

آتش به خانه هوم
SETTING ABLAZE

THE HOUSE OF
REVELATION

مشارک حمله به خانه

REFERENCES OF THE AHLE SUNNAT
PERTAINING TO THE BURNING OF THE HOME
OF

سلام الله عليها
HAZRAT

حضرت زهرا
FATEMAH
ZAHRA (S.A.)

(از کتب اهل سنت)



IBN ABI SHAYBAH

Abu Bakr Abdullah Ibn Muhammad Ibn Uthman Abasi Kufi, famous as Ibn Abi Shaybah (exp. 235 A.H.) in his book ‘Al-Musannaf’, vol. 7, p. 432, Tr. No. 37045, first edition, Beirut (circa 1409 A.H.), narrates a tradition on the authority of Aslam,

“Certainly, after the demise of the Messenger of Allah (s.a.w.a.), when they were extracting allegiance for Abu Bakr, Ali (a.s.) and Zubair were with Fatemah, the daughter of the Messenger of Allah (s.a.w.a.), consulting her and taking her view on the issue. The moment Umar heard of this, immediately he left for the house of Fatemah (s.a.) and said, ‘O daughter of Allah’s Messenger (s.a.w.a.)! By Allah! None is dearer to me than your father and none after him is more important for me than you. But by Allah! This love and affection will not stop me from ordering to set ablaze your house due to these persons who have gathered in it.’

As soon as Umar left, Fatemah came to Ali and Zubair and said, ‘Do you know what Umar said to me? He swore by Allah that if you don’t come out of the house, he will set my house on fire and by Allah, he will certainly do it.’



IBN QUTAYBAH DAINOORI

Abu Muhammad Abdullah Ibn Muslim Ibn Qutaybah Dainoori (famous as Ibn Qutaybah)

[expired 276 A.H.] in his book titled, 'Al-Imaamah wa al-Siyaasah', vol. 1, p. 12, 3rd edition printed at Egypt

(2 volumes in a single binding), under the chapter captioned, 'Mode of Allegiance by Ali (k.v.)' vide his chain of narrators citing on the authority of Abdullah Ibn Abdur Rehmaan Ansaari, writes, "Verily, one day Abu Bakr enquired about those who refused to pay allegiance to him and had gathered around Ali. He dispatched Umar to pursue them while they had gathered in the house of Ali. When they declined to emerge from the house, Umar thundered, 'Pile the firewood' and screamed at the inmates, 'I swear by the One in whose hands is Umar's life! Come out, otherwise I will burn down the house along with its inmates.'

Somebody asked, 'O Aba Hafs! Are you aware that Fatemah is present in this house?' Umar shot back, '(I don't care) even if Fatemah is present in the house!'

K.v. = Karamallah vajhahu which means May Allah honour his face, a term used by the Ahle Sunnah in reverence of Ali (a.s.) as he was the first one to believe in the Messenger of Allah (s.a.w.a.).





Similarly, Yaqoobi in his History, vol. 2, p. 137 printed at Beirut, under the chapter, ‘Reign of Abu Bakr’, writes,

“When Abu Bakr became fatally ill, the illness that ultimately led to his death, Abdur Rahman Ibn Auf went to visit him and enquired, ‘O Caliph of Allah’s Messenger (s.a.w.a.)! How are you?’

Abu Bakr replied, ‘Certainly, I don’t regret anything but three deeds and how I wish I had not committed them... Those three things that I committed and wished I had not committed them were as follows:

How I wish I had not worn the leash of caliphate!

How I wish I had not raided the house of Fatemah and ordered to attack its inmates, even if they had declared a war against me!’

BALAADHARI

Ahmad Ibn Yahya, famous as Balaadhari, (exp. 279 A.H.), in his book, ‘Ansaab al-Ashraaf’ printed at Egypt, vol. 1, p. 586, in the chapter, ‘The Saqifah Affair’, Tradition No. 1184, writes,

“Madaaeni cites on the authority of Salmah Ibn Mohaareb from Sulaymaan al-Teemi from Ibn Awn, who says, ‘Abu Bakr sent some people to extract allegiance from Ali [a.s.] who refused to comply. At this juncture, Umar set for the house of Ali with fire and wood.

Fatemah (s.a.) stood behind the door and addressed him thus, ‘O son of Khattab! Am I seeing you set fire to my house?’

Umar replied, ‘Yes. And I am as much insistent, firm and steadfast on this task as your father was on the religion which he had brought.’



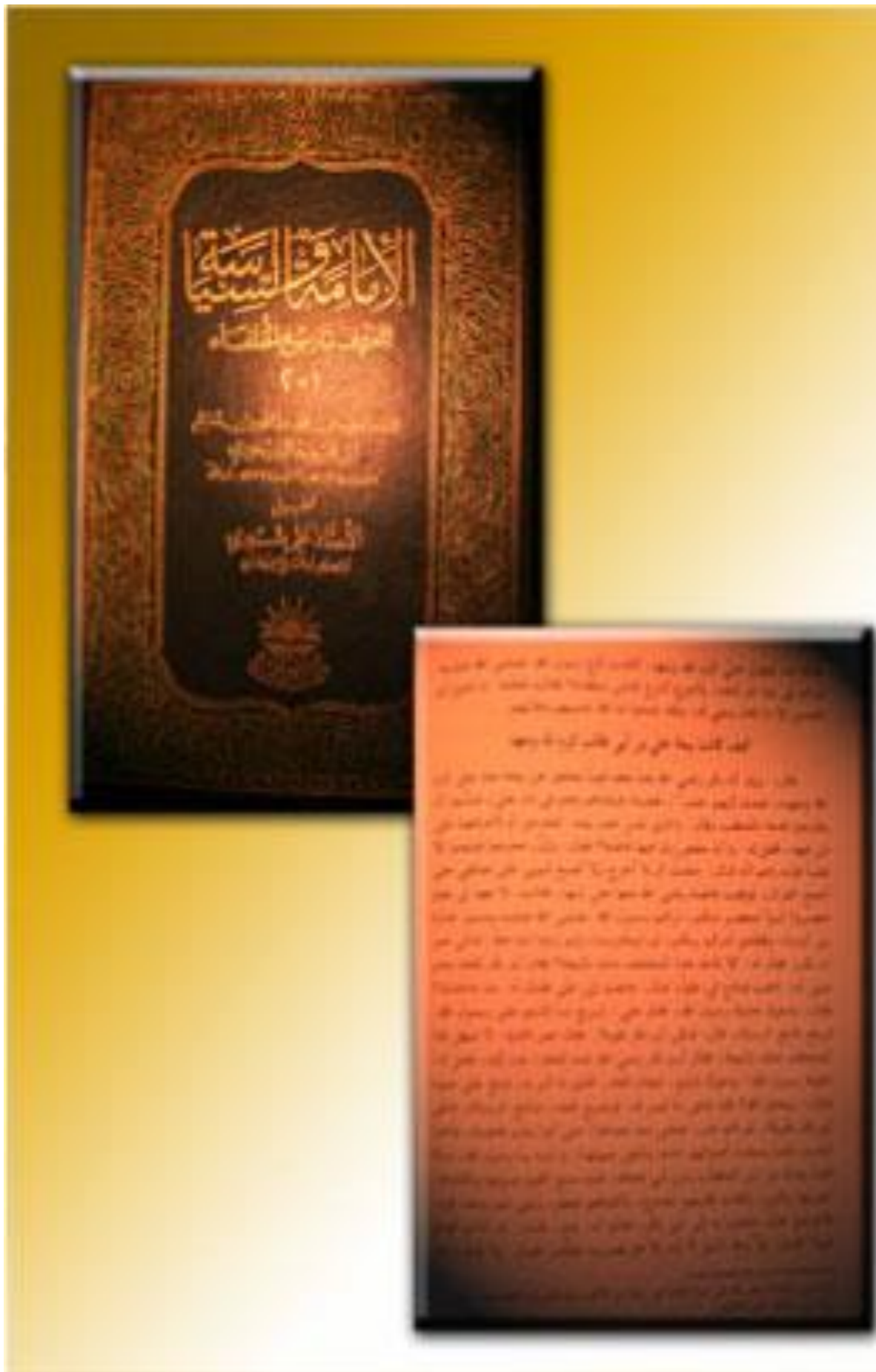
IBN QUTAYBAH DAINOORI

Again, Ibn Qutaybah in ‘Al-Imaamah wa al-Siyaasah’, vol. 1, p. 18, under the chapter, ‘The Incident of Saqifah and Its Conversations’ after mentioning the chain of narrators, cites on the authority of Abdullah Ibn Abd al-Rahmaan al-Ansaari,

“...Thereafter, Abu Bakr ruled for two years and a few months, when he fell fatally ill and during this illness, he confessed,

‘Certainly, intense pain has overcome me...I swear by Allah! I don’t regret anything from my life but for three acts that I committed. How I wished I had not committed them!

...How I wish I had left alone the house of Ali [a.s.] even if they had declared a war against me!’





BALAADHARI

Again, Balaadhari in the same book, p. 587, H. 1188, writes,

“Bakr Ibn Haytham narrated unto me on the authority of Abd al-Razzaq from Muammar from Kalbi from Abu Saaleh from Ibn Abbas, who said,

‘When Ali [a.s.] declined paying allegiance to Abu Bakr and opted for isolation in his house, Abu Bakr dispatched Umar to Ali [a.s.] with the command, ‘Present Ali before me in the worst possible manner’.

When Umar came to Ali [a.s.], there was a heated exchange of words between the two. Ali [a.s.] remarked, ‘O Umar! Carry on your shoulders half of which is your wealth. By Allah! Nothing has made you greedy for the government and rule of Abu Bakr except for the fact that tomorrow, he will hand it over to you.’



IBN ABI AL-HADEED


Ibn Abi al-Hadeed Motazeli in his commentary on the Nahjul Balaagha, vol. 20, p. 16, 17, under the chapter ‘Narration of Abu al-Ma’ali al-Juwaini’s objections concerning the affairs of the companions and their refutation’, while narrating from Abu al-Ma’ali al-Juwaini, writes,

“The house of Fatemah [s.a.] was attacked and its sanctity wrecked for the sake of the ‘ *protection of the Islamic system* ’ and for preventing dissension and factionalism amongst the Muslims because the Muslims of that time had turned away from religion and stopped obeying (those in authority).”

In response, it can be said that:

“Use the same argument when in the Battle of Jamal, Ayesha’s she-camel was attacked (because Ayesha took up arms against the official caliph of the Muslims) and her she-camel was attacked, so that the rope of obedience is not broken, Muslim unity is not done away with and the blood of the Muslims (martyrs) is not squandered.”

“So if it permissible to attack the house of Fatemah [s.a.] for an issue that has not yet occurred, it is definitely allowable to attack the she-camel of Ayesha for a matter that has taken place by all means.”



ISMAEEL EMAADUDDIN

Ismaeel Ibn Ali Ibn Muhammad Ibn Muhammad Ibn Umar Ibn Shahanshah Ibn Ayyub, the king Muayyed Emaaduddin (expired 732 A.H.), in his book, “Al-Mukhtasar Fi Akhbaar al-Bashar”, printed at Egypt, vol. 1, pp. 156, mentioning the chain of narrators, writes,

“... Thereafter, Abu Bakr ordered Umar to bring out Ali (r.a.) and those with him from the house of Fatemah (r.a.). Abu Bakr told Umar, ‘If they refuse to come out of the house, wage a war against them.’”

At this juncture, Umar went towards the house of Fatemah (s.a.) with some fire to burn it down, when he encountered Fatemah, who asked, ‘Where are you going, o son of Khattaab? Have you come to burn our house down?’

Umar replied, ‘Yes. I will relent only if those who are within the house pay allegiance to Abu Bakr like the Ummah has done.’

UMAR REZA KAHHALEH

Umar Reza Kahhaaleh, a contemporary Sunni scholar, in his book, “A’laam al-Nisaa”, fifth edition, Beirut, circa 1404 A.H., in alphabetical order), while discussing about)’ ‘ the section Hazrat Fatemah Bint Muhammad (s.a.w.a.), after mentioning his , chain of narrators, writes

“...Abu Bakr questioned about those who had refused to pay allegiance to him and had gathered near Ali [a.s.] like Abbas, Zubair and Sa’d Ibn Ubaadah, who were sitting in the house of Fatemah [s.a.], refusing to pay allegiance. Abu Bakr dispatched Umar Ibn Khattaab to them.

Umar went to the house of Fatemah and screamed (inviting them to come out of the house to pay allegiance). They refused to come out of the house. At this juncture, Umar called for firewood and said, ‘I swear by the One in whose hand is Umar’s life! Come out of the house or else I will burn down the house along with its inmates!!

One person said to Umar, ‘O Aba Hafs (referring to Umar’s agnomen)! Fatemah is in this house.’

Umar shot back, ‘Even if Fatemah is in this house, I will burn it down.’





MUHAMMAD HAAFEZ IBRAHEEM

Muhammad Haafez Ibraheem is an important contemporary poet of the Ahle Sunnat (exp. 1351 A.H.). He has praised and glorified the statement of Umar ‘I will burn down this house even if Fatemah is there in it’. In his collection of poems, printed circa 1937 A.D. in Beirut, vol. 1, p. 82, in “Eulogies to Umar”, under the chapter “Umar and Ali”, he writes,

How good a statement did Umar make to Ali

*Respect the one who hears it and honour the one
who has spoken it*

*I will burn down your house so that none remains
in it*

*if you don't pay allegiance; even if the daughter of
Muhammad (s.a.w.a.) is in it*

*Who has the courage to utter such words except
Abu Hafs*

*in front of the bravest of all soldiers and one from
the lineage of Adnan (viz. Ali)*

SHAHRASTAANI

Abu al-Fath Muhammad Ibn Abd al-Karim Ibn Abi Bakr Ahmed Shahrastaani (exp. 548 A.H.), in his magnum opus, Al-Melal wa al-Nehal, printed at , Beirut, 1404 A.H., vol. 1, p. 57, writes

Nazzaam has said, ‘Verily, Umar struck so hard at Fatemah’s [s.a.] stomach on the day of allegiance’ .that she had to suffer from miscarriage

“

Nazzaam: Ibraheem Ibn Sayyar Ibn Haani Motazeli, from the chiefs of the Motazeli sect during his time. He expired in 231 A.H.



DHAHABI

The famous historian, Dhahabi (expired 748 A.H.) in his book, *Lesaan al-Meezaan*, vol. 1, p. 268, no. 824, under the caption ‘Ahmed’, after mentioning the chain of narrators, writes,

“Muhammad Ibn Ahmed Ibn Hammaad Kufi, a Sunni memorizer of traditions, has said, ‘Without doubt, Umar kicked Fatemah [s.a.] with such force that she miscarried Mohsin (her child in the womb).’



SAFDI

Salahuddin Khaleel Ibn Aibak Safdi (expired 764 A.H.), in his book ‘Al-Waafi bil Wafayaat’, printed at Beirut circa 1401 A.H., vol. 6, p. 17, under the Ibraheem Ibn Sayyaar, No. 2444 – –’ ‘alphabet , Nazzaam Motazeli – he writes

“Nazzaam Motazeli is of the view that ‘Without doubt, Umar kicked Fatemah [s.a.] with such force that she miscarried Mohsin (her child in the womb).’





IBN QUTAYBAH

Ibn Shahr Aashob Sarvi (exp. 588 A.H.) in his ‘Al-Manaaqeb’, vol. 3, p. 132, narrates from the book ‘Al-Maaref’ of Ibn Qutaybah Dainoori (exp. 276 A.H.) while mentioning about the children of Fatemah [s.a.],

“The children of Fatemah were: Hasan, Husain, Zainab, Umm Kulthum (peace be on them all) and of course, Mohsin, the martyr who was killed by the strike of Fanqadh Adwi.”

The author says,

“In the modern edition of the book, al-Maaref, of Ibn Qutaybah, it is written, “Ali [a.s.] had a few children, whose names were as follows: Hasan, Husain, Mohsin, Umm Kulthum and Zainab-e-Kubra. Their mother was Fatemah Zahra – the daughter of the Messenger of Allah (s.a.w.a.). But Mohsin Ibn Ali [a.s.] died when he was an infant!!!”

Researchers and analysts are witnesses to the fact that the instances of distortion of facts are so numerous in the Ahle Sunnah that this is just one of them.

IBN QUTAYBAH DAINOORI

Abu Muhammad Abdullah Ibn Muslim Ibn Qutaybah Dainoori (expired 276 A.H.) in his book, 'Al-Imamah wa al-Siyaasah', 3rd edition, Egypt, circa 1382 A.H., (two volumes in a single binding), vol. 1, p. 13, after mentioning the chain of narrators, writes,

“...After some time had passed, Umar said to Abu Bakr, ‘Come let us go to Fatemah [s.a.] as we have angered her.

Agreeing to the suggestion, both went to the house of Fatemah [s.a.], who refused them leave to enter. Helplessly, they went to Ali [a.s.], talked with him so that he may request Fatemah [s.a.] on their behalf to meet them.

Finally, when these two sat in front of Fatemah [s.a.], she turned her face away from these two and sat facing the wall. At this moment, both of them greeted (salaam) Fatemah [s.a.] but she refused to reply. Thus, Abu Bakr initiated the conversation with her and said,

‘O beloved of Allah’s Messenger (s.a.w.a.)! Have we angered you concerning the inheritance of the Messenger of Allah (s.a.w.a.) and that of your husband?’

Fatemah [s.a.] replied, ‘What’s the matter with you? Your family members inherit from you while we cannot inherit from Muhammad (s.a.w.a.)?’

Thereafter Fatemah [s.a.] said, ‘If I cite a tradition from the Messenger of Allah (s.a.w.a.), will you accept and believe in it?’

Umar and Abu Bakr replied, ‘Yes.’

Fatemah [s.a.] informed, ‘Take oath on Allah and state, did you not hear the Messenger of Allah (s.a.w.a.) say, ‘Fatemah’s satisfaction is my satisfaction and Fatemah’s wrath is my wrath. Thus, whosoever loves my daughter Fatemah, loves me and whoever makes her happy has made me happy. Whoever makes Fatemah angry has made me angry.’

Both of them said, ‘Yes, of course, we have indeed heard this from the Messenger of Allah (s.a.w.a.)’

Fatemah [s.a.] retorted, ‘Then, verily, I hold Allah and the angels as witnesses that you two have angered me and have not been the cause of joy for me. Whenever I meet the Messenger of Allah (s.a.w.a.), I will complain to him about you two...’

Hearing this, Abu Bakr started crying, while Fatemah [s.a.] was saying, “By Allah! I curse you (Abu Bakr) after every prayer that I perform.”

UMAR REZA KAHHALEH

Umar Reza Kahhaleh, a contemporary Sunni scholar, in his famous book, A'laam al-Nisaa, Beirut Edition, circa 1404 A.H., vol. 4, pp. 122-124, writes

Thereafter, Abu Bakr said to Umar, 'Come, let's go to Fatemah [s.a.] as we have angered her. After agreeing upon this suggestion, both of them went to the house of Fatemah [s.a.a]. They sought permission from her to enter the house but she refused

They went to Ali [a.s.] and talked to him. Ali [a.s.] brought the two of them to Fatemah [s.a.]. When they sat in front of her, she turned her face away from them and sat facing the wall. Abu Bakr and Umar both greeted her but she did not reply to their greetings. Abu Bakr initiated the conversation with her. When his talk ended, Fatemah [s.a.] said to him

"? If I relate a tradition from the Messenger of Allah (s.a.w.a.) to you, will you listen to it and act upon it

". Umar and Abu Bakr said to Fatemah [s.a.], "Yes

Fatemah [s.a.] said, "I take Allah's oath from both of you; did you not hear the Messenger of Allah (s.a.w.a.) say, 'Fatemah's satisfaction is my satisfaction and her anger is my anger? Thus, whosoever loves my daughter Fatemah, loves me and whoever makes her happy has made me happy. Whoever makes Fatemah angry has made me angry

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