

Did Hadrat “Fatimah” [AS] forgive “Umar” and “Abu-Bakr”?

Assuming that we accept that Hadrat “Fatimah” [AS] was mad at “Abu-Bakr” and “Umar” for a while, but it’s been proved that they went to Hadrat “Fatimah” [AS] in the last days of her life and got her consent; as “Beihaghi” and others have said:

“عن الشعبي قال لما مرضت فاطمة أتاها أبو بكر الصديق فأستذن عليها فقال علي يا فاطمة هذا أبو بكر يستذن عليك فقالت أتحب أن أذن؟ قال نعم فأذنت له فدخل عليها يترضاها وقال والله ما تركت الدار والمال والأهل والعشيرة إلا لإبتغاء مرضاة الله ومرضاة رسوله ومرضاتكم أهل البيت ثم ترضاها حتي رضيت”

When Fatimah [AS] got ill, “Abu-Bakr” went to her asking forgiveness and wanted to visit her, “Ali” [AS] said to “Fatimah” [AS]: “Abu-Bakr” wants to visit you, Fatimah [AS] said: do you like him to enter? Ali [AS] said: yes I do, so “Fatimah” [AS] let him to enter, “Abu-Bakr” entered and said: swear by god, I didn’t leave my home, relatives and wealth; unless to gain the satisfaction of god and his messenger and you prophet [PBUH]’s “Ahl al-Bayt” {people of the house}, then”Fatimah” [AS] forgave him.

Al-Beihaghi, “reasons of prophecy”- v7, p281

Reviewing:

Hadrat “Fatimah” [AS]’s dissatisfaction of “Abu-Bakr” and “Umar” questions the foundation of the legitimacy of their caliphate because it proves that prophet [PBUH]’s daughter the best lady of two worlds disagreed with the caliphate of “Abu-Bakr” and “Umar” and was mad at them and according to valid narratives which are written in Sunni most valid books either, “Fatimah” [AS]’s consent is prophet [PBUH]’s consent and her anger is Prophet [PBUH]’s anger.

That’s why Sunni scholars didn’t sit idly by and faked a narrative to prove that after making prophet [PBUH]’s daughter upset, “Abu-Bakr” and “Umar” visited her in the last days of her life and asked her forgiveness and “Fatimah” [AS] forgave them!

Note: “Mursal” Hadith: narrative that some of its narrators’ names {one or more} have been deleted in its document.

In response we say:

Firstly: the document of this narrative is “Mursal”; because “Shei’bi” is one of “Tabe’in” {someone who has met companions of prophet [PBUH] not prophet} and didn’t witness this

event and this narrative has the same fault that Sunnis find with the narrative of “Belazeri” and “Tabari”.

Secondly: assuming that “Mursal” narratives quoted by “Tabe’in” are accepted but we can’t accept “She’bi’s narrative because he was amongst commander of faithful [PBUH]’s enemy and “Nasebi” {the one who insults “ahl al-Bayt”} as “Belazeri” and “Ghazali” has quoted from “She’bi”:

“عن مجالد عن الشعبي قال: قدمنا علي الحجاج البصرة، وقدم عليه قراء من المدينة من أبناء المهاجرين والأنصار، فيهم أبو سلمة بن عبد الرحمن بن عوف رضي الله عنه... وجعل الحجاج يذاكرهم ويسألهم إذ ذكر علي بن أبي طالب فنال منه وثلنا مقاربة له وفرقاً منه ومن شره....”

Me and some other guys went to “Hajjaj” in “Basra” province, a group of “Medina” Quran reciters from migrants and companions was there and “Abu Salamah bin Abd al-Rahman bin ‘Awf” was amongst them either. “Hajjaj” was talking to them, he talked about “Ali bin Abu-Talib” and insulted him and to make “Hajjaj” happy and saving our life we insulted “Ali” [AS] as well....

“Al-Belazeri”-Ansab al-Ashraf-v 4, p 315

Can be a narrative quoted by a “Nasebi” valid?

Hadrat “Fatimah” [AS]’s dissatisfaction of “Abu-Bakr” in Sunni’s most valid

Books

“Fatimah” [AS]’s anger toward “Abu-Bakr” is quite clear and inevitable, “Bukhari” has said about “Fatimah” [AS]’s continuous anger toward “Abu-Bakr”:

“فَعَصَبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَتْ أَبَا بَكْرٍ فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوفِّيَتْ”

“Fatimah” the daughter of prophet was mad at “Abu-Bakr” and this anger continued till she died.

“Al-Bukhari”- Sahih Bukhari- v 3, p 1126

“فَوَجَدَتْ فَاطِمَةَ عَلِي أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حَتَّى تُوفِّيَتْ”

“Fatimah” was mad at “Abu-bakr” and didn’t talk to him till she passed away.

“Al-Bukhari Ju’fi”- Sahih bukhari- v4, p1549

“فَهَجَرَتْهُ فَاطِمَةُ فَلَمْ تُكَلِّمْهُ حَتَّى مَاتَتْ”

“Fatimah” didn’t talk to “Abu-Bakr” and didn’t face him till she died.

“Al-Bukhari Ju’fi”- Sahih Bukhari- v 6, p 2474

And it’s written in another narrative that when “Abu-Bakr” and “Umar” went to visit Hadrat “Fatimah” [AS], she didn’t let them to enter and they had to ask commander of faithful [AS] and he mediated, in response Hadrat “Fatimah” [AS] said:

“البيت بيتك”

It means: dear Ali, here is your home and you can let anyone that you want to enter , “Ali” [AS] let them in till they don’t make excuse saying that we want to ask her to forgive us but “Ali” didn’t let us. When they apologized, Hadrat “Fatimah”[AS] didn’t accept and said:

“نشدتكما الله ألم تسمعا رسول الله يقول «رضا فاطمة من رضي و سخط فاطمة من سخطي فمن أحب فاطمة ابنتي فقد أحبني ومن أ رضي فاطمة فقد أ رضاني ومن أسخط فاطمة فقد أسخطني”

I swear you to god, didn’t you two hear of Prophet [PBUH] who said: “Fatimah” [AS]’s satisfaction is my consent and her anger is my anger. Anyone who likes and respects my daughter “Fatimah” it’s as if he’s respected me and anyone who makes her happy or upset it’s as if he’s made me happy or upset.

Both of them confessed and said: yes we did:

“نعم سمعناه من رسول الله صلى الله عليه وسلم”

Then Hadrat “Fatimah” [AS] said:

“فإني أشهد الله وملائكته أنكما أسخطتماني وما أرضيتاني ولنن نقيت النبي لأشكونكما إليه”

God almighty and angles are witness that you two bothered me and made me upset and I’ll complain of you to god.

“والله لأدعون الله عليك في كل صلاة أصليها”

Swear to god, I curse you in my prayers.

“Muslim bin Qatibah” – imamate and policy- v1, p17

Thus, how can we believe that Hadrat “Fatimah” [AS] forgave them? Is the narrative that “Beihaghi” has quoted is in priority or the narrative that “Bukari” has quoted? On the other hand “Beihaghi” was commander of faithful [AS]’s enemy and he didn’t witness that event.

Furthermore, if Hadrat “Fatimah” [AS] she had forgiven them why she willed to be buried nightly and neither of those who had bothered her aren’t notified attending her funeral and saying prayer for her?

“Muhammad Ismael Bukhari” writes:

“وَعَاشَتْ بَعْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ أَشْهُرٍ فَلَمَّا تُوَفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيْلًا وَلَمْ يُؤَدِّنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا”

“Fatimah” lived six months after prophet and when she died her husband “Ali” buried her nightly without notifying “Abu-Bakr” and he himself said prayer for her {requiescat}.

“Al-Bukhari Ju’fi”- Sahih Bukhari, v4, p 1549

“Ibn Ghatibah Dinvari” says:

“وقد طالبت فاطمة رضي الله عنها أبا بكر رضي الله عنه بميراث أبيها رسول الله صلى الله عليه وسلم فلما لم يعطها إياه حلفت لا تكلمه أبدا وأوصت أن تدفن ليلا لنلا يحضرها فدفنت ليلا”

“Fatimah” asked “Abu-Bakr” to give her father’s inheritance and when “Abu-Bakr” refused to do so, she vowed not to talk to him and willed to be buried at night till “Abu-Bakr” wouldn’t attend her funeral.

“Ibn Ghatibah”- Ta’vil mukhtalaf al-Hadith- v 1, p 300

And “Abd al-Razzagh San’aani” writes:

“عن بن جريج وعمرو بن دينار أن حسن بن محمد أخبره أن فاطمة بنت النبي صلى الله عليه وسلم دفنت بالليل قال فر بها علي من أبي بكر أن يصلي عليها كان بينهما شيء”

It’s been quoted from “Hassan bin Muhammad” that Fatimah” the daughter of prophet [PBUH] was buried at night till “Abu-Bakr” wouldn’t say requiescat for her; because she was mad at him.

And he says in continue:

“عن بن عيينة عن عمرو بن دينار عن حسن بن محمد مثله الا أنه قال اوصته بذلك”

“Fatimah” willed to be buried at night.

“Al-San’aani”- al-Musanef- v 3, p 521

Of course some might say that “Abu-Bakr” got regret and repented later on, answer is that when repentance is useful and precious that is followed by regret that comes from bottom

of heart and it should make up the past either; it means that repentant should compensate wasted due either it's divine due or related to people.

Now our question is that if "Abu-Bakr" gave "Fadak" garden back to Hadrat "Fatimah" [AS] till his repentance is accepted by god?

Conclusion:

"Fatima" [AS]'s anger from "Abu-Bakr" and "Umar" continued till end of her life and her dissatisfaction of them are amongst matters that are written in Sunni most famous books after "Quran" and the narrative quoted by "Beihaghy" that shows that "Fatimah" [AS] forgave them is invalid because of the presence of a "Nasebi {the enemy of Ahl al-Bayt}" in the document of narrative.

