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I`ara or I`aarah إعاره: lending, loaning

Ibada عبادة: worship, adoration, religious service, rite, cult; Muslims feel honored when described as "obedient servants of Allah". They testify that Prophet Muhammad (ص), the very best not only of mankind but of all creation, is the servant and Messenger of Allah. Anyone who serves anyone else other than Allah is a mean, humiliated and miserable loser in both this life and the life to come, whereas a sincere servant of the Almighty is a winner of both.

Ibaha or Ibaahah إباحة: Sufferance, tolerance or toleration, passive consent, disclosure, divulgence and sometimes it means: promiscuity, pornography إباحية

Ibham or Ibhaam إبهام: ambiguity, obscurity; it also means thumb

Ibtal or Ibtaal إبطال: nullification, annulment, voiding

Ibtihal إبتهاال: supplication, invocation

Ida or Idha or Iza عظه: admonition, lesson, warning sermon

Iddi`a' إِدعاء': allegation, claim, contention, assertion, declaration

Idman إِدمان: addiction

Iffa عفه: uprightness, probity, modesty, honesty, incorruptibility, continence

Iftar إِفطار: time or meal for breaking the fast; breakfast

Ifti`al إِفْتعال: contriving, designing, scheming

Iftirad إِفْتِراض: supposition, hypothesis, assumption

Ihram إِحرام: pilgrimage garb, white unwoven cotton shroud worn by pilgrims

astronomy; علم النويات : nucleonics; علم النفس : psychology; علم الكونيات : cosmology; علم الفنون الصناعيّه : technology; علم الوراثة : genetics.

Itibas or Itibaas إلتباس: confusion, complication, predicament

Imam or Imam, Emam, Emaam إمام: leader of an *ummah*, a group of people (small or big); he may be the one who leads others in congregational prayers, or a supreme religious or political authority or both, or one of the Twelve Infallible Imams (ع). An *imam* is a religious community leader. Any person who leads a congregational prayer is called an *imam*. A religious leader who also leads his community in the political affairs may be called an *imam*, an *amir* (or *emir*) or caliph.

Iman or Iman, Eman إيمان: faith and trust in Allah, conviction

Imtiyaz or Emtiyaaz إمتياز: distinction, excellence, eminence, privilege, concession, franchise

Infilaq or Infilaq إنفلاق: cleaving, fission (of nucleus, molecules, etc.)

Infirat or Infiraat إنفراط: dispersal, breaking down (of group, coalition, etc.), disruption, separation, falling apart

Injil إنجيل: the revelations that were sent down during the time of Prophet Isa (Jesus). It is referred to as the New Testament.

Inna lillahi wa inna ilahi raji'un or Inna Lillahi Wa Inna Ilahi Rajioon إنا لله و إنا إليه راجعون: When a Muslim is struck with a calamity, such as when he loses one of his loved ones, or when he becomes bankrupt, he should be patient and utter this statement with full conviction. It means: "We are from Allah and to Him do we return." Muslims believe that Allah is the One who gives and who takes away. He tests us.

A true Muslim submits himself to Allah wholeheartedly, during good times and bad times. He is grateful and thankful to Allah for whatever He decrees for him. He is patient and says this expression during times of turmoil and calamity.

Insha-Allah or Insha Allah, In Sha' Allah إنشاء الله: When a person wishes to plan to do something in the future, when he promises someone to do something for him or to give him something, when he makes resolutions, and when he makes a pledge..., he does so only with permission of the Almighty Who enables him to do so, Who provides him with the means, tools, resources, etc., to achieve this end.

For this reason, a Muslim uses the Qur'anic instructions by saying "In-Sha' Allah", which means: "If Allah so wills." Muslims are supposed to strive hard and to trust in Allah, not in themselves, not in anyone else. They leave the results in the hands of Allah.

Inshiqaq or Inshiqaaq إنشقاق: separating from, breaking open, cleaving, breaking apart; title of Ch. 84 of

the Holy Qur'an

Inshitar or Inshitaar إنشطار: fission, cleaving, splitting, dividing, tearing apart

Intihal or Intihaal إنتحال: impersonation, simulation

Intikas or Intikaas إنتكاص: recanting, repudiation, renunciation (of a previous assertion or conviction)

Iq'ad إقعاد: paralysis in the lower half of the body

Iqama or Iqamah إقامة: the pronouncement of certain statements in preparation for the performing of the prayers. It usually follows the *athan*. *Iqama* means that the prayer ritual is ready to start, to be performed, whether individually or collectively (in a congregation). It is to be recited in Arabic before every obligatory prayer.

Iqna` إقناع: convincing, persuading, inducing

Irhab إرهاب: terrorism, terrorizing, intimidation

Irtidad إرتداد: reneging, defection, apostasy, reversion

Irtiyab إرتياب: suspicion, doubt, apprehension

Isha or Isha' عشاء: nighttime, evening, time for obligatory evening *salat*, prayer, after sunset, later in the evening. It also means supper.

Ishtiqaq إشتقاق: derivation, deduction

Islam إسلام: Islam is an Arabic word the root of which is "silm", peace, and "salam", which also means peace. Among its other meanings are these: greeting, salutation, obedience to the Almighty, loyalty, allegiance, and submission to the will of the Creator of the Universe. Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnicity, language or one's social, political or any other position.

The religion of Islam is not to be confused with so-called "Mohammedanism", a misnomer created by some ignorant folks in order to tarnish the image of this pristine faith. Muslims do not accept this name as it gives wrong information about Islam and Muslims. If you really wish to know what Islam is all about, ask Muslims, not those who are hostile to the adherents to this religion of peace, and unfortunately there are many such folks.

Isnad إسناد: the method whereby one *adath* is traced and in the end attributed to a *muhaddith*, traditionist, one who first transmitted it

Isra' إسرائ: night journey; usually a reference to the Prophet's night journey from Mecca to Jerusalem, an

incident which took place in the year 622 A.D.

Israf إسراف: extravagance, excessiveness, going to extremes

Ithbat or Ithbaat إثبات: proof or proving, evidence (or presenting an evidence)

Ith`an إذعان: surrender, submission, obedience, resignation, succumb-ing, acceding

Ithna-Asheris or Ithna-Ashariyya الاثنا عشرية: Shi'ite (or Shi'a or Shi'i) Muslims who follow the path of the 14 Infallibles, namely the Prophet of Islam (ص), Fatima (ع) daughter of the Prophet (ص) and the Infallible Imams who descended from Ali (ع). Ithna-Asheris are also called Ja'faris, after Imam Ja'far as-Sadiq (ع) whose biography is detailed in this book. Here is a brief narrative of their biographies for you:

The 14 Infallibles

1. Prophet Muhammad: He is Muhammad ibn (son of) Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Munaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka`b ibn ibn Ghalib ibn Fahr ibn Malik ibn Nadar ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mazar ibn Nazar ibn Ma`ad ibn Adnan ibn Isma`eel (Ishmael) ibn Ibrahim (Abraham), peace and blessings of Allāh be upon him, his progeny, and righteous ancestors, especially his great grandfathers Isma`eel and Ibrahim.

Prophet's Father: Abdullāh ibn Abdul-Muttalib (545 – 570 A.D.). The Blessed Prophet's father, Abdullāh ibn Abdul-Muttalib, was born in 545 A.D., 25 years before the Year of the Elephant. Abu Tālib and az-Zubair were his brothers by the same father and mother. So were the girls, except Safiyya. When his father died, the Prophet of Allāh (ص) was two months old, though reports about this differ. Abdul-Muttalib loved Abdullāh immensely because he was the best of his children, the most chaste and the most noble among them. Once Abdul-Muttalib sent his son on business, and when the caravan passed by Yathrib (Medina), Abdullāh died there. He was buried in the house of Arqam ibn Ibrahim ibn Surqah al-Adawi.

Prophet's Foster Father: Al-Harith son of Abd al-Uzza ibn Rif`ah ibn Millān ibn Nāirah ibn Fuayya ibn Nar ibn Sa`d ibn Bakr ibn Hawzīn.

Prophet's Foster Mothers: Thawbiyya; she was a bondmaid of Abu Lahab, the paternal uncle of the Messenger of Allāh (ص). She breast-fed him with the milk of her son Masruh.

Halima, the Prophet's foster mother. She was the daughter of "Abu Thu'aib" Abdullāh ibn Shajnah ibn Jabir ibn Rizām ibn Nāirah ibn Sa`d ibn Bakr ibn Hawzīn al-Qaisi. She breast-fed the Messenger of Allāh (ص) with the milk of her son Abdullāh and reared him (ص) for four years (till the year 574 A.D.).

Prophet's Children: 1) Ibrahim, 2) Abdullāh; 3) al-Qasim; 4) stepdaughter (some say daughter) Zainab (d. 629 A.D.); 5) stepdaughter (some say daughter) Ruqayya (d. 624 A.D.), 6) stepdaughter (some say daughter) Umm Kulthum (d. 630 A.D.); 7) the Prophet's daughter Fāima, peace be upon her and her

progeny. For more details, refer to my book titled *Muhammad: Prophet and Messenger of Allah*.

2. Fatima (ع) Daughter of Muhammad (ص): Fatima (615 – 632 A.D.), mother of the Imams (ع), is the daughter of the Messenger of Allah (ص) by his first wife, Khadija daughter of Khuwaylid, may the Almighty be pleased with her. Fatima was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the year 615.

She was only 18 and 75 days when she died in Medina few days only (some say 75) after the death of her revered father (ص): The Prophet (ص) passed away on Safar 28/May 28 according to the Christian Gregorian calendar, or the 25th according to the Julian calendar, of the same year. Fatima passed away on the 14th of Jumada I of 11 A.H. which corresponded to August 7, 632 A.D. She was buried somewhere in the graveyard of Jannatul-Baqi' in Medina in an unmarked and unknown grave. According to her will, her husband, Imam Ali (ع), did not leave any marks identifying her grave, and nobody knows where it is. According to Shiite Muslims, she was the only daughter of the Holy Prophet (ص).

Fatima has nine names/titles: Fatima فاطمة, al-Siddiqa الصديقة (the truthful one), al-Mubaraka المباركة (the blessed one), al-Tahira الطاهرة (the pure one), al-Zakiyya الزكية (the chaste one), al-Radhiyya الرضية (the grateful one), al-Mardhiyya المرضية (the one who shall be pleased [on Judgment Day]), al-Muhaddatha المحدثه (the one, other than the Prophet, to whom an angel speaks) and al-Zahra الزهراء (the splendid one).

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some “Muslims”.

A number of chronicles quote her mother, Khadija, narrating the following about the birth of her revered daughter: “At the time of Fatima’s birth, I sent for my neighboring Qurayshite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muhammad. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me. Finding me dismayed, one of them addressed me thus, ‘O Khadija! I am Sarah, mother of Ishaq (Isaac). The other three are: Mary mother of Christ, Asiya daughter of Muzahim and Umm Kulthum sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.’ Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fatima was born.”

The motherly blessings and affection received by Fatima (ع) were only for five years after which Khadija left for her heavenly home. The Holy Prophet brought her up thereafter.

The Holy Prophet said: “Whoever injures (bodily or otherwise) Fatima, he injures me; and whoever

injures me injures Allah; and whoever injures Allah practices unbelief. O Fatima! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it makes Allah pleased, too.”

M.H. Shakir writes the following: “Fatima, the only daughter of the Holy Prophet of Islam, was born in Mecca on 20th of Jumada al-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadija and the Apostle of Allah bestowed all their natural love, care and devotion on their lovable and only child, Fatima, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title ‘Our Lady of Light’. She was moderately tall, slender and endowed with great beauty which caused her to be called ‘az-Zahra’ (the Lady of Light)”.

Fatima (ع) was called az-Zahra' because her light used to shine among those in the heavens. After arriving in Medina, she was married to Ali in the first year of Hijra, and she gave birth to three sons. Her sons were: Hassan, Husayn, Masters of the youths of Paradise, and Muhsin. Muhsin never saw the light because he was aborted as his mother was behind her house door fending for herself while rogues were trying to break into it and force her husband to swear the oath of allegiance to Abu Bakr. She had two daughters, Zainab, the heroine of Karbala', and Umm Kulthum. Her children are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history.

The Holy Prophet said *فاطمة بضعة مني*, "Fatima is part of me". He would go out to receive his daughter whenever she came from her husband's house. Every morning on his way to the Mosque, he would pass by Fatima's house and say, *"as-Salamu `alaykum ya Ahla Bay annnubuwwah wa ma`din arr-risala "* (Peace be with you, O Ahl al-Bayt (Household of the Prophet) and the Substance of the Message).

Fatima (ع) is famous and acknowledged as the "Sayyidatu nisa '1-`alamin" (Leader of all the women of the world for all times) because the Prophethood of Muhammad would not have been everlasting without her. The Prophet is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'an for women, Fatima is the perfect model, who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same time.

Fatima inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity and benevolence, devotion and worship of Allah, self-sacrifice and hospitality, forbearance and patience, knowledge and nobility of disposition of her illustrious father, both in words and in actions. “I often witnessed my mother,” says Imam Husain, "absorbed in prayer from dusk to dawn."

Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door empty-handed. She (ع) worked, dressed, ate and lived very simply. She was very generous; and none who came to her door ever went away empty handed. Many times she gave away all the food she had had, staying without any food at all. As a daughter, she loved her parents so much that she won

their love and regard to such an extent that the Holy Prophet (ص) used to stand up whenever she came to him.

Marriage: When Fatima came of age, a number of hopefuls sought her hand in marriage. The Holy Prophet was awaiting the Divine order in this respect until Imam `Ali approached him and asked for her hand in marriage. The Holy Prophet came to Fatima (ع) and asked, "My daughter! Do you consent to be wedded to `Ali, as I am so commanded by Allah?" Fatima (ع) thereupon bowed her head in modesty. Umm Salamah narrates the following: "Fatima's face Fatima bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet stood up to shout: *Allahu Akbar*' (Allah is great)! Fatima's silence is her acceptance."

On Friday, Thul Hijja 1, 2 A.H., which corresponded to May 25, 624 A.D. according to the Julian Christian calendar or to the 28th of May of the same year according to the Gregorian Christian calendar which is widely used in the text of this book, the marriage ceremony took place. All the Muhajirun (emigrants) and Ansar (supporters) of Medina assembled in the mosque while Imam `Ali was seated before the Holy Prophet with all the ceremonious modesty of a bridegroom.

The Holy Prophet first recited an eloquent sermon then declared: "I have been commanded by Allah to get Fatima wedded to `Ali, and so I do hereby solemnize the matrimony between `Ali and Fatima on a dower of four hundred *mithqal* of silver." Then he asked Imam Ali, "Do you consent to it, O Ali?" "Yes, I do, O Holy Prophet of Allah!" replied Imam Ali (ع). Then the Holy Prophet raised his hands and supplicated thus: "O Lord! Bless both of them, sanctify their progeny and grant them the keys of Your beneficence, Your treasures of wisdom and genius; and let them be a source of blessing and peace to my *umma*." Her children; Imam Hasan, Imam Husayn, Zainab and Umm Kulthum, are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history and fortified Islam which otherwise would have been lost to mankind.

As a wife, she was very devoted. She never asked Ali for anything in her entire life. As a mother, she cared for and brought up wonderful children; they have left their marks on the pages of world history which time and the plots of enemies of Ahl al-Bayt (ع) will never be able to erase.

After The Prophet's Demise

قال ابن الجوزي (أبو الفرج عبد الرحمن بن أبي الحسن علي بن محمد القرشي التيمي البكري، الفقيه الحنبلي الحافظ المفسر الواعظ المؤرخ الأديب المعروف بابن الجوزي، رحمه الله رحمة واسعة، وأدخله فسيح جناته، فقيه حنبلي محدث ومؤرخ ومتكلم [510هـ/1116م - 12 رمضان 592هـ] ولد وتوفي في بغداد) : روي عن علي (عليه السلام) قال: لما مات رسول الله (صلى الله عليه وآله وسلم) جاءت فاطمة (عليها السلام) فأخذت قبضة من تراب القبر فوضعت على عينيها، فبكت وأنشأت تقول:

نفسى على زفرتها محبوسة يا ليتها خرجت مع الزفرات

لا خير بعدك في الحياة وإنما أبكي مخافة أن تطول حياتي

Ibn al-Jawzi, namely Abul-Faraj Abdul-Rahman ibn Abul-Hassan Ali ibn Muhammad al-Qarashi al-Taymi al-Bakri, was a Hanbali *faqih* who knew the Holy Qur'an by heart, an orator, historian and a man of letters. He was born in Baghdad in 510 A.H./1117 A.D. and died there on the 12th of the month of Ramadan of 592 A.H. which coincided with August 16, 1196 A.D. according to the Gregorian Christian calendar or the 9th of the same month and year according to the Julian calendar. May the Almighty shower him with His broad mercy and admit him into His spacious Paradise. He quotes Imam Ali (ع) saying that when the Messenger of Allah (ص) died, Fatima (ع) went to his gravesite, took a handful of its dust, put it on her eyes, wept and composed these verses of poetry:

*My soul is confined with every sigh,
How I wish it departed as sighs depart.
No good is there in life after you so I
For fear my life will prolong do I cry.*

Property of Fadak

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some "Muslims". For more details about Fadak, refer to its proper place in this Glossary.

Digression: Jews of Medina

One may wonder what brought those Jews to Medina to live among people whom they regarded as their inferior, polytheist pagans who regarded as profession other than trade to be beneath their status. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name was written in their religious books and whose mission was about to start, so they made a mass immigration to Medina. Their high rabbis had told them that Medina would be the place where the new Prophet, Muhammad (ص), would be preaching the divine message. This view is supported by verses 40 – 103 of Surat al-Baqara (Chapter of the Cow, i.e. Ch. 2) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it. According to this theory, those Jews with religious fervor had come from Jerusalem in particular and Greater Syria (Sham) in particular.

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how advocates of this theory reason:

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the 2nd century A.D. But the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (37 – cir. 100 A.D.), a Romano–Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and Talmud.

According to some sources, the Jews of Yemen enjoyed prosperity until the 6th century A.D. The Himyarite King, Abu–Karib Asad Toban, converted to Judaism at the end of the 5th century, while laying siege to Medina. It is likely some of his soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews from all over Arabia, together with pagan allies. But this victory was short-lived.

In 518 A.D., the kingdom of Yemen was taken over by Zar'a Yousuf, who was of “royal descent” but was not the son of his predecessor, Ma'di Karib Ya'fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar'a Yousuf is chiefly known by his cognomen “Thu Nuwas”, in reference to his "curly hair." The Jewish rule lasted till 525 A.D., only 85 years before the inception of the Islamic Prophetic mission. Some historians, however, date it later, to 530, when Christians from the Aksumite Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power in Yemen.

According to a number of medieval historians, Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states had persecuted his fellow co-religionists (the Jews) in their realms. This persecution, which took place in the year 524 A.D., is blamed on one Dimnon in Najran, that is modern al–Ukhudud area of Saudi Arabia. Any reader of the Holy Qur'an must have come across verse 4 of Surat al–Buruj (Chapter 85) of the Holy Qur'an which refers to **أَصْحَابُ الْأُخُدُودِ**, fellows of the Ukhudud, which is imprecisely translated as “the ditch self–deconstructed” in some English translations of the Holy Qur'an.

To the author of this book, who speaks Arabis as his mother tongue, my dear reader, “the ditch self–deconstructed” does not make much sense at all. Actually, this “ukhdud” was a long ditch filled with firewood. It was lit and the believers were thrown into it if they refused to abandon their faith. Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of 13th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made home. The Almighty in 85:4 condemns this massacre in the strongest of terms, and Christians and Jews ought to appreciate this fact.

According to some sources, after seizing the throne of the Himyarites, in 518 or 523 A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city's capitulation, he massacred those inhabitants who would not renounce Christianity in this *ukhdud* incident. Estimates of the death toll from this event range up to 20,000 in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at the time, were mostly nomads.

Khutba of Fatima Zahra (as) Demanding Fadak

خطبة فاطمة الزهراء بنت النبي محمد في مسجد أبيها (ص) عند مطالبتها بفدك وميراثها من أبيها

روى عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبو بكر وعمر على منع فاطمة عليها السلام فدكا و بلغها ذلك لانت خمارها على رأسها و اشتملت بجلبابها وأقبلت في لمةٍ من حفدتها ونساء قومها تطأ ذيولها، ما تخرم مشيتها مشية رسول الله (ص)، حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت دونها ملاءة فجلست ثم أنت أنةً أجهش القوم لها بالبكاء فأرتج المجلس ثم أمهلت هنيئة حتى إذا سكن نشيج القوم وهدأت فورتهم افتتحت الكلام بحمد الله و الثناء عليه والصلاة على رسوله فعاد القوم في بكائهم فلما أمسكوا عادت في كلامها فقالت عليها السلام

الحمد لله على ما أنعم وله الشكر على ما ألهم والثناء بما قدم من عموم نعم ابتدأها وسبوغ آلاء أسداها وتمام منن أولها جم عن الإحصاء عددها ونأى عن الجزاء أمدتها وتفاوت عن الإدراك أبدها وندبهم لاستزادتها بالشكر لاتصالها واستحمد إلى الخلائق بإجزالها وثنى بالنذب إلى أمثالها وأشهد أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص تأويلها وضمن القلوب موصولها وأثار في التفكر معقولها الممتنع من الأبصار رؤيته ومن الألسن صفته ومن الأوهام كيفيته ابتدع الأشياء لا من شيء كان قبلها وأنشأها بلا احتذاء أمثلة امتثلها كونها بقدرته وذراها بمشيته من غير حاجة منه إلى تكوينها ولا فائدة له في تصويرها إلا تثبيتها لحكمته وتنبئها على طاعته وإظهارا لقدرته تعبدا لبريته وإعازا لدعوته ثم جعل الثواب على طاعته ووضع العقاب على معصيته زيادة لعباده من نعمته وحياسة لهم إلى جنته وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباها واصطفاه قبل أن ابتعته إذ الخلائق بالغيب مكنونة وبستر الأهاويل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابتعته الله إتماما لأمره وعزيمة على إمضاء حكمه وإنفاذا لمقادير رحمته فرأى الأمم فرقا في أديانها عكفا على نيرانها عابدة لأوثانها منكرة لله مع عرفانها فأثار الله بأبي محمد ص ظلمها وكشف عن القلوب بهمها وجلي عن الأبصار غمها وقام في الناس بالهداية فأنقذهم من الغواية وبصرهم من العماية وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رافة واختيار ورجبة وإيثار فمحمد (ص) من تعب هذه الدار في راحة قد حف بالملائكة الأبرار ورضوان الرب الغفار ومجاورة الملك الجبار صلى الله على أبي نبيه وأمينه وخيرته من الخلق وصفيه والسلام عليه ورحمة الله وبركاته.

ثم التفتت إلى أهل المجلس وقالت : أنتم عباد الله نصب أمره ونهيه وحمله دينه ووحيه وأمناء الله على أنفسكم

وبلغاه إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقية استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينة بصائره منكشفة سرائره منجلية ظواهره مغتبطة به أشياعه قائدا إلى الرضوان اتباعه مؤد إلى النجاة استماعه به تنال حجج الله المنورة وعزائمه المفسرة ومحارمه المحذرة وبيناته الجالية وبراهينه الكافية وفضائله المندوبة ورخصه الموهوبة وشرائعه المكتوبة فجعل الله الإيمان تطهيرا لكم من الشرك والصلاة تنزيها لكم عن الكبر والزكاة تزكية للنفس ونماء في الرزق والصيام تثبيتا للإخلاص والحج تشبيدا للدين والعدل تنسيقا للقلوب وطاعتنا نظاما للملة وإمامتنا أمانا للفرقة والجهاد عزا للإسلام والصبر معونة على استيجاب الأجر والأمر بالمعروف مصلحة للعامة وبر الوالدين وقاية من السخط وصلة الأرحام منسأة في العمر ومنامة للعدد والقصاص حقنا للدماء والوفاء بالنذر تعريضا للمغفرة وتوفية المكايل والموازن تغييرا للبخس والنهي عن شرب الخمر تنزيها عن الرجس واجتناب القذف حجابا عن اللعنة وترك السرقة إيجابا للعفة وحرم الله الشرك إخلاصا له بالربوبية فاتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون وأطيعوا الله فيما أمركم به ونهاكم عنه فإنه إنما يخشى الله من عباده العلماء.

ثم قالت: أيها الناس اعلّموا أني فاطمة و أبي محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا ، لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ ، فإن تعزوه وتعرفوه تجدوه أبي دون نسائكم وأخا ابن عمي دون رجالكم ، ولنعم المعزى إليه ص فبلغ الرسالة صادعا بالندارة مائلا عن مدرجة المشركين ضاربا بوجههم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يجف الأضنام وينكت الهام حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر والشقاق وفهت بكلمة الإخلاص في نفر من البيض الخماص وكنتم على شفا حفرة من النار مذقة الشارب ونهزة الطامع وقبسة العجلان وموطئ الأقدام تشربون الطرق وتقتاتون القد و الورق أذلة خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا واللتى وبعد أن مني ببهم الرجال وذؤبان العرب ومردة أهل الكتاب كلما أوقدوانارا للحرب أطفأها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفى حتى يطاء جناحها بأخمصه ويخمد لهبها بسيفه مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سيديا في أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه في الله لومة لائم وأنتم في رفاهية من العيش وادعون فاكهون آمنون تتريصون بنا الدوائر وتتوكفون الأخبار وتنكصون عند النزال وتفرون من القتال. فلما اختار الله لنبيه دار أنبيائه ومأوى أصفبائه ظهر فيكم حسكة النفاق وسمل جليب الدين ونطق كاظم الغاوين ونبغ حامل الأقلين وهدر فنيق المبطلين فخطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه هاتفا بكم فألفاكم لدعوته مستجيبين وللعزة فيه ملاحظين ثم استنهضكم فوجدكم خفافا وأحمشكم فألفاكم غضا ببا فوسمتم غير إبلكم ووردتم غير مشربكم هذا والعهد قريب والكلم رحيب والجرح لما يندمل والرسول لما يقبر ابتدارا زعمتم خوف الفتنة ألا في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين فهيهات منكم وكيف بكم وأنى تؤفكون وكتاب الله بين أظهركم أموره ظاهرة وأحكامه زاخرة وأعلامه باهرة وزواجره لائحة وأوامره واضحة وقد خلفتموه وراء ظهوركم أرغبة عنه تريدون أم بغيره تحكمون بئس للظالمين بدلا ومن يتبع غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين ثم لم تلبثوا إلا ريث أن تسكن نفرتها ويسلس قيادها ثم أخذتم توروبن وقدرتها وتهيجون جمرتها وتستجيبون لهتاف الشيطان الغوي وإطفاء أنوار الدين الجلي وإهمال سنن النبي الصفي تشربون حسوا في ارتغاء وتمشون لأهله وولده في الخمرة والضراء ويصير منكم على مثل حز المدى ووخز السنان في الحشا وأنتم الآن تزعمون أن لا إرث لنا ، أ فحكم الجاهلية تبغون ومن أحسن من الله حكما لقوم يوقنون أفلا تعلمون ، بلى قد تجلى لكم كالشمس الضاحية أني ابنته أيها المسلمون أغلب على إرثي يا ابن أبي قحافة أفي كتاب الله ترث أباك ولا أرث أبي لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم إذ يقول: "وَوَرِثَ سُلَيْمَانُ دَاوُدَ" وقال فيما اقتص من خبر يحيى بن

زكريا إذ قال : "فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ" وقال : " وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ" وقال : "يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ" وقال : " إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ" ، وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا أ فخصكم الله بآية أخرج أبي منها أم هل تقولون إن أهل ملتين لا يتوارثان أو لست أنا وأبي من أهل ملة واحدة أم أنتم أعلم بخصوص القرآن وعمومه من أبي وابن عمي فدونها مخطومة مرحولة تلقاك يوم حشرك فنعم الحكم الله والزعيم محمد والموعود القيامة وعند الساعة يخسر المبطلون ولا ينفعكم إذ تندمون ولكل نبأ مستقر وسوف تعلمون من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم

ثم رمت بطرفها نحو الأنصار فقالت

:

يا معشر النقيبة وأعضاء الملة وحضنة الإسلام، ما هذه الغميمة في حقي والسنة عن ظلامتي أما كان رسول الله أبي يقول المرء يحفظ في ولده سرعان ما أحدثتم وعجلان ذا إهالة ولكم طاقة بما أحاول وقوة على ما أطلب و أزاول أتقولون مات محمد (ص) فخطب جليل استوسع وهنه واستنهر فتقه وانفتق رتقه وأظلمت الأرض لغيبته وكسفت الشمس والقمر وانتثرت النجوم لمصيبته وأكدت الآمال وخشعت الجبال وأضيع الحريم وأزيلت الحرمة عند مماته، فتلك والله النازلة الكبرى والمصيبة العظمى لا مثلها نازلة ولا بانقة عاجلة أعلن بها كتاب الله جل ثناؤه في أفنيتكم وفي ممساكم ومصبحكم يهتف في أفنيتكم هتافا وصراخا وتلاوة وألحانا ولقبه ما حل بأبياء الله ورسله حكم فصل وقضاء حتم "و ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ . "إيها بني قبيله أهضم تراث أبي وأنتم بمراى مني ومسمع ومنندى ومجمع تلبسكم الدعوة وتشملكم الخبرة وأنتم ذوو العدد والعدة والأداة والقوة وعندكم السلاح والجنة توافيكم الدعوة فلا تجيبون وتأتيكم الصرخة فلا تغيبون؟ أنتم موصوفون بالكفاح معروفون بالخير والصلاح والنخبة التي انتخبتم والخيرة التي اختيرت لنا أهل البيت قاتلتكم العرب وتحملتم الكد والتعب وناطحتكم الأمم كافحتهم البيهيم لا تبرح أو تبرحون تأمركم فتأتمرون حتى إذا دارت بنا رحى الإسلام ودر حلب الأيام وخضعت ثغرة الشرك وسكنت فورة الإفك وخمدت نيران الكفر وهدأت دعوة الهرج واستوسق نظام الدين فأنى حزتم بعد البيان وأسرتهم بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان؛بؤسا لقوم نكثوا أيمانهم من بعد عهدهم وهموا بإخراج الرسول وهم بدءوكم أول مرة أ تخشونهم فالله أحق أن تخشوه إن كنتم مؤمنين ألا وقد أرى أن قد أخذتم إلى الخفض وأبعدتم من هو أحق بالبسط والقبض وخلوتم بالدعة ونجوتهم بالضيق من السعة فمججتم ما وعيتم ودسعتهم الذي تسوغتم فإن تكفروا أنتم ومن في الأرض جميعا فإن الله لغني حميد ألا وقد قلت ما قلت هذا على معرفة مني بالجدلة التي خامرتكم والغدرة التي استشعرتها قلوبكم ولكنها فيضة النفس ونفثة الغيظ وخور القناة وبنة الصدر وتقدمة الحجة فدونكموها فاحتقبوها دبيرة الظهر نقبة الخف باقية العار موسومة بغضب الجبار وشار الأبد موصولة بنار الله الموقدة التي تطلع على الأفئدة ، فبعين الله ما تفعلون وسيعلم الذين ظلموا أي منقلب ينقلبون وأنا ابنة نذير لكم بين يدي عذاب شديد فاعملوا إنا عاملون و انتظروا إنا منتظرون

Abullah son of Imam al-Hassan (ع) quotes his forefathers saying that Abu Bakr and Omer decided to prevent Fatima (ع) from her Fadak property. When she came to know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, her gait not differing from that of the Messenger of Allah (ص), went till she entered [the Mosque of the Prophet] where Abu Bakr was.

Abu Bakr was in the company of a crowd of the Muhajirun and Ansar and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allah and lauding Him, sending blessings to His Messenger, whereupon people resumed their cries. When they stopped, she resumed her speech saying,

“Praise to Allah for that which He bestowed (us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures.

I testify that there is no God but Allah, the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is. He originated things but not from anything that existed before them, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and amass them into His Paradise.

“I also testify that my Father, Muhammad, is His servant and messenger whom He chose and prior to sending him when the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allah the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event. Allah sent him (Muhammad) to perfect His commands, a resolution to accomplish His decree, and an implementation of the dictates of His Mercy.

So he (Muhammad) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allah [atheists] despite their knowledge of Him. Therefore, Allah illuminated their darkness with my Father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the right religion and inviting them

to the Straight Path (*as-Sirat al-Mustaqeem*).

“Allah then chose to recall him mercifully, with love and preference. So, Muhammad is now in comfort, released from the burden of this world, surrounded angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with him.”

Fatima (ع) then turned to the crowd and said:

“Surely you (people) are Allah's servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allah entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and an legacy which He left to guard you: The eloquent Book of Allah, the Qur'an of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed. (The Qur'an) leads its adherents to righteousness. Listening (and acting upon) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written. So Allah made belief (in Islam) a purification for you from polytheism. He made prayers an exaltation for you from conceit, Zakat purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (Adl) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt) the management of the affairs of the nation and our leadership (Ahl al-Bayt) a safeguard from disunity. He made *jihad* (struggle) a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (Amr Bil Ma'ruf) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one's kin a cause for a longer life and for multiplying the number of offspring, in-kind reprisal (*qisas* قصاص) to save lives, fulfillment of vows the earning of mercy, the completion of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, abandoning theft a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allah as He should be feared, and die not except in a state of Islam; Obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those truly fear among His servants, who have knowledge.'

“O People! Be informed that I am Fatima, and my father is Muhammad I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now has come unto you an Apostle from amongst yourselves; It grieves him that you should perish; ardently anxious is he over you; To the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali (ع))

rather than any of your men. What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst a band of starved ones; and you were on the edge of a hole of fire;(you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima (ع) was stating their lowly situation before Islam) You were despised outcasts always in fear of abduction from those around you. Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali, (ع)), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali is) diligent in Allah's affair, near to the Messenger of Allah, A master among Allah's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of news, you fell back during every battle, and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out, The misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits. He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), Surely, they have fallen into trial already! And indeed Hell surrounds the unbelievers. How preposterous! What an idea! What a falsehood! For Allah's Book is still amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You concealed sips on froth and proceeded towards

his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet—now you claim that there is not inheritance for us! What! "Do they then seek after a judgment of (the Days of) ignorance? But How, for a people whose faith is assured, can give better judgment than Allah? Don't you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Solomon (Sulayman) inherited David (Dawood)¹? And when it narrates the story of Zacharias and says: `So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Jacob (Yaqoob)¹ And: `But kindred by hood have prior rights against each other in the Book of Allah' And: Allah (thus) directs you as regards your children's (inheritance) to the male, a portion equal to that of two females' And, If he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.¹ You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Qur'anic) verse regarding you, from which He excluded my father? Or do you say: `These (Fatima and her father) are the people of two faiths, they do not inherit each other?!' Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Qur'an than my father and my cousin (Imam Ali)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment. (Fatima then turned towards the Ansar and said:) O you people of intellect! The strong supporters of the nation! And those who embraced Islam; What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children¹? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has perished;" Surely this is a great calamity; Its damage is excessive its injury is great, Its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction—which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah—excellent in praising him—announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; A call, A cry, A recitation, and (verses) in order. It had previously came upon His (Allah's) Prophets and Messengers; (for it is) A decree final, and a predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will

he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude." O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahlul- Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Do you thus turn on your heels after daring, associating (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom you should more justly fear, if you believe! Now I see that you are inclined to easy living; having dismissed one who is more worthy of guardianship [referring to Ali (ع)]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise. Surely I have said all that I have said with full knowledge that you intent to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) the chest and the presentation of the proof. Hence, Here it is! Bag it (leadership and) put it on the back of an ill she camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a warner (the Prophet) to you against a severe punishment. So, act and so will we, and wait, and we shall wait."

فأجابها أبو بكر وقال : يا بنت رسول الله لقد كان أبوك بالمؤمنين عطوفا كريما رءوفا رحيمًا وعلى الكافرين عذابا أليما وعقابا عظيما إن عزواناه وجدناه أباك دون النساء وأخا إلفك دون الأخلاء أثره على كل حميم وساعده في كل أمر جسيم لا يحبكم إلا سعيد ولا يبغضكم إلا شقي بعيد فأنتم عترة رسول الله الطيبون الخيرة المنتجبون على الخير أدلتنا وإلى الجنة مسالكنا. وأنت يا خيرة النساء وابنة خير الأنبياء صادقة في قولك سابقة في وفور عقلك غير مردودة عن ححك ولا مصدودة عن صدقك والله ما عدوت رأي رسول الله ولا عملت إلا بإذنه والرائد لا يكذب أهله وإني أشهد الله وكفى به شهيدا أني سمعت رسول الله (ص) يقول نحن معاشر الأنبياء لا نورث ذهبا ولا فضة ولا دارا ولا عقارا وإنما نورث الكتاب والحكمة والعلم والنبوة وما كان لنا من طعمة فلولي الأمر بعدنا أن يحكم فيه بحكمه وقد جعلنا ما حاولته في الكراع والسلاح يقاتل بها المسلمون ويجاهدون

فقلت عليها السلام ، سبحان الله ما كان أبي رسول الله (ص) عن كتاب الله صادفا ولا لأحكامه مخالفا بل كان

يتبع أثره ويقفو سوره؛ أفتجمعون إلى الغدر اعتلالا عليه بالزور وهذا بعد وفاته شبيهه بما بغي له من الغوائل في حياته هذا كتاب الله حكما عدلا وناطقا فصلا يقول يَرْتُنِي وَيَرْتُ مِنْ آلِ يَعْقُوبَ وَيَقُولَ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَبَيْنَ عَزْ وَجَلَّ فِيمَا وَزَعِ مِنَ الْأَقْسَاطِ وَشَرَعَ مِنَ الْفَرَائِضِ وَالْمِيرَاثِ وَأَبَاحَ مِنْ حِظِّ الذِّكْرَانِ وَالْإِنَاثِ مَا أَزَاحَ بِهِ عِلَّةَ الْمَبْطَلِينَ وَأَزَالَ التَّظْنِي وَالشَّبَهَاتِ فِي الْغَابِرِينَ كَلَّا بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ . فقال أبو بكر: صدق الله ورسوله وصدقت ابنته معدن الحكمة وموطن الهدى والرحمة وركن الدين وعين الحجة لا أبعد صوابك ولا أنكر خطابك هؤلاء المسلمون بيني وبينك قلدوني ما تقلدت وباتفاق منهم أخذت ما أخذت .غير مكابر ولا مستبد ولا مستأثر وهم بذلك شهود

:فالتفتت فاطمة عليها السلام إلى الناس و قالت:

معاشر المسلمين المسرعة إلى قيل الباطل المغضية على الفعل القبيح الخاسر أفلا تتدبرون القرآن أم على قلوب أقفالها كلابل ران على قلوبكم ما أسأتكم من أعمالكم فأخذ بسمعكم وأبصاركم وليئس ما تأولتم وساء ما به أشرتم وشر ما منه اغتصبتم لتجدن والله محمله ثقيلًا وغبه وبيلًا إذا كشف لكم الغطاء وبان بإورائه الضراء وبدا لكم من ريبكم ما لم تكونوا تحتسبون و خسر هنا لك المبطلون

Abu Bakr responded to her by saying, "O daughter of the Messenger of Allah! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was a painful torment and a great punishment. Surely the Prophet is your father, not anyone else's, the brother of your husband, not any other man's; he surely preferred him over all his friends and (Ali) supported him in every important matter, no one loves you save the lucky and no one hates you save the wretched. You are the blessed progeny of Allah's Messenger, the chosen ones, our guides to goodness our path to Paradise, and you—the best of women—and the daughter of the best of prophets, truthful is your sayings, excelling in reason. You shall not be driven back from your right... But I surely heard your father saying: `We the, group of prophets do not inherit, nor are we inherited Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. This, do you think that I violate your father's (will)?"

Fatima then refuted Abu Bakr's claim that the Prophet had stated that prophets cannot be inherited, and said: "Glory be to Allah!! Surely Allah's Messenger did not abandon Allah's Book nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this—after his departure—is similar to the disasters which were plotted against him during his lifetime. But behold! This is Allah's Book, a just judge and a decisive speaker, saying: `One that will (truly) inherit Me, and inherit the posterity of Yaqub,' (19:6) and 'And Sulaiman (Solomon) inherited Dawood (David).' (27: 16) Thus, He (Glory be to Him) made clear that which He made share of all heirs, decreed from the amounts of inheritance, allowed for males and

females, and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygoners. Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which ye assert; it is Allah (alone) whose help can be sought." It is apparent that Abu Bakr chanced the mode with which he addressed Lady Fatima (ع) after delivering her speech. Listen to his following speech; which is his reply to Fatima's just reported speech.

Abu Bakr said: "Surely Allah and His Apostle are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allah not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims between us—who have entrusted me with leadership, and it was according to their satisfaction that I received what I have. I am not being arrogant, autocratic, or selfish, and they are my witnesses." Upon hearing Abu Bakr speak of the people's support for him, Lady Fatima Zahra (ع) turned towards them and said:

"O people, who rush towards uttering falsehood and are indifferent to disgraceful and losing actions! Do you not earnestly seek to reflect upon the Qur'an, or are your hearts isolated with locks? But on your hearts is the stain of the evil, which you committed; it has seized your hearing and your sight, evil is that which you justified cursed is that which you reckoned, and wicked is what you have taken for an exchange! You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the day when the cover is removed and appears to you what is behind it of wrath. When you will be confronted by Allah with that which you could never have expected, there will perish, there and then, those who stood on falsehoods." Although parts of Abu Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abu Bakr delivered after Lady Fatima's arguments, it appears certain that Abu Bakr was finally persuaded to submit Fadak to her. Nevertheless, when Fatima was leaving Abu Bakr's house, Omer suddenly appeared and exclaimed: "What is it that you hold in your hand?"

Abu Bakr replied: 'A decree I have written for Fatima in which I assigned Fadak and her father's inheritance to her.' Omer then said: "With what will you spend on the Muslims if the Arabs decide to fight you?!"

وفي سيرة الحلبي ج 3 ص 391 :- أن عمر أخذ الكتاب فشقّه

According to p. 391, Vol. 3, of al-Halabi's *Seera* book, Omer [ibn al-Khattab] seized the decree and tore it to pieces...

ثم عطفت على قبر النبي (ص) و قالت

قد كان بعدك انباء وهنبئة لو كنت شاهدا لم تكثر الخطب

انا فقدناك فقد الارض وابلها واختل قومك فاشهدهم فقد نكبوا

وقد رُزينا بما لم يرزه أحد من البرية لا عجم ولا عرب

ضاقنا عليّ بلادي بعدما رحبت وسيم سبطاك خسفاً فيه لي نصب

و كل أهل له قريى و منزلة عند الاله على الأدينين مقترب

أبدت رجال لنا نجوى صدورهم لما مضيت و حالت دونك الترب

تجهمتنا رجال وآستخف بنا اذ غبت عنا فنحن اليوم نغتصب

وكننت بدرا ونورا يستضاء به عليك ينزل من ذي العزة الكتب

قد كان جبريل بالآيات يؤنسنا فقد فقدت و كل الخير محتجب

فليت قبلك كان الموت صادفنا لما مضيت و حالت دونك الكتب

فسوف نبكيك ما عشنا وما بقيت من العيون بتهمال لها سكب

*After you, reports and momentous chaotic events we found,
Had you witnessed them, calamities would not abound.
We missed you as sorely as earth would miss its rain,
Your folks lost balance, see how from the creed they did refrain,
We, like no others, have suffered affliction,
Unlike all Arabs, or others from among Allah's creation.
My homeland is now narrow after its great expanse indeed,
Both your grandsons have been wronged, so my heart is grieved,
Every family has relatives and a place
With the Almighty Who is close to those of grace,*

*Certain men what their chests hid did they to us reveal,
When you went, and now you from our sights did a grave conceal,
Men assaulted and slighted us, when you became far away
So, now what rightfully belongs to us is being taken away.
You were the moon, your light showed us what we should heed,
Messages from the Exalted One were to you revealed.
With the Verses did Gabriel make our day,
Now you are gone, every good thing is kept away.
How we wish in our direction death did the Almighty guide
Before you left us, and you did the dunes from us hide.
We shall cry over you so long as our tears can pour,
So long as floods of tears can withstand and endure.*

- من أشار إلى خطبة الصديقة فاطمة (عليها السلام) أو روى شيئاً منها نذكر بعضاً منهم على سبيل المثال لا
:حصر، وهم كالتالي

- الخليل بن أحمد الفراهيدي (ت 175 هـ) في كتاب العين: 8 / 323 في كلمة اللمة، وقال: وفي الحديث جاءت 1
فاطمة (عليها السلام) إلى أبي بكر في لميمة من حفدتها ونساء قومها.

(-). جار الله محمد بن عمر الزمخشري (ت 538 هـ 2).

في الفائق: 3 / 331 في مادة اللمة أيضاً قال: وفي حديث فاطمة (عليها السلام): إنها خرجت في لمة من نساءها
تتوطأ ذيلها، حتى دخلت على أبي بكر.

(-). أبو الفرج عبد الرحمن بن علي بن الجوزي، (ت 597 هـ 3).

في غريب الحديث: 2 / 333 وقال: وفي الحديث: أن فاطمة (عليها السلام) خرجت في لمة من نساءها إلى أبي بكر
فعاتبته. أي في جماعة ; وقيل: من الثلاث إلى العشر.

(-). مجد الدين أبو السعادات ابن الأثير (ت 606 هـ 4).

في النهاية في غريب الحديث والأثر: 4 / 273 وقال: في حديث فاطمة (عليها السلام): إنها خرجت في لمة من

نسائها تتوطأ ذيلها، إلى أبي بكر فعاتبته.

(- أبو الفضل جمال الدين بن منظور (ت 711 هـ 5).

في لسان العرب: 12 / 548 وقال: وفي حديث فاطمة (عليها السلام): إنها خرجت في لمة من نسائها تتوطأ ذيلها إلى أبي بكر فعاتبته. ذكرها في مادة لمم

References to this speech by the Truthful One, Fatima, peace with her, including some who cited excerpts of it, include the following:

1. Al-Khalil ibn Ahmed al-Farahidi **الخليل بن أحمد الفراهيدي** (d. 175 A.H./792 A.D.) on p. 323, Vol. 8, of *Kitab al-Ayn*,
2. Jarallah Muhammad ibn Omer al-Zamakhshari **الزمخشري** (d. 538 A.H./1144 A.D.) on p. 331, Vol. 3, of *Al-Faiq*;
3. Abul-Faraj Abdul-Rahman ibn Ali ibn al-Jawzi **أبن الجوزي** (d. 597 A.H./1201 A.D.),
4. Majd ad-Deen Abu al-Sa'adat Ibn al-Atheer **ابن الأثير** (d. 606 A.H./1210 A.D.) on p. 273, Vol. 4 of his book titled *Al-Nihaya*,
5. Abul-Fadl Jamal ad-Deen ibn Manzour **ابن منظور** (d. 711 A.H./1312 A.D.) on p. 548, Vol. 12 (old edition) of his lexicon titled *Lisan al-Arab*.

Fatima Further Oppressed

Throughout her life, Fatima (ع) never spoke to those who had oppressed her and deprived her of her rightful claims. She kept her grief to herself. During her sickness which preceded her death, she requested that her oppressors should be kept away even from attending her funeral. Her ill-wishers even resorted to physical violence. Once the door of her house was pushed on her, and the child she was carrying was hurt and the baby-boy was stillborn. This incident took place, and it is very well documented by Shi'ite and Sunni historians and chroniclers, when Omer ibn al-Khattab was urging, sometimes even beating, people to go to the Prophet's Mosque to swear allegiance to his friend, Abu Bark.

Omer promoted Abu Bakr to the seat of "caliph", being the very first person to swear allegiance to him after being convinced that it would not be long before he, too, would occupy the same seat. Fatima's house was set on fire. Having been mistreated and stricken with grief, which crossed all limits of forbearance and endurance, she expressed her sorrows in an elegy which she composed to mourn her

father the Holy Prophet (ص). In that elegy, she makes a particular reference to her woeful plight saying, after having taken a handful of earth from her father's grave, putting it on her eyes, crying and saying,

ماذا على من شمَّ تربةَ أحمد أن لا يشمَّ مدى الزمان غواليا؟

صُبَّتْ عليَّ مصائبٌ لو أنَّها صُبَّتْ على الأيامِ صِرْنَ لياليا

قد كنت ذات حمى بظل محمد لا أختشي ضيماً و كان جماليا

فاليوم أخشع للذليل وأتقي ضيمي، و أدفع ظالمي بردايا

فإذا بكت قمرية في ليلها شجناً على غصن بكيت صباحيا

فلأجعلن الحزن بعدك مؤنسي و لأجعلن الدمع فيك وشاحيا

*What blame should be on one who smells Ahmed's soil
That he shall never smell any precious person at all?
Calamities have been poured on me (like waters boil)
Were they poured on days, they would become nights.
In the shade of Muhammad, I enjoyed all protection
And he was my beauty, and I feared no oppression,
But now I surrender to the lowly and fear I am done
Injustice, pushing my oppressor with only my gown.
So, if a dove cries during its night, forlorn,
Out of grief on its twig, I cry in my morn.
So, I shall after you let grief be a companion for me,
And my tears that mourn you my cover they shall be.*

On p. 218, Vol. 2, of al-Tabari's *Tarikh* (Dar al-Amira for Printing, Publishing and Distribution, Beirut, Lebanon, 2005), it is stated that when Fatima could not get her inheritance, Fadak, from Abu Bakr, she boycotted him and never spoke to him till her death.

The death of the Apostle, affected her very much and she was very sad and grief-stricken and wept her heart out crying all the time. Unfortunately, after the death of the Prophet, the Government confiscated

her famous land of Fadak. Fatima (ع) was pushed behind her home door (when they attacked Ali's house and took him away in order to force him to accept the caliphate of Abu Bakr), so the fetus she was carrying, namely Muhsin, was subsequently aborted. Omer ibn al-Khattab ordered his servant, Qunfath, to set her house on fire, an incident which is immortalized by verses of poetry composed by the famous Egyptian poet Hafiz Ibrahim which is reproduced here but without English translation. The author has preferred not to translate it in order not to hurt the feelings of his Sunni brethren, especially non-Arabs:

On p. 220, Vol. 2, of al-Tabari's *Tarikh* (Arabic text), it is stated that the Holy Prophet (ص) remained unburied for three days. His sacred body finally received the burial bath by his cousin and son-in-law, Fatima's husband Ali (ع). Besides Ali (ع), those who attended the burial of the Prophet (ص) were: al-Abbas ibn Abdul-Muttalib, his son al-Fadhli, Qutham ibn al-Abbas, Usamah ibn Zaid, and Shuqran, a freed slave of the Prophet (ص), according to the same page. According to Ibn Ishaq, Aws ibn Khawli, who had taken part in the Battle of Badr, earnestly requested Ali (ع) to let him assist in burying the Messenger of Allah (ص) which the Commander of the Faithful accepted (ع).

The tragedy of her father's death and the unkindness of her father's followers, were too much for the good, gentle and sensitive lady and she breathed her last on Jumda I 14, 11 A.H., exactly seventy-five days after the death of her revered father, the Holy Prophet of Islam. Grieved about the way she was treated by certain "sahaba" of the Prophet (ص), the confiscation of her property, Fadak, the aborting of her son, Musin, and the confiscation of the right to caliphate from her husband, Ali, were all too much for her, so much so that they eventually put an end to her life when she was in the prime of her life at the age of eighteen, although historians provide different dates, and was buried in Jannatul-Baqi', Medina.

Fatima's Death

On p. 218, Vol. 2, of al-Tabari's *Tarikh*, al-Tabari says,

فدفنها علي ليلا، و لم يؤذن بها أبا بكر

"Ali buried her at night, and Abu Bakr did not call the athan (to announce her death)."

Fatima (ع) did not survive more than seventy-five days after the demise of her father. She breathed her last on the 14th Jumdi I, 11 A.H. Before her demise, she told her will to her husband, Imam Ali (ع), thus:

1. O Ali, you will personally perform my funeral rites.
2. Those who have displeased me should not be allowed to attend my funeral.
3. My corpse should be carried to the graveyard at night.

Thus, Imam Ali (ع), in compliance with her will, performed all the funeral rites and accompanied

exclusively by her relatives and sons carried her at night to Jannatu'l-Baqi ` , where she was laid to rest and her wishes fulfilled.

Having buried her, in the darkness of the night, her husband, the Commander of the Faithful Ali (ع) composed these verses of poetry:

(هذي قصيدة الامام علي بن ابي طالب عندما كان عند قبر فاطمة الزهراء (ع):

ما لي وقفت على القبورِ مُسلماً قبر الحبيب فلم يردّ جوابي؟

أحبيب، ما لك لا ترد جوابنا أنسيت بعدي خلة الأحاب؟

قال الحبيب: وكيف لي بجوابكم و أنا رهين جنادل و تراب؟

أكل الترابُ محاسني فنسيتكمُ وحجبت عن أهلي وعن أترابي

فعليكم مني السلام تقطعت مني و منكم خلة الأحاب

*Why did I stand at the graves to greet,
The tomb of the loved one, but it did not respond?
O loved one! Why do you not answer us?
Have you forgotten the friendship among loved ones?
The loved one said: How can I answer you
While I am held hostage by soil and stones?
Earth has eaten my beauties, so I forgot about you,
And I now am kept away from family and peers;
So, peace from me to you, the ties are now cut off
And so are the ties with loved ones.*

On p. 136 of *Dalaa'il al-Imama* دلائل الامامة, we are told that those who attended Fatima's burial in the darkness of the night were, besides her husband Ali (ع), none other than both her sons al-Hassan and al-Husayn (ع), her daughters Zainab and Umm Kulthum, her maid Fidda and Asmaa daughter of Umayy. The author, as quoted on p. 92, Vol. 10 of the newly published edition of *Bihar al-Anwar*, adds the following:

و أصبح البقيع ليلة دفنت و فيه أربعون قبرا جددا، و ان المسلمين لما علموا وفاتها جاءوا الى البقيع فوجدوا فيه أربعين قبرا، فأشكل عليهم قبرها من سائر القبور، فضج الناس و لام بعضهم بعضا و قالوا: لم يخلف نبيكم فيكم الا بنتا واحدة تموت و تدفن و لم تحضروا وفاتها و الصلاة عليها و لا حتى تعرفوا قبرها.

ثم قال ولاة الأمر منهم: هاتم من نساء المسلمين من ينبش هذه القبور حتى نجدها فنصلي عليها و نزور قبرها. فبلغ ذلك أمير المؤمنين صلوات الله عليه، فخرج مغضبا قد احمرت عيناه و درت أوداجه و عليه قباه الأصفر الذي كان يلبسه في كل كريبه و هو متوكيء على سيفه ذي الفقار حتى ورد البقيع، فسار الى الناس النذير و قال: هذا علي بن أبي طالب قد أقبل كما ترونه يقسم بالله لئن حول من هذه القبور حجر ليضعن السيف على غابر الآخر.

فتلقاه عمر (بن الخطاب) و من معه من أصحابه و قال له: ما لك يا أبا الحسن؟ و الله لننبش قبرها و لنصلي عليها. فضرب علي (ع) بيده الى جوامع ثوبه (يعني ثوب عمر) فهزه، ثم ضرب به الأرض و قال: يا ابن السوداء! أما حقي (في الخلافة) فقد تركته مخافة أن يرتد الناس عن دينهم، و أما قبر فاطمة، فو الذي نفس علي بيده، لئن رمت و أصحابك شيئا من ذلك، لأسقين الأرض من دماءكم. فان شئت، فأعرض يا عمر

فتلقاه أبو بكر فقال: يا أبا الحسن بحق رسول الله و بحق من (هو) فوق العرش الا خليت عنه، فانا غير فاعلين شيئا تكرهه. فتخلى عنه و تفرق الناس و لم يعودوا الى ذلك

In the morning of the eve in which she (Fatima) was buried, al-Baqi' was found to have forty new graves. When the Muslims came to know about her death, they went to al-Baqi' where they found forty freshly built graves, so they were confused and could not identify her grave from among all of them. People fussed and blamed each other. They said, "Your Prophet left only one daughter among you. She dies and is buried while you do not attend her demise or perform the prayers for her or even know where her grave is."

Those in authority among them said, "Bring from among the Muslims' women those who would inter these graves till we find her, perform the prayers for her and visit her grave." The report reached the Commander of the Faithful, Allah's blessings with him, so he came out furious, his eyes reddened, his veins swollen and wearing his yellow outer garment which he always put on whenever there was trouble, leaning on his sword, Thul-Fiqar, till he reached al-Baqi'. A warner rushed to people to warn them saying, "Here is Ali ibn Abu Talib has come as you can see, swearing by Allah that if anyone moves a brick of these graves, he will kill each and every one of them."

He was met by Omer [ibn al-Khattab] and some of his companions and said, "What is wrong with you, O father of al-Hassan?! By Allah, we shall inter her grave, and we shall perform the [funeral] prayers for her." Ali (ع) took hold of Omer's garment, shook him and threw him on the ground and said, "O son of the black woman! As regarding my right [to succeed the Prophet as the caliph], I have abandoned it for fear people might revert from their religion. As for Fatima's grave, I swear by the One Who holds Ali's

soul in His hands that if you and your fellows want to do any such thing, I shall let the earth drink of your blood, all of you; so, if you want, stay away from it, O Omer.”

Abu Bakr met him and said, “O father of al-Hassan! By the right of the Messenger of Allah (ص) and by the right of the One on the Arsh, leave him, for we shall not do anything which you dislike.” Ali (ع) left Omer alone. People dispersed and did not make any further attempt. This incident shows the reader how Abu Bakr was blessed with a higher degree of wisdom than Omer.

هذه الابيات من قصيدة فاطمة سيدة نساء العالمين للمرحوم الشيخ محسن أبو الحب الكبير أهدبها الى كل
الفاطميات:

فإن قيل حوّا قلت فاطم فخرها أو قيل مريم قلت فاطم أفضل

أفهل لحوّا والد كحمّد أم هل لمريم مثل فاطم أشبل؟

كلّ لها عند الولادة حالة منها عقول ذوي البصائر تذهل

هذي لنخلتها التجت فتساقطت رطباً جنيّاً فهي منه تأكل

وضعت بعيسى وهي غير مروعة أنّي وحارسها السرىّ الأبلّ؟

وإلى الجدار وصفحة الباب التجت بنت النّبّيّ فأسقطت ما تحمل

سقطت وأسقطت الجنين وحولها من كلّ ذي حسبٍ لئيم جحفل

هذا يعنّفها وذاك يدعّها ويردها هذا وهذا يركل

وأمامها أسد الأسود يقوده بالحبل قنفذ، هل كهذا معضل؟

ولسوف تأتي في القيامة فاطم تشكو الى رب السماء وتقول

ولتعرّفنّ جنينها وحنينها بشكايّةٍ منها السّما تتزلزل

ربّاه ميراثي وبعلي حقّه غصبوا، وأبنائي جميعاً قتلوا

Following are verses of poetry in honor of Fatima, Head of the Women of Mankind, composed by the late Shaikh Muhsin Abu al-Hubb Senior presented to all ladies who descended from Fatima:

*When they mention Eve, I say that Fatima is her pride,
Or if Mary is mentioned, I say that Fatima is superior.
Can anyone underestimate a father such as Muhammad?
Or does Mary have a lion cub more brave than Fatima's?
Each had a status at her birth that puzzles sages' minds:
This to her date tree resorted, so of fresh ripe dates she ate,
Giving birth to Jesus without fright, how so when the guard
Is the most brave night sojourner?
And to the wall and the door's slab did this resort,
Prophet's daughter, so she aborted what she was bearing.
She fell, and her fetus [Muhsin] fell with her, surrounded by
Every one of a mean descent and lowly birth:
This rogue rebukes her, that one reprimands her,
This one dismisses her, that one even kicks her...
Though before her was the lion of lions being led
By the rope..., so, is there a greater calamity?
Fatima will come on the Judgment Day to complain
To the Lord of the Heavens, and she will wail,
And you will know who her fetus was, why she wails
Why she presents a complaint from which the heavens shake:
"Lord! My inheritance and my husband's right did they confiscate
"And, moreover, all my sons did they kill, O Lord!"*

قصيدة للشاعر المسيحي عبد المسيح الأنطاكي يمدح فيها فاطمة الزهراء (ع) فالسيدة الزهراء (ع) قد شهد بفضلها
المخالف والمؤالف لأنها سيدة نساء العالمين من الأولين والأخرين

وإنها فزّة بين النساء فلا بنتٌ لحواءَ تدنو من معاليها

ومن يُشعُّ شعاعَ الشمسِ جبهتها و لا تُلالي إذا لاحت كلالها

هي الجديرة بالكُفءِ الكريم لها من بالمفاخرِ والعُليا يُحاكيها

والعُربُ تطلبُ أكفاءَ تزوَّجهم بناتها، سنيةً تأبى تعديها

وكلُّ عقدٍ بغيرِ الكُفءِ تحسبُه عاراً عليها لدى الأقرانِ يُخزيها

فمن يليقُ ببنتِ المُصطفى حسيماً ومن من العُربِ العُرباءِ كافيها؟

ومن يناسبُ طه كي يُصاهره وهي المصاهرةُ المسعودُ مُلقياها؟

غيرِ العليِّ حبيبِ المُصطفى و له سبَقُ الهدايةِ مُذ نادى منادياها

فانه بعدَ طه خيرٌ من ولدتْ قُريشَ مُنذَ برا البارِي ذراريها

و أنه بطلُ الإسلامِ تعرفُه تلكِ الحروبِ التي أمسى مُجليها

Here is a poem composed by the Christian poet Abdul-Maseeh al-Antaki (of Antioch city) in praise of Fatima al-Zahra (ع), for those who agree with our [religious] views and those who do not have all testified to Fatima's distinction: She is the Mistress of all Women of Mankind from the early generations to the very last:

*Among women, hers is a unique birth:
No other daughter of Eve comes to her distinctions close.
One from whose forehead the sun's rays shine,
From her standing places glitter glows.
She is the peer of the honored one and only who
In his feats and supreme honors is her only match.
Arabs seek competent peers for daughters to marry
A tradition which they refuse to forgo.
Any marriage without a competent peer they regard
As a shame on them that debases them among peers.
Who can match in lineage the daughter of the Chosen one?*

Who among the Arabs in honors matches her?
Who suits Taha (ص) to be his son-in-law,
A marriage tie that brings happiness to one who wins it
Other than Ali, the one loved by the Chosen One?
He accepted Guidance since the Messenger called for it.
Next to the Chosen One, he is the best of Quraish
Since the Almighty created its souls.
And he is the hero of Islam well known
By those wars that raised his status.

ما هو "مصحف فاطمة"؟

وخلفت فاطمة عليها السلام مصحفاً، ما هو قرآن، ولكنه كلام من كلام الله، أنزله عليها، إملاء رسول الله، وخط))
على عليه السلام)) (بحار الأنوار ج26 ص41 رواية73 باب1) ولذا سُمِّيَتْ فاطمة، فهي مظهر فاطر السموات
والأرض. وحيث أن الملك المرسل من قبله تعالى يحدثها، سُمِّيَتْ المحدثَّة، كما مرَّ أنه كان يخبرها عمَّا سيحدث
بعدها في ذريَّتها من المصائب والبلايا، والأهم من ذلك ما ستكتسبها الذرية، من انتصارات عظيمة، ونجاح كبير في
عصر الغيبة، ومن ثمَّ ظهور ابنها المهدي المنتظر، عجلَّ الله تعالى فرجه الشريف.

عليُّ عليه السلام كاتبُ المصحف

أنَّ الزهراء، سلام الله عليها، كانت تحسُّ بالملك، وتسمع صوته، ولم تكن تشاهده، فبمجرَّد أن حصل ذلك، شكت
إلى أمير المؤمنين عليٍّ، عليه السلام، حيث لم تكن تتوقَّع هذا الأمر بهذه الصورة المستمرَّة. اذن كان أمير المؤمنين
عليٍّ، عليه السلام صاحب فكرة كتابة المصحف، حيث يسمع صوت روح الأمين، فيكتب كلما يسمعه، إلى أن
اجتمع في مصحف متكامل، وهو مصحف الزهراء عليها السلام. ولا يخفى عليك ، أنه ليس من السهل كتابة ما يلقيه
جبرئيل، بل كان ذلك ضمن العلوم الخاصَّة الإلهيَّة التي امتاز بها أمير المؤمنين، عليه السلام، فهو الذي كتب من
قبل ما أملاه رسول الله عليه، وهو الذي جمع القرآن الكريم في المصحف الشريف كما هو ثابت في محلِّه.

محتوى المصحف

إنَّ المصحف يشتمل على أمورٍ كثيرةٍ تتلخص في كلمة واحدة وهي: استيعابه لجميع الحوادث الخطيرة الآتية،
خصوصاً ما سيواجه ذريَّتها، من المصائب والبلايا، وأيضاً الانتصارات، ويشتمل على أسماء جميع الملوك

والحكّام إلى يوم القيامة، كما ورد في الحديث: ((ما من نبي ولا وصي ولا ملك إلا وفي مصحف فاطمة)) (بحار الأنوار ج47 ص32 رواية29 باب4). ويحتوى على أمور ترجع إلى شخص رسول الله، صلى الله عليه وآله وسلم، وأيضاً يشتمل على وصيتها سلام الله عليها.

ابن هاشم عن يحيى بن أبي عمران عن يونس عن رجل عن سليمان بن خالد قال : قال أبو عبد الله عليه السلام..)) فإن فيه وصية فاطمة عليها السلام..)) (بحار الأنوار ج26 ص43 رواية76 باب1). ومن الطبيعي أن الوصية تشتمل على أمورٍ خاصّة، تتعلّق بحزنها عليها السلام، وبالمصائب الواردة عليها، من أعدائها، لينقذها ابنها الإمام الثاني عشر المهدي المنتظر، عجلّ الله تعالى فرجه الشريف، لأنّه هو الإمام مبسوط اليد، الذي به يملأ الله الأرض قسطاً وعدلاً، كما ملئت ظلماً وجوراً.

الأئمة عليهم السلام ومصحف فاطمة

كان الإمام الصادق عليه السلام، يؤكّد دائماً على علوم أهل البيت عليهم السلام، ففي الحديث أنّه كان يقول "أنّ علمهم عليهم السلام غابر ومزبور ونكت في القلوب ونقر في الأسماع" وأنّهم يمتلكون "الجفر الأحمر، والجفر الأبيض، ومصحف فاطمة، والجامعة" فهم عليهم السلام رغم ارتباطهم وسماعهم صوت الملائكة ورغم تبعيتهم لمصحف الإمام عليّ الذي هو الجامعة المشتملة على جميع الأحكام حتى أرش الخدش، ورغم معرفتهم بعلم الجفر الذي يشتمل على "علم ما يحتاج إليها الناس إلى يوم القيامة من حلال و حرام" إلا أنّهم كانوا يعتمدون في فهم الحوادث الخطيرة على مصحف فاطمة عليها السلام كما ورد في الحديث "فنحن نتبع ما فيها فلا نعدوها" حيث يشتمل على الحوادث الخارجية جميعاً. وأيضاً أسماء الملوك إلى يوم القيامة، ففي الحديث: ((سئل عن محمد بن عبد الله بن الحسن فقال عليه السلام: ما من نبي ولا وصي ولا ملك إلا وهو في كتاب عندي. يعني مصحف فاطمة، (والله ما لمحمد بن عبدالله فيه اسم)) (بحار الأنوار ج47 ص32 رواية29 باب4).

لقد وصل المصحف إلى مستوى من الرفعة والسمو بحيث صار مصدر سرورهم واستبشارهم، كما يستفاد من جملة قرت عينه في الحديث التالي: ((عن فضيل بن عثمان عن الحذاء قال: قال لي أبو جعفر عليه السلام يا أبا عبيدة كان عنده سيف رسول الله صلى الله عليه وآله وسلم ودرعه ورايته المغلبة ومصحف فاطمة عليها السلام (قرت عينه)) (بحار الأنوار ج26 ص211 رواية22 باب16).

هل مصحف فاطمة هو القرآن؟

إنّ الكثير من الناس كانوا ولا زالوا يتصوِّرون أنّ المصحف يشتمل على الآيات القرآنية الشريفة، أو أنّ هناك قرآناً آخر عند الشيعة، كما يزعم بعض الجهال من العامّة. ولكنّ الواقع هو خلاف ذلك، فإنّ المصحف لا يشتمل حتى على آية واحدة من آيات القرآن الكريم، كما هو المستفاد من الأحاديث الكثيرة، كما أنّه ليس من قبيل القرآن ولا يشبهه من ناحية المحتوى أصلاً، فهو من مقولةٍ أخرى، فأحاديثنا صريحة في ذلك فقد ورد في حديث: ((...عن عليّ

(بن سعيد عن أبي عبد الله عليه السلام... ما فيه آية من القرآن)) (بحار الأنوار ج26 ص42 رواية74 باب1

وفي أحاديث أخرى: ((...عن علي بن الحسين عن أبي عبد الله عليه السلام .. عندنا مصحف فاطمة، أما والله ما فيه
(حرف من القرآن)) (بحار الأنوار ج26 ص46 رواية84 باب1

عبد الله بن جعفر عن موسى بن جعفر عن الوشاء عن أبي حمزة عن أبي عبد الله عليه السلام قال: (مصحف) -
(فاطمة عليها السلام ما فيه شيء من كتاب الله..)) (بحار الأنوار ج26 ص48 رواية89 باب1

عن عنبسة بن مصعب قال: كنا عند أبي عبد الله عليه السلام.. ومصحف فاطمة أما والله ما أزعج أنه)) -
(قرآن)) (بحار الأنوار ج26 ص33 رواية50 باب1

عند ملاحظة الأحاديث تعرف أن الشبهة كانت منتشرة في عصر الأئمة عليهم السلام، ولهذا نراهم يستنكرون بكل
:غير أن هناك حديثاً يدل على أن المصحف، حزم وجد، ويتوسلون بالقسم لنفي ذلك

(فيه مثل قرآنكم هذا ثلاث مرات)) (بحار الأنوار ج26 ص38 رواية70 باب))

والظاهر أن المقصود هو من ناحية الكمية وحجم المعلومات، لا من حيث المحتوى. ثم لا يخفى عليك ما في كلمة
قرآنكم من معانٍ فتأمل جيداً

:وأيضاً

المستفاد من أحاديث كثيرة أن مصحف الزهراء عليها السلام ليس فيه شيء من الحلال والحرام أصلاً، ومن تلك
(الأحاديث قوله عليه السلام: ((أما إنه ليس من الحلال والحرام)) (بحار الأنوار ج26 ص44 رواية77 باب1

What is Fatima's Mushaf?

Fatima (ع) has left us a book behind her which is not a Qur'an but speech of the Almighty revealed to her, dictated by the Messenger of Allah (ص) and written down by Ali (ع), according to p. 41, Vol. 26 of *Bihar al-Anwar*.

This is why she is named "Fatima": the one who manifests the speech of the Fatir (Creator) of the

heavens and earth. Since the angel sent by Him speaks to her on behalf of the Almighty, she is called “muhaddatha **المحدثة**”, one spoken to. Also, the angel used to tell her the calamities and afflictions that will happen after her death to her progeny and, more importantly, the gains such progeny will achieve, the great victories and success during the Time of Occultation then during the time when her descendant, al-Mahdi, the Awaited One, may the Almighty speed up his holy ease, reappears.

Ali (ع) was the scribe of this *mushaf*. Al-Zahra used to sense the presence of the angel and hear his voice, but she did not see him. When this took place, she complained about it to the Commander of the Faithful Ali (ع) because she did not expect the matter would thus continue taking place.

Ali (ع), then, was the one who thought about writing the *mushaf* down since he heard the voice of the trusted angels, so he would write down what he heard till a complete *mushaf* was gathered which is al-Zahra's *mushaf*, peace with her. You realize that it is not easy to write down what Gabriel was dictating; rather, this was among the special divine sciences which characterized the Commander of the Faithful (ع). He was the one who used to write down what the Messenger of Allah (ص) used to dictate to him, and he was the one who compiled together the Holy Qur'an as is confirmed.

Mushaf's Contents

Fatima's *mushaf* (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would face as well as the victories. It contains names of all kings and rulers till Judgment Day, according to this tradition which is recorded on p. 32, Vol. 47, of *Bihar al-Anwar*: “There is no prophet or *wasi* or king except that he is mentioned in Fatima's *mushaf*.” It also contains matters relevant to the person of the Messenger of Allah (ص) as well as her own will (ع).

Ibn Hisham quotes Yahya ibn Abu Omran quoting other sources citing Abu Abdullah (Imam Ja'far al-Sadiq [ع]) saying that it contains the will of Fatima (ع) as stated on p. 43, Vol. 26, of *Bihar al-Anwar*. Naturally, the said will contains personal matters relevant to her grief and the predicaments she had to go through which her enemies caused so her descendant, the 12th Imam, the Awaited Mahdi, may Allah Almighty hasten his sacred ease, would carry it. This is so because the Mahdi is the one who will have the power to do so, who will be empowered by Allah to fill the earth with justice and equity after having been filled with injustice and iniquity.

The Imams (ع) and Fatima's Mushaf

Imam Ja'far al-Sadiq (ع) used to always emphasize the significance of the sciences of Ahl al-Bayt (ع). In one tradition, he used to say, “Their knowledge, peace with them, transcends time, comprehended and recorded, effective in the hearts, having an impact on those who hear it,” that they have **الجفر الأحمر** **والجفر الأبيض**, the Red Wide Well (or pool) and the White one, Fatima's *mushaf* and al-Jami'a.” The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in

Islam.

As for al-Jami'a , it is a collection of writings by the Commander of the Faithful Ali (ع) who held them so precious, he attached them to his sword, Thul-Fiqar. The contents of this Jami'a were recorded on animal's skin and used to be inherited, as is the case with Fatima's book, by the immediate family of the Prophet (ص), the Ahl al-Bayt (ع), who were subjected to untold trials and tribulations, persecution, imprisonment, poisoning, beheading and a host of injustices because of which these precious writings are now lost. Ahl al-Bayt (ع) used to maintain connection with the angels and adhere to the contents of Imam Ali's book, the Jami'a which contained all judicial rulings, including the penalty for one slightly scratching someone else's cheek.

Their knowledge included the "science of Jafr" which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day. But they used to depend in understanding serious events on Fatima's book according to a tradition that says, "We follow its contents and do not go beyond them." Such contents include all external [beyond the Household of the Prophet {ص}] incidents as well as the names of kings till the Day of Judgment. One tradition states that Muhammad son of Abdullah son of Imam al-Hassan (ع) was once asked and he said this in his answer: "The names of every prophet, *wasi*, king... is with me in a book," meaning Fatima's book, adding, "By Allah! It does not contain any mention of [Prophet] Muhammad ibn Abdullah," according to p. 32, Vol. 47, of *Bihar al-Anwar*.

This *mushaf* reached a high level of loftiness, so much so that it became a source of happiness and optimism as is concluded from the phrase "apple of his eyes" in the following tradition: "Fudhail ibn Othman quotes al-Haththa saying that Imam Abu Ja'far [al-Baqir] (ع) said to him, 'O Abu Ubaidah! He used to have the sword of the Messenger of Allah (ص), his shield, winning banner and Fatima's *mushaf*, the apple of his eyes," as indicated on p. 211, Vol. 26, of *Bihar al-Anwar*.

[Is Fatima's Mushaf The Holy Qur'an?](#)

Most people used to, and still do, imagine that this *mushaf* contains the sacred Qur'anic verses, or that there is another Qur'an the Shi'as have, as ignorant commoners claim. But the reality is contrary to this: This *mushaf* does not contain a single verse of the verses of the Holy Qur'an, as is understood from many traditions. Also, it is not similar to the Qur'an, nor is it like it from the standpoint of context at all. It tells quite a different tale. Traditions are clear in this regard: One tradition says, "... quoting Ali ibn Sa'eed citing Abu Abdullah (ع), 'It does not contain any verse of the Qur'an,'" according to p. 42, Vol. 26, of *Bihar al-Anwar*.

In another tradition, it is indicated that "... from Ali son of al-Husayn who quotes Abu Abdullah (ع), 'We have Fatima's *mushaf*. By Allah! It does not contain a single syllable of the Qur'an,'" as stated on p. 46, Vol. 26, of *Bihar al-Anwar*.

● Abdullah ibn Ja'far quotes Mousa ibn Ja'far quoting al-Washa citing Abu Hamzah citing Abu Abdullah (ع) saying, 'The *mushaf* of Fatima, peace with her, does not contain anything of the Book of Allah,' according to p. 48, Vol. 26, of *Bihar al-Anwar*.

● Anbasah ibn Mus'ab has said, "We were in the company of Abu Abdullah (ع)... and Fatima's *mushaf*; by Allah, he did not claim at all that it is a Qur'an," as we read on p. 33, Vol. 26, of *Bihar al-Anwar*.

When examining these traditions, you will come to know that this confusion spread even during the time of the Imams (ع); therefore, we find them strictly and seriously denouncing it, swearing about denying it. There is one tradition which indicates that this *mushaf* "contains three times the like of your Qur'an," according to p. 38, Vol. 26, of *Bihar al-Anwar*. It is quite obvious the comparison is with regard to the quantity and size of information, not from that of context. You can conclude that from the phrase "your Qur'an"; so, carefully ponder.

Many traditions conclude that the *mushaf* of al-Zahra (ع) does not contain anything about what is permissible and what is not; among such traditions is this statement (by Imam al-Sadiq, peace with him): "It is not about what is permissible and what is not," as stated on p. 44, Vol. 26, of *Bihar al-Anwar*.

The list of the other Infallible Fourteen (ع) is as follows:

3. Ali ibn Abu Talib (ع): He is discussed in detail in this book
4. Al-Hassan ibn Ali (ع): He is discussed in detail in this book.
5. Al-Husayn ibn Ali (ع): He is discussed in detail in this book.
6. Ali ibn al-Husayn (ع): He is discussed in detail in this book.
7. Muhammad ibn Ali al-Baqir (ع): He is discussed in detail in this book.
8. Ja'far ibn Muhammad al-Sadiq (ع): He is discussed in detail in this book.
9. Mousa ibn Ja'far al-Kadhim (ع): He is discussed in detail in this book.
10. Ali ibn Mousa al-Rida (ع): He is discussed in detail in this book.
11. Muhammad ibn Ali al-Taqi (ع): He is discussed in detail in this book.
12. Ali ibn Muhammad al-Naqi (ع): He is discussed in detail in this book.
13. al-Hassan ibn Ali al-Askari (ع): He is discussed in detail in this book.
14. Muhammad ibn al-Hassan al-Mahdi (ع): He is discussed in detail in this book.

The author of this book, his family and ancestors up to about 150 years back are followers of the Shi'a

Ithna–Asheri faith. Earlier than that, his ancestors were Sunnis, and the conversion of his first ancestor took place in al–Kadhimiyya city following a bloody incident which shocked him. Details of this incident and the persecution to which early Jibouri (author's tribesmen) Shi'as were exposed, as well as the prejudice the author received from Sunnis in Atlanta, Georgia, where he was studying for his higher degree, are all recorded in his Memoirs. These Memoirs are available for all to read on an Internet web page by clicking on this link: <http://www.scribd.com/yasinaljibouri> [1]/.

Istidrak إستدراك: retraction, catching up (with), overtaking (somebody ahead)

Istighfar إستغفار: seeking Allah's forgiveness

Istihqaq إستحقاق: entitlement, worth, value, merit, maturity (of debt, etc.)

Istihsan إستحسان: preference, finding something to be valuable, worthwhile, commending, advising

Istihtar إستهتار: rash behavior, disregard (for laws, customs, traditions, ethics, etc.), wantonness, recklessness, disregard for others' feelings, sentiments, interests, etc.

Istinsakh إستنساخ: copying, duplicating, cloning

Istintaj إستنتاج: reaching conclusion, deduction (from certain events or facts) by inference

Istitan إستيطان: settling (usually on someone else's land)

Istithna' إستثناء: exception, exclusion

I'tikaf إعتكاف: the act of remaining most of the time at a mosque for prayers and supplications

Itrat عترة: progeny (usually) of Prophet Muhammad

Itmam or Itmam إتمام: Completion, conclusion, consummation

Ittikal or Ittikaal إتكال: reliance (on), dependence on, dependency

Ittizan or Ittizan إتزان: rationality, sobriety, the keeping of sedateness (of conduct), balance, poise

Izdiwajiyya إزدواجية: duplicity, duality (of control, allegiance, jurisdiction, etc.), measuring by two scales, judging by two standards

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