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## Reassessing D. S. Margoliouth's Perspective on the Inheritance Dispute of Fatimah (RA) and the Position of Abu Bakr al-Siddiq (RA)

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## ***Reassessing D. S. Margoliouth's Perspective on the Inheritance Dispute of Fatimah (RA) and the Position of Abu Bakr al-Siddiq (RA)***

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### **Abstract**

Margoliouth is considered one of the prominent orientalists. He has authored several books on Islam, one of which is *The Early Development of Mohammedanism*. In this book, he raises various allegations and questions against Islam and its sources, for example, the sequence of the surahs in the Qur'ān, the biography of Prophet Muhammad (ﷺ), the rules of warfare in Islam, and the Islamic tax system. Similarly, he levels an allegation against Abu Bakr al-Siddiq (R.A.), claiming that Hazrat Abu Bakr (R.A.) deprived Hazrat Fatimah (R.A.) of her inheritance in order to take revenge for an insult his daughter had allegedly suffered a year earlier. However, he does not mention the details of that alleged insult. Since this opinion of Margoliouth could create misunderstandings regarding Abu Bakr R.A, it is important to examine his claim so that the real facts can be clarified. Margoliouth's objection appears to be either based on a misunderstanding or deliberately presented in a misleading manner. Considering the depth of his study, it is unlikely that the facts were unknown to him. In this paper, the facts regarding this matter will be presented in the light of Islamic teachings, demonstrating that Margoliouth's objection is unfounded.

**Keywords:** *Morgoliouth, Inheritance, Fatima RA, Abu Bakr RA, Islamic History, The Early Development of Mohammedanism.*

### **Introduction**

Orientalism is an important topic of the present era, which is an academic movement against Islam under the veil of which people of the West are trying to create doubts about the beliefs, civilization and sciences of Islam, and to make the sciences of Islam suspicious. In the initial stage, the Orientalists transferred Islamic sciences into Western languages and consequently a new form of Islam emerged, which can be described as the European interpretation of Islam.

In order to dominate the Muslims, the Western authorities chose the field of knowledge, wrote different books, delivered lectures, organized different seminars and conferences to discuss different aspects of Islam thoroughly and deeply. Through this way they had been made efforts to criticize the sciences of Islam, as Allama Azhari writes:

On the one hand, the people of the West made their scholars learn the sciences and arts of the Muslims, and on the other hand, they tried to obscure their thoughts among the Muslims.<sup>1</sup>

Though these efforts of the Orientalists benefited the people of Islam a little as well because a valuable collection of books reached to the hands of Muslims, but their losses

were far more than their benefits, as Allama Shibli says: The famous biographical book *Ṭabaqat Ibn Sa'ad* was almost lost, but at the behest of the German emperor, Professor Sakho re-edited it.<sup>2</sup> This group of Orientalists make arbitrary interpretations of Islamic sciences so as to misunderstand the people of the East as well as that of the West. Allama Shibli says:

“The moral picture presented by European historians of the Holy Prophet is full of all kinds of defects”.<sup>3</sup>

Orientalists targeted each and every aspect of Islam, i.e., the Islamic criminal system is presented as a cruel system, from which some Muslim scholars also inspired and they supported their ideas which is very sad thing, as Dr. Mahmood Ahmad Ghazi writes in this regard:

“This idea has been found in the West for a long time, but the sad thing is that now many Muslims are also becoming supporters of this idea”.<sup>4</sup>

The impact and influence of Western writers in Muslim societies can be estimated from the fact that their books on various topics are taught to Muslims. Amir Afzal Khan says:

“So far, the books on the philosophy of war and war strategy that have been studied by our officers and men are mostly written by Western authors”.<sup>5</sup>

Every nation in the world has the right to know about the thoughts and ideas that other nations have about their religion, civilization and culture, and they also have the right to criticize and analyze those ideas and thoughts. Keeping silent about opposing views and ideologies would be tantamount to agreeing with them. This need for criticism and analysis increases even more when these ideas emerge from developed regions such as the West and Europe and its focus is on topics such as heavenly revelation and the holy life of the Holy Prophet (ﷺ).

Islam is the only true religion of Allah, which has been the religion of humanity from the beginning, as Allah Almighty says:

ان الدين عند الله الاسلام -<sup>6</sup>

“Indeed, Islam is the only religion in the sight of Allah”.

The enemies of Islam are sometimes found on the battlefield and sometimes they are seen opening fronts on ideological borders. One of these enemies is a group of hostile orientalist who claim to be neutral but target different sources of Islam, from which their biasedness is quite clear. Margoliouth is also one of the names in the long list of these Orientalists.

### Statement of the Problem

To critically examine Margoliouth's allegation that Abu Bakr (R.A.) unjustly deprived Fatimah (R.A.) of her inheritance for personal motives, and to determine the authenticity and validity of this claim in light of primary Islamic sources.

### Scope of the Study

- Comparison of Margoliouth's view with established Islamic scholarship.
- Clarification of Historical facts.
- Presenting the Islamic scholarly understanding of the issue to demonstrate whether the allegation has any authentic historical basis.
- Critical Evaluation of Margoliouth's Claim.

### Objectives of the Study

- Comparing Margoliouth's opinion with Islamic history.
- Removing the misconception regarding Hazrat Abu Bakr al-Siddiq in the mentioned issue.

- Presenting the actual facts regarding the issue in the light Qur'ān, Ḥadīth and Islamic history.

### Literature Review

Orientalism remains a significant area of contemporary study, focusing on critical examinations of various aspects of Islam. Over time, orientalists have presented critiques of Islam, which have been analysed and addressed by Muslim scholars. Among the orientalists, some have targeted the Qur'ān with criticism, others have misrepresented the Seerah of the Prophet ﷺ and the lives of the Companions, while some have mocked the Hadith, and yet others have sought to undermine Islamic jurisprudence and its classical scholars. In short, there appears to be no aspect of Islam that has remained untouched by orientalists' scrutiny or critique.

Among these orientalists, Margoliouth is notable for having authored several works on Islamic topics. Several Muslim scholars have responded to Margoliouth's works, including the following examples...", for example, Shibli Nomani mentioned him in his book *Seerat-un-Nabi*<sup>7</sup>; Dr. Muhammad Zubair discussed him in his book *Islam aur Mustashriqeen*<sup>8</sup>; Professor Dr. Maher Ali of Madinah University referred to him in his book *Sirat al-Nabi and the Orientalists*<sup>9</sup>; Dr. Muhammad Jabal, in his PhD dissertation titled *Prophet Muhammad in the West: A Study of Muir, Margoliouth and Watt*<sup>10</sup>, responded to Margoliouth's objections. Similarly, Dr. Alia Shah responded to his book "Mohammad and the Rise of Islam"<sup>11</sup> Besides these scholars many other scholars discussed Morgoliouth's work and addressed his allegations against Islam.

### Introduction to Margoliouth

His full name is David Samuel Margoliouth. He was born on 17 October 1858 in London. He was a priest in a church in England. Due to his expertise in Arabic, he worked as a professor of Arabic at Oxford University from 1889 to 1937. He Wrote many books related to Islam, among which, *The Eclipse of Abbasid Caliphate*, *Mohammad and the Rise of Islam*, *the relations between Arabs and Israelites*, *The Early Development of Mohammedanism* etc. are famous.<sup>12</sup> He is one of the editors of the *Encyclopedia*. His ancestors were Polish Jews, but his parents abandoned their native religion and converted to Christianity. In 1896, Margoliouth married Jasic Pyne Smith, with whom he worked extensively on the *Syriac dictionary*.<sup>13</sup>

Margoliouth was well versed regarding Islamic sciences. Allama Shibli Nomani writes in this context:

“Margoliouth has read every single letter of the Musnad of Imam Ahmad bin Hanbal and we can confidently say that no Muslim writer in our time has equaled his contemporaries in this regard”.<sup>14</sup>

The work Margoliouth has done in Islam and other fields shows his knowledge and grace but his writings have a large part of prejudice due to which he has either distorted or tried to distort many facts. as written in *Dāyarah M'ārif-e-Islami*:

“This method of authorship has been disliked by Western scholars and the Muslim reader is rightly disgusted by it”.<sup>15</sup>

Muhammad Tariq also wrote his M.Phil. thesis “A review of Morgoliouth's book “The Early Development of Mohammadnism”<sup>16</sup> in response to Margoliouth's book *The Early Development of Mohammedanism*. One of the objections raised by Margoliouth regarding Islam is as follows:

The Prophet successors and bosom friend, according to the best authorities, deprived the Prophet's daughter of her property in order to avenge an insult which his own daughter had received some years before.<sup>17</sup>

## Methodology

- The article adopts an analytical approach.
- It begins with a presentation of Margoliouth's objection.
- The issue is examined in light of the perspectives of Muslim scholars.
- The aim is to clarify the underlying facts regarding the raised objection.
- The discussion primarily draws on material from primary sources.
- References are provided as footnotes at the end of the same page.
- The article concludes with a summary of the key findings.

## Review of Margoliouth's View

The property mentioned by Margoliouth was given to the Messenger of Allah ﷺ as "Fay" on the occasion of the Khyber invasion, and it also included the wealth of Fadak. The Prophet ﷺ used to take out the expenses of his family from this wealth and spend the rest on the welfare of the Muslims. After the death of the Prophet ﷺ, Abu Bakr Siddiq RA also continued the same method that the family of the Prophet would spend the money and use the rest for the welfare of the Muslims.

## Literal and Terminological Meaning of "Fay"

Regarding the literal meaning of Faye, Imam Raghīb Isfahani writes:

الفئى والفنة الرجوع..- وقيل للغنيمة اللتى لا يلحق فيها مشقة.<sup>18</sup>

"Fay" means "to return", and is used for booty that has not been worked for".

Ibn e Kathir writes:

فالفيئ كل مال اخذ من الكفار من غير قتال ولا يجاف خيل ولا ركاب ، كاموال بنى النضير هذه فانها مما لم يوجف المسلمون عليه بخيل ولا ركاب ، اى لم يقاتلوا لاعداء فيها .<sup>19</sup>

"Any property that is taken from the infidels without fighting, i.e., without being trampled by horses and camels, it is called Fay, like the property of Banū Naḍīr, because the Muslims did not run horses and foot soldiers over it, that is, they did not fight with their enemies".

Allah says in this connection:

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ .<sup>20</sup>

"And what Allah gave as booty (Fay) to His Messenger (Muhammad PBUH) from them for this you made no expedition with either cavalry, or camelry. But Allah gives power to His Messenger over whomsoever He wills, And Allah is able to do all things. What Allah gave as booty (Fay) to His Messenger from the people of the township ---it is for Allah, His Messenger, the kindred of Messenger, the orphans, the needy and the wayfarer".

Allama Ibn Jarir al-Tabari writes about the word "Al-Ijaf" in the first verse:

ان يوضعوا السير وهى لرسول الله ﷺ فكان من ذلك خيبر و فدك وقرى عربية .<sup>21</sup>

"It was allocated for the Messenger of Allah ﷺ, it included the property of Khyber, Fadak and other villages of Arabia".

Allama Ibn Kathir further writes about this property:

فكانت لرسول الله خالصه.<sup>22</sup>

This wealth was purely for the Messenger of Allah, PBUH.

## Exile of Banū Naḍīr

Banū Naḍīr was a tribe of Jews who settled in Madinah. This tribe was involved in all

kinds of conspiracies against Islam. One day they planned to kill the Messenger of Allah ﷺ. The details of this story are as that Seventy Muslims were martyred by deception, out of which one of the Companions, Hazrat Amr bin Umayya Zamri somehow managed to escape. On the way, they killed two people of Banu Amir. Banu Amir was an ally of the Muslims, but Hazrat Amr bin Umayyah did not know about this. When the Messenger of Allah (ﷺ) came to know the details of this incident, he (ﷺ) decided to make him bleed. Banu Aamir also had a reconciliation with Banū Naḍīr, so the Messenger of Allah (ﷺ) went to Banū Naḍīr so that they would give some of their wealth, and in this way the ransom of Banu Aamr would be paid. When he came to Banū Naḍīr, he suggested that someone should climb the wall of the house against which the prophet is sitting and drop a big stone on him so that he will be crushed. Allah sent Hazrat Gabriel to the Holy Prophet ﷺ and informed him to get up from here, so he immediately got up and these evil spirits failed in their intention.<sup>23</sup>

The Messenger of God besieged Banū Naḍīr. When these people became helpless, they requested the Messenger of Allah (ﷺ) to spare their lives. Allama Ibn Kathir writes:

"They requested that, O Messenger of Allah, spare our lives. We are leaving Madinah. The Prophet (ﷺ) took pity on them and accepted their request."<sup>24</sup>

They settled in Khyber is ninety-six miles away from Madinah.<sup>25</sup>, while according to Shibli Nomani, it is 200 miles from Madinah.<sup>26</sup>

Qazi Muhammad Sulaiman Mansoor Puri writes about his exile:

"They loaded six hundred camels with supplies and demolished their houses with their own hands."<sup>27</sup>

Banū Naḍīr took as much property and resources as they could take with them and from the remaining some became the prophet's part, as Allama Ibn Kathir writes:

"The palm trees became the property of the Messenger of Allah ﷺ." It was a charity and it fell into the hands of Banu Fatima.<sup>28</sup>

When the Messenger of Allah ﷺ expelled the tribe of Banū Naḍīr because of their guilt, they settled in Khyber. Even after going to Khyber, Banū Naḍīr did not sit comfortably and day by day they started plotting against the Muslims. After Hayy bin Akhtab, Salam bin Abi al-Haqiq became the chief of Banū Naḍīr.<sup>29</sup>

After the killing of Salam, Asir bin Razam became the chief of the tribe. He gathered all the Jews and said that the plans taken by the people before me against Muhammad were not correct in any way.

"The right strategy is to attack the kingdom of Muhammad and I will adopt this method"<sup>30</sup>.

When the Messenger of Allah (ﷺ) came to know about Banū Naḍīr's plot, he attacked them before their attack The Jews were finally defeated in this battle.<sup>31</sup>

### The Case of Fadak

When the Prophet ﷺ, returned from Khaybar, the people of Fadak also sent a message of peace, which was accepted. Ibn Hisham writes:

"They sent word of peace to the Messenger of Allah (ﷺ) that we are ready to reconcile for half of Fadak's production."<sup>32</sup>

The Messenger of Allah (ﷺ) accepted their request, thus Fadak became the property of the Messenger of Allah (ﷺ) because the Muslims did not conquer it through Jihad. Ibn Hisham writes:

"In this way, Fadak became special for the Messenger of Allah, peace and blessings of Allah be upon him, because camels and horses were not run over it. It was made special for The Prophet ﷺ."<sup>33</sup>

This property refers to the lands of Banū Naḍīr, which they left behind when they were

exiled. Similarly, the land of Fadak was also included in them. Allama Qurtubi writes:

وما افاء الله يعنى ما رده الله (على رسوله) من اموال بنى نضير -<sup>34</sup>

“The wealth that Allah, the Exalted, returned to His Messenger from among the wealth of Banū Naḍīr”.

This was the wealth that was special for the Messenger of Allah, and he used to spend from it the expenses of himself and his family. The rest was used for public welfare. When the Muslims demanded that their share of this wealth should be fixed just like their share in the spoils, then Allah made it clear that this is “Fay”.

وقيل: لما ترك بنو النضير ديارهم و اموالهم طلب المسلمون ان يكون لهم فيها حظ كالغنائم، فبين الله تعالى انها فئى -<sup>35</sup>

"It has been said that when Banū Naḍīr left their territories and property, the Muslims demanded that their share in this property should be fixed like booty, then Allah made it clear that it is “Fay”.

There is a difference between this property and *Ghanīmah*, because *Ghanīmah* is the property for which Muslims have fought, on the contrary, Muslims did not fight for this property, but Allah Almighty gave it to His Prophet ﷺ. He had put fear in the hearts of the disbelievers in such a way that they were ready to accept the conditions. Abu Bakr Jasas writes about the property of Banū Naḍīr:

عن عمر بن الخطاب كانت اموال بنى نضير فينأ مما افاء الله على رسوله مما لم يوجف المسلمون عليه بخيل ولا ركاب ----- فكانت لرسول الله خاصة -<sup>36</sup>

“On the authority of Umar Ibn Al-Khattab that the wealth of Banū Naḍīr was among the properties that Allah returned to His Messenger (PBUH) on which the Muslims did not run horses and camels. These were special for the Messenger of Allah”.

### Hazrat Fatima's Demand for Inheritance from Hazrat Abu Bakr

The property that the Prophet (ﷺ) used to meet his family's needs included the land of Banū Naḍīr and Fadak. This continued till his death. After his death, Hazrat Fatima (RA) demanded from Hazrat Abu Bakr Siddique (RA) to give her part in his father's property, the details of which are described in Sahih Bukhari etc., summary is presented here. It is narrated from Hazrat Aisha (RA) that after the death of the Messenger of Allah (ﷺ), Hazrat Fatima (RA) and Hazrat Abbas (RA) came to Hazrat Abu Bakr (RA) to demand their shares, from the land of Fadak and Khaybar. Hazrat Abu Bakr Siddiq said:

سمعتُ رسول الله ﷺ يقول "لا نورث ما تركنا صدقة، وانما ياكل آل محمد من هذا المال -<sup>37</sup>

“I have heard from the Messenger of Allah, ﷺ, that he said: We prophets do not have any heirs, whatever property we leave is charity, but the family of Muhammad ﷺ, will continue to eat from it”.

Since this was also the practice of the Messenger of Allah ﷺ, Abu Bakr Siddique continued the same. The same thing happened during the caliphate of Hazrat Umar (RA), that Hazrat Ali (RA) and Hazrat Abbas (RA) came to Hazrat Umar (RA) and said, "Judge us." On this occasion, Hazrat Abd al-Rahman Bin Auf RA, Hazrat Uthman RA and Hazrat Saad Bin Abi Waqas RA were also present. Hazrat Umar R.A said: “Don't you know that the Prophet said: We the group of prophets don't have heirs, what we left will be considered as charity.? They said: yes, the Prophet said the same”. After that, he turned to Hazrat Umar, Hazrat Ali and Abbas and said: “Don't you both know that the Prophet ﷺ said the same.? They both replied, yes, the Prophet ﷺ said the same”. After this Umar said: Now I want to inform you about the reality.

ان الله قد كان خص رسوله ﷺ في هذا الفئى بشئى لم يعطه احداً غيره -<sup>38</sup>

This was reserved by Allah for His Messenger ﷺ and no one else had a share in it.

The Messenger of Allah (ﷺ) used to take out of this wealth the expenses of his family for one year, and the rest of what was used to spend on things of interest and profit of Muslims. After that, Allah took His Messenger (ﷺ) and Hazrat Abu Bakr (RA) became his successor and he continued the same practice, Abu Bakr was also raised by Allah and I became his successor, and I also spent this wealth for two years on the same way. Then both of you came to me, and Abbas said, give me a share of my nephew's wealth, and Ali said, Give my wife's share of her father's wealth. I said that the Prophet's property cannot be divided. However, conditionally, I can hand over this property to you.

فو الله الذى باذنه تقوم السماء والارض لا اقضى فيها قضاء غير ذلك حتى تقوم الساعة فان عجزتما فادفعها الى فان اكيكهما.<sup>39</sup>

By Allah, by whose command the heavens and the earth are established, I will not make any other decision about this until the Day of Judgment, yes, if it cannot be arranged by you people, then return it and I will arrange it myself."

In this regard, a hadith is narrated from Hazrat Abu Huraira that the Prophet, ﷺ, said:

لا يقسم ديناراً ما تركت بعد نفقة نسائي و مؤنة عاملى فهو صدقة.<sup>40</sup>

If I leave even one dinar, my heirs cannot divide it. "Whatever I leave is charity after deducting the expenses of my children and staff."

A tradition of the same type is narrated from Hazrat Aisha that the Prophet's wives wanted Hazrat Uthman to send to Hazrat Abu Bakr to ask him about the inheritance. At that time, I said:

اليس قال رسول الله ﷺ لانورث ما تركنا صدقة.<sup>41</sup>

"Didn't the Messenger of Allah, peace and blessings be upon him, say that we do not have any heirs, whatever we leave is charity?"

### Why is the property of the Prophets considered "Ṣadaqah"?

In this regard, 'Allama Ibn Ḥajar 'Asqalāni has taken different points, mentioning the saying of Ibn Baṭṭāl:

ووجه ذلك والله اعلم ان الله بعثهم مبلغين رسالته وامرهم ان لا ياخذوا على ذلك اجراً كما قال: قل لا اسئلكم عليه اجراً - فكانت الحكمة في ان لا يورثوا لئلا يظن انهم جمعوا المال لوارثهم -<sup>42</sup>

"The reason for this is that Allah has sent to them a messenger and commanded them not to take any reward for it. The wisdom in this was that people should not say that they have accumulated wealth for their heirs. That is, the purpose of these prophets was to collect wealth for their heirs".

The second justification he stated is as:

وقيل لكون النبي ﷺ كالاب لامته فيكون ميراث للجميع.<sup>43</sup>

"And it has been said that since the Prophet is the place of a father for his Ummah, so his inheritance is for the entire Ummah".

For this reason, the Prophet ﷺ did not keep his inheritance only in his family, but after removing their non-maintenance from it, he allocated the rest for the public welfare and interests of the Ummah so that the share of the entire Ummah would be paid from it.

What emerges from all these details is that both Hazrat Abu Bakr Siddiq RA and Hazrat Umar RA issued the same decision regarding this inheritance. The Prophet ﷺ himself had made this decision, in which Hazrat Abu Bakr and Umar did not make any change. Therefore, Margoliouth's claim that Hazrat Fatima was deprived of her property is completely wrong. No one deprived her, rather the decision made by her father and the

Messenger of Allah was honored and continued. Secondly, it becomes clear that this decision was not made only for Hazrat Fatimah, but the same law was adopted for the “Ummahāt ul Mominīn” as well, as cleared from the narration of Hazrat Aisha RA: Hazrat Ali used to get his share of the wealth of Banu Hashim. This series started from the time of the Messenger of Allah ﷺ, which continued during the time of Hazrat Abu Bakr and Hazrat Umar as well. Maulana Muhammad Nafee says in this regard:

The Hashemites and the family of the Prophet (ﷺ) used to get this right of Khums distributed by the hands of Hazrat Ali (RA), it was not conveyed through any other companion, so that the Ahl al-Bayt would not be treated unfairly and disrespectfully.<sup>44</sup>

Similarly, he further writes:

After Hazrat Ali, it was in the hands of Hazrat Imam Hasan bin Ali, then in the hands of Imam Hussain bin Ali, then in the hands of Imam Zain al-Abidin, then in the hands of Hasan bin Imam Hassan, then in the hands of Zaid bin Hasan.<sup>45</sup>

In this regard, such arrangements had been made from the beginning due to which no question of any kind of injustice arises. Margoliouth has raised a point that Hazrat Abu Bakr took revenge on Hazrat Fatimah for humiliating his daughter, but did not provide any argument that what was the humiliation that was done to Hazrat Aisha. The fact is that Margoliouth has shown clear bias in this case and has deliberately tried to create misunderstanding. The above statement of Margoliouth indicates his prejudice and jealousy with Islam, and he wants to misguide the people and to create doubts about Islam.

### Conclusion

The conclusion of the Paper is that the properties of Banū Naḍīr and Fadak were included among the properties with which the Messenger of Allah ﷺ, used to meet his and his family's needs during his blessed life. After his death, these properties came under the control of Caliph of the Muslims, Hazrat Abu Bakr RA. Hazrat Fatima, the Prophet's daughter once demanded from Hazrat Abu Bakr RA her share in this property. But he denied saying that the Messenger of Allah (ﷺ) has said that there is no heir of our group of prophets. What we leave behind is charity. In the same way, Umahaat al-Momineen RA, also intended to ask for his share of these properties, but on Hazrat Aisha's explanation, they refrained from their intention.

After the death of the Prophet ﷺ, Hazrat Abu Bakr and Hazrat Umar RA had adopted the same practice in this matter, that after the fulfillment of needs of the Prophet's family they spent the rest of his wealth on the interests of the Ummah. Hazrat Abu Bakr Siddiq did not allocate this wealth either for himself or for his family.

Therefore, this objection that Hazrat Fatima was deprived is absolutely baseless. The fact is that in this case the practice was adopted, and the foundation of which was laid by the Messenger of Allah ﷺ himself. Therefore, Margoliouth's statement is not correct that Hazrat Abu Bakr Siddiq RA deprived Hazrat Fatimah of this wealth because he wanted to take revenge from her RA for humiliating his daughter.

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