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Fatimiyyah is ‘Ashura’

Accedi [1] o registrati [2] per inserire commenti.

This text authored presents an analysis of the historic Fadak sermon of Sayyida Fatima (sa).

Author(s):

- Ayatullah Lutfullah as-Safi al-Gulpaygani [3]

Translator(s):

- Shaykh Saleem Bhimji [4]

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‘Fatimiyyah means to oppose the chiefs of oppression…’

In one of his writings, Grand Ayatullah Shaykh Lutfullah Safi Gulpaygani elucidated upon some issues in regards to the personality of Sayyidah Zahra, peace be upon her. In speaking about commemorating the [days] of Fatimiyyah1, he stated that, “…in every religious event and at every opportunity [which we are given], we must speak about her

standpoints, life, her traits of asceticism, worship [of God], and her knowledge…”

In the Name of God, the Most Gracious, the Most Merciful

What can be said when trying to express the status of the *Ahlul Bayt*, peace be upon them, specifically the eminence of Sayyidah Fatima Zahra, peace be upon her, and the blessings which emanate from all of them – and from where shall we start!?

These people are individuals whom God, the Most High, had created the entire world of existence for, just as the Messenger of God, peace be upon him and his family, had stated:

لَوْ لا نَحْنُ مَا خَلَقَ اللهُ آدَمَ وَ لا حَوّاءَ وَ لا الْجَنّةَ وَ لا النّارَ وَ لا السّمَآءَ وَ لا الأَرْضَ

Had it not been for us (the Prophet and the Ahlul Bayt), God would not have created Adam nor Eve nor the paradise nor the hell-fire nor the sky nor the earth.[2]

In addition, the Commander of the Faithful, peace be upon him, had written the following in his letter to Muʿawiyah in regards to the status of the *Ahlul Bayt*, peace be upon them:

فَإِنّ صَنَائِعُ رَبِّنَا وَ النّاسُ بَعْدُ صَنَائِعُ لَنَا

The wordings of this passage are extremely important.[3] There are some people who claim that the meaning of this statement is that *“The people have been trained or have had their nurturing and upbringing under our school of teachings (the Ahlul Bayt)”* however there is no problem in stating that the meaning of this statement is (also that), *“The ultimate purpose of creation is the manifestation and existence of Muhammad and the family of Muhammad, peace be upon all of them.”*

There is also a sacred tradition *(hadith al-qudsi)* in which God has said:

خَلَقْتُكَ لِلأَجْلِي

*I created you (Muhammad – and as an extension the Ahlul Bayt) for **Me** (God).*[4]

In yet another tradition we read:

لَوْ لاكَ مَا خَلَقْتُ الأَفْلاكَ

Had it not been for you (Muhammad) I (God) would not have created the entire universe.[5]

It is impossible for the human mind to fathom what the meaning of the words of God, the Most High, are when He says, *"I created you (Muhammad) for **Me** and I created the entire world of existence for you."*

What Does This Mean!?

That which we generally derive from all of these statements is that their (Prophet Muhammad, peace be upon him and his family, and his *Ahlul Bayt*, peace be upon all of them) relationship with God, the Most High, is something extremely extraordinary just as He Himself is elevated and superior [than everything else in existence]. Of course the Noble Prophet, peace be upon him and his family, expresses his own inability [to reach the level of truly 'knowing' God] and openly states:

مَا عَرَفْنَاكَ حَقّ مَعْرفَتِكَ

We fell short in truly recognizing You as You deserve to be known.

Therefore first off, we must appreciate the fact that whatever we have is due to the *Ahlul Bayt*, peace be upon them. Other than them, whatever else any other person says [about matters of the faith or otherwise] - when one takes their words and reviews them, one will see that their words lack clarity and we cannot rely on their assertions. Rather, we see that everything is contained with the teachings which emanate from the *Ahlul Bayt*, peace be upon them and it is for this reason that the Prophet has said:

إِنِّي تَارِكٌ فِيكُمُ الثّقَلين كِتَابَ اللهِ وَ عِتْرَتِي

I leave behind you two weighty things – the book of God [Qur'an] and my family [the Ahlul Bayt].

This statement means: take everything [that you need in your life] from the *Ahlul Bayt*, peace be upon them, and reject everything that comes from other than them.

The Noble Prophet, peace be upon him and his family, has also said: *"Do not seek to precede them (the Ahlul Bayt) nor fall back from them (the Ahlul Bayt) as if you seek to precede them, you will go astray, and if you stay behind, you will be destroyed."*

He, peace be upon him and his family, also said:

لا تُعَلِّمُوهُمْ فَإِنّهُمْ أَعْلَمُ مِنْكُمْ

Do not seek to teach them (Ahlul Bayt) as they are more knowledgeable than all of you.

Amongst the *Ahlul Bayt*, peace be upon them, Sayyidah Zahra, peace be upon her, enjoys a distinct pivotal role and significance. When the *Ahlul Bayt*, peace be upon them, are introduced, she is placed in the midst of them all, as we read:

هُمْ فَاطِمَةُ وَ أَبُوهَا وَ بَعْلُهَا وَ بَنُوهَا

*They [those who are under the cloak during the revelation of 33:33] are Fatima and **her** father and **her** husband and **her** sons.*[6]

Indeed, amongst the *Ahlul Bayt*, peace be upon them, Sayyidah Zahra, peace be upon her, has a pivotal role, status and greatness for which all of the Imams, peace be upon them all, take pride in.

In reality, this blessed woman is actually a *hujjah* (proof or argument) over all of the *Ahlul Bayt*, peace be upon them – meaning that in order to prove their own truthfulness and to devoid the usurpers and oppressors, they have all made use of this magnanimous lady in their arguments.

Absolutely, all of the members of the *Ahlul Bayt*, peace be upon them, are a *hujjah* (proof or argument), however Sayyidah Fatima Zahra's, peace be upon her, *hujjah* is, from various aspects, greater than all of the Imams!

Fatima Zahra, peace be upon her, is the *chief of all of the women of the entire universe;* she is *a part and parcel of the Messenger;* and she is the *wife of the [first] Representative of God.* She is such a [significant] woman that she alone [from amongst the women-folk] was chosen to take part in the event of *Mubahilah*, based upon the order of the Noble Qurʾan.

In addition, from the members of the *Ahlul Bayt*, peace be upon them, she is the only woman who was granted the status of *ʿiṣmah* [infallibility] and spiritual purity just as her father, husband and her two sons were graced with. In that gathering [in which her spiritual purity was confirmed through the revelation of the Qurʾanic verse in chapter 33, verse 33], the wife of the Prophet, peace be upon him and his family, Umm Salama, blessings of God be upon her, was not permitted to partake in the sacred event in instead, the Prophet, peace be upon him and his family, told her:

إِنّكِ عَلىٰ الْخَيْر

You (Umm Salama) are on [a path of] goodness.

And thus, the only woman who was included in the verse of purification was Fatima Zahra, peace be upon her.

In every aspect – other than in the status of prophethood - she is a carbon copy of her

father: in terms of her mannerisms *(akhlaq),* knowledge *(‘ilm)* and perfection *(kamalat)* and just as all of the Imams, peace be upon them, in her life, her actions and her speech, the way she practiced her religion and followed the religious precepts, she is a guide towards the religious injunctions of the Divine.

Infact, she possesses [a level of] *imamate* (Divinely-appointed leadership) in the sense of her knowledge and guidance and her honour, infallibility, munificence and the way in which she [spiritually] protected herself and thus, she is known as the ‘first woman of Islam’ and is a role-model for all.

Being active in the outside work force (outside of the house) and working along-side men (whom a woman is not related to) is beneath the status of every single woman who enjoys a special status [such as that of Fatima Zahra, peace be upon her] and as such, today when compelled to be in such situations, [our women] must ensure to [properly] cover and safe-guard their modesty – so what can be said about that woman whose status has been described as:

إِنّ اللهَ تَعَالىٰ يَغْضِبَ لِغَضَبِ فَاطِمَةَ وَ يَرْضىٰ لِرضَاهَا

Indeed God, the Most High, becomes angry with the anger of Fatima and is pleased at her pleasure.

Thus, for a woman such as her, to being present in those places [within the society] which are the exclusive domain of men, is something which would diminish her from the status of being ‘the greatest’, ‘the most preventative’ and ‘the most scared’.

The Sermon of Fadak[7]

One of the miracles of Sayyidah Fatima, peace be upon her, is her spontaneously delivered sermon [the Sermon of Fadak].

This grand woman, during that atmosphere [in Medina] of spiritual-asphyxiation and [during that period of the] major coup d’état which had taken place, and [shortly after] the tragic demise of the Messenger of God, peace be upon him and his family, and all of the other heartrending events which had transpired, delivered a sermon which is at the pinnacles of eloquence and oratory prowess.

This sermon is one the likes of which even the Commander of the Faithful, peace be upon him, even though he is the Leader *(Imam)* of the Eloquent Ones and the Commander *(Amir)* of those with Oratory Prowess, never had the opportunity to deliver such a comprehensive, illustrative, thrashing and ineffaceable sermon keeping in mind that he [‘Ali b. Abi Talib, peace be upon him] is the same person who has pronounced:

إِنّا لَلأُمَرَآءُ الْكلاَمِ وَ فِينَا تَنَشّبَتْ عُرُوقُهُ وَ عَلَيْنَا تَهَدّلتْ غُصُونُهُ

Certainly, we are the masters of speaking. Its veins are fixed in us and its branches are

hanging over us...[8]

The grandeur of Sayyidah Fatima, the Truthful and Chaste One, peace be upon her, resulted in the fact that in that major historical gathering and that large court proceeding [in the *Masjid* of the Prophet in which she delivered this historic sermon], the masses were not able to prevent her from delivering her words and [for those in that gathering] it was as if the Noble Prophet of Islam, peace be upon him and his family, himself was present and speaking to the masses! In fact, many of the people present, heard the truths being presented as they were [by her], and broke down in tears.

In any case, this sermon is comprised of extremely lofty content and is, as we once again state, one of the miracles of the *Ahlul Bayt* and has even been narrated in a book compiled in the second century after the migration *(hijrah)* entitled *'Balaghat al-Nisa'* of Ibn Tayfūr[9].

Of course, the greatness of this lady [which has been mentioned in the Islamic sources] is numerous – just reflect on the famous Prophetic tradition in which he, peace be upon him and his family, said:

إِنّ اللهَ تَعَالىٰ يَغْضِبَ لِغَضَبِ فَاطِمَةَ وَ يَرْضىٰ لِرضَاهَا

Indeed God, the Most High, becomes angry with the anger of Fatima and is pleased at her pleasure.[10]

Even though this tradition is extremely brief, however it is exceptionally sublime and notable in its import. The actualities and critical particulars [of this statement] are so impressive that Imam al-Mahdi, peace be upon him, himself has used this tradition as substantiation [in his own statements and declarations].

We can also consider the tradition in which the Noble Prophet, peace be upon him and his family, whenever he wished to console and reassure his daughter Sayyidah Fatima, peace be upon her, would tell her:

أَبْشِري يَا فَاطِمَةَ إِنّ الْمَهْدِيّ مِنْكِ

I give you the glad tidings O Fatima! Indeed al-Mahdi is from you.[11]

This statement is extremely important as the Noble Prophet, peace be upon him and his family, is the first individual in the creation of the world of possibilities - and to grant comfort to his only beloved daughter and prepare her to bear the tribulations and everything which will transpire in the future, he comforts her by telling her that *"al-Mahdi is from you"* – meaning that everything originates **from** you (Fatima) and everything exists solely **for** you (Fatima); the gradual forward march of the entire world is one which is moving **towards** you (Fatima) and the victory of truth over falsehood and the eventual victory of the *Divine Light* over the spiritual darknesses are all **for** you (Fatima).

In any case, as we have said, the words which speak about the greatness of Fatima Zahra,

peace be upon her, are too numerous [to enumerate].

Honouring *Fatimiyyah* and the stances of Fatima, and the life history of Fatima, and the asceticism of Fatima and the worship of Fatima and the knowledge and wisdom of Fatima must always be a part of our religious regiment and in our spiritual discourses, writings and at every possible juncture and opportune moment we find out selves in, we must speak about these things.

We must also always speak about the tribulations which befell this woman which are so openly acknowledged and accepted that they are even recounted in books such as *Al-Nihayah fi al-gharib al-hadith wa al-athar* of Ibn Athir – even though he is a Sunni and this book is one of Arabic lexicon – when he writes about the death of the Messenger of Allah, peace be upon him and his family, he was not able to withhold himself and thus, he too was forced to allude to these tribulations!

In his work, *Al-Nihayah fi al-gharib al-hadith wa al-athar*, Ibn Athir, refers to the word "هنبث", after which he quotes the following two lines of poetry from Sayyida Zahra, peace be upon her, as proofs of, those tragedies and the breaking of her sanctity which this illustrious women of Islam possessed – and if any aware person would read these lines of poetry, he would understand much [of the history of what transpired]. These words clearly explain the intense level of displeasure of Fatima Zahra, peace be upon her, and also allude to the pains and sorrow which she faced and also the protests which she raised in regards to what befell her. When she spoke and addressed her noble father, she said the following words:

قد كان بعدك أنباء و هنبثة لو كنت شاهدها لو يكثر الخطب

أنا فقدناك فقد الأرض وأبها فاختل قومك فاشهدهم و لا تغب

Shortly after you such troubles and incidents came up, that if you had been alive they would not have increased; your death upon us is similar to the Earth that is devoid of rain - your nation defaulted (from their promise) after your departure, then you be witness and do not neglect it.

He then says:

الهنبثة واحدة الهنابت و هي الأمور الشداد المختلفة و أشار إلى عتبها على أبي بكر: إنها خرجت في لمة من نسائها تتوطأ ذيلها إلى أبي بكر فعاتبته.

***

We must work at teaching the Islamic history to the peoples of the world; we must carry the words of Sayyidah Zahra, peace be upon her, specifically that grand and expressive sermon which is counted as one of her miracles, to the people of the entire world.

During these *Fatimiyyah* events, we must glorify, show respect and veneration to this great celestially-sent being and must instill the love and affection for this distinct woman of Islam, the daughter of the Noble Prophet of Mercy – Fatima al-Zahra, peace be upon her, within the hearts of all people.

Today, we are all in need of taking Sayyidah Zahra, peace be upon her, as our role model. Our society needs to look towards her and follow her example in how she lived her married life and also in how she brought up her children – as indeed she had the best approach and technique in these regards.

Today, the words of this great woman must become the life-lessons in the lives of all women – rather, even in the lives of us men! This great woman conveyed to the world the true status and the true level of dignity which women possess and has proclaimed: "*The best of women is that one whom does not see other strange men and whom no strange men see her.*"

This is what Sayyidah Zahra, peace be upon her, has left within the hearts of all spiritually awake people and those who actively worship and serve God and are constantly on the search for truth, till today and until the end of the world.

Fatimiyyah is an era; *Fatimiyyah* means to oppose the leaders of oppression; *Fatimiyyah* means to wage war in order for truth to be victorious over falsehood and ultimately, *Fatimiyyah* means the global and Divinely appointed governance of Imam al-Mahdi, may Allah hasten his noble advent!

Yes indeed! *Fatimiyyah* is Ashura; *Fatimiyyah* is the night of *al-Qadr*; *Fatimiyyah* is *Ghadeer*; *Fatimiyyah* is the 15th of *Shaʿban* and *Fatimiyyah* is, in its true essence, the day of victory of Light over darkness.

In the radiance of extolling the virtues of this great woman, all of the aspects of the faith of Islam and the supreme authority and mastership of the purified leaders of the faith (Imams) and the invitation to Islam, the Qurʾan and the teachings of the *Ahlul Bayt* – and in summary – the messengership of the Messenger of God, peace be upon him and his family, must be conveyed to others.

One thing which we must keep in mind is that we must constantly fight against: innovations (in the religion); gravitating towards the foreign elements; instruments of turmoil (within our community); sins; the prevalence of difficulties and tribulation, immorality, obstinacy and deviation.

The school of the *Ahlul Bayt*, peace be upon them, is a religious school built upon knowledge and wisdom; it is a school of learning and spiritual vigilance; it is a school of immediacy and equality and one of intellectual progress and one of illuminating reflection and this is yet another thing which we must all convey to others when we have these opportunities.

All of us must be appreciative of the institution of the enlightening *Majalis-e-Fatimi* and take full use of the blessings contained therein. One of the most important responsibilities which

we have in this regards is to make supplication with complete humility and penitence to God, the Most High, for the hastening of the advent of the dear child of Fatima, Imam al-Mahdi, may Allah hasten his noble advent.

أللهم عَجِّلْ فَرَجَهُ الشّريفِ وَ اجْعَلْنَا مِنْ أَعْوَانِهِ وَ أَنْصَارِهِ وَ الْمُسْتَشْهَدِينَ بَيْنَ يَدَيهِ

O God! Hasten his noble advent and make us amongst his helpers and his assistants and allow us to sacrifice our lives in his presence!

1. Fāṭimiyyah refers to the annual programs which are held throughout the Muslim world to commemorate the martyrdom of Fāṭima Zahrā, peace be upon her, the only daughter of Prophet Muhammad, peace be upon him and his family. As there are numerous dates in history on when she left this world and no one knows for sure on which day she died, the scholars have deemed that it is best to remember her on the two most well-known dates – 75 days after the death of the Messenger of God, peace be upon him and his family, and 95 days after the death of the Messenger of God, peace be upon him and his family.
2. ʻUyūn al-akhbār al-riḍā, volume 1, section 26, tradition 22
3. Nahj al-balāgha, letter 28
4. Al-Jawāhir al-saniyyah, Shaykh Ḥurr Amulī, pg. 710
5. Biḥār al-anwār, volume 68, section 61, tradition 1
6. Awālim al-ʻulūm, pg. 933
7. We have presented the entire text of this sermon at the end of this article. (Tr.)
8. Nahj al-balāgha, sermon 233
9. Available on-line in Arabic here.
10. Ṣaḥīfa Imām al-Riḍā, peace be upon him, pg. 45, tradition 22
11. Al-Burhān of Muttaqī al-Hindī, page 94

The Historic Fadak Sermon of Fatima

It is quoted in the book al-Ihtijaj of Shaykh al-Tabarsi from ʻAbdullah b. Hasan who relates from his fore-fathers that when Sayyidah Zahra was informed that Abū Bakr had confiscated Fadak, she put on her veil and cloak, and accompanied by some servants and women of the Bani Hashim, came to the Masjid and facing Abū Bakr and the Muslims who were present, recited a powerful sermon.

Sayyidah Zahra had worn a long dress (and was thus placing her feet upon her dress) and her way of walking was similar to that of the Prophet. When she entered the Masjid, Abū Bakr was seated with a group of the Muhajirin, Anṣar and others and a curtain was put up for her and she sat behind it.

Lamentation of those Present

Sayyidah Zahra heaved a sorrowful sigh from her scorched and aggrieved heart such that all of those present were affected by it and began to weep. The gathering was converted into a mourning ceremony and everyone was deeply touched. Sayyidah Zahra then

remained silent for a moment until the weeping of those present calmed down, and then she began her speech.

Praise and Eulogy for the Lord and Witness of the Unity of Allah and the Prophethood of Muhammad

She started her speech[1] by saying: “Praise be to Allah for His bounties (upon us) and thanks be to Him for all that He inspired; and commended is His name for all the bounties He created before our own creation, for all the common bounties that He bestowed (upon us) from His Ownself without even (our) asking for it, and abundant and complete bounties[2], such plenteous and unlimited bounties whose numbers cannot be computed,[3] and thanks cannot be offered for the duration and commencement (of the bounties), and whose perpetuity is beyond comprehension.

He invited (His servants) to offer praise, thus resulting in an increase and perpetuity (in their blessings)[4], and in lieu of this abundance (of bounties), Allah desired that His creatures praise Him. Again, He invited you (to perform good deeds) resulting in bounties of this world as well as for the hereafter.

I bear witness that there is no other deity (worthy of worship) except Allah - He is Unique and Unparalleled. Certainly interpretation (and result) of this witness (of monotheism) is sincerity, and it’s comprehension has been placed in the hearts, and the mind is illuminated by its (profound) understanding. He (Allah) cannot be seen with the eyes, nor can He be described with the tongues, and His state cannot be perceived.

He is the One Who created all things without any past prototype, and originated them without having any past image and equals. Rather He created them with His Might and dispersed them according to His Will, He did not create them for a need, nor did He shape them for a benefit (for Himself), but rather (He did all of this) to establish His Wisdom and to bring their (the creature’s) attention to His obedience, and manifest His Might and (so that) His creatures may venerate Him, and (He created to) strengthen His invitation by dispatching His prophets and friends. Thus He provided recompense for His obedience and granted punishment for His disobedience, (He informed) His slaves from performing such acts that invite His wrath, and thus would gather them in His Paradise.

And I bear witness that my father Muhammad, is His slave and His Messenger, while Allah the Almighty chose him and selected him before bestowing prophethood upon him, and named him before selecting him, and chose him before sending him (for the mission of Islam), when the whole of creation was concealed in the hidden world, and they were in awe, and were in the extinction of nothingness.

Almighty Allah was certainly aware of the consequences of all the tasks, and was acquainted with the occurrences of the ages, and conscious of the position of the destined. Allah sent His Prophet so as to complete His commands, to execute His rulings, and to deliver His decisive ordinances. He saw the nation divided into various religions, addicted to their places of worship, worshipping their idols, denying Allah despite their knowledge of Him. Then Allah illuminated their darkness (misguidance) through the medium of my father Muhammad and lifted the veils of obscurity from their hearts, and removed ignorance from their eyes. He (the Prophet) stood up among them for their guidance; delivered them from misguidance, enlightened their eyes from blindness, guided them towards the ‘Straight Path’ and invited them towards ‘the Right Path’.

Then, Allah took away his soul with affection and by his choice, willingness and submission. Thus, Muhammad was relieved of the toils of this world and entered (the world of) comfort. There, he lives in ease among the righteous angels, and in the Paradise of the forgiving Lord, and in the neighborhood of the Mighty King.

May Allah's mercy be upon my father, His messenger and the trustworthy one with regards to His revelation, His friend, the best among His creations, His favorite one; and peace upon him and Allah's Mercy and Blessings.

Focus upon Memorizing the Qurʾan, an Exalted Trust of Allah

You are the slaves of Allah and you are the establishers of His commands and prohibitions. You are the possessors of His religion and His revelation, the trustworthy ones with regards to yourselves and you should propagate it (Islam) to other nations, while you deem yourselves worthy of all this?[5]

A pledge had been taken from you in advance by Allah and there is among you His remembrance and that is the book of Allah (Qurʾan), the speaking one. It is a book of complete truthfulness and a bright light, the brilliant light. Its imminence is evident, its secrets are revealed, its apparent aspects are clear, its adherents become reasons for others to envy, it leads its adherents to the status of paradise (or the pleasure of Allah), its listeners are guided towards salvation[6] and through it are gained the illuminated evidences of Allah. It determines the ordinances and prohibitions (of Allah), its evidences are illuminated and its proofs are sufficient, it contains the virtues of the recommendable acts (*mustahabbat*)[7], freedom with regards to performing the lawful things (*mubah*)[8] and (informs about the) discouraged (*makrūh*)[9] acts, and in it are written down other legal laws (of Islam).

Concentration upon the Philosophy and Aim of Divine Ordinances

Faith has been set so as to cleanse you of polytheism; *ṣalat* (prayers) are prescribed to keep you away from pride, *zakat* (charity) has been prescribed to purify ones' self and results in the increase of sustenance[10]; *ṣawm* (fasting) has been prescribed so that genuineness may be reinforced; *hajj* (pilgrimage to Mecca) has been prescribed to establish the religion; justice is prescribed to establish proper harmony in the hearts; the obligation to obey us (the *Ahlul Bayt*) has been prescribed to set up order in the community, and our authority (*imamah*) has been prescribed to save the people from differences.

Jihad (struggle) is the honour of Islam and a humiliation for the people of polytheism and hypocrisy; patience has been made a medium for recompense to be bestowed[11]; enjoining good has been prescribed for the general welfare (of the society); righteousness with one's parents is a safeguard against His (Allah's) wrath; kindness with one's relatives is a medium of increasing one's age and results in an increase of friends and relations; retribution has been prescribed so that people's lives may be safe-guarded[12]; fulfillment of vows leads to forgiveness[13]; consideration of accuracy in measurement in weighing commodities saves one from loss.

Prohibition of intoxicants has been prescribed so that humanity may remain away from

filth[14]; the prohibition of defaming (of adultery) has been prescribed so as to keep oneself away from the curse of Allah[15]; robbery has been prohibited so that the hands may be pure; and polytheism has been prohibited so that sincerity may be established in Allah's Divinity.

Thus fear Allah as you should, and (see that) you die not but as Muslims.[16] Obey Allah with regards to His orders and prohibitions for surely only those of His servants are conscious of Allah who are endowed with knowledge.[17]

The Decisiveness of the Prophet in Strengthening the Path of Guidance

O people! Know that I am Fatima and my father was Muhammad. I say and I will repeat this again and again and I do not utter any falsehood, and whatever I do shall not be wrong.

Indeed an Apostle from among yourselves has come to you, grievous to him is your falling into distress, (he is) solicitous regarding your welfare, towards the faithful (he is) compassionate, (and) merciful.[18]

If you look and understand, you will find that this Apostle is my father and not the father of any one of your women; he is the brother of my cousin (Imam ʻAli) and not the brother of any one of your men and how fortunate is the one related to him (the Prophet).

The Prophet proclaimed the message and prevented the people from ignorance and polytheism and worked at opposing the customs of the polytheists. He broke their backs while their breath was entrapped in their chests. He called to the way of his Lord with wisdom and kind exhortation.[19] He broke the idols and crushed the heads (of rebellion) of the polytheists until they were eradicated and took to flight. Then, the darkness of the night passed and it dawned and the truth became manifest in its true form.

When the leader of the religion (the Prophet) spoke, foam gushed forth from the mouths of the polytheists and they became silent; the degraded group of the hypocrites was annihilated and pledges between disbelief and animosity broke. You all started uttering words of sincerity (Monotheism) and you were among a group consisting of illuminated countenances and fasting ones - those whom Allah intended to keep off from them uncleanliness and purify them with a thorough purification.[20] Indeed, you were on the brink of the pit of the hell-fire.[21]

You were a community that was (considered just) - a medium who would quench the thirst of others and were a tool in the hands of the avaricious. You were similar to the place were hasty men come to take the fire (for their own benefit) and were being trampled under the feet while at that time, your state was such that you would drink water from the wayside gutter and your food was the unclean hides (of animals) or leaves. You were the humiliated and degraded ones from among the masses, fearing that people may carry you away by force![22]

Thus Allah, the Blessed, the Sublime, delivered you through the medium of my father Muhammad, while you attained this deliverance after he (the Prophet) had to face numerous difficulties and fight with the stubborn polytheists, the beasts among the ʻArabs and after that with the People of the Book (the Christians and the Jews).

Role of Imam ʿAli in the Defense of Islam

Whenever the polytheists kindled the fire of wars, Allah would put it out; and when the adherents of Satan would manifest themselves or the beastly ones among the polytheists opened their mouths of envy, he (the Prophet) would dispatch his brother (Imam ʿAli) towards them. He (Imam ʿAli) would crush them and extinguish the blaze of their fire with his sword and he (Imam ʿAli) bore extreme brutality in the way of Allah and strove to obey the commands of Allah. He was the nearest to the Prophet of Allah and the master of the friends of Allah.

He was always ready to serve the creations (of Allah), looking over the welfare of the people, endeavoring and toiling (in this way) and he was not affected with the censure of any censurer23; while you were living a life of pleasure and peace, and were far away from the severity of battle, (you were in) enjoyment and security. Then you waited that we, the Ahlul Bayt, may be engulfed in severity of trails and waited to hear this news and in the heat of the battle, you retreated and fled from the battlefield!

Criticism Against the Treachery of Men

Thus when Allah the Almighty exalted his Prophet from this perishable world towards the abode of His prophets and His chosen ones, the thorns of hypocrisy became manifest in you and the mantle of your religion gave, and the astray ones, who were silent until yesterday, suddenly started shrieking; the degraded and mean ones came out of their burrows into the open ground, and the valiant ones of the polytheists of falsehood started roaring.

Now, these very people have taken the reins of authority into their hands and Satan has raised his head from the place of his concealment, inviting you towards evil - thus he found you to be among those accepting his invitation and you held him (in esteem) with the intention of securing position or being deceived. Satan invited you to rebel and found you to be (among the) base and meanest of people and he incited your rage and thus you became enraged.

Then you started to snatch the rights of others and entered the spring that did not belong to you and you did all of this when not much time had passed since the passing of the Prophet and the wound (of his death) was deep and our hearts had not yet healed, and the corpse of the Prophet was not even laid to rest in the grave!

You acted very swiftly dreading the outbreak of an agitation - beware that they themselves have fallen into the pit of agitation. Surely into trial have they already fallen, and verily hell encompasses the infidels.24

Far be it away from you! What has happened to you? Where are you wandering while the book of Allah (The Qurʾan) is amongst you; whose orders are apparent and judgements are illuminated; its emblems dazzling and whose enjoinments and prohibitions are straightforward. Did you not leave it behind your backs and then turned your faces away from it in disgust and turned to something else for judgement? Evil for the unjust will be the exchange;25 and whoever seeks a religion other than Islam, it will never be accepted from him, and in the next world he will be among the losers.26

You did not even wait that the tempest may calm down! Rather, you hastened to take the reins (of the caliphate) into your hands. After having acquired it (the caliphate), you started

to ignite the fire of mutiny and you became engrossed in inciting the fire. You responded to the call of Satan, the seducer, and you intended to put out the light of the glorious religion.27 You started to destroy the practices of the chosen Prophet, then you delighted in suckling the delicacies of the caliphate and opposed the Ahlul Bayt in secret and in the open.

We have no choice but to bear the cuts of your daggers and the piercing of your spears into the body.

Reasoning of Fatima for Fadak

Now you presume that we do not have any inheritance from the Prophet - do you follow the customs of the (age of) ignorance? Is it the judgement of (the days of) ignorance (the Pagan era) that they desire? Who (else) can be better than Allah to judge for the people of assured faith.28 Indeed, it is as bright as the sun that I am the daughter of the Prophet of Allah.

O Muslims! Is it befitting that I am deprived of my inheritance? O son of Abū Quhafah (Abu Bakr)! Is it contained in the Glorious Qurʾan that one should inherit from their father; while in your opinion, I should not inherit from my father? Indeed you have come with an unusual thing29 (attributed) upon Allah and His Prophet. Did you then intentionally forsake the Book of Allah and leave it behind your backs? Allah says: And Sulayman inherited Dawūd30; in regards to the life of Zakariyyah, He says: So grant me from Yourself an heir who shall inherit from me and inherit from the family of Yaʿqūb31; ‘Allah also says: And the blood relations are nearer to each other in the Book of Allah32; Allah says: Allah enjoins upon you about your children - the male shall have the equal of the shares of two females33; and He also says, If he (the believer) leaves behind any goods that he makes a bequest for parents and (the nearest) kinsmen in goodness (this is) a duty upon the pious ones.34

You assume that I do not have a share and allowance (in the inheritance) and that I should not inherit from my father and that there is no relation between us? Has Allah in His verses (of the Qurʾan) not taken into consideration everyone in general and are not all (of the) classes of men included in these verses? Is my father discharged from the applicability of this verse or do you say that two people of the same community do not inherit from one another? Are my father and I not a part and parcel of one community?

Then, are you more cognizant of understanding the general and particular verses of the Qurʾan than my father and my cousin (Imam ‘Ali)? Then take it (Fadak) until we meet you on the Day of Judgement - where Allah will be the Best Judge, and Muhammad will be the claimant on that day, and our destined time of meeting will be the Resurrection and on that promised day, the fallacious ones will be engulfed in deep loss and their regret (on that day) will be of no use to them! For every prophesy, there is a (prefixed) time35 and you will soon realize upon whom a torment (of tribulations) will descend which will disgrace him, and on who falls this lasting punishment.”36

Intense Criticism of the Ansar

Then Sayyidah Fatima turned towards the Anṣar and said, “O group of valorous men! The aides of the nation! The helpers of Islam! What is this slackness (that you display) in regards to me while you are witnessing the oppression being meted upon me, but you still lie in a deep sleep! Did my father not say that the rights of a father for his children must be considered? How soon have you changed tracks, even though you possess the strength to

stand up for my rights and are capable of supporting me regarding my claim!

Do you then say that Muhammad has passed away and there remains no responsibility upon us?

His loss is great and the crack that has appeared (in Islam) is severe and the division is immense. Unity has been shattered, the Earth is engulfed in darkness due to his concealment, the sun and the moon are eclipsed, and the stars have scattered away! Hopes have broken, mountains have crumbled, the family of the Prophet has been lost and their sanctity has been dishonored after his death! This is, by Allah, a great calamity and a grand adversity, while this calamity is incomparable and there is no other greater calamity than the death of the Prophet!

This (the death of the Prophet) had already been conveyed to you in the Book of Allah, may He be glorified.37 You were reading the Qurʾan day and night in a loud voice, lamentingly, in a normal tone and in a pleasant voice. As for what happened in the past to Allah's prophets and apostles - the command is decisive and destiny enjoined:

And Muhammad is not but an apostle, (other) apostles have already passed away prior to him, therefore if he dies or is killed, will you turn upon your heels? And he who turns upon his heels will by no means do harm to Allah in the least, and soon shall We reward the grateful ones.38

Be aware! I have said what I wanted to say, even though I know that you will not assist me as this slackness of yours to assist us has become a part of your heart (your practice). But all of this complaint is the result of the grief of the heart and the internal rage (that I feel) and (I know that) it is of no use, but I have said this to manifest my internal sorrow and to complete my proof upon you.

Thus usurp it (Fadak) and fasten it firmly, for it is weak and feeble, while its shame and disgrace will always remain over you. The sign of the rage of the Supreme Allah has been cast upon it, and it will be an everlasting disgrace upon you and it will lead you to the fire of Allah which will engulf the heart. Thus Allah sees whatever you do,

'And soon shall those who deal unjustly know what an (evil) turning they will be turned into.'39

I am the daughter of that Prophet who was sent to warn you against the severe wrath of Allah,

Act (you) whatever you can, and verily we (too) act, and wait, indeed we too are waiting."40

1. This is the renowned sermon of Sayyidah Fāṭimah al-Zahrā. The words of the Infallibles are far beyond the comprehension of anyone except their Creator, who created them as the epitome of infallibility and embodiment of perfection. Their words are replete with lucidity, insight and perfection, while pearls of wisdom and eloquence flow through their tongues. It is for this reason that I have mainly relied upon the book "Khutbae Haḍrat Fāṭimah" of one of the present Marja, Āyatullāh al-Uẓmā Shaykh Ḥusayn ʿAlī al-Muntazarī, wherein he explains each of her statements in detail. Instead of translating the literal meanings, I have sufficed upon quoting their explanation. For further study, readers are requested to refer to this informative work.
2. Refer to the Qurʾānic verse: "This day have I perfected for you, your religion, and have completed my favour upon you, and chosen for you Islām (to be) the religion." Sūratul Māʾidah (5): 3. This verse was revealed on the day of Ghadīr al-Khum wherein the authority of Imām ʿAlī was established by the Prophet while returning from the farewell pilgrimage. Thus the 'complete bounties' in this case refers to the bounty of the wilāyah of Imām ʿAlī by whose means the bounty of guidance is completed.

3. Refer to the Qurʾānic verse: “And if you reckon Allāh’s bounties, you will not be able to compute them.” Sūrah Ibrāhīm (14): 34.
4. Refer to the Qurʾānic verse: “And when your Lord declared: If you are grateful then I will increase (My favours) upon you, and if you are ungrateful, then verily My torment is indeed severe.” Sūrah Ibrāhīm (14): 7.
5. Here Sayyidah Fāṭimah taunts the audience and says that you think that you are worthy of all of these great entitlements and satisfied with it, while the reality is that you do not stand up to defend truth against falsehood. Then what is the use of this status being bestowed upon you when you do not act and defend the rights of the Ahlul Bayt?
6. Refer to the Qurʾānic verse: “And when the Qurʾān is recited, then listen to it and be attentive that you might be shown mercy.” Sūratul Aʿraf (7): 204.
7. They are the recommended acts which are rewarded, but if they are not performed, then no sin is committed. For example, the optional (nāfilah) prayers that either precede or follow the daily prayers.
8. Permissible acts, performance or non-performance of these acts does not entail any reward or punishment.
9. There are certain unworthy acts, which a Muslim is advised to avoid, but no sin is committed if one engages in them, Allāh’s pleasure is not in them.
10. Refer to the Qurʾānic verse, “Take alms out of their wealth (O Prophet), you would cleanse them and purify them thereby.” Sūratul Barāʾat (9): 103
11. Refer to the Qurʾānic verse, “Verily, only the patient ones will be paid their recompense without any account.” Sūratul Zumur (39): 10
12. Refer to the Qurʾānic verse, “And for you there is (security of) life in retribution, O you people of understanding, so that you may guard yourself (against evil).” Sūratul Baqarah (2): 179
13. Refer to the Qurʾānic verse, “They who fulfill their vows, and fear the day the woe of which stretches far and wide” Sūratul Dahr (76): 7
14. Refer to the Qurʾānic verse, “Intoxicants and games of chance, (dedication of) stones (i.e. idols) and (divination by) arrows, are only an abomination of Satan’s handiwork.” Sūratul Māʾidah (5): 90
15. Refer to the Qurʾānic verse, “Verily they who accuse protected believing women, unaware (of the crime), shall be accursed in this world and in the hereafter.” Sūratul Nūr (24): 23
16. Noble Qurʾān, Sūrah Āle ʿImrān (3): 102
17. Noble Qurʾān, Sūratul Fāṭir (35): 28
18. Noble Qurʾān, Sūratul Tawbah (9): 128
19. Refer to the Qurʾānic verse, “And call you unto the way of your Lord with wisdom and kindly exhortation and dispute with them in a manner which is the best.” Sūratul Naḥl (16): 125
20. Refer to the Qurʾānic verse, “Verily Allāh intends but to keep off from you (every kind of) uncleanliness O people of the House, and purify you (with) a thorough purification.” Sūratul Aḥzāb (33): 33
21. Noble Qurʾān, Sūrah Āle ʿImrān (3): 103
22. Refer to the Qurʾānic verse, “And remember when you were few and deemed weak in the Earth, fearing that people may carry you away by force, but He strengthened you with His aide and provided you with the good things (of sustenance) that you may give thanks” Sūratul Anfāl (8): 26
23. Refer to the Qurʾānic verse, “Soon will Allāh bring (forward) a people, them He loves and they love Him, lowly before the believers, mighty against the infidels, striving hard in Allāh’s way, and they fear not the censure of any censurer. This is the Grace of Allāh, He gives it to whomsoever He desires” Sūratul Māʾidah (5): 54
24. Noble Qurʾān, Sūratul Tawbah (9): 49
25. Noble Qurʾān, Sūratul Kahf (18): 50
26. Noble Qurʾān, Sūrat Āle ʿImrān (3): 85
27. Refer to the Qurʾānic verses, “They intend to put out the Light of Allāh with (the blow of) their mouths, and disdains Allāh save that He perfects His Light, though the infidels may detest this.” Sūratul Tawbah (9): 32 and “They intend they to put out the Light of Allāh with their mouths, but Allāh will perfect His Light, though the disbelievers may be averse.” (Sūratul Saff (61): 8)
28. Noble Qurʾān, Sūratul Māʾidah (5): 50
29. Noble Qurʾān, Sūrah Maryam (19): 27
30. Noble Qurʾān, Sūratul Naml (27): 16
31. Noble Qurʾān, Sūrah Maryam (19): 5-6
32. Noble Qurʾān, Sūratul Anfāl (8): 75
33. Noble Qurʾān, Sūratul Nisāʾ (4): 11
34. Noble Qurʾān, Sūratul Baqarah (2): 180
35. Noble Qurʾān, Sūratul Anʿām (6): 67
36. Noble Qurʾān, Sūrat Hūd (11): 39
37. Refer to the Qurʾānic verse, “And Muḥammad is not but an Apostle, (other) Apostles have already passed away prior to him, therefore if he dies or be slain, will you turn upon your heels?” (Sūrat Āle ʿImrān (3): 144)
38. Noble Qurʾān, Sūrat Āle ʿImrān (3): 144
39. Noble Qurʾān, Sūratul Shuʿarā (26): 227
40. Noble Qurʾān, Sūrat Hūd (10): 121-122

The Fadak Sermon of Fatima Zahra, peace be upon her, in Arabic

الخطبةالفدكية من فاطمة الزهراء (عليها السلام) في اللغة العربية

روى عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبوبكر وعمر على منع فاطمة عليها السلام فدكا و بلغها ذلك لاثت خمارها على رأسها و اشتملت بجلبابها وأقبلت في لمةٍ من حفدتها ونساء قومها تطأ ذيولها ما تخرم مشيتها مشية رسول الله (ص) حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت دونها ملاءة فجلست ثم أنَت أنَةً أجهش القوم لها بالبكاء فأرتج المجلس ثم أمهلت هنيئة حتى إذا سكن نشيج القوم وهدأت فورتهم .

افتتحت الكلام بحمد الله و الثناء عليه والصلاة على رسوله فعاد القوم في بكائهم فلما أمسكوا عادت في كلامها فقالت عليها السلام :

الحمد لله على ما أنعم وله الشكر على ما ألهم والثناء بما قدم من عموم نعم ابتداها وسبوغ آلاء أسداها وتمام منن أولاها جم عن الإحصاء عددها ونأى عن الجزاء أمدها وتفاوت عن

الإدراك أبدها وندبهم لاستزادتها بالشكر لاتصالها واستحمد

إلى الخلائق بإجزالها وثنى بالندب إلى أمثالها وأشهد أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص تأويلها وضمن

القلوب موصولها وأنار في التفكر معقولها الممتنع من الأبصار رؤيته ومن الألسن صفته ومن الأوهام كيفيته ابتدع الأشياء لا من شيء كان قبلها وأنشأها بلا احتذاء أمثلة امتثلها كونها

بقدرته وذرأها بمشيته من غير حاجة منه إلى تكوينها ولا فائدة له في تصويرها إلا تثبيتا لحكمته وتنبيها على طاعته وإظهارا لقدرته تعبدا لبريته وإعزازا لدعوته ثم جعل الثواب على

طاعته ووضع العقاب على معصيته ذيادة لعباده من نقمته وحياشة لهم إلى جنته وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباه واصطفاه قبل أن ابتعثه إذ

الخلائق بالغيب مكنونة وبستر الأهاويل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابتعثه الله إتماما لأمره وعزيمة على

إمضاء حكمه وإنفاذا لمقادير رحمته فرأى الأمم فرقا في أديانها عكفا على نيرانها عابدة لأوثانها منكرة لله مع عرفانها فأنار الله بأبي محمد ص ظلمها وكشف عن القلوب بهمها

وجلى

عن الأبصار غممها وقام في الناس بالهداية فأنقذهم من الغواية وبصرهم من العماية وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رأفة واختيار ورغبة

وإيثار فمحمد (ص) من تعب هذه الدار في راحة قد حف بالملائكة الأبرار ورضوان الرب الغفار ومجاورة الملك الجبار صلى الله على أبي نبيه وأمينه وخيرته من الخلق وصفيه والسلام عليه ورحمة الله وبركاته

ثم التفتت إلى أهل المجلس وقالت : أنتم عباد الله نصب أمره ونهيه وحملة دينه ووحيه وأمناء الله على أنفسكم وبلغاءه إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقية استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينة بصائره منكشفة سرائره منجلية ظواهره مغتبطة به أشياعه قائدا إلى الرضوان اتباعه مؤد إلى النجاة استماعه به تنال حجج الله المنورة وعزائمه المفسرة ومحارمه المحذرة وبيناته الجالية وبراهينه الكافية وفضائله المندوبة ورخصه الموهوبة وشرائعه المكتوبة فجعل الله الإيمان تطهيرا لكم من الشرك والصلاة تنزيها لكم عن الكبر والزكاة تزكية للنفس ونماء في الرزق والصيام تثبيتا للإخلاص والحج تشييدا للدين والعدل تنسيقا للقلوب وطاعتنا نظاما للملة وإمامتنا أمانا للفرقة والجهاد عزا للإسلام والصبر معونة على استيجاب الأجر والأمر بالمعروف مصلحة للعامة وبر الوالدين وقاية من

السخط وصلة الأرحام منسأة في العمر ومنماة للعدد والقصاص حقنا للدماء والوفاء بالنذر تعريضا للمغفرة وتوفية المكاييل والموازين تغييرا للبخس والنهي عن شرب الخمر تنزيها عن الرجس واجتناب القذف حجابا عن اللعنة وترك السرقة إيجابا للعفة

وحرم الله الشرك إخلاصا له بالربوبية فاتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون وأطيعوا الله فيما أمركم به ونهاكم عنه فإنه إنما يخشى الله من عباده العلماء

ثم قالت أيها الناس اعلموا أني فاطمة و أبي محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزيزٌ عَلَيْهِ ما عَنِتُّمْ حَريصٌ

عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ فإن تعزوه وتعرفوه تجدوه أبي دون نسائكم وأخا ابن عمي دون رجالكم ولنعم المعزى إليه ص فبلغ الرسالة صادعا بالنذارة مائلا عن مدرجة المشركين

ضاربا ثبجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يجف الأصنام وينكث الهام حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن

محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر والشقاق وفهتم بكلمة

الإخلاص في نفر من البيض الخماص وكنتم على شفا حفرة من النار

مذقة الشارب ونهزة الطامع وقبسة العجلان وموطئ الأقدام تشربون الطرق وتقتاتون القد أذلة خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا والتي وبعد أن مني ببهم الرجال وذؤبان العرب ومردة أهل الكتاب كلما أوقدوا نارا للحرب أطفأها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفئ حتى يطأ جناحها بأخمصه ويخمد لهبها بسيفه مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سيدا في أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه في الله لومة لائم

وأنتم في رفاهية من العيش وادعون فاكهون آمنون تتربصون بنا الدوائر وتتوكفون الأخبار وتنكصون عند النزال وتفرون من القتال فلما اختار الله لنبيه دار أنبيائه ومأوى أصفيائه ظهر

فيكم حسكة النفاق وسمل جلباب الدين ونطق كاظم الغاوين ونبغ خامل الأقلين وهدر فنيق المبطلين فخطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه هاتفا بكم فألفاكم لدعوته

مستجيبين وللعزة فيه ملاحظين ثم استنهضكم فوجدكم خفافا وأحمشكم فألفاكم غضابا فوسمتم غير إبلكم ووردتم غير مشربكم هذا والعهد قريب والكلم رحيب والجرح لما يندمل

والرسول

لما يقبر ابتدارا زعمتم خوف الفتنة ألا في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين فهيهات منكم وكيف بكم وأنى تؤفكون وكتاب الله بين أظهركم أموره ظاهرة وأحكامه زاهرة وأعلامه

باهرة وزواجره لائحة وأوامره واضحة وقد خلفتموه وراء ظهوركم أرغبة عنه تريدون أم بغيره تحكمون بئس للظالمين بدلا ومن يتبع غير الإسلام دينا فلن يقبل منه وهو في الآخرة

من الخاسرين ثم لم تلبثوا إلا ريث أن تسكن نفرتها ويسلس قيادها ثم أخذتم تورون وقدتها وتهيجون جمرتها وتستجيبون لهتاف الشيطان الغوي وإطفاء أنوار الدين الجلي وإهمال سنن

النبي الصفي تشربون حسوا في ارتغاء وتمشون لأهله وولده في الخمرة والضراء ويصير منكم على مثل حز المدى ووخز السنان في الحشا وأنتم الآن تزعمون أن لا إرث لنا أ فحكم

الجاهلية تبغون ومن أحسن من الله حكما لقوم يوقنون أفلا تعلمون بلى قد تجلى لكم كالشمس الضاحية أني ابنته أيها المسلمون أأغلب على إرثي يا ابن أبي قحافة أفي كتاب الله ترث أباك

ولا أرث أبي لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم إذ يقول وَوَرِثَ سُلَيْمانُ داوُدَ

وقال فيما اقتص من خبر يحيى بن زكريا إذ قال فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ

وقال وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللّهِ

وقال يُوصِيكُمُ اللّهُ فِي أَوْلادِكُمْ لِلذّكرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ

وقال إِنْ تَرَكَ خَيْراً الْوَصِيّةُ لِلْوالِدَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلى الْمُتّقِينَ

وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا أ فخصكم الله بآية أخرج أبي منها أم هل تقولون إن أهل ملتين لا يتوارثان أو لست أنا وأبي من أهل ملة واحدة أم أنتم أعلم

بخصوص القرآن وعمومه من أبي وابن عمي فدونكها مخطومة مرحولة تلقاك يوم حشرك فنعم الحكم الله والزعيم محمد والموعد القيامة وعند الساعة يخسر المبطلون ولا ينفعكم إذ تندمون ولكل نبأ مستقر وسوف تعلمون من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم

ثم رمت بطرفها نحو الأنصار فقالت : يا معشر النقيبة وأعضاد الملة وحضنة الإسلام ما هذه الغميزة في حقي والسنة عن ظلامتي أما كان رسول الله ص أبي يقول المرء يحفظ في ولده

سرعان ما أحدثتم وعجلان ذا إهالة ولكم طاقة بما أحاول وقوة على ما أطلب وأزاول أتقولون مات محمد (ص) فخطب جليل استوسع وهنه واستنهر فتقه وانفتق رتقه وأظلمت الأرض

لغيبته وكسفت الشمس والقمر وانتثرت النجوم لمصيبته وأكدت الآمال وخشعت الجبال وأضيع الحريم وأزيلت الحرمة عند مماته فتلك والله النازلة الكبرى والمصيبة العظمى لا مثلها نازلة

ولا بائقة عاجلة أعلن بها كتاب الله جل ثناؤه في أفنيتكم وفي ممساكم ومصبحكم يهتف في أفنيتكم هتافا وصراخا وتلاوة وألحانا ولقبله ما حل بأنبياء الله ورسله حكم فصل وقضاء حتم

وَ ما مُحَمّدٌ إلّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللّهَ شَيْئاً وَ سَيَجْزِي اللّهُ الشّاكِرينَ إيها بني قيله أأهضم تراث أبي

وأنتم بمرأى مني ومسمع ومنتدى ومجمع تلبسكم الدعوة

وتشملكم الخبرة وأنتم ذوو العدد والعدة والأداة والقوة وعندكم السلاح والجنة توافيكم الدعوة فلا تجيبون وتأتيكم الصرخة فلا تغيثون

أنتم موصوفون بالكفاح معروفون بالخير والصلاح والنخبة التي انتخبت والخيرة التي اختيرت لنا أهل البيت قاتلتم العرب وتحملتم الكد والتعب وناطحتم الأمم وكافحتم البهم لا نبرح أو

تبرحون نأمركم فتأتمرون حتى إذا دارت بنا رحى الإسلام ودر حلب الأيام وخضعت ثغرة الشرك وسكنت فورة الإفك وخمدت نيران الكفر وهدأت دعوة الهرج واستوسق نظام الدين

فأنى حزتم بعد البيان وأسررتم بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان بؤسا لقوم نكثوا أيمانهم من بعد عهدهم وهموا بإخراج الرسول وهم بدءوكم أول مرة أ تخشونهم

فالله أحق أن تخشوه إن كنتم مؤمنين ألا وقد أرى أن قد أخلدتم إلى الخفض وأبعدتم من هو أحق بالبسط والقبض وخلوتم بالدعة ونجوتم بالضيق من السعة فمججتم ما وعيتم ودسعتم

الذي تسوغتم فإن تكفروا أنتم ومن في الأرض جميعا فإن الله لغني حميد ألا وقد قلت ما قلت هذا على معرفة مني بالجذلة

التي خامرتكم والغدرة التي استشعرتها قلوبكم ولكنها فيضة

النفس ونفثة الغيظ وخور القناة وبثة الصدر وتقدمة الحجة فدونكموها فاحتقبوها دبرة الظهر نقبة الخف باقية العار موسومة بغضب الجبار وشنار الأبد موصولة بنار الله الموقدة التي

تطلع على الأفئدة فبعين الله ما تفعلون وسيعلم الذين ظلموا أي منقلب ينقلبون وأنا ابنة نذير لكم بين يدي عذاب شديد فاعملوا إنا عاملون و انتظروا إنا منتظرون .

فأجابها أبو بكر عبد الله بن عثمان وقال يا بنت رسول الله لقد كان أبوك بالمؤمنين عطوفا كريما رءوفا رحيما وعلى الكافرين عذابا أليما وعقابا عظيما إن عزوناه وجدناه أباك دون

النساء وأخا إلفك دون الأخلاء آثره على كل حميم وساعده في كل أمر جسيم لا يحبكم إلا سعيد ولا يبغضكم إلا شقي بعيد فأنتم عترة رسول الله الطيبون الخيرة المنتجبون على الخير

أدلتنا وإلى الجنة مسالكنا وأنت يا خيرة النساء وابنة خير الأنبياء صادقة في قولك سابقة في وفور عقلك غير مردودة عن حقك ولا مصدودة عن صدقك والله ما عدوت رأي رسول الله

ولا عملت إلا بإذنه والرائد لا يكذب أهله وإني أشهد الله وكفى به شهيدا أني سمعت رسول الله (ص) يقول نحن معاشر الأنبياء لا نورث ذهبا و لا فضة و لا دارا و لا عقارا و إنما نورث

الكتاب والحكمة والعلم والنبوة وما كان لنا من طعمة فلولي الأمر بعدنا أن يحكم فيه بحكمه وقد جعلنا ما حاولته في الكراع والسلاح يقاتل بها المسلمون ويجاهدون

فقالت عليها السلام سبحان الله ما كان أبي رسول الله (ص) عن كتاب الله صادفا ولا لأحكامه مخالفا بل كان يتبع أثره ويقفو سوره أفتجمعون إلى الغدر اعتلالا عليه بالزور وهذا بعد وفاته

شبيه بما بغي له من الغوائل في حياته هذا كتاب الله حكما عدلا وناطقا فصلا يقول يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ و يقول وَ وَرِثَ سُلَيْمانُ داوُدَوبين عز وجل فيما وزع من الأقساط

وشرع من الفرائض والميراث وأباح من حظ الذكران والإناث ما أزاح به علة المبطلين وأزال التظني والشبهات في الغابرين كلا بل سولت لكم أنفسكم أمرا فصبر جميل والله المستعان على ما تصفون

فقال أبو بكر صدق الله ورسوله وصدقت ابنته معدن الحكمة وموطن الهدى والرحمة وركن الدين وعين الحجة لا أبعد

صوابك ولا أنكر خطابك هؤلاء المسلمون بيني وبينك قلدوني ما

تقلدت وباتفاق منهم أخذت ما أخذت غير مكابر ولا مستبد ولا مستأثر وهم بذلك شهود

فالتفتت فاطمة عليها السلام إلى الناس و قالت : معاشر المسلمين المسرعة إلى قيل الباطل المغضية على الفعل القبيح الخاسر أفلا تتدبرون القرآن أم على قلوب أقفالها كلا بل ران على

قلوبكم ما أسأتم من أعمالكم فأخذ بسمعكم وأبصاركم ولبئس ما تأولتم وساء ما به أشرتم وشر ما منه اغتصبتم لتجدن والله محمله ثقيلا وغبه وبيلا إذا كشف لكم الغطاء وبان بإورائه

الضراء وبدا لكم من ربكم ما لم تكونوا تحتسبون و خسر هنا لك المبطلون

ثم عطفت على قبر النبي و قالت : قـد كـان بعـدك أنبـاء و هنبثة لوكنت شاهدها لم تكثر الخطب إنـا فقـدناك فقـد الأرض وابلها و اختل قومك فاشهدهم و لا تغب

قـد كـان جبريـل بالآيات يؤنسنا فغاب عنا فكـل الخيـر محتجب

و كنت بـدرا و نـورا يستضاء به عليك ينزل من ذي العـزة الكتب

تجهمتنـا رجـال و استخف بنـا إذ غبت عنا فنحن اليـوم تغتصب

فسوف نبكيك ما عشنا و ما بقيت منا العيـون بتهمال لها سكـب

The Fadak Sermon of Fatima Zahra, peace be upon her, in Farsi

خطبه فدك از فاطمه زهراء (عليها السلام) بزبان فارسي

زماني كه ابوبكر تصميم گرفت كه فدک را از فاطمه بازستاند و اين مطلب و خبر به فاطمه ي زهرا سلام الله عليها رسيد سر بند خود را بر بست و چادر خويش را برخود فرو پيچيد و با جماعتي از زنان قوم و خدمتكاران خود به سوي مسجد روانه شد.

در حالي كه به شدت خويشتن را پوشانده بود و راه رفتنش به عينه و بدون هيچ نقصي به راه رفتن رسول خدا صلي الله عليه وسلم شبيه بود تا بر ابوبكر وارد شد در حالي كه وي در ميان عده اي از مهاجرين و انصار و غير آنان نشسته بود. در اين هنگام پرده اي بين او و ديگر مردمان آويختند و ايشان

نشستند آنگاه ناله اي جانسوز از دل برآورد كه همه ي مردم به گريه افتادند و مجلس و مسجد به سختي به جنبش در آمد آنگاه لختي سكوت فرمود تا فرياد و همهمه خاموش گرديد و صداي گريه مردمان كه همراه با ضجه بود ساكت شد و جوش و خروش آنان آرام يافت.

سپس كلام را با حمد و ثناي خدا آغاز فرمود و درود بر رسول خدا فرستاد كه مجددا در اين هنگام صداي گريه ي مردم بلند شد وقتي كه دوباره ساكت شدند كلام خويش را دنبال و سخن خود را ادامه داد: فاطمه ي زهرا سلام الله عليها چنين فرمود:

آغاز خطبه

حمد خداي را بر آنچه نعمت بخشيده و شكر او را در آنچه الهام نموده و ثنا و شكر بر او، بر آنچه پيشاپيش داده. از عموم نعمت هائي كه خلق فرموده ، نعمت هاي فراواني كه به انسان ها اعطا فرموده و تمام منت ها و نعمت هائي كه پياپي فرو فرستاده. تعداد آن از حوصله ي احصاء و شماره كردن بيرون است و سر حدات آن از جزا و پاداش فراتر و دامنه ي آن تا ابد از ادراک هوش فراختر. مردمان را فراخواند تا با شكر گزاري آنها نعمت هايشان را با پي در پي فرستادن زياده گرداند و ثناي مردم را به خود از راه افزون نمودن نعم خويش متوجه ساخت و با دعوت نمودن به اين نعم، نعمت ها را دو چندان نمود و گواهي دهم به اينكه جز الله خدائي نبوده و شريكي براي او نيست.

كلمه ي بزرگي كه اخلاص را تاويل آن قرارداد و قلوب را متضمن وصل آن ساخت و در پيشگاه تفكر و انديشه معني آنرا كاملا معقول و روشن داشت. خداوندي كه چشم ها را قدرت ديدنش نيست و زبانها را توان وصف وي نه و نيز وهم و خيال را به چگونگي ذات اقدسش دسترس نيست. اشياء را ايجاد فرمود نه از ماده اي كه قبلا موجود باشد. آنها را ساخت بي آنكه از قالبي قالب گيري كرده باشد. آنها را به قدرت خويش موجود فرمود و آنها را به مشيت خويش ايجاد كرد. بي آنكه نيازي براي وي در ساختن آنها باشد و فايده اي در صورت بخشيدن به آنان. مگر تثبيت كردن حكمت و هشيار كردن بر طاعتش و اظهار كردن قدرت خويش و رام كردن خلق به عبوديت خويش و عزت بخشيدن به دعوت خود. سپس پاداش مردمان را بر اساس طاعت آنان مقرر فرمود و عقاب و جزاي خود را در معصيت آنان. و براي بازداشتن بندگان از نعمت خويش و كشاندن آنان به سوي رضوان و گواهي مي دهم كه پدرم بنده و فرستاده ي اوست. كه وي را قبل ازارسال انتخابش فرمود و پيش از آنكه بيافريند، ناميد و پيش از برانگيختنش او را به پيامبري برگزيد. آن هنگام كه هنوز مخلوقات در حجاب غيبت مي بودند و آن هنگام كه مردمان در منتهاي تاريكي هاي عدم پوشيده شده بودند و به نهايت عدم مقرون بودند.

از علمي كه خدا به عواقب و مآل امور داشت و احاطه اي كه پروردگار به حوادث روزگار مي داشت و شناسائي كاملي كه به وقوع مقدرات داشت، او را برانگيخت تا امر خود را تمام كرده و امضاء حكم خود را قطعي نموده باشد و مقدرات را انفاد و اجرا فرموده باشد و رسول خدا صلي الله عليه و سلم امت ها را ديد كه در آيين ها فرقه فرقه اند و در پيشگاه

اتشهاي افروخته خود معتكفند و به بت هاي خود تراشيده ي خويش پرستشگرند و خدا را با وجود اينكه به طور فطري او را مي شناسند منكرند. پس خداي تعالي به وسيله ي محمد صلي الله عليه و آله تاريكي هاي آن را روشن فرمود و از قلب ها مشكلاتش را برطرف نمود و از جلوي ديده ها آنچه كه آنها را مي پوشاند برداشت.

به هدايتدر ميان مردم قيام فرمود و آنان را از گمراهي رهانيد و از كوري نجاتشان داده و بينايشان كرد و آنان را به سوي دين استوار راهنمائي فرمود و به راه راست خواندشان، تاهنگامي كه خداي تعالي وي را بر اساس رافت و رحمت و اختيار به سوي خويش برد. پروردگار راغب به ديدار او بود و خود را به ديدن پيامبرش سزاوارتر از ديگران كرد. پس رسول خدا صلي الله عليه وآله هم اكنون از رنج اين دنيا در راحت است و اينک گرداگرد وي را ملائكه نيكوكار گرفته اند و رضوان و خشنودي پروردگار آمرزنده او را فراگرفته و در جوار رحمت ملک جبار آرميده. درود خدا بر پدرم. آن پدري كه نبي و امين خدا و بر وحي و برگزيده ي او بود وهمچنين انتخاب شده از سوي خدا بر مردم و مورد رضاي پروردگار مهربان بود و سلام خدا و رحمت و بركات او بر وي باد. آنگاه روي به جانب اهل مسجد كرد و فرمود: شما اي بندگان خدا پرچمداران امر و نهي اوئيد و حاملان دين خدا و وحي او هستيد و امين هاي خدائيد نسبت به يكديگر و مبلغان اوئيد به سوي امت ها.

زمامدار حق، خود در ميان شماست و پيماني است كه از پيش با شما داشته است و باقيمانده اي را براي شما باقي گذاشت. كتاب ناطق خدا و قرآن راستگو نور فروزان و شعاع درخشان.

بنيان و حجت هاي آن روشن و اسرار باطن و لطائف دقيقه ي آن آشكار است. ظواهر آن جلوه گر است. پيروان آن مورد غبطه ي جهانند و تبعيت و پيروي از آن، انسان را به سوي رضوان مي كشاند. سخن شنوي از آن، راه به سرانجام نجات است به وسيله ي آن به حجت هاي نوراني خدا مي توان دست يافت و به فرائضي كه خداي تعالي واجب فرموده است و به محارمي كه انسانها را از ارتكاب آنها بازداشته است و به گواهيهاي جلوه گرش و به براهين كافيه اش و به فضائل پسنديده و مستحسنش و به رخصت هاي بخشنده اش و به قوانين واجبه اش مي توان راه يافت.

پس خداي تعالي ايمان را براي تطهير شما از شرک قرارداد و نماز را براي پاک كردن شما از تكبر و زكات را براي پاک كردن جان و روز افزوني رزقتان و روزه را براي تثبيت اخلاص و حج را براي استحكام بخشيدن دين و عدل عمومي را براي تنظيم قلب ها و اطاعت ما را براي نظم يافتن ملت و امامت را براي در امان ماندن از تفرقه و جهاد را براي عزت اسلام و صبر را براي كمک در استحقاق مزد و امر به معروف را براي مصلحت عامه. نيكي كردن به پدر و مادر را سنگر و سپر حفظ از خشم و صله ي رحم را وسيله ي ازدياد عدد و قصاص را وسيله ي حفظ خونها و وفاي به نذر را براي در معرض مغفرت قرار گرفتن .

كيل و وزنها را به اندازه بخشيدن براي تغيير خوي كم دادن و نهي از شرابخواري را براي پاكيزگي از كثافت. دوري گزيدن از تهمت زدن را براي محفوظ ماندن از لعنت و دور بودن رحمت. ترک سرقت را براي الزام به پاكدامني و شرک را

حرام فرمود براي اخلاص و يكسره تن در دادن به ربوبيت او. پس از خدا انگونه كه شايسته است بترسيد و از دنيا نرويد مگر آنكه مسلمان باشيد و خدا را در آنچه به آن امر كرده و آنچه از آن بازتان داشته است اطاعت نمائيد. همانا كه فقط دانشمندان از خدا مي ترسند.

آنگاه فرمود:

اي مردم!

بدانيد كه من فاطمه هستم و پدرم محمد است. آنچه ابتدا گويم همانرا در انتها نيز بر زبان خواهم راند. آنچه گويم غلط نيست و آنچه انجام دهم ظلم و جور نيست. پيامبري از خود شما بر شما آمد كه رنجهاي شما بر او گران است، دلسوز بر شماست و بر مومنان مهربان و رئوف است. پس اگر پدرم را بشناسيد مي دانيد كه من پدري دارم كه هيچيک از زنان شما چنان پدري ندارند و برادر پسر عمويم بود نه برادر مردان شما. چه نيكو بزرگواري است آنكه من اين نسبت را به او دادم. رسالت خود را رسانيد وسرآغاز نبوت را به انذار آغاز كرد. راه خود را از پرتگاه مشركان گردانيد. شمشير بر فرق انان نواخت گلوگاه آنان را گرفته و فشرد و با زبان حكمت و موعظه ي حسنه آنانرا به راه خدا دعوت كرد. بتها را درهم مي شكست. سر سروران را منكوب مي كرد. تا جمعشان منهزم شده، از ميدان گريختند. تا صبح صادق از زير پرده ي شب بيرون آمد و حق خالص جلوه گر شد.

زمامدار به نطق در آمد. عربده هاي شياطين خاموش شد و آنان لال شدند. خار نفاق از راه برداشته شد. گره هاي كفر و شقاق از هم گشوده شده و دهانهاي شما به كلمه ي اخلاث باز شد. در ميان گروهي كه سپيدرو و شكم به پشت چسبيده بودند و شما بر كناره پرتگاهي از آتش بوديد و مانند جرعه اي آب بوديد(كه به سادگي شما را مي توانستند بنوشند) و آنقدر ضعيف بوديد كه هر كس طمع به چيزي داشت به سراغتان مي آمد و آتش زنه اي بوديد كه بلافاصله خاموش مي شد و نمي توانست جائي را روشن و گرم كند و لگدكوب شده ي روندگان و قدم ها. از آبي كه شتران در آن رفته و آنرا آلوده مي كردند؛ مي آشاميديد، از پوست حيوانات و برگ درختان غذا مي گرفتيد. خوار بوديد و مطرود. مي ترسيديد كه مردمان اطرافتان شما را بربايند. تا خداي تعالي محمد صلي الله عليه وسلم شما را نجاتتان داد. بعد از چنين و چنان(بعد از حوادث زيادي كه بر سر حضرت محمد صلي الله عليه و آله آمد.) بعد از آنكه بلاهائي از دست شجاعان كشيد و از گرگهاي عرب و از سركشان اهل كتاب هرگاه كه آتش جنگ برافروختند خدا خاموشش فرمود.

يا هر هنگام كه شاخ شيطان سر برآورد. يا اژدهائي از مشركين دهان باز كرد. رسول خدا صلي الله عليه و سلم برادرش را در كام اژدها و گلوگاه آن افكند و او هم بر نمي گشت تا آنكه فرق سر آنان را پايمال شجاعت خود مي گردانيد و آتش آنها را به آب شمشيرش خاموش كرد.

فرسوده ي تلاش در راه خدا ،

کوشیده در امر خدا ،

نزدیک به رسول خدا ،

سروري از اولیاء خدا،

همواره دامن به کمر زده، نصیحت گر، تلاشگر و کوشش کننده و شما در این هنگامه در خوشي زندگي مي کردید.

در مهد امن متنعم مي بودید و منتظر اینکه چرخ، گردش را بر علیه ما آغاز کند و گوش به زنگ اخبار بودید. هنگام کارزار عقب گرد مي کردید و به هنگام نبرد فرار مي نمودید. و هنگامیکه خدا براي پیامبرش خانه ي انبباء(بهشت) و آرامگاه اصفیائ را برگزید، خار و خاشاک نفاق در شما ظاهر شد. جامه ي دین کهنه شد.

ساکت گمراهان به سخن درآمد و پست رتبه گان، با قدر و منزلت شدند و شتر ناز پرورده اهل بطلان به صدا در آمد و در خانه هایتان در آمد و شیطان سر خویش را از مخفي گاه خود بیرون آورد. ندایتان درداد. دید که پاسخگوي دعوت او هستید و براي آنکه فریب او را بخورید؛ آماده اید. خواست که قیام نمائید و دید که شما راحت و سبک این کار را مي کنید. گرم و داغتان کرد و غضبناکتان و دید که آتشینید. پس داغ و نشان زدید بر غبر شترتان و بر آبي که سهم شما نبود وارد شدید، در

حاليكه از عهد و قرار چيزي نگذشته بود و موضع شكاف زخم هنوز خيلي وسيع بود. دهن زخم هنوز به هم نيامده بود و پيغمبر هنوز به قبر سپرده نشده بود. براي عمل خود بهانه آورديد كه از فتنه مي ترسيديم، ولي به راستي كه در فتنه افتاديد و راستي كه جهنم محيط بركافران است.

خيلي دور بود اين پيش افتادگي از شما و چطور اين كار را كرديد؟ به كجا روي مي آوريد، در حاليكه كتاب خدا در ميان دست و پاي شماست. مطالبش هويداست و احكامش درخشان است و علائم هدايت آن ظاهر و آشكار است و زواجر و نواهي آن دمبدم به چشم مي آيد و درخشان است و اوامرش واضح است ولي آن را پشت سر انداخته ايد. آيا بي رغبتي به آن را مي طلبيد. يا به غير قرآن حكم مي كنيد. به بدلي است براي ظالمان حكم مخالف قرآن و هر كس غير از اسلام ديني را طلب كند از او پذيرفته نشده و در آخرت از زيانكاران خواهد بود. سپس آنقدر درنگ نكرديد كه اين دل رميده آرام گيرد و كشيدن افسار آن سهل گردد. پس آتش گيره ها را افروخته تر مي كرديد و دامن به آتش مي زديد تا اتش را شعله ور كنيد. براي اجابت كردن بانگ شيطان گمراه آماده بوديد و براي خاموش نمودن انوار دين روشن خدا و از بين بردن سنن پيامبر برگزيده خدا، به بهانه كف، شير را زير لب پنهان مي خوريد و براي خانواده و فرزندان او در پشت تپه ها و درختان كمين گرفته و راه مي رفتيد و ما بايد شكيبائي كنيم بر صدمه هائي از شما كه مثل خنجر بران و فرو رفتن سنان در ميان شكم بر ما وارد مي شود و شما اكنون گمان مي بريد كه براي ما ارثي نيست.

آيا حكم جاهليت را مي طلبيد؟ آيا براي گروه اهل يقين چه حكمي بالاتر و بهتر از حكم خداست؟ ايا نمي دانيد؟ در حاليكه براي شما مانند آفتاب درخشان واضح است كه من دختر اويم.! اي مسلمانان آيا سزاوار است كه ارث پدرم را از من بگيرند.

اي پسر قحافه!

آيا در كتاب خداست كه تو از پدرت ارث ببري و من از پدرم ارث نبرم؟! عجب امر تازه و زشتي آورده اي؟ آيا دانسته و به عمد كتاب خدا را ترک كرده و پشت سر مي اندازيد؟ آيا قرآن نمي گويد:

نسليمان از داود ارث برد و در آيه ي ديگر آنجا كه خبر زكريا را بازگو مي كند، زكريا عرض كرد: پروردگارا مرا فرزندي عنايت فرما تا از من و آل يعقوب ارث برد.

و فرموده خويشاوندان رحمي اولي به يكديگرند و فرموده: خداي تعالي به شما درباره ي اولاد وصيت مي فرمايد كه براي پسر دو برابر بهره ي دختر است.

و مي فرمايد: يعني هنگامي كه مرگ يكي از شما فرارسد بر شما نوشته شده است اينكه وصيت كنيد براي والدين و نزديكان، حكمي است حق براي متقيان و شما گمان مي بريد كه مرا بهره اي نيست و سهمي از ارث پدرم ندارم؟

آيا خدا شما را مخصوص آيه اي فرمود كه پدرم را از آن بيرون كرده؟ آيا آنكه مي گوئيد اهل دو كيش از يكديگر ارث نمي برند؟ و يا من و پدرم را اهل يک كيش نمي دانيد؟ و يا شما به خصوص و عموم قرآن از پدرم و عموزاده ي من داناتريد؟

اينک اين تو و اين شتر، شتري مهارزده و رحل نهاده شده برگير و ببر، با تو در روز رستاخيز و حشر ملاقات خواهد كرد. چه نيكو داوري است خدا و نيكو دادخواهي است محمد صلي الله عليه و آلي و چه خوش وعده گاهي است قيامت. در آن ساعت و آن روز اهل باطل زيان مي برند و آن وقت ديگر ندامت و پشتيباني شما را سودي نرساند و براي هر خبري قرارگاهي است پس خواهيد دانست كه عذاب خواري افزا بر سر چه كسي فرود خواهد آمد و عذاب هميشگي بر چه كسي حلول خواهد نمود.

آنگاه رو به سوي انصار كرده و چنين فرمود:

اي انجمن نقباء و بازرسان!

اي بازوان ملت!

اي حافظان اسلام!

اين ضعف و غفلت در مورد حق من از چيست؟ و اين سهل انگاري از دادخواهي من چرا؟ آيا پدرم رسول خدا صلي الله عليه و سلم نمي فرمود: بايد حرمت هر كس در مورد فرزندان او حفظ شود. چه به سرعت مرتكب اين اعمال شديد و چه باعجله اين بز لاغر شده آب از دهان و دماغ او فرو ريخت(مثلي است). در صورتيكه شما را طاقت و توان بر آنچه درراه آن مي كوشيم هست و نيرو براي حمايت من در اين مطالبه و قصدم هست.

آيا مي گوئيد كه محمد صلي الله عليه و آله مرد؟ درست است كه: اين مصيبتي است بزرگ ، مصيبتي است در نهايت وسعت ، شكاف آن سر باز و بسي فراخ است و درز دوخته شده شكافته شد. زمين سراسر بر اثر غياب او تاريک گرديد و ستارگان بي فروغ گرديدند، آرزوها به نااميدي گرائيد، كوهها از جا فروريخت، حرمت حريم پامال شد و احترامي براي كسي پس از وفات او باقي نماند. پس اين مصيبت به خدا بزرگترين پيش آمد بود و مصيبت بزرگ بود كه بليه و پيش آمدي مانند آن نيست و بلاي جانگدازي در اين دنيا به پايه ي آن نمي رسد.

كتاب خدا آن را آشكار كرده همان قرآن كه در خانه هايتان، در مجالس شبانه و روزانه تان، آرام و يا بلند و با صوت، با تلاوت و خوانندگي آنرا مي خوانيد. اين بلائي است كه پيش از اين هم به انبياء و رسل وارد شده بود. حكم حتمي است و قضائي است قطعي. آري اين ايه براي شما پيشاپيش موضوع موت پيامبر را خبر داده است: محمد صلي الله عليه و آله نيست مگر پيامبر كه پيش از وي پيامبران ديگري درگذشتند پس اگر او بميرد و يا كشته گردد به عقب برمي گرديد و آن كس كه به

عقب برگردد به خدا زياني نمي رساند و خدا شكر كنندگان را پاداش خواهد داد.

اي پسران قيله(قيله مادربزرگ اوس و خزرج بود)!

آيا من نسبت به ميراث پدرم مورد ظلم واقع شوم؟ در حاليكه مرا مي بينيد و سخن مرا مي شنويد و داراي انجمن و اجتماعيد. صداي دعوت مرا همگان مي شنويد. از هر جهت آگاهي از حال من داريد و داراي نفرات و ذخيره ايد، داراي ابزار و قوه ايد، نزد شما اسلحه و زره و سپر هست. صداي دعوت من به شما مي رسد ولي جواب نمي دهيد؟ و ناله و فريادخواهي من به گوشتان مي رسد ولي دستگيري نمي كنيد و ياري نمي نمائيد؟ در حاليكه شما به شجاعت و جنگاوري معروفيد و به خير و سلاح معروفيد. شما برگزيدگاني بوديد كه انتخاب مي شديد و انتخاب شوندگاني كه برگزيده شديد، با عرب پيكار كرديد و تحمل رنج و زحمت نموديد، با امتها به رزم بر خاستيد، با پهلوانان به نبرد برخاستيد، همواره فرمانده بوديد و شما هميشه فرمانبر بوديد يعني ما امر مي كرديم و شما تسليم امر ما بوديد، تا آسياي اسلام به گردش افتاد. پستان روزگار به شير آمد و نعره هاي شرک آميز خاموش شد و ديگ طمع و تهمت از جوش افتاد و آتش كفر خاموش شد و دعوت نداي هرج و مرج آرام گرفت و نظام دين كاملا رديف شد. پس چرا بعد از اقرارتان ايمان را حيران شديد؟ و چسان پس از آن مرحله آشكار همكاري خود را نهفته كرديد؟و بعد از آن پيش قدمي،عقب نشستيد؟ و بعد از ايمان شرک آورديد؟ در حاليكه قرآن مي فرمايد:

آيا نمي جنگيد با گروهي كه عهد شكستند و خواستند رسول خدا را اخراج كنند با آنكه آنان جنگ را آغاز نمودند، آيا از آنان هراس داريد در حاليكه خدا سزاوارتر است كه از او بهراسيد اگر كه مومنيد.

به هوش باشيد كه من مي بينم به تنبلي و تن آسائي هميشگي دل نهاده ايد و آنكس را كه سزاوارتر به قبض و بسط امور بود از زمامداري دور كرده ايد. با راحت باش خلوت كرده ايد و از تنگناي زندگي سخت به فراخناي آن رسيده ايد. در اثر آن آنچه را كه حفظ كرده بوديد از دهان بيرون افكنديد و آنچه را كه فرو برده بوديد استفراغ كرديد، پس بدانيد اگر شما و هر كه در زمين است كافر شويد خداي تعالي بي نياز از همگان و ستوده است. بدانيد آنچه من گفتم با معرفت كامل بود به سستي كه در خوي شما پديد آمده و آشنائي كه قلب شما با بي وفائي و خيانت حاصل نموده است و ليكن اينها جوشش دل اندوهگين است و بيرون ريختن خشم و غضب و آنچه كه روانم نمي تواند تحمل كند و جوشش و برون ريزي از سينه ام و پيش افكندن حجت و دليل و برهان بود. پس خلافت را بگيريد ولي بدانيد كه پشت اين شتر خلافت زخم است و پاي آن تاول كرده و سوراخ است. عار آن باقي است و نشان از غضب خدا دارد و ننگ ابدي و هر كه آن را بگيرد فردا به آتش فروزان خدا كه بر قلبها احاطه مي يابد خواهد رسيد. آنچه مي كنيد در برابر خشم خداست به همين زودي آنانكه ستم كردند خواهند دانست كه به كدام بازگشتگاهي باز خواهند گشت و من دختر آنكس هستم كه شما را از در پيش بودن عذاب دردناک خبر داد، پس شما هر چه خواهيد بكنيد و ما هم كار خود ر مي كنيم و شما منتظر بمانيد كه ما هم منتظر خواهيم ماند.

آنگاه ابوبكر پاسخ داد و گفت:

اي دختر رسول خدا! همانا پدر تو بر مومنين عطوف و كريم و رئو ف و رحيم بود و بر كافران عذاب و عقاب عظيم. اگر نسب او را بسنجيم يقينا وي را پدر تو نه پدر ديگر زنان خوهيم يافت و وي را برادر شوهر تو و نه ديگر دوستان خواهيم يافت. پدرت وي را(شوهر تو را) بر هر دوستي و خويشي برتري داد و شوهر تو نيز پدر را در هر كار بزرگي مساعدت كرد. شما را دوست نمي دارد مگر هر سعادتمندي و دشمن نمي دارد شما را مگر هر بدكاري زيرا كه شما خاندان پاک رسول خدا هستيد و برگزيده ي نجيبان جهان شما ما را به خير راهنمايان بوديد و به سوي بهشت راهاي روشن و تو به خصوص اي برگزيده ي زنان و دخت برترين پيامبران در گفتارت راستگويي و در عقل فراوانت بر ديگران پيش قدمي، هرگز از حقت بازداشته شده نخواهي بود و در راست گوئي تو بازدارنده اي نخواهد بود و به خدا قسم من قدمي از راي رسول خدا صلي الله عليه و سلم فراتر نگذاشتم و جز به اذن او اقدام نكردم و پيشرو قبيله به قوم و خويشان خود دروغ نمي گويد. من خدا را گواه مي گيرم و خدا بر گواهي دادن من كافي است. من از پيامبر خدا شنيدم كه مي فرمود:

ما گروه پيامبران دينار و درهم و خانه و مزرعه اي به ارث نمي گذاريم ما فقط كتاب و حكمت و علم و نبوت به ارث مي گذاريم و آنچه ما به عنوان طعمه و وسيله ي تغذيه داريم به عهده ي ولي امر بعد از ماست كه هر گونه بخواهد درباره اش حكم نمايد. و ما آنچه را كه تو در طلب آن هستي در مصرف خريد اسب و اسلحه قراردادیم تا مسلمانان با آن كارزار كنند و

با كفار جهاد نمايند و با سركشان بدكار جدال نمايند و اين كار را به اتفاق همه مسلمانان نمودم و تنها دست به اين كار نزدم و در راي و نظري كه نزدم موجود بود مستبدانه عمل نكرد. اينک اين حال من و اين مال من است براي تو و در اختيار توست. نه از تو دريغ و مضايقه شده و نه براي كسي ديگر ذخيره كرده مي شود كه توئي سرور بانوان امت پدر خود و درخت بارور و پاک براي فرزندان خود هستي. انكار فضائلي كه مجموعه ي آن خاصه ي توست نخواهد شد و از شاخه و ساقه ي تو كس نمي تواند فرو نهد. حكم تو نافذ است در آنچه من مالک آنم آيا تو خود مي پسندي كه من در اين موضوع خلاف گفته ي پدرت صلي الله را عمل كنم.

حضرت فاطمه سلام الله عليه فرمود:

سبحان الله! پيامبر اكرم از كتاب خدا رويگردان نبود و مخالف احكام قرآن كريم حكمي نمي فرمود پيوسته او پيرو قرآن بود و در فضا و پشت سوره هاي آن مي پيمود(هرگز از قرآ، تخطي نمي نمود). آيا مي خواهيد علاوه بر غدر و مكر چيزي هم به زور به او ببنديد؟ اين كار بعد از وفات او شبيه است به آن آدمها كه براي هلاک او در زمان حياتش گسترده شد. اينک اين كتاب خدا بين من و شما حكم عادل؛ و ناطق قطعي به حق من و باطل است كه؛ مي گويد: زكريا از خدا خواست به من فرزندي عطا فرما كه از من و آل يعقوب ارث برد و باز مي فرمايد: سليمان از داود ارث برد. خداوند متعال بيان روشن در آنچه از سهميه ها قرارداده و از فريضه ها و سهميه ي ميراث و آن بهره هائي كه از براي مردان و زنان مقرر فرموده بقدر توضيحات كافي داده؛ كه بهانه هاي اهل باطل را

برطرف نموده و مجال گمان و شبهه براي احدي تا قيامت باقي نگذارده است. نه چنين است بلكه(كلام خود را آيه ي قرآ، انجام مي رسانند؛ يعقوبي كه مصيبت زده است و يوسفش را از دست داده گويد) گرگ او را نخورده ولي هواها و ساخته هاي نفساني شما براي شما راهي پيش پايتان نهاده پس مرا صبر بايد صبري جميل و خدا بر آنچه اظهار مي كنيد و ياور ماست.

ابوبكر پاسخ مي دهد:

ابوبكر پاسخ مي دهد: خداي راست گفت و رسول او نيز راست گفت و دختر پيامبر نيز راست گفت. تو معدن حكمتي و مركز هدايت و رحمت و پايه ي دين و آئيني و سر چشمه ي حجت و دليلي. سخن حق ترا دور نمي افكنم و سخن ترا انكار نكرده و بر آن عيجبجوئي نمي كنم. اينک اين مسلمانان حكم بين من و تو اين قلاده اي كه به گردن آويخته ام، آنان به گردنم انداخته اند و به اتفاق ايشان آنچه گرفته ام نه بر خويشتن بزرگ بيني دارم و نه خود رايم و مستبد و نه آنچه برداشته ام براي خود برداشته ام و ايشان همگي بر آنچه گفته ام شاهد و گواهند.

آنگاه حضرت صديقه ي طاهره سلام الله عليها به سوي مردم توجه كرده و فرمود:

اي مردمان! كه براي شنيدن حرف بيهوده شتابانيد و كردار زشت زيان آور را ناديده مي گيريد، آيا در قرآن نمي انديشيد

يا آنكه بر دلها مهر زده شده؟ نه بلكه آنچه از اعمال زشت انجام داده ايد تيرگي بر دلهاي شما زده است و گوش ها و چشمهايتان را فرا گرفته است. بسيار بد مآل انديشي كرديد و آيات قرآن را تاويل نموديد و بد راهي به او نشان داديد و بد معاوضه كرديد. به خدا قسم تحمل اين بار برايتان سنگين و عاقبت آن برايتان پر از زر و بال خواهد بود و وقتي كه پرده براي شما برداشته شود و زيانهاي اين امر برايتان روشن گردد و آنچه را كه حساب نمي كرديد بر شما آشكار گردد. آنجاست كه اهل باطل زيانكار گردد.

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