

The house of revelation under the whips of attack

Sheikh Mofid reports in Ekhtesas:

* (حديث فدك) * أبو محمد ، عن عبد الله بن سنان ، عن أبي عبد الله عليه السلام قال : لما قبض رسول الله صلى الله عليه وآله وجلس أبو بكر مجلسه بعث إلى وكيل فاطمة صلوات الله عليها فأخرجته من فدك فأتته فاطمة عليها السلام فقالت : يا أبا بكر ادعيت أنك خليفة أبي وجلست مجلسه وأنتك بعثت إلى وكيلي فأخرجته من فدك وقد تعلم أن رسول الله صلى الله عليه وآله صدق بها علي وأن لي بذلك شهودا … فقال علي عليه السلام لها : أنت أبا بكر وحده فإنه أرق من الآخر وقولي له : ادعيت مجلس أبي وأنت خليفة وجلست مجلسه ولو كانت فدك لك ثم استوهبتها منك لوجب ردها علي فلما أنتهت وقالت له ذلك ، قال : صدقت ، قال : فدعا بكتاب فكتبه لها برد فدك ، فقال : فخرجت والكتاب معها ، فلقبها عمر فقال : يا بنت محمد ما هذا الكتاب الذي معك ، فقالت : كتاب كتب لي أبو بكر برد فدك ، فقال : هلميه إلي ، فأبت أن تدفعه إليه ، فرفسها برجله وكانت حاملة بابن اسمه المحسن فأسقطت المحسن من بطنها .

Al- Ekhtesas – Al- Sheikh Al- Mofid- P 183 & 185.

Imam Sadegh (Saalam of God be upon him) said: when the Messenger of God (peace be upon him and his households) died and Abubakr took his position, he sent someone to the agent of Fatimah Zahra (peace of God be upon her) at Fadak and drove out of it . therefore, Fatimah (saalam of God be upon her) came to him and said: O Abu Bakr, you claimed that you are my father's substitute and took his position and sent someone to my agent and expelled him out of Fadak while you know that my father had gifted it to me (and Fadak is mine) and I have witnesses for my assertions. Then Ali (salaam of God be upon him) told her: come to Abu Bakr (when he is alone) , really he is more fragile than the other one (Ummar) and told him: you have claimed that you are my father's substitute and taken his position and even if Fadak was yours and I asked you for it , again you should give me it (to show respect). When Fatimah Zahra (saalam of God be upon her) came to him and told him these words, Abu Bakr said: you are

right; then he asked for a piece of paper and ordered to return Fadak to Fatimah Zahra (saalam of God be upon her).

Then Hazrat Sadegh (salaam of God be upon him) said: Hazrat Fatimah (saalam of God be upon her) came out while having the paper in her hands. Ummar saw her and said: O, the daughter of Muhammad, what is it in your hands? Hazrat said: this is a letter written by Abu Bakr ordering to return Fadak to me. Then he said: give me it. Hazrat refused to give the letter; then while she was pregnant Muhsen, Ummar kicked her and Mohsen was miscarried.

The sources of the Sunnis:

Zahabi says in biography of “ Ahmad Ibn Muhammad Al- Sari” that:

رجل يقرأ عليه أنّ عمر رفس فاطمة حتّى أسقطت بمحسن.

Mizan Al- Etedal, translation No 551 “ Ahmad Ibn Muhammad Al- Sari Ibn Yahya Ibn Abi Dareem Al- Mohaddes”, Vol 1, p 283; Lesan Al- Mizan: translation No 824’ Ahmad Ibn Muhammad, vol 1, p 268.

A person read a tradition for him that Ummar kicked Fatimah in such a way that Mohsen was miscarried.

Safdari says:

انّ عمر ضرب بطن فاطمة يوم البيعة حتّى ألقّت المحسن من بطنها.

Al- Vafi Bel- Vafiat: vol 5, p 347.

Ummar pushed in the belly of Fatimah until Mohsen was miscarried.

Joveini, Zahabi’s professor, quotes from the Messenger of God (peace be upon him and his households) that:

..... و إنّني لما رأيتها ذكرت ما يصنع بها بعدي ، كأنّي بها و قد دخل الدّل في بيتها و انتُهكت حرمتها و عَصِبَ حقها و مَنَعَت إرثها و كسر جنبها و أسقطت جنبها و هي تنادي يا محمداه فلا تجاب فتكون أول من تلحقني من اهل بيتي فتقدم عليّ محزونة مكروبة مغمومة مقتولة.

Faraed Al- Samtin, vol 2, ps 34 and 35.

Whenever I see her, I think of events happening to her after my death. It seems I see her while humiliation entered her house , her respect violated, her right expropriated and deprived of her inheritance and her side broken and her son was miscarried and she calls O Muhammadah but nobody answers him... therefore, she is the first one of my households joining me. Then, she will come to me while she is angry and has benn treated unjustly and has been killed.

Compulsory allegiance

Ibrahim Ibn Saeed Saghafi Shii writes:

وقد روى إبراهيم بن سعيد الثقفي ، قال : حدثنا أحمد بن عمرو الجلي ، قال :
حدثنا أحمد بن حبيب العامري ، عن حمران بن أعين عن أبي عبد الله جعفر بن محمد
عليهما السلام قال : (والله ما بايع علي عليه السلام حتى رأى الدخان قد دخل عليه
بيته) .

Al- Shafi Fi Imamah – Al- Sharif Al- Morteza, vol 3, p 241.

Ibrahim Ibn Sarrd Saghafi quotes from Agha Imam Sadegh (saalam of God be upon him) that he said: I swear by God that Ali (saalam of God be upon him) didn't swear allegiance to(the households of Saghifah) until he see that smoke and (fire) has enclosed his house.

Salim Ibn Gheis Helali writes:

بيعة أمير المؤمنين عليه السلام بالجبر والإكراه

ثم انطلق بعلي عليه السلام يعتل عتلا حتى انتهى به إلى أبي بكر ، و عمر قائم
بالسيف على رأسه ، و خالد بن الوليد وأبو عبيدة بن الجراح وسالم مولى أبي حذيفة
ومعاذ بن جبل والمغيرة بن شعبة وأسيد بن حضير وبشير بن سعيد وسائر الناس
جلوس حول أبي بكر عليهم السلاح

The book by Salim Ibn Gheis Helali- researcher: Ismael Ansari- ps 151 and 152; the part of the stories of Saghifah narrated by Salman Farsi.

Salim continues:

Then they dragged Ali (saalam of God be upon him) away to Abu Bakr while Ummar holding sword had stood above the head of Abu Bakr and Khalid Ibn Valid and Abu Abidah Ibn Jarrah and Sali Mula Abi Hazifah and Maaz Ibn Jabal and Moghayrah Ibn Shoabah and Asid Ibn Hazir and Bashir Ibn Saeed and others had sat around Abu Bakr while all of them had weapon.

If I had forty companions, I would have battled against you

Salim Ibn Gheis Helali Shii reports that:

أمير المؤمنين عليه السلام يقيم الحجة على قريش

قال : فانتهوا بعلي عليه السلام إلي أبي بكر وهو يقول : أما والله لو وقع سيفي في يدي لعلمتم أنكم لن تصلوا إلى هذا أبدا . أما والله ما ألوم نفسي في جهادكم ، ولو كنت استمكنت من الأربعين رجلا لفرقت جماعتكم ، ولكن لعن الله أقواما بايعوني ثم خذلوني .

ولما أن بصر به أبو بكر صاح : (خلوا سبيله) فقال علي عليه السلام : يا أبا بكر ، ما أسرع ما توثيتم علي رسول الله بأي حق وبأي منزلة دعوت الناس إلى بيعتك ؟ ألم تبايعني بالأمس بأمر الله وأمر رسول الله ؟

The Book by Salim Ibn Gheis Helali – researcher: Ismael Ansari-P 152; the part of the events of Saghifah quoted by Salam Farsi.

Salam says: Ali (saalam of God be upon him) take away to Abu Bakr while he was saying: I swear by God that if I had sword, you would have known that you could never carry out this work. I swear by God that I don't reprimand myself for fighting you and If I had forty companions, I would have scattered you but may God damn those tribes swearing allegiance to me and then made me humble.

As soon as Abu bakr saw Ali (saalam of God be upon him), he shouted: “release him”! Ali (saalam of God be upon him) said: Abu Bakr, how quickly and cruelly have you expropriated the position of the Prophet! You don’t have authority and position to invite people to swear allegiance to you. Didn’t you swear allegiance to me with the order of God and the Prophet (peace be upon him and his households)?

He writes elsewhere that:

فقال علي عليه السلام : أما والله ، لو أن أولئك الأربعة رجال الذين بايعوني وفوا لي لجاهدتم في الله ، ولكن أما والله لا ينالها أحد من عقبكما إلى يوم القيامة .

The book by Salim Ibn Gheis Helali – researcher: Ismael Ansari- P 155; the part of the events of Saghifah narrated by Salamn Farsi.

Ali (salam of God) said: I swear by God that If those forty person taking swear allegiance to me were loyal, I launched a jihad in Allah’s way but I swear by God that you should know that none of your generation can possess the Caliphate until the day of Resurrection.

Ibn Abi Al- Haddid Shafeii writes that:

فقال عمرو : خل بينهم وبين الماء ، فإن عليا لم يكن ليظماً وأنت ريان ، وفي يده أعنة الخيل ، وهو ينظر إلى الفرات حتى يشرب أو يموت ، وأنت تعلم أنه الشجاع المطرق] ومعه أهل العراق وأهل الحجاز [وقد سمعته أنا مرارا وهو يقول : لو استمكنت من أربعين رجلا (1) يعنى في الأمر الأول !

1. Ibn Abi Al- Hadid says:

1- ابن ابي الحديد مي گوید : و في صفين (فذكر أمرا ، يعنى لو أن معي أربعين رجلا يوم فتش البيت - يعنى بيت فاطمة) . شرح نهج البلاغة - ابن أبي الحديد - ج 3 - ص 320 ، باب [غلبة معاوية على الماء بصفين ثم غلبة علي عليه بعد ذلك] (به نقل از کتاب وقعة صفين - نصر بن مزاحم - در کتاب وقعة صفين در ذيل عبارت آمده است وقد سمعته أنا وأنت وهو يقول : لو استمكنت من أربعين رجلا . فذكر أمرا. يعنى لو أن معي أربعين رجلا يوم فتش البيت. يعنى بيت فاطمة .

The events of Seffein, vol 1, p 163; Bahar Al- Anvar, vol 32, p 440; the ,eleventh part, معاوية وامتناع أمير المؤمنين صلوات الله عليه عن تأميره وتوجهه إلى الشام للقائه إلى ابتداء غزوات صفين .

Regarding the events of not allowing the army of Amir Al- Momenin (saalam of God be upon him) to drink water, Ibn Abi Al- Hadid writes:

Amro Ibn Ass told Moaviyah: allow the army of Ali to drink water; know that Ali won't be thirsty while you are satisfied. Ali has lots of horsemen and a large army. Ali looks at Forat to drink its water or was killed. And O, Moaviyah, you know that Ali is a brave man (and also the natives of Hejaz and Iraq have joined him) and frequently I have heard of him saying: If (the day that the enemies rushed to the house of Fatimah) I had forty companions, I would have scatter them.

Salim continues:

ولما انتهى بعلي عليه السلام إلى أبي بكر انتهره عمر وقال له : بايع ودع عنك هذه الأباطيل فقال عليه السلام له : فإن لم أفعل فما أنتم صانعون ؟ قالوا : نقتلك ذلاً وصغاراً فقال عليه السلام : إذا تقتلون عبد الله وأخا رسوله . فقال أبو بكر : أما عبد الله فنعم ، وأما أخو رسول الله فما نقر بهذا قال : أتجدون أن رسول الله صلى الله عليه وآله أخى بيني وبينه ؟ قال : نعم . فأعاد ذلك عليهم ثلاث مرات .

The book by Salim Ibn Gheis Helali – researcher: Ismael Ansari- P 153; the part of the events of Saghifah narrated by Salamn Farsi.

When they took Ali (saalam of God be upon him) to Abu Bakr, Ummar told Ali offensively: “pledge allegiance to Abu Bakr and abandon Abateil”!

Ali (ssaalam of God be upon him) said: if I don't carry out this work. What do you do? They said: we make you humble and kill you. Ali (saalam of God be upon him) said: so you have killed the servant of God and his prophet's brother! Abu Bakr said: you are right that you are the servant of God but we don't confess to your position as the prophet's brother! Ali (saalam of God be upon him) said: do you deny that the prophet (peace be upon him and his households) considered me as his brother? They said: yes! And Hazrat repeated this issue tree times.

Aloosi- one of the Sunni scholar- quoting from the book by Aban Ibn Ayyash, writes:

أن عمر قال لعلي : بايع أبا بكر رضي الله تعالى عنه قال : إن لم أفعل ذلك ؟ قال : إذا والله تعالى لأضربن عنقك قال : كذبت والله يا ابن صهاك لا تقدر على ذلك أنت الأم وأضعف من ذلك .

The interpretation of the Soul of Definition- Al- Aloosi, vol 3, p 124.

Ummar told Ali (saalam of God be upon him) : pledge allegiance to Abu Bakr. Ali (saalam of God be upon him) said: if I don't carry out this work, what is your reaction? Ummar said: I swear by God that we will cut off your neck. Ali (saalam of God be upon him) said: I swear by God that you lie. O, the son of Sahak, you don't have such a power to do this work and you are so weak to cut off my neck.

Tabari writes:

... عن زياد بن كليب قال أتى عمر بن الخطاب منزل علي وفيه طلحة والزبير ورجال من المهاجرين فقال والله لأحرقن عليكم أو لتخرجن إلى البيعة فخرج عليه الزبير مصلتا بالسيف فعثر فسقط السيف من يده فوثبوا عليه فأخذوه .

The history of Tabari, vol 2, p 443, the events of the year 11 H. Gh.

Ziyad Ibn Kalib said: Ummar Ibn Khattab came to the house of Ali while Talheh and Zobair and a group of Mohajerin gathered there. Ummar said: I swear by God that I will burn the house unless you pledge allegiance to us. Zobair came out of the house, unsheathing his sword. Suddenly his foot slipped and the sword felt from his hands. Then, others attacked him and caught his sword.

Ibn Ghatibeh, one of the Sunni skolars writes:

وإن بني هاشم اجتمعت عند بيعة الأنصار إلى علي ابن أبي طالب ، ومعهم الزبي بن العوام ... وإنما كان يعد نفسه من بني هاشم ... وأما علي والعباس بن عبد المطلب ومن معهما من بني هاشم فأنصرفوا إلى رحالهم ومعهم الزبير بن العوام ، فذهب إليهم عمر في عصاة فيهم أسيد بن حضير وسلمة بن أسلم ، فقالوا : انطلقوا فبايعوا أبا بكر ، فأبوا ، فخرج الزبير بن العوام رضي الله عنه بالسيف ، فقال عمر رضي الله عنه : عليكم بالرجل فخذوه فوثب عليه سلمة بن أسلم ، فأخذ السيف من يده ، ف ضرب به الجدار ، وانطلقوا به فبايع وذهب بنو هاشم أيضا فبايعوا ... ثم إن عليا كرم الله وجهه أتى به إلى أبي بكر وهو يقول : أنا عبد الله وأخو رسوله ، فقيل له بايع أبا بكر ، فقال : أنا أحق بهذا الأمر منكم ، لا أبايعكم وأنتم أولى بالبيعة لي ، أخذتم هذا

الأمر من الأنصار ، واحتجتم عليهم بالقرابة من النبي صلى الله عليه وسلم ، وتأخذونه منا أهل البيت غصبا ؟ ألسنتم زعمتم للأنصار أنكم أولى بهذا الأمر منهم لما كان محمد منكم ، فأعطوكم المقادة ، وسلموا إليكم الإمارة ، وأنا احتج عليكم بمثل ما احتجتم به على الأنصار نحن أولى برسول الله حيا وميتا فأنصفونا إن كنتم تؤمنون وإلا فبوءوا بالظلم وأنتم تعلمون . فقال له عمر : إنك لست متروكا حتى تباع ، فقال له علي : إحلب حلبا لك شطره ، واشدد له اليوم أمره يردده عليك غدا . ثم قال : والله يا عمر لا أقبل قولك ولا أبايعه . فقال له أبو بكر : فإن لم تباع فلا أكرهك ، فقال أبو عبدة بن الجراح لعلي كرم الله وجهه : يا بن عم إنك حديث السن وهؤلاء مشيخة قومك ، ليس لك مثل تجربتهم ، ومعرفتهم بالأمور ، ولا أرى أبا بكر إلا أقوى على هذا الأمر منك ، وأشد احتمالا واضطلاعا به ، فسلم لأبي بكر هذا الأمر ، فإنك إن تعش وبطل بك بقاء ، فأنت لهذا الأمر خليك وبه حقيق ، في فضلك ودينك ، وعلمك وفهمك ، وسابقتك ونسبك وصهرك . فقال علي كرم الله وج هه : الله الله يا معشر المهاجرين ، لا تخرجوا سلطان محمد في العرب عن داره وقعر بيته ، إلى دوركم وقعور بيوتكم ، ولا تدفعوا أهله عن مقامه في الناس وحقه ، فوالله يا معشر المهاجرين ، لنحن أحق الناس به . لأننا أهل البيت ، ونحن أحق بهذا الأمر منكم ما كان فينا القا رى لكتاب الله ، الغقيه في دين الله ، العالم بسنن رسول الله ، المضطلع بأمر الرعية ، المدافع عنهم الأمور السيئة ، القاسم بينهم بالسوية ، والله إنه لغينا ، فلا تتبعوا الهوى فتضلوا عن سبيل الله ، فتتردادوا من الحق بعدا . فقال بشير بن سعد الأنصاري : لو كان هذا الكلام سمعته الأنصار منك يا علي قبل بيعتها لأبي بكر ، ما اختلف عليك اثنان .

Al- Emamah and Al- Siyasa- researcher: Zeini, vol 1, ps 17 to 19. The part of عبادة رضي الله عنه عن البيعة و باب إباية علي كرم الله وجهه بيعة أبي بكر رضي الله عنهما .

When Ansar pledged allegiance to Abu Bakr, Bani Hashem and Zobeir Ibn Avam, considering themselves as the tribe of Bani Hashem, had gathered around Ali Ibn Abi Talib, Ali and Abbas Ibn Abd Al- Motalleb (the prophet's uncle) and Bani Hashem came to their (the houses of Bani Hashem) houses and Zobeir Ibn Avam accompanied them. Ummar came to them along with a group of persons, among them were Asid Ibn Hazir and Salameh Ibn Aslam and told them :pledge allegiance to Abu Bakr. They refused to do this; Zobir came out of the house with his sword (and attacked them). Ummar said: arrest Zobeir. Asid Ibn Hzir attacked him and caught his sword and struck it on the wall. Then they took away him and he pledged allegiance to Abu Bakr. Bani Hashem came too and sworn allegiance to Abu Bakr...

Then, they took away Ali (saalam of God be upon him) to Abu Bakr while he was saying: I am the servant of God and the Prophet's brother. They told him: pledge allegiance to abu Bakr. Ali (saalam of God be upon him) said: regarding the issue of the status of Caliphate, I am more suitable than you and I don't swear allegiance to you (and if it is supposed to swear allegiance), you should pledge allegiance to me. When Ansar claimed that the Caliphate should be theirs, you

raised the issue of closeness to the Messenger of God and consider it as a justification of taking the responsibility of Caliphate and expropriate the Caliphate from us, Ahlulbayts too. Didn't you consider yourselves as the groups having precedence over Ansar in taking the position of Caliphate only because the Prophet belonged to your tribe (Ghgoraysh)? They gave you the authority to leader the society and deliver you the Caliphatye. And I will present you the same reasons that you resorted to them to take the Caliphate opposing Ansar: we have precedence over others with regard to all the affairs of the Messenger of God (including Caliphate and so forth) whether during his life or his death (because if the issue of closeness to the Messenger of God can be considered as the criterion, we, the households of the Prophet, are the closest persons to the Messenger of the God). I you have faith in God, judge us justly and if you don't have faith in God, treat us cruelly while you know that your behavior is cruel. Ummar said: we don't leave you alone until you pledge allegiance to us. Ali (saalam of God be upon him) said: your share is protected and today you strengthen the foundation of the Abubakr's government because he will return it to you after his death (and appoint you as the Caliph after his death). Then he said: I swear by God that O, Ummar, I don't accept your words and pledge allegiance to Abu Bakr. Abu Bakr said: if you don't allegiance to me, I don't force you to do this.

Abu Obaydeh Jarrah told Ami (saalam of God be upon him): O, the son of my father's brother, you are young (Hazrat was 33 years old in that time) and among your tribe, they are older than you and they have more knowledge and experience that you do (with regard to the issue of Caliphate) and regarding this issue, I consider Abu Bakr more powerful than you are. So give the Caliphate to him and if you are alive in the future, you will be worthy to take the Caliphate because of your eminence, superiority, faith, knowledge and your record in Islam and ancestry and your position as the son-in-law of the Messenger of God. Then, Ali (saalam of God be upon him) said: O, Mohajerin, for God's sake, don't take out of the house the substitute of Muhammad and don't possess it (unjustly) and don't deprive Ahlulbayt of their real right and also their real position among people. I swear by God that O, Mohajerin, we have precedence over everyone with regard to the Messenger of God because we are his Ahlulbayt and we have precedence over you with regard to the issue of Caliphate and the substitution of the Messenger of God. I swear by God that (among people),we are the recite of the Book of Allah, more jurisprudent in religion, more knowledgeable in the Sunnah of the Messenger of God, more

careful about the subordinates, more careful about making them avoid sin and more fair than fair than everybody is and we are the exact instance of performing this works. So , don't follow the carnal desires resulting going away from the path of Allah and the right. **1433, kollan 2290.**

Bashir Ibn Saad Ansari said: O, Ali, If Ansar had informed of your words before pledging allegiance to Abu Bakr, they would have sworn allegiance to you and even no dispute would have been seen between two persons regarding your rightfulness.

After attacking the house of Ali (saalam of God be upon him),when the enemies understood that they could not force Amir (saalam of God be upon him) to swear allegiance to , they decided to use a new tactic,so they decided to assassinate Hazrat and Abu Bakr appointed Khalid Ibn Valid to carry out this work.

Khaled was commissioned to kill Hazrat Amir

Samati (one of the Sunni scholars) writes:

عباد بن يعقوب الرواجني من أهل الكوفة ، ... مات سنة خمسين ومائتين في
شوال ، ... قلت روى عنه جماعة من مشاهير الأئمة مثل أبي عبد الله محمد بن
إسماعيل البخاري ... وروى عنه حديث أبي بكر رضي الله عنه أنه قال : لا يفعل خالد ما
أمر به .

سألت الشريف عمر بن إبراهيم الحسيني بالكوفة عن معنى هذا الأثر فقال : كان
أمر خالد بن الوليد أن يقتل عليا ثم ندم بعد ذلك فنهى عن ذلك .

Al- Ansab- Al-Samani, vol 3, p 95, following the translation of Ebad Ibn Yaghub Al-
Ravaheni, Taghdim and Taligh: Abdollah Ummar Al- Baroodi, the first print,year: 1408-1998 M,
Publisher: Dar Al- Janan LelTabae and Publication and Distribution, Beirut, Lebanon.

Following the translation of Ebad Ibn Yaghub Ravaheni, Samati writes:

He was the native of Kufah... and he died in the month of Shavval of the year 250 H. Gh.

He continues:

A group of clergies and AAemmah being expert in Hadeeth like Muhammad Ibn Ismaeal Bokhari have reported tradition from him..

Hadith of Abu bakr addressing Khalid Ibn Valid and telling: Khalid didn't perform his assigned duty, is one of the traditions quoting from him.

Samani says: in Kufah, I asked a question about the definition of this Hadeeth from my professor, Ummar Ibn Ibrahim Husseini. He replied: Abu Bakr had commissioned Khalid Ibn Valid to kill Ali. Then he regretted and ordered him not to do this work.

Expropriation of Fadak

When the enemies understood that it was not advisable to kill Ali (saalam of God be upon him), they decided to use a new tactic. This time, they used the method of economic embargo and expropriated Fadak denoted to Seddighah Tahereh (saalam of God be upon her) by the Messenger of the Mercy and the order of God and a couple of years, the workers of Hazrat Zahra were working there.

The late Tabarsi writes:

عن أبي عبد الله عليه السلام قال : لما بويج أبو بكر واستقام له الأمر على جميع المهاجرين والأنصار بعث إلى فـدك من أخرج وكيل فاطمة عليها السلام بنت رسول الله منها ...

احتجاج أمير المؤمنين عليه السلام Al- Ehtejaj- Al- Tabarsi, vol 1, p 119, the part of على أبي بكر وعمر لما منعا فاطمة الزهراء سلام الله عليها فدك بالكتاب والسنة

It has been reported from Imam Sadegh saying: when all the Mohajerin and Ansar pledged allegiance to Abu Bakr and his Caliphated was fixed, he sent a group of people to expel the representative of Fatimah, the daughter of the Messenger of God (peace be upon him and his households).

Fatimah got angry of Abu Bakr

Bokhari says:

أن فاطمة غضبت على أبي بكر فهجرته حتى توفيت .

Fatimah got angry of Abu Bakr and avoided his company (sarcastically, tiff) until she died.

Sahih Al- Bokhari in the book of Al- Khoms, the part of Farz Al- Khoms, 4/504,H 1265.

In another tradition, he says:

أن فاطمة وجدت على أبي بكر فهجرته .

Fatimah got angry of Abu Bakr so avoided his company.

Sahih Al- Bokhari, the book of Al- Maghazi, the part of Ghazveh Kheibar, vol 5: 82, H 704 and Roo Zalek in Masnad Ahmad, vol 1, p 9, T.M and vol 1, p 18 T, B, Kefayatotalib, p 370, part of 99, the virtues of Fatimah 3 and Tabaghat Ibn Saade, vol 8: 23 Zekr of the daughters of the Messenger of God- Fatimah- and Fihe: Ghazabat Fatimah, Kanz Al- Emal, vol 7: 242, H 18769.

The Messenger of God (peace be upon him and his households) cursed Mohajerin

**و إني لما رأيتهَا ذكرت ما يصنع بها بعدي ، كأنني بها و قد دخل الدّال في بيتها و
انتهكت حرمتها و غضب حقها و ميعت إرثها و كسر جنبها و أسقطت جنبينها و هي
تنادي يا محمداه فلا تجاب فتكون أول من تلحقني من اهل بيتي فتقدم علي
محزونة مكروبة مغمومة مقتولةاللهم العن من ظلمها و عاقب من غضبها ، و ذل
من أذلها ، و خلد في نارک من ضرب جنبينها حتي ألقت ولدها ، فتقول الملائكة عند
ذلك : آمين .**

Whenever I see her, I think of the events happening to her. As if I see her while humbleness entering her house and her respect broken and her right expropriated and her side broken and her son miscarried and deprived of her inheritance and calling O, Muhammadah but

nobody will answer her... so, she is the first person of my households joining me while she is sorrowful and suffering hardship and has been killed.

O, my God, curse everyone oppressing her and harass everyone expropriating her right and make humble everyone making humble her and harass everyone forever assaulted her son until he was miscarried. Then, the angles say, Amin.

Faraed Al- Samtein, vol 2, ps 34& 35.

Hazrat Zahra (saalam of God be upon her) curses the attackers

فقال عمر لابي بكر ، رضي الله عنهما : انطلق بنا إلى فاطمة ، فإننا قد أغضبناها ، فانطلقا جميعا ، فاستأذنا على فاطمة ، فلم تأذن لهما ، فأتيا عليا فكلماه ، فأدخلهما عليها ، فلما قعدا عندها ، حولت وجهها إلى الحائط ، فسلما عليها ، فلم ترد عليهما السلام ، فتكلم أبو بكر فقال : يا حبيبة رسول الله ! والله إن قرابة رسول الله أحب إلي من قرابتي ، وإنك لأحب إلي من عائشة ابنتي ، " ، ولوددت يوم مات أبوك أني مت ، ولا أبقي بعده ، أفتراني أعرفك واعرف فضلك وشرفك وأمنعك حقك وميراثك من رسول الله ، إلا أني سمعت أباك رسول الله صلى الله عليه وسلم يقول : " لا نورث ، ما تركنا فهو صدقة أرايتكما إن حدثتكما حديثا عن رسول الله صلى الله عليه وسلم تعرفانه وتفعلان به ؟ قال : نعم . فقالت : نشدتكما الله ألم تسمعا رسول الله يقول : رضا فاطمة من رضي ، وسخط فاطمة من سخطي ، فمن أحب فاطمة ابنتي فقد أحبني ، ومن أرضى فاطمة فقد أرضاني ، ومن أسخط فاطمة فقد أسخطني ؟ " قال : نعم سمعناه من رسول الله صلى الله عليه وسلم ، قالت : فإني أشهد الله وملائكته إنكما أسخطتماني وما أرضيتماني ، ولئن لقيت النبي لاشكونكما إليه ، فقال أبو بكر : أنا عائد بالله تعالى من سخط ه وسخطك يا فاطمة ، ثم انتحب أبو بكر بيكي ، حتى كادت نفسه أن تزهد ، وهي تقول : والله لادعون الله عليك في كل صلاة أصليها ، ثم خرج باكيا فاجتمع إليه الناس ، فقال لهم : بيت كل رجل منكم معانقا حلينته ، مسرورا بأهله ، وتركتموني وما أنا فيه ، لا حاجة لي في بيعتك م ، أقبيلوني بيعتي . قالوا : يا خليفة رسول الله ، إن هذا الامر لا يستقيم ، وأنت أعلمنا بذلك ، إنه إن كان هذا لم يقم لله دين ، فقال : والله لو لا ذلك وما أخافه من رخاوة هذه العروة ما بت ليلة ولي في عنق مسلم بيعة ، بعدما سمعت ورأيت من فاطمة . قال : فلم يبايع علي كرم الله وجهه حتى ماتت فاطمة رضي الله عنهما ، ولم تمكث بعد أبيها إلا خمسا وسبعين ليلة .

Ummar told Abu Bakr: come to go to Fatimah because really we made him angry. Therefore, they came together. They wanted Fatimah to enter her house but she didn't allow. Therefore, they came to Ali and talked with him. He took them to Fatimah. When they sat near

to Fatimah, she turned her face toward the wall. They said hello to her but she didn't answered. Then, Abu Bakr said, O, the beloved of the Messenger of God, I swear by God that I favor the households of the Messenger of God more than my households and I favor you more than. I liked to die and didn't alive when your father died. Tell me, is it possible that I would inform of your erudition and honor and expropriate your inheritance?! Be aware that I heard from your father saying we don't leave inheritance and what has been left is Sadagheh.

Fatimah said: if I quote a tradition from the Messenger of God, for God's sake, **will you know** his right and perform it? They said: yes. She said: for God's sake, didn't you hear that the Messenger of God said: I will be satisfied if Fatimah is satisfied and I Will be anger, if Fatimah becomes angry. Whoever loves Fatimah, he or she Loves me and whoever satisfies Fatimah, he or has satisfied me? They said: yes. We hear these words from the Messenger of God.

Therefore, Fatimah said: therefore, the angles and God are my witnesses that you have made me angry and don't satisfy me and definitely if I see the Messenger of God, I will complain against you. Then, Abu Bakr said: I seek refuge in God from the anger of the Messenger of God and your anger, O, Fatimah. Then, Abu Bakr started to cry even he was on the threshold of dying. Fatimah Zahra was saying: I swear by God that I curse you after performing all of my prayers. Then, he came out of the house while he was crying. People gathered around him. He said: each of you sleep alongside his wife at night while happy with his family but leaving me alone with this situation. I don't need to your allegiance. Leave it (swearing allegiance to me) off. They said: O, the Caliph of the Messenger of God, this work (caliphate) cannot be completed without you. You are more knowledgeable than us in performing this work. If such a work becomes true, the religion won't be fixed. Therefore, he said: I swear by God that after I heard the words of Fatimah and saw her behavior, if I didn't take fright at the weakness of this rope, I would not sleep while a Muslim has sworn allegiance to me.

He said: Ali didn't swear allegiance to me until Fatimah was alive and Fatimah was not more than seventy five days alive after the death of his father.

**Al- Emamah and Al- Siyasa- Ibn Ghatibeh Al- Dinoori, researcher: Al- Shiri, vol 1, p 31.
1180**

The reasons of her martyrdom

The sources of the Sunnis

By little deliberation into the traditions of the Sunnis and Shias, we can discover this point that the reasons of her martyrdom were these irritating and bothering behaviors towards her and also her miscarriage. Pay attention to these words:

قال رسول الله صلي الله عليه وآله وسلم : وِإِنِّي لَمَّا رَأَيْتُهَا ذَكَرْتُ مَا يَصْنَعُ بِهَا
بَعْدِي ، كَأَنِّي بِهَا وَ قَدْ دَخَلَ الدَّلُّ فِي بَيْتِهَا وَ انْتَهَكَتْ حَرَمَتِهَا وَ عَصَبَ حَقِّهَا وَ مَنَعَتْ إِرْثَهَا
وَ كَسَرَ جَنْبَهَا وَ أَسْقَطَتْ جَنْبِهَا وَ هِيَ تَنَادِي يَا مُحَمَّدَاهُ فَلَا تَجَابُ فَتَكُونُ أَوَّلَ مَنْ
تَلْحَقُنِي مِنَ أَهْلِ بَيْتِي فَتَقْدَمُ عَلَيَّ مَحْزُونَةً مَكْرُوبَةً مَغْمُومَةً مَقْتُولَةً ...

Faraed Al- Samtein, vol 2, ps 34& 35.

Whenever I see her, I think of the events happening to her. As if I see her while humbleness entering her house and her respect broken and her right expropriated and her side broken and her son miscarried and deprived of her inheritance and calling O, Muhammadah but nobody will answer her... so, she is the first person of my households joining me while she is sorrowful and suffering hardship and has been killed.

You see that the sacred and blessed being of the Messenger of God (peace be upon him and his households) has used the word of (killed or Maghtolah) after mentioning the offensive behaviors have been done towards Hazrat Zahra (peace and saalam of God be upon her) and explicitly this word considers these offensive behaviors as the reasons of her martyrdom.

The sources of the Shias:

The same offensive behaviors considered by the sources of the Sunnis as the reasons of the martyrdom of Hazrat Fatimah Zahra (saalam of God be upon her) have been mentioned in the sources of the Shias. Of course, in some of these traditions, the name of the killer has not been mentioned but in other traditions, the name of the killer has explicitly been mentioned. Below, I will refer to some of these traditions:

بسند معتبر عن الصادق (ع) : (. . .) وكان سبب وفاتها أن قنفذا مولى الرجل
لكزها بنعل السيف بأمره فأسقطت محسنا . . .

The reasons of Imamah, p 134, the part of the Fadak Hadeeth, the part of **خبر وفاتها ودفنها**
Bahar Al- Anvar, vol 43, p 170, the seventh
part, Hadeeth No 11.

We have authentic tradition quoted by Imam Sadegh (saalam of God be upon him) as saying: . . . and the reason of her death was that Ghonfoz, the slave of that man knocked her with the scabbard of his sword , therefore, Muhsen was miscarried.

[840] 12 - حدثني محمد بن عبد الله بن جعفر الحميري ، عن أبيه ، عن علي بن محمد بن سالم ، عن محمد بن خالد ، عن عبد الله بن حماد البصري ، عن عبد الله بن عبد الرحمان الأصم ، عن حماد بن عثمان ، عن أبي عبد الله (عليه السلام) ، قال : لما أسري بالنبي (صلى الله عليه وآله) إلى السماء قيل له : ان الله تبارك وتعالى يختبرك في ثلاث لينظر كيف صبرك ، قال : أسلم لأمرك يا رب ولا قوة لي على الصبر الا بك ، فما هن ، قيل له : … أما الثالثة فما يلقي أهل بيتك من بعدك من القتل ، أما أخوك علي فيلقى من أمتك الشتم والتعنيف والتوبيخ والحرمان والجحد والظلم وآخر ذلك القتل ، فقال : يا رب قبلت ورضيت ومنك التوفيق والصبر ، وأما ابنتك فتظلم وتحرم ويؤخذ حقها غصبا الذي تجعله لها ، وتضرب وهي حام ل ، ويدخل عليها وعلى حريمها ومنزلها بغير اذن ، ثم يمسهها هوان وذل ثم لا تجد مانعا ، وتطرح ما في بطنها من الضرب وتموت من ذلك الضرب .

Kamel Al- Ziyarat- Jafar Ibn Muhammad Ibn Gholiyah, ps 547 7 548.

When the Messenger of God went to Meraj, he heard a call at the heaven (sky) that O, Muhammad), the Almighty God examines you three times to test your patience, the High regarded Prophet said: O, my God, I submit to your will and don't have any power upon patience except from you. Then he said: what are these affairs? A call reached him... the third affair: and this is the issue of killing your households happening to them after your death and your brother Ali,... He will be treated offensively and impertinently and being assaulted and reprimanded by these people and they deprive him of his right and deny his definite right and oppress him and finally martyr him. The Messenger (peace be upon him and his households) said: O, my God, I accepted all these issues and I am satisfied with your satisfaction and I demand you for giving me patience and success upon these affairs. And your daughter: she will be oppressed and deprived of her

right and they will expropriate the right determined for her by you and she will be assaulted in her course of pregnancy and without her permission, they will enter her house and privacy and then he will suffer humbleness and won't find a solution to it and what is in her belly will be miscarried as a result of this stroke and she will die as a result of the same stroke.

Sheikh Mofid reports in Ekhtesas:

* (حديث فدك) * أبو محمد ، عن عبد الله بن سنان ، عن أبي عبد الله عليه السلام قال : لما قبض رسول الله صلى الله عليه وآله وجلس أبو بكر مجلسه بعث إلى وكيل فاطمة صلوات الله عليها فأخرجته من فدك فأنته فاطمة عليها السلام فقالت : يا أبا بكر ادعيت أنك خليفة أبي وجلست مجلسه وأنتك بعثت إلى وكيلي فأخرجته من فدك وقد تعلم أن رسول الله صلى الله عليه وآله صدق بها علي وأن لي بذلك شهودا … فقال علي عليه السلام لها : أنت أبا بكر وحده فإنه أرق من الآخر وقولي له : ادعيت مجلس أبي وأنتك خليفته وجلست مجلسه ولو كانت فدك لك ثم استوهبتها منك لوجب ردّها علي فلما أتته وقالت له ذلك ، قال : صدقت ، قال : فدعا بكتاب فكتبه لها برد فدك ، فقال : فخرجت والكتاب معها ، فلقيها عمر فقال : يا بنت محمد ما هذا الكتاب الذي معك ، فقالت : كتاب كتب لي أبو بكر برد فدك ، فقال : هلمني إلي ، فأبى أن تدفعه إليه ، فرفسها برجله وكانت حاملة بابن اسمه المحسن فأسقطت المحسن من بطنها ثم لطمها فكأنني أنظر إلى قرط في أذنها حين نقت (1) ثم أخذ الكتاب فخرقه فمضت ومكثت خمسة وسبعين يوما مريضة مما ضربها عمر ، ثم قبضت .

؛ (1) " نقت " على بناء المجهول أي كسر من لطم Al- Ekhtesas- Al- Sheikh Al- Mofid, ps 183 & 185 عمر .

Imam Sadegh (Saalam of God be upon him) said: when the Messenger of God (peace be upon him and his households) died and Abubakr took his position, he sent someone to the agent of Fatimah Zahra (peace of God be upon her) at Fadak and drove out of it . therefore, Fatimah (saalam of God be upon her) came to him and said: O Abu Bakr, you claimed that you are my father's substitute and took his position and sent someone to my agent and expelled him out of Fadak while you know that my father had gifted it to me (and Fadak is mine) and I have witnesses for my assertions. Then Ali (saalam of God be upon him) told her: come to Abu Bakr (when he is alone) , really he is more fragile than the other one (Ummar) and told him: you have

claimed that you are my father's substitute and taken his position and even if Fadak was yours and I asked you for it , again you should give me it (to show respect). When Fatimah Zahra (saalam of God be upon her) came to him and told him these words, Abu Bakr said: you are right; then he asked for a piece of paper and ordered to return Fadak to Fatimah Zahra (saalam of God be upon her).

Then Hazrat Sadegh (saalam of God be upon him) said: Hazrat Fatimah (saalam of God be upon her) came out while having the paper in her hands. Ummar saw her and said: O, the daughter of Muhammad, what is it in your hands? Hazrat said: this is a letter written by Abu Bakr ordering to return Fadak to me. Then he said: give me it. Hazrat refused to give the letter; then while she was pregnant Muhsen, Ummar kicked her and Mohsen was miscarried.

Therefore,,Hazrat passed her life accordingly and was sick for seventy five days as a result of the stroke delivered to her by Ummar and finally died.

The group of answering the doubts under the authority of research Institute Hazrat Vali Asr (A.j). **2142**