the scientific method in presentation, discussion and conclusion were among the characteristics of the martyred sayyid’s approach in this study.

Finally, whilst thanking Allah for granting me success to do this work, I pray Him to make it exclusively for His sake and I pray Him to grant success to those, who work in al-Ghadir Centre of Islamic Studies to serve our dear Islam and the teachings of the Prophet and his family (s).

Praise be to Allah firstly and finally.

Dr. Abdul Jabbar Sharara

Doctorate in Islamic and Religious Studies

Chapter 2

The Author's Foreword

Dear reader:

This is a work that I seized the opportunity of one of our holidays in our splendid university-the University of Holy Najaf-to apply myself to study one of the Islamic history problems. It was the problem of Fadak and the historical dispute that took place between Fatima az-Zahra' (peace be on her) and the first caliph (may Allah be pleased with him). Many themes and conclusions formed in my mind. I wrote them down on separate pieces of paper. When I finished studying the documents and the narrations of the case besides its environments, I found that what was written on those pieces of paper was fit as draft for a sufficient study for the case. I began to refine it and organize it into chapters which became as a small book. I decided to keep it as a memorandum to refer to when I would need it. It remained with me for many years as a point of my intellectual life and as reminder of the date, which I started to write it down, until the virtuous Sheikh Muhammad Kadhim al-Kutubi, the son of Sheikh Sadiq al-Kutubi, asked me to give it to him to print. I submitted to his wish appreciating his favors on the Arabic and Islamic library. Here it is now before you.

The author

Chapter 3

On the Scene of the Revolution

Here it is before you. Take it as if it is prepared for you. It will dispute with you on the Day of Resurrection. What a fair judge Allah is on that day and the master is Muhammad and the appointment is the Day of Punishment, on that Day shall they perish who say false things.

Fatima (s)

Preface

She[1] stood up with no doubt about what she endeavored to prove and with no fear in her great situation. No hesitation crossed her mind, for she was very serious about what she had decided to do. No obsession of worry or confusion occurred to her. Here she was now on the top with her noble readiness and her courageous stability on her ambitious plan and her defensive way. She was between two doors with no time to hesitate. She had to choose one of them and she did. She chose the more tiring way, which was challenging for a lady to walk on, due to her physically weaker

[1]Fatima (s).

nature. For it was full of difficulties and stress and required courage, effective oratory power, and the ability to formulate the essence of the revolution into words.

Indeed it required a great skill to show the indignation and to criticize the existing conditions in a way that gives the words a meaning of life and a chance of eternity to make the words as the soldiers of the revolution and its eternal support in the history of the faith. It is the faith and the death defiance for the sake of the truth that make the weak souls great and give power to the frustrated spirits without any hesitation or feebleness.

Hence this revolutionary lady chose this way, which fitted her great soul and her determined personality towards reserving the truth and striving for its sake.

She was surrounded by her maids and fellow-women like the scattered stars gathering in disorder. They were all together with the same zeal and the same anxiety. Their leader was among them reviewing what a noble rising she would attempt to do. She was trying to prepare the equipments and the supply for that. As she went further in her review, she became more steadfast and the power of her right became stronger and stronger. She became bolder in her movement and in her rush to defend the robbed rights. She became more active in her advance and more courageous in her great situation as she had borrowed her great husband's heart to face her difficult circumstances and what the fate brought to her with. Rather it was what Allah had decided to try her with that terrible tragedy that could shake the great mountains.

She was, at that terrible moment when she played the role of the defensive soldier, like a ghost under a cloud of bitter sorrow. She was pale, frowning, broken hearted, depressed, faint, weak, exhausted but in her soul and mind there was a glimpse of happiness and remnant of comfort. Neither this nor that were for enjoying a smiling hope or calmness with a sweet dream or expecting a good result. That glimpse was a glimpse of content with the thought of revolution and that comfort was confidence of success. In the instantaneous failure there might be a later great success. Exactly it was. A nation rose to sanctify this revolution and to imitate this great lady's stability and courageousness.

Her thoughts in that situation took her to the near past, to the happy life where her father was still breathing and her house was the centre of the state and the steady pole of glory that the world obeyed and submitted to.

And perhaps her thoughts led her to remember her father hugging her, surrounding her with his sympathy and showering her his kisses, which she was accustomed to and were her sustenance every morning and evening.

Then she came to be faced with a different time. Her house that was the lantern of light, the symbol of prophethood and the shining ray soaring towards the Heaven was threatened from time to time. Her cousin, the second man in Islam, the gate of the prophet's knowledge,[1] his loyal vizier[2] and his

[1] According to the famous prophetic tradition (I am the city of knowledge and Ali is its gate). Refer to Abu Na'eem's *Hilyatul-Awliya'*, vol.1, p.64, As-Sayouti's *Jami'ul-Jawami'*, At-Tarmithi's *Sahih* and refer to at-Taj aj-Jami' lil-Usool fee Ahadeeth ar-Rasool of Sheikh Mansour Ali Nassif, ol.3 p.337.

[2] With reference to the tradition (This-referring to Ali-is my brother, my vizier and my successor among you...). Refer to the full tradition in at-Tabari's *Tareekh*, vol.3 p.218-219 and Tafseer

promising Aaron,

[1] who would not separate with his pure beginning**[2]** from the blessed beginning of the Prophet and who was the Prophet's supporter at the beginning and his great hope at the end, finally would lose the caliphate after the Prophet (s). His morale, which the Heaven and the earth confessed, was demolished and his great deeds became irrespective according to some criteria fabricated at that time.

Here she cried bitterly. Her crying was not of that sort that appeared on the lineaments. It was the agony of the conscience, the suffering of the soul and the tremor of the regrets in the bottom of the heart. Tears flowed from her gloomy eyes.

Her stop did not last long. She rushed like a flaming spark surrounded by her companions until she reached the struggle field. She stopped her eternal stop and declared her war, in which she used whatever she was allowed to use as a Muslim woman. Her fresh revolution was about to devour the caliphate but the circumstances were against her and the obstacles increased in front of her.

The Environments of the Event

That was the veracious Fatima, the daughter of the Prophet, the delight of his eye, the example of

al-Khazin, vol.3 p.371.

[1] *Regarding the true tradition (O Ali, are you not pleased to be for me as Aaron was to Moses except that there is no prophet after me). Refer to al-Bukari's Sahih, vol.5 p.81, Muslim's Sahih vol.4 p.1873 and at-Taj aj-Jami' of Sheikh Mansour Ali Nassif, vol.3 p.333.*

[2] *Refer to Nahjul Balagha, sermon no.192 p.300-302, checked by Dr. Subhi as-Salih. Imam Ali said (You have known my position to the Prophet in close relation and special rank. He put me in his lap when I was a child...where there was no a single house having Muslims except that house, which gathered the Prophet, Khadeeja (the Prophet's first wife) and me. I saw the light of the angel and smelt the scent of the prophethood...)*

infallibility, the radiant halo and the remainder of the Prophet among the Muslims, on her way to the mosque. She lost the father, who was the best at all in the history of mankind, the most sympathetic, the most compassionate and the most blessed.

This was a calamity that could make the one, afflicted with, taste the bitterness of dying and find dying sweet and delightful hope.

Thus was Fatima when her father left to the better world and his soul flew to Paradise pleased (with Allah) and (Allah) well-pleased (with him).

The bitter events did not cease. She faced another calamity, which had a great effect on her pure soul and it moved her sorrow and grief. It was not less than the first calamity. It was the lost of the glory, which the Heaven had granted to the Prophet's family along history. That glory was the leadership of the umma. The Heaven had decided that Muhammad's family was to rule his umma and his Shia because they (Muhammad's descendents) were his examples and derivatives. But the opposition account turned the leadership and the rule away from the real possessors and appointed caliphs and emirs instead. [1]

[1] *The heaven had decided that Ali and the other pure members of the Prophet's family were to have the leadership and the imamate of the umma. There was a big step of educational and intellectual preparation for such leadership and caliphate. In fact there was a clear method that its steps succeeded in this way. It was confirmed by the holy Quran and the Sunna that did not let any way of doubt. Refer to The origin of the Shiism and the Shia by Imam as-Sadr and edited by Abdul Jabbar Sharara. We proved by numbers, evidences and texts this fact with reference to the reliable sources and true traditions of our Sunni brothers.*

Also refer (for example) to at-Tabari's Tareekh vol.3 p.218-219, as-Sayooti's Tareekh al-Khulafa' (History of the caliphs), p.171, ibn Hajar's as-Sawa'iq al-Muhriqa, p.127 and the Summary of Ibn Assakir's Tareekh by ibn Mandhour, vol.17.p.356 and following pages.

With this and that Fatima (s) lost the holiest prophet and father and the most eternal chiefdom and leadership in an overnight. So her grief-stricken soul sent her to the war and its fields and made her undertake the revolution and keep on it.

Undoubtedly, anyone else who had the same principles and beliefs could not have done what she did or striven in jihad like her without being an easy prey for the ruling authority that had reached at the

time the peak of subdual and severity. There was blame for waving, accusation for saying and punishment for doing.[1] It was not different from what we nowadays might refer to as martial law. That was necessary for the rulers in those days to support their base and to fix their structure.

But since the defending rebel was the daughter of Muhammad (s), a piece of his soul[2] and his flourishing image, she would be kept safe undoubtedly because of the holy prophethood of her father and also the respect and other aspects of woman in Islam that safeguarded her from harm.

The Tools of the Revolution

Fatima (s) flew by the wings of her sacred thoughts to the horizons of her past and the world of her great father, which turned, after her father joined his Lord, to a shining memory in her soul. It supplied her every moment with feelings, sympathy and education. It roused in her joy and ease. Even if she was late after her father in the account of time,

[1] Refer to the event of al-Saqeefa in al-Tabari's Tareekh vol.2 p.244 and see what had happened on that day. One was the saying of the second caliph (Omar): "Kill Sa'd bin Obada..."

[2] The Prophet said: "Fatima is a part of me. Whoever hurts her, surely hurts me..." Refer to at-Tirmidhi's al-Jami' lil-Ossool vol.3 p.353, al-Bukhari's Sahih vol.5 p.83 tradition no. 232 and Muslim's Sahih vol.4 p.p./1902 tradition no.2493.

she did not separate from him in the account of soul and memory.

So she had inside her an inexhaustible power, a motive for a sweeping revolution, which never went out, lights from the prophethood of Muhammad and the soul of Muhammad lighting her way and guiding her to the right path.

Fatima (s) deserted the worldly life when the revolution of her soul ripened and turned with her feelings towards the memory that still lived inside her soul to take from it a torch of light for her difficult situation. She began calling:

Come back to me O scenes of happiness, from which I woke up to find unhappiness that I cannot tolerate....

Come back to me O you the dearest and the most beloved one to me. Talk to me and shed on me some of your divine light as you used to do with me before.

Come back to me, my father. Let me converse with you if that will relieve you. Let me reveal to you my griefs as I always used to do. Let me tell you about those shades, which preserved me from the flame of this world. Now I no longer have any.

She said after the death of her father:

There were after you conflicting news and misfortunes,

If you were here, no misfortune would happen.[1]

Come back to me O memories of my dear past to tell me your attractive speech and make me hear every thing to announce my war with no leniency against those, who ascended-or the people made them ascend- the minbar and the position of my father and they did not pay any attention to the

[1] Sharh Nahjul Balagha of ibn Abul Hadeed, vol.16 p.312.

rights of the Prophet's family or to the sanctity of the holy house to prevent it from burning

[1] and from being destroyed. Remind me of my father's scenes and battles. Did not he tell me the kinds of heroism and jihad[2] of his brother and son-in-law (Ali), his superiority on all his opponents and his steadfastness beside the Prophet (s) in the most difficult hours and the most violent fights, from which so and so had fled and the brave desisted[3] to break into? Was it right after that to put Abu Bakr on the minbar of the Prophet and to bring down Ali from what he deserved?!

O my father's memories, tell me about Abu Bakr. Is not he the one, whom the divine inspiration did not entrust with the announcing of a verse to the polytheists[4]

and chose Ali for the task? Did that

[1] With reference to the threat of burning the house of Fatima (s). Refer to *al-Imama wes-Siyasa* by ibn Qutayba p.12, *at-Tabari's Tareekh* vol.2 p.233 and *Sharh Nahjul Balagha* by ibn Abul Hadeed vol.6 p.47-48. They mentioned that Omar bin al-Khattab came to the house of Fatima with a group of Ansar (the people of Medina, who believed and assisted the Prophet in his mission when he and his companions emigrated from Mecca to Medina) and Muhajireen (the Prophet's companions, who emigrated from Mecca to Medina) and said: "I swear by Him, in Whose hand my soul is, either you come out to pay homage (to Abu Bakr) or I will set fire to the house with whoever inside it".

[2] Refer to *at-Tabari's Tareekh* vol.2 p.25 and 65-66, when Imam Ali (s) killed Talha bin Othman the bearer of the polytheists' banner...and killed all the bearers of the banner. The prophet (s) saw a group of polytheists. He said to Ali: "Attack them!" Ali attacked them, scattered them and killed Amr aj-Jumahi. The Prophet saw another group of polytheists. He said to Ali: "Attack them" Ali attacked them, scattered them and killed Shayba bin Malik. Gabriel said to the Prophet: "O messenger of Allah, it is this the real assistance." The prophet said: "He is from me and I am from him". Gabriel said: "And I am from you both..."

[3] Refer to the tradition narrated by Sa'd bin Abu Waqqas mentioned in *Muslim's Sahih*, vol.4 p.1873, *at-Tarmithi's Sahih* vol.5 p.596 and *ibn Hajar's as-Sawa'iq al-Muhriqa*. They all confirmed this meaning.

[4] With reference to the story of sura of Bara'a. Refer to Imam

mean but that Ali was the natural representative of Islam, who was to undertake every task that the Prophet might not be free from his many duties to do himself?

I remember well that critical day where the agitators agitated when my father appointed Ali as emir of Medina and he went out for war. They put for that emirate **[1]** whatever interpretations they liked. But Ali was steadfast like a mountain. The riots of the rioters did not shake him. I tried to make him follow my father to tell him what people fabricated. At last he followed the Prophet. Then he came back beaming brightly and smiling broadly. Happiness carried him to his beloved spouse to bring good news to her not in the worldly meaning but in a meaning of the Heaven. Ali told how the Prophet received him, welcomed him and said to him: "You are to me as Aaron was to Moses but there will be no prophet after me." **[2]** Moses' Aaron was his partner in the rule, the imam of his umma and was prepared to be his successor. And so Muhammad's Aaron had to be the wali of the Muslims and the caliph after Muhammad (s).

When she arrived at this point of her flowing thoughts, she cried out that this was the reversal, which Allah had warned in His saying: (And Muhammad is no more than an apostle; the apostles have

Ahmad's Musnad vol.1 p.3 and *az-Zamakhshari's Kashshaf* vol.2 p.243. It was mentioned that: "When Abu Bakr was on his way (towards Mecca) in order to inform of the sura of Bara'a, Gabriel came down and said to the Prophet: "O Muhammad, no one is to inform of your mission but a man of your family. So you send Ali..." Also refer to *at-Tarmithi's Sahih* vol.5 p.594.

[1] *At-Tabari's Tareekh* vol.2 p.182-183 and *al-Bidayeh wen Nihayeh* of ibn Katheer ad-Damaski vol.1 p.340 for more details.

[2] *At-Taj aj-Jami' lil-Ossool* of sheikh Mansour Ali Nassif vol.3 p.332, *Muslim's Sahih* vol.4 p.1873 and *an-Nassa'ei's Khassa'iss* p.48-50.

already passed away before him; if then he dies or is killed will you turn back on your heels? 3:144) Soon the people turned back on their heels and were overcome by the pre-Islamic thinking, which the two parties (the Muhajireen and the Ansar) exchanged in the Saqeefa **[1]** when or

of them said: "We are the people of glory and strength and more in number." The other replied: "Who will dispute with us about the rule of Muhammad while we are his assistants and family?" [2] The Holy book and the Sunna failed in front of those criteria. She began to say:

O principles of Muhammad, which flowed in my veins since I was born, like the blood in the veins of Omar, who attacked you (principles) in your house in Mecca, which the Prophet had made as a center for his mission, attacked the family of Muhammad in their house (in Medina) and set fire to it or was about to do so... [3]

O my great mother's soul, you have taught me an eternal lesson in the life of the Islamic struggle for your great jihad beside the master of the prophets. I will make myself as another Khadeeja for Ali in his present ordeal. [4]

Here I am, my mother. I hear your voice in the

[1] A big shed, in which the Muhajireen and the Ansar gathered in after the death of the Prophet (s) to decide who would be the caliph after the Prophet.

[2] Refer to at-Tabari's Tareekh vol.2 p.234 and the following pages and Sharh Nahjul Balagha by ibn Abul Hadeed vol.6 p.6-9.

[3] Refer to at-Tabari's Tareekh vol.2 p.233. He mentioned that ibn Hameed had said: "Omar bin al-Khattab came to Ali's house and there were some men of Muhajireen inside it and said: "I swear by Allah that I will burn the house with you or you come out to pay homage..."

[4] Relating to the situation of Khadeeja (the Prophet's wife), in which Allah had glorified her when she assisted the Prophet in his ordeal with Quraysh when they considered him as liar.

depth of my soul prompting me to stand against the rulers.

I will go to Abu Bakr to say to him: "You have done a monstrous thing. Here it is before you. Take it as if it is prepared for you. It will dispute with you on the Day of Resurrection. What a fair judgment! Allah is on that day and the master is Muhammad and the appointment is the Day of Punishment" [1] and to draw the attention of the Muslims to the bad ends of their doing and the dark future they built with their own hands and to say to them: "It was impregnated so wait until it bears then milk its blood...then they will perish who say false things and the successors will know what the earlier ones have established." [2]

Then she rushed into the field of action having in her soul the principles of Muhammad, the spirit of Khadeeja, the heroism of Ali and great pity for the umma that it might face a dark future.

The Route of the Revolution

The way, which the revolutionary lady took, was not long because the house, from which the spark and the flame of the revolution were emitted, was the house of Ali. It was called, according to the Prophet (s), the house of the prophethood. It was attached to the mosque.[3] Nothing separated them except one wall. So she might enter the mosque from the door, which was between them (the mosque and the house) and leading to the mosque

[1] *Sharh Nahjul Balagha vol.16 p.212.*

[2] *Sharh Nahjul Balagha vol.16 p.212.*

[3] *As it was mentioned by Ahmad bin Hanbal in his Musnad vol.4 p.369 and ibn Katheer in his Tarekh vol.3 p.355 that some of the Prophet's companions had doors (of their houses) opened to the mosque. The Prophet ordered to be closed except the door of Ali's house.*

directly or she might enter from the general gate of the mosque. It is not so important for us which way she passed, whereas I think it was the general gate of the mosque because the historical description of her revolutionary movement feels of that. Her entering from her special door did not let her walk in the mosque or to pass a way between her house and the mosque so how could the narrator describe her gait that it was exactly like the gait[1] of the Prophet? If we supposed that she had walked in the mosque itself, so her walk would not lead her to the caliph but it would begin from the mosque because if some one came into the mosque, it would be said that he came in to those, who were in the mosque even if he walked in the mosque, while the narrator considered her coming in to the caliph after her walking. This confirmed what we thought.

The Women

The narration showed that Fatima was accompanied by her maids and some of her fellow women.[2] She came with the women in order to draw the attention of people and to make them notice her passing that way with that number of women to gather in the mosque and to crowd where her destination was to be to know what she wanted to say or to do. Hence the trial would be open in front of the public in that disturbed milieu.

A Phenomenon

It was mentioned that the gait of Fatima (s) was exactly the same as her father's gait.

We have the opportunity to philosophize this accurate imitation. It might be her nature without

[1] *Sharh Nahjul Balagha vol.16 p.211.*

[2] *Sharh Nahjul Balagha vol.16 p.211.*

any affectation or a special intent. It was not unlikely for she accustomed to imitating her father sayings and doings. Or she might do that on purpose when she imitated the exact gait of her father provoke the feelings of people and the sentiments of the public to get their minds back to the ne past, to the holy reign of the Prophet and the smiling days, which they spent under the shadow of the great Prophet. By that she tried to soften their feelings and to pave the way for their hearts to accept her glaring invitation and to give some success to her desperate or semi-desperate try.

Hence you see that the narrator himself was moved by this case knowingly or unknowingly and th his affection prompted him to record accurately the gait of Fatima (s).

It was a blessed cry by Fatima that was looked after by the Heaven. It was, at its beginning, th point at which the slaughtered right was focused and the desperate try around which smiles of hope spread and then turned, after its end, to bitter gloom, rigid despair and surrender imposed by th people's lives in those days.

Unlike the other revolutions, it was a revolution that the rebel did not want an immediate result f as much as to be recorded as a revolution by itself and to be mentioned by history in prominent line. And it was! It expressed the intent completely with no defect. Indeed this was what happened that w think it succeeded even apparently it failed as we will explain later in one of the chapters of this book.

Chapter 4

Fadak In its Real and Symbolic Meaning

Yes, Fadak was in our hands out of all what was under the sky but some people felt greedy for it and others withheld themselves from it.

(Fatima's husband)

Amirul Mu'mineen[1]

The Location

Fadak was a village in Hijaz. Between Fadak and Medina there was a distance of two days and it was said three days. It was a Jewish land in the beginning of its history.[2] It was inhabited by some Jews until the seventh year of hijra when Allah cast terror into their hearts and they made peace with the Prophet by giving him a half of Fadak. Also it was mentioned that they gave him the entire Fadak.[3]

[1] Nahjul Balagha; Arranged by Subhi as-Salih, p.416

[2] Mu'jamul Buldan by Yaqout al-Hamawi, vol.4 p.238-239.

[3] Refer to Futoohul Buldan by al-Balathari p.42-46 to see that the people of Fadak had made peace with the Prophet for the half of Fadak and that it was a pure property of the Prophet because he did not get it by war to be considered as booty for the Muslims. In page 46 the author said: "In two hundred and ten of hijra the Abbasid caliph al-Ma'moon bin Haroon ar-Rasheed paid it back to the Fatimites. He wrote to his wali of Medina Qathm bin Ja'far ordering him to do that..."

Fadak in Its First Stages

The Islamic history of Fadak started from that when it became a property of the Prophet (s) because it was not possessed by war.[1] Then the Prophet donated it to Fatima.[2] It remained in Fatima's possession until her father died. Then the first caliph (Abu Bakr) snatched it from her according to the author of *as-Sawa'iqul Muhriqa*[3] and became as part of the general finance and source of the state income. When Omar became the caliph, he gave Fadak back to the heirs[4] of the Prophet (s). It remained in the Prophet's heirs' hands until Othman became the caliph. He took it from its rightful possessors and gifted it to Marwan bin al-Hakam.[5] Then history ignored the matter of Fadak after Othman without mentioning anything about it. But the true fact was that Imam Ali recovered it from Marwan among all the other things that the Umayyads had plundered during the reign of their caliph Othman.

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