



REVEALING
THE TRUTH

Fadak; The property of Fatima al-Zahra[as]

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Fadak is a controversial issue that has since the death of Rasulullah (s) created an open wound between the Sunni and Shi'a schools of thought. The best summary exists from Sahih Bukhari Volume 4, Book 53, Number 325:

Narrated Ayesha(mother of the believers), 'After the death of Allah's Apostle Fatima, the daughter of Allah's Apostle asked Abu Bakr As-Siddiq to give her the share of inheritance from what Allah's Apostle had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "the holy Prophet (saww) had said, 'Our property will not be inherited; whatever we (i.e. prophets) leave is Sadaqah (to be used for charity)." Fatima, the daughter of Allah's Apostle got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of the Holy prophet(saww).

The scholars of Ahle Sunnah have fought tirelessly to uphold the decision of Abu Bakr as correct. The reason that they do so is because so much hangs on upholding Abu Bakr's stance. After all if he is proven wrong then they will have to admit that the Khalifa coined a tradition to justify the usurpation of Fadak from Sayyida Fatima (as). The matter would not just end there it will raise more serious issues such as.

- 1) The Justice of the Sahaba - If the 'best friend' of the Prophet (s) could behave in such an unjust manner what can we expect of the other Sahaba?
- 2) If Abu Bakr ruled in such an unjust manner then how can he be deemed the rightly guided Khalifa of the Prophet (s)?
- 3) If hatred for Abu Bakr is a sin then why did Sayyida Fatima (as) hate Abu Bakr until her dying day?

General facts on Fadak

What is Fadak?

"Fadak was a city, which was situated 2 or 3 days of travel from Madina. There were wells of water and trees of dates in it. It was the same Fadak, about which Fatima Zahra (r) said to Abu Bakr, "My father gave me this Fadak as a present". Abu Bakr asked her in reply to produce witnesses."
[Tareekh-e-Khamees, v2, p88 ...]

The income from Fadak

"Abu Dawud says that when Umar bin Abdul-Aziz became Caliph, the income from the property of Fadak was 40,000 Dinars."
[Sunan Abu Dawud, v3, p144]

How did the Prophet attain Fadak?

"When the Prophet (s) returned from Khayber, he sent Muhisa bin Masood to propagate Islam to the people of Khayber. The leader of the Jews of Khayber at that time was Yusha bin Nun. The people of Fadak refused to accept Islam, but offered to give them half of their Land of Fadak. The Prophet (s) took half the land and allowed them to live there. This half Land of Fadak was property of the Prophet (s), as the Muslims didn't ride horses over it".
[Tareekh Kamil, v2, p108, ...]

The means via which Sayyida Fatima (as) aquired Fadak

Allah declares in the Holy Qur'an: **And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift.**
Al-Qur'an, Surah 17, Ayah 26, translated by Yusufali

We read in various tafsirs of Ahle sunnah that :

"Abu Saeed al Khudri and Abdullah Ibn Abbas narrate that when the verse relating to giving rights to kindred was revealed, the Prophet called Fatima Zahra (as) and gifted the land of Fadak to her".
[Tafseer Dur al-Manthur, Vol. 4, page 177, ...]

The contents of the written paper which Prophet (s) gave Fatima Zahra (as)

In Fatawa Azizi, page 165, (published Karachi) al Muhaddith Shah Abdul Aziz sets out the contents of the written document: **Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abd Manaf has given this piece of land, whose premises are known, to his daughter Fatima Zahra. And after her, this land is entrusted to her children. And anyone who denies it after hearing it, then it's sin is on his head. And Allah is "Sami" and "Aleem".**

Abu Bakr's rejection of witnesses' testimony

Fatima [as] asked her right of Fadak which was gifted to her by Prophet(s) but when Abu Bakar rejected that stance, She (as) asked it through law of inheritance. The fact is that Abu Bakar accepted

Umme Kalthum (as) as witnesses to corroborate her claim, but he rejected all of them.

"Fatima made a claim that Rasulallah (s) left Fadak for her and she presented the testimonies of Umm Ayman and 'Ali in her favour, yet the criteria for witness numbers was not met. There are differences amongst the scholars as to whether a husband can testify in favour of a claim made by his wife. It can also be said that Fatima did not ask her witnesses to make a claim on oath. People have also said that Hassan, Husayn and Umm Kalthum testified in support of Fatima's claim, this is Batil, the testimony of offspring or underage children in favour of their parents is unacceptable."

[Sawaiq al-Muhriqa, Page 138 & 139]

When Abu Bakr felt like it, he would accept a claim without the need for witnesses

Narrated Muhammad bin Ali: Jabir bin Abdullah said, "When the Prophet died, Abu Bakr received some property from Al-Ala bin Al-Hadrami. Abu Bakr said to the people, "Whoever has a money claim on the Prophet, or was promised something by him, should come to us (so that we may pay him his right)." Jabir added, "I said (to Abu Bakr), Allah's Apostle promised me that he would give me this much, and this much, and this much (spreading his hands three times)." Jabir added, "Abu Bakr counted for me and handed me five-hundred (gold pieces), and then five-hundred, and then five-hundred."

[Sahih, Muslim, Volume 2 page 291, ...]

All that it took was the word of Jabir that Rasulallah (s) owed him money; no witnesses were presented to corroborate his evidence. Abu Bakr's opinion was that the money should be returned to Jabir, without the need for witnesses, he didn't say anything that contradicted the Qur'an, yet when Fatima [as] claimed that the land of Fadak was bequeathed to her as inheritance, he refused to grant her the land, on the premise that the stipulated witnesses required to give evidence were not met.

Rules of Inheritance in the Qur'an

With regard to inheritance, we read the verse of Surah Nisa 004.007, translated by Yusufali

"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share".

"Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half".

Al-Qur'an, Surah an-Nisa, Ayah 11, Yusufali

These verse proves that a daughter of any person whether normal or a Prophet(s) is the Waris of her father.

Qur'anic proof that Prophets leave inheritance to their offsprings

Allah (swt) declares in Surah Naml 027.016:

"And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)"

We read in many sunni tafsirs including Tafseer Ruh al Ma'ani vol 24,p 183: **"Maqathil narrates that there were one thousand horses, and Sulayman inherited these from his father"**

In Surah Maryam 019.004-6, Allah (swt) refers to the supplication of Prophet Zakariya:

"Praying: "O my Lord! Infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee! Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,- (One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"

Sayyida Fatima (as) left a will that Abu Bakr be prevented from attending her funeral

"When Sayyida Fatima died, Ayesha arrived with the intention of coming in, but Asma physically prevented her from entering. Ayesha complained to Abu Bakr that 'this woman has prevented me from participating in the funeral rites of the Prophet's daughter' Abu Bakr then came himself and asked 'Asma why do you prevent the wife of the Prophet (s) from, entering?' She replied 'The Lady had personally ordered her exclusion'.

[al Istiab Volume 4 page 367,...]