

Imam Mohammed Baaqir (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."*

( Behaarul Anwaar, volume 55 page 77;  
Eqaabul Aamaal, page 208.)



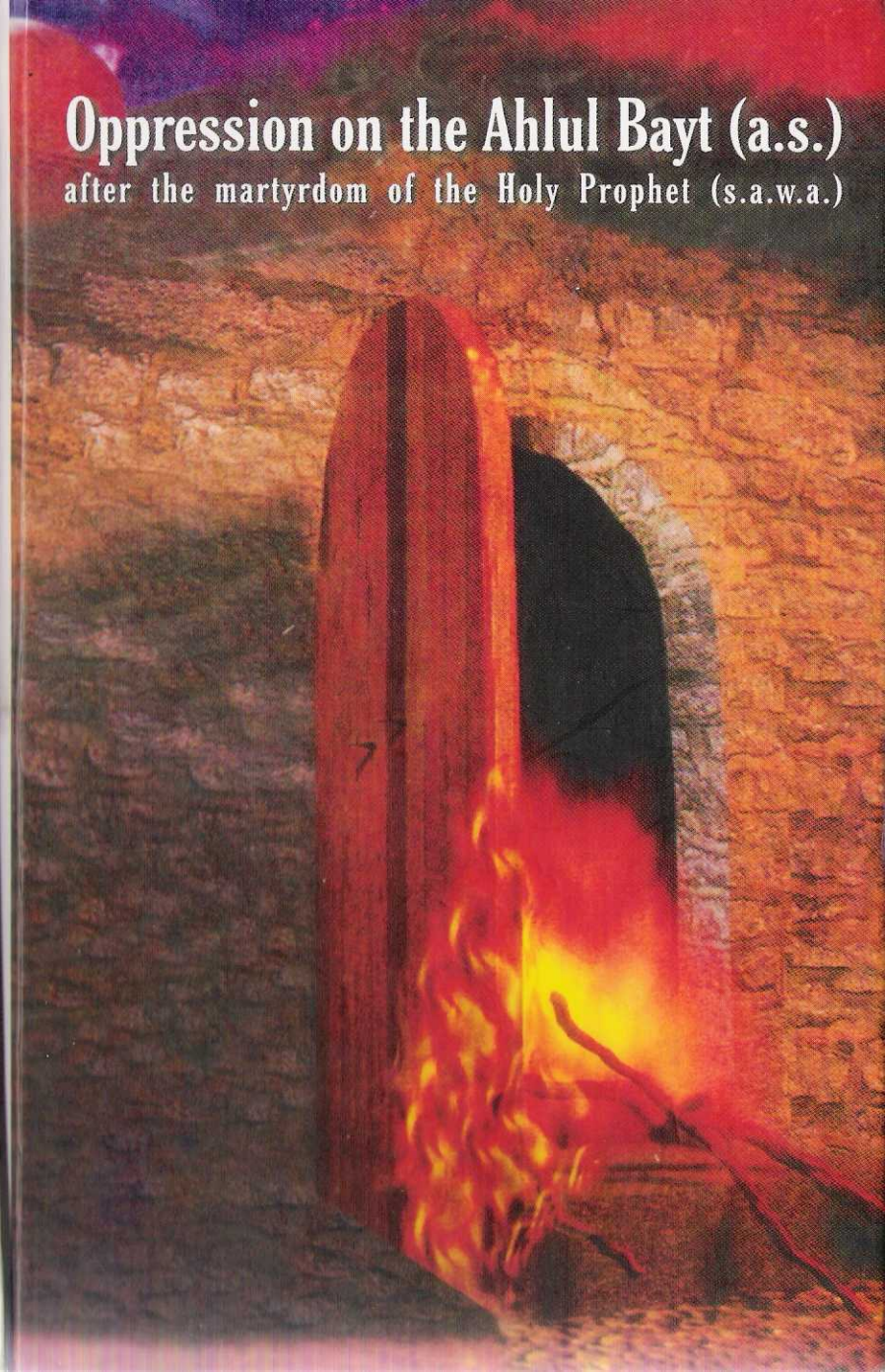
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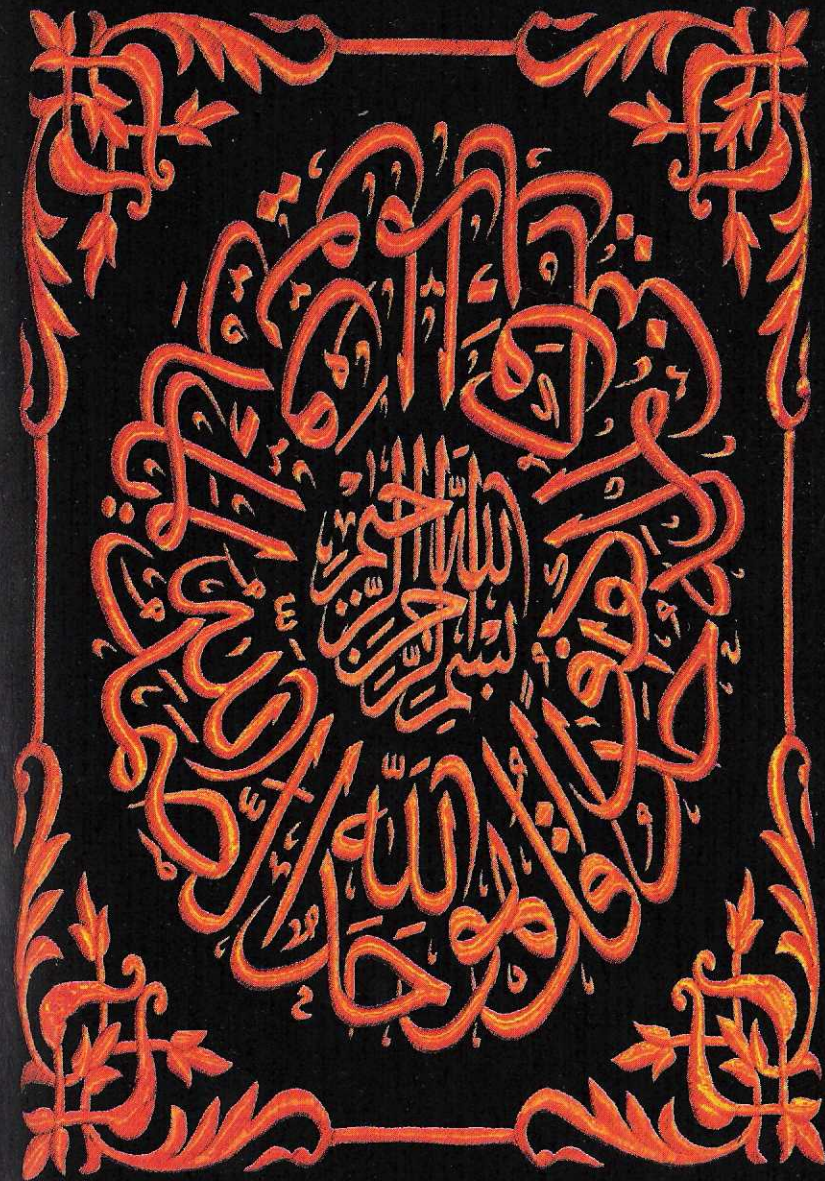
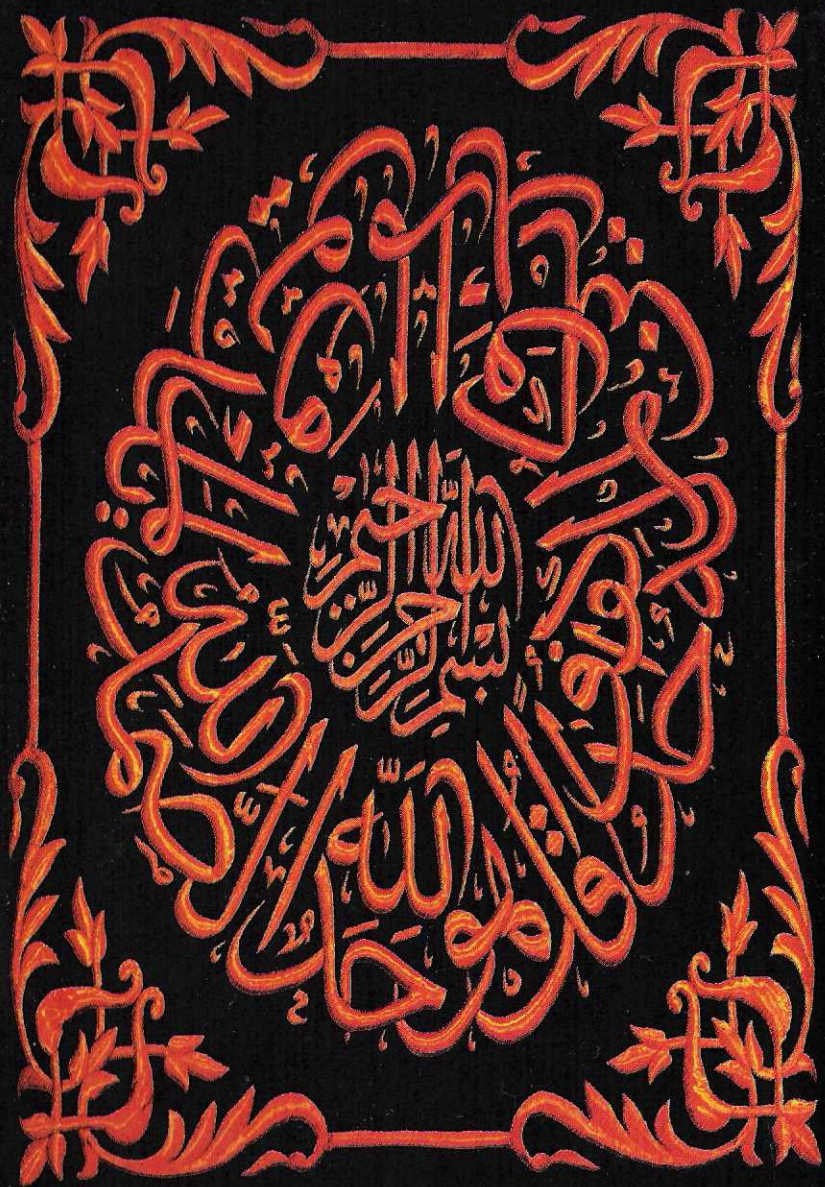
OPPRESSION ON THE AHLUL BAYT (A.S.)

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









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

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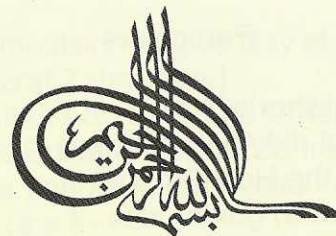
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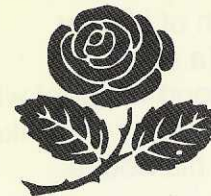
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*Dedicated to the  
Holy Infallibles (a.s)  
buried in Jannatul Baqee  
with the hope and prayer  
that their holy graves be soon  
restored to their past glory.*





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قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ

سَلَّمَ: يَا فَاطِمَةُ مَنْ صَلَّى عَلَيْكَ غَفَرَهُ اللَّهُ

وَالْحَقُّ بِي حَيْثُ كُنْتُ مِنَ الْجَنَّةِ

Holy Prophet (s.a.w.a.) said :

*O Fatemah! One who sends salutations to you, Allah will forgive his sins and He will join him with me wherever I am in Paradise.*

(Behaarul Anwaar, vol.97, pg.194)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَصَلَّى اللَّهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ ﴿ع﴾ أَدْرَكْنَا

### Publisher's Note

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 Ayate' 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 Hazrat Zahra (s.a.) and, after conveying salaam, recited Ayate' Tatheer.

The door of the house of Hazrat Zahra (s.a.) opened to the Mosque 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 Hazrat 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 Mosque of the Holy Prophet (s.a.w.a.).

Surely visitors to the Mosque 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 Mosque 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 Mosque 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

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 Hazrat Zahra (s.a.) to the Mosque was given by none other than Allah (s.w.t.). Acting upon the order of his Lord (s.w.t.), the Holy Prophet (s.a.w.a.) directed that all doors to the Mosque be closed save the door of the house of Hazrat 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 Mosque only - the House of Allah (s.w.t.) - that people attacked the house of Hazrat Zahra (s.a.) and set fire to its door. The order to burn down the door was ironically given from the



pulpit of the Mosque - 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 Hazrat 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 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 Hazrat Zahra (s.a.) was not just attached to the Mosque 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 Mosque. The perpetrators of this crime would have been present in the Mosque. 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 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 (s.a.w.a.), 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 Qiyaamat.

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 Hazrat Fatemah (s.a.).

The noted researcher Janab Abdul Zahra Mahdi has, through his book “Al Hujoom Ala Bayte’ 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 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 “Wafaate 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 "Al Hujoom Ala Bayte' Fatemah Alaihas Salaam". 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 Hazrat 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 (a.t.f.s.) guides us to the true position of her grave. It will be a day which will bring a smile to the face to Hazrat 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 wilaayat of Ameerul Mo'meneen Ali (a.s.).

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

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضَّرُّ 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 measure and be charitable to us; surely Allah rewards the charitable.”<sup>1</sup>**

#### NOTE :

*Non-Shia references are marked in Italics*

**Chairlady**

***Mrs. Shabnam Sajjad Mukadam***

*Date :- 6/12/2003.*

*Place :- Mumbai*

<sup>1</sup> Surah Yoosuf: 88.