

Khutba of Fātima al-Zahrā' عليها السلام Demanding Fadak

خطبة فاطمة الزهراء عليها السلام بنت النبي محمد في مسجد أبيها عليه السلام عند مطالبتها بفدك و ميراثها من أبيها عليه السلام :

روى عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبو بكر وعمر على منع فاطمة عليها السلام فدكا و بلغها ذلك لاثت خمارها على رأسها و اشتملت بجلبابها وأقبلت في لمة من حذفتها ونساء قومها تطأ ذيولها، ما تخرم مشيتها مشية رسول الله عليه السلام ، حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت دونها ملاءة فجلست ثم أنت أنه أجهش القوم لها بالبكاء فأرتج المجلس ثم أمهلت هنيئة حتى إذا كن 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 أولها جم عن الإحصاء عددها ونأى عن الجزاء أمدها وتفاوت عن الإدراك أبدها وندبهم لاستزادتها بالشكر لاتصالها واستحمد إلى الخلاق بإجزالها وثنى بالندب إلى أمثالها وأشهد أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص تأويلها وضمن القلوب موصولها وأثار في التفكير معقولها الممتنع من الأبصار رؤيته ومن الألسن صفته ومن الأوهام كفيته ابتدع الأشياء لا من شيء كان قبلها وأنشأها بلا احتذاء أمثلة امتثلها كونها بقدرته وذراها بمشيته من غير حاجة منه إلى تكوينها ولا فائدة له في تصويرها إلا تثبيتنا لحكمته وتبنيها على طاعته وإظهارا لقدرته تعبدا لبريته وإعزازا لدعوته ثم جعل الثواب على طاعته ووضع العقاب على معصيته زيادة لعباده من نعمته وحياسة لهم إلى جنته وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباه واصطفاه قبل أن ابتعثه إذ الخلاق بالغيب مكونة 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 فأتار الله بأبي محمد ص ظلمها وكشف عن القلوب بهمها وجلى عن الأبصار غممها وقام في الناس بالهداية فأقذهم من الغواية وبصرهم من العمية وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رافة واختيار ورغبة وإيثار فمحمدا عليه السلام 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 وحمله دينه ووحيه وأمناء الله على أنفسكم وبلغاه إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقية استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينة بصانره منكشفة سرانره منجلية ظواهره معتبطة به أشياعه قاندا 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 تطهيراً لكم من الشرك والصلاة تنزيهاً لكم عن الكبر والزكاة تزكية للنفس ونماء في الرزق والصيام تثبيتاً للإخلاص والحج تشبيهاً للدين والعدل تنسيقاً للقلوب وطاعتنا نظاماً للملة وإمامتنا أماناً للفرقة والجهاد عزا للإسلام والصبر معونة على استيجاب الأجر والأمر بالمعروف مصلحة للعامة وبر الوالدين وقاية من السخط وصلة الأرحام منسأة في العمر ومنمأة للعدد والقصاص حقناً للدماء والوفاء بالنذر تعريضاً للمغفرة وتوفية المكاييل والموازين تغييراً للبخس والنهي عن شرب الخمر تنزيهاً عن الرجس واجتناب القذف حجاباً عن اللعنة وترك السرقة إيجاباً للعفة وحرمة الله الشرك إخلاصاً 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 أنني فاطمة و أبي محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا ، لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَجِيمٌ ، فإن تعزوه وتعرفوه تجدوه أبي دون نسانكم وأخا ابن عمي دون رجالكم ، ولنعم المعزى إليه ص فيبلغ الرسالة صادعا بالندارة مانلا عن مدرجة المشركين ضاربا تبجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يجف الأضنام وينكت 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 وفهتتم 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 و الورق أدلة خاسنين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا واللتى وبعد أن مني بيهم الرجال وذوبان العرب ومردة أهل الكتاب كلما أوقدوانارا للحرب أطفأها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفى حتى يطأ جناحها بأخمصه ويخمد لهبها بسيفه مكودا 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 وماوى أصفياه ظهر فيكم حسكة النفاق وسمل جلباب الدين ونطق كاظم الغاوين ونبغ حامل الأقلين وهدر فنيق المبطلين فخطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه هاتفا بكم فألفاكم لدعوته مستجيبين وللعة 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 توفكون وكتاب الله بين أظهركم أموره ظاهرة وأحكامه زاهرة وأعلامه باهرة وزواجره لائحة وأوامره واضحة وقد خلفتموه وراء ظهوركم أرغبة عنه تريدون أم بغيره تحكمون بنس 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 وقدهتها وتهيجون جمرتها وتستجيبون لهاتف 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 أفعلني عمد تركتم كتاب الله ونبذتموه وراء ظهوركم إذ يقول : "وَوَرِثَ سُلَيْمَانُ دَاوُدَ" وقال فيما اقتص من خبر يحيى بن زكريا إذ قال " :فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ " وقال : "وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ " وقال : "يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ " وقال : "إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُنْقَرِينِ" ، وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا أفخصكم الله بأية 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؟ فدونكموها مخطومة مرحولة تلقاكم يوم حشركم، فنعم الحكم الله والزعيم محمد والموعود القيامة، وعند الساعة يخسر المبطلون، ولا ينفعكم إذ تندمون، ولكل نبا مستقر وسوف تعلمون من ياتيه عذاب يخزيه ويحل عليه عذاب مقيم.

ثم رمت بطرفها نحو الأنصار فقالت :

يا معشر النقية وأعضاء الملة وحضنة الإسلام، ما هذه الغميمة في حقي والسنة عن ظلامتي؟ أما كان رسول الله أبي يقول: المرء يحفظ في ولده؟ سرعان ما أحدثتم وعجلان ذا إهالة ولكم طاقة بما أحاول وقوة على ما أطلب و أزاول. أتقولون مات محمد ﷺ 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 بانقة عاجلة، أعلن بها كتاب الله جل ثناؤه في أفنيتم وفي مماسم ومصبحكم، يهتف في أفنيتم هتافا وصراخا وتلاوة وأحانا، ولقبله ما حل بأنبياء الله ورسله، حكم فصل وقضاء حتم "وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ؟ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا، وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ " .إيها بني قبيلة، 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، و كافحتم الجهم، لا نبرح أو تبرحون، نأمركم فتأتمرون؛ حتى إذا دارت بنا رحي 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 إيمانهم 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 باليسط 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 بالجدلة التي خامرتكم والغدرة التي استشعرتها قلوبكم ولكنها فيضة النفس ونفثة الغيظ وخور القناة وبثة الصدر وتقدمة الحجة فدونكموها فاحتقبوها دبيرة 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 .

Abullāh son of Imām al-ḡassan عليه السلام quotes his forefathers saying that Abū Bakr and Omer decided to prevent Fātima عليها السلام from her Fadak property. When she came to know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, her gait not differing from that of the Messenger of Allāh صلى الله عليه وسلم, she went and entered [the Mosque of the Prophet] where Abū Bakr was.

Abū Bakr was in the company of a crowd of the Muhājirūn, Ansār and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present there and then burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allāh and lauding Him, sending blessings to His Messenger صلى الله عليه وسلم, whereon people resumed their cries. When they stopped, she resumed her speech saying,

"Praise to Allāh for that which He bestowed (on us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures. I testify that there is no God but Allāh , the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is. He originated things but not from anything that existed before, created them without pre-existing examples.

Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and lodge them into His Paradise.

"I also testify that my Father, Mu|ammed ﷺ, is His servant and messenger whom He chose. Prior to sending him, the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allāh the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event. Allāh sent him (Mu|ammed ﷺ) to perfect His commands, accomplish His decree and implement the dictates of His Mercy. So he (Mu|ammed ﷺ) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allāh [atheists] despite their knowledge of Him. Therefore, Allāh illuminated their darkness with my Father, Mu|ammed ﷺ, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the right religion and inviting them to the Straight Path (*as-ṭirāt al-Mustaqem*).

"Allāh then chose to recall him mercifully, with love and preference. So, Mu|ammed ﷺ is now in comfort, released from the burden of this world, surrounded by angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allāh with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allāh with him."

Fātima ؑ then turned to the crowd and said:

'surely you (people) are Allāh's servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allāh entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and a legacy which He left to guard you: the eloquent Book of Allāh , the Qur'ān of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed. (The Qur'ān) leads its adherents to righteousness; listening (and acting on) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written. So Allāh made belief (in Islam) an act of purification for you from (the filth of) polytheism. He made prayers an exaltation for you from conceit, *zakāt* an act of purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (*'Adl*) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt عليه السلام) the management of the affairs of the nation and our leadership (Ahl al-Bayt عليه السلام) a protection from disunity. He made *jihād* a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (*al-'Amr bil ma'rūf*) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one's kin a cause for a longer life and for multiplying the number of offspring, in-kind reprisal (*qisās* قصاص) for saving lives, fulfilling vows the earning of mercy, the completing of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, and the abandonment of stealing a reason for deserving chastity. Allāh has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allāh as He should be feared, and die not except in a state of Islam. Obey Allāh in that which He has commanded you to do and that which He has forbidden, for surely those who truly fear Him from among His servants are those who have knowledge.'

"O People! Be informed that I am Fātima, and my father is Muḥammad ﷺ; I say so repeatedly and initiate it continually. I do not utter mistakenly, nor do I do what I do aimlessly. Now has come unto you a Prophet from amongst yourselves; it grieves him that you should perish; ardently anxious is he over you; to the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali عليه السلام) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allāh be with him and his descendants Thus, he propagated the Message, coming out openly with the warning, inclining away from the path of the polytheists, (he) struck their strength and seized their throats, while he invited (everyone) to the way of his Lord with wisdom and beautiful preaching. He destroyed idols and defeated heroes until their group fled and turned on their heels. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; the crown of hypocrisy was diminished; the tying of (the knots of) infidelity and desertion were untied, so you spoke the statement of devotion amongst a band of starved ones, and you were on the edge of a pit of the fire. (You were) the drink of the thirsty; the opportunity of the desiring ones; the fire brand of one who passes in haste; the step for feet. You used to drink of stagnant water gathered on roads; eat dry jerked meat. (Lady Fātima عليها السلام was stating their miserable living conditions before Islam). You were despised outcasts always in fear of being abducted by those around you. Yet, Allāh rescued you through my father, Muḥammad ﷺ after much ado, and after he was confronted by mighty men, Arab beasts, and demons of the people of the Book Who, whenever they ignited the fire of war, Allāh extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali عليه السلام), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali عليه السلام is) diligent in Allāh's affair, near to the Messenger of Allāh ﷺ, a master among Allāh's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in serving Islam), while you were calm, cheerful and feeling safe in your lives of ease, waiting for us

to face disasters, awaiting the spread of news. You fell back during every battle and took to your heels at times of fighting. Yet, When Allāh chose His Prophet to Him from the abode of His prophets, the abode of His sincere (servants), the thorns of hypocrisy appeared on you, the garment of faith became worn out, the misguided ignorant ones from among you spoke out, the sluggish ignorant ones came out to the front and brayed. The vain camel wiggled its tail in your courtyards and the devil stuck its head out of its hideout calling on you, finding you responsive to his invitation and observant of his deceits. He then excited you and found you quick (to answer him), inviting you to wrath; therefore, you branded other than your camels and proceeded to other than your drinking places. Then, while the era of the Prophet was still near, the gap was still wide, the scar had not yet healed, and the Messenger ﷺ was not yet buried..., a (quick) undertaking you claimed, saying that you aimed at preventing discord. Surely they have fallen into trial already! And indeed Hell surrounds the unbelievers. How preposterous! What a notion! What falsehood! Allāh's Book is still amongst you; its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What?! Do you detest it? Or according to something else do you wish to rule? Evil would be such a barter for the wrongdoers! And if anyone desires a religion other than Islam, it will never be accepted from him, and in the hereafter he will be in the ranks of those who have lost. Surely you have not waited until its stampede stopped and it became easier to deal with. You started fueling its flames, feeding its coal, complying with the call of the misled devil, putting out the light of the manifest religion, and extinguishing the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (Prophet's) kin and children in swamps and forests [i.e. you plotted against them in deceitful ways]. But we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens.

'still, you now claim that there is not inheritance for us! What?! "Do they, then, seek the ruling of (the Days of) ignorance? But how so for people whose faith is assured? Can you give a better ruling than Allāh ? Do you not know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of

Abū Qu|āfa (Abū Bakr)! Where is it in the Book of Allāh that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allāh and cast it behind your back? Do you not read where it says: `And Solomon (Sulaymān) inherited David (Dāwūd)' (Qur'ān, 27:16)? And when it narrates the story of Zacharias, it says: `So grant me (O Lord!) **one (heir) who will inherit me and inherit the posterity of Jacob** ' (19:16) And: `**Blood relatives are nearer to each other in the Book of Allāh** ' (Qur'ān, 8:75). And: `Allāh (thus) directs you regarding your children's (inheritance): to the male is a portion equal to that of two females' (Qur'ān, 4:11). And: `**It is prescribed for you that when death approaches any of you, if he leaves behind any goods, that he make a bequest to parents and next of kin in goodness, a duty incumbent on the pious**' (Qur'ān, 2:180). You (O Abū Bakr!) claim that I have no share! And that I do not inherit my father! What?! Did Allāh reveal a (Qur'ān ic) verse regarding you from which He excluded my father? Or do you say that these (Fātima عليها السلام and her father عليه السلام) are from people of two (different) faiths, so they do not inherit each other?!' Are we not, I and my father, people adhering to one and the same faith? Or is it that you have knowledge about the specifications and generalizations of the Qur'ān *more* than my father and my cousin (Imām Ali عليه السلام)? So, here you are! Take it! (Ready with) its nose rope and saddle! But it shall encounter you on the Day of Gathering: How Great a judge Allāh is when the claimant is Mu|ammad عليه السلام! What what a day it shall be, the Day of Rising! At the time of the Hour shall the wrongdoers lose, and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit, and soon shall you all know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment.

(Fātima عليها السلام then turned towards the Ansār and said:)

"O you people of intellect! The strong supporters of the nation! And those who embraced Islam: What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done to me)? Did not the Messenger of Allāh عليه السلام, my father, use to say: `A man is upheld (remembered) by his children'? O how quick

have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (enough to help me) in that which I request and (in) my pursuit (of it). Or do you say: 'Mu|ammad has perished'? Surely this is a great calamity; its damage is excessive, its injury is great, its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were dashed; mountains submitted; sanctity violated, and holiness encroached on after his death. Therefore, this, by Allāh , is the great affliction, and the momentous calamity; there is not an affliction-which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allāh —excellent in praising him—announced in the courtyards (of your houses) in the place where you spend your evenings and mornings, a call, a cry, a recitation and (verses) placed in order. It (death) had previously come on His (Allāh's) Prophets and Messengers; (for it is) a decree final, and predestination fulfilled: 'Mu|ammed is but a Prophet: Many were the Prophets that passed away before him. If he dies or is slain, will you all then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allāh ; but Allāh (on the other hand) will swiftly reward those who (serve Him) with gratitude.' O you people of reflection! Will I be usurped of the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call and are included in the (outcome of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This happens) while you are characterized by struggle, known for goodness and welfare, the selected group, and the best ones chosen by the Messenger ﷺ for us, we Ahlul-Bayt عليه السلام. You fought the Arabs, bore with pain and exhaustion, struggled against the nations and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So Islam triumphed, the accomplishment of the days came near, the fort of polytheism was subjected, its outburst was quelled, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness, concealing matters after announcing them? Do you thus turn on your heels after charging, associating (others with Allāh) after believing? Will you not fight

people who violated their oaths, plotted to expel the Prophet and became aggressive by being the first (to assault) you? Do you fear them? Nay, it is Allāh Whom you should more justly fear, if you believe! Now I see that you are inclined to easy living, having dismissed one who is more worthy of guardianship [referring to Ali عليه السلام]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, you and all those on earth put together, Allāh is free of all want, worthy of all praise. Surely I have said all that I have said with full knowledge that you intend to forsake me, and knowing the betrāyal that your hearts sensed. But it is the state of the soul, the effusion of fury, the dissemination of (what is in) the chest and the presentation of the proof. Hence, here it is! Bag it (leadership and) put it on the back of an ill she-camel which has a thin hump with everlasting grace, marked with the wrath of Allāh and the blame of ever (which leads to) the Fire of (the wrath of Allāh kindled (to a blaze), that which mounts (right) on the hearts. Allāh witnesses what you do, and soon will the unjust assailants come to know what vicissitudes their affairs will take! And I am the daughter of a warner (Prophet ﷺ) to you against a severe punishment. So, act and so will we, and wait, and we, too, shall wait.”

فأجابها أبو بكر وقال: يا بنت رسول الله، لقد كان أبوك بالمؤمنين عطوفا كريما رعوفا رحيمًا وعلى الكافرين عذابا أليما وعقابا عظيما، إن عزوناه وجدناه أباك دون النساء وأخا إلفك دون الأخلاء، أثره على كل حميم وساعده في كل أمر جسيم، لا يحكم إلا سعيد ولا يبغضكم إلا شقي بعيد، فأنتم عترة رسول الله الطيبون الخيرة المنتجبون على الخير، أدلتنا وإلى الجنة مسالطنا. وأنت يا خيرة النساء وابنة خير الأنبياء صادقة في قولك سابقة في وفور عقلك غير مردودة عن حقتك ولا مصدودة عن صدقتك، والله ما عدوت رأي رسول الله ولا عملت إلا بإذنه والرائد لا يكذب أهله، وإنني أشهد الله وكفى به شهيدا أني سمعت رسول الله ﷺ يقول: نحن معاشر الأنبياء لا نورث ذهبا ولا فضة ولا دارا ولا عقارا وإنما 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 .

فقال عليها السلام: سبحان الله! ما كان أبي رسول الله ﷺ عن كتاب الله صادقا ولا لأحكامه مخالفا، بل كان يتبع أثره ويقفو سوره؛ أفتمعون إلى الغدر اعتلالا عليه بالزور وهذا بعد وفاته شبيه بما بغى له من الغوائل في حياته؟ هذا كتاب الله حكما عدلا وناظقا فصلا يقول ﴿: يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ﴾ و يقول ﴿وَوَرِثَ سُلَيْمَانُ دَاوُدَ﴾، وبين 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 وصدقته ابنته معدن الحكمة وموطن الهدى والرحمة وركن الدين وعين الحجّة، 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 أسأتكم من أعمالكم فأخذ بسمعكم وأبصاركم ولبنس ما تأولتم وساء ما به أشرتم وشر ما منه اغتصبتم، لتجدن والله محمله ثقيلًا وغيه وبيلًا إذا كشف لكم الغطاء وبيان ياورانه الضراء وبدا لكم من ربكم ما لم تكونوا تحتسبون و خسر هنا لك المبطلون .

Abū Bakr responded to her by saying, "O daughter of the Messenger of Allāh ! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was he a painful torment and a great punishment. Surely the Prophet is your father, not anyone else's, the brother of your husband, not of any other man's; he surely preferred him over all his friends and (Ali عليه السلام) supported him in every important matter. No one loves you save the lucky and no one hates you save the wretch. You are the blessed progeny of Allāh's Messenger, the chosen ones, our guides to goodness, our path to Paradise. And you, O the best of women, the daughter of the best of prophets, are truthful is your statements, excelling in reasoning. You shall not be driven back from your right... But I surely heard your father saying: `We, group of prophets, do not inherit, nor are we inherited. Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. Do you think that I would violate your father's (will)?"

Fātima then refuted Abū Bakr's claim that the Prophet had stated that prophets could not be inherited. She said: "Glory to Allāh !! Surely Allāh's Messenger did not abandon Allāh's Book, nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this—after his departure—is similar to the disasters which were *plotted against him during his lifetime*. But behold! This is Allāh's Book, a just judge and a decisive speaker, saying: `... One who will inherit Me and inherit the posterity of Jacob (Ya`qūb),' (Qur`ān, 19:6) and 'Sulaymān (Solomon) inherited Dawūd (David).' (Qur`ān, 27: 16) Thus, He (Glory to Him) made clear that which He made all heirs share, decreed from the amounts of inheritance, allowed for males and females and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygone. Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which you assert. It is Allāh (alone) whose help can be sought."

It is apparent that Abū Bakr seized the moment when he was addressed Lady Fātima عليها السلام after delivering her speech to defend himself. Listen to his following speech which is his reply to Fātima's speech.

Abū Bakr said: 'surely Allāh and His Prophet are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allāh not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims among us who have entrusted me with leadership, and it was according to their satisfaction that I received what (authority) I have undertaken. I am not being arrogant, autocratic or selfish, and they are my witnesses.'" On hearing Abū Bakr speak of the people's support for him, Lady Fātima al-Zahrā' عليها السلام turned towards them and said:

"O people who rush towards uttering falsehood and are indifferent to disgraceful and lost actions! Do you not earnestly seek to reflect on the Qur`ān , or are your hearts isolated with locks? But on your hearts is the stain of the evil which you committed; it has seized your hearing and your sight. Evil is that which you justified, cursed

is that which you reckoned, and wicked is that which you have taken for an exchange! You shall, by Allāh , find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the Day when the cover is removed and what is behind it of wrath appears to you. When you will be confronted by Allāh with that which you can never expect, there and then, those who stood on falsehoods will perish."

Although parts of Abū Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abū Bakr delivered after Lady Fātima's arguments, it appears certain that Abū Bakr was finally persuaded to return Fadak to her. Nevertheless, when Fātima was leaving Abū Bakr's house, Omer suddenly appeared and exclaimed: "What is it that you hold in your hand?"

Abū Bakr replied: "It is a decree I have written for Fātima عليها السلام in which I returned Fadak and her father's inheritance to her." Omer then said: "With what will you spend on the Muslims if the Arabs decide to fight you?!"

وفي سيرة الحلبي ج 3 ، ص 391 - : أن عمر أخذ الكتاب فشقّه .

According to p. 391, Vol. 3, of al-Halabi's *Seera* book, Omer [ibn al-Khattāb] seized the decree and tore it to pieces...

In some reports, Abū Bakr, a longtime *sahābi* of the Prophet and one of the earliest men to embrace Islam, honored Fātima's request and returned Fadak to her. He wrote her a deed of the Fadak property in his own hand and gave it to her, whereon she عليها السلام left the Prophet's Mosque, which Abū Bakr had made the seat of his government, feeling happy. She happened to be seen by Omer who asked her what she was carrying in her hand. When she told him what it was, he grabbed it from her hand in a rude way and with force, spitted in it then tore it to pieces.

ثم عطفت على قبر النبي صلى الله عليه وسلم وقالت :

قد كان بعدك انباء و هنبئة
انا فقدناك فقد الارض وابلها
وقد رزينا بما لم يرزه أحد
سيعلم المتولي ظلم حامتنا
ضاقت عليّ بلادي بعدما رحبت
وكل أهل له قربي و منزلة
أبدت رجال لنا نجوى صدورهم
تجهمتنا رجال و استخف بنا
وكنت بدرا و نورا يستضاء به
قد كان جبريل بالآيات يؤنسنا
فليت قبلك كان الموت صادفنا
فسوف نبكيك ما عشنا وما بقيت
وقد رزينا به محضا خليفته
فأنت خير عباد الله كلهم
لو كنت شاهدا لم تكثر الخطب
و اختل قومك فاشهدهم فقد نكبوا
من البرية لا عجم و لا عرب
يوم القيامة أنى سوف ينقلب
و سيم سبطك خسفاً فيه لي نصب
عند الاله على الأذنين مقترب
لما مضيت و حالت دونك الترب
اذ غبت عنا فنحن اليوم نغتصب
عليك ينزل من ذي العزة الكتب
فقد فقدت و كل الخير محتجب
لما مضيت و حالت دونك الكتب
من العيون بتهمال لها سكب
صافي الضرائب و الأعراق و النسب
و أصدق الناسحين الصدق و الكذب

*After you, reports and momentous chaotic events we found,
If you witnessed them, calamities would not abound.
We missed you as sorely as earth would miss its rain,
Your folks lost balance, see how from the creed they did refrain,
We, like no others, have suffered affliction,
Unlike all Arabs, or others from among Allāh's creation.
One who has oppressed us will come on Judgment Day
To know what fate will be awaiting him.*

*My homeland is now narrow after its great expanse indeed,
Both your grandsons have been wronged, so my heart is grieved,
Every family has relatives and a place
With the Almighty Who is close to those of grace,
Certain men what their chests hid did they to us reveal,
When you went, and now you from our sights did a grave conceal,
Men assaulted and slighted us, when you became far away
So, now what rightfully belongs to us is being taken away.
You were the moon, your light showed us what we should heed,
Messages from the Exalted One were to you revealed.
With the Verses did Gabriel make our day,
Now you are gone, every good thing is kept away.
How we wish in our direction death did the Almighty guide
Before you left us, and you did the dunes from us hide.
We shall cry over you so long as our tears can pour,
So long as floods of tears can withstand and endure.
We have been afflicted with tragedy on his account
One who is pure in peers, folks and lineage,
For you are the best of Allāh's creation and
Most truthful of those who only the truth defend.*

- من أشار إلى خطبة الصديقة فاطمة (عليها السلام) أو روى شيئاً منها نذكر بعضاً منهم على سبيل المثال لا الحصر، وهم كالتالي:

1- الخليل بن أحمد الفراهيدي (ت 175هـ) في كتاب العين 323 / 8 : في كلمة اللمة، قال: وفي الحديث جاءت فاطمة (عليها السلام) إلى أبي بكر في لميمة من حفتها ونساء قومها.

2- جار الله محمد بن عمر الزمخشري (ت 538هـ) في الفائق 331 / 3 : في مادة اللمة أيضاً قال: وفي حديث فاطمة (عليها السلام): إنها خرجت في لمة من نسانها تتوطأ ذيلها، حتى دخلت على أبي بكر.

3- أبو الفرج عبد الرحمن بن علي بن الجوزي، (ت 597هـ) في غريب الحديث / 2 : 333 وقال: وفي الحديث: أن فاطمة (عليها السلام) خرجت في لمة من نسانها إلى أبي بكر فعاتبته. أي في جماعة؛ وقيل: من الثلاث إلى العشر.

4- مجد الدين أبو السعادات ابن الأثير (ت 606هـ) في النهاية في غريب الحديث والأثر 273 / 4 : وقال في حديث فاطمة (عليها السلام) : إنها خرجت في لمة من نسانها تتوطأ ذيلها، إلى أبي بكر فعاتبته.

5- أبو الفضل جمال الدين بن منظور (ت 711هـ) في لسان العرب 548 / 12 : وقال :
وفي حديث فاطمة (عليها السلام) : إنها خرجت في لمة من نسانها تتوطأ ذيلها إلى أبي
بكر فعاتبته؛ ذكرها في مادة لمم.

References to this speech by the Truthful One, Fātima , peace with her, including some who cited excerpts of it, include the following:

Al-Khalīl ibn A|med al-Farāhīdi الخليل بن أحمد الفراهيدي (d. 175 A.H./792 A.D.) on p. 323, Vol. 8, of *Kitāb al-`Ayn*,
Jarallāh Mu|ammed ibn Omer al-Zamakhshari, الزمخشري (d. 538 A.H./1144 A.D.) on p. 331, Vol. 3, of *Al-Fā`iq*;
Abul-Faraj Abdur-Ra|mān ibn Ali ibn al-Jawzi ابن الجوزي (d. 597 A.H./1201 A.D.),
Majd ad-Dīn Abū al-Sa`ādāt Ibn al-Athīr ابن الأثير (d. 606 A.H./1210 A.D.) on p. 273, Vol. 4 of his book titled *An-Nihāya*,
Abul-Faḍl Jamāl ad-Dīn ibn Manzour ابن منظور (d. 711 A.H./1312 A.D.) on p. 548, Vol. 12 (old edition) of his lexicon titled *Lisān al-`Arab*.

A Brief History of Fadak after Fātima's Death:

The motive which prompts us to pursue the history of Fadak and to extract the series of events after it for a period of three centuries from the texts of historical books is to clarify three issues:

a. The truth about the rule of annulment of inheritance from prophets allegedly made by the Holy Prophet ﷺ; in other words, the claim that property of the Holy Prophet ﷺ is part of the public treasury, *baytul-māl*, and belongs to all Muslims. This was claimed by the first caliph, Abū Bakr, and it was rejected by his successors, i.e. by both next caliphs (Omar and Othmān), by the Umayyads and the Abbāssids, *all of them*. We must consider that the lawfulness and rightfulness of their caliphate depended on the "correctness" and "lawfulness" of the caliphate of the first caliph and his actions.

b. Imām Ali ibn Abū Tālib عليه السلام and the descendants of Fātima عليها السلام never had any hesitation regarding the rightfulness and justification of their claim. They emphasized and confirmed that Fātima عليها السلام had

always been right and that Abū Bakr's claim had always been rejected; they did not yield to false claims.

c. Whenever a caliph made a decision to put Allāh's command into effect, with regard to Fadak, to observe justice and equity and to restore the right to the entitled one in conformity with Islamic rules, he used to return Fadak to the descendants of Fāṭima عليها السلام. `Omar ibn al-Khattāb was the most harsh person in depriving Fāṭima عليها السلام of her Fadak estate as he himself later confessed, probably with remorse, thus: "When the Messenger of Allāh ﷺ died, I came along with Abū Bakr to Ali ibn Abū Tālib عليه السلام and said, "What do you say about what has been left by the Messenger of Allāh ﷺ?" He replied, "We have the most rights with the Holy Prophet ﷺ." I (`Omar) said, "Even those properties of Khaybar?" He said, "Yes, even those of Khaybar." I said, "Even those of Fadak?" He replied, "Yes, even those of Fadak." Then I said, "By Allāh! We say NO even if you cut our necks with saws" as recorded in *Majma` al-Zawā'id*, Vol. 9, pp. 39 - 40. As it has already been mentioned, `Omar then took the document (deed of ownership) of Fadak and tore it up. But when `Omar became caliph (13 - 23 A.H./634 - 644 A.D.), he gave Fadak back to heirs of the Holy Prophet ﷺ. Discussing the Fadak issue, Yāqūt al-Hamawī (574 - 626 A.H./1178 - 1229 A.D.), the famous historian and geographer, says the following: "When `Omar ibn al-Khattāb became caliph and gained victories and the Muslims secured abundant wealth (i.e. the public treasury satisfied the caliphate's needs), he made a judgment contrary to that of his predecessor. He gave it (Fadak) back to the Prophet's heirs. At the time, Ali ibn Abū Tālib عليه السلام and Abbās ibn Abdul-Muttalib disputed about Fadak."

Ali عليه السلام said that the Holy Prophet ﷺ had bestowed it on Fāṭima عليها السلام during his lifetime. Abbās denied this and used to say, "This was in the possession of the Holy Prophet ﷺ and I have a share in this inheritance." They were disputing this with each other and asked `Omar to settle the case. He refused to judge between them and said, "Both of you are more conscious and aware of your problem; but I only give it [Fadak] to you" (*Mu`jam al-Buldān*, Vol. 4, pp. 238 - 239; *Wafā' al-Wafā'*, Vol. 3, p. 999; *Tahdhīb al-Lughah*, Vol. 10, p. 124; *Lisān al-Arab*, Vol. 10, p. 473; *Tāj al-`Arūs*, Vol. 7, p. 166).

The reason why `Omar and Abū Bakr were trying to seize Fadak was economic and political, not merely a religious one, as the previous episode shows. When the economic and political conditions of the caliphate improved, and when there was no need for the income obtained from Fadak, `Omar reversed his own decision.

The last part of this historic event has been inserted afterwards to demonstrate the matter of inheritance by the brother or paternal uncle of the deceased when the latter had no sons. This problem is a matter of dispute among Islamic sects. The judicial and jurisprudential discussion is separate from our own goal in the writing of this book. We are only discussing the matter historically.

Abbās had no claim in this case because he had not proven that he had a share in this property, nor did his descendants consider it to be among their own assets even when they [the Abbāsides] became caliphs and were ruling the Islamic lands. They either considered themselves as owners of this estate in their capacity as caliphs, or they used to return it to the descendants of Fātima عليها السلام when they had decided to be just rulers.

When `Othmān ibn `Affān became caliph, following the death of `Omar (23 - 35 A.H./644 - 656 A.D.), he granted Fadak to Marwān ibn al-Hakam, his cousin (see *Al-Sunan al-Kubra*, Vol. 6, p. 301; *Wafā' al-Wafā'*, Vol. 3, p. 1000; Ibn Abul-Hadīd, Vol. 1, p. 198) and this was one of the causes of hostile feelings among the Muslims against `Othmān: Refer to *Al-Ma`ārif*, Ibn Qutaybah, p. 195; *Al-Iqd al-Farīd*, Vol. 4, pp. 283, 435; Abul-Fidā', *Tārīkh*, Vol. 1, p. 168; Ibn al-Wardī, *Tārīkh*, Vol. 1, p. 204. These hostile sentiments ended in the rebellion against him and, subsequently, in his murder. "While previously Fātima عليها السلام used to claim it, sometimes as her inheritance and sometimes as a gift (from her father), she was driven away from it (Fadak)," as Ibn Abul-Hadīd has said in *Sharh Nahjul-Balāgha*. In this way, Fadak fell into the possession of Marwān. He used to sell its crops, fruits and products for at least ten thousand dinars per year. If in some years its income decreased, this drop was not made public. This was its usual profit till the time of the caliphate of

`Omar ibn Abdul-Azīz (in 100 A.H./718 A.D.) (Ibn Sa`d, Vol. 5, pp. 286, 287; Subh al-A`shā, Vol. 4, p. 291).

When Mu`āwiyah ibn Abū Sufyān (41 - 60 A.H./661 - 680 A.D.) declared himself ruler of Syria, he became partner in Fadak with Marwān ibn al-Hakam and others, allotting one third of it to Marwān, one third to `Amr son of `Othmān ibn `Affān, and one third to his own son Yazīd, as if it were their personal property. This was after the death of Imām al-Hassan ibn Ali عليه السلام. "In order to enrage the progeny of the Holy Prophet ﷺ, as al-Ya`qūbi states on p. 199, Vol. 2 of his *Tārīkh*, it remained in the possession of the three above-mentioned individuals till Marwān became monarch for less than a couple of years (64 - 65 A.H./684 - 685 A.D.); he took full possession of it. Then he doled it out to his two sons, Abdul-Mālik and Abdul-Azīz. Then Abdul-Azīz doled out his share to his son (`Omar ibn Abdul-Azīz).

When `Omar ibn Abdul-Azīz became caliph (99 - 101 A.H./717 - 720 A.D.) for this shorter period, he delivered a sermon once in which he said, "Verily, Fadak was among the things which Allāh had bestowed on His Messenger and neither horse nor camel was stirred for its acquisition." He mentioned the history of the Fadak case during the past monarchies till he said the following: "Then Marwān [ibn al-Hakam] gave it (Fadak) to my father and to Abdul-Mālik. It became mine as well as al-Walīd's and Sulaymān's (Marwān's two sons). When al-Walīd became ruler (86 - 96 A.H./705 - 715 A.D.), I asked him for his share and he gave it to me. I also asked for Sulaymān's share and he, too, gave it to me. Then I gathered the three parts and I possessed no property more dear to me than it. Do testify that I have returned it to its original status (as property of Fātima's descendants)." He wrote to his governor over Medīna, Abū Bakr ibn Muhammed ibn `Amr ibn Hazm, ordering him to carry out what he had declared in this sermon. Then Fadak went back to the possession of the children of Fātima عليها السلام. "This was the first removal of oppression through the returning of Fadak to the children of Ali عليه السلام," Abū Hilāl al-`Askari writes on p. 209 of his work titled *Al-Awā'il*. They possessed it during the rule of `Omar ibn Abdul-Azīz.

When Yazīd ibn Abdul-Mālik became caliph (101 - 105 A.H./720 - 724 A.D.), he seized Fadak and they (Ali's children) were again dispossessed, robbed of their property. It fell into the possession of the children of Marwān ibn al-Hakam, cousin of `Othmān ibn Affān, as it had previously used to be. They passed it from one to another till their authority came to an end. It was then that it passed to the hands of Banū al-Abbās, the Abbāsids or Abbāsides or Abbāsīs.

When "Abul-Abbās" Abdullāh as-Saffah became the first caliph of the Abbāsīd dynasty (132 - 136 A.H./749 - 754 A.D.), he returned Fadak to the children of Fātima عليها السلام, handing it over to Abdullāh ibn al-Hassan ibn al-Hassan [known as al-Hassan al-Muthanna or al-Hassan II] son of Imām Ali ibn Abū Tālib عليه السلام. When "Abū Ja`far" Abdullāh al-Mansūr ad-Dawaniqī (136 - 158 A.H./754 - 775 A.D.) became caliph, he confiscated Fadak from the offspring of Imām al-Hassan C. When Muhammed al-Mahdi, son of al-Mansūr, became caliph (158 - 169 A.H./775 - 785 A.D.), he returned Fadak to the children of Fātima عليها السلام. Then Mūsa al-Hadi ibn al-Mahdi (169 - 170 A.H./785 - 786 A.D.) and his brother Hārūn ar-Rashīd (170 - 193 A.H./786 - 809 A.D.) confiscated it from the descendants of Fātima عليها السلام. It found itself in the possession of Banū al-Abbās till the time when al-Ma`mūn became caliph (193 - 218 A.H./813 - 833 A.D.). Al-Ma`mūn al-Abbāsī gave it back to the descendants of Fātima عليها السلام in 210 A.H./826 A.D.).

It is narrated through al-Mahdi ibn Sabiq that al-Ma`mūn one day sat to hear the complaints of the people and to judge in their disputes. The first complaint which he received caused him to weep on considering it. When he asked where the defending representative of the children of Fātima عليها السلام daughter of the Holy Prophet صلى الله عليه وسلم was, an old man stood up and came forth. He argued with him about Fadak, and al-Ma`mūn, too, argued till the first won the argument over al-Ma`mūn, as we read on p. 209 of *Al-Awā'il*. Al-Ma`mūn summoned the *faqīhs* and questioned them about the claim of the descendants of Fātima عليها السلام. They narrated to al-Ma`mūn saying that the Holy Prophet صلى الله عليه وسلم gave Fadak to Fātima عليها السلام as a gift and that after the death of the Holy Prophet صلى الله عليه وسلم, Fātima عليها السلام demanded Abū

Bakr to return it to her. He asked her to bring witnesses to her claim regarding this gift. She brought Ali, al-Hassan, al-Hussain عليه السلام and Umm Ayman رضي الله عنها as her witnesses. They testified in the case in her favor. Abū Bakr rejected their testimony. Then al-Ma'mūn asked the *faqīhs*: "What is your view about Umm Ayman?" They replied, 'she is a woman to whom the Holy Prophet صلى الله عليه وسلم testified that she is a resident of Paradise." Al-Ma'mūn disputed at length with them and forced them to accept his argument. They finally confessed that Ali, al-Hassan, al-Hussain عليه السلام and Umm Ayman رضي الله عنها had testified only to the truth. When they unanimously adopted this stand, he restored Fadak to the descendants of Fātima عليها السلام as we read on pp. 195-96 of Vol. 3 of the famous history book, *Tārīkh*, by the earliest historian, al-Ya`qūbi.

Then al-Ma'mūn ordered the Fadak estate to be registered as the property of the descendants of Fātima عليها السلام. Once it was registered, al-Ma'mūn signed the deed in person. Then he wrote a letter to his governor in Medīna, Quthām ibn Ja`far, as follows:

"Be informed that Imām Ali ibn Abū Tālib عليه السلام, exercising the authority vested on him by the divine religion as the caliph, successor and kinsman of the Holy Prophet صلى الله عليه وسلم, considered himself more worthy of following the precedent of the Holy Prophet صلى الله عليه وسلم and of carrying out his commands. And (the chief is more entitled) to restore to the rightful persons any endowment gifted by the Holy Prophet صلى الله عليه وسلم or anything which the Holy Prophet صلى الله عليه وسلم had gifted to anyone. The success and safeguarding of Imām Ali ibn Abū Tālib عليه السلام is done by Allāh, and he is particularly anxious to act in a way which will win the pleasure of the Almighty for him. Verily, the Holy Prophet صلى الله عليه وسلم had gifted the estate of Fadak to his daughter, Fātima عليها السلام. He had transferred its ownership to her. It is a clear and an established fact. None of the kindred of the Holy Prophet صلى الله عليه وسلم has any difference of view in this regard. Fātima عليها السلام always claimed that which was more worthy (to be justified) than the person (Abū Bakr) whose word was accepted. Imām Ali ibn Abū Tālib عليه السلام considers it right and proper to restore Fadak to the heirs of Fātima عليها السلام. He will hereby win nearness to Allāh Almighty by establishing

His justice and right. It will win the appreciation of the Holy Prophet ﷺ by carrying his commandments into effect. Imām Ali ibn Abū Tālib عليه السلام has commanded that this restoration of Fadak should duly be registered. This command should be transmitted to all officials.

"As it was a custom to proclaim on every annual *hajj* gathering after the death of the Holy Prophet ﷺ, anyone to whom the Holy Prophet had promised by way of a gift or a present should come forward. His statement will be accepted and the promise will thus be fulfilled. Certainly, Fātima عليها السلام had a superior right to have her statements accepted in the matter of the gifting of Fadak by the Holy Prophet to her.

"Verily, Imām Ali ibn Abū Tālib عليه السلام has commanded his servant, Mubarak al-Tabari, to restore Fadak to the descendants of Fātima عليها السلام the daughter of the Holy Prophet ﷺ, in all its borders, rights and servants attached thereto, cereal crops and other things.

"The same has been restored to Muhammed ibn Yahya ibn al-Hassan ibn Zaid ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib عليه السلام and Muhammed ibn Abdullāh ibn al-Hassan ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib عليه السلام.

"Imām Ali ibn Abū Tālib عليه السلام appointed both of them as agents representing the owners of the lands: the heirs of Fātima عليها السلام. Be then informed that this is the view of Imām Ali ibn Abū Tālib عليه السلام and that Allāh has inspired him to obey the order of Allāh and to win His pleasure and the pleasure of the Holy Prophet ﷺ. Let also your subordinates know this. Behave towards Muhammed ibn Yahya and Muhammed ibn Abdullāh in the same manner as you used to behave towards Mubarak al-Tabari. Help them both in everything which has anything to do with its flourishing and prosperity, its improvement in abundance of cereals by Allāh's will, and that is the end of the matter."

This document was dated Wednesday, two nights past Dhul-Qi`dah, of the year 210 A.H. which coincided with February 14, 826 A.D.

During the period of al-Ma'mūn's government, Fadak was in the possession of Fātima's descendants. This continued during the caliphate of al-Mu'tasim (218 - 227 A.H./833 - 842 A.D.) and that of al-Wāthiq (227 - 232 A.H./842 - 847 A.D.).

When Ja'far al-Mutawakkil became caliph (232 - 247 A.H./847 - 861 A.D.), the one among them who was marked as an arch-enemy of the progeny of the Holy Prophet ﷺ, both of those alive and of those dead, gave the order to again confiscate Fadak from the descendants of Fātima ؑ. He seized it and gave it to his poet Harmalah al-Hajjām (the cupper). After the death of al-Hajjām, he gave it to al-Bāzyār (the falconer, a native of Tabaristan), according to *Kashf al-Ghumma*, Vol. 2, pp. 121 - 122; *Bihār al-Anwār* [1st old ed.], Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351. Abū Hilāl al-'Askari stated that his name was Abdullāh ibn 'Omar al-Bazyar and added: "... And there were in it (Fadak) eleven date-palm trees which the Holy Prophet ﷺ had planted with his own hands. The descendants of Abū Tālib used to pick these dates. When pilgrims (*hujjaj*) entered Medīna, these descendants donated the dates to them. Through this, they received a considerable return. This news reached al-Mutawakkil. He ordered Abdullāh ibn 'Omar to pick the produce and to squeeze it into juice. Abdullāh ibn 'Omar sent a man named Bishr ibn Umayyah ath-Thaqafī who squeezed the produce into juice. It was reported that he made it into wine..., *Astaghfirullāh*!" It had not reached Basra, on its way to this Mutawakkil despot, before decaying. By then al-Mutawakkil was killed, as we read on p. 209 of *Al-Awā'il*. When al-Mutawakkil was killed and al-Muntasir (his son) succeeded him (247 - 248 A.H./861 - 862 A.D.), the latter issued an order to restore Fadak to its rightful owners, the descendants of al-Hassan and al-Hussain C, awarding grants to them in order to mitigate them. This took place in 248 A.H./862 A.D. according to the following references: *Fath al-Buldān*, Vol. 1, pp. 33 - 38; *Mu'jam al-Buldān*, Vol. 4, pp. 238 - 240; *Tārīkh*, al-Ya'qūbi, Vol. 2, p. 199; Vol. 3, pp. 48, 195 - 196; *Al-Tārīkh Al-Kāmil*, Ibn al-Athīr, Vol. 2, pp. 224 - 225; Vol. 3, pp. 457, 497; Vol. 5, p. 63; Vol. 7, p. 116; *Al-Iqd al-Farīd*, Vol. 4, pp. 216, 283, 435; *Wafā' al-Wafā'*, Vol. 3, pp. 999 - 1000; Ibn Sa'd, *Al-*

Tabaqāt al-Kubra, Vol. 5, pp. 286 - 287; *Tārīkh al-Khulafā'*, pp. 231 - 232, 356; *Murūj al-Dhahab*, Vol. 4, p. 82; *Sīrat `Omar ibn Abdul-Azīz*, Ibn al-Jawzi, p. 110; *Subh al-A`shā*, Vol. 4, p. 291; *Jamharat Rasa'il al-`Arab*, Vol. 2, pp. 331 - 332; Vol. 3, pp. 509 - 510; *A`lām an-Nisā'*, Vol. 3, pp. 1211 - 1212; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, pp. 277 - 278; *Al-Awā'il*, p. 209; *Kashf al-Ghumma*, Vol. 2, pp. 120 - 122; *Bihār al-Anwār*, Vol. 8, pp. 107 - 108.

It seemed that Fadak was re-seized from the descendants of Fātima عليها السلام after the death of Abdul-Nāsir "al-Muntasir Billāh", which took place in 248 A.H./862 A.D., because "Abul-Hassan" Ali ibn Isa al-Irbili (d. 692 A.H./1293 A.D.) stated that al-Mu`tadid (279 - 289 A.H./892 - 902 A.D.) returned Fadak to the descendants of Fātima عليها السلام. Then he mentioned that al-Muqtafi (289 - 295 A.H./902 - 908 A.D.) seized it from them. It is said also that al-Muqtadir (295 - 320 A.H./908 - 932 A.D.) returned it to them (to the descendants of Fātima [عليها السلام¹]), according to *Kashf al-Ghumma*, Vol. 2, p. 122; *Bihār al-Anwār*, Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351.

After this long period of re-seizing and restoring, Fadak was returned to the possession of the usurpers and their heirs. It seems there is no further mention that such changing hands was ever made in history, and the curtain fell. "Is it then that the judgment of (the times of pagan) ignorance that they desire? And who (else) can be better than Allāh to judge for a people of assured faith?" (Qur`ān, 5:50).