

Famous Epic Prose



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Al-Islam.org

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Publisher(s):

Naba Organization [4]

This text is an explanation of Hazrat Zahra's sermon of Fadak with the original text in Arabic of the sermon.

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Fadak [6]

Miscellaneous information:

Famous Epic Prose Writer: Makarem Shirazi Published by: Naba Cultural Organization

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In the Name of Allah

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ

لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein a lamp is. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guides unto His light whom He will. And Allah speaks to man in allegories and Allah is Knower of all things.” (24:35)¹

Dedicated to the Holy Presence of “Vali Asr” (Guardian of the Age). Imam Mahdi (may God hasten his appearance):

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي²

Imam Sadiq (a.s) commanded Zarareh to continue this Prayer during the time of the “Gheiybat” (Occultation of the twelfth Imam).

*My Lord! Introduce yourself to me, because if I don't recognize You, I will not recognize Your Prophet.
My Lord! Make Your Prophet known to me, because if I haven't recognized Your Prophet, I will be unable to recognize Your “Hojjat”*

*My Lord! Introduce Your Hojjat to me, because if I haven't recognized Your Hojjat, I will be lost.*³

Poem

منم که عصمتُ الله و به ساق عرش زیورم حبیبه خدا منم حجاب نور داورم

رضای من رضای او ولای من ولای او که من ولیه الله و زهر بدی مطهرم

علی است نفس احمد و حقیقت محمدی منم که بضعة النبی و با علی برابرم

به تخت اقتدارشان نشسته ام کنارشان به تاج افتخارشان یگانه است گوهرم

بجز محمد و علی که نور ما بود یکی ز انبیا و اولیا خدا نموده برترم

نبی چو گفت بر ملا : اگر نبود مرتضی ز اولین و آخرین کسی نبود همسرم

علی شهاب ثاقب و منم فروغ زُهروی به اوج عصمت و حیا به هر زمان
متورم

نهال عشق ایزدی بهار حُسن سرمدی شکوفه محمدی عطای ربّ و کوثرم

حُسن با حسن مرا دو گوشوار زینتند علی است طوق گردنم محمد است
افرسم

محمد و علی و من چو اصل و امّ خلقتیم منم که باب خویش را درین مقام
مادرم

فدک چه جلوهای کند به پیشگاه دولتیم که مالکیت جنان به کف بود چو
حیدرم

علیه غاصب فدک از آن قیام کرده ام که راه پر جهاد حق نشان دهم به دخترم

حسان بود موذت رسول و آل مصطفی امید برزخ من و پناه روز محشرم

It's I, Gods' immaculate, and the ornamentation of the thrones' front leg. The beloved of God, is I; I'm the intermediary of His light.

Pleasing me is pleasing Him; friendship with me is friendship with Him for I am Gods' elect and purified of every wrong.

Ali is the blood and essence of Mohammad, It's I, the Prophets' flesh, and commensurate with Ali.

Upon their' throne of Power I have sat, at their' side. On their' crown of glory, I am the single gem.

Except for Mohammad and Ali, of which our light was one, I am superior to the Prophets and Saints of God.

The Prophet said publicly: If there was not *Morteza* (Ali); no-one else could be my husband.

Ali is a shooting star and I am the evening stars' brightness. By the culmination of purity and modesty in every era, I am illuminated.

A sapling of divine love, in the spring of eternal virtue, Mohammad's flower bud, a gift of the Lord and the abundant fountain (*Kowsar*).

Hossein and Hassan adorn me as two earrings, Ali is the necklace upon my neck, and Mohammad is my crown.

Mohammad and Ali and I are the essence and source of creation, it's I, in this regard, who is mother.

What display was (*Fadak*) of my wealth? When the ownership of Paradise was in my Hand, just as my father was.

I rose against the usurpers of *Fadak*, to show the Jihad-filled way of God to my daughter.

"*Hessan*" The Prophet's love and the Progeny of Mostafa was My hope in Purgatory and refuge on the day of Judgment.

I am hope in Purgatory, and refuge on the judgment day.⁴

1. Translation from: 'The meaning of the Glorious Koran' by: Mohammed Marmaduke Pickthall Surah # 24 'Light'-verse 35
2. "Hojjat" literally means the proof; but also a name for the twelfth Imam.
3. Rendering into English from the Farsi by the translator.
4. English rendering of poem done as closely as possible to a word to word translation so that it would not be distorted.
(Translator)

The Historic Sermon of the Lady of Islam, Fatimah Zahra (s.a.)

After the death of the Prophet of Islam, a strange storm covered the entire Islamic world.

The eye of this storm was the center of the Caliphate, and from there it spread and encompassed anything that was connected with the Caliphate. One aspect of this storm included the requisition of the land called *Fadak* by the governing system of that time. This land had been given to Fatimah (s.a.) by the Prophet of Islam (a.s) based on important interests.¹

Fatimah (s.a.) saw that this apparent transgression, together with a disregard for most of the Islamic laws on this subject, was involving the Islamic community in a severe deviation from Islamic teachings and the Sunnah of the Prophet, creating an inclination towards the customs of paganism. She also on the other hand saw it as being a preliminary step for the retirement of Ali and economic sanctions against Ali's companions, and thus went to the defense of her rights against the usurpers of *Fadak* and with all of her being demanded the return of this usurped right.

But the ruling government, by excuse of a false tradition:

نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورِثُ

meaning; “*We Prophets leave no inheritance*”! refrained from granting her this right.

The lady of Islam (a.s) being the “Lady of the worlds’ women,” accompanied by a group of the Women of Bani Hashem, came to the mosque to speak her words before the groups of Muslims and the leaders of the “*Mohajers*” and “*Ansars*”; to deliver her ultimatum and in order to take away all excuses for the continuance of this strange usurpation and cruel requisition from the governing organization of the time. And thus in doing so, revealing the true ranks of those loyal to Islam from the supporter of the policies of transgression.

She, without regard for the special “atmosphere building” that had been seen to in this respect, and the possible backlashes of this great divulgence, went ahead with her plan. She delivered a brilliant Sermon in the Prophet’s Mosque under the pretext of “the usurpation of *Fadak*”, in which many realities were brought to light.

This sermon was a ‘pounding warning’ for those who endeavored to divert the Prophet’s Caliphate and Islamic government from its original route undoing his twenty–three years of toil.

It was a ‘wake–up alarm’ for those whose hearts beat with the love of Islam, and who were fearful for the future of this pure religion.

It was 'An Effective Notification' for those who were oblivious to the expansion of the group of hypocrites, and their influence in the political organization after the Messenger of God (S), and who ignored their secret activities.

It was a 'Painful Cry' in support of the "Commander of the Faithful" Imam Ali (a.s), the successor and administrator of the Holy Prophet, of which a group of the political Players ignored the Quranic verses and the emphatic recommendations of the Prophet of Allah in his regard.

It was an 'Innocent Administration of Justice' for the awakening of those whose rights were usurped but preferred a peaceful silence to the pounding, awakening exclamation.

It was a 'Frightening Thunder', whose vibrations spread everywhere and of which traces were left in all ages and eras.

It was a 'Severe Storm', of which its breaking waves awoke sleeping souls – however briefly showing them the way of God.

At last it was a 'Deadly Thunderbolt' that came down upon the heads of Islam's enemies, attacking them unaware.

The 'Lady of Islam's' deep analyses in this sermon speaks of her precise insight into the most complicated matters pertaining to '*Tawhid*', the creator '*Mabda*' and resurrection '*Maad*'.

The interpretation given in this sermon by the honorable daughter of the Prophet, of important ideological, political and social matters, is evidence that Fatimah daughter of the Prophet of Islam didn't belong to any particular era.

The emotional courage that flows from the well-spoken words of Fatimah in this sermon shows that she is a devoted lady, fighter in God's way, hero, and worthy leader for the defenders of God's way and fighters in His right.

The effective tone of the Lady of Islam in this sermon, which penetrates to the depths of man's heart and soul, speaks of the fact that she was an eloquent speaker and undefeatable orator the equal of her husband, "The Commander of the Faithful Imam Ali." In such a way that this brilliant sermon challenges the sermons of Ali in the '*Nahjul Balagha*', moving forward with them head to head. It also shows that her daughter Zainab received this inheritance (eloquent speech) from both father and mother, in that with her fiery sermons in the Kufa market, and Yazid's Assembly she threw tremors into the limbs of the criminals of Bani Umayyah, weakening the foundation of their usurping government's palace planting the seeds of revolution in the hearts of the people of Kufa and Sham against this tyrannical, oppressive government.

Fatimah's meticulousness in this sermon in the background of the philosophy and mysteries of Religious law, and her analysis of the political history of Islam and comparison of the pagan age of the Arabs with

their life after the rise of Islam gives great lessons to the wayfarer in the way of God, giving them education and training in their struggles.

Most important of all is that Fatimah with this sermon, clarified the position of the Prophets' descendants with regard to the ruling regime; revealing the exemption of the holy area of Islam from the cruelties that were performed in its name. Really, if the only benefit of this great sermon, which contains so much were just this, it would have been enough!

Documents and Records of the Sermon

This sermon is one of the well-known sermons narrated with a series of supporting documents by both Shia and Sunni. Contrary to what some may believe, a report is never from a single source. Among the sources in which this sermon may be found are the following:

1) Ibn Abi Alhadid Motazaly, the famous Sunni Scholar in '*Explanation of the Nahjul Balagha*' in the first chapter of the account of Othman Ibn Honai's letter, he has narrated various documents for the sermon of the Lady of Islam, Fatimah (s.a.) He explains that; the documents I have presented here for this sermon have not been taken from any of the books of the Shia.

He then mentions the famous book '*Saqifa*' by Abubakr Ahmad ibn Abdul Aziz Jowhari. One of the famous Sunni narrators of traditions, who has narrated this sermon in numerous ways in this book Ibn Abi Alhadid has explained all these ways in his book, but for brevity we will refrain from mentioning them here.

He then adds that when the ruling government of the time decided to usurp '*Fadak*', Fatimah came to the Mosque accompanied by a group of the women of *Qureysh*, in such a way that her gait was exactly like the Prophet's (S), and delivered a lengthy sermon.

The above mentioned then narrated that very celebrated, famous sermon – even though the contents of this sermon, in various narration, has slight differences.

2) Ali ibn Isa Arbali also in the book '*Kashful Ghamma*' has narrated this sermon as taken from the book '*Saqifa*' by Abubakr Ahmad ibn Abdul Aziz Jowhari.

3) Masoudy, in '*Muravvaj ul-Dhahab*' briefly mentions the aforesaid sermon.

4) Sayyed Murtedha the great Shia scholar and Mujahid in the book '*Shafi*' has narrated this sermon from 'Aisha' the wife of the Prophet.

5) The famous narrator of traditions, the late Sadduq has mentioned some of its high points in the book '*Elal ul-Shar'ea*'.

6) The famous jurisconsult and narrator of traditions by the name of the late Shaikh Mofid has also

narrated a part of this sermon.

7) Sayyad ibn Tavoos in the book '*Tara'ef*' has quoted a part of it from the book '*Al-Manaqib*' of Ahmad ibn Musa ibn Marduya Isfahani who being one of the famous Sunni personalities, quotes it from 'Aisha'.

8) The late Tabrassi author of '*Ihtijaj*' relates it in his book as an 'apostle'.² At any rate, this historical sermon is one of the famous sermons of Ahl-al-bait (a.s) (the Prophet's descendants). From what they have quoted, the Shia always recommended their children to memorize this sermon so that with the passing of time it would not be forgotten, or be questioned by spiteful enemies.

It is even now worthwhile that the fruitful young should memorize these celebrated epic verses and relay it to future generations.

The Seven Focal Points of Fatimah Zahra's Sermon

This brilliant, unparalleled sermon is in reality made up of seven parts and revolves around seven focal points of which each pursues a clear objective, and each must be studied separately.

The Sermon:

Part One: A deep condensed analysis around the questions of '*Tawhid*' and the qualities of God, the most beautiful of God's attributes and the aim of creation.

Part Two: The exalted position, duties, special distinctions and aims of the Prophet (S) are discussed.

Part Three: She speaks of the importance of the Holy Quran, the depth of Islamic teachings, the philosophy and secrets of religious commandments, and advice and counsels in this respect.

Part Four: After introducing herself, the Lady of Islam describes her father's service to this people. And it was here that the Lady of Islam took their hand and led them back to their not too distant pagan past, for an admonitory look, and Comparison to their situation after the rise of Islam to receive a lesson from this metamorphosis.

Part Five: She discusses the incidents and events that occurred after the death of the Prophet, and the movements and strivings of the Hypocrites for the annihilation of Islam.

Part Six: She speaks of the usurpation of '*Fadak*', their vain excuses in this respect, and her reply to these excuses.

Part Seven: And finally in this part as deliverance of her ultimatum, she requests aid from the true helpers and friends of the Prophet, and bringing her speech to an end she threatens them with God's Punishment.

1. "Fadak" was one of the flourishing villages on the outskirts of Medina populated by Jews, who like the Jews of Medina

and “Khaybar”, constantly plotted against Islam.

In the seventh year of the Hejrat when the fortresses of Khaybar fell one after another to the Islamic combatants, and the center of Jewish power was crushed, the inhabitants of Fadak came to the Prophet of Islam in peace and surrender. They gave half of their land and gardens to the Holy Prophet, and kept the other half for themselves.

The Prophet of Islam (S) according to numerous transmissions by both Shi’a and Sunni commentators and historians – presented Fadak as a gift to his daughter Fatimah during his own lifetime. However, after the death of Prophet of Islam, the usurpers of Islamic rule, seeing this economic power in the hands of Ali’s wife as a threat to their own political power, and deciding to exclude the companions of Ali from every aspect, by vain excuses requisitioned these lands for the public treasury, and in reality to their own benefit.

The story of Fadak and the various incidents that occurred in relation to it in the first part of Islam and in the following eras, are of the most painful, sorrowful and warning high points in the first period of Islam’s history which with God’s will must be studied separately in greater depth.

2. Bihar ul-Anwar, Allama Majlisi, Volume viii, Pg. 108; Old Print.

Sermon

الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ، وَ لَهُ الشُّكْرُ عَلَى مَا أَلْهَمَ، وَ الثَّنَاءُ بِمَا قَدَّمَ، مِنْ عُمُومِ نِعَمٍ
إِبْتَدَأَهَا، وَ سُبُوغِ الْإِئْ أَسْدَاهَا، وَ تَمَامِ مَنِّ أَوْلَاهَا، جَمَّ عَنِ الْإِحْصَاءِ عَدْدُهَا، وَ
نَأَى عَنِ الْجَزَاءِ أَمْدُهَا، وَ تَفَاوَتِ عَنِ الْإِدْرَاكِ أَبْدُهَا، وَ نَدْبَهُمْ لِاسْتِزَادَتِهَا بِالشُّكْرِ
لِاتِّصَالِهَا، وَ اسْتَحْمَدَ إِلَى الْخَلَائِقِ بِاجْزَالِهَا، وَ ثَنَى بِالنَّدْبِ إِلَى أَمْثَالِهَا.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، كَلِمَةً جَعَلَ الْإِخْلَاصَ تَأْوِيلَهَا، وَ
ضَمَّنَ الْقُلُوبَ مَوْصُولَهَا، وَ أَنْارَ فِي التَّفَكُّرِ مَعْقُولَهَا، الْمُمْتَنِعُ عَنِ الْأَبْصَارِ رُؤْيَتُهُ،
وَ مِنَ الْأَلْسُنِ صِفَتُهُ، وَ مِنَ الْأَوْهَامِ كَيْفِيَّتُهُ.

إِبْتَدَعَ الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهَا، وَ أَنْشَأَهَا بِلَا احْتِدَاءٍ أَمْثَلَةَ إِمْتَنَتَهَا، كَوْنَهَا
بِقُدْرَتِهِ وَ ذَرَأَهَا بِمَشِيَّتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى تَكْوِينِهَا، وَ لَا فَائِدَةٍ لَهُ فِي
تَصْوِيرِهَا، إِلَّا تَثْبِيثًا لِحُكْمَتِهِ وَ تَنْبِيهًا عَلَى طَاعَتِهِ، وَ إِظْهَارًا لِقُدْرَتِهِ وَ تَعْبُدًا لِبَرِيَّتِهِ،
وَ إِعْزَازًا لِدَعْوَتِهِ، ثُمَّ جَعَلَ الثَّوَابَ عَلَى طَاعَتِهِ، وَ وَضَعَ الْعِقَابَ عَلَى مَعْصِيَّتِهِ،
ذِيَادَةً لِعِبَادِهِ مِنْ نِقْمَتِهِ وَ حِيَاشَةً لَهُمْ إِلَى جَنَّتِهِ.

English Rendering

English Rendering 1

I thank God because of His blessings, and I am grateful for His graces, and because of the gifts He has granted, I speak His Praise.

For the extensive blessings He has given us from the beginning. And for the countless gifts by which He has favored us.

And for the continuous gifts that always envelop us. Blessings that are out of the realm of number or statistics.

And because of their extent, are incapable of being compensated in the limits of time and their termination being out of the realm of Man's understanding. He has called his servants to his thanksgiving for the continuation and increase of these gifts.

And he has called creatures to his Praise, for their perfection.

And He has encouraged them to gain their like, and I give witness that there is no God except the one God.

He is without likeness, and has no partner or semblance.

This is a saying of which its' essence is sincerity in itself and the hearts of the eager are entangled with it. And its traces have radiated in contemplation.

A God whose beholdance is impossible with the eyes, and to speak of His qualities with this tongue, absurd.

And the perception of His holy being is impossible for the intellect and contemplation.

He innovated the being of the living world without anything having been existent before that.

And he originated all, without there previously having been existent a pattern or model.

He brought them into existence by His power, and created them by His will, without being needy of their creation, or any benefit returning to His pure being out of their conceivance.

Except that in this way He wished to make manifest His wisdom, call the people to His obedience, in this way, by showing His never ending power, leading the creature to His servitude.

He strengthened the invitation of His Prophets by way of harmony in creation and religious law.

Then ascertaining rewards for His obedience, and punishments for sin, in this way giving His servants

deliverance from his anger, revenge and punishment, urging them towards the direction of the gardens of heaven and the heart of His mercy.

Interpretation

In this opening section of the sermon we see matters that are all worthy of careful attention:

1) A regard to the fact that God's blessings encircle our entire existence, and we are submerged in them from head to toe. It is this very matter which brings to life our sense of thanksgiving, calling us to the knowledge of his pure being. This is the very thing the scholars of scholastic theology rely on, and that is in the name of "the necessity of thanking Him for His bounties" in the matters of theism and the necessity of knowing God and thanking Him.

2) If God has called His Servants to thanksgiving for His blessings, it is not because of His need, but it is so that in this way they will gain greater worthiness, and become subject to more blessings (pay close attention).

3) His servants are unable to pay Him His due thanks, this being because the grace of offering Him thanks is in itself another blessing, and the instruments of His praise: mind, hand and tongue all are of His blessings. Therefore other than admitting inability, they can do nothing else. The Poet Says:

بنده همان به که ز تقصیر خویش عذر به درگاه خدای آورد

ورنه سزاوار خداوندیش کس نتواند که به حای آورد

*"It is better for a person because of his short-coming, to apologize to God because no-one can perform what God is deserving of."*²

4) The spirit of *Tawhid* is Sincerity, cleansing the Spirit of all other than God, and giving heart to the security of His love, accepting His commands, and in short forgetting all that is opposed to Him, forgetting all except Him.

5) In truth, *Tawhid* is hidden in man's nature from the very beginning, and this holy light shines in the depths of all human souls, and each person hears the cry of "*Allahu Akbar*" in his inner self.

For this very reason, when the severe storms of life rage, and when the veils of dereliction and ignorance are torn away it shines more clearly. Every person is involuntarily attracted by it saying « لا إله إلا هو » "*There is no god except Allah*".

6) The essence of His being is not even perceptible by deep thought, that:

كَلَّمَا مَيَّزْتُمُوهُ بِأَوْهَامِكُمْ فِي أَدَقِّ الْمَعَانِي فَهُوَ مَخْلُوقٌ مَصْنُوعٌ مِثْلَكُمْ مَرْدُودٌ إِلَيْكُمْ

And no one can even find way to the essence of His attributes: Therefore, all of us must admit that: 3

وَمَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

“We haven’t recognized you, such as you are worthy of recognition”. 4

وَمَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

“And we haven’t worshiped you in the way that is worthy of Your devotion”. 5

7) One of the important things in the matter of creation is that in the beginning no material existed of which God could use, in order to create this world with pre-made materials.

Rather, the creation of this world was accomplished after mere non-existence. This creation is peculiar to the pure being of God, and even its imagination is difficult for most of us.

8) Another important matter of creation is this: Portraitists always get inspiration for the creation of paintings and drawings, from nature. Sometimes they blend different forms and innovate a new form. But God is a Creator who conceived and depicted a world without any previously-existing pattern or model.

9) Another important discussion brought up in this section of the Lady of Islam’s historical sermon, is God’s not needing anything. It is clear that a being that is in every respect unending and eternal can have no need in his pure being. This is because ‘need’ is reason for ‘Deficiency’, and deficiency is only conceivable in the ‘contingent being’ and not in the eternal being of God.

10) And lastly another important matter brought up in this section is the ‘Aim of creation’ of which the Lady of Islam (a.s) summed up in a few meaningful sentences:

A) Revealing the never-ending wisdom of God.

B) Calling of the servants to His subservience.

C) Showing His unlimited power.

D) Summoning His servants to worship of Him.

E) Giving strength to His Prophets.

These are the various aims for creation spoken of by Fatimah Zahra (s.a.). Here it is worthy to bring to our attention that these aims are interdependent of one another. When God's servants see the traces of His wisdom and power in the confines of the living world, they are drawn to worship of Him; turn to His spiritual servitude; and traverse the degrees of perfection. Another point is that the harmony that the Prophets emphasize in their speeches about the order of the living world finds greater influence in the hearts of human beings. Thus, the matters of guidance become simplified and easier for them. (Pay close attention)

So, therefore, God did not create the world to receive some benefit, rather His aim was munificence to His servants. He determined to advance them on the road of guidance, calling them to the vicinity of His esteem, to always continue in His way, and along with the acquisition of merits, obtain a greater portion of His never-ending graces.

1. All English renderings of the text of this sermon were translated from the Persian text by the translator.
2. Translation of the Persian Poem by Sa'adi. (Translator)
3. بحار الانوار، ج 69، ص 293، اربعين شيخ بهائي و بحار الانوار.
4. بحار الانوار، ج 69، ص 292، اربعين شيخ بهائي و بحار الانوار.
5. مستدرک الوسائل، ج 1، ص 16، محدث نوری مستدرک الوسائل.

Sermon

وَ أَشْهَدُ أَنَّ أَبِي مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، إِخْتَارَهُ قَبْلَ أَنْ أَرْسَلَهُ، وَ سَمَّاهُ قَبْلَ أَنْ
إِجْتَبَاهُ، وَ اصْطَفَاهُ قَبْلَ أَنْ يُتَّبَعَهُ، إِذِ الْخَلَائِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَ بَسْتَرِ الْأَهَاوِيلِ
مَصُونَةٌ، وَ بِنَهَايَةِ الْعَدَمِ مَقْرُونَةٌ، عَلِمًا مِنَ اللَّهِ تَعَالَى بِمَائِلِ الْأُمُورِ، وَ إِحَاطَةً
بِحَوَادِثِ الدُّهُورِ، وَ مَعْرِفَةً بِمَوَاقِعِ الْأُمُورِ.

إِتْبَعَهُ اللَّهُ إِتْمَامًا لِأَمْرِهِ، وَ عَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ، وَ إِنْفَاذًا لِمَقَادِيرِ رَحْمَتِهِ،
فَرَأَى الْأُمَّمَ فَرَقًا فِي أَدْيَانِهَا، عُكْفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ
عِرْفَانِهَا.

فَأَنَارَ اللَّهُ بِأَبِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ظُلْمَهَا، وَكَشَفَ عَنِ الْقُلُوبِ بُهْمَهَا، وَ
جَلَى عَنِ الْأَبْصَارِ غُمَّهَا، وَقَامَ فِي النَّاسِ بِالْهُدَايَةِ، فَأَنْقَذَهُمْ مِنَ الْغَوَايَةِ، وَ
بَصَّرَهُمْ مِنَ الْعِمَايَةِ، وَهَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَدَعَاهُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ.

ثُمَّ قَبَضَهُ اللَّهُ إِلَيْهِ قَبْضَ رَأْفَةٍ وَاخْتِيَارٍ، وَرَغْبَةٍ وَآيْتَارٍ، فَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ مِنْ تَعَبِ هَذِهِ الدَّارِ فِي رَاحَةٍ، قَدْ حُفَّ بِالْمَلَائِكَةِ الْأَبْرَارِ وَرِضْوَانِ الرَّبِّ
الْغَفَّارِ، وَمُجَاوَرَةِ الْمَلِكِ الْجَبَّارِ، صَلَّى اللَّهُ عَلَى أَبِي نَبِيٍّ وَآمِينِهِ وَخَيْرَتِهِ مِنْ
الْخَلْقِ وَصَفِيِّهِ، وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

English Rendering

And I give witness that my father Mohammad (S) is His servant and messenger, and he was appointed by Him before He created him, and He chose him before he was sent on his mission.

And this was at the time when His servants were hidden in the invisible world, covered by the frightening veil of non-existence, connected to the utmost limit of non-being.

This came to be because God was aware of the future, and He was familiar with the events of the world, and He knew well all destinies.

He was appointed to complete His commands, and to execute His order, and give authority to His absolute decrees.

When he was appointed, he saw people who had chosen dispersed religions. A group circumambulates fire, and a group bows before idols; and though they recognize God with their heart, they renounce Him.

God, by the radiance of Mohammad removed darkness, and pulled back the veils of darkness from hearts, and cleared away the dark, turbid clouds from before eyes.

He rose for the guidance of the people, and gave them freedom from perversion and abominations, giving sight to their eyes; guiding them to the firm, established religion of Islam, summoning them to the Right Way.

Then, God, out of His extreme love and authority, and out of fondness and excessive generosity took his soul, thus easing him of worldly sufferings. And right now he is settled among the Angels and the Merciful God's Pleasure, and in the vicinity of the Mighty Gods' esteem.

May Gods' benediction be upon my father the Prophet (S), the honest revealer of revelations and elect among His creatures. And may the peace, blessings and mercy of God be upon him.

Interpretation

In this part of the Lady of Islam's discourse, there are also meaningful references made to one series of important matters related to the Holy Prophet, among them:

1) In her opening explanations, she refers to the extraordinary intrinsic make-up of the Prophet, something that has been referred to in other Islamic narrations, and is here an important discussion, and this being: was the structure of the Prophet's existence completely different from that of others? If so, then his infallibility is necessary according to this pure intrinsic make-up, and then naturally cannot be counted as honorary.

And if his intrinsic make-up is not different, then these explanations in the Lady of Islam's speech follow which aim?

The truth is that the honors and gifts of the Prophets and Imams are one part inherent and one part acquired. With regard to this combination, many questions are answered.

According to another explanation the wise God who charges the Prophets with these immense duties also gives them inherent preparedness; and extraordinary intrinsic make-up, enormous intelligence, iron will, firm resolution, abundant knowledge and correct discernment. If this was not so, a weak individual could never perform such an enormous mission, and this aim will be laid waste.

And this matter is in no way unjust. Just as the muscles of the upper arm are extremely different from the delicate muscles of the eyelids, because the responsibility of one, the moving of one eyelid is small, while the responsibility of the other is the lifting of heavy loads and hard work. If other than this were true it would be opposing equity.

However, even with this, it is not such that the intrinsic make-up of the Prophet deprives him of all will and choice. He also has the capability for sin, even though he never sins.

Don't be surprised, many ordinary people have this same condition in relation to some transgressions. For example: everyone has the ability to appear naked in public, or has the ability to sleep naked in the snow on a cold winter night, but even so no one does this except crazy persons. The Prophets and Imams have this same condition in relation to all sins.

It is also important to note that the impeccable ones (Prophets, Imams) because of their pure substance have heavier responsibilities, and even the first, trivial relinquishment of theirs' is not acceptable.

And this interpretation is given by Hazrat Fatimah (s.a.).

عِلْمًا مِنَ اللَّهِ تَعَالَى بِمَائِلِ الْأُمُورِ، وَ إِحَاطَةً بِحَوَادِثِ الدُّهُورِ

A reference to this very point, that because God knew of the Prophets' future heavy mission, He created his intrinsic make-up this eminent.

2) He was ready for carrying out divine commands, and for the execution of His orders regarding creation. This meaningful explanation could be a reference to his being the last prophet, and also a reference to the matter of the completion of the gifts of creation by way of "Divine Religious Laws" and commandments.

3) The honorable Daughter of the Prophet in this high point of her speech makes a reference to the pitiful situation of the nations before the prophets' mission.

She speaks of how they were caught in the darkness of superstitions, the magi bowing before their fire temples, and the Arabs before the temples of idols, while all of the other nations were in a way caught up in perversion and deviation.

And how interesting that she says; "And they in their recognition of God, were His renounces."

Which is a meaningful reference to the matter of if 'intrinsic *Tawhid*' which is in the nature of all human beings.

4) In another part of this speech a reference is made to the blessings of the Holy Prophet's existence, and the signs of this rising, how he cleared away the dark, dull clouds of apprehension from the horizon of contemplation, cleansed the rust of paganism and superstition from the mirror of hearts, tore away the veils which had fallen before eyes preventing them from seeing God, and calling them to the religion which is the 'Right path', and the median between excesses and dissipation.

For a thorough understanding of this discourse we must make a careful comparison of the peoples' situation in pagan times, with that after the rise of Islam. This is so that this reality will become clearer, and the Lady of Islam (a.s) has done so in her sermon.

5) The dignified death of the prophet is another one of the noteworthy matters that have been dealt with in the high points of the Lady of Islam's historical sermon.

He, being a high-flying bird, had his spirit caught and imprisoned for many years in the mortal world. After the performance of his mission and responsibility, he broke the cage and flew towards God and he was placed among the exalted angels.

Sermon

ثم التفت الى اهل المجلس و قالت:

أَنْتُمْ عِبَادَ اللَّهِ نُصِبُ أَمْرَهُ وَ نَهْيَهُ، وَ حَمَلَهُ دِينَهُ وَ وَحْيَهُ، وَ أَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ، وَ بُلْغَاؤُهُ إِلَى الْأُمَّمِ، زَعِيمٌ حَقٌّ لَهُ فِيكُمْ، وَ عَهْدٌ قَدَمَهُ إِلَيْكُمْ، وَ بَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ: كِتَابُ اللَّهِ النَّاطِقُ وَ الْقُرْآنُ الصَّادِقُ، وَ النُّورُ السَّاطِعُ وَ الضِّيَاءُ اللَّامِعُ، بَيِّنَةٌ بَصَائِرُهُ، مُنْكَشِفَةٌ سَرَائِرُهُ، مُنْجِلِيَّةٌ ظَوَاهِرُهُ، مُغْتَبِطَةٌ بِهِ أَشْيَاعُهُ، قَائِدًا إِلَى الرِّضْوَانِ إِتْبَاعُهُ، مُودِّ إِلَى النِّجَاةِ اسْتِمَاعُهُ.

بِهِ تُنَالُ حُجَجُ اللَّهِ الْمُنَوَّرَةُ، وَ عَزَائِمُهُ الْمَفْسَّرَةُ، وَ مَحَارِمُهُ الْمُحَذَّرَةُ، وَ بَيِّنَاتُهُ الْجَالِيَّةُ، وَ بَرَاهِينُهُ الْكَافِيَّةُ، وَ فِضَائِلُهُ الْمُنْدُوبَةُ، وَ رُخَصُهُ الْمُؤَهَّبَةُ، وَ شَرَائِعُهُ الْمَكْتُوبَةُ.

فَجَعَلَ اللَّهُ الْإِيمَانَ تَطْهِيرًا لَكُمْ مِنَ الشِّرْكِ، وَ الصَّلَاةَ تَنْزِيهًا لَكُمْ عَنِ الْكِبْرِ، وَ الزَّكَاةَ تَرْكِيَّةً لِلنَّفْسِ وَ نِمَاءً فِي الرِّزْقِ، وَ الصِّيَامَ تَثْبِيثًا لِلْإِخْلَاصِ، وَ الْحَجَّ تَشْيِيدًا لِلدِّينِ، وَ الْعَدْلَ تَنْسِيقًا لِلْقُلُوبِ، وَ طَاعَتَنَا نِظَامًا لِلْمِلَّةِ، وَ إِمَامَتَنَا أَمَانًا لِلْفِرْقَةِ، وَ الْجِهَادَ عِزًّا لِلْإِسْلَامِ، وَ الصَّبْرَ مَعُونَةً عَلَى اسْتِجَابِ الْأَجْرِ.

وَ الْأَمْرَ بِالْمَعْرُوفِ مَصْلِحَةً لِلْعَامَّةِ، وَ بَرَّ الْوَالِدِينَ وَ قَايَةَ مِنَ السَّخَطِ، وَ صِلَةَ الْأَرْحَامِ مَنْسَاءً فِي الْعُمُرِ وَ مَنَامَةً لِلْعَدَدِ، وَ الْقِصَاصَ حِقْنًا لِلدَّمَاءِ، وَ الْوَفَاءَ بِالنَّذْرِ تَعْرِيزًا لِلْمَغْفِرَةِ، وَ تَوْفِيَةَ الْمَكَائِلِ وَ الْمَوَازِينَ تَغْيِيرًا لِلْبَخْسِ.

وَ النَّهْيَ عَنِ شُرْبِ الْخَمْرِ تَنْزِيهًا عَنِ الرَّجْسِ، وَ اجْتِنَابَ الْقَذْفِ حِجَابًا عَنِ

اللَّعْنَةُ، وَ تَرَكَ السَّرِقَةَ اِجَاباً لِلْعِصْمَةِ، وَ حَرَّمَ اللّٰهُ الشِّرْكَ اِخْلَاصاً لَّهُ بِالرُّبُوبِيَّةِ.

فَاتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِ، وَ لَا تَمُوتُنَّ اِلَّا وَ اَنْتُمْ مُسْلِمُونَ، وَ اطِيعُوا اللّٰهَ فِيمَا اَمَرَكُمْ
بِهِ وَ نَهَاكُمْ عَنْهُ، فَاِنَّهُ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

English Rendering

Then she turned to the members of the audience and enumerated the heavy responsibilities of the 'Mohajereen' and 'Ansar' saying:

Oh you servants of God! You are the trustees of God's command and prohibition, and the bearers of His religion and revelation, and God's representatives of yourselves and you are His missionaries to other nations.

The guardian of Divine truth among you, and the protector of God's covenant that is within all of your reach, and that which the Holy Prophet (S) left for his nation as a memorial, is 'Ketaballah', God's Enlightened Scripture and the truthful Qur'an, His manifest illumination and bright light.

A book of which its guidance are plain, its interior manifest, its appearances radiant and its disciples are honorable.

A book which summons its followers to heaven, and those who seek from it assistance, to the shores of salvation.

By means of it we may arrive at God's clear guidances, and perceive the interpretation of His obligations (required from us), and read in it a description of His prohibitions, and study clear adequate reasons, and find written there moral instructions and that which is allowable and lawful.

Then she added:

God made 'Faith' your means for purification from polytheism;

And 'Prayer' your instrument for purity from haughtiness and vanity;

'Zakat' (Obligatory alms), the cause for purification of the soul and daily growth;

'Fasting' the agent for the stabilization of devotion.

'Pilgrimage' the means for strengthening the Islamic religion

‘Justice’, the substance for the harmony of hearts.

Our ‘obedience’ results in order in the Islamic nation.

And ‘Imamat’, securing us against division and dispersion.

‘Jihad’ brings about the glory of Islam.

‘Patience’ and ‘tolerance’, the means for the procurement of God’s reward.

‘Directing others to do what is lawful’ (Amr be ma’roof), the channel for the improvement of various groups of people.

‘Beneficence to one’s parents’, for prevention of the wrath of God.

‘Strengthening the ties of Kinship’, the means for an increase in the population and power.

‘Avengence for blood’, the instrument for safeguarding souls.

‘Fidelity in one’s solemn vows to God’, bringing about forgiveness.

‘Prevention of stingy sales’, a means for campaigning against shortages.

‘Prohibition of the consuming of alcoholic beverages’, causing a purification from abomination.

‘Abstinence from unjust accusations and charges’, a veil before the wrath of the Lord.

‘Foresaking Theft’, for safeguarding purity of the soul, and

‘Prohibition of Polytheism’, for sincerity in devotion, and God’s divinity.

Now that this is so, follow divine virtue and such that is worthy of his position, abstain from opposing His command, and strive to leave this world a Muslim.

Obey God in that which He commanded and prohibited, and take up the way of knowledge and enlightenment. This is because:

From among God’s servants only the informed and learned fear him, and feel a sense of responsibility.

Interpretation

In this part of the Lady of Islam’s sermon there has also been references made to some important points, among them:

1) The Muslims’ heavy responsibility in the communication of the prophetic message, and the spread of Islam throughout the world, and also the guarding of Islamic laws, teachings and values. Important

responsibilities of which, if these are forgotten by them, they must await divine punishment and penalties, and isolation from His eternal mercy.

2) She gave an exact report of the greatness of the enlightened Qur'an as an enlightened scripture, manifest light and bright illumination that rises to campaign against the murkiness of ignorance, fanaticism and superstition.

That very book which has a beautiful, radiant appearance, its interior distinct and prolific, its reasoning convincing and redeeming.

That very guide which has guaranteed its followers salvation, and has taken on the responsibility of inviting them to eternal heaven.

That very guardian angel which has clarified the proofs of *Tawhid* with its eloquent speech, and gave firmness to the foundations of faith with its clear logical reasons, and has explained the practical programs that are necessary to man in the course of human development. Making clear the distinction between 'Lawful' and 'unlawful' 'good' and 'bad', and 'right' and 'wrong'.

3) In her speech, in regard to the Philosophy of religious commandments, after a short passage she gave an explanation from 'Faith', to 'Fidelity to one's solemn vows', and from '*Tawhid*' to 'prevention of stingy sales', each being described by a rational statement.

What an interesting interpretation;

“God appointed 'Faith' for your purification from the contamination of polytheism.”

This interpretation distinctly shows that the reality of '*Tawhid*' and “intuitive knowledge of God” exists in man's intrinsic self. Islam has come, to wash away the impurities that occur as a result of polytheism, just as a white piece of clothing is washed after being soiled, so that its original Color will manifest itself.

God legislated 'Prayer' for the infusion of the spirit of humility in men, and for the pulling down of the unruly from the mount of vanity, by way of bowing and prostrating.

'Zakat' causes man to find deliverance from the captivity of attachment to worldly possessions and attractions. Also causing a rise in the wealth of the community, by way of strengthening the economic condition of the deprived.

'Fasting' made man gain rule over the soul's desires, giving to him a spirit of devotion, causing blossoms of 'righteousness' – *Taqwa* – to appear on the branches of his being.

The magnificent Islamic congress 'Hajj' has strengthened the foundations of Islam, and has increased the strength and ability of the Muslims in various backgrounds, intellectual, cultural political and military.

Social Justice washes spite from hearts, and gives order to disorderliness. God gives the Muslims a

healthy social order by way of the acceptance of the pure Imams' leadership causing them to move in the direction of *Tawhid*, far from all sorts of discord and dispersion.

She also put her finger on the points of concern and described the true meaning of 'Jihad' 'Patience and perseverance', and the 'Calling of people to goodness' and the matters related to punishment, being bound to one's commitments, campaigning against stingy sales, purity from immodesties, and forsaking wine and liquor drinking.

5) The Lady of Islam (a.s) once again returns to the matter of the Muslims' responsibility regarding the Quran and Islam inviting them to '*Taqwa*' (righteousness), in particular leaning on the matter of the end and consequence of his duty. She also insists on the principle that you be careful you leave the world a Muslim.

Illuminate your heart and soul by the light of knowledge and erudition, because only the informed feels responsible, fears God, and takes steps in the way of "*Taqwa*".

Sermon

ثم قالت:

أَيُّهَا النَّاسُ! إِعْلَمُوا أَنِّي فَاطِمَةُ وَ أَبِي مُحَمَّدٌ، أَقُولُ عَوْدًا وَ بَدَاءً، وَ لَا أَقُولُ مَا أَقُولُ
غَلَطًا، وَ لَا أَفْعَلُ مَا أَفْعَلُ شَطَطًا، لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنْتُمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ.

فَإِنْ تَعَزَّوهُ وَ تَعَرَّفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ، وَ أَخَا ابْنِ عَمِّي دُونَ رِجَالِكُمْ،

وَ لِنِعْمِ الْمَعَزِيُّ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَ إِلِهِ، فَبَلَّغَ الرِّسَالَةَ صَادِعًا بِالنَّذَارَةِ، مَاثِلًا
عَنْ مَدْرَجَةِ الْمُشْرِكِينَ، ضَارِبًا ثَبَجَهُمْ، أَخِذًا بِأَكْظَامِهِمْ، دَاعِيًا إِلَى سَبِيلِ رَبِّهِ
بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، يَجْفُ الْأَصْنَامَ وَ يَنْكُثُ الْهَامَّ، حَتَّى أَنْهَزَمَ الْجَمْعُ وَ
وَلَّوْا الدُّبُرَ.

وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ، مُذَقَّةَ الشَّارِبِ، وَ نُهْزَةَ الطَّامِعِ، وَ قُبْسَةَ
الْعِجْلَانِ، وَ مَوْطِيءَ الْأَقْدَامِ، تَشْرِبُونَ الطَّرْقَ، وَ تَقْتَاتُونَ الْقَدَّ، أذَلَّةً خَاسِيْنَ،
تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ، فَانْقَذَكُمُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِمُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَ إِلِهِ بَعْدَ اللَّتِيَا وَ اللَّتَى، وَ بَعْدَ أَنْ مَنَى بِبِهِمُ الرَّجَالِ، وَ ذُوبَانَ
الْعَرَبِ، وَ مَرَدَّةِ أَهْلِ الْكِتَابِ.

كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ، أَوْ نَجَمَ قَرْنُ الشَّيْطَانِ، أَوْ فَغَرَّتْ فَاعِرَةٌ مِنْ
الْمُشْرِكِينَ، قَذَفَ أَخَاهُ فِي لَهَوَاتِهَا، فَلَا يَنْكَفِيءُ حَتَّى يَطَأَ جَنَاحَهَا بِأَخْمَصِهِ، وَ
يَخْمِدَ لَهَبَهَا بِسَيْفِهِ، مَكْدُوداً فِي ذَاتِ اللَّهِ، مُجْتَهِداً فِي أَمْرِ اللَّهِ، قَرِيباً مِنْ
رَسُولِ اللَّهِ، سَيِّداً فِي أَوْلِيَاءِ اللَّهِ، مُشْمِراً نَاصِحاً مُجِداً كَادِحاً، لَا تَأْخُذُهُ فِي اللَّهِ
لَوْمَةٌ لَائِمَةٌ.

وَ أَنْتُمْ فِي رَفَاهِيَّةٍ مِنَ الْعَيْشِ، وَ ادْعُونَ فَاكُهُونَ آمِنُونَ، تَتَرَبَّصُونَ بِنَا الدَّوَائِرِ، وَ
تَتَوَكَّفُونَ الْأَخْبَارَ، وَ تَنْكُصُونَ عِنْدَ النَّزَالِ، وَ تَفِرُونَ مِنَ الْقِتَالِ.

English Rendering

Then she said: O' people!

Know that I am Fatimah! And my father is Mohammad (May peace be upon him and his progeny)

What I say is the same in its beginning and its end – and contrariness and contradiction are never allowed to enter it – and that which I say, I don't say incorrectly, and I don't run after the incorrect course in my actions.

A prophet arose from among you, and came to you, who suffered because of your sufferings, and who had concern and faith in your guidance, and was kind and merciful to the believers.

Whenever you search for his lineage, you will see that he was my father, not your women's father! And he was my paternal cousins' brother, not the brother of your men! How honorable is this lineage, may God bless him and his progeny!

Yes, he came and successfully completed his mission, and counseled the people understandably. He

turned his face on the manners of the pagans jumping on their necks and squeezing their throats so that they would refrain from idolatry and move along the path of “*Tawhid*”.

He continually called the people to the way of God with useful proofs, and logical reasons and counsel.

He broke up the idols, and hammered at the brains of the haughty until their company became scattered. Darkness were eliminated, the dawn appeared and God became manifest. The representative of religion began to speak and satanic rumors were silenced.

The officer of earthly discord fell, the knots of idolatry and diversity were loosened, and you began speaking by the words of devotion while you were nothing more than a small, indigent group.

Yes, in those days you were on the edge of the cliff hanging over the fires of hell. Because of your modest number, you were as a sip is for a thirsty person or a bite for a hungry person, or a spark for someone running in search of fire, and you were being squashed under hand and foot.

At that time your drinking water was putrid and foul and your food the leaves of trees! You were contemptible and despicable, constantly afraid that the mighty enemy might abduct and swallow you!

But the Blessed God by the grace of Mohammad (S) saved you after all that contempt, abjectness, and weakness. He fought with the brave and confronted the Arab wolves and mutinous Jews and Christians. But every time they lit the fires of war, God would extinguish it.

And every time the horns of Satan would appear and the revolts of the idolaters began, my father would send his brother Ali (a.s) to shut them up, and by him would suppress them. And he would never return from these dangerous duties until he had trampled the enemies’ heads, and rubbed their noses in the ground!

Interpretation

Again in this section noteworthy realities are concealed:

1. Who Am I?

She, before anything, introduces herself to the crowd, and takes all excuses and apologies from them, so that no-one could say:

I was uninformed and I didn’t recognize the Prophets’ daughter, or I would have rushed to her defense.

She particularly leans on her relationship with the Prophet, and repeats her relation to Ali. Then she emphasizes the point: “That which I say is truth itself” and I don’t say anything without reckoning. See and hear what I say correctly, and realize your enormous responsibility in relation to this incident.

2. Unusual Compassion

Then the Messenger of God's great concern for them is reminded; of how he suffered because of their sufferings, and how he was partner to their sorrows. She especially leans on five of the Prophets' attributes, which are emphasized in one Quranic verse:

“There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of Concern for you, for the believers full of pity, merciful.” (9: 128)

Qualities that all of the Prophet's companions saw and recognized in him.

3. The Prophet's Tiresome Efforts

Then the cumbersome difficulties of the Prophet are reminded, how he rose alone for the communication of that great message, while the smallest deviation never found its way in him, rubbing the noses of rebels on the ground and breaking the heads of the haughty, his armor being used for the desires and seekers of right, logic and reason, preaching and profound sayings, until the infidels' power was broken up, and temples fell down. The enemies of God dispersed, darkness were eliminated, and dawn appeared. The Bats flew away, and a group was able to clearly begin the melody of لا اله الا الله, and hum the tune of *Tawheed* in the land of the infidels.

4. You Were Like This!

Fatimah reminds them that in those days they were a small group of believers caught in a severe, frightening storm. “On one side the temptations of the pagan, idol worshiping era, would at times come to you pulling you to the edge of the fires of hell. And on the other side the powerful, merciless enemies had surrounded you from all sides, in such a way that in a wink it was possible for them to trample you under their hands and feet. You were also under such pressure that nothing was available to you except putrid water and unfit, unrefined food, and you were constantly afraid for your future.

However God wished to break the teeth of those bloodthirsty wolves, and beat the heads of those vipers against stone, and in doing so make this small group dominant over them.

Not long after that the fires of mutiny were extinguished, and the storms calmed, demons took flight, and with the rise of the world-illuminating light of Islam, the thieves and bandits who took advantage of the darkness of those penumbral nights of paganism, hid in caves.”

Yes, Fatimah reminded them of those critical moments, of which each day seemed like a century on the shoulders of believers. She did this so that they would not forget God's great blessings, and not be ungrateful for divine gifts, so that they would strive in the way of maintaining this divine way and great message, and not submit themselves to being overawed by mutinies.

5. The Service of Ali (a.s)

The Prophets' daughter, at this time reminds people of the great service of Ali. She tells of how during dangerous situations, the Prophet would send him for the confrontation. And with extraordinary altruism and complete self-sacrifice and devotion, he would rise to confront the enemy. He would go to the source of these revolts and extinguish them, returning victoriously. He would sever the heads of the mutinous with his sword, and rub the noses of demons in the dirt, everywhere being the friend, supporter, and defender of the Holy Prophet (S).

Yes, such a person could be the advancer of the course of this great revolution, and prevent deviation from it.

Sermon

فَلَمَّا اخْتَارَ اللَّهُ لِنَبِيِّهِ دَارَ أَنْبِيَائِهِ وَ مَأْوَىٰ أَصْفِيَائِهِ، ظَهَرَ فِيكُمْ حَسَكَةُ النِّفَاقِ، وَ سَمَلُ جَلْبَابِ الدِّينِ، وَ نَطَقَ كَاطِمُ الْغَاوِينَ، وَ نَبَغَ خَامِلُ الْأَقْلِينَ، وَ هَدَرَ فَنِيْقُ الْمُبْطَلِينَ، فَخَطَرَ فِي عَرَصَاتِكُمْ، وَ أَطْلَعَ الشَّيْطَانَ رَأْسَهُ مِنْ مَغْرَزِهِ، هَاتِفًا بِكُمْ، فَالْفَاكُمُ لِدَعْوَتِهِ مُسْتَجِيبِينَ، وَ لِلْغُرَّةِ فِيهِ مُلَاحِظِينَ، ثُمَّ اسْتَنْهَضَكُمْ فَوَجَدَكُمْ خِفَافًا، وَ أَحْمَشَكُمْ فَالْفَاكُمُ غَضَابًا، فَوَسَمْتُمْ غَيْرَ إِبْلِكُمْ، وَ وَرَدْتُمْ غَيْرَ مَشْرِكُمْ.

هَذَا، وَ الْعَهْدُ قَرِيبٌ، وَ الْكَلِمُ رَحِيبٌ، وَ الْجَرْحُ لَمَّا يَنْدَمِلُ، وَ الرَّسُولُ لَمَّا يُقْبَرُ، إِبْتِدَارًا زَعَمْتُمْ خَوْفَ الْفِتْنَةِ، أَلَا فِي الْفِتْنَةِ سَقَطُوا، وَ إِنْ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ.

فَهَيْهَاتَ مِنْكُمْ، وَ كَيْفَ بِكُمْ، وَ أَنَّى تُؤْفَكُونَ، وَ كِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ، أُمُورُهُ ظَاهِرَةٌ، وَ أَحْكَامُهُ زَاهِرَةٌ، وَ أَعْلَامُهُ بَاهِرَةٌ، وَ زَوَاجِرُهُ لَائِحَةٌ، وَ أَوَامِرُهُ وَاضِحَةٌ، وَ قَدْ خَلَفْتُمُوهُ وَرَاءَ ظُهُورِكُمْ، أَرَغْبَةً عَنْهُ تُرِيدُونَ؟ أَمْ بَغَيْرِهِ تَحْكُمُونَ؟ بئسَ لِلظَّالِمِينَ بَدَلًا، وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ، وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.

English Rendering

But at the time when God chose the house of the Prophets for his Prophet, and as his home the place of His elect,¹ suddenly the internal hatreds and the traces of discord among you appeared. The veil of religion was withdrawn the misled began complaining, and forgotten obscurities were honored by them. False cries arose and began to move in the midst of your society.

Satan stuck his head out from its hiding place, calling you towards him and he found you ready to accept his call and waiting for his deceit!

Then he called you to insurrection, finding you passively waiting to set out! He kindled the flames of anger and vengeance in your hearts, and the vestiges of wrath appeared in you.

And this very matter caused you to place a mark on other than your own camel, and enter other than your own watering trough – and you went after something that was not your own and in which you had no right, and as a result you proceeded in usurping the government.

This was while at that time the prophet (S) had only recently died, the wounds of our suffering were vast and the affliction of our hearts had not yet been buried.

Your excuse was, “we are afraid that trouble will arise!” or “we are afraid a revolt will be started” and:

“Surely it is into temptation that they (thus) have fallen. Lo! Hell is all around the disbelievers.”
(9:49)

How removed are these deeds from you!? Really, what are you doing? And where are you going?

With the fact that God’s book, the Quran, is among you, everything in it radiant, its indications resplendent, its prohibitions unquestionable, its commands distinct, but you have discarded it.

Could it be that you have turned your face away from it in displeasure? Or do you command by other than it?

It is a shame that the oppressors have chosen an inferior replacement for the Quran.

“And whoso seeketh as religion other than the Surrender to Allah (al-Islam), it will not be accepted from him, and he will be a loser in the Hereafter.” (3:85)

Interpretation

1. Suspicious Moves and Deviating Routes

In this part of her speech, the Lady of Islam (a.s) refers to the survivors of the pagan sects and the

hypocrites. In the Prophet's lifetime their space had been narrowed and they had pulled their heads into their shells, and were crouching in their dens.

However, suddenly with the death of the Prophet of Islam, these terrestrial insects lifted their heads up out of their dens, and the bats that lacked the fortitude to show themselves in the face of the Prophet's luminous love, became the players in the arena! Suspicious movements began and deviating routes became visible, and then the political players entered the conflict!

2. A group said "Labbaik" to Satan's call

2. A group said "Labbaik"² to Satan's call

The deep grief of the Prophet's daughter begins here, in that how a great number said yes to the invitation of Satan, and began moving to the sinister call of owls, becoming the instruments of the inwardly blind hypocrites and Satan's sect. While they began their reactionary acts, the shroud of the prophet was still damp, the sound of the call to prayer of his *Muezzin*, and his exclamation of "*Takbir*" was still ringing in their hearts.

Other than the simple-minded and the sick-at-heart another group placed the seal of silence on their lips with the excuse: We are afraid that if we say something, dispute and discord will result; thus becoming the onlookers of this scene, or becoming concordant with it so that discord would be prevented, while this in itself was the greatest discord and deviation.

3. Take Refuge in the Quran

Fatimah (s.a.), this divine herald, then cries to them "Where are you, and where are you going you lost ones?" One would say she was reminding them of her father, the Prophet's speech:

« إِذَا التَّبَسَّتْ عَلَيْكُمُ الْفِتْنُ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ فَمَنْ جَعَلَهُ أَمَامَهُ
قَادَهُ إِلَى الْجَنَّةِ وَمَنْ تَرَكَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ! »

*"When seditions like the veils of gloomy nights proceed towards you take refuge in the Qur'an's shadow. That person who places the Qur'an before him – and follows it – will be led to his heaven – and that person who has thrown it behind him will be driven to his hell."*³

She shouts out to them to, "not let the Qur'an go" and warns them that if they abandon the great memorial of the Prophet (the Qur'an), and appeal to other that it, giving preference to your invalid opinions over Islamic teachings, and knowing yourselves as authorities over it on excuses of thinking of what is best or preventing sedition, not being adjudged of its command, you will be encompassed by a great loss.

The fire of sedition will never be extinguished in your community, and you will become located in the very thing you fear. The spirit of Islam will pack off from your midst, and nothing will remain except a brainless shell and an exterior empty of contents.

1. Meaning: when the Prophet (S) died and was called to his heavenly abode. (Translator's note)
2. Meaning: "Yes, we accept" (translator's note)
3. English rendering by the translator

Sermon

ثُمَّ لَمْ تَلْبَثُوا إِلَى رَيْثٍ أَنْ تَسْكُنَ نَفَرَتَهَا، وَ يَسْلَسَ قِيَادَهَا، ثُمَّ أَخَذْتُمْ تُورُونَ وَ قَدَتَهَا،
وَ تَهَيَّجُونَ جَمْرَتَهَا، وَ تَسْتَجِيبُونَ لِهَتَافِ الشَّيْطَانِ الْغَوِيِّ، وَ إِطْفَاءِ أَنْوَارِ الدِّينِ
الْجَلِيِّ، وَ إِهْمَالِ سُنَنِ النَّبِيِّ الصَّافِيِّ، تُسْرُونَ حَسَوًّا فِي أَرْتِغَاءٍ، وَ تَمْشُونَ لِأَهْلِهِ وَ
وَلَدِهِ فِي الْخَمْرِ وَ الضَّرَاءِ، وَ نَصِيرُ مِنْكُمْ عَلَى مِثْلِ حَزِّ الْمَدَى، وَ
وَ خَزِّ السِّنَانِ فِي الْحِشَاءِ.

وَ أَنْتُمْ الْآنَ تَزْعُمُونَ أَنْ لَا إِرْثَ لَنَا أَفْحَكُمُ الْجَاهِلِيَّةِ تَبْغُونَ، وَ مَنْ أَحْسَنُ مِنَ اللَّهِ
حُكْمًا لِقَوْمٍ يُوقِنُونَ، أَفَلَا تَعْلَمُونَ؟ بَلَى، قَدْ تَجَلَّى لَكُمْ كَالشَّمْسِ الضَّاحِيَةِ أَنِّي
إِبْنَتُهُ.

أَيُّهَا الْمُسْلِمُونَ! أَغْلَبُ عَلَى إِرْثِي؟ يَا بَنَ أَبِي قُحَافَةَ! أَفَى كِتَابِ اللَّهِ تَرِثُ أَبَاكَ وَ لَا
أَرِثُ أَبِي؟ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا، أَفَعَلَى عَمْدٍ تَرَكَتُمْ كِتَابَ اللَّهِ وَ نَبَذْتُمُوهُ وَرَاءَ
ظُهُورِكُمْ، إِذْ يَقُولُ

«وَ وَرِثَ سُلَيْمَانُ دَاوُدَ»

وَ قَالَ فِيمَا اقْتَصَّ مِنْ خَبَرِ زَكَرِيَّا إِذْ قَالَ:

«فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ الْيَعْقُوبَ» ،

وَ قَالَ: «وَ اُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلَى بِبَعْضٍ فِي كِتَابِ اللّٰهِ» ،

وَ قَالَ «يُوصِيكُمُ اللّٰهُ فِي اَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنثٰى» ،

وَ قَالَ «اِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْاُولٰٓئِىۡنِ وَالْاَقْرَبِيۡنِ بِالْمَعْرُوفِ حَقًّا عَلٰى الْمُتَّقِيۡنَ»

وَ زَعَمْتُمْ اَنْ لَا حَظَّوَةً لِي ، وَ لَا اَرِثُ مِنْ اَبِي ، وَ لَا رَحِمَ بَيْنَنَا ، اَفَخَصَّكُمُ اللّٰهُ بِاِيَّةِ
اَخْرَجَ اَبِي مِنْهَا؟ اَمْ هَلْ تَقُولُونَ: اِنَّ اَهْلَ مِلَّتَيْنِ لَا يَتَوَارِثَانِ؟ اَوْ لَسْتُ اَنَا وَ اَبِي مِنْ
اَهْلِ مِلَّةٍ وَاٰحِدَةٍ؟ اَمْ اَنْتُمْ اَعْلَمُ بِخُصُوصِ الْقُرْآنِ وَ عُمُومِهِ مِنْ اَبِي

وَ اِبْنِ عَمِّي؟ فَدُونَكُمَا مَخْطُومَةٌ مَرْحُومَةٌ تَلْقَاكَ يَوْمَ حَشْرِكَ .

فَنَعِمَ الْحَكْمُ اللّٰهُ ، وَ الزَّعِيمُ مُحَمَّدٌ ، وَ الْمَوْعِدُ الْقِيَامَةُ ، وَ عِنْدَ السَّاعَةِ يَخْسِرُ
الْمُبْطِلُونَ ، وَ لَا يَنْفَعُكُمْ اِذْ تَنْدَمُونَ ، وَ لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ ، وَ لَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ
عَذَابٌ يُخْزِيهِ ، وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ .

English Rendering

Yes, you took possession of the she-camel of the Caliphate, you didn't even wait long enough for it to be tamed and surrender to you.

You abruptly enkindled the fires of sedition and fanned its flames. You heard favorably the tempter Satan's proclamation, and you proceeded to extinguish the luminous light of the religion of God, while

destroying the Sunnah of the pure, divine Prophet (S). With the excuse of skimming milk you secretly drank it to the last drop. In appearance you seemed to be doing what was best for others, but internally you were strengthening your own interests.

You crouched for the ousting of his household and children, and we saw no other resort except fortitude, just like someone who has a dagger at his neck and a spear aimed at his heart!

It's strange that you imagined God did not fix an inheritance for us – and we don't receive inheritance from the prophet.

“Do you observe the rules of the previous pagan state?”¹ Which person's commandment is better for those who are possessed of certitude?! Do you know of these matters?

Yes, you know. It is as clear as the light of day for you that I am his daughter. O' you Muslims! Must my inheritance be taken by force? O' son of Abi Gohafeh answer me! Is it stated in the Quran that you inherit from your father and I don't inherit from my Father? What an unjust statement?!

Have you purposefully abandoned the Quran, and thrown it away, even while it says:

“Solomon inherited from his father David.” (27: 16)

And in the story of John, Zachariah's son,

“Oh God give me a child so that it may inherit from me and the descendants of Jacob.” (19:5-6)

And also states:

“Relatives have preference over strangers in inheritance from each other.” (8:75)

And also says:

“God has advised you regarding your children, that the share of the sons is twice that of the daughters.” (4: 11)

And also commanded:

“If someone leaves behind wealth he should bequeath it in a decent manner among father and mother and relatives, this is better for the virtuous.” (2: 180)

You thought that I have no share and inheritance from my father, and there is no relationship or kinship between us?

Did God reveal a special Quranic verse to you and keep it from my father?

Or do you say that the followers of two different religions don't inherit from one another, and my father

and I are not the followers of one religion?!

Or are you more informed than my father or cousin of the generalities and particulars of the Quran?!

Now that it is such, take it – my inheritance – which just like a prepared, haltered steed is ready for use, and mounts it. But you should know that in *Qiyamat* he will see you and we will request its return. On that day how interesting that God is the judge and the plaintiff is Muhammad (S) and the fixed time for the judgment is resurrection day, and on that day the wrong will incur loss, but then regret will have no benefit for your situation.

Know that:

“So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.” (11:39)²

Which person will have a contemptible torment come to him, and eternal punishment encircles him!?

Interpretation

1. Bringing the Pagan Religion to Life

The words of Fatimah in this part reach a higher summit and possess stronger excitement and compassion.

She is vacated that once again the rules of paganism are coming to life, because in paganism females were absolutely refused inheritance.

Islam came and made this point invalid, and made all Muslim relatives partners and sharers in inheritance. As such it is not only the matter of *Fadak* under consideration. What is being considered in the first place is the danger of the revival of pagan customs and the effacement of Islamic customs. She therefore severely reproaches them in this section and places them under a shower of her censures.

The strangest thing of all was that they did this so hastily that anyone could see that the matter of *Fadak* was not a simple one. They didn't even wait until their feet were firmly planted in the caliphate, or as they say: “The water to fall down from the water mill” before they thought of this oppressive transgression. And this is an important point in understanding the depth of this great conspiracy.

2. A Reference to the Enemies' Reasons

The Prophet's daughter – this great orator and well-versed judge – then implicitly goes on to their reasons, saying that they were claiming the messenger of God had said, “we prophets leave absolutely no inheritance as a memorial.”

Then she went on with a reasonable knock-down reply, and notes witness and examples from the generalities and particulars of the Quran, and by mentioning a few verses of the book proves that this false tradition must be exposed to all for what it is.

3. Fatimah (s.a.) Closes All of Their Ways of Escape

This great-learned lady so attacks the opponent with weapons of reason that no way of escape is left open for him.

She says: "If your excuse is that false tradition which says "we prophets leave no inheritance", I give you its reply from Quranic verses, and if your excuse is that we are prohibited inheritance, then know that all children inherit from their parents. The only person excluded from this rule is he who is not related to and alike in religious beliefs with the father.

This means that non-Muslim children never inherit from their Muslim parents. According to your opinion, "is the religion of my father different from mine?!" And if it is the sediments of the pagan commandments in your brain which says, "A girl has no share in inheritance" these imaginary, ridiculous beliefs were removed with the rising of the sun of Islam, and there is no way to return to the dark night after the dawn.

4. Are you more familiar with the Quran than the family of its voice (S)?

Fatimah, this brave lady also closes this road before them in which they could say; "We understand this and that from the Quran." She asks them; if Where in the Quran? "And with which interpretation?" "Who is more worthy of doing this than my cousin Ali who was raised in the arms of the Quran's voice and was one of his secretaries, and who heard the Quran and its interpretation from the lips of the Prophet himself?"

To begin with, the Quran was revealed in our home.

In short, in one part she points to the matter of the inheritance of Solomon from his father David and John from his father Zachariah, of whom all were Prophets saying – in contrast to this false tradition, the Quran stipulates that they inherited from each other and we know that any tradition which opposes the Quran falls from the degree of validity.

Then she takes advantage of the generalities of the Quran which say: "Offsprings, both girls and boys inherit from their father" and "all relatives have a portion in inheritance according to the Islamic laws and the categories ascertained in inheritance." She then says, could this single tradition, which is contrary to both the general and particular verses of the Quran have any worth in a just Islamic court, and have as much value as the size of a pin-head? She then counts and denies all of the other roads, such as the important impediments to inheritance.

5. Now that it is such, it is all yours

Then the honorable daughter of the Prophet (S), this self-sacrificing lady, adds, so that they will not think she has some sort of affection for *Fadak* as a worldly possession, but as a divine aim: “Now that it is so, take it all, and do anything you are able to but know that you have a great court ahead of you that possesses many differences from the courts of this world. There the judge is God and your claimant in that court will be the prophet of Islam himself, and the fixed date for this court is the resurrection day “*Yum-al-Borouz*”, the day that all hidden things will be made known.”

If you have prepared a reply for that day ‘*Bismillah*’ (be my guest), and if not prepare yourself for God’s punishment.

On that day it is certain that you will be regretful, but this regret will certainly have no benefit for you, because the record of deeds will be closed and there is no way to return to the past.

1. Reference to Quranic verse: Chapter 5, Verse 50

2. Quran Chapter 11, Verse 39 (from “Translation of the Quran-e-Majid” M.H. Shakir)

Sermon

ثم رمت بطرفها نحو الانصار، فقالت:

يا معشر النقيبة و أعضاء الملة و حاضرة الإسلام! ما هذه الغمزة في حقي و السنة عن ظلامتي؟ أما كان رسول الله صلى الله عليه و آله أبى يقول: «المرء يحفظ في ولده»، سرعان ما أحدثتم و عجلان ذاهالة، و لكم طاقة بما أحاول، و قوة على ما أطلب و أزاول.

أتقولون مات محمد؟ فخطب جليل استوسع و هنه، واستنهر فتقه، و انفتق رتقه، و أظلمت الأرض لغيبته، و كسفت الشمس و القمر و انتثرت النجوم لمصيبته، و أكدت الآمال، و خشعت الجبال، و أضيع الحريم، و أزيلت الحرمه عند مماته.

فَتَلَّكَ وَاللَّهِ النَّازِلَةُ الْكُبْرَى وَالْمُصِيبَةُ الْعُظْمَى، لَامِئُهَا نَازِلَةٌ، وَ لَا بَائِقَةٌ عَاجِلَةٌ
أُغْلِنَ بِهَا، كِتَابُ اللَّهِ جَلَّ ثَنَاؤُهُ فِي أَفْنِيَّتِكُمْ، وَ فِي مُمْسَاكُمُ وَ مُصْبِحِكُمْ، يَهْتَفُ
فِي أَفْنِيَّتِكُمْ هُتَافًا وَ صُرَاخًا وَ تِلَاوَةً وَ أَلْحَانًا، وَ لَقَبْلَهُ مَا حَلَّ بِأَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ،
حُكْمُ فَصْلٍ وَ قَضَاءُ حَتْمٍ.

«وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ شَيْئًا وَ
سَيَجْزِي اللَّهُ الشَّاكِرِينَ».

إِيهَا بَنِي قَيْلَةَ! ءَ أَهَضُمُ تُرَاثَ أَبِي وَ أَنْتُمْ بِمَرَأَى مِنِّي وَ مَسْمَعٍ وَ مُنْتَدَى وَ مَجْمَعٍ،
تَلْبَسُكُمْ الدَّعْوَةُ وَ تَشْمَلُكُمْ الْخُبْرَةُ، وَ أَنْتُمْ ذُووُ الْعُدَدِ وَ الْعُدَّةِ وَ الْأَدَاةِ وَ الْقُوَّةِ، وَ
عِنْدَكُمْ السَّلَاحُ وَ الْجَنَّةُ، تُوَافِيكُمْ الدَّعْوَةُ فَلَا تُجِيبُونَ، وَ تَأْتِيكُمْ الصَّرْحَةُ فَلَا
تُغِيثُونَ، وَ أَنْتُمْ مَوْصُوفُونَ بِالْكَفَاحِ، مَعْرُوفُونَ بِالْخَيْرِ وَ الصَّلَاحِ، وَ النُّخْبَةُ الَّتِي
انْتُخِبَتْ، وَ الْخَيْرَةُ الَّتِي اخْتِيرَتْ لَنَا أَهْلَ الْبَيْتِ.

قَاتَلْتُمُ الْعَرَبَ، وَ تَحَمَّلْتُمُ الْكَدَّ وَ التَّعَبَ، وَ نَاطَحْتُمُ الْأُمَّمَ، وَ كَافَحْتُمُ الْبُهَمَ، لَا نَبْرَحُ
أَوْ تَبْرَحُونَ، نَأْمُرُكُمْ فَتَأْتِمُرُونَ، حَتَّى إِذَا دَارَتْ بِنَا رَحَى الْإِسْلَامِ، وَ دَرَّ حَلَبُ
الْأَيَّامِ، وَ خَضَعَتْ نَعْرَةُ الشَّرِكِ، وَ سَكَنْتْ فَوْرَةُ الْإِفْكِ، وَ خَمَدَتْ نِيرَانُ الْكُفْرِ، وَ
هَدَّاتْ دَعْوَةُ الْهَرَجِ، وَ اسْتَوْسَقَ نِظَامُ الدِّينِ، فَأَنَّى حَزْتُمْ بَعْدَ الْبَيَانِ، وَ أَسْرَرْتُمْ بَعْدَ
الْإِعْلَانِ، وَ نَكَصْتُمْ بَعْدَ الْإِقْدَامِ، وَ أَشْرَكْتُمْ بَعْدَ الْإِيمَانِ؟

بُؤْسًا لِقَوْمٍ نَكثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ، وَ هَمُّوا بِإِخْرَاجِ الرَّسُولِ وَ هُمْ بِدَوُكُمُ
أَوَّلَ مَرَّةٍ، أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ.

أَلَا، وَقَدْ أَرَى أَنْ قَدْ أَخَلَدْتُمْ إِلَى الْخَفْضِ، وَابْعَدْتُمْ مَنْ هُوَ أَحَقُّ بِالْبَسْطِ وَالْقَبْضِ، وَخَلَوْتُمْ بِالِدَّعَةِ، وَنَجَوْتُمْ بِالضِّيْقِ مِنَ السَّعَةِ، فَمَجَجْتُمْ مَا وَعَبْتُمْ، وَدَسَعْتُمْ الَّذِي تَسَوَّغْتُمْ، فَإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ.

أَلَا، وَقَدْ قُلْتُ مَا قُلْتُ هَذَا عَلَى مَعْرِفَةٍ مِنِّي بِالْخِذْلَةِ الَّتِي خَامَرْتُمْ، وَالْغَدْرَةِ الَّتِي اسْتَشَعَرْتَهَا قُلُوبُكُمْ، وَلَكِنَّهَا فَيْضَةُ النَّفْسِ، وَنَفْثَةُ الْغَيْظِ، وَحَوْزُ الْقَنَاةِ، وَبَثَّةُ الصَّدْرِ، وَتَقْدِمَةُ الْحُجَّةِ، فَدُونَكُمْوَهَا فَاحْتَقِبُوهَا دَبْرَةَ الظَّهْرِ، نَقْبَةَ الْخُفِّ، بَاقِيَةَ الْعَارِ، مَوْسُومَةَ بَغْضَبِ الْجَبَّارِ وَشَنَارِ الْأَبَدِ، مَوْسُولَةَ بِنَارِ اللَّهِ الْمُوقَدَةِ الَّتِي تَطَّلِعُ عَلَى الْأَفْنِدَةِ.

فَبِعَيْنِ اللَّهِ مَا تَفْعَلُونَ، وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ، وَ أَنَا ابْنَةُ نَذِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، فَاعْمَلُوا إِنَّا عَامِلُونَ، وَ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ.

English Rendering

Then the Lady of Islam (a.s) spoke to the group of *Ansars* going on with her speech in an expressive, firm and pounding tone, saying thus; “O’ Gentlemen, and O’ mighty upper arms of the nation and friends of Islam! What is this connivance of yours against my indisputable right? And what is this negligence you exhibit in response to the injustice that has been done to me? Didn’t my father the Prophet of Islam say:

“A person’s respect must be kept in regard to his children.”

How quickly you changed the conditions and how swiftly you took steps towards the deviated path, while you have the ability to administer my justice, and you have sufficient power for that which I say:

Are you saying: Mohammad has left the world – and with his death everything has come to an end, and his household must be forgotten and his Sunnah trampled?

Yes, his death was a painful blow and a tragedy for the Islamic world. It is a grave disaster that brought down the dust of sorrow on everyone, and every day the fissure becomes clearer and its break more extensive and its amplitude increased. The earth darkens because of his absence, and the stars lack brilliance because of the disaster; hopes turned into despair. Mountains became unstable; the honor of

persons was trampled, and with his death no respect remains. I swear to God, this is an immense event and a great tragedy and an irreparable loss. But don't forget it the Prophet left, the magnificent Quran had previously reported of it; the very Quran which is continually present in your homes, morning and night, loudly and exclaiming or quietly and read to us with various tones. The prophets previous to him were also confronted with this reality, because death is Godly command with infringements being unacceptable.

Yes, the Quran had said explicitly:

“And Mohammad is no more than an apostle: the apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means does harm to Allah in the least; and Allah will reward the grateful.”
(3: 143)

Strange! O' children of *Qila* 1 must my inheritance be trampled while you see and hear clearly, and the reality is spoken of in your meetings and gatherings, and its news reaches you easily and you still sit in silence?

Even though you have ample personnel and extensive power, equipment, weapons and armor, you hear my call and do not answer?! My shout is arousing suspicion among you and you don't react to it? This is when you are the idiom of courage, and are known for your charity and goodness, and you are the elect of the tribes and sects.

You battled the Arab infidels, and bore the sufferings and hardships. You routed the stubborn and you fought with great warriors. And it was you who were constantly moving along with us, and were in our line you submitted to our commands and were ready for our orders.

This until the mill of Islam began rotating on the axis of our families' existence, and milk began flowing in the breasts of mother time. The clamors of polytheism were stifled in throats and the flames of falsehood died down, the fire of infidelity was extinguished, and the call to diversion was halted, while the discipline of religion was affirmed.

Then why after all of those explanations from the Quran and the Holy Prophet of Islam have you remained perplexed today? Why do you keep the realities hidden after they have been clarified to you? And why have you broken your pacts, and after faith you have taken the road of polytheism?

“What! Will you not fight a people, who broke their oaths and aimed at the expulsion of the apostle, and they attacked you first; do you fear them? But Allah is most deserving that you fear Him, if you are believers.” (9: 13)

Be aware, I see it thus that you have turned to comfort and have become Pleasure-Seekers. You have abandoned the one person more worthy than all for the leadership and administration of the Muslims'

affairs. You have leaned in a quiet corner in ease and self-cherishing, turning to the expanse of indifference from the pressures of the narrow pass of responsibilities.

Yes, what you had in you of faith and awareness you have thrown out, and you have with difficulty regulated the putrid water you had drank.

But don't forget, God says:

“If you are ungrateful, you and those on earth all together, most surely Allah is Self-Sufficient, Praised.” (14:8)

Know and be aware that I have said what I must say, while I know well that the forsaking of right (*Haqq*) is mixed with your flesh, and breach of promise has fallen over your heart. But since my heart was heavy with sorrow – and I felt a strong sense of responsibility, some of my inner griefs poured out, and the sorrow that swelled within my breast came out (so I could complete my ultimatum to you and let there be no excuse left for anyone).

Now that it is so, this steed of the Caliphate, and that *Fadak*, all are yours. Hold on tightly and don't let go. But know that this is not a steed with which you may proceed in your own way; its back is wounded and its hoofs are split! The brand of disgrace is upon it and the wrath of God is its sign. Eternal disgrace is accompanied by it and in the end it will join the blazing fires of God's indignation.

Don't forget that what you do is in God's presence.

“They who act unjustly shall know to what final place of turning they will turn back...” (26:227)

“And say to those who do not believe: Who gave you a prognosis in the face of severe torment? Do what you are able to do.”

“And say to those who do not believe: Act according to your state, surely we too are acting. And wait surely we are waiting also.” (11:121-122)

Interpretation

1. The effective role of the Ansars in the advance of Islamic objectives

The lady of Islam (a.s) in this section of her speech describes the '*Ansars*' clan as an elect group, the powerful forearm of Islam and devoted friend of the Prophet of Islam. She then expresses her gratefulness for their efforts at the beginning of the Prophet's entrance to Medina, and even before that in the way of Islam.

Yes, really, the *Ansars* played a very effective part in the promotion of Islam, during war and peace, in the beginning and in the end, in all the stages and with all of what they requested less than the

Mohajereen.

If things would have fallen into their hands maybe the history of Islam would have traversed a more enlightened course. Of course, among the *Mohajereen* there were some devoted persons who never neglected any self-sacrifice or generosity. However, with all of that influence, the political players among them completely changed the situation.

2. Fatimah places them under the shower of her censures

The Lady of Islam's surprise is here:

Why have these powerful forearms and old friends of the Prophet (S) placed the seal of silence on their lips in the face of this injustice that they allowed in relation to their family? With their silence they gave their endorsement of these cruelties and did not keep the Prophet's respect as regards his family. Most important of all, in that face of the change in the axis of the caliphate, after a short confrontation and that in their own favor: They sympathized, cooperated and condoled, in exchange for the right to silence that they received. This was an unforgivable error!

3. With the death of the Prophet (S) Islam does not die

The great Qur'an on the one hand, and the Prophet himself on the other, reported the fact that the Islamic religion is not upright because of a person. It is a religion, eternal until the very last day, and does not cease with the death of the prophet. This is because it was a revolution based on a school (of thought), a heavenly and Godly school, a school harmonious with human needs throughout history, and such a school must remain.

But despite all this, a short-sighted imperceptive group imagined that with the painful blow and heart-rendering tragedy that was done to the Islamic world at the death of the prophet of Islam, and with the vacuum that appeared from the absence of this great leader in the perimeters of Islam; the exordium of Islam had been read, and its scroll had been rolled up! And for this very reason they remained silent before the clamors of paganism.

Fatimah (s.a.) shouts, and reminds them of the Quranic verses that speak of the permanence and eternity of Islam! She awakens the negligent from careless sleep and introduces the Muslims to their heavy responsibilities in that extremely sensitive time.

4. Why do you sit silently in the face of the violation of Islamic commandments?

In another high point of her speech she intensely reproaches the Ansar saying; "Your silence in the *Fadak* incident, an incident that is a link from a series of chain-like deviations, and a spark from an extant flame and a drop from one vast current will end in the revival of the Anti-Islamic specter." The people say: "if it is really true that Islamic law is just, why isn't it enforced in the case of the closest

relatives of the Prophet?” “In a place where they violate such an indisputable right and you endorse it with your silence, the violation of the rest of the Islamic laws will not be difficult.”

“You should think of this affair as a current not as a localized, one-sided incident, and calculate which other incidents are hidden behind this incident? My agitation and clamor is for this very reason! Don’t think that your rising for the aid of one who is oppressed like me will create a split in the Islamic community. But rather on the contrary, your silence puts everything under question. If you say that you don’t have the power it is a lie. Abundant resources were made available to you from the beginning and now they are more plentiful. Despite this, why do you discard the explicit Quranic verse which says, “Rise to battle the violators of an oath.” And instead of fearing God you fear them.”

5. The prevalence of the spirit of “welfare-seeking”

The prevalence of the spirit of “welfare-seeking”²

This great teacher, in another high point reaches into the depths of their souls and pulls out the primary reason for this silence, saying, “The matter is that the spirit of welfare-seeking has prevailed over you, you have given yourself to the desire for tranquility. And even though you see with your own eyes that they have put aside the one person who is more worthy than anyone for the caliphate, you remain silent?”

Yes, a true revolution is a forerunner as long as its individuals keep their revolutionary spirit, and the inclinations for welfare-seeking don’t prevail over them. If not they will submit in the face of difficulties, and they pass by indifferently all bitter responsibility, creating incidents, and the revolution is extinguished.”

6. With this spirit I know you are unable to do anything!

This courageous lady with her deep perception tells of future events. And in another high point in this section she speaks to the ‘Ansar’ saying; my aim is to deliver my ultimatum, and other than that I have no hope in you. Where you have remained silent in the same way in regard to ‘*Fadak*’. But my words today will be recorded in the history of Islam and future comers will judge. In addition to this I also wanted to open the knots in my heart and pour out the blood in my breast so that everyone would know of my tormenting pain!

7. Be ready for painful events

The heroine of Islam also notifies them, “Don’t think that this silence and desire for your own welfare, becoming bystanders and indifferent, will end cheaply for you. You will taste its bitter fruit in this world in the form of tyrannical governments – such as Bani Umayyeh and Bani Abbas – who have no mercy on your future generations, and are not for Islam and the Quran.

“In addition, in Gods’ great court on resurrection day, you will have to pay its atonement.”

8. He gave a prognosis and I also given a prognosis!

Fatimah, the broken–hearted lady and the eminently–positioned daughter of the prophet, in the last part of her speech speaks the same words that the divine prophets said against mutinous groups. She gives them a prognosis, saying;

“You should be waiting, we are also waiting.”

You are waiting for greater pressures to be brought upon the family of the Prophet (S); we are also awaiting God’s punishment for you!

1. Qila – a respectable, noble lady who was the origin of the lineage of the Ansars.

2. In Persian ‘Afiyat–Talabi’ implies the meaning of: the desire of a person or group for its’ own welfare at the expense of others, if need be, or a disregard for the welfare of others. I have called it here “welfare–seeking” because of its similarity to pleasure–seeking. (Translator)

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