

ALI 348: Glimpses Into the Sermon of Lady Fatima (a)

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Lady Fatima (a) in Qur'an & Hadith

Lady Fatima in the Qur'an

- The Verse of Purity: (33:33)- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
- The Verse of Mubahila: (3:61)- فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ
- Sura al-Insaan: (76:8-9)- وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
- إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا
- Sura al Kawthar: Firstly, the Allah (swt) ordered the Prophet to ask for something, while the other Prophets often asked for something in return; (Musa asks to see God, Ibrahim asks for Yaqeen, but God tells the Prophet قل الكوثر), and then God gifts the Prophet الكوثر

Lady Fatima in Hadith

- It is narrated in Bukhari, under the section of the merits of Fatima (as): فاطمة سيدة نساء أهل الجنة
- Another Hadith says, in the same section, فاطمة بضعة مني and another says, فاطمة روح التي بين جنبي
- The Prophet would say; "When I wished to smell the fragrance of paradise, I kiss the neck of Fatima."
- Allah (swt) reflects His contentment on the contentment of Sayeda Zahra (as) ان الله ليغضب لغضب فاطمة و يرضى لأرضى ها
- Prophet states, من عاذاها فقد عاذني و من عاذاني فقد عاذ الله ["The one who annoys her, annoys me, and the one who annoys me has annoyed Allah."]



Historical Circumstances

An Introduction to Fadak

- Approximately 2-3 days travel from Medina, very fertile etc; territory of the Jewish community.
- Ibn Umar said, "We did not eat our fill until we took over Khayber."
- Was a land given to the Prophet in 7AH after the battle of Khayber, which he had given to Fatima after his death
- In (59:6-7) Allah (swt) says that whatever is given to the prophet is his right, in reference to "Fay" which was, in this context, the land of Fadak.
- The verse in the Quran states, *Wa aati dhilqurba haqa*, "And give your family their right," which of course was Sayeda Fatima. She appointed a manager for the land who cared for it, and every bit of wealth was given in the way of the Prophet...
- When the authorities said it was never given to her, then she said at least it's her inheritance, to what they responded, "the prophet does not leave inheritance.
- Umm Ayman, Imam Ali and Hasan and Husayn all testified, but their witnessing was rejected.



Historical Circumstances II

(An Introduction to Fadak)

- Was used to finance the military during caliphate of Abu Bakr, as the political authority to restrict the income of Imam Ali (as) after the Prophet's death.
- Omar apparently attempted to return it back to the family of the Prophet, but details in history are at odds.
- Othman gave it to Marwan bin Hakam, one of the masterminds of Banu Ummaya
- Umar bin Abdul Aziz tried to restore it back to the children of Fatima, and during the time of Banu Abbas it transferred many hands and many rulers...but the question is not relative to the peace of land, but it became a symbol for the caliphate of the Holy Prophet (saw)
- Some people often downplay the importance of Fadak, but several points attest to its status:
 1. Umar didn't allow Abu Bakr to return it because of it's monetary importance to the Islamic state
 2. Muawiya divided it amongst three of the most wealthy of his people including Yazid/ Amr Ibn Uthman bin Affan/ Marwan bin Hakam. They wouldn't have cared if it was insignificant.
- During the time of Harun al-Rashid, it is stated that he was pressuring Imam Kadhimi to take the land of Fadak, but he said, "if you knew the boundaries...you wouldn't return it back..." In the idea that it represented the entire Khilafa...
- Furthermore, the status of Fadak wasn't so much for the monetary value for Lady Fatima (as), but rather it was the principle of the matter; those who usurped the property from her lied about the will of the Prophet, took away her legislative right, and at the same time, assumed the position as the successor to her father! Thus she responds quoting several verses of the Quran in regards to inheritance and the end of her sermon; **وَوَرِثَ سَلِيمُنَ دَاوُدَ** ...

The Narration and Chain of Transmission

- According to scholars, there is absolutely no doubt in regards to the reliability of the text of the sermon of Lady Fatima (as), and to quote Allamah Majlisi, اعلم ان هذه الخطبة من الخطب المشهورة التي روتها الخاصة و العامة بأسانيد متضافرة "Know that this speech is one of the famous speeches narrated from the khassa and the amma via strong chains of transmission..."
- Muqaddis al-Ardibili, the well known scholar states, "Both friend and enemy report this sermon..."
- Sharif Murtadha said, "This speech in this form has been passed on along various chains of narrations and by many important personalities."
- Zayd bin Ali, the son of Imam Sajjad mentions that it has been transmitted by the Imams of the Ahlul Bayt to their children.
- Amongst the narrators was Sayeda Zaynab (as) who narrations report was one of the women who accompanied her mother.

The Sermon of Lady Fatima

(a)

- The Hijab of Sayeda Fatima (as): لا تلت خمارها على رأسها و اشتملت بجلبابها و أقبلت في لمة من حفدتها و نساء قومها
 - "She wrapped her Khimar around her head, and covered her body with her Jilbab, and she approached forward with a group from amongst her companions and servants..."
 - The narrator continues; تطأ ذيولها; "the tail was dragging along the ground (her dress)."
- Her Actions were the actions of the Prophet (saw): ما تخرم مشيتها مشية رسول الله; "She walked just like the Messenger of Allah walked..."



The Sermon of Lady Fatima

II

- Narrators say the sermon begins with a cry...
- Sayeda Fatima begins her sermon by praising Allah (swt) with the most eloquent of words; الحمد لله على ما انعم و له شكر
على ما الهم و الثناء بما قدّم
 - What does it mean to say "Alhamdullilah?"
 - Alhamdullilah even in light of her tragic situation?

The Sermon of Lady Fatima

III

- After praising Allah (swt) at the beginning of her sermon, Sayeda Zahra states و اشهد أنّ ابي محمدا صلّ الله عليه و آله عبده و رسوله، اختاره و انتجبه قبل ان ارسله و سمّاه قبل ان اجتبله
 - And I bear witness that my father Muhammad (saw) is His slave and His messenger, He chose him prior to sending him, and named him before appointing him.
- Sayeda Fatima utters truly amazing words in describing the revolution of the Holy Prophet (saw), فأَنار الله بمحمد صلّ الله عليه و آله ظلمها و كشف عن القلوب بهمها و جلى عن الأبصار غممها و قام في الناس بالهداية
 - "So through Prophet Muhammad (saw), Allah illuminated their darkness, uncovered the the concerns of their hearts, and cleared the clouds from their insight, and established guidance."

The Sermon of Lady Fatima

IV

- Allah (swt) says in the Holy Qur'an: فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ
- Lady Fatima (as) is of those people of remembrance where those who have no knowledge should revert back to; and she does exactly that in her sermon of Fadak.
- Lady Fatima does so by reminding those present in the courtyard of the mosque of the Prophet that she comes from the house of revelation:
و لست انا و ابي من اهل ملة واحدة؟ ام انتم
اعلم بخصوص القران و عمومه من ابي و
ابن عمي!؟



The Sermon of Lady Fatima IV

The Sermon as an Ethical Discourse

- After directing her attention to the people, and for a moment away from those who usurped her right, she called out: **فجعل الله إيمان تطهيرا لكم من الشرك، و الصلاة تنزيها لكم عن الكبر**
 - "So Allah made faith a purification from you from shirk and prays a purification from arrogance."
- She continues, **و الزكاة تزكية للنفس و نماء في الرزق، و الصيام تثبيتا للإخلاص و الحج تشبيدا للدين**
 - "And Zakaat is a means of purifying the soul and increase in sustenance, and fasting as a source of devotion, and pilgrimage a construction of religion..." (The actions that have been prescribed to us by the Quran and Prophet have a wisdom and we need to understand them in the correct context).
- She continues, **و العدل تنسيقا للقلوب و طاعتنا نظاما للملة و إمامتنا أماناً من الفرقة**
 - "And justice is the harmony of the hearts, obeying us is management of the nation, and our leadership is safeguard from disunity."
- Sayeda Zahra (a) continues with her lines of wisdom, **و الجهاد عزا للإسلام و الصبر معونة على استيجاب الأجر و الامر بالمعروف مصلحة العامة...**
 - "And Jihad as a strengthening of Islam, and patience as a means to attain reward, and Amr bil Ma'rouf am establishment of public welfare...and she continues with other points as well"

The Sermon of Lady Fatima V



- Lady Fatima calls out to the Ansar of Medina: ما هذه الغميرة في حقي؟ و السينة عن ظلامتي...
- "Oh Ansar, the strength of the community...what is this neglect in the matter of my right? And what is the laxity in regards to my oppression..."
- Similarly, what have WE done to defend Lady Fatima?

Her Final Defense and The Tragedy

- Lady Fatima calls out:
 - ا في كتاب الله ان ترث أباك و لا ارث ابي؟
 - "In the book of Allah it says you can inherit your father but I cannot inherit mine?"
- After presenting her final evidences and testimony, she was dejected and eventually returned home...