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Part 7

Sermon

ثم رمت بطرفها نحو الانصار، فقالت:

يا معاشر النقيبة واعضاد الملة و حضنناه الاسلام! ما هذه الغمزة في حقي و السننة عن ظلامتي؟ أما كان رسول الله صلى الله عليه وآله أبي يقول: «المرء يحفظ في ولده»، سرعان ما أحذثتم و عجلان ذا اهلاة، و لكم طاقة بما أحاول، و قوّة على ما أطلب و أراوِل.

اتقولون مات محمد؟ فخطب جليل استوسع و هنُّه، واستنهَر فتقه، و انفتح رنقه، و أظلمت الأرض لغيبته، و كُسقت الشمس و القمر و انتربت النجوم لمصيبة، و أكدت الامال، و خشعَت الجبال، و أضيع الحريم، و أزيلت الحرماء عند مماته.

فقتلَ والله النازلة الكبرى و المصيبة العظمى، لامثلها نازلة، و لا بائقة عاجلة أعلن بها، كتاب الله جل ثناؤه في أفنيتكم، و في ممساكم و مصيحبكم، يهتف في أفنيتكم هنافاً و صرخاً و تلاوة و ألحاناً، و لقبه ما حل بأنبياء الله و رسله، حكم فصل و قضاء حتم.

و ما محمد إلا رسول قد خلت من قبله الرسُل أفال مات أو قتل انقلب على أعقابكم و من ينقلب على عقبيه فلن». «يضرُ الله شيئاً و سيجزي الله شيئاً و سيجزي الله الشاكرين

ايها بنى قيلة! اهضم تراث أبي و انتم بمرأى مني و مسمع و منتدى و مجتمع، تأسسكم الدعوه و تشتملكم الخبره، و انتم ذئو العدَد و العدة و الأداة و القوة، و عندكم السلاح و الجن، توافقكم الدعوه فلا تجيبون، و تائكم الصرخه فلا تغيثون، و انتم موصوفون بالكفاح، معروفون بالخير و الصلاح، و النخبه التي انتخبتم، و الخيرة التي اختيرت لنا

أهل البيتِ.

قاتلُوكُمُ الْعَرَبُ، وَ تَحَمَّلُوكُمُ الْكَدَّ وَ التَّعَبَ، وَ ناطَحُوكُمُ الْأَمَّةَ، وَ كافَحْتُوكُمُ الْبَهَمَ، لَا يَنْبَرُحُ أَوْ تَبَرُّحُونَ، تَأْمُرُوكُمْ فَتَأْتِمُرُونَ، حَتَّىٰ
إِذَا دَارَتْ بِنَا رَحْيَ الْإِسْلَامِ، وَ دَرَ حَلْبُ الْأَيَّامِ، وَ خَضَعَتْ نُورَةُ الشَّرِّكِ، وَ سَكَنَتْ فَوْرَةُ الْأَفْكَرِ، وَ خَمَدَتْ نِيرَانُ الْكُفْرِ،
وَ هَدَأَتْ دَعْوَةُ الْهَرَجِ، وَ اسْتَوْسَقَ نِظَامُ الدِّينِ، فَأَنَّىٰ حِزْتُمْ بَعْدَ الْبَيَانِ، وَ أَسْرَرْتُمْ بَعْدَ الْأَعْلَانِ، وَ تَكَحَّثْتُمْ بَعْدَ الْأَقْدَامِ،
وَ أَشْرَكْتُمْ بَعْدَ الْإِيمَانِ؟

بُؤْسًا لِّقَوْمٍ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ، وَ هُمْ بَدَوْكُمْ أَوَّلَ مَرَّةً، أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ
تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ.

آلا، وَ قَدْ أَرَى أَنْ قَدْ أَخْلَدْتُمُ الْخَفْضِ، وَ أَبْعَدْتُمُ مَنْ هُوَ أَحَقُّ بِالْبَسْطِ وَ الْقُبْضِ، وَ خَلَوْتُمُ بِالدَّعَةِ، وَ نَجَوْتُمُ بِالضَّيْقِ
مِنَ السَّعَةِ، فَمَجَّحْتُمُ مَا وَعَبْتُمْ، وَ دَسَعْتُمُ الَّذِي تَسْوَغُتُمْ، فَإِنْ تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَعْنِي
حَمِيدٌ.

آلا، وَ قَدْ قُلْتُ مَا قُلْتُ هَذَا عَلَى مَعْرِفَةٍ مِنِّي بِالْخِدْلَةِ الَّتِي خَامَرْتُكُمْ، وَ الْغَدْرَةِ الَّتِي اسْتَشَعَرْتُهَا قُلُوبُكُمْ، وَ لِكُنَّهَا فِيْضَةُ
النَّفْسِ، وَ نَفْثَةُ الْغَيْنِيْطِ، وَ حَوْزُ الْقَنَاءِ، وَ بَثَّةُ الصَّدَرِ، وَ تَقْدِمَةُ الْحُجَّةِ، فَلُونَكُمُوهَا فَاحْتَقِبُوهَا دَبَرَةُ الظَّهَرِ، نَقْبَةُ الْخُفَّ،
بِاقِيَّةُ الْعَارِ، مَوْسُومَةٌ بِغَضَبِ الْجَبَّارِ وَ شَنَارِ الْأَبَدِ، مَوْصُولَةٌ بِنَارِ اللَّهِ الْمُوْقَدَةِ الَّتِي تَطَلُّ عَلَى الْأَفْيَدِ.

فَبِعَيْنِ اللَّهِ مَا تَفْعَلُونَ، وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ، وَ أَنَا إِبْنَةُ نَذِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، فَاعْمَلُوا
إِنَّا عَامِلُونَ، وَ انتَظِرُوا 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 Umayeh 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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