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Part 6: The Story of the Usurpation of Fadak

Sermon

ثُمَّ لَمْ تَلْبَثُوا اِلی رَیْثَ اَنْ تَسْکُنَ نَفْرَتَها، وَ یَسْلَسَ قِیادَها،ثُمَّ اَخَذْتُمْ تُورُونَ وَ قْدَتَها، وَ تُهَیِّجُونَ جَمْرَتَها، وَ تَسْتَجیبُونَ لِهِتافِ الشَّیْطانِ الْغَوِیِّ، وَ اِطْفاءِ اَنْوارِالدّینِ الْجَلِیِّ، وَ اِهْمالِ سُنَنِ النَّبِیِّ الصَّفِیِّ، تُسِرُّونَ حَسْواً فِی ارْتِغاءٍ، وَ تَمْشُونَ لِاَهْلِهِ وَ وَلَدِهِ فِی الْخَمَرِ وَ الضَّرَّاءِ، وَ نَصْبِرُ مِنْکُمْ عَلی مِثْلِ حَزِّ الْمَدی، وَ وَخْزِالسنانفِیالحشا.

وَ اَنْتُمُ الانَ تَزْعُمُونَ اَنْ لا اِرْثَ لَنا أَفَحُکْمَ الْجاهِلِیَّةِ تَبْغُونَ، وَ مَنْ اَحْسَنُ مِنَ اللَّهِ حُکْماً لِقَومٍ یُوقِنُونَ، أَفَلا تَعْلَمُونَ؟ بَلی، قَدْ تَجَلَّی لَکُمْ کَالشَّمْسِ الضَّاحِیَةِ أَنّی اِبْنَتُهُ.

اَیُّهَا الْمُسْلِمُونَ! أَأُغْلَبُ عَلی اِرْثی؟ یَابْنَ اَبیقُحافَةَ! اَفی کِتابِ اللَّهِ تَرِثُ اَباکَ وَ لا اَرِثُ اَبی؟ لَقَدْ جِئْتَ شَیْئاً فَرِیّاً، اَفَعَلی عَمْدٍ تَرَکْتُمْ کِتابَ اللَّهِ وَ نَبَذْتُمُوهُ وَراءَ ظُهُورِکُمْ، إذْ یَقُولُ

«وَ وَرِثَ سُلَیْمانُ داوُدَ»

وَ قالَ فیما اقْتَصَّ مِنْ خَبَرِ زَکَرِیَّا اِذْ قالَ:

«فَهَبْ لی مِنْ لَدُنْکَ وَلِیّاً یَرِثُنی وَ یَرِثُ مِنْ الِیَعْقُوبَ»،

«وَ قالَ: «وَ اوُلُوا الْاَرْحامِ بَعْضُهُمْ اَوْلی بِبَعْضٍ فی کِتابِ اللَّهِ»،

وَ قالَ «يُوصيكُمُ اللَّهُ فى اَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ»،

وَ قالَ «اِنْ تَرَكَ خَيْراً الْوَصِيَّةَ لِلْوالِدَيْنِ وَالْاَقْرَبَيْنِ بِالْمَعْرُوفِ حَقّاً عَلَى الْمُتَّقينَ»

وَ زَعَمْتُمْ اَنْ لا حَظْوَةَ لى، وَ لا اَرِثُ مِنْ اَبى، وَ لا رَحِمَ بَيْنَنا، اَفَخَصَّكُمُ اللَّهُ بِايَةٍ اَخْرَجَ اَبى مِنْها؟ اَمْ هَلْ تَقُولُونَ: اِنَّ اَهْلَ مِلَّتَيْنِ لا يَتَوارَثانِ؟ اَوَ لَسْتُ اَنَا وَ اَبى مِنْ اَهْلِ مِلَّةٍ واحِدَةٍ؟ اَمْ اَنْتُمْ اَعْلَمُ بِخُصُوصِ الْقُرْانِ وَ عُمُومِهِ مِنْ اَبى

وَابْنِ عَمّى؟ فَدُونَكَها مَخْطُومَةً مَرْحُولَةً تَلْقاكَ يَوْمَ حَشْرِكَ.

فَنِعْمَ الْحَكَمُ اللَّهُ، وَ الزَّعيمُ مُحَمَّدٌ، وَ الْمَوْعِدُ الْقِيامَةُ، وَ عِنْدَ السَّاعَةِ يَخْسِرُ الْمُبْطِلُونَ، وَ لا يَنْفَعُكُمْ اِذْ تَنْدِمُونَ، وَ لِكُلِّ نَبَأٍ مُسْتَقَرٌّ، وَ لَسَوْفَ تَعْلَمُونَ مَنْ يَأْتيهِ عَذابٌ يُخْزيهِ، وَ يَحِلُّ عَلَيْهِ عَذابٌ مُقيمٌ.

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 oustering 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 *Qiamat* 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)

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