

# Oppression on the Ahlul Bayt (a.s.)

After the martyrdom of the Holy Prophet (s.a.w.a.)

2..... Oppression on the Ahlul Bayt (a.s.)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ (عج) أَذْرُكُنَا

## Introduction

The Holy Quran has ordained love and affection for Ahlul Bayt (a.s.) as the reward for the efforts and difficulties undertaken by the Holy Prophet of Islam (s.a.w.a.) for delivering the message of Islam.

On innumerable occasions, the Holy Prophet (s.a.w.a.) emphasized that Muslims treat the Ahlul Bayt (a.s.) with respect and courtesy. Not only did he (s.a.w.a.) hold them in high esteem and recommend their love to us, but he (s.a.w.a.) also prohibited us from causing them injury or harm in any manner.

The Holy Quran, through Ayat-e-Tatheer gave witness to their complete and absolute purity. It is famous that every day after the revelation of this verse, the Holy Prophet (s.a.w.a.) stopped by the house of Janab-e-Zahra (s.a.) and, after conveying salaam, recited Ayat-e-Tatheer.

The door of the house of Janab-e-Zahra (s.a.) opened to the Masjid of the Holy Prophet (Masjidun Nabawi) in Medina. Presently, the mosque stands today in the knowledge that one of its corners was once occupied by the house of Janab-e-Zahra (s.a.). One can imagine how close that house was to the mosque – a house, which opened its doors to the mosque and whose residents often passed by that door to enter the Masjid of the Holy Prophet (s.a.w.a.).

Surely visitors to the Masjid would be aware of the people of

that House. Moreover, in the few days after the demise of the Holy Prophet (s.a.w.a.) when people gathered in the Masjid and stayed there.

Allah (s.w.t.) has designated the mosque as a place of worship. It is obligatory on every Muslim to respect the mosque and its precincts.

And it was this mosque – the Masjid of the Holy Prophet (s.a.w.a.), which stood in the centre of the city of Medina and was the seat of all its affairs. It was in this mosque that the Holy Prophet (s.a.w.a.) seated Imam Hasan (a.s.) and Imam Husain (a.s.) in his lap and introduced them to the Muslims and stressed upon their exalted position. It was in this mosque that the Holy Prophet (s.a.w.a.) accorded the highest level of regard for his daughter – Janab-e-Zahra (s.a.) – so much so that he used to stand up in her respect. It was here that he enumerated her virtues at many occasions. It was here that he (s.a.w.a.) said:

فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي

*“Fatimah is a piece of my flesh. Then whoever hurts her hurts me.”*

The Holy Quran in Surah Ahzab explicitly curses those who aggrieved the Holy Prophet (s.a.w.a.) by their actions.

It was in this mosque that the virtues and merits of Hazrat Ali (a.s.) were narrated.

The order to open the doors of the house of Janab-e-Zahra (s.a.) to the Masjid was given by none other than Allah (s.w.t.).

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Acting upon the order of his Lord (s.w.t.), the Holy Prophet (s.a.w.a.) directed that all doors to the Masjid be closed save the door of the house of Janab-e-Zahra (s.a.). It was at this door, that the Holy Prophet (s.a.w.a.) stopped by every day and conveyed his salaams to its residents.

It was in this Masjid only – the House of Allah (s.a.w.a.) – that people attacked the house of Janab-e-Zahra (s.a.) and set fire to its door. The order to burn down the door was ironically given from the pulpit of the Masjid – the same pulpit from which the Holy Prophet (s.a.w.a.) narrated the virtues of the inhabitants of that house.

Alas! The witnesses to these crimes were the people for whom the sight of the Holy Prophet (s.a.w.a.) was still fresh in their eyes, for those who yet remembered his (s.a.w.a.) voice, his saying

*“Fatimah is a piece of my flesh. Then whoever hurts her, hurts me....”*

It was shameful that they saw this tragic event unfolding before their eyes and heard the disgraceful orders with their ears – and yet, remained silent. Surely their silence was an encouragement for the oppressors to carry out their reprehensible deed.

Till today, this selfish silence paves the way for oppressors to carry on with their oppression unabated.

The house of Janab-e-Zahra (s.a.) was not in some obscure corner of Medina. Nor was it at such a distance from the mosque that members of the society would have remained unaware of the oppressions inflicted upon its inhabitants. Nor

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was the event such that a “handful of people” were part of the conspiracy and others came to know only later.

Far from this, the house of Janab-e-Zahra (s.a.) was not just attached to the Masjid of the Holy Prophet (s.a.w.a.), but its doors opened to it. This means that when the oppressors had taken wood and fire to carry out their heinous task, they would have passed through the Masjid. The perpetrators of this crime would have been present in the Masjid. The events leading to the shameful episode were such that the people of Medina would have been aware of it as it unfolded. It will also become clear in the coming chapters that this episode marked the beginning of a series of tyrannies which were inflicted upon the Ahlul Bayt (a.s.).

If the people, who were mute spectators to the event, did not have the courage to stop the oppressions, then if they had only left the scene of the crime, it would have discouraged the oppressors from carrying out their dreadful act. However, the presence of the “new converts” not only encouraged the oppressors, but also acted as a fuel for their intentions. By this action, surely each “Muslim” present there became a party to these crimes. A tradition states, “If one is satisfied by the action (of others), it is as if he has performed the action himself.”

A mere verbal apology for an oppression can never be a remedy for the one who has suffered. Rather it would be the complete and unconditional fulfilment of those rights, which have been usurped. We ask ourselves these questions – Did the perpetrators of oppression return the seat of caliphate to its deserving and worthy holders? Was Fadak ever restored to its

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rightful owners?

In the coming chapters we will read some horrifying events – some that make our blood boil, some that make our hair stand on end. We will read about those oppressions which were inflicted upon the Ahlul Bayt (a.s.) – to what level people disgraced themselves in their enmity towards the Ahlul Bayt (a.s.). Of how the countless favours of that merciful Prophet, who treated the atheists, hypocrites and even his enemies with kindness, were returned in an ugly fashion.

These pages not only enumerate the tragic crimes carried out by the oppressors, but also highlight the forbearance and exemplary patience exhibited by the Ahlul Bayt (a.s.) solely for the sake of Islam. Surely it is due to them (a.s.) that Islam is alive till today and will continue to be so till Qiyamat.

It has always been the practice of those in religious authority to ensure that the faith they propagate is not party to oppression of any kind. It is this “self-inflicted blindness” that is the cause for some sections to reject outright the very thought that, after the death of the Holy Prophet of Islam (s.a.w.a.), some Muslims were responsible for attacking the house of Janab-e-Zahra (s.a.).

The noted researcher Janab Abduz Zahra Mahdi has, through his book “*Al Hujoom Ala Bayt-e-Fatemah Alaihas Salaam*”, opened the eyes of these very people. He has, in this book described events in great detail and, presented reliable references from both Shiah and Sunni sources at every stage.

To be enlightened by knowledge is one aspect. And to change one’s beliefs after being enlightened by knowledge is a

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different aspect all together. For surely even after the advent of Islam, some “Muslims” could never remove completely the love of idols from their hearts.

The book in your hand is the translation the book “Wafate Rasool Ke Baad Khaandaane Resalat Par Kya Guzri?” by Hujjatul Islam wal Muslemeen Maulana Sayed Ahmed Ali Abedi Sahab and published by Noorul Islam Imambada, Faizabad, which is the translation of the third part of the above book. We hope and pray that this insignificant endeavour is accepted by Allah (s.w.t.) and the Ahlul Bayt (a.s.).

We await the day when the son of Janab-e-Zahra (s.a.) – Imam Mahdi (a.t.f.s.) – steps out from his ghaybat and avenges the oppressions which were inflicted upon her. Surely it will be a joyous day for us when he guides us to the true position of her grave. It will be a day which will bring a smile to the face to Janab-e-Zahra (s.a.) for it will herald the spread of true Islam all over the world – the Islam which was completed on the day of Ghadeer with the announcement of the wilayat of Ameerul Mo’meneen Ali (a.s.).

We dedicate this effort to Imam Mahdi (a.s.) with these words,

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَّا الضُّرَّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا  
الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

**“O chief! Distress has afflicted us and our family  
and we have brought scanty money. So give us full**

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measure and be charitable to us; surely Allah rewards the charitable.”<sup>1</sup>

*Note: Non-Shia references are marked in Italics.*

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## **What did Allah and the Holy Prophet (s.a.w.a.) guide us to.....?**

The Holy Quran clearly states that the reward for the toils and the efforts of the Holy Prophet (s.a.w.a.) is love and affection for his Ahlul Bayt (a.s.).

The Holy Quran states,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ

**“O those who believe! Do not enter the houses of the Prophet except that permission is granted to you.”<sup>1</sup>**

The Holy Prophet (s.a.w.a.) said,

*“Surely the door of Fatemah is like my door and her house is my house. Then whoever is disrespectful towards her, it is as if he has ripped apart the veil of Allah.”<sup>2</sup>* اس نے اللہ کا پردہ پھاڑ دیا ہو۔

Imam Mohammed Baqir (a.s.) narrates,

*“The one who is unaware of the oppressions done upon us, the one who is oblivious of the snatching away of our rights and the one who is not aware of the misbehavior of the ummat towards us – surely he is amongst those oppressors.”<sup>3</sup>*

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<sup>1</sup> Surah Yusuf: 88

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<sup>1</sup> Surah Ahzab: 53

<sup>2</sup> Behaar-ul-Anwaar, volume 22 page 477

<sup>3</sup> Behaar-ul-Anwaar, volume 55 page 77; Eqaabul Aamaal, page 208

## ...and what was the conduct of the ummat towards Ahlul Bayt (a.s.)?

### The first attack

When Hazrat Ali (a.s.) completed the burial of the Holy Prophet (s.a.w.a.), he busied himself in those works, which the Holy Prophet (s.a.w.a.) had entrusted him with. He remained within the confines of his house.<sup>1</sup> Few members of Bani Hashim, some Ansar and some Mohajirs<sup>2</sup> presented themselves before him. Prominent amongst these were Abbas,<sup>3</sup> Zubayr,<sup>4</sup> Miqdad,<sup>5</sup> Talha<sup>6</sup> and Sa'ad ibn Abi Waqqas.<sup>7</sup>

These people were displeased with the bay'at (allegiance) to Abu Bakr<sup>8</sup> and wished to free themselves from it. They desired to express their disapproval of the same<sup>9</sup> and wanted to pledge their support to Ali ibn Abi Talib (a.s.).<sup>10</sup>

<sup>1</sup> Isbaat ul Wasiyyah, page 154-155

<sup>2</sup> Taareekh-e-Tabari, volume 3 page 202; Taareekh-e-Yaqoobi, volume 2 page 126; Nahjul Haq, page 271

<sup>3</sup> Eqdul Fareed, volume 4 page 259

<sup>4</sup> Taareekh-e-Tabari, volume 3 page 202

<sup>5</sup> Shar'h-e-Nahjul Balagha, volume 2 page 56

<sup>6</sup> Taareekh-e-Tabari, volume 2 page 202; Kaamil ibne Aseer, volume 2 page 325; the narration of these 4 persons is found in Seerat-e-Halbiyah, volume 3 page 360

<sup>7</sup> Shar'h-e-Nahjul Balagha, volume 2 page 52

<sup>8</sup> Riyaz un Nazarah, volume 1 page 241; Taareekh-e-Khamees, volume 2 page 169

<sup>9</sup> Al Jamal, page 117

<sup>10</sup> Shar'h-e-Nahjul Balagha, volume 2 page 56

Mu'awiyah has pointed towards this incident in one of his letters to Hazrat Ali (a.s.). He wrote,

“You harbored jealousy in your heart towards Abu Bakr. You did a mischief against him. You tried to spread terror against him. While seated in your house, you tried to deviate the people so that they would not pledge their support to Abu Bakr.”<sup>1</sup>

Umar gathered all those who had paid allegiance to Abu Bakr – these included Aseed Ibn Hazeer, Salmah ibne Salaamah – and they met the group of people who were agitated. They insisted that since all the people had accepted Abu Bakr as the caliph, this group should follow suit and do the same. On hearing this, Zubayr drew his sword to fight. At this Umar said,

“Stop this dog and protect us from his evil.”

Salmah ibne Salaamah grabbed Zubayr and disarmed him. He handed over his sword to Umar who promptly threw it on the ground and broke it.<sup>2</sup>

<sup>1</sup> Shar'h-e-Nahjul Balagha, volume 15 page 186

<sup>2</sup> The writer says that the incident of Zubayr removing his sword is reported in the second attack, prior to the third attack, with some differences. And then Zubayr swore allegiance under duress. Please note – Taareekh-e-Tabari volume 3 page 203; Kaamil ibne Aseer, volume 2 page 325; Shar'h-e-Nahjul Balagha volume 2 page 45/50/56; Shar'h-e-Nahjul Balagha volume 6 page 47/48; Al Mustarshid, page 378. But regarding the first attack, historians have clarified that Hazrat Ali (a.s.) did not do bay'at. But answering Umar, Hazrat Ali (a.s.) said, “By Allah! Neither will I submit to you, nor will I swear allegiance to Abu Bakr.” In another narration, it is reported that people were silent on

All the members of Bani Hashim who were present there were rounded up and taken to Abu Bakr. They were told, ‘Pay your allegiance to Abu Bakr as others have done. And by Allah, if you don’t, we will use our swords against you.’ In such a helpless situation, Bani Hashim offered their allegiance to Abu Bakr.<sup>1</sup>

However, Hazrat Ali (a.s.) refused to pay allegiance to Abu Bakr and countered,

*“I am more worthy of this position than you. You all should swear allegiance to me. You have sought allegiance from the Ansar on the basis of your proximity to the Holy Prophet (s.a.w.a.) and now you wish to snatch this right from us, Ahlul Bayt (a.s.)? Did you not offer this argument that on account of your closeness to the Holy Prophet (s.a.w.a.) you are more eligible for the caliphate than them? Surely it is on this account that they handed over this position to you.*

*I now offer you the same argument – I am the one who*

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hearing the reply of Hazrat Ali (a.s.). Hence for the narrations regarding the first attack, please refer to these books – Al Eezah, page 367; Al Mustarshid, page 381. In short, we can conclude the coming out of Zubayr with his sword raised has been misreported by the historians due to the confusion regarding the first and second attack.

<sup>1</sup> Ibne Abil Hadeed has not reported the incident of bay’at of Bani Hashim that they swore allegiance to Abu Bakr at that time and place. Historians have reported that Hazrat Ali (a.s.) and the entire Bani Hashim did not do bay’at to Abu Bakr during the lifetime of Janab-e-Zahra (sa). Ibne Abil Hadeed is confirmed by the following sentences...

*was the closest to the Holy Prophet (s.a.w.a.) in his life and even after this death. I am his rightful successor and trustee. I am the keeper of his secrets and the protector of his knowledge. I am Siddiqu-e-Akbar (the greatest truth). I was the first to believe him and accept him. From amongst you, I am the one who fought the most with the polytheists. I possess more knowledge about the Quran and the Sunnat (practice) of the Holy Prophet (s.a.w.a.) than any person amongst you does. I am more aware of the consequences of actions than any one of you. I am the best narrator and the most brave hearted. Then on what basis are you snatching this right (caliphate) from us? If you have even an atom’s worth of fear of Allah (s.w.t.) in your hearts, then do justice with us. Just as you claim superiority for yourselves over the Ansar, you should accept our superiority over you. Do not engage in this injustice for surely you know what will be its consequence.”*

Hearing this, Umar said,

“Is not the action of the Bani Hashim (by giving bay’at) a sufficient example for you?”

Hazrat Ali (a.s.) replied,

*“You should seek this answer from the Bani Hashim themselves.”*

Those members from Bani Hashim who had unwilling sworn allegiance immediately spoke up. They said,

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“Our paying allegiance is not a proof for Ali (a.s.) (implying that their action did not mean that Hazrat Ali (a.s.) should follow suit.). He is far superior to us in hijrat, jihad and proximity to the Prophet (s.a.w.a.) and is not bound by our actions.

Umar said,

“We will not let you go till you have sworn allegiance to Abu Bakr – by your own free will or by force.”

Hazrat Ali (a.s.) replied,

*“Today you (Umar) are making the ground clear for his (Abu Bakr’s) selection so that one day he will return it back to you. I will not listen to you and will never do your bay’at.”*

Abu Bakr spoke up,

“O Abul Hasan! Calm down. We do not wish to put any pressure on you nor do we want to force you.”

At this, Abu Obaydah came to Hazrat Ali (a.s.) and said,

“O the son of my uncle! We do not deny your nearness, your precedence in Islam, your knowledge and your help. It is only that you are lesser in age (at that time, Hazrat Ali (a.s.) was thirty-three years old). Abu Bakr is more in age than you.<sup>1</sup> He

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<sup>1</sup> Ibne Abil Hadeed and Ibne Qutaybah have narrated this incident as follows – “These people are the elders of your society. You do have the advantage of their experience and neither are you aware of all the problems.” Please note that this discussion is directed towards the group and not towards Abu Bakr as an individual.

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will be able to bear this burden more efficiently (than you). Whatever had to happen has happened. Now you accept and submit before him. If Allah (s.w.t.) grants you a long life, we will hand over this caliphate to you. No person will oppose this move at that time. You will be more deserving and worthy for it then. (Do not create a commotion on this issue. You are aware of the opinion of the Arabs and the non Arabs about yourself.)”

Hazrat Ali (a.s.) addressed the people,

*“O Mohajir and Ansar! Do not turn away and break the covenant, which the Holy Prophet (s.a.w.a.) took from you in my regard. Do not attempt to take away the leadership and caliphate from the house of the Holy Prophet into your own homes. Support the truthful. Be with them and protect them. Allah (s.w.t.) and His Prophet (s.a.w.a.) have taken a firm decision in this regard – which you are well aware of. We, Ahlul Bayt (a.s.) are more worthy and deserving of the caliphate. Are we not amongst those who recite the Quran? Are we not more familiar with the religion? Are we not more knowledgeable about the affairs of the people? We are the owners of all the virtues and not you. Beware, do not follow your desires or you will be led away from the truth.”*

At that time, Basheer ibne Sa’ad Ansari (who had paved the way for the caliphate of Abu Bakr) said,

“O Abul Hasan, if the Ansar would have heard your discourse before paying allegiance to Abu Bakr, not a single person



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would have opposed you.”

Hazrat Ali (a.s.) retorted,

*“Would I have left the burial and the shrouding of the Holy Prophet (s.a.w.a.) to come and fight with you for the caliphate?!”*

In another tradition, Hazrat Ali (a.s.) said,

*“My bay’at took place much before the bay’at of Abu Bakr. The Holy Prophet (s.a.w.a.) was himself a witness that Allah (s.w.t.) ordered it. Did the people not swear allegiance to me? Why are these two claiming something for themselves, which they are not entitled to in any manner?”<sup>1</sup>*

By Allah! Bring forward a single person who wishes to dispute with us, Ahlul Bayt (a.s.) on this matter and who, in your eyes presents a rightful claim to this position.

The Holy Prophet (s.a.w.a.), on the day of Ghadeer, left no doubt and argument for any person. I ask you by Allah (s.a.w.a.), whosoever heard the Holy Prophet (s.a.w.a.) say this on the day of Ghadeer –

مَنْ كُنْتُ مَوْلَاكَ فَهَذَا عَلِيٌّ مَوْلَاكَ. اَللّٰهُمَّ وَاِلَیْ مَنْ وَاِلَاكَ وَعَادِ مَنْ  
عَادَاكَ وَانْصُرْ مَنْ نَصَرَا وَخُذْ لِمَنْ خَذَلَهُ.

*“Of whomsoever I am the master, this Ali (a.s.) is his master. O Allah! You befriend him who befriends Ali*

<sup>1</sup> Masalebun Nawaseb, page 139

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*and keep him as Your enemy the one who bears enmity towards Ali. You help him who helps Ali and forsake him who forsakes Ali.”*

- should come forward and give witness.”

Zayd ibne Arqam reports,

“No less than twelve Mohajirs who had participated in the war of Badr gave witness to this tradition of the Holy Prophet (s.a.w.a.). I too had heard this tradition, but I hid it (from the people). From that day onwards I lost my eyesight and was completely blinded.”

The discussion became prolonged and the people raised their voices. Umar became fearful that the crowd would start paying attention to the words of Hazrat Ali (a.s.). Consequently he dispersed the crowd saying,

“Allah is the One Who changes the hearts and the vision of people. Abul Hasan is diverting the attention of the people from their chosen representative.”

Hearing this, most of the people left that place.<sup>1</sup>

<sup>1</sup> Ihtejaaj-e-Tabarsi, page 73-75; Behaar-ul-Anwaar, volume 28, page 183-188; Al Imamah was Siyasah, volume 1 page 18/19; Masalebun Nawaseb, page 138/139; Shar’h-e-Nahjul Balagha, volume 6 page 11-12. We have presented the parts from Al Imamah was Siyasah and Shar’h-e-Nahjul Balagha, which have been deleted from the books in brackets. When we pay attention to these sentences, we realise that these are the proofs of Hazrat Ali’s (a.s.) right to vecegerency of the Holy Prophet (s.a.w.a.), but these people have substituted it for “on what grounds have you snatched away our rights.” And his saying that “you

## Hazrat Ali (a.s.) gathered the Holy Quran

After the demise of the Holy Prophet (s.a.w.a.), as per his instructions, Hazrat Ali (a.s.) busied himself in collecting the Quran. From the third day itself – i.e., Wednesday,<sup>1</sup> he (a.s.) began this activity.

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have oppressed us while you were aware of it.” Then Waqedi has in his book, *Al Raddah*, page 46-47 mentioned some of the events that occurred at this place. *Al Fatooh by Ahmed Ibne Asim-e-Kufi*, volume 1 page 13-14; *Rauzatus Safah*, volume 2 page 595-597; *Habibus Sayr*, volume 1 page 447; *Al Mustarshid*, page 374-376 (from Imam Mohammed Baqer (a.s.), *Anwarul Yaqeen* by Hussain Zaidi, page 380; *Shafa’us Sodoorin Naas*, page 478-479, *Tareekhe Siyasi wal Hezari by Sayyed Abdul Aziz Salem*, page 177; *Tareekul Daulatul Gharibah*, page 161; *Da’aeratul Ma’arif by Mohammed Fareed Wajadi*, volume 3 page 758-759

<sup>1</sup> As is mentioned in the narrations of Shia and Sunni sources, the Holy Prophet (s.a.w.a.) was buried on the night of Wednesday. Therefore there is not doubt that the work of collection of the Holy Quran began on Wednesday. This was when it began, but it is not clear how many days it took to complete this task. Then the narration of Furaat-e-Kufi from Imam Mohammed Baqer (a.s.), which has been recorded by Ibn-e-Nadeem in his book *Fehrist* makes it clear that Ameerul Mo’meneen (a.s.) took 3 days to compile the Quran. Please refer *Tafseer-e-Furaat-e-Kufi*, page 398-399; *Behaar-ul-Anwaar*, volume 23 page 249; *Al Fehrist*, page 30. However in some traditions from Imam Mohammed Baqer (a.s.), which he narrates from his forefathers (a.s.), that after the seventh day of the martyrdom of the Holy Prophet (s.a.w.a.), Hazrat Ali (a.s.) delivered a sermon – *Khutba-e-Wasilah*. In some copies it is nine days, this sermon was delivered after Hazrat Ali (a.s.) completed the compilation of the Quran. *Al Kaafi*, volume 8 page 17; *Al-Tawheed*, page 73; *Amali Sadooq*, page 320; *Amali Shaykh Tusi*, volume 1 page 263; *Behaar-ul-Anwaar*, volume 4 page 122 and volume 77 page 382

The supporters of Abu Bakr had reached a sizeable number. Abu Bakr and Umar maintained their pressure on people to swear their allegiance. At that time, ‘Umme Mustah Ibne Asasa’ recited these verses at the grave of the Holy Prophet (s.a.w.a.):

“There are events. There is news.

And a whole lot of vain talk

If you would be with us,

There would not have been such vain talk.”

“We have been deprived of your grace in the same manner as the earth is deprived of rain. Your ummat has silently betrayed you. You come and give witness to all that is happening.”<sup>1</sup>

It is said that Zubayr and Miqdad would regularly present themselves before Hazrat Ali (a.s.), would consult him and then go back to the people. At that Umar came to the house of Janab-e-Zahra (s.a.) and spoke with her,

“If these people continue to visit you, I will order your house to be burnt down.”<sup>2</sup>

In another narration, it is reported that Umar said,

“I will destroy this house.”<sup>3</sup>

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<sup>1</sup> *Shar’h-e-Nahjul Balagha*, volume 2 page 50; volume 6 page 46

<sup>2</sup> *Al Munsif Ibne Abi Shayba*, volume 14 page 267

<sup>3</sup> *Al Jawab al Hasim (compiled by Qazi Asad Abadi)*, volume 20 / volume 2 page 299

## The visit of those people to Hazrat Ali (a.s.)

Umar came to Abu Bakr and said,

“Will you not seek the oath of allegiance from those who have refused to do so?<sup>1</sup> All the people have done your bay’at, save one person and his family. And these are just a few individuals.”<sup>2</sup>

As per the narration of Janabe Salman, Umar said,

“Send a person to Hazrat Ali (a.s.) for his bay’at. We will not enjoy any position if he (a.s.) does not pay allegiance to you even though everyone else may do so.”<sup>3</sup>

As per another tradition,

“O chief! You have nothing for yourself till the time Ali (a.s.) does not swear allegiance to you. Send a person to Hazrat Ali (a.s.) so that he may seek his bay’at in your favour.”

Consequently Abu Bakr dispatched Qunfuz saying to him,

“You go to Ali (a.s.) and say to him that the caliph of the Holy Prophet (s.a.w.a.) has summoned you.”

Qunfuz returned shortly and narrated the message of Ali (a.s.),

*“The Holy Prophet (s.a.w.a.) did not appoint any person other than myself as his successor and caliph.”<sup>4</sup>  
How soon have you begun associating such lies with*

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<sup>1</sup> Al Imamah was Siyasah, volume 1 page 19

<sup>2</sup> Sulaym Ibne Qays, page 249

<sup>3</sup> Sulaym Ibne Qays, page 82

<sup>4</sup> Tafseer-e-Ayyashi, volume 2 page 66-67; Al Ikhtesaas, page 185-186

*the Holy Prophet (s.a.w.a.).”<sup>1</sup>*

The narration of Ibne Abbas is thus – Hazrat Ali (a.s.) said,

*“How soon have you started associating such lies with the Holy Prophet (s.a.w.a.) and how soon have you become murtad (turned away from Islam). By Allah! The Holy Prophet (s.a.w.a.) did not appoint any person other than myself as his caliph. O Qunfuz, you are only a messenger. You go and inform them that, by Allah! the Holy Prophet (s.a.w.a.) did not nominate you as his caliph and you are well aware who is the rightful successor of the Holy Prophet (s.a.w.a.).”*

Qunfuz narrated the message of Hazrat Ali (a.s.) to Abu Bakr. At this Abu Bakr said,

“Ali (a.s.) has spoken the truth. The Holy Prophet (s.a.w.a.) did not appoint me as his caliph.”<sup>2</sup>

Another report narrates the incident as follows – Qunfuz said to Janab-e-Zahra (s.a.)

“I have been sent by Abu Bakr ibne Qohafa, the caliph of the Holy Prophet (s.a.w.a.). You inform Ali (a.s.) that the leader of the Muslims has summoned him”.

At this Ali (a.s.) replied,

*“When you addressed the Ansar in Saqifah Bani Sa’adah, at that time, you were not even staking your*

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<sup>1</sup> Al Imamah was Siyaasah, volume 1 page 19

<sup>2</sup> Sulaym Ibne Qays, page 249; Behaar-ul-Anwaar, volume 28 page 297

*claim to the title. Instead you were inviting your friends Umar and Abu Obaydah for it. And today, you yourself are claiming ownership to it.”*

Janab-e-Zahra (s.a.) informed Qunfuz about this reply. He returned to Abu Bakr and was sent back by Umar to Hazrat Ali (a.s.) with the message,

“The caliph of the Muslims is calling you.”

Qunfuz went again to Hazrat Ali (a.s.) and repeated the message, at which, Ali (a.s.) remarked,

*“The one who is made caliph is inferior to the one who appoints the caliph. The one who is made caliph cannot rule over the one who appoints the caliph. Neither will his orders be heard, nor will he be obeyed.”<sup>1</sup>*

On hearing this, Abu Bakr shed tears for a long time.<sup>2</sup> Umar was extremely angered by this reply. He was jumping around and saying,

“Will you not seek the oath of allegiance from those who have refused to do so?”

Abu Bakr asked him to sit down. He then called for Qunfuz and said,

“Go to Ali (a.s.) and tell him that the Ameerul Mo’meneen has summoned you.”

Qunfuz narrated this to Ali (a.s.) who remarked,

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<sup>1</sup> Al Kashkol by Sayyed Haider Aameli, page 83-84

<sup>2</sup> Al Imamah was Siyaasah, volume 1 page 19

*“By Allah (s.w.t.), he has lied. Go to Abu Bakr and tell him that he is associating himself with a title that does not belong to him. He is well aware that the Ameerul Mo’meneen is a person other than himself.”*

Qunfuz reported this message to both Abu Bakr and Umar.<sup>1</sup>

Janabe Salman reports the reply of Hazrat Ali (a.s.) as follows

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*“Praise be to Allah! You have forgotten everything in a very short time. You are well aware that no person other than myself can stake a claim to this title. Surely the Holy Prophet (s.a.w.a.) had ordered them and – these seven people were present there – they even did salaam to me by this title. It was amongst these seven persons that he and his friend raised the question whether this was an order from Allah. The Holy Prophet (s.a.w.a.) had said, “Indeed, this is ordered by Allah (s.w.t.) and His Prophet (s.a.w.a.). Surely he is Ameerul Mo’meneen, he is the leader of the Muslims (Sayyidul Muslemeen), he is the standard bearer of those with shining foreheads. On the day of Qiyamat, Allah (s.w.t.) will seat him (Ali) on the bridge of Seraat. He will direct his friends to paradise and throw his enemies into the fire.”<sup>2</sup>*

On hearing this, Umar became restless with anger and was jumping up and down. He said to Abu Bakr,

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<sup>1</sup> Sulaym Ibne Qays, page 249; Behaar-ul-Anwaar, volume 28 page 297

<sup>2</sup> Sulaym Ibne Qays, page 82

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“By Allah (s.a.w.a.), I know his weakness. He will not relent till the time we kill him. You grant me permission and I will present his head before you.”

At this Abu Bakr told him to sit down. Umar refused to do so, at which Abu Bakr under an oath made him sit down. Abu Bakr then asked Qunfuz to go and tell Hazrat Ali (a.s.) that Abu Bakr is calling you.

Hazrat Ali (a.s.) on hearing the message of Qunfuz returned him saying that,

*“I am busy in the work which my friend, my brother entrusted me with. You go back to Abu Bakr and to the one who has collected oppression around him.”<sup>1</sup>*

In another tradition it is narrated that Abu Bakr told Qunfuz to go back and say,

“People have paid allegiance to me. The Mohajir, Ansar and the Quraysh have done bay’at. You are a Muslim and those responsibilities, which are for all Muslims are also for you.”

Qunfuz took this message but returned in a short time and reported that Hazrat Ali (a.s.) has said,

*“The Holy Prophet (s.a.w.a.) instructed me that after his shrouding, I should not come out of the house till the time I have collected the Quran. This was because at that time the Quran was on the date-skins and on the back of the camels.”<sup>2</sup>*

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<sup>1</sup> Sulaym Ibne Qays, page 249; Behaar-ul-Anwaar, volume 28 page 297

<sup>2</sup> Tafseer-e-Ayyashi, volume 2 page 66-67; Al Ikhtesas, page 186

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The traditions clearly state that the second attack on the Ahlul Bayt (a.s.) was after these conversations. But the narration from Sulaym, which he reports from Salman, indicate that this attack was made after Hazrat Ali (a.s.) presented the Quran.

When Hazrat Ali (a.s.) sent the message that,

*“I have taken an oath that I will not step out of my house, except for namaz till the time I collect the Quran”*

the people remained silent for a few days. When Hazrat Ali (a.s.) completed the Quran on cloth and put his (a.s.) seal on it, he brought it to the congregation of people in the Masjid of the Holy Prophet (s.a.w.a.). He (a.s.) announced to them in a loud voice,

*“O people! Since the demise of the Holy Prophet (s.a.w.a.) till this day, I was busy in his shrouding and burial and in collecting the Quran. The Quran, which I have compiled, is in this cloth. There is no verse revealed by Allah to His Prophet (s.a.w.a.), except that I have collected it. There is no verse, which the Holy Prophet (s.a.w.a.) taught me its meaning or its interpretation, but it is in this Quran. I have completed this so that tomorrow you do not get an opportunity to say that we were unaware of it. On the day of Qiyamat, you should not get an opportunity to claim that I did not call you for my help, or remind you of the fulfillment of my rights over you, and that, I did not invite you to the first and the last from the Book of Allah.”*

Umar rejected this by saying,

“The Quran, which is with us, is better than what you are inviting us towards.”

On hearing this, Hazrat Ali (a.s.) returned home.<sup>1</sup> Sulaym reports that for some days after this incident, the people maintained their silence.

### **Invitation towards helping the truth**

Janabe Salman (r.a.) reports

“During the night, Hazrat Ali (a.s.), accompanied by Janab-e-Zahra (s.a.) and his sons, Imam Hasan (a.s.) and Imam Husain (a.s.) visited the houses of the companions of the Holy Prophet (s.a.w.a.). He asked them by the right of Allah (s.w.t.) to help and support him. But besides the four of us, nobody even gave him a reply. We shaved our heads and prepared ourselves for his help. When Hazrat Ali (a.s.) saw that people were not ready to support him and that instead, all of them were in support of Abu Bakr, he confined himself to his house.”<sup>2</sup>

Ibne Qutayba narrates the incident as follows

“Hazrat Ali (a.s.) along with the daughter of the Holy Prophet (s.a.w.a.), Janab-e-Zahra (s.a.) visited the house of the Ansar in the night and sought their support. The people said, O the daughter of the Prophet (s.a.w.a.), we have already sworn

<sup>1</sup> Sulaym Ibne Qays, page 81/82; Behaar-ul-Anwaar, volume 28 page 307 (taken from Isbaatul Wasiyyah of Masoodi, volume 52/92).

<sup>2</sup> Sulaym Ibne Qays, page 81/83; Behaar-ul-Anwaar, volume 28 page 264-268

allegiance to this man. If you and your husband had come earlier, we would never have refused you. At this Hazrat Ali (a.s.) replied,

*“Should I have left the Holy Prophet (s.a.w.a.) without ghusl and burial, and come out to seek power?”*

Janab-e-Zahra (s.a.) said,

“Abul Hasan (a.s.) has done what was necessary for him to do; and for what the people have done, Allah will take their account for it.”<sup>1</sup>

### **The second attack**

When Abu Bakr was informed that few of those who had not given bay'at to him were sitting along with Ameerul Mo'meneen Hazrat Ali (a.s.), he sent Umar with a large group to the house of Hazrat Ali (a.s.).<sup>2</sup> Umar asked for the people to come out, but they refused. Umar ordered for some wood to be brought and said,

“By the One in Whose Hands is my life! If you do not come out, I will burn the house down along with its inhabitants.”

The people told him,

“O Abu Hafs, Fatemah (s.a.) is present in the house.”

He replied,

<sup>1</sup> *Al Imamah was Siyasah, volume 1 page 19*

<sup>2</sup> *Al Ihtejaj, page 80*

“So what!”<sup>1</sup>

Umar sought permission to enter the house of Janab-e-Zahra (s.a.), but it was not granted to him. At this, Umar created a huge uproar and began threatening the people.<sup>2</sup>

### **Zubayr comes out of the house**

At that moment, Zubayr came out with his sword drawn.<sup>3</sup> He was saying,

“This sword will not be sheathed till the time you all do not swear allegiance to Hazrat Ali (a.s.).”<sup>4</sup>

He tried to attack Umar with his sword, but at that moment, Khalid ibne Waleed threw a stone that hit Zubayr on the neck

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<sup>1</sup> *Al Imamah was Siyasaah, volume 1 page 19.* I humbly state that Allamah Tabarsi has narrated this part from Abdulah Ibne Abdur Rahman (Ibn-e-Qutaybah has also narrated from him) thus – when Umar realised that these people would not swear allegiance, he said, “I don’t care for you (meaning, I will burn this house). Because I have decided to frighten you.” *Al Ihtejaaj*, page 80; *Behaar-ul-Anwaar*, volume 28 page 204. There is no doubt that this tradition has been tampered with, for how will a Sunni write that Umar said, “even though Fatemah be in this house.” While the Shiahs quote this tradition as it is! It may be possible that the narrator may have been in Taqaiyyah (dissimulation) and did not dare to quote the tradition explicitly.

<sup>2</sup> *Masalebun Nawaseb*, page 136/137; *Rasaelul Eteqadiyah* volume, 1 page 447

<sup>3</sup> *Taareekh-e-Tabari*, volume 3 page 202

<sup>4</sup> *Taareekh-e-Tabari*, volume 3 page 202; *Kamil Ibne Aseer*, volume 2 page 325

and the sword dropped from his hands.<sup>1</sup>

In another narration, it is reported – As was expected, when Umar was confronted with Zubayr, he ran away from there. Zubayr chased him, but after colliding with a stone he fell on his back.<sup>2</sup>

Another narration describes the happenings as such – Zubayr lost his footing and fell on the ground. Abu Bakr said,

“Grab this dog!”<sup>3</sup>

At another place, we read that Umar said,

“Beware of this dog!”<sup>4</sup>

The crowd fell on Zubayr.<sup>5</sup> Forty people surrounded him.<sup>6</sup> Ziyad ibne Lubayd Ansari and another person strangled him.<sup>7</sup> His sword fell from his hands.<sup>8</sup> Umar said,

“Grab his sword and hit it on the stone (to break it).”<sup>9</sup>

However in another report we read that Abu Bakr, while sitting

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<sup>1</sup> *Al Ikhtesas*, page 186

<sup>2</sup> *Masalebun Nawaseb*, page 136/137; *Rasaelul Eteqadiyah* volume, 1 page 447-448

<sup>3</sup> *Amali Shaykh Mufeed*, page 49/50

<sup>4</sup> *Masalebun Nawaseb*, page 136/137; *Rasaelul Eteqadiyah* volume, 1 page 447

<sup>5</sup> *Taareekh-e-Tabari*, volume 3 page 202

<sup>6</sup> *Behaar-ul-Anwaar*, volume 30 page 291

<sup>7</sup> Maybe it is meant Abdullah Ibne Rabiyyah. *Tasbeetul Imamah*, page 17

<sup>8</sup> *Shar’h-e-Nahjul Balagha*, volume 2 page 56

<sup>9</sup> *Taareekh-e-Tabari*, volume 3 page 203; *Al Kamil*, volume 2 page 325

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on the pulpit ordered the sword to be smashed against a stone.<sup>1</sup> Salmah ibne Aslam grabbed Zubayr's sword and, hitting it on a stone or a wall, broke it.<sup>2</sup> As per another narration that Mohammed Ibne Salmah broke the sword.<sup>3</sup>

The third narration informs that Umar himself grabbed the sword, hit it on a stone and broke it.<sup>4</sup> Those who were within the house came out with the exception of Hazrat Ali (a.s.) and did bay'at of Abu Bakr.<sup>5</sup> Hazrat Ali (a.s.) remained inside on account of his promise not to leave his house till the time he had completed the compilation of the Holy Quran. Janab-e-Zahra (s.a.) came to the door of the house and said,

"I have not witnessed a more harsh and ugly nation than yourselves! You all left the burial of the Holy Prophet (s.a.w.a.) and began dividing the nation. Neither did you accept our leadership, nor did you return what was rightfully ours, nor did you consult with us. Do we have no position, no rights in your eyes?!"<sup>6</sup>

Another tradition reports that she (s.a.) said,

"Neither do you submit to our leadership, nor do you

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<sup>1</sup> *Shar'h-e-Nahjul Balagha, volume 2 page 56 and volume 6 page 48*

<sup>2</sup> *Al Mustarshid, page 378*

<sup>3</sup> *Shar'h-e-Nahjul Balagha, volume 1 page 48*

<sup>4</sup> *Shar'h-e-Nahjul Balagha, volume 2 page 48*

<sup>5</sup> At the second attack, all those present in the house of Hazrat Ali (a.s.) came out with the exception of Ahle Bayt (a.s.) and till then they had not done bay'at. *Al Kaafi, volume 8 page 245; Rejaal-e-Kashi, volume 1 page 26; Tafseer-e-Ayyashi, volume 1 page 199; Behaar-ul-Anwaar, volume 22 page 333/351*

<sup>6</sup> *Al Imamah was Siyasah, volume 1 page 19*

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enumerate our rights. It is as if you are oblivious of what occurred on the Day of Ghadeer. I swear by Allah, on that day, the Holy Prophet (s.a.w.a.) took a covenant and a promise for his wilayat (mastership) and Imamah (leadership) so that by this action, your dreams for leadership would be destroyed. But you have broken all the relationships between yourself and your Prophet (s.a.w.a.). Allah is the best judge between us, both in this world and in the hereafter."<sup>1</sup>

### **Preparation for the last attack**

Umar said to Abu Bakr,

"What stops you from summoning him (Hazrat Ali (a.s.)) and forcing him to submit to your caliphate?<sup>2</sup> If you are unable to do so, I am most certainly capable of it."

Then he stepped out in a fit of rage and called his tribesmen and his family members,

"Answer the call of the caliph of the Prophet (s.a.w.a.)!"

At this call, the people began gathering in the Masjid of the Holy Prophet (s.a.w.a.). At that moment, Umar said to Abu Bakr,

"I have arranged riders and foot soldiers for you"<sup>3</sup>

Abu Bakr, seeing this spectacle said,

"Now should we send somebody to his house?"

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<sup>1</sup> *Al Ihtejaj, page 80; Behaar-ul-Anwaar, volume 28 page 204*

<sup>2</sup> *Sulaym Ibne Qays, page 83*

<sup>3</sup> *Kaukab-e-Durri, volume 1 page 194-195*



Umar said,

“Send Qunfuz for he is ill natured and short tempered and he is from the freed slaves of Bani Adi Bin Ka’ab. Send him along with some people who will be his helpers.”<sup>1</sup>

Qunfuz was instructed,

“Go to the house and order them to come out and give their bay’at. If they do so willingly, it is fine. Or else gather some wood and let them know that if they do not come out for the oath of allegiance, the entire house down along with its inhabitants will be set on fire.”<sup>2</sup>

Qunfuz went and sought permission from Hazrat Ali (a.s.) to enter his house, which was denied to him. He returned to Umar and Abu Bakr. At that moment, they were seated within the Masjid and were surrounded by people. Qunfuz said that they were not granted permission to enter the house. Umar ordered him to return to the house of Hazrat Ali (a.s.) with the instruction that he should seek permission once again. The group left to complete this order.

Janab-e-Zahra (s.a.) said that under no circumstances will I allow you to enter my house without my permission. Hearing this, Qunfuz stood his ground while the others left to inform Umar and Abu Bakr. They said,

“Janab-e-Zahra (a.s.) is not permitting us to enter, hence we did not consider it appropriate to enter her house.”

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<sup>1</sup> Sulaym Ibne Qays, page 82

<sup>2</sup> Al Jamal, page 117

## **The final attack**

Umar was incensed by the reply of Janab-e-Zahra (s.a.) and said,

“Why should these women interfere in our work?”

He ordered the people present there to collect firewood.<sup>1</sup>

As per another report, on hearing the reply of Janab-e-Zahra (a.s.), Umar became extremely restless. He said to Khalid ibne Waleed and Qunfuz,

“Gather wood and fire.”<sup>2</sup>

Abu Bakr told Umar to call the most hardhearted and insensitive person that he could find.<sup>3</sup> Go to their house and draw them out. If they do not agree, then wage war with them.<sup>4</sup>

Umar gathered a large group<sup>5</sup> which included the companions,<sup>6</sup> Mohajir, Ansar,<sup>7</sup> those who were freed after the conquest of Mecca,<sup>8</sup> hypocrites,<sup>9</sup> some weak Arabs,<sup>10</sup> foot soldiers and led them to the house of Janab-e-Zahra (s.a.). A narration reports

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<sup>1</sup> Sulaym Ibne Qays, page 83

<sup>2</sup> Sulaym Ibne Qays, page 250

<sup>3</sup> *Ansaabul Ashraaf, volume 1 page 587-588*

<sup>4</sup> *Eqdul Fareed, volume 1 page 259 (Egypt edition)*

<sup>5</sup> *Al Ya’qoobi, volume 2 page 126; Al Mustarshid page 377/378; Shar’h-e-Nahjul Balagha volume 2 page 49; Al Ihtejaj page 70*

<sup>6</sup> Al Kashkol, page 73-74

<sup>7</sup> *Taareekh-e-Khamees, volume 2 page 169*

<sup>8</sup> Ilmul Yaqeen, volume 2 page 676

<sup>9</sup> Ibid; Kamil-e-Bahai, volume 1 page 305; Hadeeqatush Shiah, page 30

<sup>10</sup> Misbah u Zaaer, volume 463-464

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that the group was made up of 300 people.<sup>1</sup> Some narrators have even reported a higher number. Some of the members of that group were”

1. Umar bin Khattab<sup>2</sup>
2. Khalid bin Waleed<sup>3</sup>
3. Qunfuz<sup>4</sup>
4. Abdur Rahman bin Auf<sup>5</sup>
5. Aseed bin Azeer (Haseen) Ash’haly<sup>6</sup>
6. Salmah bin Salaamah bin Duqsh Ash’haly<sup>7</sup>

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<sup>1</sup> Jannaatul Kholood, page 19

<sup>2</sup> All historians are unanimous that Umar was present in that group.

<sup>3</sup> Tafseer-e-Ayyashi, volume 2 page 66; Shar’h-e-Nahjul Balagha, volume 2 page 57; Al Ikhtesas, page 176, Sulaym Ibne Qays, page 251; Kamil-e-Bahai, volume 1 page 305; Al Kashkol, page 73/74; Al Hidayatul Kubra, page 178/179; Behaar-ul-Anwaar, volume 30 page 290/347 and volume 35 page 13

<sup>4</sup> Tafseer-e-Ayyashi, volume 2 page 307/308; Al Jamal page 117; Sulaym Ibne Qays, page 174; Al Hidayatul Kubra, page 178/179/400; Hadeeqatush Shiah, page 30; Behaar-ul-Anwaar, volume 30 page 290/347 and volume 53 page 17

<sup>5</sup> As Sonan by Baihaqi, volume 7 page 152; Mustadrak volume 3 page 66; Hayatus Sahabah by Kanz Halawi, volume 2 page 13; Shar’h-e-Nahjul Balagha, volume 2 page 47; Al Kashkol, page 73/74; Hadeeqatush Shiah, page 30

<sup>6</sup> Shar’h-e-Nahjul Balagha, volume 2 page 50 and volume 6 page 11/47; Al Imamah was Siyasah, volume 1 page 17; 49; Al Ihtejaaj page 73; Taareekh-e-Khamees, volume 2 page 169

<sup>7</sup> Shar’h-e-Nahjul Balagha, volume 2 page 50 and volume 6 page 11/47; Al Ihtejaaj page 73; Taareekh-e-Khamees, volume 2 page 169

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7. Salmah bin Aslam.<sup>1</sup> According to one tradition it is Salmah bin Aslam bin Jarish Ash’haly
8. Mughayra bin She’ba<sup>2</sup>
9. Abu Obaydah bin Jarrah<sup>3</sup>
10. Sabit bin Qays bin Shemas<sup>4</sup>
11. Mohammed bin Salmah<sup>5</sup>
12. Saalem, slave of Abu Huzayfah<sup>6</sup>
13. Aslam Adavi<sup>7</sup>
14. Ayyash bin Rabi’<sup>8</sup>
15. Hirmaz Al Farsi (Grandfather of Umar bin Abil Miqdam)<sup>9</sup>
16. Usman<sup>10</sup>
17. Zaid bin Lubayd<sup>1</sup>

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<sup>1</sup> Shar’h-e-Nahjul Balagha, volume 6 page 11; Al Imamah was Siyasah, volume 1 page 17

<sup>2</sup> Al Mustarshid, page 378

<sup>3</sup> Al Ikhtesas, page 176; Tafseer-e-Ayyashi, volume 2 page 66; Kaukab-e-Durri, volume 1 page 194

<sup>4</sup> Kaukab-e-Durri, volume 1 page 194

<sup>5</sup> Taareekh-e-Khamees, volume 2 page 169; Shar’h-e-Nahjul Balagha, volume 2 page 47

<sup>6</sup> Al Jamal, page 117, Al Ikhtesas, page 176; Tafseer-e-Ayyashi, volume 2 page 67

<sup>7</sup> Ash Shaafi by Ibne Hamzah, volume 4 page 17.

<sup>8</sup> Ash Shaafi by Ibne Hamzah, volume 4 page 173

<sup>9</sup> Al Ikhtesas, page 176; Tafseer-e-Ayyashi, volume 2 page 66-67

<sup>10</sup> Al Ikhtesas, page 176; Tafseer-e-Ayyashi, volume 2 page 66-67

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18. Abdullah bin Abi Rabi'<sup>2</sup>

19. Abdullah bin Zama'<sup>3</sup>

20. Sa'ad bin Malik<sup>4</sup>

21. Hammad<sup>5</sup>

Some narrators have reported that Abu Bakr too was present in this group.<sup>6</sup> Some have mentioned the name of Zayd ibn Saabit.<sup>7</sup> Umar said to them,

“Come, let us all collect firewood.”<sup>8</sup>

The people brought wood<sup>9</sup> and fire,<sup>10</sup> while Umar himself clutched a lighted rope<sup>11</sup> (or as per another narration, Umar was holding a lighted piece of wood).<sup>12</sup> He was heard saying,

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<sup>1</sup> *Shar'h-e-Nahjul Balagha*, volume 3 page 56 and volume 6 page 47

<sup>2</sup> Tasbeetul Imamah, page 17

<sup>3</sup> Masalebun Nawaseb, page 136

<sup>4</sup> Masalebun Nawaseb, page 136

<sup>5</sup> Masalebun Nawaseb, page 136

<sup>6</sup> Al Ikhtesas, page 176; Tafseer-e-Ayyashi, volume 2 page 66; Kaukab-e-Durri, volume 1 page 194/195. Perhaps this is taken from the narration reported by Shaykh Mufeed in his Amali, page 49-50

<sup>7</sup> The name of Zayd bin Saabit is in a fabricated tradition which Abu Sa'eed Khudri has narrated in *Kanzul Ummal*, volume 5 page 613

<sup>8</sup> Dala'elul Imamah volume 2; Behaar-ul-Anwaar, volume 30 page 293

<sup>9</sup> Taraef page 239; Nahjul Haq, page 271; Sulaym Ibne Qays page 173

<sup>10</sup> Tafseer-e-Ayyashi, volume 2 page 307, Sulaym Ibne Qays page 250; Al Hidayatul Kubra, page 178/179

<sup>11</sup> *Ansaabul Ashraaf*, volume 1 page 576

<sup>12</sup> *Eqdul Fareed*, volume 4 page 242; *Taarekh-e-Abul Fida*, volume 1 page 156

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“If these people do not come out of their house to pay their allegiance, I will burn down their house.”

The people asked him,

“Janab-e-Zahra (s.a.) is within this house. Will you also burn her along with the house?”

He replied,

“I will confront Fatemah.”<sup>1</sup>

The crowd left towards the house of Hazrat Ali (a.s.). They harboured the intention of burning down the house along with the inhabitants.<sup>2</sup> Ibn Abi Ka'ab reports that we heard the neighing of horses, the clatter of bridles and the clanging of spears. We left our houses. The crowd had already gathered at the house of Hazrat Ali (a.s.).<sup>3</sup> Janab-e-Zahra (s.a.) was standing behind the door. There was a bandage on her head. It was obvious that she had been weakened by the relentless grief for her father – the Holy Prophet (s.a.w.a.).<sup>4</sup> When she saw the approaching crowd, she shut the door to her house. She was confident that these people would not enter the house without her permission.<sup>5</sup>

The people reached the door and knocked on it with great

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<sup>1</sup> *Ash Shafi by Ibne Hamzah*, volume 4 page 173

<sup>2</sup> *Eqdul Fareed*, volume 4 page 242; *Taarekh-e-Abul Fida*, volume 1 page 156; Amali Shaykh Mufeed, page 50

<sup>3</sup> Kaukab-e-Durri, page 194-195

<sup>4</sup> Sulaym Ibne Qays page 250

<sup>5</sup> Tafseer-e-Ayyashi, volume 2 page 67; Al Ikhtesas, page 176

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force.<sup>1</sup> They began pushing and pulling at the door violently. They kept on hurling abuses at the inhabitants of the house<sup>2</sup> and insisting that they do the bay'at of Abu Bakr.<sup>3</sup> Umar shouted,

“O son of Abu Talib, open the door!<sup>4</sup> I swear by Allah that if you do not open the door, I will burn it down.<sup>5</sup> I swear by the One in whose Hands is my life, come out and do bay'at or else I will set this house on fire.<sup>6</sup> O Ali, come out and accept the verdict of the people, or else we will wage war with you.<sup>7</sup>

O son of Abu Talib! If you do not come out and pay allegiance to Abu Bakr like the others, I will burn the house down along with its residents.<sup>8</sup>

O son of Abu Talib! Open the door or else we will set your house on fire<sup>9</sup> Step out to do bay'at – pay allegiance to the caliph of the Holy Prophet (s.a.w.a.) or we shall set fire to your house.<sup>10</sup> O Ali, come out or we shall set this house ablaze.”<sup>1</sup>

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<sup>1</sup> Dalaelul Imamah volume 2; Behaar-ul-Anwaar, volume 30 page 290; Al Kashkol, page 73-74

<sup>2</sup> Hadeeqatush Shiah, page 30

<sup>3</sup> Ash Shafi by Ibne Hamzah, volume 4 page 171

<sup>4</sup> Sulaym Ibne Qays, page 250

<sup>5</sup> Ilmul Yaqeen volume 2, page 687

<sup>6</sup> Al Saqeefah by Allamah Jauhari and from this in Shar'h-e-Nahjul Balagha, volume 2 page 56. A similar narration in Taareekh-e-Tabari, volume 3 page 202; Al Mustarshid, page 378

<sup>7</sup> Al Hidayatul Kubra page 406; Behaar-ul-Anwaar, volume 53 page 13

<sup>8</sup> Al Kashkol, page 73-74

<sup>9</sup> Kamil-e-Bahai, page 305

<sup>10</sup> Sulaym Ibne Qays, page 73

40..... Oppression on the Ahlul Bayt (a.s.)

Janab-e-Zahra (s.a.) positioned herself behind the door of the house and reproached him saying,

*“O deviated people and liars, what are you saying! What is your intention?”*

Umar replied, “O Fatemah!”

Janab-e-Zahra (s.a.):

*“O Umar, what do you want?”*

Umar: “What has happened to the son of your uncle? Why has he sent you and remained hidden behind the curtain?”

Janab-e-Zahra (s.a.):

*“O accursed person! I have come out on account of your excesses. I wish to complete my proof upon you and on every deviated person.”*

Umar: “Leave all this aside. Do not narrate the stories of women and ask Ali to come out.”

Janab-e-Zahra (s.a.):

*“Don't you have any shame? Do you wish to frighten me with a group from Shaitaan? O Umar, know that the party of Shaitaan is weak!”*

Umar: “If Ali does not appear, know that I have collected a huge pile of wood and will burn the house along with its inhabitants if he does not do bay'at.”<sup>2</sup>

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<sup>1</sup> Kaukab-e-Durri, page 194-195

<sup>2</sup> Dalaelul Imamah, volume 2; Behaar-ul-Anwaar, volume 30 page 293

Janab-e-Zahra (s.a.):

*“O Umar, why don’t you go and let us remain in our own condition?”*

Umar: “Open the door or else, I will burn it down!”<sup>1</sup>

As per another narration, Umar said,

“O Fatemah, daughter of the Prophet (s.a.w.a.)! Send the people gathered in your house outside. Like the other Muslims, they too must submit (give bay’at). Or else, I will set the entire house ablaze.”<sup>2</sup>

As per another narration, Umar said,

“You too should accept what has been accepted by the community.”<sup>3</sup>

In yet another narration, Umar said,

“O Fatemah! Why have these people gathered in your house? If they do not given themselves up, I will burn the house down along with its inhabitants.”<sup>4</sup>

A fourth narration reports that Umar said to Janab-e-Zahra (s.a.),

“Take out the people hidden in your house, or else, I will burn the house down along with its dwellers.”

Janab-e-Zahra (s.a.):

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<sup>1</sup> Sulaym Ibne Qays, page 47-73 and page 250

<sup>2</sup> Al Jamal, page 117

<sup>3</sup> Rauzatul Manazer, volume 11 page 113

<sup>4</sup> Kamil-e-Bahai, volume 2 page 24

*“Will you burn my children along with my house?”*

Umar: “Yes! I swear by Allah, (I will do it) if they do not come out and give bay’at.”<sup>1</sup>

Janab-e-Zahra (s.a.):

*“O Ibne Khattab! Will you bear the sight of my burning house?”*

Umar: “Yes!”<sup>2</sup>

Janab-e-Zahra (s.a.):

*“Woe be upon you! Do you wish to do away with the progeny of the Holy Prophet (s.a.w.a.)? Do you wish to extinguish the light of Allah? But know that Allah (s.w.t.) will complete His light.”*

Umar: “Enough has been said, O Fatemah! Keep quiet! Mohammed (s.a.w.a.) is no longer with us and neither are those angels who bring the revelation and the orders from Allah (s.w.t.). Now there are just us Muslims. If you wish, send out your family members to pay allegiance to Abu Bakr or else, I will burn your house down.”

Janab-e-Zahra (s.a.) (while crying):

*“O Allah! We put forward a complaint to you about the absence of Your Prophet (s.a.w.a.), Your Messenger and Chosen One! We appeal to You that the ummat gathered in opposition to us. O Lord! Those rights which You revealed in Your book, and*

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<sup>1</sup> At Taraef, page 239; Nahjul Haq, page 271

<sup>2</sup> Ansaabul Ashraaf, volume 1 page 586

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*through Your Prophet (s.a.w.a.) ordained for us, the ummat is snatching away those very rights.”*

Umar: “O Fatemah! Leave aside the behavior of women and do not say such useless things! Allah (s.w.t.) will never grant both messengership (nabuwat) and leadership (khilafat) in the same house.”<sup>1</sup>

Janab-e-Zahra (s.a.):

*“O Umar! Don’t you have the fear of Allah in your heart that you wish to enter my house and assault me.”*

Umar stood his ground and refused to budge from there.<sup>2</sup>

### **The burning of the door and the death of Janabe Mohsin (a.s.)**

Umar ordered the group to gather the wood and he, himself came forward with the fire.<sup>3</sup> He was screaming,

“Burn the house! Burn the house along with its people!”<sup>4</sup>

Janab-e-Zahra (s.a.) raised her voice and wailed,

*“O father! O Prophet of Allah! After your departure, Ibne Khattab (Umar) and Ibne Quhafah (Abu Bakr) troubled us a lot and caused us distress to no end.”*

When the people heard the wailing of Janab-e-Zahra (s.a.),

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<sup>1</sup> Al Hidayatul Kubra, page 407; Behaar-ul-Anwaar, volume 53 page 18

<sup>2</sup> Sulaym Ibne Qays, page 74 and page 250

<sup>3</sup> Tafseer-e-Ayyashi, volume 2 page 307

<sup>4</sup> Al Milalo was Nihal, volume 1 page 57

44..... Oppression on the Ahlul Bayt (a.s.)

they too began weeping and, in that condition, left that place. Now just Umar and a few people remained there.<sup>1</sup> Umar asked for the fire and set the door alight.<sup>2</sup> The wood gathered at the door caught fire.<sup>3</sup> The entire house was filled with smoke.<sup>4</sup> Qunfuz put his hand inside to open the door.<sup>5</sup>

Janab-e-Zahra (s.a.) held the door tightly with both her hands and prevented them from opening the door. She said,

*“I implore you for the sake of Allah and for the sake of my father, the Holy Prophet (s.a.w.a.)! Leave us alone and return to your homes.”*

Umar ordered Qunfuz to bring a whip and strike Janab-e-Zahra (s.a.) with it. The whip struck her on the hand and left a black mark on it.<sup>6</sup>

Umar then kicked at the door and broke it down.<sup>7</sup> Janab-e-Zahra (s.a.) turned her womb away from the door to protect it and shield it from the door. All this while, Umar kept on kicking the door.<sup>8</sup> He crushed Janab-e-Zahra (s.a.) with great force between the door and the adjoining wall. She was in so much difficulty that it appeared that she would die there.

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<sup>1</sup> Al Imamah was Siyasah, volume 1 page 20; Al Mustarshid, page 377-378

<sup>2</sup> Sulaym Ibne Qays, page 250

<sup>3</sup> Al Hidayatul Kubra, page 407; Behaar-ul-Anwaar, volume 53 page 19

<sup>4</sup> Ash Shaafi by Sayyed Murtaza, volume 3 page 241

<sup>5</sup> Al Hidayatul Kubra, page 407; Behaar-ul-Anwaar, volume 53 page 19

<sup>6</sup> Ibid. page 178-179 and page 407; Behaar-ul-Anwaar, volume 53 page 13

<sup>7</sup> Tafseer-e-Ayyashi, volume 2 page 67; Al Ikhtesas, page 176

<sup>8</sup> Dalaelul Imamah, volume 2; Behaar-ul-Anwaar, volume 30 page 294

A nail on the door pierced her chest.<sup>1</sup> Her chest and arms were stained with her blood<sup>2</sup> – blood that was flowing with great force from her wounds. She fell on her face and came down to the ground. At this time, the fire was still burning.<sup>3</sup> She raised her voice in a heart-rending plea,

*“O father! O Prophet of Allah (s.a.w.a.), look at what the people have done to your darling daughter! O Fizzah! Come and help me. By Allah! they have killed the child in my womb.”*

She managed to stand with support from the wall. She was in severe pain and was experiencing intense labour pain.<sup>4</sup> The six month old Mohsin was martyred in her womb.<sup>5</sup> At that time, Umar entered her house....(here at this place, the narrator has described the such horrifying events that one cannot even enumerate...)... and her earnings fell on the ground and got scattered.<sup>6</sup>

Hazrat Ali (a.s.) came out in such a condition – his eyes were reddened and his head uncovered. He placed his cloak over Janab-e-Zahra (s.a.). He embraced her and called out to Fizzah,

<sup>1</sup> Muattamir-e-Ulama-e-Baghdad, page 63

<sup>2</sup> Kaukab-e-Durri page 194-195

<sup>3</sup> Al Hidayatul Kubra, page 178-179

<sup>4</sup> Dalaelul Imamah, volume 2; Behaar-ul-Anwaar, volume 30 page 294

<sup>5</sup> Al Hidayatul Kubra, page 407; Behaar-ul-Anwaar, volume 53 page 19

<sup>6</sup> Dalaelul Imamah, volume 2; Behaar-ul-Anwaar, volume 30 page 294 & 349; Al Hidayatul Kubra, page 179/407; Al Mukhtasar, page 44-45. As per some traditions, these crimes were committed when Hazrat Ali (a.s.) was being dragged away. Refer Kaukab-e-Durri page 195

*“O Fizzah, come and support your princess. See how she has been suffering at the door.”*

Janabe Mohsin was martyred at that spot. Hazrat Ali (a.s.) said,

*“He will meet his grandfather – the Holy Prophet (a.s.) and describe this tragic event to him. O Fizzah! Please take Fatemah inside the house.”<sup>1</sup>*

He then turned towards Umar and grasping his back, shook him hard and threw him on the ground such his nose and neck were severely injured. He wished to kill Umar, but was reminded of the will of the Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) had recommended him to bear difficulties after him (s.a.w.a.) with patience and fortitude.

He said to Umar,

*“O son of Sahhak. I swear by that Lord who favored Mohammed (s.a.w.a.) with prophethood. If I would not have been bound by the promise made to the Quran and the Prophet (s.a.w.a.), you would not have been able to enter my house.”*

Umar began pleading with Hazrat Ali (a.s.) and begged him to release him. He called out to the people for help. The people entered the house of Hazrat Ali (a.s.). He (a.s.) raised his sword. Qunfuz ran towards Abu Bakr to inform him of this turn of events. Abu Bakr was fearful that Ali (a.s.) would step out of his house brandishing his sword. Surely he was well aware of the courage, the lion-heartedness and bravery of Ali (a.s.). He ordered Qunfuz that if he does not step out of his

<sup>1</sup> Al Hidayatul Kubra, page 407

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house, then you arrange to destroy it. If he still does not relent, then you set fire to the house.

Qunfuz returned to the house of Hazrat Ali (a.s.), and along with some of his rogue companions entered the house without permission. Hazrat Ali (a.s.) raised his sword, but the large crowd of people prevented him from using it. At that moment the people were fighting amongst themselves.<sup>1</sup>

Umar said to Hazrat Ali (a.s.),

“Stand up and swear allegiance to Abu Bakr.”

Hazrat Ali (a.s.) sat down on the ground and did not move from there. Umar grabbed the hand of Hazrat Ali (a.s.) and ordered him to stand up. Ali (a.s.) refused.<sup>2</sup> At that moment some people wound a rope around his neck.<sup>3</sup>

As per a narration, the people bound the sheath of his sword to his neck.<sup>4</sup> There are innumerable reports which state that the people dragged Ali (a.s.) out of his house in this condition.<sup>5</sup> They pulled him with his clothes and dragged him into the mosque. Janab-e-Zahra (s.a.) implored them, begged them for

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<sup>1</sup> Sulaym Ibne Qays, page 74

<sup>2</sup> *Shar’h-e-Nahjul Balagha*, volume 2 page 57 and volume 6 page 49

<sup>3</sup> Sulaym Ibne Qays, page 74; Rejaal-e-Kashi, volume 1 page 37; Al Ihtejaj, page 73; As Seraat Al Mustaqeem, volume 3 page 25

<sup>4</sup> *Kaukab-e-Durri*, volume 1 page 194-195

<sup>5</sup> Al Eezaah, page 367; Basaerud Darajat, page 275; Tafseer-e-Ayyashi, volume 2 page 67; Ash Shafi volume 3 page 244; Al Ikhtesas, page 11/186/275; Al Mustarshid, page 371; Al Manaqeb, volume 2 page 247; *Shar’h-e-Nahjul Balagha*, volume 6 page 45

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the sake of Allah that they should release Hazrat Ali (a.s.).<sup>1</sup> She tried to become a shield between her husband and the people and pleaded,

*“I will not permit Ali (a.s.) to be dragged with such cruelty and injustice. Woe be upon you, O people! How soon did you usurp our rights in relation to Allah and His Prophet (s.a.w.a.).”*

She thought that she would be able to rescue Hazrat Ali (a.s.) from the clutches of the people<sup>2</sup> – in fact many from the crowd released Ali (a.s.) on account of her.

Umar ordered Qunfuz to whip Janab-e-Zahra (s.a.) and he engaged in this heinous task with great force and brutality. He lashed her back and her arms to the extent that the signs of the whipping were soon visible on her body.<sup>3</sup>

In another narration, it is reported that Qunfuz struck her face due to which her eyes were severely injured.<sup>4</sup>

In another report, it is narrated that Qunfuz pushed her so hard that her ribs were smashed by the impact and the child in her womb breathed his last. Then she remained bed-ridden in this condition till the last days of her life.<sup>5</sup>

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<sup>1</sup> *Shar’h-e-Nahjul Balagha*, volume 2 page 50

<sup>2</sup> *Kaukab-e-Durri*, page 194-195

<sup>3</sup> *Ilmul Yaqeen*, volume 2 page 677

<sup>4</sup> *Seeratul Aimmah Isna Ashar*, volume 1 page 145

<sup>5</sup> Sulaym Ibne Qays, page 75; Al Ihtejaj, page 73; The breaking of her ribs has also been reported in other narrations like Sulaym Ibne Qays, volume 2 page 907; Amali Sadooq, page 114 (Beirut print, page 100); Al Fazel, page 9; Al Mukhtasar, page 61-109; Behaar-ul-Anwaar,



Another narration states that Qunfuz struck her with the whip on her face, her sides and her arms such that the blue marks of the injuries remained on her arms till she was martyred.<sup>1</sup> If not anything, one can surely say that this event was the primary cause for her martyrdom.<sup>2</sup>

Another report mentions that Khalid ibne Waleed struck her with his sword.

Yet another report informs us that Khalid ibne Waleed pushed the door with great force on her. It is for this reason that reliable historians hold Khalid responsible for the death of Janabe Mohsin in the womb of his mother.<sup>3</sup>

As per another narration it is reported that, Moghayrah Ibne Sho'bah struck her with his sword with such force that she bled profusely. Or that he caused the door to fall on her womb. Historians have also held Moghayrah responsible for the martyrdom of Janabe Mohsin.<sup>4</sup>

A report relates that Umar spoke to the people who had gathered around him,

“Strike Fatemah and beat her.”

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volume 10 page 44; *Faraedus Simtayn*, volume 2 page 35; Irshadal Qoloob, page 295

<sup>1</sup> Sulaym Ibne Qays, page 134; Al Kashkol by Aamili, page 73/74; Hadeeqatush Shiah; page 30; Kaukab-e-Durriya, volume 1 page 194-195

<sup>2</sup> Ilmul Yaqeen, volume 2 page 676-677

<sup>3</sup> Al Kashkol, page 73/74; Hadeeqatush Shiah; page 30

<sup>4</sup> Al Ihtejaj, page 27; Jalaal Uloom by Sayyed Shobbar, volume 1 page 193

Upon hearing this, the people rained blows and lashes upon her. The beloved of the Holy Prophet (s.a.w.a.) was drenched in her own blood. The effect of this hardhearted lashing remained with her till she was finally martyred.<sup>1</sup>

Some narrations state that Umar struck Janab-e-Zahra (s.a.) with the sheath of his sword, and lashed her with a whip<sup>2</sup> till her arms were blacked by the wounds.<sup>3</sup> And these marks remained with her till she died.<sup>4</sup>

Salman reports that I saw Abu Bakr and some of his companions weeping. Each person present there was crying. Only Umar, Khalid Ibne Waleed and Mughayrah ibne Sho'bah remained unaffected by the entire episode. Umar was saying,

“What do we have to do with the useless talks of women?”<sup>5</sup>

### **The second incident when Hazrat Ali (a.s.) was taken out from his house.**

The people forcibly<sup>6</sup> dragged<sup>7</sup> Hazrat Ali (a.s.) from his

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<sup>1</sup> *Mo'tamar Ulema Baghdad* page 63

<sup>2</sup> Sulaym Ibne Qays, page 74 and page 250; Kamil Bahai, volume 1 page 305; Jannaatul Kholood, page 19

<sup>3</sup> Janaatul Aasemah, page 252; Ash Shams Az Zoha, page 154

<sup>4</sup> Masaebul Ma'soomeen, page 127 and in many of the books whose names will be provided

<sup>5</sup> Sulaym Ibne Qays, page 75; that the others were crying is also found in *Al Imamah was Siyasah*, volume 1 page 20; Al Mustarshid, page 377/378

<sup>6</sup> Al Mustarshid, page 371; Al Ihtejaj, page 76

<sup>7</sup> Al Hidayatul Kubra, page 138/139

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house.<sup>1</sup> Umar<sup>2</sup> was especially harsh on Hazrat Ali (a.s.)<sup>3</sup> and was pulling him mercilessly. The rest of the people followed this procession. Hazrat Ali (a.s.), while talking about this incident says,

*“I was dragged by the people for bay’at just as a camel is dragged.”<sup>4</sup> The swords of the people were drawn and their spears were shining in readiness.”*

His condition was such that he was in a state of extreme sadness and often was filled with fury.<sup>5</sup> But with great patience he overcame his anger. He was also extremely weary and tired.<sup>6</sup>

In another narration it is reported that he (a.s.) was made to run and brought to the mosque.<sup>7</sup> The people were watching this as if it were some great spectacle<sup>8</sup> or show. The streets of Medina were packed with people. At every place along the journey, he

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<sup>1</sup> Shar’h-e-Nahjul Balagha, volume 2 page 11

<sup>2</sup> Al Mustarshid, page 378; Shar’h-e-Nahjul Balagha, volume 2 page 50 and volume 6 page 47

<sup>3</sup> Shar’h-e-Nahjul Balagha, volume 6 page 49

<sup>4</sup> Ali (a.s.) wrote this in one of his letters to Mua’wiyah – Waqa-e-Sifteen, page 87; Al Fotooh by Aasem-e-Kufi, volume 2 page 578; Eqdul Fareed, volume 4 page 308/309; Nahjul Balagha, page 122-123; Al Fosoolul Mukhtar, page 287; Taqreebul Ma’aref, page 237; Manaqeb-e-Khwarazmi, page 175; Al Ihtejaaj, page 171; Shar’h-e-Nahjul Balagha, volume 1 page 74/15/173; Jawaherul Matalib, volume 1 page 357/374; As Seraatul Mustaqeem, volume 3 page 11

<sup>5</sup> Misbahul Zaaer, page 463-464

<sup>6</sup> Taareekh-e-Tabari, volume 2 page 203

<sup>7</sup> Shar’h-e-Nahjul Balagha, volume 6 page 45

<sup>8</sup> Shar’h-e-Nahjul Balagha, volume 6 page 49

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was told,

“Come on, do bay’at.”<sup>1</sup>

Salman, Abu Zar, Miqdad, Ammar and Boraydah were with him and they kept on telling the people –

“Alas, how soon have you have done treachery with the Holy Prophet (s.a.w.a.) and openly displayed the malice and hatred, which you had concealed in your hearts.”

Boraydah Ibne Khaseeb Al Aslami narrates,

“O Umar, you are mistreating the brother of the Holy Prophet (s.a.w.a.) and his successor in this manner; and have caused grievous harm to his (s.a.w.a.) daughter, while the Quraysh are sufficiently aware of your state.”<sup>2</sup>

At that time, Hazrat Ali (a.s.) was the victim of treachery and injustice. He was calling out to the people for help.<sup>3</sup> He said to them,

*“I swear by Allah, if I had my sword in my hand, then none amongst you would have had the courage to perform such deeds. If I had been supported by only 40 companions, I would have done jehad with you and scattered your ranks. May Allah curse those people who turned away and betrayed me after completing my bay’at.”<sup>4</sup>*

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<sup>1</sup> Shar’h-e-Nahjul Balagha, volume 6 page 45

<sup>2</sup> Sulaym Ibne Qays, page 251

<sup>3</sup> Shar’h-e-Nahjul Balagha, volume 11 page 111

<sup>4</sup> Al Ihtejaaj, page 73

He was also heard saying,

“Alas O Ja’far. Sadly Ja’far is not amongst us today. Nor is Hamzah. Alas, Hamzah is not there with us today.”<sup>1</sup>

The people took Hazrat Ali (a.s.) near the grave of the Holy Prophet (s.a.w.a.). He (a.s.) stood there at the grave and recited,

ابْنَ أُمِّرَانَ الْقَوْمِ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي.

*“O my brother, the people have weakened me and have sought to kill me.”<sup>2</sup>*

At this, hands were seen raised from the holy grave. The people were aware that these blessed hands were none than those of the Holy Prophet (s.a.w.a.). A voice was heard from the grave – the voice of the Holy Prophet (s.a.w.a.),

اَكْفَرْتُ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا.

**“What! You disbelieve in Him Who has created you from dust, then from a drop of liquid, and then created you as a complete man?”<sup>3</sup>**

Adi ibn Hatim says,

“When I saw Ali (a.s.) in this condition my heart was filled with so much pity for him as it had been never been filled

<sup>1</sup> Shar’h-e-Nahjul Balagha, volume 11 page 111

<sup>2</sup> Surah Aaraf: 150

<sup>3</sup> Surah Kahf: verse 37; Basaerud Darajat, page 275; Al Ikhtesas, page 275; Al Manaqeb, volume 2 page 248; Al Kashkol, page 83-84

before for any person.”<sup>1</sup>

Witnessing this scene, Salman said,

“Does one behave in such a lowly manner with somebody of such high stature?<sup>2</sup> I swear by Allah, if these people (Ahlul Bayt) pray to Allah, the skies would fall down on the earth.”

Abu Zar said,

“I wish we had been armed with our swords today.”<sup>3</sup>

At this time, Janab-e-Zahra (s.a.) left her house in the condition that she had worn the headdress of the Prophet (s.a.w.a.). Imam Hasan (a.s.) and Imam Husain (a.s.) were clutching at her fingers and tears were streaming down her face. She was separating the people while accompanied by the women of Bani Hashim who were also weeping. She cried out,

*“O Abu Bakr, how soon did you turn your face away from the Ahlul Bayt (a.s.) of the Prophet (s.a.w.a.)? By Allah, I will not speak to Umar for what remains of my life.<sup>4</sup> O Abu Bakr! I share no relationship with you of any kind and of any manner. Do you wish to make my children, orphans and me, a widow?*

*By Allah, if you do give up your actions, I will uncover my head, rip my shirt and go to my father’s tomb and cry to my Lord. At the grave of my father, I will plead with him. The position of my husband is not*

<sup>1</sup> Ash Shaafi, volume 3 page 244; Talkhees-e-Shaafi, volume 3, page 79

<sup>2</sup> Al Ikhtesas page 11

<sup>3</sup> Rejal-e-Kashi, volume 1 page 37

<sup>4</sup> Shar’h-e-Nahjul Balagha, volume 2 page 56-57 and volume 6 page 49

*less than that of Hazrat Saleh (a.s.), and neither is the camel of Janabe Saleh more distinguished than I am; nor are my children any less honored in the realm of Allah than the foal of the camel of Hazrat Saleh (a.s.).”*

When Hazrat Ali (a.s.) saw the seriousness of the situation, he immediately interfered and said to Salman:

*“Go inquire about the condition of the daughter of the Holy Prophet (s.a.w.a.) for surely I can see the outskirts of Medina being sunk into the earth. By Allah, if she uncovers her head, then the destruction and demolition of Medina will not be delayed for even an instant.”*

Salman rushed to her and requested,

“O daughter of the Holy Prophet! Allah sent your father as a source of mercy for the entire world. Please return back to your house.”

She (s.a.) replied,

*“O Salman, how can I remain patient? These oppressors have intended to kill Ali (a.s.).”*

Salman replied:

“I fear that the city of Medina should not be destroyed and led to destruction. I have been sent to you by Ali (a.s.) with the message that you should return to your home.”

She (s.a.) said,

*“If this is so, then I will return now. I will obey his*

*bidding and conduct myself with patience.”<sup>1</sup>*

Imam Mohammed Baqir (a.s.) says that if she had uncovered her hair, then none would have survived.<sup>2</sup>

Another narration reports that after this, Janab-e-Zahra (s.a.) turned her attention towards the tomb of her father and recited these verses in a heart-rending manner:

*“My life has been held by my sighs. May it flow out with my tears. O my dear father there is no pleasure in life after you. I cry in fear that my life may not be long.”*

Then she (s.a.) wailed,

*“O my father, alas, the beloved father of Hasan and Husain is being put through so many difficulties. The one who you raised in your own lap, the favorite whom you made your own brother, the one who you loved the most, and who was closest to you in all aspects, the one who accepted Islam before any other person, the one who performed Hijrat with you – he was bound in captivity and dragged amongst the people as one would drag a camel.”*

Then she (s.a.) shrieked an agonizing shriek and wailed,

*“O Mohammed! O my father! O Abul Qasim! O Ahmed! Alas the scarcity of helpers. Alas, alas! How*

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<sup>1</sup> Tafseer-e-Ayyashi, volume 3 page 67; Al Ikhtesas page 174; Al Kafi, volume 8 page 237; Al Mustarshid, page 371; Al Manaqeb, volume 3 page 339-340; Al Ihtejaaj page 76-77

<sup>2</sup> Al Kafi, volume 8 page 237

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*the difficulties have increased upon us with such intensity. Alas this tragedy! O, how is this day (Yaumal Sabah) for us!”*

Saying this, she fell on the ground in a faint.<sup>1</sup>

In another narration, it is reported that Janab-e-Zahra (s.a.) pleaded with Allah in this manner,

*“Alas, how is this day (Yaumal Sabah) for me?”*

At this Abu Bakr said,

“Surely it is full of evil for you.”<sup>2</sup>

### **Compulsion to give bay’at**

The people took Hazrat Ali (a.s.) to Abu Bakr and made him sit before him.<sup>3</sup> At that moment Umar stood behind him holding a sword to his neck. Khalid ibne Waleed, Abu Obaydah bin Jarrah, Saalem Maula Abu Huzayfah, Ma’az bin Jabal Mughayrah bin Shoaybah, Aseed ibne Saeed and some other companions were gathered there with their arms.

Hazrat Ali (a.s.) said,

*“How soon have you attacked the house of the Holy Prophet (s.a.w.a.). O Abu Bakr! On the basis of which*

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<sup>1</sup> Ilmul Yaqeen, volume 2 page 676-677

<sup>2</sup> Jauhari, the author of Lo’ghat says, “‘Yaumal Sabah’ means the day of anarchy and looting” – Sihah Jauhari, volume 1 page 370). Allamah Turaihi says that “Ya Sabaha” are words used by one who is facing extreme difficulty and anxiety. Misbahul Anwaar, page 290; Ar Reshaad, volume 1 page 179

<sup>3</sup> Al Mustarshid, page 377-378

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*right, on the basis of which inheritance or which merit are you seeking allegiance from the people. Did you not, on the order of the Holy Prophet (s.a.w.a.), give bay’at to me and acknowledge my wilayat and leadership?”<sup>1</sup>*

At this, Umar sat on Hazrat Ali’s (a.s.) thigh and held him tight with both hands.<sup>2</sup> He shook Hazrat Ali (a.s.) and said,

“Leave all this aside and just do bay’at.”

Hazrat Ali (a.s.) challenged him saying,

*“and if I do not agree to give bay’at? “*

They said,

“We will kill you with utmost disgrace and humiliation.”

Some narrations attribute this statement to Abu Bakr and others to Umar –

“We swear by La ilaha illallah, we will sever your head.”

Hazrat Ali (a.s.) asked,

*“Will you kill a servant of God and the brother of the Holy Prophet (s.a.w.a.)?”*

Umar or Abu Bakr replied,

“We accept that you are a servant of God. But your claim to be the brother of the Holy Prophet (s.a.w.a.) is not correct.”<sup>3</sup>

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<sup>1</sup> Sulaym Ibne Qays page 74-75 and page 251

<sup>2</sup> Kaukab-e-Durri, volume 1 page 194-195

<sup>3</sup> Sulaym Ibne Qays page 76; Al Iezah, page 367, *Al Imamah was*

Hazrat Ali (a.s.) said,

*“If my Lord had not made a clear decision in this regard, and if my brother, the Holy Prophet (s.a.w.a.) had not taken a covenant from me, I would have shown you all whose helpers and aides are less.”*

Then Ali (a.s.) turned his attention towards the people and said,

*“O Muslims, Mohajir and Ansar both, I ask you for the sake of Allah, did you not hear the narration of the Holy Prophet (s.a.w.a.) on the day of Ghadeer? Did you not hear what he (s.a.w.a.) said on the Day of Tabuk?”*

Then Hazrat Ali (a.s.) questioned the people one by one about all those reports, which were made by the Holy Prophet (s.a.w.a.) in his favour on innumerable occasions. Each one of them said,

“Yes, we have heard this from the Holy Prophet (s.a.w.a.).”

Sensing that the people may change their minds and become prepared to support Hazrat Ali (a.s.), Abu Bakr stepped forward and said,

“Whatever you have said is correct and is the truth. We heard all this with our ears and captured it well within our hearts. But then we also heard the Holy Prophet (s.a.w.a.) say, “Allah has chosen us, Ahlul Bayt (a.s.) and granted us respect and honor.

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*Siyasah, volume 1 page 19/20; Tafseer-e-Ayyashi, volume 2 page 67; Al Ikhtesas page 187; Ash Shafi, volume 3 page 244; Al Mustarshid, page 377-381; Al Ihtejaj page 73*

He favored us and chose the hereafter for us over this world. Surely Allah did not ordain both Nabuwwat and Khilafat for us (at one place).”

Hazrat Ali (a.s.) said,

*“Has any companion other than you heard this tradition?”*

Umar said, “The caliph of Allah has spoken the truth. Yes, I have heard this tradition too.”

Abu Obaydah who was the freed slave of Huzayfah, Salem and Ma’az bin Jabal also said,

“Yes, we have heard this tradition from the Holy Prophet (s.a.w.a.).”

Hazrat Ali (a.s.) said,

*“In reality, you are fulfilling the accursed pact, which you made amongst yourself in the Ka’bah – that if ever Mohammed is killed or departs from this world, we will snatch the caliphate from the Ahlul Bayt (a.s.).”*

Hearing this, Abu Bakr was stunned. He said,

“How did you come to know of this? We never disclosed this to you.”

Hazrat Ali (a.s.) said,

*“Zubayr, Salman, Abu Zar and Miqdad – I ask you one question for the sake of Allah. Were you not present when the Holy Prophet (s.a.w.a.) narrated*

*that “some people” – he (s.a.w.a.) even took their names – had made a pact amongst themselves. Is this not the same pact which is being put into effect here?”*

All of them answered in the affirmative and confirmed that they had heard this narration of the Holy Prophet (s.a.w.a.) – that these people had made a disruptive pact amongst themselves to act in this manner –

*“If I die, O Ali, these people will seek to take the caliphate far away from you. At that time, you had asked the Holy Prophet what would be the best course of action when this event occurs.”*

The Holy Prophet (s.a.w.a.) said,

*“If you find supporters and helpers then perform jihad with the Quran. If you are forsaken and do not find helpers, then take all possible steps to protect your life.”*

Hazrat Ali (a.s.) said,

*“I swear by Allah! If the 40 people who swore allegiance to me would have been faithful, I would have surely done jihad with you for the sake of Allah. I swear by Allah, you will not find this in your progeny till the Day of Qiyamat. And you dare to falsify this saying of Allah with the narration of the Prophet (s.a.w.a.)?”*

أَمْرِي خَسِدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ

إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

**“Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.”<sup>1</sup>**

*“In this verse, the word Kitab means Nabuwwat, Hukumat means Sunnat, Mulk means Khilafat and Aal-e-Ibrahim means us, Ahlul Bayt (a.s.)”*

At this moment, Boraydah stood up and said,

“O Umar, did not the Holy Prophet (s.a.w.a.) order you and Abu Bakr to go to Ali (a.s.) and to convey salaam to him and address him as Ameerul Mo'meneen? Then you both questioned the Prophet (s.a.w.a.) whether this order from was from Allah (s.w.t.). The Holy Prophet (s.a.w.a.) had replied, ‘Yes’.”

Abu Bakr spoke up,

“O Boraydah, this was as you say. But you were not present there while we were. After this, there arose a completely different situation.”

Another narration reports that Abu Bakr replied,

“Yes, it was as you say. But after this, the Holy Prophet (s.a.w.a.) said that both Nabuwwat and Khilafat will not be present in Ahlul Bayt (a.s.).”

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<sup>1</sup> Surah Nisa: verse 54

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Boraydah said,

“By Allah, did the Prophet (s.a.w.a.) say such a thing?”

Umar shouted,

“What do you have to do with these matters. Why are you interfering in this issues?”

Boraydah replied,

“I do not like to stay in the same city as you.”

After this Umar ordered that Boraydah be thrown out of the city.

Then Janabe Salman arose and addressed the gathering as follows,

“O Abu Bakr, fear Allah. Step down from your position and return the seat to it rightful owners. By this action, people will be able to lead their lives in peace and safety till the Day of Qiyamat. There will remain no dispute amongst the people.”

Abu Bakr did not have any reply to this. Salman repeated his words. Umar pushed Salman and said to him,

“What say do you have in these matters?”

Salman asked Umar to calm down and addressed Abu Bakr,

“O Abu Bakr, relieve your position and return it to its rightful owners. By this action, people will be able to lead their lives in peace and safety till the Day of Qiyamat. If you do not do so, there will be bloodshed and dispute will be rife amongst the people. By Allah! If I knew that I could protect a single oppressed person, or be the cause of pride for Islam, then I

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would fight shoulder to shoulder with my sword. But you have joined forces to rebel against the successor of the Prophet (s.a.w.a.). Then become ready to face calamities and despair of ever regaining peace.”

Then Janabe Abu Zar arose and addressed the gathering as follows,

“O the people who have been deviated after the prophet! O the people who have been disgraced by their disobedience! Allah (s.w.t.) has said

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ. ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ.

**“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing”<sup>1</sup>**

They are the respected Aal-e-Mohammed from the progeny of Hazrat Nuh (a.s.). They are Aal-e-Ibrahim who continued from Janabe Ismail. They are the family of the prophet (s.a.w.a.), the centre of prophethood and the place of angels. Their position is elevated like the heavens, firm like the mountains and sacred like the Ka’aba. They are the fountainhead of purity and the rising stars, the blessed tree, sweet nectar and beautiful blossoms.

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<sup>1</sup> Surah Ale Imran verse 33-34



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The Holy Prophet Mohammed Mustafa (s.a.w.a.) Khatmun Nabiyyeen (the seal of the prophets) is the master of all prophets and Ali (a.s.) is the leader of vicegerents – the chief of the pious, a shining star for the guided. He is Siddeeq-e-Akbar and Farooqu-e-Aazam and none other than him is the heir of the Prophet (s.a.w.a.) and the inheritor of his knowledge. He has more authority on the selves of Mo'meneen than they have over themselves. As Allah declared in the Holy Quran,

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو  
الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ...

**“The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (a.s.) their mothers; and the possessors of relationships have the better claim in the ordinance of Allah to inheritance.”<sup>1</sup>**

Then you prefer those whom Allah has preferred and follow those whom Allah has ordered to follow. Then whoever Allah has chosen as his wali and his representative, you accept him and submit to him.”

After this Abu Zar, Miqdad and Ammar addressed Hazrat Ali (a.s.),

“What is your command for us? If you order us, we will keep fighting for the truth till our death.”

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<sup>1</sup> Surah Ahzab verse 6

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Hazrat Ali (a.s.) replied,

*“May Allah bless you with His Mercy. Be silent. Remember what the Holy Prophet (s.a.w.a.) has willed.”*

Then these people become silent.

After this the grandmother of the Prophet (s.a.w.a.) and Janabe Umme Salma came forward and said,

“O Ateeq! To what extent have you expressed your intense jealousy for the family of Mohammed” Umar ordered them to be expelled from the mosque and said, “What do we have to do with the talks of women.”<sup>1</sup>

Then Umar turned to Abu Bakr (at this time, Abu Bakr was seated on the pulpit of the mosque) and said,

“Who made you sit on the pulpit? (granted you with the authority to take decisions) These people (Hazrat Ali (a.s.)) continue to sit and oppose you and refuse to stand and swear allegiance to you. Why don't you order that they be beheaded?”

Imam Hasan (a.s.) and Imam Husain (a.s.) were standing there and witnessing this scene. On hearing these harsh words from Umar, they began crying. Hazrat Ali (a.s.) embraced them and said,

*“Don't cry these people cannot murder your father.”*

At this moment, Umar once again said,

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<sup>1</sup> Sulaym Ibne Qays page 86-87 and pages 251-252

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“O son of Abu Talib, stand up and offer your allegiance!”

Hazrat Ali (a.s.) challenged him,

*“And if I refuse to do so?”*

Umar replied,

“We will sever your head from your body”<sup>1</sup>

This conversation was repeated thrice.<sup>2</sup> Then Hazrat Ali (a.s.) turned towards the tomb of the Holy Prophet (s.a.w.a.) and said,

ابْنَ أَمْرَانَ الْقَوْمِ اسْتَغْفِرُونَ وَكَادُوا يَقْتُلُونَنِي.<sup>3</sup>

As per some narrations, Hazrat Ali (a.s.) recited these words prior to the above conversation.<sup>4</sup> As per some reports, he (a.s.) said these words after the conversation.<sup>5</sup>

Then he turned his face towards the sky and said,

“O my Lord! You be a witness to these events.”<sup>6</sup>

The people then tried to forcibly open the hands of Hazrat Ali (a.s.), but he clenched them so tightly that none was able to do

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<sup>1</sup> Taareekh-e-Tabari, volume 3, page 203

<sup>2</sup> Sulaym Ibne Qays page 88-89

<sup>3</sup> Sulaym Ibne Qays page 89; al-Ihtejaaj page 84; al-Mustarshid page 377-378

<sup>4</sup> Basaer al-Darajat page 275; Tafseer Ayyashi volume 2 page 67; al-Ikhtesaas page 186 & 275; al-Manaqeb volume 2 page 248

<sup>5</sup> al-Imamah wal Siyasah volume 1, page 19, 20; Ilmul Yaqeen volume 2 page 386-388

<sup>6</sup> al-Shaafi volume 3 page 244

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so. Finally, Abu Bakr rubbed his hand over the clenched fist of Hazrat Ali (a.s.).<sup>1</sup>

At this moment, Hazrat Ali (a.s.) said,

*“I heard the Holy Prophet (s.a.w.a.) say that some selected, powerful and influential companions will come to me on the Day of Qiyamat so that they may pass over the Bridge of Seraat. They will see me and I will see them. They will recognise me and I will recognise them. But they will be taken far away from me. I (s.a.w.a.) will call out to my Lord, “These are my companions, these are my companions...” I will receive a reply, “O Mohammed, you do not know what these companions have done after your death. As soon as you left them, they turned away from the religion.” I will then order that they be taken away and enveloped in punishment.”<sup>2</sup>*

### Janab-e-Zahra (s.a.)

The effects of this tyranny stayed on the holy body of Janab-e-Zahra (a.s.). After this, she remained sad and became sick,<sup>3</sup> till she was confined to the bed.

Her body started becoming weak and thin and nothing remained till she was reduced to a shadow of herself.<sup>4</sup> She

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<sup>1</sup> Isbaat al-Wasiyyah page 153-155; al-Shaafi volume 3 page 244; Ilmul Yaqeen volume 2 page 386-388

<sup>2</sup> Sulaym bin Qays page 93

<sup>3</sup> Mo'tamar Ulema Baghdad page 63

<sup>4</sup> Daaemul Islam volume 1 page 232

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became severely sick. She did not permit those who had troubled her to visit her.<sup>1</sup> Nobody saw her smile towards the end of her life.<sup>2</sup>

## The visit of Abu Bakr and Umar

When her sickness intensified<sup>3</sup> Umar told Abu Bakr,

“I wish to visit Janab-e-Zahra (s.a.). We have offended her.”

They sought permission to meet her, but she did not grant them permission.<sup>4</sup> They kept on insisting.<sup>5</sup> Then, one day they met Hazrat Ali (a.s.) and said,

“You know what has transpired between us and Janab-e-Zahra. If you find it appropriate, then obtain us permission to meet her so that we can apologise for our crimes.”<sup>6</sup>

In another narration it is found, that when Abu Bakr realised he was not getting permission, he took an oath that till he secured permission to meet Janab-e-Zahra (s.a.) and pleased her he would not sit in the shade. That night he spent in Baqi under the sky. Umar told Hazrat Ali (a.s.),

“He (Abu Bakr) is old, weak hearted; he has spent a night in

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<sup>1</sup> Dalaaelul Imamah page 45; Behaar-ul-Anwaar, volume 43 page 170

<sup>2</sup> Hulyatul Awliyah volume 2 page 43; Mo'jamul Kabeer volume 22 page 99; Tabaqaat volume 2 page 84; Mustadrak volume 3 page 162; Tehzeebul Kamaal volume 35 page 251; Majmauz Zawaaed volume 9 page 211-212; al-Bidayah wal Nehaayah volume 6 page 67

<sup>3</sup> Sulaym Bin Qays page 253; Behaar-ul-Anwaar, volume 28 page 303

<sup>4</sup> al-Imamah wal Siyasah page 19

<sup>5</sup> al-Shaafi volume 4 page 214; Sharh Najul Balagha volume 16 page 218

<sup>6</sup> Sulaym Bin Qays page 253; Behaar-ul-Anwaar, volume 28 page 303

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the cave with the Prophet (s.a.w.a.). We visited Janab-e-Zahra many times, sought permission to meet her, but she refused. We want to meet and please her. If you find it appropriate, then obtain permission for us to meet her.”

Hazrat Ali went to Janab-e-Zahra (a.s.) and told her,

*“You know the intensity with which these two had troubled you. They often came (to meet you), but you refused them permission. Now they have requested me that I obtain permission for them from you.”*

She (a.s.) said,

*“By Allah, I will never grant them permission, nor shall I talk to them. And I shall complain to my father about all that they have done to me.”*

Hazrat Ali (a.s.) said,

*“I have spoken to them about getting them permission.”<sup>1</sup>*

She (a.s.) said,

*“If that is the case, then this house is yours, and I am dutiful to you. I shall not oppose you. You give permission to whomsoever you wish.”*

Hazrat Ali (a.s.) obtained permission for them.

When they came and conveyed salaams to Janab-e-Zahra (s.a.), she turned her face away from them, and did not reply to their salutations. They went to another side and saluted her, but yet,

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<sup>1</sup> al-Shaafi volume 4 page 214

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she did not reply and turned her face away. This happened many times.

Janab-e-Zahra (a.s.) said,

*“O Ali put the curtain.”*

She said to the ladies present,

*“Turn my face the other way.”*

When she turned her face away, Abu Bakr said,

“O daughter of the Prophet (s.a.w.a.), we have come in your presence, to please you and seek refuge from your annoyance. We request you to forgive us.”

She (a.s.) answered,

*“I will not talk to you, not even a word. I shall complain to my father about your atrocities.”*

They said,

“We seek forgiveness from you, forgive us. And whatever difficulties you faced on account of us, do not complain about them. We confess to our crimes and request you not be offended with us.”

Janab-e-Zahra (a.s.) faced Ali (a.s.) and said,

*“I will not talk to these two. I shall ask them about what they have heard from the Prophet of Allah (s.a.w.a.), and if they answer correctly then I shall consider.”*

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The replied,

“Please speak up. Question us and we shall not say anything, but the truth.”

She (a.s.) said,

*“I ask you by God, did you hear the Prophet say, Fatemah is a piece of my flesh, and I am from her. Whoever troubles her has troubled me. And whoever troubles me has troubled Allah. Whoever troubled her after my death is like the one who troubled her during my lifetime. And whoever troubled her during my life is like the one who troubled her after my death.”*

Both replied,

“Yes, we have heard this.”

She said,

*“Praise be to Allah”*

Then she continued,

*“O Allah! I make you a witness, and make all those present here a witness and confirm that these two have troubled me during my life and after my death. I shall not speak to you both till I am alive. And whatever you have done to me, I shall complain to Allah about it all.”*

Hearing this Abu Bakr began crying and complained,

“I wish my mother had not given birth to me.”

Umar said,

“I am surprised at how the people made you the Caliph! You have lost your senses due to your old age. You cry on account of the displeasure of women, and are pleased with their pleasure.”<sup>1</sup>

In another narration it is found that Janab-e-Zahra (s.a.) said,

*“I give you God’s oath, and ask you – have you not heard the Prophet of Allah (s.a.w.a.) say, ‘Fatimah’s pleasure is my pleasure and her displeasure is my displeasure. Whoever loves my daughter Zahra loves me. Whoever has hurt her has hurt me.’*

Both answered in the affirmative. She said,

*“I make God and the angels a witness and say that you both have hurt me, and have not pleased me. When I meet the Prophet, I shall complain to him about you both.”*

After they left, Janab-e-Zahra asked Hazrat Ali (a.s.),

*“Did I do what you wanted me to do?”*

Ali (a.s.) replied,

*“You did exactly that.”*

*‘If I ask you something, will you do that?’*

*‘Yes.’*

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<sup>1</sup> Elalush Sharaae, page 186-187; Behaar-ul-Anwaar, volume 43 page 202-203

*“For God’s sake, these two should not recite my funeral prayers nor visit my grave.”<sup>1</sup>*

Abu Bakr started weeping, while she (s.a.) said,

*‘By Allah! I shall curse you in every prayer.’<sup>2</sup>*

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<sup>1</sup> Al-Shaafi volume 4 page 214; *Shar’h-e-Nahjul Balagha* volume 16 page 281

<sup>2</sup> *al-Imamah wal Siyasah* pg 19, 20. The author says “When Abu Bakr went to visit Janab-e-Zahra (s.a) at the time of her illness due to the injury caused by the falling door, she (s.a) said “I will pray to Allah that He should punish you” This has been narrated by Balazari in his book *Ansaab-ul-Ashraaf* 10 / 79; *Jahiz in his book Ar Rasael* page 467; *Shar’h-e-Nahjul Balagha* volume 16 page 264. The visit of these two elders to the house of Janab-e-Zahra (s.a) at the time of her injury has been mentioned by many scholars. Some of the notable books are *Sayyada Fatima Zahra (s.a) page 145; Ahlul Bait (a.s) page 168 by Tafreeq Abu Ilm; al Imam Ali volume 1 page 193 by Ustad Abdul Fatah; Fatima Zahra volume 2 page 253 by Ustad Abdul Fatah; Qurratul Aainain page 229 by Mohaddis Dehlavi; Sulaym Ibne Qays page 253; Kifayatul Asar page 60; Dalailul Imamah page 45; As Shafee volume 4 page 214; Shar’h-e-Nahjul Balagha volume 16 page 218; Ealalush Sharaee page 186/187; Beharul Anwaar volume 28 page 303, volume 36 page 307, volume 43 page 170/202/203. The author (of al Imamah) says “Why did these two delay in paying a visit to Janab-e-Zahra (s.a) till the time that it had become clear that she would succumb to her injuries? Why did she (s.a) refuse to meet them at all while these two pleaded with Hazrat Ali (a.s) to let them come in the house. Even they finally entered the house, why did she (s.a) not reply to their salutations? Why did she (s.a) refuse to forgive them while forgiving is a very noble characteristic and it has been emphasized in the Quran as well in the traditions? The real reasons for all this are very clear. Their visit to inquire about the health of Janabe Fatima (s.a) was politically*

## The burial of Janab-e-Zahra and the lamentation of Ali (a.s.)

Hazrat Ali (a.s) remained sorrowful and at the same time he was secretly taking help from Asma bint-e-Umayy till the last moments of the life of Janab-e-Zahra (s.a). In her will, Janab-e-Zahra (s.a.) expressed her desire that he (a.s) should give ablutions to her dead body, bury her in the darkness of the night and erase all signs of her grave.<sup>1</sup> She also insisted that neither these two nor their friends should be allowed to participate in her funeral and the funeral prayers.<sup>2</sup>

She (s.a) put on a new dress for the ghusl and desired that it

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motivated while their real intention was to keep the truth away from the masses and it was precisely for this reason that they delayed their visit of Janab-e-Zahra (s.a). When Hazrat Ali (a.s) allowed them to enter in the house, then too she (s.a) was firm in not talking to them. In fact she turned the table on them when she said to Abu Bakr that she (s.a) would pray to Allah to chastise him. On hearing this, Abu Bakr ran out of the house in tears. The one who accepts his mistake is forgiven, not the one who is obstinate. If these two were truly repentant then they should have given the caliphate back to Hazrat Ali (a.s) to whom it lawfully belonged. If the usurper is regretful of his actions then its remedy is to return that thing which he has usurped. Merely seeking forgiveness is not sufficient. Besides, why was Fadak – which was the right of Janab-e-Zahra (s.a) not returned back to her? Besides this is such a heinous crime that the entire humanity is engulfed in it. So how could she (s.a) forgive these two?

<sup>1</sup> Al-Kaafi volume 1 page 458; Amaali of Shaykh Mufeed page 281

<sup>2</sup> Elalush Sharaae, page 185; Al-Manaaqeb volume 3 page 363; Misbaahul Anwaar; Behaar-ul-Anwaar, volume 81 page 245-255 & 390

should not be removed.<sup>1</sup> In some traditions it is found that she (s.a) said,

*“Do not untie my arms.”<sup>2</sup>*

Perhaps she did not want that Hazrat Ali (a.s) should see the injury marks on her body and hence she insisted that she should be given ghusl with her clothes on. But when Hazrat Ali (a.s) was giving her ghusl he let out an agonizing cry and his cheeks were drenched with tears. When people asked the reason for crying he (a.s) said,

*“The marks of lashes and injuries on her body.”<sup>3</sup>*

In fact Janabe Miqdad says

“At the time when the daughter of the Holy Prophet (s.a.w.a.) expired, blood was oozing out of her back and her thighs due to the wounds caused by swords and lashes.”<sup>4</sup>

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<sup>1</sup> *Hulyatul Awliyaa volume 2 page 43; Mo'jamul Kabeer by Tabarani volume 22 page 399; Musnade Ahmad volume 6 page 461; Majmauz Zawaaed volume 9 page 210-211; Maqatal-e-Khwarazmi volume 1 page 81; al-Bedaayah wal Nehaayah volume 5 page 350; Wafaaul Wafaa volume 3 page 903; al-Esaayah volume 4 page 379; Asadul Ghabah volume 5 page 590*

<sup>2</sup> *Tabaqaat-e-Ibne Saad volume 8 page 18; Al-Esaabah volume 4 page 379; Sayre Aa'laamun Nobalaa volume 2 page 95; Sharhe Mawaahib by Zarqaani volume 3 page 206*

<sup>3</sup> Refer to Masaabeebul Ma'someen (a.s.) page 27; Baitul Ahzaan by Yazdi page 33; Jaameun Noorain page 244; Huznul Mo'mineen page 61; Bashaaratul Baakeen page 26; Mirqaatul Ayqaan volume 1 page 112 & 125; Anwaarush Shahaada page 207-208

<sup>4</sup> Kaamil Bahaai volume 1 page 312

Hazrat Ali (a.s) recited the funeral prayers in the night.<sup>1</sup> Only the Bani Hashim and the trusted friends were present in the prayers.<sup>2</sup> Those who were present were Imam Hasan (a.s), Imam Husain (a.s), Aqeel, Abdullah ibn Jafar, Salman, Abu Zar, Miqdad, Ammar, Huzayfah, Boraydah, Abbas and his sons Fazl and Abdullah, Abdullah ibn Masood, Osamah, Zubayr, the daughters of Hazrat Ali (a.s) and few women from Quraysh.<sup>3</sup>

Hazrat Ali (a.s) buried and then eradicated the sign of her grave. When he (a.s) wiped his hands off the soil, he was so overcome by grief that he (a.s) began to weep profusely and with tears rolling down his eyes, he turned towards the grave of Holy Prophet (s.a.w.a.) and said,

*“Peace be upon you, O Messenger of Allah and peace be upon you from your beloved daughter, the coolness of your eyes, the one who visited you and the one who is now buried in your chamber (Baqi). Allah has united her very quickly with you. O Prophet of Allah! Separation from your daughter has diminished my patience. The demise of the ‘Leader of all women’ has weakened my forbearance. Your sunnah is a model for us. The grief of your departure is ever present. It was me who put you to rest in your grave while you had breathed your last in my lap. It was me who closed*

<sup>1</sup> Many references can be found in this regard in Sunni as well as in Shia books and we will mention it at the appropriate place

<sup>2</sup> Aa’laamul Waraa page 152

<sup>3</sup> Al-Manaqeb volume 3 page 363; Behaar-ul-Anwaar, volume 42 page 180, 183, 189, 192, 199-200

*your eyes and gave you the ghusl and kafan. In the book of Allah is the best condolence,*

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

**“Surely we are from Allah and to Him shall we return”<sup>1</sup>**

*“The trust (amanat) has been taken back The thing that was mortgaged has been demanded. Zahra (s.a.) has left us. Now this world appears so repulsive and horrible. O Messenger of Allah! Now my sorrow is endless. Nights will pass without sleep. This sorrow will not decrease from the heart. Till such time that Allah chooses me for that place where presently you are stationed. This wound will never heal and will always remain fresh. Allah has separated us so quickly. O Allah! I complain to you of this separation. O Messenger of Allah! Your daughter will narrate to you the oppressions committed by the nation and how they snatched and destroyed her rights. You ask her everything in detail about the circumstances. Her life was filled with grief and anguish. She did not get a chance (in the world) to express her sorrow. She will narrate them to you.”*

يَحْكُمُ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

<sup>1</sup> Surah Baqarah verse 156

**“Allah will judge and He is the best of judges”<sup>1</sup>**

*“O Messenger of Allah! My farewell salutations to you. Neither am I tired of sending salutations upon you nor have I completed all that I want to say. If I am going back it is not to attend any business and if I am standing over here then it is not because I doubt Allah’s promise that he has made to those who are patient. Certainly patience is better. If the oppressors who forcibly snatched the reigns of the government had not overcome society, I would have sat next to your grave and stayed here and would have cried like a mother who cries on the death of her young son. Your daughter has been secretly buried right before the eyes of Allah and rights were forcibly snatched away from her. She was openly deprived of her inheritance while the covenants made to you were still fresh among the people and your memories were still vivid among the people.”*

*“O Messenger of Allah! I complain to you about all that has happened. Your character and personality is the best form of condolence and sympathy. May Allah send His blessings upon Zahra (s.a.) and upon you (s.a.w.a).”<sup>2</sup>*

<sup>1</sup> Surah Yunus verse 109

<sup>2</sup> Amaali of Shaykh Mufeed (r.a.) page 182; Bashaaratul Mustafa page 258; Al-Kaafi page 458; Amaali of Shaykh Toosi (r.a.) volume 1 page 107 (Najaf Edition); Dalaaelul Imamah page 47; Behaar-ul-Anwaar, volume 43, page 193, 211

يَا رَبَّ فَاطِمَةَ. بِحَقِّ فَاطِمَةَ.

إِشْفِ صَدْرَ فَاطِمَةَ. بِظُهُورِ الْحُجَّةِ (عج)

O the Lord of Fatemah (s.a.),

For the sake of Fatemah,

Soothe the heart of Fatemah,

By the reappearance of Imam Mahdi (a.t.f.s.).

اَللّٰهُمَّ عَجِّلْ لِرَبِّكَ الْفَرَجَ. وَاجْعَلْنَا مِنْ اَنْصَارِهِ وَاَعْوَانِهِ