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The Sermon of Fadak

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Abstract

Fadak was a fertile farm of date-palms outside Madinah. The Holy Prophet (S) gifted it to his daughter Fatimah al-Zahra (‘a) but after he passed away, it was taken as the general property of Muslims. Fatimah al-Zahra went to see the caliph and delivered a sermon in which she demanded what was rightfully hers. This momentous sermon came to be known as the Sermon of Fadak. In this paper we first examine the sources and narrators of this sermon and then proceed to translate the entire sermon.

Introduction

The Sermon of Fadak is one of the two famous sermons delivered by the daughter of the Prophet of Islam, Muhammad ibn Abdillah, may Allah shower His blessings on him and his progeny. Fatimah al-Zahra (‘a) was the daughter of Muhammad (S) and his first wife Khadijah bint Khuwaylid. During his lifetime, the Prophet gifted a parcel of land full of date- palms, called Fadak, to his beloved daughter. After his death, however, the first caliph, Abu Bakr ibn Abi Quhafah, took this land claiming that it belonged to the Muslims.

When news of this reached Fatimah, she went to the Prophet’s masjid to face Abu Bakr and ask for her rights. At that time, the mosque was full of the Muhajirin and Ansar. Fatimah entered with a group of women surrounding her. A special place was kept for her and she stood behind a curtain as she addressed Abu Bakr and all those who were present. When she had finished the first part of her sermon, Abu Bakr responded to what she had said. She then confuted his response using evidence from the Qur an.

Though this sermon is known as the Sermon of Fadak, it contains other discussions such as the philosophy of worship, the state of Arabs before Islam and the importance of the Qur an.

Sources

It can be evinced from biographical accounts that this sermon was recorded in the earliest sources. Lut ibn Yahya, better known as Abu Mikhnaf al-Azdi (d. 154 A.H.), penned a monograph titled Khutbat al-Zahra (‘a) which is no longer extant.1 The famous fourth century historian-cum-hadith scholar Abu al-Faraj Isfahani, also wrote a book titled Kalamu Fatimah fi Fadak which, similarly, has not reached us.2 The teacher of al-Najashi and al-Tusi, Ahmad ibn Abd al-Wahid al-Bazzaz (d. 423 A.H.) is similarly said to have written a book called Tafsir Khutbat Fatimah al-Zahra.3

Aside from these early works, we find that many scholars recorded this sermon in their books, either in its entirety or partially. The following is a list of all the extant works, that were compiled before the end of the 7th century A.H., wherein the sermon of this holy lady has been mentioned:

1. **Balaghat al-Nisa by Ahmad ibn Tayfur:** Abu al-Fadhl Ahmad ibn Abi Tahir, better known as Ibn Tayfur (d. 280 A.H.), is reported to have authored about fifty works. His magnum opus was Tarikh Baghdad and another famous work by him is al-Manthur wal- Manum.4 The latter work was penned in fourteen volumes out of which only the eleventh and twelfth volume have reached us. Part of the eleventh volume is currently available under the title: Balaghat al-Nisa. This monograph contains the speeches of some influential women. Ibn Tayfur narrates the sermon of al-Sayyidah Fatimah (‘a) after the speeches of Aishah, wife of the Prophet (S).5 This is one of the earliest written sources where the sermon of the Prophet’s daughter has been recorded with its chain of transmission.

2. **Mukhtasar Basair al-Darajat by al-Hasan ibn Sulayman al-Hilli:** Sad ibn Abdillah al- Ashari al-Qummi (d. 300 A.H.), one of the well-respected Shia scholars of his time, wrote a book called Basair al-Darajat.6 This book contained numerous traditions related to Shii beliefs and was extant until the eight century. al-Hasan ibn Sulayman al-Hilli, related some traditions from Basair al-Darajat, to which he then appended other traditions in a work known as Mukhtasar Basair al-Darajat. In this book, the author mentions the themes of the Sermon of Fadak without relating the actual sermon itself.7

3. **al-Saqifah wa Fadak by Ahmad ibn Abd al-Aziz al-Jawhari:** Ahmad ibn Abd al-Aziz (d. 323 A.H.) was a second century Sunni hadith scholar. His work al-Saqifah wa Fadak, as the name suggests, recounts these two important historic events during the early period of Islam. This book is not extant. However, Ibn Abi al-Hadid has related some portions of it in his commentary on the Nahj al-Balagha. The book that is currently available under the title al-Saqifah wa Fadak is actually a compilation of what has been related by Ibn Abi al-Hadid. al-Jawhari narrated parts of al-Sayyidah Fatimah’s sermon with its chains of transmission.8

4. **Maqatil al-Talibin by Abu al-Faraj Isfahani:** Ali ibn al-Husayn, better known as Abu al- Faraj Isfahani (d. 356 A.H.), authored many tomes, the most famous among which is the encyclopedic work al-Aghani.9 One of his other important works is Maqatil al- Talibin. In it he recounts the history of the progeny of Abd al-Muttalib. He mentions the existence of this sermon when he surveys the life of

Zaynab al-Kubra (‘a) and notes that Ibn ?Abbas narrated Fatimah’s sermon from her saying: “Our ?aqilah, Zaynab bint ?Ali (‘a), narrated to me...”[10]

5. **Sharh al-Akhbar fi Fadha?il al-A?immat al-Athar by Nu?man ibn Muhammad:** Nu?man ibn Muhammad, better known as Qadhi Nu?man al-Maghribi (d. 363 A.H.), was a Shi?i Isma?ili scholar. He wrote this book with the aim of compiling the merits and virtues of the Ahl al-Bayt (‘a).[11] In it he narrates part of the sermon of al-Sayyidah al-Zahra? (‘a), without its chain of transmission, from ?Abdullah ibn Salam.[12]

6. **Man La Yahdhuruhu al-Faqih by Shaykh al-Saduq:** Muhammad ibn ?Ali ibn Babawayh al-Qummi, commonly known as al-Shaykh al-Saduq (d. 381 A.H.), was one of the luminaries of the Shi?a world. His work, Man La Yahdhuruhu al-Faqih, is considered one of the four main sources of Shi?i hadith. In this book, al-Shaykh al-Saduq narrates part of the Sermon of Fadak from al-Sayyidah Zaynab (‘a), after which he says: “The sermon is lengthy; we have taken from it that which we require [for our discussion].”[13]

7. **?Ilal al-Sharai? by Shaykh al-Saduq:** Being a prolific writer, al-Saduq wrote and compiled numerous works. In this book, he tries to examine the wisdom behind religious injunctions and narrates the same part of the sermon that he narrated in Man La Yahdhuruhu al-Faqih but with two different chains of transmission.[14]

8. **al-Manaqib by Ahmad ibn Musa ibn Mardawayh (a. 410 A.H.):** This book is not currently extant. However, As?ad ibn Shaqarwih (d. 635 A.H.) related this sermon in his book al-Fa?iq (which is also non-extant) and Sayyid Ibn Tawus, in turn, narrated this in his work al-Tara?if.[15] Thus the book of Ibn Mardawayh that is currently available has actually been recompiled from al-Tara?if and is not the original.

9. **Nathr al-Durar by Mansur ibn al-Husayn al-Razi:** The author was a fifth century (A.H.) Shi?i scholar from Rayy and had been, for some time, the vizier to Majd al-Dawlah.[16] He compiled this work in seven volumes and though he had named it Nathr al-Durar, it was published and is well known as Nathr al-Durr. His other works include Nuzhat al-Adib and al-Tarikh. This work contains a large part of the al-Sayyidah Fatimah’s sermon, but without any chain of narrators.[17]

10. **al-Shafi fi al-Imamah by al-Sayyid al-Murtadha:** ?Ali ibn al-Husayn al-Musawi, better known as al-Sayyid al-Murtadha, was one of the luminaries of the Shi?a world. He wrote prolifically on numerous subjects such as jurisprudence, hadith and history. As the name suggests, al-Shafi fi al-Imamah is a book that contains traditions related to the subject of imamah. In this work, al-Sayyid al-Murtadha relates part of the Sermon of Fadak from his teacher with three different chains of transmission.[18]

11. **Dala?il al-Imamah by Muhammad ibn Jarir al-Tabari:** This author should not be confused with the famous early Sunni historian Ibn Jarir al-Tabari or with the Shi?a scholar Muhammad ibn Jarir, author of al-Mustarshad fi al-Imamah. This author is known as al-Tabari al-Saghir and was a fifth

century scholar.19 The most detailed narration of the Sermon of Fadak has been recorded in this work and hence it is commonly referred to by the late and contemporary scholars. al-Tabari has listed eight different chains of transmission for this sermon.20

12. **Maqtal al-Husayn (‘a) by Muwaffaq ibn Ahmad al-Makki (d. 568 A.H.),** better known as al-Khatib al-Khwarazmi. In this work, he narrates part of the sermon from ‘Aishah.21

13. **al-Ihtijaj ‘ala Ahl al-Lijaj by Abu Mansur al-Tabarsi:** Ahmad ibn ‘Ali ibn Abi Talib al- Tabarsi (d. 588 A.H.) was a Shi‘i scholar of the sixth century. His book al-ihtijaj contains the debates of the Prophet (S), the Imams (‘a), their companions and some Muslim scholars, against their opponents. In this work, al-Tabarsi narrates ‘Abdullah ibn al-Hasan’s exposition of the Sermon of Fadak.22

14. **Manal al-Talib fi Sharh Tawal al-Ghara‘ib by Mubarak ibn Muhammad al-Jazari (d. 606 A.H.):** This scholar, better known as Ibn Athir, narrates the sermon of al-Sayyidah al- Zahra‘ in detail, explaining all its difficult words and phrases, from al-Sayyidah Zaynab al-Kubra, daughter of ‘Ali ibn Abi Talib (‘a).23

15. **Tadhkirat al-Khawas min al-Ummah fi Dhikr Khasa‘is al-A‘immah by Sibt ibn al-Jawzi:** Abu Mu‘affar Yusuf ibn ‘Abdillah, commonly known as Ibn al-Jawzi, was a Hanafi scholar who died in 654 A.H. In this book, he discusses the merits and virtues of the Ahl al- Bayt (‘a). He narrates part of the Sermon of Fadak from al-Sha‘bi without mentioning the chain of transmission.24

16. **Sharh Nahj al-Balagha by Ibn Abi al-Hadid (d. 656 A.H.):** This is the most important commentary of the Nahj al-Balagha by a non-Shi‘i scholar. It also contains significant historical information. In it, the author relates the Sermon of Fadak from al-Jawhari’s al-Saqifah wa Fadak.25

17. **Sharh Nahj al-Balagha by ‘Ali ibn Maytham al-Bahrani (d. 679):** In this work, a small part of the sermon has been mentioned without its chain of transmission.26

18. **Kashf al-Ghummah fi Ma‘rifat al-A‘immah by al-Irbili:** Abu al-Hasan ‘Ali ibn ‘‘sa ibn Abu al-Fath al-Irbili (d. 692 A.H.) was a Shi‘a scholar. In this work, he relates the sermon from al-Jawhari’s al-Saqifah wa Fadak.27

Some of the above are primary sources and others are secondary. Regardless, it is interesting to see that many non-Shi‘i sources have related this sermon. The oldest extant source of this sermon is Ibn Abi Tayfur’s Balaghat al-Nisa‘. In addition to these sources, many other early works mention the existence of this sermon, albeit in passing. These include:

I. Kitab al-‘Ayn by al-Khalil ibn Ahmad al-Farahidi (d. 175 A.H.)28

II. Muruj al-Dhahab by ‘Ali ibn al-Husayn al-Mas‘udi (d. 283 A.H.)29

III. Tahdhib al-Lughah by Muhammad ibn Ahmad al-Azhari (d. 370 A.H.)30

IV. al-Fa□iq fi Gharib al-Hadith by Mahmud ibn □Umar al-Zamakhshari (d. 538 A.H.)[31]

V. al-Nihayah fi Gharib al-Hadith wal-Athar by Ibn Athir al-Jazari (d. 606 A.H.)[32]

Narrators

First Level (tabaqah)

- □Abdullah ibn □Abbas (d. 68 A.H.)
- □Aishah bint Abi Bakr (d. 58 A.H.)
- al-Husayn ibn □Ali ibn Abi Talib (‘a) (d. 61 A.H.)
- Zaynab bint □Ali ibn Abi Talib (‘a) (d. 62 A.H.)

Second Level

- al-Hasan ibn al-Hasan ibn □Ali ibn Abi Talib (d. 97 A.H.)
- □Ali ibn al-Husayn Zayn al-□Abidin (d. 95 A.H.)
- □Ikrimah ibn □Abdillah ibn Musa ibn □Abbas (d. 104 A.H.)
- □Urwah ibn Zubayr ibn □Awam (d. 93 A.H.)
- Zaynab bint al-Husayn (‘a), the wife of Hasan ibn al-Hasan

Third Level

- □Abd al-Rahman ibn Kathir al-Hashimi (d. 120 A.H.)
- □Atiyyah ibn Sa□d ibn Junadah al-□Awfi (d. 111 A.H.)
- Jabir ibn Yazid al-Ju□fi (d. 128 A.H.)
- Muhammad ibn □Ali al-Baqir (‘a) (d. 114 A.H.)
- Muhammad ibn Muslim ibn □Ubaydillah al-Zuhari (d. 124 A.H.)
- Salih ibn Kaysan (d. 140 A.H.)
- Zayd ibn □Ali ibn al-Husayn al-Shahid (d. 121 A.H.)

Fourth Level

- Aban ibn Taghlib (d. 141 A.H.)
- ⍰Abdullah ibn Hasan ibn al-Hasan (d. 145 A.H.)
- ⍰Abdullah ibn Muhammad al-⍰Alawi (d. 145 A.H.)
- al-Hasan ibn Salih ibn Hayy (d. 168 A.H.)
- al-Sharqi ibn al-Qutami (d. 158 A.H.)
- ⍰Amr ibn Shimr ibn Yazid al-Ju⍰fi (d. after 160 A.H.)
- ⍰Awanah ibn al-Hakam ibn ⍰Ayadh (d. 158 A.H.)
- Harb ibn Maymun al-Ansari (d. ~ 160 A.H.)
- Ja⍰far ibn Muhammad al-Sadiq (ʿa) (d. 148 A.H.)
- Muhammad ibn Ishaq ibn Yasar (d. 151 A.H.)
- Muhammad ibn Sa⍰ib al-Kalbi (d. 146 A.H.)

Fifth Level

- Aban ibn ⍰Uthman al-Ahmar (d. 182 A.H.)
- ⍰Abdullah ibn Yusuf
- al-Husayn ibn ⍰Ulwan al-Kalbi (d. 2nd Century A.H.)
- al-Husayn ibn Zayd ibn ⍰Ali (d. 190 A.H.)
- ⍰Ali ibn Hassan ibn Kathir al-Hashimi
- Muhammad ibn ⍰Amr ibn ⍰Uthman al-Ju⍰fi (d. 2nd Century A.H.)
- Musa ibn ⍰⍰sa ibn Muhammad al-⍰Abbas al-Hashimi (d. 183 A.H.)
- Na⍰il ibn Najih al-Basri
- ⍰Ubaydullah ibn Musa al-⍰Amri (d. 175 A.H.)

Sixth Level

- ⍰Abdullah ibn al-⍰ahhak (d. 206 A.H.)

- Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti (d. 221 A.H.)
- al-ʿAbbas ibn Bakkar al-ʿabbi (d. 222 A.H.)
- Hisham ibn Muhammad (d. 206 A.H.)
- Ismaʿil ibn Mihran (d. 220 A.H.)
- Muhammad ibn Abi ʿUmayr (d. 217 A.H.)
- Muhammad ibn al-Husayn al-Qasabani (d. 221 A.H.)
- Muhammad ibn Sulayman
- Muhammad ibn ʿUmarah
- Muhammad ibn Ziyad al-Ziyadi (d. 3rd Century A.H.)
- ʿUbaydullah ibn Muhammad (d. 228 A.H.)
- ʿUbaydullah ibn Musa al-ʿAbsi (d. 221 A.H.)

Seventh Level

- ʿAbd al-Jalil al-Baqilani
- al-Hasan ibn Musa al-Khashshab (d. 260 A.H.)
- Jaʿfar ibn Muhammad (d. 260 A.H.)
- Jaʿfar ibn Muhammad ibn ʿUmarah
- Mufadhdhal ibn Ibrahim al-Ashʿari
- Muhammad ibn Aslam (d. 270 A.H.)
- Muhammad ibn Khalid al-Barqi
- ʿUthman ibn ʿImran al-ʿUjayfi
- Yahya ibn al-Husayn ibn Zayd (d. 237 A.H.)
- Zayd ibn ʿAli ibn al-Husayn ibn Zayd (d. 270 A.H.)

Eighth Level

- ʿAbdullah ibn Muhammad ibn Sulayman

- Ahmad ibn Abi ⍰Abdillah al-Barqi (d. 274 A.H.)
- Ahmad ibn Abi Tahir, better known as Ibn Tayfur (d. 280 A.H.)
- Ahmad ibn Muhammad ibn Muhammad ibn Sa⍰id al-Zayyat
- Ahmad ibn ⍰Ubayd ibn Nasih (d. 273 A.H.)
- Muhammad ibn Mufadhdhal ibn Ibrahim al-Ash⍰ari
- Muhammad ibn Qasim al-Saymami (d. 282 A.H.)
- Muhammad ibn Zakariyya al-Basri (d. 298 A.H.)
- Sulayman ibn Ibrahim (d. 288 A.H.)

Ninth Level

- Ahmad ibn ⍰Abd al-⍰Aziz al-Jawhari (d. 323 A.H.)
- Ahmad ibn ⍰Abdillah ibn Qudha⍰ah al-Safwani (d. 4th Century A.H.)
- Ahmad ibn Muhammad al-Makki (d. 322 A.H.)
- Ahmad ibn Muhammad ibn Yazid (d. 307 A.H.)
- ⍰Ali ibn al-Husayn al-Sa⍰d Abadi
- Muhammad ibn Ahmad ibn Muhammad al-Katib (d. 322 A.H.)
- Muhammad ibn Musa ibn al-Mutawakkil (d. after 310 A.H.)

Tenth Level

- ⍰Abd al-⍰Aziz ibn Yahya al-Jaludi (d. 332 A.H.)
- ⍰Abdullah ibn Ahmad ibn Tayfur (d. 352 A.H.)
- ⍰Abdullah ibn Ishaq (d. 329 A.H.)
- Ahmad ibn Muhammad ibn Sa⍰id al-Hamadani, better known as Ibn ⍰Uqdah (d. 332 A.H.)
- ⍰Ali ibn al-Husayn better known as Abu al-Faraj Isfahani (d. 356 A.H.)
- ⍰Ali ibn Harun ibn ⍰Ali ibn Yahya (d. 352 A.H.)
- Hatim ibn Abi Hatim al-Qazwini (d. 305 A.H.)

● Muhammad ibn Ahmad al-Safwani (d. 352 A.H.)

Eleventh Level

● Ali ibn al-Husayn al-Shaykh al-Saduq (d. 381 A.H.)

● Harun ibn Musa ibn Ahmad al-Shaybani al-Talaukbari (d. 385 A.H.)

● Khadijah bint Muhammad ibn Ahmad (Umm al-Fadhl)

● Muhammad ibn Abdullah al-Shaybani (d. 387 A.H.)

● Muhammad ibn Imran ibn Musa, better known as al-Katib al-Baghdadi (d. 384 A.H.)

With over 25 chains of transmission and 90 narrators, there is little room to doubt the historicity of al-Sayyidah Fatimah's sermon in which she presented her case for the rightful ownership of Fadak. Only the specific contents of the sermon, in terms of wording and expression, may be debated. Different versions exist, but the differences are minor and do not in any way impugn the sermon itself.

The Sermon

Glory be to Allah for His great blessings, and gratitude to Him for that which He has inspired, and praise be to Him for what He has brought to pass. From the all-encompassing blessings that He grants to the ever-expansive grace that He bestows and all the bounties that He continuously confers. Its magnitude is greater than can be enumerated, its extent is beyond measure and its limit is beyond comprehension. He has invited the people to express their gratitude in order to seek its increase and continuity, called upon them to praise Him by augmenting it and followed up by bidding them to ask for more of its like [in the Hereafter].

> الحمد لله على ما أنعم وله الشّكرعلى ما ألهم والثّناء بما قدّم من عموم نعمٍ إبتدأها وسبوغ آلاءٍ اسداهاوتمام منن
> أولادها جمّ عن الإحصاء عددها ونأي عن الجزاء أمدها وتفاوت عن الإدراك أبدها وندبهم لاستزادتها بالشّكر
> لاتّصالها واستحمد إلى الخلائق بإ جزالها وثنّي بالنّدب إلى أمثالها.

I bear witness that there is no god but Allah, alone, having no partners – a statement the inner meaning of which has been defined as sincerity, its means have been instilled in the hearts and its meaning gleams in the minds. He cannot be perceived by sight, described by words or depicted by imaginations. He originated everything from nothing that existed before, and created everything without following any previous model. He fashioned everything with His power and made it all with His will, without any need for bringing it into being or any possible benefit that could come from forming it; only the affirmation of His wisdom, the proclamation of His obedience, the manifestation of His power, the servility of His subjects and the exaltation of His call. Then He placed reward in obedience and punishment in

disobedience to Him, in order to turn His servants away from His chastisement and urge them towards His Paradise.

وأشهد أن لا إله إلّا الله وحده لا شريك له كلمةٌ جعل الإخلاص تأويلها وضمّن القلوب موصولها وأنار في التّفكّر معقولها الممتنع من الأبصار رؤيته ومن الألسن صفته ومن الأوهام كيفيّته ابتدع الأشياء لا من شيءٍ كان قبلها وأنشأها بلا أحتذاء أمثلةٍ امتثلها كوّنها بقدرته و ذرأها بمشيّته من غير حاجةٍ منه إلى تكوينها ولا فائدةٍ له في تصويرها إلّا تثبيتاً لحكمته و تنبيهاً على طاعته وإظهاراً لقدرته تعبّداً لبريّته و إعزازاً لدعوته ثمّ جعل الثّواب على طاعته ووضع العقاب على معصيته ذيادةً لعباده من نقمته وحياشةً لهم إلى جنّته.

I bear witness that my father, Muhammad, is His servant and Prophet. He chose him even before sending him [with the Message], named him before picking him [for prophethood] and selected him before appointing him [as a Messenger] – at a time when the creation was hidden in the unknown, covered by the curtain of uncertainty and close to the edge of non– existence – out of the knowledge of Allah, the Most High, about the final outcome of every matter, the complete awareness of events that will transpire and cognizance of the end of all affairs. Allah sent him in order to complete His mission, establish His order and execute His mercy. He found the people divided in their beliefs, secluded around their sacred fires, worshipping their idols and denying Allah, despite having intrinsic knowledge about Him. So, through my father Muhammad (S), Allah illuminated their darkness, removed the ambivalence from their hearts and illumined the obscurity of their sight. He rose among the people with guidance, saved them from perversion, removed their [spiritual] blindness, led them to the right faith and called them towards the straight path. Then Allah took him back with kindness and election, affinity and preference.

وأشهد أنّ أبي محمّداً عبده ورسوله اختاره قبل أن أرسله وسمّاه قبل أن اجتباه واصطفاه قبل أن ابتعثه إذ الخلائق بالغيب مكنونةٌ وبستر الأهاويل مصونةٌ وبنهاية العدم مقرونةٌ علماً من الله تعالى بمآئل الأمور وإحاطةً بحوادث الدّهور و معرفةً بمواقع الأمور ابتعثه الله إتماماً لأمره وعزيمةً على إمضاء حكمه و إنفاذاً لمقادير رحمته فرأى الأمم فرقاً في أديانها عكّفاً على نيرانها عابدةً لأوثانها منكرةً لله مع عرفانها فأناراللّه بأبي محمد ﷺ ظلمها وكشف عن القلوب بهمها وجلى عن الأبصار غاممها وقام في النّاس بالهداية فأنقذهم من لغواية وبصّرهم من العماية وهداهم إلى الدّين القويم و دعاهم إلى الطّريق المستقيم ثمّ قبضه الله إليه قبض رأفةٍ واختيارٍ ورغبةٍ و إيثارٍ.

Thus Muhammad (S) is now in ease and comfort, [free] from the hardships of this world, surrounded by the blameless angels and the pleasure of the Forgiving Lord, in the company of the Almighty King. May Allah bless my father, His Prophet, the custodian of His revelation, His chosen servant, the one whom He selected from all His creatures and whom He is most pleased with. Peace, blessings and mercy of Allah be upon him.

فمحمّدٌ ﷺ من تعب هذه الدّار في راحةٍ قد حفّ بالملائكة الأبرار و رضوان الرّبّ الغفّار ومجاورة الملك الجبّار صلّى الله على أبي نبيّه وأمينه وخيرته من الخلق وصفيّه والسّلام عليه ورحمة الله وبركاته

Then she turned to the people who were present in the gathering and said:

You are the servants of Allah, the recipients of His commandments and prohibitions, the bearers of His religion and revelation and the trustees of Allah over your souls. You are the propagators of His message to all people. His true proxy is present among you, as the legacy that he (the Prophet) bequeathed and left behind with you, giving it authority over you – the Articulate Book of Allah, the True Qur□an, the Radiant Light, the Effulgent Illumination – with proofs that are manifest and mysteries that are evident. Its apparent message is clear and those who follow it are envied. Those who adhere to it are led to Allah's pleasure and those who heed to it are saved. Through it the enlightened proofs of Allah, His explicative verdicts, His forewarned prohibitions, His unambiguous statements, His sufficient evidence, His mandated virtues, His bestowed leniency and His ordained laws, are attained.

أنتم عباد الله نصب أمره ونهيه وحملة دينه ووحيه وأمناء الله على أنفسكم وبلغاؤه إلى الأمم زعيم حقٍّ له فيكم وعهدٌ قدّمه إليكم و بقيّةٌ استخلفها عليكم كتاب الله النّاطق والقرآن الصّادق والنّور السّاطع والضّياء اللّامع بيّنةُ بصائره منكشفةٌ سرائره منجليةٌ ظواهره مغتبطةٌ به أشياعه قائداً [قائدٌ] إلى الرّضوان أتباعه مؤدٍّ إلى النّجاة استماعه به تنال حجج الله المنوّرة وعزائمه المفسّرة ومحارمه المحذّرة وبيّناته الجالية وبراهينه الكافية وفضائله المندوبة ورخصه لموهوبة وشرائعه المكتوبة.

Allah made faith (*Iman*) as a means to purify yourselves from polytheism, prayer (*Salat*) a means of freeing yourselves from arrogance, the poor-rate (*Zakat*) a means of cleansing the soul and increasing sustenance, fasting (*Siyam*) a means of establishing sincerity, pilgrimage (*Hajj*) a means of upraising the religion, justice a means for maintaining harmony of the hearts, obedience to us (the Ahl al-Bayt) a means of maintaining order in the community, our leadership (*Imamah*) as a security from disunity, holy struggle (*Jihad*) as a glory for Islam, patience as an aid in making one deserving of recompense, enjoining good (*amr bil-ma□ruf*) as a reformation for the masses, honoring parents a means of protection from [divine] wrath, keeping ties with family a means of increasing your numbers, sanctioned retaliation (*Qisas*) a means of preventing bloodshed, fulfilling promises a means of earning forgiveness, honesty in weighing and measurement a means of avoiding diminution, forbidding the drinking of wine a means of becoming free of filth, eschewing defamation as a screen against imprecation and shunning theft a means of maintaining virtue. He prohibited polytheism in order to make His Lordship exclusive,

"so observe your duty to Allah with the dutifulness due to Him, and do not die except as Muslims." (***3: 102***)

"***Obey Allah in that which He has commanded and forbidden, 'for indeed only those who possess knowledge fear Allah.'"*** (***35:28***)

فجعل الله الإيمان تطهيراً لكم من الشّرك والصّلاة تنزيهاً لكم عن الكبروالزّكاة تزكيةً للنّفس ونماءً في الرّزق والصّيام تثبيتاً للإخلاص والحجّ تشييداً للدّين والعدل تنسيقاً للقلوب طاعتنا نظاماً للملّة وإمامتنا أماناً للفرقة

والجهاد عزّا للإسلام والصّبر معونةً على استيجاب الأجر والأمر بالمعروف مصلحةً للعامّة وبرّالوالدين وقايةً من السّخط وصلة الأرحام منماةً للعدد والقصاص حقناً للدّماء والوفاء بالنّذر تعريضاً للمغفرة وتوفية المكاييل والموازين تغييراً للبخس والنّهي عن شرب الخمر تنزيهاً عن الرّجس واجتناب القذف حجاباً عن اللّعنة وترك السّرقة إيجاباً للعفّة وحرّم الله الشّرك إخلاصاً له بالرّبوبيّة فاتّقوا الله حقّ تقاته ولا تموتنّ إلّا وأنتم مسلمون – وأطيعوا الله فيما أمركم به ونهاكم عنه فإنّه إنّما يخشى الله من عباده العلماء.

Then she continued:

O People, know that I am Fatimah and my father is Muhammad (S). I say again to you, and what I am saying is not false and what I am doing is not in transgression.

"There has certainly come to you a messenger from among yourselves; grievous to him is your distress; he is full of concern for you, and compassionate and merciful to the believers." (***9:128***)

So if you honor him and know him, you will realize that he is my father and not the father of anyone amongst your women. He is the bother of my cousin [and husband], and not of any of your men. How excellent it is to be related to him. He propagated the message, warned the people openly, and turned against the ways of the polytheists, breaking their backs and strangling their throats. He called [them] to the way of his Lord

"with wisdom and good advice." (***16:125***)

He broke the idols and struck the heads, until they were defeated and forced to flee. Then night gave way to day and the pure truth shone forth. The leader of faith spoke and the camel-frothings of the devils were silenced. The servants of hypocrisy perished and the knots of disbelief and schism were undone.

أيّها النّاس اعلموا أنّي فاطمة وأبي محمّدٌ ﷺ أقول عوداً وبدواً ولا أقول ما أقول غلطاً ولا أفعل ما أفعل شططاً – لقد جاءكم رسولٌ من أنفسكم عزيزٌ عليه ما عنتّم حريصٌ عليكم بالمؤمنين رؤفٌ رحيمٌ فإن تعزوه وتعرفوه تجدوه أبي دون نسائكم – وأخا ابن عمّي دون رجالكم ولنعم المعزيّ إليه ﷺ فبلّغ الرّسالته صادعاً بالنّذارة مائلًا عن مدرجة المشركين ضارباً ثبجهم آخذاً بأكظامهم داعياً إلى سبيل ربّهٍ بالحكمة والموعظة الحسنة يجف [يجذّ] الأصنام وينكث ألهام حتّي انهزم الجمع وولّوا الدّبر حتّي تفرّى اللّيل عن صبحه وأسفر الحقّ عن محضه ونطق زعيم الدّين وخرست شقاشق الشّياطين وطاح وشيظ النّفاق وانحلّت عقد الكفر والشّقاق.

You uttered the words of faith in the presence of the bright-faced and empty-of-stomach, while you were on ***"the brink of a fiery pit."*** (***3:103***). A mere draught for the drinker and opportunity for the lustful [were you]. A flickering flame and a treading ground for others [were you]. You would drink from polluted water and eat dried animal skins and leaves. Abased and spurned, you feared being dispossessed by those around you.

وفهتم بكلمة الإخلاص في نفرٍ من البيض الخماص وكنتم علي شفا حفرةٍ من النّار مذقه الشّارب ونهزة الطّامع وقبسة العجلان وموطئ الأقدام تشربون الطّرق وتقتاتون القدّ أذلّةً خاسئين تخافون أن يتخطّفكم النّاس من حولكم.

Then Allah, the Almighty, rescued you through Muhammad (S), after all these calamities and after suffering at the hands of barbarians, the wolfish Arabs, and the rebellious People of the Book.

"Whenever they ignited the flame of war, Allah extinguished it." (***5:64***)

Whenever the horn of Satan33 appeared or the polytheist's maw opened [in defiance], he would dispatch his brother [Ali ('a)] into its midst and he would not return until he had trampled on its ear with the soles of his feet and put out its blaze with his sword.

فأنقذكم الله تبارك وتعالى بمحمّدٍ ﷺ بعد اللّتيّا والّتي وبعد أن مني ببهم الرّجال وذؤبان العرب ومردة أهل الكتاب كلّما أوقدوا ناراً للحرب أطفأها الله أونجم قرن الشّيطان أوفغرت فاغرةٌ من المشركين قذف أخاه في لهواتها فلا ينكفئ حتّى يطأ صماخها [جناحها] بأخمصه ويخمد لهبها بسيفه.

He strove for the sake of Allah and struggled in the way of Allah. He was close to the Prophet of Allah, a leader among the friends of Allah, always prepared and diligent, sincere, earnest and hardworking – never fearing the reproach of any reproacher. Meanwhile, you were living lives of ease and comfort; relaxed, unperturbed and secure, awaiting the reversal of our fortunes, keenly waiting for news [of our failures], retreating during conflict and fleeing from battle.

ماكدوداً في ذات الله مجتهداً في أمر الله قريباً من رسول الله سيّدا في أولياء اصلله موشمّراً ناصحاً مجدّاً كادحاً لا تأخذه في الله لومة لائمٍ وأنتم في رفاهيةٍ من العيش وادعون فاكهون آمنون تتربّسصون بنا الدّوائر و توكّفون الأخبار و تنكصون عند النّزال وتفرّون من القتال.

So when Allah chose to take His Prophet to the abode of His Prophets and the dwelling of His sincere servants, the thorny tree of hypocrisy appeared amongst you and the robe of religion became ragged. The misguided, who were previously silent, began to speak, the unknown few arose, and the liars came forward, braying [like camels] as they strutted, wagging their tails in your courtyards. Satan raised his head from his hiding place and called out to you. He found you responsive to his call and attentive to his deception. Then he enticed you and found you easy to arouse; he exasperated you and found you easy to anger. So you branded camels that were not yours and proceeded to other than your own watering holes.

This, while the era [of the Prophet] had only just ended, the gash was still wide and the wound still fresh. The Prophet had yet to be buried when you made haste, claiming that you were afraid of dissension;

"Lo, they have fallen into dissension! And indeed Hell surrounds the unbelievers." (***Q9:49***)

Far be it! What is wrong with you? And where are you heading to while the Book of Allah is in your midst? Its affairs are distinct, its rulings manifest, its signs radiant, its prohibitions evident and its commands are clear. Yet you have cast it behind your backs. Do you wish to turn away from it out of aversion? Or do you wish to judge by another [book]?

"Evil would be the exchange for the wrongdoers!" (***18:50***)

"And whoever seeks a religion other than Islam, then it will not be accepted from him and he will be among the losers in the Hereafter." (***3:85***)

> فلمّا اختار الله لنبيّه دار أنبيائه و مأوى أصفيائه ظهر فيكم حسكة النّفاق وسمل جلباب الدّين ونطق كاظم الغاوين ونبغ خامل الأقلّين وهدر فنيق المبطلين – فخطرا في عرصاتكم وأطلع الشّيطان رأسه من مغرزه هاتفاً بكم فألفاكم لدعوته مستجيبين وللعزّة فيه ملاحظين ثمّ استنهضكم فوجدكم خفافاً وأحمشكم فألفاكم غضاباً فوسمتم غير إبلكم ووردتم غير مشربكم هذا والعهد قريبٌ والكلقم رحيبٌ والجرح لمّا يندمل والرّسول لمّا يقبر ابتداراً زعمتم خوف الفتنة ألافي الفتنة سقوطوا وإنّ جهنّم لمحيطةٌ بالكافرين فهيهات منكم وكيف بكم وأنّي تؤفكون وكتاب الله بين أظهركم؟ ـ أمروه ظاهرةٌ و أحكامه زاهرةٌ وأعلامه باهرةٌ وزواجره لائحةٌ و أوامره واضحةٌ وقد خلّفتموه وراء ظهوركم أرغبةً عنه تريدون أم بغيره تحكمون بئس للظّالمين بدلًا ومن يتبغ غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين.

Then you only waited for as long as it took the feral [camel] to calm down and accept a rider taking control of its reins before reigniting its flames and kindling its embers.[34] You have responded to the cries of the misguiding Satan and have attempted to extinguish the lights of the splendent religion and suppress the teachings of the pure Prophet. You secretly drank the milk while pretending to sip the froth[35] and stalked his family and children, hiding in the trees and trenches,[36] yet we endure patiently with you through what feels like the stabbing of daggers and the piercing of [our] sides with spearheads.

And now you claim that we have no inheritance!

"Do they seek the judgment of [***the age of***] ***ignorance? And who is a better judge than Allah for the people who have certainty?"*** (***5:50***)

Do you know not? Indeed, it is as obvious as the midday sun that I am his daughter!

O Muslims, will I be denied my inheritance?!

> ثمّ لم تلبثوا ألّاريث أن تسكن نفرتها ويسلس قيادهم ثمّ أخذتم تورون وقدتها وتهيّجون جمرتها وتستجيبون لهتاف الشّيطان الغويّ و إطفاء أنوار الدّين الجليّ وإهمال سنن النّبيّ الصّفيّ تسرّون [تشربون] حسواً في ارتغاءٍ – وتمشون لأهله وولده في الخمرة والضّراء ونصبر [يصير] منكم على مثل حزّ المدى وخز السّنان في الحشا وأنتم الآن تزعمون أن لا إرث لنا أفحكم الجاهليّة يبغون ومن أحسن من الله حكماً لقومٍ يوقنون أفلا تعلمون؟ بلي قد تجلّي لكم كالشّمس الضّاحية أنّي ابنته أيّها المسلمون أأغلب علي إرثي؟!

O Son of Abu Quhafah, is it in the Book of Allah that you may inherit from your father yet I cannot inherit from mine?

"You have certainly come up with a strange thing!" (***from 19:27***)

Have you purposely abandoned the Book of Allah and cast it behind your backs? When it says:

"And Sulayman inherited from Dawud" (***27:16***)

and when relating the story of Yahya ibn Zakariyya, where he (Zakariyya) said:

"So grant me from Yourself an heir who will inherit from me and inherit from the family of Ya□qub" (***19:5-6***)

and it further states:

"...but blood relatives are more entitled [***to inherit***] ***from one another in the Book of Allah"*** (***8:75***)

and:

"Allah enjoins you concerning your children: for the male shall be the like of the share of two females" (***4:11***)

and:

"...if he leaves behind any property, he should make a bequest for his parents and relatives in kindness, an obligation for the Godwary" (***2:180***)

yet you claim that I have no entitlement and inherit nothing from my father?!

> يا ابن أبي قحافة أفي كتاب الله ترث أباك ولا أرث أبي لقد جئت شيئاً فريًّا أفعلى عمدٍ تركتم كتاب الله و نبذتموه وراء ظهوركم إذ يقول وورث سليمان داود وقال فيما اقتصّ من خبر يحيى بن زكريّا إذقال – فهب لي من لندك وليًّا يرثني و يرث من آل يعقوب وقال وأولوا الأرحام بعضهم أولي بعضٍ في كتاب الله وقال يوصيكم الله في أولادكم لذّكر مثل حظّ الأنثيين وقال إن ترك خيرا الوصيّة للوالدين والأقربين بالمعروف حقًّا على المتّقين – وزعمتم أن لا حظوة لي ولا أرث من أبي؟!

Has Allah revealed a special verse [of the Qur□an] for you from which He excluded my father? Or do you say that people of two separate faiths cannot inherit from one another? Are my father and I not upon the same faith? Or is it that you have greater knowledge of the particular and general injunctions of the Qur□an than my father and cousin? So take hold of its reins, muzzled and saddled, for it will surely meet you on the day you are assembled; and Allah is the best judge and Muhammad the best leader. The [final] rendezvous is on the Day of Resurrection, and when it comes, the falsifiers will be the losers and your remorse will be of no benefit.

"For every tiding there is an appointed term" (***6:67***)

"Soon you will know whom a disgraceful punishment will overtake and on whom a lasting punishment will descend." (***11:39***)

أفخصّكم الله بآيةٍ أخرج أبي منها أم هل تقلون إنّ أهل ملّتين لا يتوارثان؟ أو لست أنا وأبي من أهل ملّةٍ واحدةٍ؟ أم أنتم أعلم بخصوص القرآن وعمومه من أبي وابن عمّي؟ فدونكها مخطومةً مرحولةً تلقاك يوم حشرك فنعم الحكم الله والزّعيم محمّدٌ والموعد القيامة و عند الساعة يخسر المبطلون ولا ينفعكم إذ تندمون ولكلّ نبإٍ مستقرٌّ وسوف تعلمون من يأتيه عذابٌ يخزيه ويحلّ عليه عذابٌ مقيمٌ.

Then addressing the Ansar, she said:

O people of understanding, supporters of faith and defenders of Islam, what is [the cause of] this negligence in defending my rights and laxity before the injustice being done to me? Did my father, the Prophet of Allah (S), not say: "A man is honored through his offspring"? How quickly have you changed, and how hastily have you have betrayed us, while you possess the ability to assist me and the strength to support me in what I seek and pursue.

يا معشر النّقيبة [الفتية] وأعضاد الملّة وحضنة الإسلام ما هذه الغميزة في حقّي والسّنة عن ظلامتي؟ أما كان رسول الله ﷺ أبي يقول المرء يحفظ في ولده سرعان ما أحدثتم و عجلان ذا إهالةٍ ولكم طاقةٌ بما أحاول وقوّةٌ على ما أطلب وأزوال.

Do you say: "Muhammad (S) has died"? This is indeed a grave matter whose damage is extensive, its breach is vast and its weavings have been rent apart. The world has become dark by his absence; the sun and moon have been eclipsed and the stars scattered because of his loss, hopes have been dashed, mountains have crumbled, sanctities have been violated and all that is sacred has been disregarded upon his death. This is, by Allah, a great tribulation and a dire calamity, no tribulation can be compared to it and no adversity is as grievous. The Book of Allah – glory be to Him – announced it in your courtyards, in your evenings and mornings, calling and crying out, recited and chanted, that the Prophets of Allah and His Messengers who came before were not able to overcome the definitive verdict and the inescapable decree [of death].

"And Muhammad is but a messenger, other messengers have passed away before him. If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels will not harm Allah in the least, and soon Allah will reward the grateful." (***3:144***)

أتقولون مات محمّدٌ ﷺ فخطبٌ جليلٌ استوسع وهنه [وهيه] واستنهر فتقه وانفتق رتقه وأظلمت الأرض لغيبته وكسفت الشّمس والقمر وانتثرت النّجوم لمصيبة وأكدت الآمال وخشعت الجبال وأضيع الحريم وأزيلت الحرمة عند مماته فتلك والله النّازلة الكبرى والمصيبة العظمى لا مثلها نازلةٌ ولا بائقةٌ عاجلةٌ أعلن بها كتاب الله جلّ ثناؤه

في أفنيتكم وفي ممساكم ومصبحكم يهتف في أفنيتكم هتافاً وصراخاً وتلاوةً وإلحاناً ولقبله ما حلّ بأنبياء الله ورسله حكمٌ فصلٌ وقضاءٌ حتمٌ – وما محمّدٌ إلّا رسولٌ قد خلت من قبله الرّسل أفإن مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضرّ الله شيئاً وسيجزي الله الشّاكرين.

Far be it, O Children of Qaylah! Will I be deprived of my patrimony while you watch and listen to me? And [while you] are seated and gathered here? You are involved in the claim and are aware of it, and you are numerous and well equipped, you possess means and strength, and own weapons and shields. The case has reached you, yet you do not respond. You hear the cry, yet you do not assist me. Yet you are known for your bravery and have a reputation for being good and righteous; you are an elite group and the best of those who were selected. You fought the [pagan] Arabs and bore pains and hardships. You clashed with the nations and battled the champions. We have not ceased, or is it you, who have ceased? You always complied; we ordered and you obeyed. Until, through us, Islam was established and the milk of prosperity began to flow, the breach of polytheism was subdued, the ebullition of falsehood subsided, the fires of disbelief were stifled, the call to rebellion was silenced and the religious order was founded.

إيهاً بني قيلة أأهضم تراث أبي و أنتم بمرأًى منّي ومسمعٍ ومنتدًي و مجمعٍ تلبسكم الدّعوة وتشملكم الخبرة وأنتم ذوو العدد والعدّة والأداة والقوّة وعندكم السّلاح ولجنّة توافيكم الدّعوة فلا تجيبون وتأتيكم الصّرخة فلا تغيثون وأنتم موصوفون بالكفاح معروفون بالخير والصّلاح والنّخبة الّتي انتخبت والخيرة الّتي أختيرت قاتلتم العرب وتحمّلتم الكدّ والتّعب وناطحتم الأمم وكافحتم البهم لا نبرح أو تبرحون نأمركم فتأتمرون حتّى إذا دارت بنا رحى الإسلام ودرّ حلب الأيّام وخضعت ثغرة الشّرك وسكنت فورة الإفك وخمدت نيران الكفر وهدأت دعوة الهرج واستوسق نظام الدّين.

So why have you become confused after your clear stance? Why have you become secretive after your proclamation? Why have you retreated after being at the forefront? And why have you opted for polytheism after believing [in Allah]?

"Will you not make war on a people who broke their pledges and resolved to expel the Messenger, while they attacked you first? Do you fear them? But Allah is worthier of being feared by you, should you be faithful." (***9:13***)

Lo, I see you now inclined to a life of ease, having distanced yourselves from the one who is more worthy of giving and withholding.37 You have withdrawn into comfort and have escaped from hardship to abundance. You have thus spit out what you had retained and vomited out what you had swallowed.

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

فأنّي حرتم [جرتم] بعد البيان وأسررتم بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان ألا تقاتلون قوماً نكثوا

أيمانهم من بعد عهدهم وهمّوا بإخراج الرّسول وهم بدؤكم أوّل مرّةٍ أتخشونهم فلله أحقّ أن تخشوه إن كنتم مؤمنين – ألا وقد أرى أن قد أخلدتم إلي الخفض – وأبعدتم من هو أحقّ بلبسط والقبض وخلوتم بالدّعة ونجوتم من الضّيق بالسّعة فمججتم ما وعيتم ودسعتم الّذي تسوّغتم فإن تكفروا أنتم ومن في الأرض جميعاً فإنّ الله لغنيٌّ حميدٌ.

I have said what I had to say, being fully aware of your intention to forsake me and of the betrayal that has sprung in your hearts. But this was the unbosoming of the soul, the outburst of anger, the inability to further endure, the expression of the heart and the advancing of proof. So, take its reins and saddle it, with its sore back and suppurating hooves, ever disgraceful, branded with the wrath of Allah and eternal dishonor, leading to

"the fire, set ablaze by Allah, that roars over the hearts" (***104:6-7***),

for what you are doing is witnessed by Allah, ***"and they who act unjustly shall know to what final place of turning they shall turn back."*** (***26:227***)

I am the daughter of

"a warner unto you, before a severe chastisement" (***34:46***)

So act, we too shall act,

"and wait, we too shall wait." (***11:122***)

ألا وقد قلت ما قلت هذا على معرفةٍ منّي بالجزلة الّتي خامركتم والغدرة الّتي استشعرتها قلوبكم ولكنّها فيضة النّفس ونفثة الغيظ وخور القناة وبثّة الصّدر وتقدمة الحجّة فدونكموها فاحتقبوها دبرة الظّهر نقبة الخف باقية العار موسومةً بغضب الجبّاروشنار الأبد موصولةً بنار الله الموقدة الّتي تطّلع على الأفئدة فبعين الله ما تفعلون وسيعلم الّذين ظلموا أيّ منقلبٍ ينقلبون وأنا ابنة نذيرٍ لكم بين يدي عذابٍ شديدٍ فاعلموا إنّا عاملون وانتظروا إنّا منتظرون.

After having heard this, Abu Bakr said:

O daughter of the Messenger of Allah! Your father was indeed affectionate, generous, gracious and merciful to the believers, and the disbelievers shall face painful chastisement and severe retribution. If we look at his relationships, we find that he was your father to the exclusion of other women, and the brother of your husband to the exclusion of all [his] other close companions. He preferred him over every close friend and he, on his part, assisted him in every important matter. None love you save the felicitous and none despise you save the wretched. You are the pure progeny of the Messenger of Allah, the best of the chosen ones, our guides towards virtue and our path to Paradise. And you, O best of all women and daughter of the best of Prophets, are true in your words and foremost in the prodigiousness of your intellect. You will not be denied your right nor will your truth be contested.

يا بنت رسول الله لقد كان أبوك بالمؤمنين عطوفاً كريماً رؤوفاً رحيماً وعلى الكافرين عذاباً أليماً وعقاباً عظيماً إن عزوناه وجدناه أباك دون النّساء وأخا إلفك دون الأخلّاء آثره على كلّ حميمٍ وساعده في كلّ أمرٍ جسيمٍ لا يحبّكم إلّا سعيدٌ ولا يبغضكم إلّا شقيٌ فأنتم عترة رسول الله الطّيّبون الخيرة المنتجبون على الخير أدلّتنا وإلى الجنّة مسالكنا وانت يا خيرة النّساء وابنة خيرالأنبياء صادقةٌ في قولك سابقةٌ في وفور عقلك غير مردودةٍ عن حقّك ولا مصدودةٍ عن صدقك.

By Allah, I have never opposed the opinion of the Messenger of Allah, and have never done anything but by his permission. The herald does not lie to his people; I take Allah as my witness, and He suffices as a witness, that I heard the Messenger of Allah (S) say: “We, the company of Prophets, neither bequeath gold nor silver, nor houses nor land; we only bequeath the Book, wisdom, knowledge and prophethood, and whatever we possess of [revenue generating] property, it is for the ruler who comes after us to dispense with according to his own judgment.” And we have already spent what you are asking for, to procure horses and weapons that the Muslims may use in battle, to fight against the unbelievers and quash the insurgency of rebels. This was done by the consensus of all the Muslims; I did not make this decision alone and I never enforced my opinion on anyone.

This is my state and my wealth, it is at your disposal and I place it before you. Nothing will be withheld from you and nothing will be kept from you. You are the noblewoman of your father’s nation and a pure [maternal] tree for your children. Your merits cannot be disputed, and your honorable lineage and roots cannot be disparaged. Your command with respect to what I possess shall be enforced. Do you think I should act against the will of your father (SAWW) in this matter?

والله ما عدوت رأي رسول الله ولا عملت إلّا بإذنه والرّائد لا يكذب أهله – وإنّي أشهد الله وكفى به شهيداً أنّي سمعت رسول الله ﷺ يقول نحن معاشر الأنبياء لا نورث ذهباً ولا فضّةً ولاداراً ولا عقاراً وإنّما نورث الكتاب والحكمة والعلم والنّبوّة وما كان لنا من طعمةٍ فلوليّ الأمر بعدنا أن يحكم فيه بحكمه وقد جعلنا ما حاولته في الكراع والسّلاح يقاتل بها المسلمون ويجاهدون الكفّار ويجادلون المردة الفجّار وذلك بإجماعٍ من المسلمين لم أنفرد به وحدي ولم أستبدّ بما كان الرّأي عندي وهذه حالي ومالي هي لك وبين يديك – لا تزوي عنك ولا ندّخر دونك وإنّك وأنت سيّدة أمّة أبيك والشّجرة الطّيّبة لبنيك لا ندفع مالك من فضلك ولا يوضع في فرعك وأصلك حكمك نافذٌ فيما ملكت يداي فهل ترين أن أخالف في ذاك أباك ﷺ؟

She replied:

Praise be to Allah! My father, the Messenger of Allah (S), never turned away from the Book of Allah, nor did he oppose its injunctions. Rather, he followed its directives and abided by its lofty teachings. Do you add on to your treachery by ascribing falsehood to him? And this [plot] after his death is similar to the pernicious plots that were staged against him during his lifetime. Here is the Book of Allah, a just adjudicator and a decisive articulator, [clearly] saying:

“[An heir] who may inherit from me and inherit from the House of Ya؟qub” (***19:6***)

and

"Sulayman inherited from Dawud..." (***27:16***)

And the Almighty clarified how the shares are to be allotted and legislated the laws of [filial] obligation and inheritance, prescribing the proper share of males and females, thereby removing the excuse of the falsifiers and eliminating suspicions and doubts in those left behind. No,

"but your souls have made the matter seem decorous for you; yet patience is beautiful, and Allah is the one whose help is sought against what you allege." (***12:18***)

> سبحان الله ما كان أبي رسول الله ﷺ عن كتاب الله صادفاً ولا لأحكامه مخالفاً بل كان يتبع أثره ويقفو سوره أفتجمعون إلي الغدر أعتلالًا عليه بالزّور وهذا بعد وفاته شبيهٌ بما بغي له من الغوائل في حياته هاذا كتاب الله حكماً عدلًا وناطقاً فصلًا يقول يرثني ويرث من آل يعقوب ويقول وورث سليمان داود وبيّن عزّوجلّ فيما وزّع من الأقساط وشرع من الفرائض والميراث – وأباح من حظّ الذّكران والإناث ما أزاح به علّة المبطلين و أزال التّظنّي والشّبهات في الغابرين كلّا بل سوّلت لكم أنفسكم أمراً فصبرٌ جميلٌ والله المستعان على ما تصفون.

Abu Bakr replied:

Allah spoke the truth and so did his Prophet. And his daughter has also spoken the truth. You are indeed a source of wisdom, a fountainhead of guidance and mercy, a pillar of faith and a wellspring of proof. I do not repudiate your apposite speech, nor do I reject what you say. These Muslims in front of us are the ones who compelled me to accept what I have accepted and it is by their unanimity that I took what I did; neither by coercion, nor obstinacy, nor self-importance and they are all witnesses to this.

> صدق الله ورسوله وصدقت ابنته أنت معدن الحكمة وموطن الهدى والرّحمة وركن الدّين وعين الحجّة لا أبعّد صوابك ولا أنكر خطابك هؤلاء المسلمون بيني وبينك قلّدوني ما تقلّدت وباتّفاقٍ منهم أخذت ما أخذت غير مكابرٍ ولا مستبدٍّ ولا مستأثرٍ وهم بذالك شهودٌ.

Fatimah (ʿa) then turned to the people and said:
O people who hasten towards false speech! O those who are complacent with the ugly action that will bring ruin!

"Do they not reflect on the Qur'an or are there locks on the hearts?" (***47:24***)

No, rather your hearts have become rusted by the evil that you have done. Thus your hearing and sight have been taken away and you have gravely misinterpreted it (the Qur'an); how wrongly you have referred to it, and how evil is your construal from it. By Allah, you will surely find its burden heavy and its consequence dire, when the veil is lifted and the great adversity that follows becomes evident to you, and there will appear to you from your Lord what you never reckoned,

"it is then that those who stood by falsehood will be the losers." (***40:78***)

معاشر الناس المسرعة إلى قيل الباطل المغضية على الفعل القبيح الخاسرأفلا يتدبّرون القرآن أم على قلوبٍ أقفالها؟ كلّا بل ران على قلوبكم ما أسأتم من أعمالكم فأخذ بسمعكم وأبصاركم ولبئس ما تأوّلتم وساء ما به أشرتم وشرّما منه اعتضتم لتجدنّ والله محمله ثقيلًا وغبّه وبيلًا إذا كشف لكم الغطاء وبان ما ورائه الضّرّاء وبدا لكم من ربّكم مالم تكونوا تحتسبون وخسر هنا لك المبطلون.

Finally, she turned to face the grave of the Holy Prophet (S) and recited the following couplets:

لو كنت شاهدها لم تكثر الخطب

واختلّ قومك فاشهدهم وقد نكبوا

عند الإله على الأذنين مقتربٌ

لمّا مضيت وحالت دونك التّرب

لمّا فقدت وكلّ الأرض مغتصبٌ

عليك ينزل من ذي العزّة الكتب

فقد فقدت وكلّ الخير محتجبٌ

لمّا مضيت وحالت دونك الكثب

قد كان بعدك أنباءٌ وهنبثةٌ

إنّا فقدناك فقد الأرض وابلها

وكلّ أهلٍ له قربي ومنزلةٌ

أبدت رجالٌ لنا نجوى صدورهم

تجهّمتنا رجالٌ واستخفّ بنا

وكنت بدراً ونوراً يستضاء به

وكان جبرئيل بالآيات يؤنسنا

فليت قبلك كان الموت صادفنا

After you [*passed away*]*, reports and chaos followed,*
Had you been present, tribulations would not abound
We miss you just as parched land misses its rain,
And your nation is confused, see how they have turned around
Every family has relatives but the position
before God, is for those with the greatest proximity [*to you*]
People manifested against us what was hidden in their hearts,
As soon as you departed and the barrier of dust separated us from you
They frowned at us and insulted us
when you were gone, and all the land was usurped
You were a full moon and an illuminating light
from the Almighty, upon you was the book revealed
*Jibra*ﻳ*il would comfort us with the verses he brought,*
But now you are not here and all goodness has disappeared
O how I wish death would have come to us before you,
When you passed and were, by the dune, from us covered

Conclusion

The sermon delivered by the Prophet's daughter, Fatimah al-Zahra ('a), soon after his death, clearly shows that she was displeased with the prevailing state of affairs. In her sermon, she alludes to usurpation of the caliphate in more than one instance and describes it as a "camel with a sore back."

Though she speaks of her 'inheritance', historical accounts as well as traditions show that the land of Fadak was actually gifted to her by the Prophet (S) during his lifetime.

One of the interesting sections of this sermon is the discussion on the philosophy of ritual acts of worship. al-Sayyidah Fatimah beautifully explains why we have been commanded to pray, fast, go for pilgrimage etc. There is a lot to be said about the profundity of her statements and scholars have written volumes expounding on her words. Her mentioning the precepts of Islam in a sermon such as this shows that even when she was distressed, she took the opportunity to impart some of the knowledge she had gained from her father.

The boldness with which Fatimah al-Zahra (ʻa) speaks to the caliph shows that she was brave and fearless. On the other hand, the manner in which Abu Bakr responded to her indicates that she was a lady who was greatly admired and respected by the Muslim community. Furthermore, her copious use of Qur'anic verses, upon which she bases her arguments, speaks to her mastery over the contents of the divine book.

Many questions crop up when one examines of this historic sermon, such as:

(a) Why was Fadak taken away in the first place?

(b) Why did the Muslims not come to her aid when she called for their support?

(c) Why did she allude to the caliphate being usurped?

(d) If Abu Bakr held her in such high regard and considered her a 'noblewoman of the Prophet's ummah', why did he not acquiesce to her demands and return Fadak to her?

(e) Why does she demand Fadak as her inheritance if it was, as history attests, a gift?

(f) What role did 'Ali ibn Abi Talib (as) play in attempting to get Fadak returned to his wife?

These questions are beyond the scope of this paper, but the answers to these questions may be found in available works of hadith and Islamic history.

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1. al-Dhari'ah, vol. 7, p. 203
2. Ibid. vo. 18, p. 109
3. Rijal al-Najashi, p. 87
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5. Balaghat al-Nisa, p. 23
6. Not to be confused with al-Saffar's Basair al-Darajat fi Fadhail Al Muhammad
7. Mukhtasar Basair al-Darajat, p. 456
8. al-Saqifah wa Fadak, p. 98
9. al-Alam, vol. 4, p. 276
10. Maqatil al-Talibin, p. 95
11. Sharh al-Akhbar, vol. 1, p. 71
12. Ibid. vol. 3, p. 34, hadith 174
13. Man La Yahdhuruhu al-Faqih, vol. 3, pp. 567-568
14. Ilal al-Sharai, vol. 1, p. 248
15. al-Taraif, p. 263, hadith 367
16. al-Alam, vol. 7, p. 289
17. Nathr al-Durr, vol. 4, pp. 5-7
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19. Dalail al-Imamah, p. 63
20. Ibid. p. 111
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29. Muruj al-Dhahab, vol. 2, p. 304
30. Tahdhib al-Lughah, vol. 15, p. 288
31. al-Faʾiq fi Gharib al-Hadith, vol. 3, p. 212
32. al-Nihayah fi Gharib al-Hadith, vol. 4, p. 273
33. The horn(s) of Satan refer to Satan's people and his followers (See: Tʾj al-ʿArʾs, vol. 18, p. 446)
34. In the first two phrases, al-Sayyidah al-Zahrʾʾ ('a) uses the analogy of a camel and in the following two phrases she uses the analogy of fire to refer to the caliphate (See: al-Zahrʾʾ wa Khuʾbatu Fadak, p. 99)
35. This is an Arabic proverb that alludes to a person's hypocrisy, for he pretends that he wants to sip the froth that forms over the milk, but then drinks the milk as well. (See: Faʾimah al-Zahraʾ – min al- Mahd ila al-Lahd, p. 367)
36. This is another Arabic proverb used to refer to one's deception and fraud. (See: al-Zahraʾ wa Khuʾbatu Fadak, p. 100)
37. The one "who is more worthy of giving and withholding" is Amir al-Muʾminin ('a) (Ibid. p. 121)

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